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# The Gospel Witness and Protestant Advocate

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## A Song of Praise

*"He is faithful that promised."—Hebrews 10:23.*

**B**EGIN, my tongue, some heavenly theme,  
And speak some boundless thing;  
The mighty works, or mightier name  
Of our eternal King.

Tell of His wondrous faithfulness,  
And sound His power abroad;  
Sing the sweet promise of His grace,  
And the performing God.

Proclaim salvation from the Lord  
For wretched, dying men;  
His hand has writ the sacred word  
With an immortal pen.

Engraved as in eternal brass,  
The mighty promise shines;  
Nor can the powers of darkness raze  
Those everlasting lines.

His every word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises.

O might I hear Thy heavenly tongue  
But whisper "Thou art mine,"  
Those gentle words should raise my song  
To notes almost divine.

—Isaac Watts.

# The Gospel Witness

and

## Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
(Editor 1922 - 1955)

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the homes. As a result of this one evening's work, 50 prospects were secured and 15 new scholars attended the School the following Sunday.

Rev. George B. Fletcher of Virginia, U.S.A., Lecturer at Toronto Baptist Seminary, will be the visiting preacher Thursday, February 21st, and Sunday, February 24th.

### THE WEEK-END IN JARVIS STREET

REV. GEORGE OLLEY of Calvary Baptist Church, Ottawa, was a welcome visitor to Jarvis Street Church the week-end of February 17th. He was aptly introduced on Thursday evening as "the man with the shining face", and from the very first his ministry was marked with spiritual warmth and fervour. On Thursday night he spoke of "The Blessing of Asher" (Gen. 49:20; Deut. 33:24, 25), and on Friday morning addressed the students of Toronto Baptist Seminary, urging them to preach the Word and to be faithful witnesses for our Lord.

The Saturday Night meeting for prayer and testimony was a means of blessing to all who attended. Brother Olley was present and later gave testimony to the power of that service.

The Sunday services were well attended. Mr. Olley brought an inspiring message in the morning on the suggestive subject "The Illuminated Heart". Taking as his text 2 Corinthians 4:6, he called attention to the two spirits at work; a malignant spirit to blind the minds, keep souls on the road to hell and hold sinners in darkness; and a benign Spirit whose ministry is to illuminate the heart and bring light to the darkened soul. This principle was parallel to conditions in the creation of the world as told in Genesis, when darkness reigned. The word of God brought light. So now, God alone can bring light to the human soul, and the Holy Spirit still uses the word of God as His instrument. Salvation is a revelation from God; He sheds the light of heaven into the darkened soul, "the light of the knowledge of the glory of God in the face of Jesus Christ."

In the evening Mr. Olley spoke earnestly and solemnly of "The Last Great Assize" (Rev. 20:10-15; 21:8). Retribution is sure and certain, and the Lord Jesus Christ will be the Judge. "Meet Him YOU MUST, in time, while the day of grace is open, as your Saviour, or in eternity as your Judge. . . . Unsaved friend, before the great white throne you will have no advocate, no one to plead your cause; and you will be without excuse." The Lord's servant faithfully warned the congregation of the terrible experience ahead, when each sinner must face Christ as Judge. "The lake of fire is a place where mercy drops her wings for ever." The unsaved were lovingly and tenderly entreated to come to the Saviour, and the way of salvation was very clearly presented.

At the close of the service two went forward, one young lady signifying her desire to be baptized and join the church, and a young man wishing church membership.

Mr. Olley's heart-searching messages were deeply appreciated by the members and friends of Jarvis Street Church. His coming was a benediction to the saints, while at the same time, he pressed the battle to the gates, as far as the unsaved were concerned, wielding with great force the sword of the Spirit, which wounds and then heals the souls of men.

### CABLES FROM DR. SLADE

The following cables have been received from Dr. and Mrs. Slade, who are ministering this week in Jamaica, one of their main appointments in their missionary tour in the West Indies. Let us uphold them in prayer as they continue their testimony, and as they journey homewards the end of this month.

*From Kingston, Jamaica.*

February 14, 1957

ARRIVED KINGSTON. MET BY MR. KNIGHT. LEARN MISSION DOORS WIDE OPEN. INTERNATIONAL COUNCIL MEETING TO-NIGHT. LEAVE FOR MANDEVILLE FRIDAY.

SLADE

*From Mandeville, Jamaica.*

February 16, 1957.

INTERNATIONAL COUNCIL MEETING KINGSTON EXCEEDED EXPECTATION. ANOTHER MEETING REQUESTED IN LARGER AUDITORIUM NEXT THURSDAY. REACH CLARKSONVILLE SUNDAY FEBRUARY 17TH. CONFERENCE MONDAY. PREACHING EACH NIGHT FOLLOWING. BOTH WELL. NEWS LETTER FOLLOWING. GREETINGS AND LOVE TO MR. OLLEY, CHURCH AND SCHOOL.

SLADE

### AMONG OURSELVES

Tuesday, February 5th, was visitation night for Jarvis Street Bible School teachers and workers. About 1,000 copies of THE GOSPEL WITNESS were distributed in

# The Jarvis Street Pulpit

## "Rejoice in the Lord Alway"

A Sermon by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening July 26th, 1934

(Stenographically Reported)

Lesson Text: Philippians, chapter 4.

**I** SHALL ask you to think for a little while on this strange exhortation, one that seems almost, on the face of it, impossible of obedience: "Rejoice in the Lord alway: and again I say, Rejoice."

