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WHAT IS THE SPIRIT OF CHRIST?

By Dr. T. T. Shields

"Now if any man have not the Spirit of Christ, he is none of his!"—Romans 8:9.

IN THESE days of much contention for the faith we have heard this text very frequently quoted against those who contend for the faith; and on the authority of this verse we have been exhorted to exhibit the "spirit of Christ". I read an article not long since in which the writer quoted this text, and referred to it as the "acid test" of orthodoxy. Those who thus make use of this passage seem to suppose that the word Spirit is spelled with a small s, that the Spirit of Christ referred to, designates His disposition, His temperament, His temper; and the "Spirit of Christ" is supposed to stand for mere inoffensiveness, for amiability, for leniency, for a kind of tolerance toward everything — it is assumed that the "Spirit" of the text is a spirit of pacificism.

There is no more dangerous practice than the practice of utterly wresting the Scripture by taking a text entirely out of its context. I want, therefore, in a very few words, first of all, to expound the principle of the text.

I.

What is the apostle speaking of here? We read it this morning, and you will have observed that he describes two natures. We are, first of all, born after the flesh, we have a fleshly nature: "That which is born of the flesh is flesh"; and until we are born again, while in our natural state, we are dominated by the carnal mind — which does not mean that men of carnal minds are grossly sensual: it simply means the natural mind, the mind of the flesh which minds the things of time and sense, but has no view nor recognition of the spiritual: "That which is born of the flesh is flesh", the Scripture says; and we are told that "to be carnally minded is death", to be minding the things of the flesh, the things of time and sense, without having any correspondence whatever with the spiritual realm, separated from Him Who is a Spirit — thus to be carnally minded is to die, the minding of the things of the flesh leads inevitably to death.

But there is another nature, there is a spiritual nature. Those who are in the flesh, we are told here, "cannot please God". However educated one may be, however

amiable his disposition, however good a neighbour or faithful a father, however excellent as a citizen, whatever his human relationships may be — he may be a professor, he may be president of a university, he may be a leader in some department of human knowledge, he may be a man of high ethical ideals, he may be a man of unblemished character so far as his outward record is concerned, but however fine he may be in all these respects, if he has never been born again he is still in the flesh, for "that which is born of the flesh is flesh", and "they that are in the flesh cannot please God". But, I say, there is another nature, a spiritual nature: we are born from above, as we are born of the Spirit, we are begotten by the word of truth through the gospel; and "that which is born of the Spirit", saith our Lord, "is spirit". He differentiates between the two. Let me quote the whole text again: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit". And it was in that connection He said, "Ye must be born again"; "Except a man be born again, he cannot see the kingdom of God".

Here the Apostle Paul is speaking of such as have been born of the Spirit, and who are no longer in the flesh, they have another nature, they have a spiritual nature: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" — you have been born again, and you have been born again by the Spirit, by the operation of the Holy Ghost. Therefore, Paul says, we are no longer in the flesh but in the Spirit, if the Spirit of Christ dwell in us.

Then we have this tremendous utterance: "Now if any man have not the Spirit of Christ, he is none of His". The argument is that every believer who believes on Christ, having been born of the Spirit, must, of necessity, have the Spirit. Everybody who has ever been born from above has the Holy Ghost in some measure; for "if any man have not the Spirit of Christ, he is none of His". If you have not the Holy Ghost, then you are not a Christian: to say that one may be a Christian without having the Holy Spirit is absolutely to deny the teaching of God's Word. Everybody who has been born again

has the Spirit; and if he has not the Spirit, he has not been born again, and he is none of Christ's. But the believer — do not make any mistake — may, alas, grieve the Spirit, he may oppose the Spirit, he may live at a poor dying rate, crowding the Spirit out of much of his life; but if the very life of God is in him, it was implanted there by the regenerating grace of the Spirit, and that life is the life that beats from God, it is eternal life, and will always remain. We may grieve the Spirit, but, on the other hand, it is our privilege so to yield to the Spirit that every avenue of our nature will be open to Him; and we may "be filled with the Spirit".

Let me put you young Christians on guard against a grievous error here. Every true believer has the Holy Spirit, and it is our privilege now to surrender to Him absolutely, day by day, hour by hour, and all through life, yielding ourselves to His domination, that our lives may be flooded by the divine Energy, that we may be under His control, and that the fruits of the Spirit may appear in our lives. If you have not the Spirit you are none of His. What a terrible fate that would be, to have no part whatever in Jesus Christ, to be none of His! What a terrible thing if His cross had no relation to me; if His grave were not my grave; His resurrection not my resurrection; His ascension and intercession at the Father's right hand of no profit whatever to me; if I had no part in the inheritance of the saints; if the blessed hope of His return were no joy at all to me! If I have not the Spirit, if I have not been born again — I may be a professor in theology, I may be conspicuous in religious leadership of some sort; but if I have not the Spirit, then I do not belong to Christ. Do not beg the question, that is the plain matter of fact: if you have not been born of the Holy Ghost, quickened by divine power, whatever you are or are not, whatever you have or have not, you are none of Christ's. Oh, that we may be sure of our interest in Him!

That is just to set the text in its context.

I shall deal particularly this morning with the assumption that to have the "Spirit of Christ" is to be so amiable, and so pacific, and so tolerant of everything, that a man will not quarrel even with the Devil — but he will be just "hail fellow, well met", so gentle, so loving, so kind, that he will have no rebuke for sin anywhere.

II.

Well, let us see. I must ask a few questions: IS IT POSSIBLE THAT A MAN WHO DENIES THE AUTHORITY OF THESE SCRIPTURES, BREATHED BY THE SPIRIT, INSPIRED BY THE HOLY GHOST — IS IT POSSIBLE THAT A MAN WHO DENIES THE GOD-BREATHED SCRIPTURES, HAS THE SPIRIT OF CHRIST? or, in such denial, is speaking by the Spirit of Christ? God cannot deny Himself; and the Holy Spirit will never deny His Own signature, nor repudiate the authority of that Word which He has inspired. I do not care how amiable a man may be, how engaging his personality how excellent his character, how winsome and attractive in his relationships with men — I affirm that the man who denies the supreme authority of the Bible as the Word of God is not speaking by the Spirit of Christ, whatever he has. The Holy Ghost will not deny that which He has written.

Or, to be specific for a moment, the spirit that denies the supreme authority, the infallibility, of the book of Genesis is not the Spirit of Christ. "The Scripture, foreseeing that God would justify the heathen through faith,

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preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . He saith" — God the Holy Ghost saith — "Not, And to seeds of many; but as of one, and to thy seed, which is Christ" — the Holy Ghost said that, He said it in the book of Genesis. It is useless to say that the man who will say, respecting the inspired record of creation, that where that disagrees with science, he will submit to the authority of science first — I say, that the man who takes that position does despite to the Spirit of God. It is contradicting the Holy Ghost, and the Holy Spirit never contradicts Himself.

Are we necessarily lacking in the Spirit of Christ because we oppose, for instance, Canon Driver's view of the Scriptures. Read the one hundred and tenth Psalm, that marvellous prophecy about Melchizedek, and the prophecy which our Lord Himself quoted when He said, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool"? Peter takes that Psalm also into his sermon on the day of Pentecost, and, according to the record, "being full of the Holy Ghost", he makes application of that Psalm to Christ saying, "The Lord saith unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore" — listen! — "therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ". That was the climax of his sermon, that was his master argument; and under the power of it three thousand were convicted of their sin. I say, that the men who say that the one hundred and tenth Psalm is not a Messianic psalm, as Dr. Driver and those of his school say, however scholarly they may

be, they cannot possibly have the spirit; for the Holy Ghost will not say one thing in this Book and contradict it in modern writing.

So I may go on and cite the familiar case of the book of Jonah. Beyond peradventure, the evangelists, writing by inspiration, record the very words of our Lord; and our Lord says that Jonah was an historical character, and that which is recorded of him did actually, literally, take place. It is, if language means anything, indisputable that Jesus Christ subscribed to the historicity of the book of Jonah; and I say that the man who denies the historicity of the book of Jonah, as our Professor Marshall does, whatever he may have, in that denial, he has not the Holy Spirit: it is impossible that the Spirit of God should say one thing here and then absolutely contradict it elsewhere.

Take another instance: a brother came to me the other day and said, "You ought to love Dr. Fosdick." I said, "I do love him as a poor benighted sinner; but as a Christian teacher I absolutely repudiate him, and regard him as an enemy of the gospel." Someone will say, "You ought to have the 'Spirit of Christ.'" Well, I ask you this: Can a man have the Holy Spirit who repudiates the Virgin Birth and the essential Deity of Jesus Christ? How came Christ into the world? He was begotten of the Holy Ghost, He had but one human parent: "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons". The promise of Scripture was that the "seed of the woman" should bruise the serpent's head. Jesus Christ was the son of Mary, but He was not the son of Joseph. The Scripture says that He was divinely begotten. Will any man tell me that the man who intrudes upon that holy Mystery and dares to deny — as Fosdick and many of his school do — the truth of that Scripture which says, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"—the Holy Ghost will never deny that; and the man who denies it, who says that it involves a "biological miracle that is incredible to the modern mind", simply exemplifies the truth that the carnal mind is enmity against God — but I say that the man who denies that is of the flesh, and cannot please God. The Holy Spirit will never deny that Jesus Christ is, with the Father and the Holy Ghost, one God.