I suppose we all like to meet with cheerful people. We find it a tonic to be in the company of happy spirits. There is nothing attractive about a gloomy, pessimistic, personality. There is nothing that would lead us to desire the company of one who always looks on the dark side of things, and if there be no dark side, who manages somehow or another to make one. I think we shall readily recognize, then, that a religion to be attractive must be a cheerful religion. A religion of tears only will not appeal to a world that is all too familiar with sorrow, and with grief. So obviously is that true that there is at least one type of religion that makes it a religion to smile. I wonder have you ever studied the countenance of those who profess to be Christian Scientists? It is part of their religion to smile, to be cheerful always, because their religion consists in denying that there is any occasion for anything else. I heard Dr. Dixon once say that he could recognize a Christian Scientist on the street any time, because of the studied, and deliberate, and assumed attitude of cheerfulness.

I have known people who were able to assume a cheerful air when they did not feel cheerful. I knew a certain lady who, in certain company, made it a point never to be gloomy. I have heard her say "I was not going to let them know that I had any occasion for gloom." Well, that is a form of deception. This text does not exhort us to smile. That can be forced. It does not admonish us to appear to be cheerful: it is a deeper word than that; it is a command to be always rejoicing. Now how are we going to do that? I repeat that there is necessity for something that will neutralize life's gloom, and that will give us the garment of praise for the spirit of heaviness. We shall all admit that, for there is not one here this evening who has not had his or her share of the experiences that make laughter an impossibility, and that put an end to merriment of heart.

### I.

How can we rejoice always? Sometimes it is a good thing to CONSIDER HOW WE CANNOT DO IT, and of one thing I am perfectly sure; *you cannot rejoice always in yourself.* You may, when you have had an occasional and brief success, be rather happy, and half proud of yourself. I suppose we are all foolish enough to take pride in some little accomplishment, and to feel, for the moment, a measure of satisfaction that we had done some little thing, for we are all grown-up children in

that respect, and we like to find pleasure in some little accomplishment — but it does not last long! We recognize the necessity of it, but as a rule, taking one day with another, and one hour with another, there are few of us who can find occasion for rejoicing in ourselves. Some wit, a politician, desiring to take off the assumption of wisdom on the part of one of his opponents — I do not know whether it was Sir John MacDonald, or who it was — said that it was impossible for any man to be half so wise as a certain man pretended to be.

We have to admit to ourselves — and I am not speaking now of our public life at all, but of the life we live with ourselves — we have to admit that we have a good many failures to our credit. There are many things in the record of our lives that have not yielded satisfaction to us. That is a simple matter of fact, is it not? No one will dispute that.

A man came in to see me this afternoon desiring me to do something for him, and admitted that he was in his present situation through his own error, or worse; and he said, "We all make mistakes". Yes, we all make mistakes; and we do more than that: we have all done wrong.

Our lives are beset with troubles, and our record marked with multiplied efforts. When reading to-day one of Paul's Epistles I observed how uncertain Paul was, himself, about certain things. There are people, you know, who are more infallible than any pope who ever lived. They never make mistakes; they never go wrong. And even when they have made the most glaring blunders, they will cover them with a religious sanction of some sort, and try to make out that they have done only that which was right. But Paul, writing to the Corinthians, speaks of his intention to be with them, if the Lord should will he might winter with them, but he is not quite sure. He had asked Apollos to go, but his will was not to go just now, so that Paul had one judgment and Apollos had another in respect to the same thing, and they were both good men. However, he said Apollos would come after a while. If you read the chapter you will find that the Apostle Paul had to use his judgment, and sometimes was a little bit uncertain as to which way he should go. We have all used the very best judgment we had, and we have had to admit that we have made mistakes. And sometimes we are plunged in sorrow, and perhaps in dire distress. What a lot of people would like to have been able to see in advance the last few years! Had they been able to do so, they would not have done some things they did. Take account of yourself — I am assuming that you are one of the excellent of the earth; perhaps you have a wonderfully fine temperament. You

have not many ups and downs. You are always the same, are you? Well, I am not. I confess that it is natural for me to be rather like the weather. A certain lady said to me some years ago, "Pastor, I have no moods; I am always the same." I said, "The only people who are always the same are the people who are in the asylum, or ought to be there, for that is just what insanity is — oneness of mood." It is a good thing sometimes that we are not the same. We have our moods, and sometimes the north wind blows, and sometimes the east wind blows — I mean in that little sphere in which you and I live and move. And sometimes it seems as though everything had gone wrong. It is quite possible that you have had a bad day right from the beginning. I used to have those days when I was younger, and it used to be attributed to having got out of the wrong side of the bed in the morning! Well, there are people who get out the wrong side practically every morning, if that be true.

Try, my dear friends, to rejoice in yourself; find occasion for gladness in anything you have done, in anything there is reasonable hope of your accomplishing, and you will not be a very happy man. A man came to me once, not long ago, who was very much discouraged. I said, "What is the matter?" "Oh," he said, "everything I ever did from the time I was responsible, and able to do anything, everything I ever did has been wrong. As I look back it looks to me as though I have taken the wrong road at every point. While I speak positively sometimes I do not believe my opinion of anything under the sun is worth the breath it takes to express it. I am always wrong." I said, "Cheer up! It is hopeful if you believe that." It is generally true of us that there is enough in ourselves to make anyone miserable. I used to have a man like that in London. He was always getting out of sorts. His wife was a lovely woman, one of immeasurably even temperament. Confidentially I said to her one day, "I do not know, Mrs. So-and-So, what to do with your husband. I have tried everything, and it does not make any difference at all. It is all wrong. I wonder if you and he were just to take your letters and go and join another church, would that help?" "Oh," she said, "Pastor I have thought of that a good many times, and I have talked about it to your predecessor — my predecessor in London was Dr. Johnson — and I asked his opinion about it, and he said it might be all right but for one thing. I asked, 'What is that?' Well, you would take your miserable selves with you." That is true. We take our miserable selves with us. That is one person you cannot shake off. You take him with you to work in the morning, and you have to have lunch with him, and dinner at night, and wherever you go you have got to drag that miserable self along. It is enough to make anyone miserable if he keeps his own company long enough. No occasion for gladness in that.

And it is *not always possible to rejoice in other people*. You have had experiences of gladness in the society of other people. There are many agreeable people in the world, I mean people who are naturally agreeable. But other people are just like yourself; they have their moods, and if, when you are in the doldrums, you meet someone else in the same state, you are not very likely to sing. There will be no proposal of a duet, and no one wants to sing a solo. We are such changeable creatures. Human nature is such a volatile, fluctuating thing, there is no depending upon it at all.

It is very difficult to be always happy in association

with other people. Do not misunderstand, I am not a pessimist. I love those words at the close of this chapter: "All the saints salute you". Paul is sending his salutations to all the people. Christian fellowship is a real thing; there are true friends; there are people who know how to be loyal through thick and thin, right to the end of the chapter. And there are people of whom you can say, "I thank God upon every remembrance of you" as did the Apostle Paul — especially if you don't see too much of them! If you do, you are likely to meet them on one of their off days, and that will spoil the whole story.

I have told you of a sister who used to be a member here. I was going away for a holiday once, and she came up to shake hands with me. She said, "I am glad you are going. I am glad to see the last of you. I used to tell Dr. Thomas that always when he was here. When holiday time came, I told him I needed a holiday from him just as much as he needed one from me. I used to tell him that I was glad to see him go, but there was no one in the church gladder to see him back again" — She was a very wise woman, — "I can tell you, if you lived in my house you would have to get out of my sight some of the time." You think that was not complimentary? I accepted that as a compliment. I did not say, "That would be mutual, sister," but I could have said it. That would be true of all of us, I suppose. We cannot rejoice in each other always. I said something like that once, and I got a letter from a man who said, "I think you ought to have made one exception in your remark. I think a husband and wife ought always to be able to rejoice in each other." I saw him after, and I said, "I do not agree with you. The finest people on earth sometimes need a vacation from each other." A doctor told me one time of a busy winter he had had, and he said by the time spring came his nerves were on edge. He had a large practice, and his wife answered the phone very often, and she was about as tired as he was. He noticed when he came down to breakfast there was a silence in the morning. He did not feel like talking, neither did she. One day he came home and said, "I am going to send you off to California. I have your ticket. I have telephoned and made a reservation, and you are going to stay at a certain hotel for two months, and you are going to start right away." She said, "What do you mean?" "Exactly what I say. You need a rest." And he said to me, "That is exactly what she needed. And after having done that I met a fellow doctor who said, 'Would it not be fine if you could go with your wife'. I said, 'I would be seven-eighths of a fool to attempt to do so. What my wife needs is to get me out of her sight.'" When the time came for his wife to come home he went to California to bring her home. When he got off the train she came running down the platform to meet him, and he said, "I saw the girl I courted and married." That was what she needed, and what he needed. He was giving advice at that time about some people I knew, and he said, "What they need is for one to go east and one west for a month."

I say that only to suggest that human nature is such a variable thing that we cannot be invariably happy in the contemplation of other people any more than they can be happy in contemplation of us.

*Nor can we rejoice in our circumstances:* "A man's life consisteth not in the abundance of the things which he possesseth". /I know that on the other hand

these material things do play some part in the life we live: it would be of no use to deny that. Some years ago a man telephoned me, he was a stranger to me. He said, "Do you believe in prayer?" "I believe in the God Who answers prayer." "Do you believe that God heals the sick?" "Yes, when it is His will to do so. I don't think he invariably heals the sick." "Well," he said, "I wish you would come and see my wife." I went to an apartment in the foreign section away past Beverley St., I forget just where. I went up a narrow stairway, and there I found in a small apartment, with scarcely any direct light, a poor woman sitting in a wooden chair. There was not a table, not a bed in the place. And this man had only a box of some sort to sit on. He told me his story. They had come from Australia. They were both past sixty. But he and his wife fancied that the Lord had called them to missionary work in Palestine. They had no means, no one behind them at all, but they were quite sure that the Lord had directed them, and they had got thus far on their journey. Then his wife became ill; and he had cared for her in that apartment, sitting in a chair for six weeks, with not another stick of furniture. And they had been living out of a can. I saw immediately that the woman was in the last stages of dropsy. He said, "Something has slipped somewhere. Something is wrong. She ought to be well." He had that theory that it was wrong for his wife to be ill. I said, "Will you put this case in my hands?" He said, "I can do nothing else. I am at the end of myself." I said, "All-right," and I went out and consulted a physician, and in about half an hour I had the ambulance there, and we carried this woman — a tremendous weight — down those narrow stairs in a chair, got her away to the hospital, but it was too late. That night she fell asleep in Christ — I have no doubt she was a genuine follower of the Lord.