III.

Once again: CAN IT BE SAID THAT THE HOLY SPIRIT IS SPEAKING THROUGH THE MAN WHO DENIES THE EFFICACY OF THE PRECIOUS BLOOD, OR THE VICARIOUSNESS OF THE ATONEMENT OF JESUS CHRIST? It is very wonderful, dear friends, to observe that the whole work of redemption was participated in, and is participated in, by the whole Godhead, Father, Son, and Holy Ghost. When Jesus began His public ministry He was buried beneath Jordan's wave and the heavens opened and the Spirit of God, in the form of a dove, descended and lighted upon Him, and a voice from heaven said, "This is My beloved Son, in whom I am well pleased" — when, by His baptism, our Lord prophesied and predicted His death in our behalf, going into the grave and coming out of the grave, the Father and the Holy Ghost approved of His act.

And what saith the Scriptures about that atonement? Let me read a few verses from the epistle to the Hebrews.

What is the significance of the blood of Christ? Listen: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh" — mark this, will you? — "how much more shall the blood of Christ" — the blood of Christ! How was it shed? — "how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God"? The "eternal Spirit" was in that great Sacrifice; it was through the "eternal Spirit" that Jesus Christ offered Himself without spot for us: God the Holy Ghost was at Calvary, and by His power Jesus offered Himself; and the Holy Spirit will never repudiate the atonement which was there accomplished. And I say openly and frankly and without apology, that the man who denies that salvation is through the blood of Christ, and the blood of Christ alone, whoever he may be, has not the Spirit of Christ — the Holy Ghost will never deny that.

IV.

But there is another simple observation: NO MAN SPEAKING BY THE HOLY SPIRIT WILL EVER BOAST OF HUMAN GOODNESS. "They that are in the flesh", I repeat, "cannot please God"; we must be born again in order to please God. The special function of the Holy Ghost is to convict of sin and righteousness and judgment. There is nothing in Scripture to support the theory that there are elements of indestructible goodness in the natural man: "All have sinned, and came short of the glory of God"; we are "dead in trespasses and in sins"; "For in me (that is, in my flesh) dwelleth no good thing". You remember the gross, inexcusable comment which Professor Marshall made on that verse when I challenged him on that point: "Did I say that the spiritual instinct was in the liver? Did I say it was in the lights? Did I say it was in the blood? I said nothing of the sort." What is the meaning of that Scripture? Paul is speaking of the fleshly nature, the carnal mind; and that which is born of the flesh is flesh until it is quickened by the Spirit, and he said, "In me, in that natural state, dwelleth no good thing". And men who are speaking by the Holy Ghost do not speak like that in contradiction of the teaching of the Word of God.

And so of the whole category of revealed truth. Who is the Holy Spirit? Who or what is the Spirit of Christ? The Spirit of Christ is the Holy Spirit, the Spirit of Truth; and the Spirit of Truth has no concord with untruth, the Spirit of Light has no agreement with darkness. "He will guide you into all truth". Pilate asked, "What is truth?" and went away without an answer. Can you answer it — what is truth? I can answer it — not on my own account, but from the Book. This is the answer: "Sanctify them" — Jesus said in His high priestly prayer in the seventeenth chapter of John — "Sanctify them through Thy truth: Thy Word is truth." God's Word is truth without any admixture of error, for it is inspired by the Spirit of Truth; and no man denies that Word by the Holy Ghost — it is some other spirit, not the Spirit of Christ that leads men to a denial of the Word of God.

V.

Are we then to be charged with not having the Spirit because we warn men of the dangers of the day? Has the Holy Spirit anything to say about that? Listen: "Now the Spirit speaketh expressly" — and the idea is that He dictates the words, that He speaks with express words — "the Spirit speaketh expressly" — what has the Spirit to say? — "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies, in hypocrisy; having their conscience seared with a hot iron". The Word of God says that it is the Holy Spirit that expressly warns us that in the latter times some will depart from the faith. Are we running counter to the Spirit when we call attention to the very things that the Spirit teaches, when we warn men to be on their guard?

VI.

I wish I could go into it at length, but I shall just read a word or two before I close of the example we have in Jesus Christ. He returned from His temptation in the power of the Spirit, and wrought in the power of the Spirit, for the Father, Son, and Holy Ghost are one; and listen for a moment to what the Spirit of Christ says through the lips of Christ about false teaching: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte" — and let me remind you that this thing against which we do battle does compass sea and land literally to make proselytes; it is the most aggressive thing in the world, a pestilential rodent, gnawing its way into every religious house. What does He say of that ancient time — "and when he is made, ye make him twofold more the child of hell than yourselves" — it was the Spirit of Christ that said that! I have only time to pick out a few passages — "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness". Then He concludes His terrible indictment with these words: "Fill ye up then the measure of your fathers" — the Spirit of Christ is speaking when He says — "ye serpents, ye generation of vipers, how can ye escape the damnation of hell"? To whom were they spoken? To false teachers, to people who were blind guides, leading people to destruction, in opposition to the Word and will of God.

My brethren, let us speak the truth in love always; but as we have the Spirit of Christ I am persuaded that we shall stand uncompromisingly by this Book, and for the eternal verities of the faith.

Are there any unconverted here this morning? Are there any that are none of Christ's? It is not important that you should be a member of the church — although all Christians ought to belong to the body of Christ's people. It is not so serious if you have but little money and few friends, or if, indeed, you have poor health; but to be "none of His", to be without Him, to be on the outside of the gate, to be in danger of hearing Him say, "Depart from Me. I never knew you" — that is a terrible thing. How may you become His? By believing on

the Lord Jesus Christ, by taking this old Book for what it is, the "Word of God that liveth and abideth for ever", by believing that He died, and was buried, and rose again, and ascended, and is interceding, and is coming back again — that is the whole gospel. Just leave your sins with Christ and sing,

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white-as snow."

May we be all His to-day and for ever.

Shall we bow in prayer: O Lord, we rejoice that when Thou dost save us, Thou dost abide with us, as we heard in song this morning, "Our Lord abideth." We would not think of Thee as an absent Saviour. We know Thou didst die for us, and in the Person of the Holy Spirit Thou art here to dwell in us, and that we may have Thee all the time, and every day. We pray that this morning some may be led to decision by these simple words. May those of us who are Thy children so yield ourselves to the Spirit of God that we may be witnesses, that we may be able to say, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him". Hear us in Jesus' name, Amen. — *From The Gospel Witness of Sept. 9, 1926.*

A HOLIDAY SUGGESTION

Some Christians will be going for the summer months to a Bible Conference or some Christian camp. We would suggest that you obtain the names and addresses of your new acquaintances there, tell them that you are a subscriber to THE GOSPEL WITNESS and that you are going to have four free sample copies sent to them with no obligation whatever to them. Send us the names and we shall attend to sending the sample copies toward the end of the summer when vacations are over.

Start today! Send us the names of your Christian friends.

QUARTETTE RECORD FOR SALE

The Toronto Baptist Seminary Quartette has recently concluded a tour of a number of Ontario churches. This singing group received a hearty response in all the places visited. At the conclusion of the tour, the quartette recorded three selections on a high quality platter. Readers who desire records may obtain them by writing today to Mr. S. Pourret, "Records", 130 Gerrard St. E., Toronto 2. The cost is \$1.50 each.

THE TRANQUIL LAND

O the blessed tranquility of that region, where there is nothing but sweet continued peace! O healthful place, where none are sick! O fortunate land, where all are kings! O holy assembly, where all are priests! How free a state, where none are servants but to their supreme Monarch. The poor man shall no more be tired with his labours; no more hunger or thirst, cold or nakedness; no pinching frosts or scorching heats. Our faces shall no more be pale or sad; no more breaches in friendship, nor parting of friends asunder.

—RICHARD BAXTER

SELF SATISFACTION

THE Christian should be *perfectly satisfied* with the work which the Lord Jesus Christ has accomplished on his behalf; it could likewise be said that he is fully satisfied with all of the great objective truths of the gospel. The very contemplation of the whole divine plan for human redemption must cause intense gratitude to well up from the very depths of the redeemed soul. This commendable satisfaction rests upon the fact that the message with which we are supremely contented has come from God himself and has satisfied the demands of divine justice. In short then, we should be satisfied with the objective work which *the Lord has done* on our behalf.

There is another type of satisfaction, which, however, is unbecoming and detrimental to the Christian. While we are satisfied with what God has done in redeeming us, we should ever be dissatisfied with our own inner growth and with our service for the Lord. A sad state of affairs has set in if the believer ever becomes self-satisfied. This self-satisfaction may assume many attractive and disarming forms and may be couched in terms suggesting that God should receive the glory but its essence is carnal for no mortal, redeemed or lost, has anything to be satisfied about in his inner life; nor has any Christian anything to be perfectly satisfied about in his service in the gospel.