The funeral was arranged in due course, and as we stood at the graveside I put my arm through this man's, and said, "I am going to take you home with me." Poor gloomy man, he was not rejoicing at all. There was no resistance left, and he came home with me. I told my wife about him, and she had asked me to bring him home. She prepared dinner, and it was a good one, and this man "pitched in". He ate as though he had not seen anything to eat for months. When the meal was over I can see him now as he pushed back his chair, and looked at my wife and said, "Mrs. Shields, I am afraid, I am reluctant to admit it, but I shall have to admit that a good dinner does make a difference to a man's outlook." The poor man had tried to persuade himself that these things were of no value at all; they ought not to be of paramount value; but they cannot be ignored. And very often when all these things are against us, and circumstances baffle us, and we cannot master the situation, and we do not know which way to turn, it is of no use to say, "Now rejoice!" You have to tell people *how* to rejoice under circumstances like that. It is not in himself nor in others, nor in circumstances, — and I suppose we have to add, in circumstances like that. It is easy to sing with the birds on a fine June morning, but it is another thing when it is twenty below zero, and there is no coal in the bin. Profess superiority to these things as much as you like, I should have to tell you I do not believe you, because we are all subject to them. They are elements in life that must be taken account of. And when the Lord tells us to rejoice He knows that we

cannot rejoice in ourselves. He knows that there is nothing that will perennially yield us joy, and He knows that circumstances may often be anything but happy.

## II.

**HOW ARE WE TO REJOICE?** It is divinely planned that we are to rejoice in the Lord. For one thing He is always the same, He never changes; His power never diminishes; His grace is always the same. If only we can learn the secret, there is a place to which we may run, and where we may always find occasions for gladness. We can get away from ourselves to the Lord; we can get away from people, and away from our environment: it is really possible to rejoice in the Lord.

Well now, in what sense? *Rejoice in the Lord of the Book?* Yes; that is a good idea; even that is, in part, possible. Have you ever read a book that has carried you out of yourself, even a book of fiction, and you have lived the life of the hero or heroine, and for a little while you have just transported yourself into another world? Then you come back with a thud when you have closed the book. For a time you have found relief from present anxieties in living in an imaginary world, created by an author's fancy. My friends, if really the Bible can become to us a Book of truth, and we find in it the record of God's Son, and trace Him from the beginning of revelation to the end, even as a Book the Bible occasions us joy: "I rejoice at thy word, as one that findeth great spoil".

I saw a picture in a geographical magazine of a prospector who had been out prospecting, but had found no gold, and he was sitting in his tent with his head buried in his hands, an utterly disappointed man. He had found nothing. Well, I should think he would be disappointed. But if he had come back laden with gold he would have been a happy man, would he not? Just so, my dear friends, it is possible to explore the word of God like a prospector, and discover Him in unexpected places, and to rejoice in the Lord as the Lord of the Book more than in any other book, because our Hero is not the creation of someone's imagination, but a Figure of history, and One Who still lives. And we can read of Him and find gladness of heart in contemplation of His character, and His work as revealed in the word of God.

But I think it means vastly more than that. Our Lord said: "I will not leave you orphans: I will come to you." He admonished His people to abide in Him. And there is a sense in which we, as Christians, may enjoy not only the Christ of the Book, but *the abiding presence of the living Saviour*. As Brother Lawrence has it: it is possible to practice the presence of God, and to be sure that the Lord Jesus is Himself with us, a present Companion.

And yet I think the text means more than that, more than to rejoice in the contemplation of His character and work, even though we view Him on the cross, and see Him risen and ascended into the glory and contemplate His coming again, so that we are numbered among those who love His appearing. All that should fill our hearts with gladness, and to have the consciousness of His abiding presence with us, Someone Who is with us all the time, that is something.

I believe it means more than that. The Lord not only comes to stand by us: He comes to dwell in us: "Christ in you the hope of glory". Not all the way with Tennyson could we go in his Higher Pantheism, but in these frequently-quoted lines there is a truth:

"Closer is He than breathing,  
Nearer than hands and feet."

We may rejoice in the Lord in the sense that He abides with us. But how can we when we have our own miserable selves, as I have said, when we cannot separate ourselves from untoward personalities, and we cannot shake off our confining circumstances? How can we then rejoice in the Lord, even though He be in us? Surely He means this, that *the Lord Jesus can deliver us from ourselves*. How shall I put it? shall I be paradoxical and say that what we need most of all is to get on top of ourselves? I am persuaded that seven-eighths of our trouble is in ourselves, is it not? When you have made allowance for everything else, the cause of our distress is usually right at home; it is with the old man in us. And that thing that is so subject to fluctuation, and so antagonistic to all the higher interests of life, that thing that is in us that drags us down — well, to rejoice in the Lord means to have an experience of His grace that makes us superior to the old man in us. You have seen people of whom that is true, have you not? "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." I can think of not a few people, I have several particularly in mind now, who were chosen in the furnace of affliction, and who had multiplied bodily ills, any one of which was enough to make joy on the natural plane utterly impossible. You cannot be happy when you are just racked with pain, can you?

I have known people racked with pain who, in spite of all their physical ailments, were able to smile through it all, and really rejoice in the midst of their pain. Now that is not natural, but I do believe it is possible for us as Christians to have such an experience of the power of the indwelling Christ that there are times when we can buffet the old man — give him a black eye, as Paul puts it, and bring him into subjection to ourselves. It is not easy to do it, but it is possible and our privilege, and only as we do it can we be happy.

Did you ever find yourself in company of which you had a little bit too much? Did you ever have a caller of whom you tried to relieve yourself, and you could not. You listened, and listened. Did you ever talk on the telephone to someone, and you said, "Yes" — "Yes" — "Yes". I have heard people try to turn others off, sometimes with not very much success. Well, there is a power that can shake off the immediate company and dominion of the old man, and though he occasions us so much misery, yet by the power of the Lord we can rejoice in the Lord. And oh, what rejoicing there is when consciously God gives us the victory over that old scamp. Just remember to-morrow morning, that the most awkward customer you will meet all day long, the one who will give you more trouble than all the rest put together, is the chap you see when you shave in the morning. And if God can give us victory there, then we may have the beginning of happiness.

And so of all other things: the people about us, our circumstances, the world at large:

"This vile world is not a friend to grace,  
To help us on to God."

Anything but that! And yet it is said: "Greater is he that is in you, than he that is in the world." That means, if it means anything at all, that if we avail ourselves of the supplies of grace that are in Christ Jesus, even

in the darkest and dullest day, when everything is wrong, we will be able to rejoice in the Lord.

I heard of a poor mother who had one boy. She had been left with this child when he was but an infant, and she had brought him up in the fear and admonition of the Lord. She died, leaving the boy without care, without a guardian, and without means. But before she left him she said, "Now remember, I have committed you to God, and He will look after you. No matter what comes, learn to say this, 'It all comes from above.' Nothing can come to you but by divine permission. You are His child; you are trusting Him, and although mother will not be with you any more, your heavenly Father will be looking after you, and nothing can come to you that does not come from above." The little chap formed the habit, when anyone did a kindness for him, or when it was not a kindness, of saying: "Thank you", when he could, and when there was nothing to say, Thank you for, he always said, "O well, as mother said, it comes from above."

One day he was going along the street, and the wind was blowing, and it blew a slate off a roof and it fell and struck the little chap, knocking him down. A crowd gathered. His head was bleeding profusely, and he was in a semi-conscious state. As they leaned over him he said, "O well, it comes from above." The crowd laughed, notwithstanding the seriousness of it. They said, "Where else would it come from? It certainly did come from above." But passing by there was a man who saw the crowd and he stopped; and saw the little fellow, inquired about him, and took charge of the case before the police could come, and ordered him to a hospital, accompanying him there. He watched him daily, and the little boy got well. But before he recovered, he had found his way into that good man's heart. That man had had one son, and death had taken him away. When he made inquiries he found that this boy had no encumbrances at all; no one to look after him. So he took him, with his own consent, adopted him, and made him his legal heir; he took him from the hospital to a great mansion. In due time he became a rich man. The tile off the housetop had really come from above, after all.

So if our faith be in Him, and in His overruling providence, and in His abounding grace, we shall be able to say: "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

"Rejoice in the Lord always." He is, always with you; He is always the same. "And again I say, rejoice."

Let us pray:

We thank Thee, O Lord, for the prospect of another life. We thank Thee that Thou hast anointed our eyes, enabling us to see the King in His beauty, and the land that is very far off. We thank Thee for the certainty we enjoy that in Thine own good time, and by the ministry of Thy grace in us, we shall come to that city which hath foundation Whose Builder and Maker is God.

We thank Thee for the prospect of a life in which there shall be no more pain, no more sorrow, no more tears. We thank Thee for citizenship in a city where there shall be no night, and where they need no sun nor moon nor stars, but where the Lamb shall be all the glory in Immanuel's land. We thank Thee for this hope, which Thou hast put within our breasts.

But oh, Lord, we are not there yet; we are still pilgrims, strangers, and sojourners, as all our fathers were. And sometimes the road seems very long, and we grow very tired. Sometimes it is very rough, and our feet become very sore. Sometimes it seems very steep, and we feel as though

we could climb no more. Sometimes it is very lonely, but we thank Thee, O Lord, for Him Who has come to live with us, and to live in us. We bless Thee that underneath are the everlasting arms. We thank Thee for the possibility of this life of which we have been speaking, for the grace which takes us out of ourselves, and enables us to revel in the luxuries of life in Christ Jesus.

We cannot see the other side. Help us, though we cannot see it, nor understand it; by the exercise of our natural

powers, help us that we may believe it on the strength of Thy gracious promise.

So Lord, enable us every one, without any exception this evening to cast our care upon Thee, and really to rejoice in the Lord in the assurance that He careth for us.

Send us away with a hallelujah in our hearts, with a song of thanksgiving and praise upon our lips. We ask it for the glory of Thy grace, and in the name of the Lord Jesus Christ, Amen.

## A Missionary Travelogue — Toronto, to Martinique

FROM the moment we left Malton airport, after bidding farewell to the goodly number of friends from the Seminary and church, who came to see us off. Mrs. Slade and I have been keenly and constantly aware of the Divine Presence. In view of the many accidents occurring in the air these days, as well as the susceptibility to contracting tropical diseases, God has graciously protected us from all these dangers. In this respect we firmly believe that the prayers of many of God's dear children on our behalf are being answered, daily. Flying conditions for the most part have been perfect, enabling us to make all connections and keep all appointments.

The one and one half days spent in Miami, before proceeding to Puerto Rico and Martinique, served as a profitable introduction to the warmer climate which we were to meet farther south. Everything was done to make our stay in Miami pleasant. We were highly entertained by Mrs. Edith Eastwood, our good friend and loyal member of Jarvis Street church. Dr. Cole's son, Winfrey, and his hospitable wife, showed us every kindness.