Actually self-satisfaction, in its "spiritual" manifestations, is a leftover from the worst kind of Phariseeism—"I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." What a perfect picture of religious self-satisfaction in every age! Talmage observes that the attitude of the Pharisee, as he went up to the temple to "pray", could be condensed into three small words—"Clear the track!"

Self-satisfaction, as long as it exists, will prove to be an insurmountable hindrance to blessing for it smothers the sense of need; in reality, it proclaims to a heaven that is waiting to pour out blessing—"I am rich, and increased with goods, and have need of nothing." Are we not all subject to this temptation? Yet no Christian can afford to reach the sad state where he has become satisfied with what he is or does. When the malady of self-satisfaction sets in, even prayers of thanksgiving can be subtle forms of boasting. The ear, too, is deaf to the pleadings of the Spirit as He speaks through the Word, for the self-satisfied soul imagines that there is no higher ground for him to occupy.

Even more tragic is the consideration that we are apt to conclude that our own low state of carnal self-satisfaction is the norm for Christian living; there is then the inevitable tendency to be unduly critical of others who feel their own insufficiency and who desire better things.

Is it not also painfully true that we are apt to be deficient in that very thing in which we pride ourselves and with which we are satisfied? The church at Laodicea was proud of its imagined riches, its increased goods and its self-sufficiency but the Lord's verdict was that they lacked the very things of which they boasted—"thou art wretched, and miserable, and poor, and blind, and naked." Self-satisfaction can be an escape mechanism which we employ to cover up our most glaring failures.

Can it be that any individual, any church or any group could be so self-satisfied as to revel or boast of what they have done for the Lord? Can any of us actually boast

when what is needed is a confession of weakness? Indeed, have you grown in grace as you should have? Have you done all for Christ that you could do? If so, you may be self-satisfied.

VARIETIES OF PREACHING

I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," he replies, "he is still quiet, and I cannot salt him to *will*—and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel." He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all."

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave, and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns, accompanied by the Saviour. And when the Lord came, he stands in the door of the sepulchre, and cries out, "Lazarus, come forth" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces toward the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!"

—CHRISTMAS EVANS

STAGNANT "CHURCHES"

It is possible for worldly and stagnant communities calling themselves "churches" to thwart Christ's purpose, and to make it both impossible and undesirable that He should add to them the souls that He cares about. It is a solemn thing to feel that we may clog Christ's chariot-wheels, that there may be so little spiritual life in us, as a congregation, that, if I may so say, He dare not trust us with the responsibility of guarding and keeping the young converts whom He loves and tends. We may not be fit to be trusted with them, and that may be why we do not get them. It may not be good for them that they should be dropped into the refrigerating atmosphere of such a church, and that may be why they do not come.

—ALEXANDER MACLAREN

My universal remedy in need of any kind is to make known my requests unto God, and then I seek to believe that God has heard me for His dear Son's sake, and I look out for answers to my petitions and fully expect them.

—GEORGE MULLER.

Children Offered to Moloch—A Modern Practice

By C. H. Spurgeon

IT IS difficult to gauge the depth of depravity which led men in old time to pass their children through the fire to Moloch. We shudder as we think of such cruel homage to a fiend blasphemously dignified with the name of "god". We can hardly imagine that there now lives upon the face of the earth a human being who would attempt to justify so immeasurable a crime. This seems to have been the culmination of Manasseh's enormous mass of sin: "and he caused his children to pass through the fire in the valley of the son of Hinnom." Nothing can be conceived of more atrocious, and though the king himself repented, and obtained mercy of Jehovah, yet in after years this great sin of Judah's ruler, connived at by his people, was laid to the nation's charge, and therefore were the people removed into all kingdoms of the earth.

Now, a crime which can no longer be committed in one form may still be perpetrated in another: the essence of the transgression may abound long after one form of it has been utterly abolished. It is so with this immolation of children to Moloch: it is practised still; practised by many who wear the Christian name. We grieve as we write, but the rebuke must not be withheld. Too many professors sacrifice their children's souls to the Moloch of the world. What means the placing of boys in godless families as apprentices? Why are lads placed, for business advantages, where their morals are tainted, and their souls defiled? In sadly too many cases the great question as to religious example is not even asked, but the one and only consideration is to get the youth into a large firm; where, by push and energy, he may rise into a position. True, he may be initiated into the foulest vice: but what of that? The principal is irreligious, and cares nothing about godliness, or even about morals; and the house might readily be known to be a hotbed of every form of evil: but what of that? The boy is doomed to go through the Moloch-fire, and the father, though a member of a Christian church, pushes his boy into the flames with a hypocritical prayer that he may not be too badly burned. Perhaps his son does make a businessman, and an infidel, or a debauched young man: but what of that? How can parents avoid such calamities? We hesitate not to say that the damnation of many a son has been directly contracted for by his own father when he signed the boy's indentures. It would be idle if we threw our child over a precipice, to kneel down, and devoutly pray that he might arrive safely at the bottom: his mangled carcase would grimly mock our detestable supplications; but when parents place their offspring under the influence of graceless employers, to live with youths of licentious character, it is just as absurd for them to talk of their pleading for their dear boys that they might be kept from the evil of the wicked city. Ghastly falseness! They thrust them into the fire, and cover their infamous act with the loathsome unction of a prayer that they may come out of the burning, fiery furnace unharmed. Nebuchadnezzar never went the length of such impiety!

The girl, too, is not safe from the cruel kindness of her parents, and in her case the mother is often much to blame. The Moloch of society shall have her for its

victim. Of course she must be dressed like a vain woman of the world, and taught to dance; and set to sing songs which are not those of Zion. Would you keep her out of society? She must be introduced to frivolous acquaintances, and allowed to attend questionable amusements. Why not? She will by-and-by be picked up by some graceless fellow, who will make her a handsome husband, and most probably devour her substance, laugh her out of every pretence of religion, and make her a miserable woman: but again we ask, What of that? Society must have its victims, and it seems that she must kidnap them from Christian families, and Christian men and women must act as executioners of their own children, aiding and abetting their giving up of their souls to the most heartless and most foolish of all the world's idols, called society. Alas! that the society of saints should be so dull, the ways of God so desolate, that to give the dear girls a little "life" they must be led over to the world's transparent lies, and taught to find happiness amid its base enchantments.

Upon both boys and girls this immolation is frequently practised under the pretence of giving them a first-rate education. At home, a school is selected only because of its fashionable reputation; and at next vacation time the young people have already learned so much that they ask why they may not go to the theatre, for they have greatly enjoyed private theatricals; and soon it oozes out that they are schooled in all kinds of evil through the zealous tutorship of their schoolfellows, for which no antidote has been found in the holy warnings of earnest teachers, for the teachers have also helped them as far into worldliness and gaiety as they decorously could. But the fashion is to send young people abroad to learn modern languages, and with these they learn a great many vices and errors, both ancient and modern. It is a Catholic school. What of that? What of anything, indeed? If not a Popish school, the teaching is tainted with German unbelief: what of that? These are only sparks of the Moloch fire. Can we have a burning without smoke and black? These Puritan scruples are old-fashioned. The young people must know French and German, even if they go to Tophet in the process. And this is the silent thought of church-members, deacons, and, must we add, ministers? It is even so. Surely the prayers of such saints for their children's salvation must make even pandemonium laugh. Such a fine farce, such a rare comedy, must be an entertainment such as the prince of darkness could not readily get up for his royal delectation in the Opera Comique of hell if he had not the help of Christian professors. When worldlings do thus with their children none can blame them; but this from men and women who talk of holiness and communion with the Lord Jesus! This from those who aspire to be soul-winners! Why, it must seem to Beelzebub to be too much of a good thing.

This mischief may be detected in another form, in the too common drinking customs, which are still cherished in a few families. Children are taught to drink, encouraged to drink, and praised for drinking; the glass is even made a reward for good conduct. It will be little wonder

if they grow up to equal, and surpass their seniors, when precept and example are pointed by contemptuous jests aimed at abstainers. We have heard Christian people declare that if their children acquired a taste for strong drink it should be in after life, but they would not bear the responsibility of training them in it; and we have taught this to be true common sense. But what is that spirit which leads a professed believer in Christ to put the bottle to his neighbour's mouth, nay, to his child's mouth? What is that spirit which has induced some to trample upon the scruples of the little one, and exclaim in anger, "I will have none of such nonsense. Are you going to teach your parents, and set up to be better than they?" Thousands of boys are the victims of Bacchus, for their fathers train them to take their share of beer; this is mostly among the working-classes; but are there not too many in all ranks of society who in other shapes offer their children upon the altar of the fiery fiend? Let the careful parent think this matter over before he further countenances wine at juvenile parties, or at holiday festivals. It may seem a trifle, and in itself it may

be so; but when the son becomes a sot, it will afford his father no pleasure to remember that he told him to "stick to his beer," or taught him how to know a glass of fine old port. If men will resolve to be the slaves of sin, it is not of necessity that the sin should be intoxication, which exerts so baneful an influence upon those around them, and so fearfully opens the door to other vices. Yet it is to this most grovelling of idols that multitudes of the young are offered up a living sacrifice; and the question is — Shall this be done by those who claim to be members of the body of Christ? Oh, that the answer might be a negative, — emphatic, unanimous, decisive!

Murder is a deed most foul. Soul-murder cannot be put into a secondary class of guilt. The soul-murder of our own children must be a crime which reeks to heaven. Will not every one, who fears that he may have been chargeable therewith, cry out before the Lord, "Deliver me from blood-guiltiness, O God, thou God of my salvation"? As it will be our crown to win souls, so will it be a dishonour and a blot to cause a soul to perish. The Lord hold us back from so grave a crime. Amen.

PERSONAL EVANGELISM

By Rev. Edward Last

THIS subject is one of vital importance, concerning a work which perhaps, more than any other, repays the worker.

Let no one think lightly of this branch of Christian service, or that it can be done without preparation. For it, sanctified common-sense and tact, as well as grace, are required: "A word spoken in season, how good it is!" (Prov. 15:23). It is not always easy to speak a pointed personal word — the right word at the right time. For this as well as for everything else done for God, His aid is required. Thus Isaiah says: "The Lord hath given me the tongue of the learned that I may know how to speak a word in season to him that is weary." (Isaiah 50:4). Thus we see it is no small thing to speak a word for Christ.

NEED AND IMPORTANCE.—It is increasingly evident that there are multitudes who are never found in any place of worship. The non-Church-going masses are ever growing.

In every city, or good sized town, there are many who by their occupations are kept from attending religious services, even if they wished to do so.

A Wide Field

Then there are the many respectable poor who do not like to be found in any place of worship unless decently clad, and many hard-working mothers also, by the force of circumstances, kept from the assembly of God's people. Then, moreover, there is the great mass of people of all conditions who have lost all touch with the spiritual life of the nation, and seem content to live without God. What a field for the would-be soul-winner! What a need for all God's people to have a passion for souls, and to seek by personal effort to win them one by one!

I have spoken thus far of the non-Church-going, but the need for personal evangelism is seen among those who are found under the Gospel preaching. Experience proves that very often the public proclamation of the message

needs to be followed by the personal word before decision is made. If Christians would be on the look-out for those impressed at the services, and speak a kindly word at the close, harvests of souls would be continually gathered in.

Dr. Torrey tells us, that in the Church of which he was pastor before starting out as an evangelist, every pew in the building had in it an earnest worker watching for souls, and at the close of every service sinners were saved.

We cannot too strongly emphasize the importance of this work.

OPPORTUNITIES FOR PERSONAL EVANGELISM. These are many and varied. To the one constantly watching for souls they will continually offer themselves. Journeying by car, and more especially by train, one will find openings for commencing a conversation about some matter which will lead up to the most important theme of all. An inquiry of a railway official concerning the departure or arrival of a train, may, after the information received has been courteously acknowledged, lead to you offering to give him guidance upon most vital matters. At other times, after answering to the best of your ability any question put concerning some general subject, it ought to be easy for the Christian worker to get in a word for Christ. A gentleman was asked by a reporter if he could direct him to a certain gentleman: "I am very sorry," he replied, "that I cannot direct you; had you asked me the way to Heaven I could have told you that. Do you know the way to Heaven?" he continued. "No," said the reporter, "I cannot say I do." "Well, it is just this," said the gentleman, and then went on to explain the way of Salvation, and there and then the reporter yielded to Christ.

A young man in a Church of which I was pastor was called as a plumber to do some work outside a house, and when he had finished, called at the door to tell the woman living there that the work was done. She, in conversation, dropped a remark which led him to see she was un-

saved, and conscious of the fact. He at once spoke very definitely about spiritual things, and finding that she was anxious, explained the way of salvation and had the joy of leading her to Christ. Telling me of the incident, he said: "I had to work all my dinner-hour to make up for the time I had taken belonging to my master," and I liked him the better that he remembered to deal honestly with his earthly master while seeking to serve his heavenly.

Wayside Ministry

I give these instances to show how in the daily round of life many opportunities occur of soul-winning. I believe in the wayside ministry as illustrated in the incident of Jesus at the well of Samaria (John 4). While weary, resting by the way, off duty, as we might say, He won a soul, the winning of which led to a great revival. I do not think as some do, that "He must needs go through Samaria" because this woman was there. The needs-be, was that it was the direct route. Going that way in the ordinary course He met His opportunity and seized it.

I have already spoken of the opportunities which Christians have at the close of a service. It ought to be an easy thing to speak to those at our side first about the service or address, and then get to close quarters. Multitudes have been won that way.

A gentleman who was sceptically inclined attended a Church where the minister prepared and preached for his benefit some very scholarly, argumentative sermons, showing the folly of scepticism and demonstrating the truth of Christianity. Some time afterwards the gentleman stated he had decided for Christ and desired to join the church. The minister asked: "Which sermon was it led you to make a decision?" "None of them," replied the gentleman; "but one day as I walked down the aisle, I saw a feeble poor old woman and I offered her my arm to assist her along. As she took it she looked up into my face, and said, 'Do you love my Jesus?' and I had no rest until I was able to say, 'I love Him.'"

Personal experience has taught me that there are many waiting for someone to speak to them about spiritual things. In one of my pastorates I started a soul-winning campaign, and, visiting people in their homes, told them plainly I had come to lay before them the claims of Christ. In four months about eighty made decisions, many of them married couples, some of whom had not been in a place of worship for many years. Had my other duties permitted me to go on with this work, I am sure many more would have been gathered in.

I have made a point of speaking to young men and lads upon the street, frequently late at night, and have the names and addresses of about two hundred who professed to trust Christ through this effort.

THE TACT REQUIRED FOR PERSONAL EVANGELISM.—Tact is defined as touch, feeling, peculiar skill, or faculty, nice perception, especially in seeking what to say or do in given circumstances. Tact will enable the worker to say the right thing, at the right time, in the right way. Want of tact often spoils the plans of others. I have sometimes been asked by parents right before their sons or daughters to speak to such about their souls, and I have felt my purpose hindered by the barriers thus raised by such tactless Christians.

The tactful seeker will pray, plan, and watch. Sometimes it is wise to refrain for a time from speaking about

spiritual things, because the one to whom we are speaking is expecting to be dealt with and is prejudiced. D. L. Moody was an expert at soul-winning, and sometimes knowing the one he sought to save had steeled himself against personal dealing, would not speak upon these vital matters for a time. Upon one occasion, Moody, without mentioning religion, played tennis all the afternoon with a young fellow who was expecting to be buttonholed straightaway. It was after he had won the young fellow to himself he won him to Christ.

The tactful worker will not intrude when the person is overwhelmed with business, nor rebuke a man when he is angry. By waiting for a time of leisure it will be found that the busy man has an open mind and the angry man will have cooled down, and probably will have seen his folly before you speak. If the advance made to speak about spiritual things is met with a rebuff, it is well to close the conversation with a kind remark, and to show there is no ill-feeling, speak upon some general subject.

In the old coaching days, Robert Murray McCheyne was travelling from Perth to Aberdeen, and after general conversation with a lady passenger in the coach, put a pointed question concerning her spiritual condition. She indignantly replied, "Sir, I am a bishop's daughter." Whereupon McCheyne courteously said, "Madam, I could have wished you were the daughter of a King." A few days later McCheyne received a letter from the lady, saying she could now sign herself, "A King's Daughter".

—*The Christian Irishman*

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready
hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor — men who will not lie.

—JOSIAH GILBERT HOLLAND

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A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 29th, 1926

(Stenographically Reported)

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

WHEN the Apostle Paul proclaimed the gospel to the philosophers of Athens they remarked of him, that "he seemeth to be a setter forth of strange gods," and they begged him to preach to them again on another occasion. The reason for their interest in the gospel is parenthetically assigned in these words: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing." And from then until now there have always been found people who are enamoured of the new thing, they want to see some new thing. If you go sight-seeing anywhere on this Continent they will be likely to direct your attention to, the *newest* building, to a great *new* business block, or some sort of monument; and you will usually find that they will tell you how much it cost — it is a million-dollar enterprise, or a ten million-dollar enterprise — but it is something *new*. Do not say that belongs to the Stars and Stripes, because Canadians are just as bad in that respect, let us make no mistake about it — always boasting of the "new" thing. But if you go sight-seeing in the Old Land, they will be likely to direct you to the old places, to the places of historic interest, and if you view them with historic perspective, if there is a fund of historical knowledge in your mind, you will be able to hear the tramp of the centuries as you view the old thing.