After leaving Mrs. Eastwood at the airport we made a non-stop flight to San Juan, Puerto Rico, a distance of one thousand and forty miles. Not only is Puerto Rico known as the cross road to the Carribean and the gateway to Latin America, but because of its exquisite beauty, each year it attracts thousands of tourists. We took advantage of our stop-over for one night, both going to and coming from Martinique, to snap a few pictures. If they turn out well we shall be showing them at our illustrated lecture to be given in Jarvis Street church on Thursday evening, March 7th. The International airport hotel where we stayed in San Juan is one of the most modern we have seen.

On our flight from San Juan to Fort de France, Martinique, we made brief stops at a number of the smaller islands well-known as the Lesser Antilles. Long before reaching Fort de France we were made to realize that the territory over which we were flying was occupied by people who spoke and understood little, if any, English. In the plane while English was used in announcements made from time to time by the stewardess, other languages such as Spanish, Portuguese, and French, were predominant. It was therefore a great delight, as well as no small measure of relief, to see the smiling face of Pastor Itty at the airport ready to welcome us to the French island of Martinique. A car trip of eight miles brought us to the home of Mr. Itty where we met, for the first time, his charming wife. There Mrs. Slade and I were entertained for nearly five days with all the genuine warmth and courtesy of French hospitality at its best.

Martinique is the second largest island of the French

West Indies, and has a population of two hundred and forty-five thousand of which only five thousand are white. The country itself is extremely rugged and mountainous. Although they told us that one-third of the island is level it seemed to us to consist solely of mountains and WINDING roads. When we suggested to Mr. Itty the necessity of being a good driver to successfully manipulate a car over such roads, he remarked in his humorous way, "He must be an acrobat."

Ignorance and degradation are seen at their worst on this island. The only religion the people have known for three hundred years is Roman Catholicism. It is no credit to that apostate church that only ten per cent of the people are living in legal wedlock. Before the Missionary Society known as Christian Missions Inc., under which Mr. Itty serves, began their work in 1945, practically nothing had been done to bring the message of the Gospel to these benighted souls. Since that time no less than eight preaching stations have been started, and the door is wide open to establish many more.

While we were unable to visit all of these preaching centres, we did meet most of the missionaries. The high calibre of the missionaries who serve under this mission, and the solid type of work they are doing, made a very deep and favourable impression. The sacrifices of these people in leaving home and comforts to live and labour under the conditions which exist on this island are indeed tremendous.

Most of the meetings we addressed were at Fort de France where Mr. Itty is pastor. We were with him for three services on Sunday, two of which were held in his church with an attendance of at least one hundred people at each service. The other service was held in the prison, which is a regular Sunday afternoon preaching service carried on by Mr. Itty. There were in attendance at this service about fifty men, fifteen of whom have been converted through his faithful ministry. In addition to these services, we were able to manage a meeting with Mr. Weeks at a place called Vauclin, twenty-one miles away.

As a missionary field the needs of the island of Martinique cannot possibly be exaggerated.

—DR. H. C. SLADE.

### "OF INTEREST"

On Sunday, March 5th, Dr. Slade is scheduled to be home and to preach at the morning service, and Dr. P. W. Philpott in the evening.

Christian sympathy is extended to Mr. Harold Hill, Senior student at Toronto Baptist Seminary, whose father passed away last week. Mr. Hill is in charge of a new and growing work at Winger in the Niagara Peninsula.

## Significant Trends in Roman Catholicism

**T**HE following extracts from recent editions of *Le Devoir*, French language newspaper of Montreal, indicate the present policy of the Hierarchy of Roman Catholicism. It is not difficult to determine who is to blame for the low level of education in the countries of Latin America. The Roman Church is but reaping that which has been sown. Notice also the high percentage (90) of Roman Catholics among the Hungarian refugees. One wonders if such a cordial welcome would have been accorded them by the Roman Church if the majority had been Protestants! If *Le Devoir* accurately reports the situation in Canada and in other lands, we do well to intensify our efforts to maintain religious liberty in this fair land of ours and to go forth with renewed zeal, as we proclaim to the world the message of the Gospel. Rev. W. P. Bauman translates these extracts as follows:

(From the Issue of January 26, 1957).

### THE CATHOLIC CHURCH RECKONS THE FAITHFUL AT 464 MILLIONS

*L'Annuario Pontificio* of 1957 gives the following information on the state of the Catholic Church throughout the world:

The total number of Catholics in the world is upwards of 464,200,000 faithful, of whom there are 224,250,000 in Europe (48.3 per hundred population); 127 millions in Central and South America (27.4 per 100); 64 millions in North America (13.8 per 100); 29,200,000 in Asia (3.7 per 100); 2,300,000 in Oceania.

381,500 priests exercise their apostolate in this bloc, 251,000 of which are in Europe. The weakest proportion is always that in Central and South America: 1 priest for 4,810 faithful (as compared with an average of 1 per 888 in Europe, 1 per 1,454 in North America, 1 per 1,454 in Africa, 1 per 1,352 in Asia).

The count is approximately 381,500 priests in the world . . . that is, 1 priest for 1,270 faithful.

But the distribution is, we know, very different according to the countries and the continents. If Iceland has 1 priest for 65 Catholics, Guatemala only has 1 per 18,400. Here are a few more averages: One priest for:

150 Catholics in Norway; 175 in Japan; 440 in Switzerland; 530 in Great Britain; 530 in Belgium; 620 in France; 190 in Italy; 940 in Austria; 970 in Spain; 1,000 in Germany; 1,630 in Portugal.

Chile has the best proportion of priests for Latin America 1 for 3,120. But this proportion is also the lowest of all other countries other than Latin America . . .