And I fear that in the realm of religion people are greatly tempted to desire that which is new. I confess to a fondness for things that have been tested and proved. I am glad to know when a new bridge has been built, but I like to be sure that the thing has been properly tested before I cross it, and when I know that thousands have gone across before me, I am not out of love with it because it is an old bridge: it has borne others, it will carry me. Sometimes I travel late at night, I go away to a meeting sometimes and get back in the small hours of the morning — and I often really think that I ought to be able to say, "How do you do" to all the milkmen in Toronto, for they are frequently about their business, going their rounds, when I am going home. It is a prosaic sort of business. A friend of mine said to me once when I was going away for a holiday, "One of the delights of my holiday always is to look out for jobs I don't want." Well, that is rather a selfish view of things, I think; but I confess I see some men doing things that I am afraid I could not do very successfully, and the milk-

men, and the bakers, and the electric light man down there in the power-house somewhere just attending to the daily round of duty — there is nothing particularly heroic about their service unless it be the heroism of perseverance. The longer I live the more admiration I have for the men and women who are willing to do the same task just as thoroughly as it can be done — and to do it again to-morrow — and to keep on doing it.

Now I think there is a great temptation sometimes for a minister to try to mark out for himself some new path. I believe that back of much of the philosophy of Higher Criticism there is a very large element of that human vanity that leads men to persuade themselves and their fellows that they are wiser than their forebears, and that they have discovered some "new" thing of which the world was ignorant until their arrival! Well, I have been preaching the gospel for a few years now, and I find that I have a good deal in common with the milkman, and the bread man, and the electric light man — that we have to say the same things over and over again, we have to do very much like a mother with her family. (You mothers, you know what you do in the morning: you rise and prepare breakfast for all the rest — and it is no "new" thing, alas, for you. And there is that everlasting washing of dishes, of getting the next meal, mending the stockings, and all the rest of it.) These are very homely things, and we do not refer to them very often in public, but they occupy a very large place in the average life. And so the gospel ministry, properly exercised, is concerned for the welfare of the children of God. A minister's business is to put bread on the table for everybody, to see that the path that leads to the wellside is clearly marked, and always to leave the congregation without any excuse for the judgment-day.

I want to try to do that this evening. I do not know that I have any new thing to say, or that I shall be able to say an old thing in a new way; but if someone here by God's grace is made hospitable to the truth, and if the old truth finds a new entrance into hearts hitherto shut against it, then it will bring a new experience, and a new day, and will open the door to a new life, to an experience of a new creation. And so the way to the new thing is through the old; the way to the new life is through the old gospel; the way to the New Jerusalem is through the door that is sprinkled with blood.

Here are certain unworthy people described in the text,

people who are called sinners. I wonder, who they are? and where they live? and how they are dressed? I wonder what is their language, and what their relationship — or, let me use the plural, the relationships of their lives? How shall we differentiate between sinners and those who are not sinners? I have a very special message for sinful men and women this evening, for people who are troubled, who are tossed about, who have never found the way of peace.

I.

I should like to find out, first of all, the people to whom my message is directed, and they are described in this great text as "sinners". It is not enough for me to say that all are sinful. It is so easy to deal in generalities, and to secure all but universal assent to the proposition: When you say that all men have sinned, most of us will agree with that; but I want to find out the particular sinners, the particular people to whom God exhibits a certain quality of His nature. They are sinners — but who are sinners? Well, in the context they are named in contrast with good men: "Peradventure for a good man some would even dare to die." Goodness, it is suggested, has a quality of winsomeness and attraction, and that if a man can be shown to be good, if necessity should arise somebody might die for him. But over against the good man, and in contrast with him, we are told of certain people who are called sinners. Well then, sinners are men who are destitute of goodness; they are without goodness. That quality is a very difficult one to define, for it is a relative term. You speak of a good house, or a good horse perhaps, sometimes you speak of a good day — you speak of certain things as being "good", that is, they are excellent in their class, they are not disappointing, they fulfil their function, they are not broken and unfit for the service they were designed to render. It is a "good" thing, it is a "good" book, it is a "good" tool; when you use that adjective it describes the quality of the article, or the thing, or the person, suggesting that in it the ideal is measurably realized. And so when a man passes, sometimes, according to their judgments, men say of the man, "He was a good man"; they say that he was a good husband, he was a good father, or, he was a good man-as-an-employer, or as one who was employed or, again, he was a good citizen. We define his relationships by that term. But here are some who, in the divine sense, are not good: they are without that quality of goodness; they have failed in the realization of the ideal set before them; they are not fulfilling their function; they are not discharging the particular duty they were designed to do. A sinner is a man without goodness, according to the divine estimate. Somehow or another we have fallen below the divine standard of things, we have failed to fulfil the ideal.

Another thing: a sinner is a man who is without righteousness. "Scarcely for a righteous man will one die." What is righteousness? Well, it is mere rightness, rightness of conduct, rightness of character. Righteousness means sixteen ounces to the pound, it means thirty-six inches to the yard, it means one hundred cents to the dollar, it means conformity to the standard of right. A man who is merely righteous is not a particularly attractive man, no praise is due to the man. You women know it when you go to the grocer and he watches the scales, and it is down a little bit on the side on which the purchase is put, just a little bit. The law requires only an even balance, and when the scale goes down that

merchant takes a little bit off, he is very careful to see that it should be merely balanced. And you go away feeling that he is not a particularly generous man. He is a "righteous" man, you know, just a little more in the scale and you would say he was a "good" man! "Scarcely for a righteous man will one die". The righteous man is the man who just does what he ought to do and no more, mere rightness applied to character and conduct. But the sinner is without even that! He has no righteousness; he has not come up to the standard; measured in the divine balance, weighed in the scales, he has been found wanting.

But I think we can go a little further than that, sin is very much more than that. I would like to point out to you that a sinner is a man without reason. "Oh," you say, "Mr. Preacher, I am ready for an argument now. I supposed I should be classed as a sinner, but I am a reasonable man; and that is just why I am not a Christian, because it does not appeal to my reason." Well, you are far more stupid than you know, my friend, far more, for sin is a senseless thing and the sinner is a most unreasonable creature. "Well now," says some man, "I would like to argue that point with you, and I want to ask first of all, Why did God put a fence around the tree, the forbidden tree, and thus provide man with an occasion for wrong-doing? Why did He arbitrarily forbid him to take of the fruit of the tree?" So perverse is human nature that it always looks at that side of it, and never looks at this side. Listen: When God had made this world, and filled it with light and beauty and music; when He had spread man's table and adjusted all the laws of nature to his advantage — when He had made a beautiful world, and furnished it for human habitation, and put man into the garden, this is what He said, "Of every tree of the garden thou mayest freely eat. I will give you a hundred acres in which to roam, and I will fence off a little corner here which you must not touch. Of every tree of the garden thou mayest freely eat." What a world this is! What a happy world it ought to be! — a world "where every prospect pleases". The Lord might have made these flowers just as beautiful as they are — and given me no eyes to see them, or, seeing them, no mind behind the eye to appreciate their beauty. He might have made the birds to sing, and filled this world with rapturous harmonies — and given me no ear to hear the music. Go to the doctor and he will tell you that you must be careful of your diet; he will tell you what to eat, and what not to eat. And you say, "Oh, doctor, I don't want to eat anything; I have no appetite." And he will reply, "But you must eat." Perhaps some nurses are here who have had to struggle with patients, who have done everything possible to induce them to eat, and they say, "I do not want anything"; then very emphatically you say, "You must eat, you cannot keep up your strength unless you do." Well, God might have made the business of eating your dinner about as pleasant as taking a dose of medicine — He might have done that, might He not? Why did He give you a palate so as to make duty pleasant, and necessity an enjoyment? Why did He frame the laws of this world, of our own bodies, of our own minds, in such a way as to give us pleasure, and say to us, "Of every tree thou mayest freely eat. I give you wide liberty. Plunge in and enjoy all that I have given you to the full within the limits of My law, and My will"? Yet just because He said, "Of that thou mayest not eat", that is the thing man chooses to take, — always a passion for the illegitimate, for the forbidden.

Why is it men will turn their backs upon a richly-provisioned table supplied with luscious fruits and dainty viands, and spread with every kind of delicacy — why is it men will turn their backs upon it, and wrench open the cupboard that contains nothing but a poisoned biscuit? Why? *That is sin!* "No good thing will he withhold from them that walk uprightly." All that is in heaven, and all that is on earth, is designed for the service of man, that we might be happy, that we might be full of joy, living in obedience to the revealed will of God. But sin is such an idiotic thing, such an unreasonable thing, such a senseless thing, that it turns its back upon every tree that is legitimate, and turns to that one forbidden thing that has poison in it.

Perhaps I have identified the sinner already. [You know that is true, young men and young women, you know that there were a dozen roads to happiness and one to misery, — and you chose the one to misery. There is only one road, of course, to Christ, but I mean in all the relationships of life. Every provision was made for the appropriation of the blessings of God, but your eyes were closed, and, fascinated by that one forbidden thing, you turned in that direction. That is sin! It is the most stupid thing in the world, a kind of insanity, a moral blindness — "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The sinner is a very inconsiderate person: he does not consider anyone but himself. A boy does wrong, and his mother is broken-hearted, his father is cast down, his brothers and sisters are all disturbed, the whole family is upset — and when I met with a case like that recently I said, "How one sin destroys!" — one wrong-doer will upset a whole family, and all the ramifications of the family, until father and mother and brothers and sisters, instead of attending to their daily task, are all occupied in looking after the sinner. What an inconsiderate thing sin is! A sinner thinks of himself and nobody else; and I must confess that I was almost tempted to be impatient, on a busy day, and I said, "I wonder whether we should not be justified in allowing some of these wrong-doers to live with their own thoughts, to pay the penalty of their own sin? Why should we be always disturbed to help them, to lift them out of trouble?" That is what suggested this text to me. The Lord said to me, "Did you never give me any trouble at all?" And I reached the conclusion, after some introspection, that I had never given God much else but trouble, and He never did become impatient with me, never did turn me away. Then on further thought I saw that the whole philosophy of the gospel was designed for that purpose, just to help troubled people, it is to the wretched sinner God shows His love.

There are many things I could say, but a sinner is just an anarchist, sin is a repudiation of all authority, sin is lawlessness, sin lifts its hand against God, and drives a spear to His heart: left alone to have its way, if God took no account of it, it would disturb the whole universe. I wonder if there are not many sinners here to-night? Here is one in the pulpit, at least.

II.

"God commendeth his love toward us". — toward sinners. He exhibits His love, selects a divine quality and puts it on exhibition for the admiration of sinners. How marvellous that is! How easily He might have

chosen to commend His wisdom to us! "O Lord, how manifold are thy works! in wisdom hast thou made them all." If God had been pleased specially to emphasize that aspect of His character, to magnify the glory of His wisdom, how small we should become then! And He is wise, infinitely wise; He is the Source of all true wisdom; in wisdom has He made all His works; the wisdom of God is written in your very nature. Never has He failed, never has He made a mistake: He is the absolutely infallible One. But that is not the special revelation of the gospel, although that element is there.

And then how easily He might have chosen to exhibit His justice! A man from the States met me this morning, and said he had been impressed with the orderliness of life in Canada. He even paid a compliment to the enforcement of our Prohibition Law — and if we can be complimented on that, then surely we can hope for compliments in other directions! (That is, let me pause to say, a very difficult law to enforce.) This gentleman said that he wanted to make a study of Canadian conditions, conditions of life. He had been impressed with the quiet of our Sabbath — with the fact that stores were closed, that work was suspended; and he wanted just to journey on from place to place and study life in the little towns and villages as he passed through, to go leisurely through so that he might see Canadian life. And you know, I believe I sort of stood on my toes a little bit when he said that. I said, "I am glad that is so, yet I think it might be greatly improved." But oh, what opportunities God has of commending the inexorability of His law! What opportunities in your life and mine to magnify His justice! If it had been His justice, and His truth, and His righteousness, and nothing but that — if God had commended that toward us, in what hard circumstances should we have found ourselves!

How easily He might have exerted His authority! Did you ever see a man clothed with a little bit of authority? Did you ever try to get past the office boy to see the manager of any concern? If you can get past his majesty, you can do anything! Did you ever meet a Customs Officer, or an Immigration Officer? Many of them are very polite, but some of them are the whole United States rolled into one! Authority! They are the very embodiment of it, — and of course, in Canada too. How God might have shown His authority and His power! Instead of that, God commended His love toward us; He chose to put His love on exhibition before sinful men. How wonderful that is!

You know, there is much that goes by the name of love that is not love at all. I remember meeting a mother during the Great War who said this to me: "I have two boys, and I have forbidden them to go to your church." I said, "I am sorry; what is the matter?" She replied, "Sometimes you speak about the war, and I simply will not permit them to go where the war is spoken of." "Well," I said, "why not? Perhaps the war may come to you if you are not careful. What will you do then?" "Well," she said; "I do not believe that any natural mother would ever consent to her boys' going to the war — any real mother." "Well now," I said, "you and I are going to have a quarrel, because nearly three hundred have already gone from my church. I know the mothers of most of these boys, and they love their children just as much as you love yours — *but they do not love themselves quite as much!* You think it is love, but it is downright, consummate, selfishness, if you are willing that

civilization should be destroyed, that liberty should perish from the earth, as long as your little family circle is not interfered with. That is not love. You ought to be ashamed to call it by that name." The thing called love is sometimes a very selfish thing after all, and, properly interpreted, is nothing else but selfishness.

We hear a great deal of talk about love, about preaching the love of God. Well, I am trying to preach the love of God, but there is only one place where the love of God may be interpreted, listen: "God commendeth his love toward us" — how? By tolerating our sin? by excusing us from discipline? by failure to enforce His law? Oh no — "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That is the love of God. Love always takes the initiative; it is of the very nature of love to communicate itself, like the sun which shines upon the evil and the good. The love of God is radiant, it goes forth from Him; and before ever we turned to Him, "while we were yet sinners, Christ died for us"; He commended His love toward us: He took the first step in the direction of our salvation.

True love never counts the cost. God had only one Son, and He gave Him. I went to see a woman one day some years ago where there was considerable wealth. They had had one son, and he had been suddenly taken from them. As I sat down beside that stricken mother and tried to comfort her, I did not know what to say until she helped me. She was very rebellious, and she said that there were plenty of women around who had many children. I tried to tell her that perhaps the Lord wanted her boy — his name was Louis, a little chap of about ten years, the pride of their life, the only child they had. They had made great plans for him, as parents do; and now she was left desolate — and I said, "Perhaps the Lord wanted Louis." And she said, "Why did He not take some other woman's child?" And then she began to tell in her distraction of certain other women who had many children, and she said, "I had only one! Why did He rob me of the only one I had?" Then I quoted John three and sixteen as I had never quoted it before. I said, "Mrs. So-and-So, listen to what God says: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' — He had only one Son, and He gave all that He had for you. Has it never occurred to you that His home was darkened, that He too knows the sorrow of bereavement?" He gave His best, His All; the Just for the unjust to bring us to God. That is love — His best, nothing withheld.

If somebody were to come to you and give you a large amount of money, you would be disposed to say that that was an exhibition of affection — but if there were ten million worlds like this, all of them rolled together with all their wealth, it were but an infinitesimal drop of the infinite ocean of God's love which flowed for the salvation of men, in the giving of His only Son. God, if I may so say, mortgaged heaven, He emptied heaven's exchequer, He poured out His own life's blood, the wealth, not of this world, but of all worlds, in solution, in order that He might leave you without any excuse for refusing to believe in His love. You cannot preach about the love of God, you cannot understand the love of God apart from the cross of Christ. What was His love? Why, He might have exhibited His wisdom, and justice, and righteousness — and He did, for they were all elements in the love of God. He condemns our sin. It would not be love

to let you commit suicide. Supposing there were a glass of water here, and supposing some one down in the congregation had observed someone else, when I was out a few moments ago, drop something into that water, and supposing that person knew that it was deadly poison, that there was a conspiracy to destroy my life, and I take that glass in my hand and am about to drink it, and that someone who knows what is in that glass rushes up from the pew and dashes it from my hand — and perhaps knocks me down in the process, — well, what about it? If I had any sense left at all I should say, "I am profoundly grateful to you."

It is not love to let men go on in their sin and tell them that there is no judgment, that there is no hell — that is not love. I tell you in every sin all the fires of hell are involved, and if all hell were extinguished and its penal flames went out, your sin would rekindle them. Sin is the thing that takes the crown from the brow of Deity, and the sceptre from the hand of the universal Law-Giver, and would overturn the very throne of God. Sin is a destructive thing; and it is no love that fails to recognize it, that fails to warn men of that moral poison. But God found a way to love us, and to take the poison from our hand, and from our hearts, and to blot out the record of our sin: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

III.

That is what He did, He died for us. What more can God do? That is the meaning of that ordinance of baptism which you witnessed to-night. What did these believers confess? That when Jesus died, they died; when He was buried, they were buried; when He rose again, the prison doors swung wide, they came out into glorious liberty. Oh, behold the love that God hath for us! Can anybody reject it? My brother, you have put it off long enough — altogether too long. Will you come to One Who loves you? Will you come to One Who died for you? Will you just give Him your all to-night? "Whosoever believeth in him should not perish, but have everlasting life." Many have come, but will you come? His is greater than a mother's love, greater than a father's love, greater than any other love this universe has known: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Will you hide behind the blood to-night? Will you accept salvation at His hand to-night? Repent and receive the gospel I beseech you in the Saviour's name.

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THE FORGE

The children look into the forge, and are pleased with the fire, and the sparks and the ring of the hammer, but they have little notion of what the blacksmith's toil may be. Thus do many observe the work of the Lord's servants, but they form no idea of the continual pressure of labour and anxiety upon truly sent ministers of the gospel. There are plenty of sham apostles who know nothing of the wear and tear of caring for souls, sympathizing with the sorrowing, and contending for the faith; but this does not diminish the sore travail of the true preacher and pastor; say rather that it is one of the trials which make his task most difficult. He who is true to his Lord and to his office will find no rest in the ministry. An inward zeal will consume him night and day; he is in a battle which continues to rage all the year. As the smith is worn with the hardness of the iron, the heat of the fire, and the weight of the hammer, so is the true soul-winner worn by the hardness of the heart, the strong excitement of the Spirit, and the solemnity of the Word.