What are the activities of this army of almost 400,000 priests, 270,000 monks, 1 million nuns?

- (1) They provide for the Christian life of 464 millions of Catholics and the evangelization of the world.
- (2) They teach 20 millions of children, 10 millions of boys and 10 millions of girls in 160,000 schools.
- (3) They care for 14 millions of people in 30,000 charitable institutions (hospitals, clinics, etc.).

(From the issue of November 13, 1956).

### UNIVERSITY CATHOLIC ACTION

### SOUTH AMERICA BELONGS TO THE UNDER-DEVELOPED COUNTRIES

#### CATHOLICISM IN LATIN AMERICA

The Latin American countries formed in 1950 the largest compact bloc of Catholics of the entire world. The situation of Catholicism in this continent cannot leave anyone indifferent who has in mind the maintenance and expansion of Catholicism in the world.

Catholicism is the official religion of the State in nearly all the countries except Chile, Uruguay and Mexico. Although the population has a strong Catholic majority, only 15 per cent. of the population on an average practise their religion . . . The inhabitants of Latin America consider themselves Catholics, even though for many of them the only sacrament which they receive is baptism.

And here is where the painful problem of the church in Latin America rests. There is an alarming shortage of priests, due to the fact of the low level of education, and the fact that many homes are not united in the church. In a country such as Chile, there were in 1950 only 900 priests, a third of whom were foreigners, for a population of 5 millions. It is a miracle that Catholicism was able to maintain and develop under such conditions.

(From the issue of December 1, 1956).

### CARDINAL LEGER ASKS THAT THE REFUGEES BE WELL RECEIVED

#### THE HUNGARIAN CATHOLICS NEED THE SYMPATHY OF ALL THE DIOCESES OF THE COUNTRY

In the course of a press conference, given at the residence of the archbishop, the cardinal recalled the tragic situation in which 100,000 Hungarians find themselves, these who have left their country and are asking the free nations to receive them. "Ninety per cent. of these refugees are Catholics," said the cardinal.

The cardinal exhorted all to befriend them, each parish to receive some of these families.



# How to Win Souls For Christ

(Part II)

Extract from An Address to Open-Air Preachers

By Charles H. Spurgeon

**D**EAR brethren, if we are going to win souls, we must go in for downright labour and hard work.

## I.

And, first, we must work at our preaching. You are not getting distrustful of the use of preaching, are you? ("No.") I hope you do not weary of it, though you certainly sometimes must weary in it. Go on with your preaching. Cobbler, stick to your last; preacher, stick to your preaching. In the great day, when the muster-roll shall be read, of all those who are converted through fine music, and church decoration, and religious exhibitions and entertainments, they will amount to the tenth part of nothing; but it will always please God by the foolishness of preaching to save them that believe. Keep to your preaching; and if you do anything beside, do not let it throw your preaching into the background. In the first place preach, and in the second place preach, and in the third place preach.

Believe in preaching the love of Christ, believe in preaching the atoning sacrifice, believe in preaching the new birth, believe in preaching the whole counsel of God. The old hammer of the gospel will still break the rock in pieces; the ancient fire of Pentecost will still burn among the multitude. Try nothing new, but go on with preaching, and if we all preach with the Holy Ghost sent down from heaven, the results of preaching will astound us. Why, there is no end after all to the power of the tongue! Look at the power of a bad tongue, what great mischief it can do; and shall not God put more power into a good tongue, if we will but use it aright? Look at the power of fire, a single spark might give a city to the flames; even so, the Spirit of God being with us, we need not calculate how much, or what we can do: there is no calculating the potentialities of a flame, and there is no end to the possibilities of divine truth spoken with the enthusiasm which is born of the Spirit of God. Have great hope yet, brothers, have great hope yet, despite yon shameless midnight streets, despite yon flaming gin-palaces at the corner of every street, despite the wickedness of the rich, despite the ignorance of the poor. Go on; go on; go on; in God's name, go on, for if the preaching of the gospel does not save men, nothing will. If the Lord's own way of mercy fails, then hang the skies in mourning, and blot out the sun in everlasting midnight, for there remaineth nothing before our race but the blackness of darkness. Salvation by the sacrifice of Jesus is the ultimatum of God. Rejoice that it cannot fail. Let us believe without reserve, and then go straight ahead with the preaching of the Word.

## II.

True-hearted open-air preachers will be sure to join with their preaching very much earnest *private talk*. What numbers of persons have been converted in this Tabernacle by the personal conversation of certain brothers here, whom I will not further indicate! I recollect that a brother was speaking to me one Monday night, and suddenly he vanished before he finished the sentence

which he was whispering. I never quite knew what he was going to say; but I speedily saw him in that left-hand gallery, sitting in the pew with a lady unknown to me. After the service, I said to him, "Where did you go?" and he said, "A gleam of sunlight came in at the window, and made me see a face which looked so sad that I hurried upstairs, and took my seat in the pew close to the woman of a sorrowful countenance." "Did you cheer her?" "Oh, yes! she received the Lord Jesus very readily; and just as she did so, I noticed another eager face, and I asked her to wait in the pew till after the service, and I went after the other — a young man." He prayed with both of these, and would not be satisfied until they had given their hearts to the Lord. That is the way to be on the alert. We need a body of sharpshooters to pick out their men one by one. When we fire great guns from the pulpit execution is done, but many are missed. We want loving spirits to go round, and deal with individual cases in the singular by pointed personal warnings and encouragements. Every open-air preacher should not only address the hundreds, but he should be ready to pounce upon the ones, and he should have others with him who have the same happy art. How much more good would come of preaching in the streets if every open-air preacher were accompanied by a batch of persons who would drive his nails home for him by personal conversation!