May we, therefore, use this page to ask for more earnest, regular, and loving prayer for all the servants of our great Lord? We fear that the workers are too often forgotten in the daily intercession. It is easy to find fault with preachers, but it would be better to pray for them. Sometimes your pastor does not edify you: should not this be a loud call to increase your pleadings for him? Might he not be made a greater blessing to you in public if you were a greater blessing to him in private? If the Lord will but clothe our brethren with power, the great company of preachers will soon evangelize this country, and overflow into foreign lands. Even the same sermons would suffice to convert myriads if the Holy Spirit would use them to that end. What hinders the spread of the kingdom at this time? We may blame false doctrine here and there; but by far the greater cause of want of divine blessing is restraining prayer.

Never forget ministers and other soul-winners in your prayers. Plead also for colleges, that the students for the ministry may be men of God, and that during their training they may grow in grace as well as in knowledge. Pray that he who createth the smith that bloweth the coals in the fire may also make, train, and qualify workmen for his service in this evil day.

—C. H. SPURGEON

PASSING TIME

Time passeth on. Yet a few days, and we shall be here no more. Many diseases are ready to assault us. We that are now preaching and hearing, and talking and walking, must very shortly be carried and laid in the dust, and there left to the worms in darkness and corruption. We are almost there already. We know not whether we shall have another sermon, or Sabbath, or hour.

—RICHARD BAXTER

O that happy day, when error shall vanish for ever, — when our understanding shall be filled with God himself, whose light will leave no darkness in us! His face shall be the scripture, where we shall read the truth.

—RICHARD BAXTER

SAVED AND SURE

Are you saved? If you are like the majority of people, you will not like the use of that word "saved". Whenever you hear it, you are probably strangely uncomfortable and wish that there was some milder term. You may dare to suggest that it would be presumption for anyone to affirm with conviction that he was saved.

Just during the past week, a reader drew to our attention a church column in a city newspaper; in it, the writer expressed similar convictions to those that we have outlined above. Among other things he says:—

I don't like that word "saved". It's too permanent and settled. It can lead to a comfortable smugness. For ordinary use, would "changed" not be a better word? It at least has the implication that we can always change back again unless we are careful stewards of our destiny. Or "safe" instead of "saved" — safe for the moment; safe if we remain "in the Way" — but NOT safe regardless of what we do.

This short paragraph probably expresses clearly the feeling of most people upon the subject. No one can deny the truth of some of the objections for it is indeed possible for one who is saved (a Christian) to become comfortably smug. Does this smugness, however, reflect upon the genuineness of salvation? No. The fault lies with the individual and not with the work which God has wrought in the soul. Any of us is apt to abuse the precious gifts of God but this in no way detracts from the gift; it only confirms the fact that we all have feet of clay and that Christians are saved by God's grace and not by anything in themselves.

It strikes us to be very strange that anyone could in one breath acknowledge the existence of life after death and deny that there can exist any certainty about the soul's eternal abode. Is it even reasonable to suggest that the Lord would leave us in doubt about this matter which transcends in importance all others? Are we to believe that the Lord would graciously reveal to mankind so many blessings and then leave us in doubt about the blessing of blessings? Away with such disguised agnosticism!

Again we address this question to you — Are you saved? Let there be no excuses or specious reasoning. Face the issue and ask yourself — Am I really saved? Can I declare humbly but with conviction that I have experienced salvation?

Perhaps some reader would ask what we mean by being saved. We simply are asking if you have the assurance in your soul that you are now a child of God so that if you should be called from this earthly scene, you would be with Christ forever. You may have this assurance if you take God at His Word and trust the Lord Jesus Christ. By your trust, you are acknowledging your own helpless condition and are indicating your God-given persuasion that the Saviour died for your sins.

Are you saved?

What heads, what hearts have these men, that, standing at the verge of an endless world, can think they have any time to spare?

—RICHARD BAXTER

LEWD LITERATURE

"Clean up the newsstands!" Periodically we hear this cry raised as some group or club commences a short-lived campaign to rid the newsstands of some of the objectionable literature that strikes you in the face at nearly every turn. Usually these brief, whirlwind crusades are directed against the newsstand operators and other retailers of papers and magazines.

While every Christian should deplore the filthy reading material that is so boldly advertised, let us not be carried away with these reform attempts and conclude that they are the answer and that there is some shortcut to success. Careful thought will lead us to realize that these endeavours must fail for they do not strike at the root of the problem. The basic trouble is to be traced not to the retailer alone, not to the publisher alone, not to the author alone nor to these corporately as representing the publishing industry. The public whose appetite demands such filth is responsible and is the guilty party although these others are accessories to the crime.

The newsstands of our land represent the best possible comment on the national mentality and present an accurate gauge of the public mind. It is this thought which should appal us! The minds of our fellow citizens demand literary garbage for a regular diet! Here is the source of that of which lewd literature is but the external symptom.

Any thinking Christian will see that the answer lies not alone in some attempts at outward and superficial reform. The problem will be righted only as the hearts of individuals are changed by the gospel and the predominate public mentality becomes a spiritual mentality.

TIME FLEETING

Sinners, remember how time is almost gone. Thou art standing at the door of eternity, and death is waiting to open the door and put thee in. Go, sleep out a few more nights, and stir about a few more days on earth, and then thy nights and days shall end. Thy thoughts and cares and pleasures shall all be devoured by eternity; thou must enter upon the state which shall never be changed. As the joys of heaven are beyond our conception, so are the pains of hell. Everlasting torment is inconceivable torment.

—RICHARD BAXTER

For Younger Readers

A MOTHER'S FAITH

"O Mother, I don't want to stay in bed all afternoon; can't we get up now?" The childish voice sounded through the open bedroom door into the kitchen, where Mrs. Nevius was frying potatoes over a very small fire of chips. "I want to get up, too!" chimed in a lesser voice from the same direction.

"You are warmer in bed than anywhere else," replied the mother, "but it is pretty nearly suppertime, so you can get up now. Ruth, please go into the bedroom and help Mary and John get dressed."

Ruth, who had been hugging a large cat to keep warm,

dropped her comfortable burden on the floor and disappeared into the bedroom. Soon there issued squeaks and squeals as the younger children made their toilet for supper.

The kitchen where they quickly joined their mother, was a pleasant room. The windows looked immediately out upon the Delaware and Raritan canal, which at that time was kept free of ice as long into the winter as possible in order to accommodate the heavy traffic upon it.

Mrs. Nevius's face showed signs of grief and care, but her smile toward her children was cheery as she placed the meager supper of potatoes, bread, and preserves upon the table.

"I'll put some bigger sticks upon the fire," she remarked half to herself and half to the children. "Our woodpile is almost gone, but I sent William down to Mr. Johnson's coal yard to order some coal. I'm sorry we can't pay for it just yet, for your father always insisted on 'paying as you go.' But things are different now," and a tear slipped down her cheek as she spoke.

Just then the door flew open and the stalwart William of twelve years, rushed into the room.

"Old Johnson's the meanest man that ever was!" he exclaimed. "When he found we wanted to be trusted he wouldn't let us have a pound of coal. He said he'd been stung too many times already. Told me I was big enough to pick up all the wood we needed along the road."

"He never lost by this family, and he never will," quietly remarked Mrs. Nevius. "I'd have paid him right away, only the doctor's and undertaker's bills were so big, and we had to have potatoes and flour. We can't raise the price of the coal until I get a chance to help with the neighbours' house-cleaning, but then Mr. Johnson would get it. However I'm sure that the Lord will provide, and so we must not worry."

When they were seated at the table they all bowed their heads while the mother asked the blessing. They then fell to with a will, and the portions small for the children's appetites, soon disappeared. The mother's portion was smaller than the others, but she took fully as long to eat it.

"It's a cold night, and we want a pleasant evening. William, please go to the shed and get some wood. Ruth will do the dishes, and I'll play with Mary and John as their father used to do, before they go to bed."

In a few moments William returned and threw a big armful of wood into the box. "I declare, Mother, there are only two or three more such piles out there. We haven't got enough to last us two days."

"Well, then maybe we'd better not burn any more this evening. I'll put the little ones to bed and Ruth and you and I can sit by what fire we have until it goes out."

A shadow of anxiety rested upon the little group. At last William blurted out, "He told me to pick up chips along the road. I guess I know where I can find some pretty big chips, enough to keep warm all winter."

"Why, William, what do you mean?"

"I mean old man Johnson's rail fences over by the canal basin. There's no moon this week, and there's a heap of good wood in them. They won't be missed till spring, and by that time nobody can tell where our wood ashes came from. Oh, but that's a great idea!"

"No, William," said his mother sternly, "that is not a great idea. That's a very poor idea. Your father was an honest man. You remember that the day before he

died he commended us all to God's care and said that God would take care of us. No, no, you mustn't think of such a thing."

"Well, Mother, I don't want to be a thief, but we have to get wood somewhere or we'll freeze to death before the winter is over."

The mother calmed herself in a moment, "If God wants us to freeze we might better freeze than steal. But I believe that He will take care of us, and we have tomorrow to plan what to do."

"Well children, Jesus said, 'Sufficient unto the day is the evil thereof.' We can't do anything tonight, and worry does us no good. Suppose you get your Sunday school books and study your lesson for the next Sunday."

After a few minutes with her book Ruth exclaimed, "See, Mother dear, how our Bible story matches our case. It's about the poor widow who asked Elisha what she should do to pay her debt, and how he told her to borrow vessels and pour her oil in them. And she kept on pouring until she had enough to buy everything she needed. Isn't that wonderful?"

"Bah," said William, "that's just like the Bible, but such things don't happen nowadays."

Soon Ruth spoke again, "Here's a Home Reading that tells how when the Israelites needed food in the wilderness God sent a great wind that brought quail which fell around the camp, and everybody had all the meat they could eat."

After a moment Ruth turned her head toward the window listening. "Why, the wind is rising now. Just hear it moans in such a funny way over the canal!" she cried.

"It'll take a pretty big wind, I reckon, to blow us coal or wood," remarked the skeptical William.

After the lessons were learned, mother offered a little prayer commending herself and her children to their father's God, and the three left the chilly kitchen for the warmth of their beds. While the children slept, the listening mother heard the bleak wind whistling around the cottage, but never thought that, as the wind of old was the hand of God to bring food to His children, so now in her day the wind could again be God's hand to bring the means of warmth to their door.

William, who, since his father's death had felt the responsibilities of his position, was up betimes to build the morning fire. "I won't be able to do this many more days," he muttered as he opened the kitchen door.

"Why! Oh! Why, what's this? Wood, sticks, big and little, piled up all along the bank by the door, and the canal full of logs clear down to the turn, bobbing up and down in the freezing water! Why, I never saw anything like this in my life before!"

"Mother! Ruth! all of you come here quick, just look at this."

In a moment the family, clad in their night robes and wrapped in their blankets, were crowded at the kitchen door. As far as eyes could see the canal was full of floating driftwood, which in places the wind had pressed upon the bank. There was enough fuel at their door to last them the entire season.

"The wind is again the hand of God," said Mrs. Nevius, sinking on her knees, "Children, get dressed as quick as you can. Get the garden rakes and the clothes poles and pull the wood on land."

How they worked! Even baby John did his little best to drag the logs on shore. Breakfast was forgotten in the pressure of more important business. By the middle of the forenoon the woodhouse was full, and the surplus

big sticks and little sticks were piled up against the southern side of the cottage. There was no need now to pay a high price for coal, for an abundant supply of good wood would keep them warm and cheerful all winter.

When the dinner hour came the kitchen stove was red hot with an unstinted fire of their former meager supply, and an awestruck group of children listened to their mother's broken prayer of thanksgiving.

The years that followed in the little cottage were years of much hard work, and of many trials, but they were years of faith which made every burden light. Mrs. Nevius has laid her burdens down and gone to the land where faith becomes sight. The children, grown, are now heads in their own homes. And the son, William, at least has never forgotten that lesson of faith learned on the winter morning of long ago.—*Gospel Herald*.

Bible School Lesson Outline

Vol. 20 Third Quarter Lesson 3 July 15, 1956

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

THE CALL OF ISAIAH

Lesson Text: Isaiah 6:1-18.

Golden Text: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isaiah 6:8.

I. Isaiah Cleansed; verses 1-8.

Isaiah had commenced his prophetic ministry during the reign of good King Uzziah (Isa. 1:1), who prospered as long as he sought the Lord, but "when he was strong his heart was lifted up to his destruction," and he intruded into the priest's office. Uzziah's long reign terminated in sorrow and shame; he died a leper (2 Chron. 26).

The death of King Uzziah seems to have had a profound effect upon Isaiah the prophet. No longer did he enjoy the encouragement of the king, who had been "marvellously helped", and Isaiah was inclined to be disheartened at the loss of his helper. He needed to be taught that all earthly props will fail (Psa. 146:3; Isa. 2:22; Jer. 17:5-7).

Moreover, the messages of Isaiah were not heeded, and the people continued in their evil ways, so that the prophet was inclined to give up his ministry as being of no avail. Just at this moment of discouragement the Lord met him, the living powerful Lord manifesting Himself to the disillusioned prophet who mourned a dead earthly patron. When Uzziah died, Isaiah saw also the Lord (Psa. 39:7).

Isaiah in a vision saw the Lord Jehovah, the Master. He did not see the essential Being of God (Exod. 33:26; John 1:18), but was given a manifestation of the Lord as the King in His majesty and glory (1 Kings 22:19; Dan. 7:13; Amos 9:1; John 12:41). Above stood His attendants, the Seraphim or "Burning Ones" whose ministry speaks of the fires of cleansing. The very pillars of the temple were shaken by the power of God, and the Shekinah Glory filled the holy temple (Exod. 19:18; 40:34,35; 1 Kings 8:10, 11; Rev. 15:8). The supreme need of every Christian worker is a transforming vision of the Lord.

As a result of this vision of the transcendent holiness of God, the prophet realized his utter unworthiness (Exod. 3:6; Job 42:5, 6; Luke 5:8). Isaiah suddenly realized that his lips, which had been the vehicles of expression for sinful thoughts, were unworthy to speak forth the praises of the King of glory (Jas. 3:10), or to witness for Him among men. If he would help others, he must himself be made pure (Isa. 52:11; Matt. 7:5; John 15:1-3; 2 Tim. 2:21).

Isaiah's desire for holiness was immediately answered (Matt. 5:6); his lips were effectively cleansed by the action of the heavenly seraph (Jer. 1:9). The live coal from the

altar signified that holiness is impossible apart from sacrifice, for it is based upon the atoning blood of the Lord Jesus Christ (Heb. 10:10, 14). The seraph announced the purging and forgiveness which his action had symbolized (Heb. 9:22-26).

The prophet, when purified from sin, heard once more the call of the Lord. He does not press men into His service, but lovingly pleads with the enlightened heart willingly to volunteer. Isaiah made answer quickly and gladly: "Here am I; send me."

II. Isaiah Commissioned: verses 9-13.

Isaiah had now consecrated himself and his powers to the Lord's service. He had also announced his willingness to go, as the Lord directed, but he waited for the commission (Rom. 10:14, 15). No other has authority to send us forth (Matt. 28:18-20). Let us wait for His command, but once He speaks, let no one venture to hesitate, to disregard or to disobey the royal commission.

Isaiah was cautioned against expecting unqualified success. His words, although of divine origin, would not always be obeyed. People would hear, but in their stubbornness they would not heed his message (Matt. 13:14; John 12:37-41; Acts 28:25-27); they would see, but in their wickedness they would not understand. When the sacred truth was proclaimed, they would close their hearts, ears and eyes, lest its message should penetrate into their inmost being, producing conviction of sin. It was because they would not receive the message that their hearts would become dull. Isaiah's proclamation would be the occasion, but not the cause of their dullness and stubbornness; Isaiah was not commanded to make their hearts hard. Verses 9 and 10 give the results of the message of Isaiah, and do not constitute the substance of his commission.

One must not underrate the power of the enemy, Satan. He ever labours to destroy the work of the Holy Spirit which is to bring to fruition the seed of the Word (Matt. 13:14, 19). We are not commanded to be successful in the work of the Lord, but simply to be faithful (1 Cor. 4:2). The messages we deliver may become a witness against those to whom we are sent, as in the case of Isaiah (Matt. 10:18; 2 Cor. 2:15, 16).

The prophet wondered how long he must continue to exercise this apparently futile ministry. Many an earnest Christian is inclined to ask the same question, "How long?" How long are we to persevere in the face of determined and persistent opposition to the truth which we proclaim? Only the Master can give the answer to each individual servant. Isaiah was commanded to keep on delivering his appeal to the people to repent and turn from their sin. The time would come when, as a result of their wickedness, they would be driven into captivity, and their land would be given up to desolation. The inhabitants would abandon their cities and their dwellings (Isa. 17:2; Jer. 4:29; Zeph. 2:4).

And yet, the land would not be completely or finally abandoned; a small remnant would remain in the land (2 Kings 24:14; 25:12, 22). These were later scattered, chiefly in Egypt (2 Kings 25:26; Jer. 40:11), and it is probably concerning their return from Egypt that this prophecy speaks (Jer. 40:11, 12; 43:4-7). This remnant shall in turn be eaten up, or given to destruction. But the life of the holy seed of Israel shall remain, just as "a terebinth, and as an oak, whose stock (or root) remaineth, when they are felled!"

Daily Bible Readings

July 9—Moses Commissioned	Exod. 3:1-10
July 10—Gideon Commissioned	Judg. 6:7-14
July 11—Jeremiah Commissioned	Jer. 1:1-10
July 12—The Twelve Commissioned	Matt. 10:1-15
July 13—The Seventy Commissioned	Luke 10:1-16
July 14—Peter Commissioned	John 21:1-17
July 15—Paul Commissioned	Acts 9:10-22

Suggested Hymns

We would see Jesus.
More holiness give me.
Show me Thy face.
When the heart made pure.
Once it was the blessing.
Eternal light! eternal light!