Last Sunday night, my dear brother told us a little story which I shall never forget. He was at Croydon Hospital one night, as one of those appointed to visit it. All the porters had gone home, and it was time to shut up for the night. He was the only person in the hospital, with the exception of the physician, when a boy came running in, saying that there was a railway accident, and someone must go round to the station with a stretcher. The doctor said to my brother, "Will you take one end of the stretcher if I take the other?" "Oh, yes!" was the cheerful reply; and so away went the doctor and the pastor with the stretcher. They brought a sick man back with them. My brother said, "I went often to the hospital during the next week or two, because I felt so much interest in the man whom I had helped to carry." I believe he will always take an interest in that man, because he once felt the weight of him. When you know how to carry a man on your heart, and have felt the burden of his case, you will have his name engraven upon your soul. So you that privately talk to people, you are feeling the weight of souls; and I believe that this is what many regular preachers need to know more of, and then they will preach better.

## III.

When preaching and private talk are not available, you have a tract ready, and this is often an effectual method. Some tracts would not convert a beetle: there is not enough in them to interest a fly. Get good striking tracts, or none at all. But a telling, touching gospel tract may often be the seed of eternal life; therefore, do not go out without your tracts.

I suppose, beside giving a tract, if you can, you can try and find out where a person lives who frequently hears you, that you may give him a call. What a fine thing is a visit from an open-air preacher! "Why," says the woman, "there is that man come to see you. Bill; that gentleman who preaches at the corner of the street. Shall I tell him to come in?" "Oh, yes!" is the reply; "I have heard him many times; he is a good fellow." Visit as much as you can, for it will be of use to yourselves as well as to the people.

## IV.

What power there is also in a letter to an individual! Some people still have a kind of superstitious reverence for a letter; and when they get an earnest epistle from one of you reverend gentlemen, they think a great deal of it; and who knows? — a note by post may hit the man your sermon missed. Young people who are not able to preach might do much good if they would write letters to their young friends about their souls; they could speak very plainly with their pens, though they might be diffident in speaking with their tongues. Let us save men by all the means under heaven; let us prevent men going down to hell. We are not half as earnest as we ought to be. Do you not remember the young man, who, when he was dying, said to his brother, "My brother, how could you have been so indifferent to my soul as you have been?" He answered, "I have not been indifferent to your soul, for I have frequently spoken to you about it." "Oh, yes!" he said, "you spoke; but somehow, I think, if you had remembered that I was going down to hell, you would have been more earnest with me; you would have wept over me, and, as my brother, you would not have allowed me to be lost." Let no one say this of you.

But I hear it observed that most fellows, when they grow earnest, do such odd things, and say such strange things. Let them say strange things, and let them do strange things, if these come out of genuine earnestness. We do not want pranks and performances which are the mere sham of earnestness; but real white-heat earnestness is the want of the times, and where you see that, it is a pity to be too critical. You must let a great storm rage in its own way. You must let a living heart speak as it can. If you are zealous, and yet cannot speak, your earnestness will invent its own method of working out its purpose. As Hannibal is said to have melted the rocks with vinegar, so earnestness will one way or another dissolve the rocky hearts of men. May the Spirit of God rest upon you, one and all, for Jesus Christ's sake! Amen.

## UNCONSCIOUS SELF-CONFESSION

A company of persons suspected of crime were brought before a judge. Only one of them was guilty, but how to find out which one, was the question. The judge put his ear against the heart of each one and listened. When he came to the guilty one, he heard in every thump of his heart an acknowledgment of his crime. And so, though all may seem fair in our case, if we could listen at the door of our hearts, every pulsation would confess. Guilty! Guilty!

—TALMAGE.

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# The Longsuffering of God

By Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

**T**HE most stupendous and overwhelming subject for human study is the Godhead. The contemplation of the Divine perfections will warm the very cockles of the heart, provided, of course, that we are His children, born of His Spirit. God is a perfectly balanced person. All His attributes work harmoniously to the praise of His glory. Every man of us by reason of sin is in some measure unbalanced. The prodigal is typical of all of us by nature and he had to come to himself before he would say, "I will arise and go to my Father." Sin is a form of insanity; in conversion we get a sound mind. All of God's attributes are perfectly blended and go to make Him the great and glorious Being He is and ever shall be. God is so great that we can study only one perfection or attribute at a time.

God cannot be found by searching. You may sail the unclouded sky and soar to the greatest heights and yet not find God who "stretcheth out the heavens as a curtain" (Isa. 40:22). You may sail upon all the seas and circle the globe without finding Him who sitteth upon the circle of the earth, and measured the waters in the hollow of His hand. You may study bugs and flowers and still be ignorant of the God who made them. You may take samples of His works into the laboratory and study them without coming to know Him. Whom to know is life eternal. God cannot be discovered by the physical senses.

All of God's works give witness to His existence, but they have nothing to say about His character or moral perfections. His works tell us that He is, but do not tell us what He is. God, in His character, can only be found where He has revealed Himself, and this is in His Word, the Bible. The heavens declare His glory and the firmament showeth His handiwork, but they give no testimony about Him as a moral Lawgiver. In the study of what the Bible has to say about God, we find that the attribute of patience or longsuffering belongs to His very nature.

## God Revealed Himself to Moses

When God gave Moses the tables of the law the second time, He came down and stood with him on the mount and proclaimed His Name, that is, He described His character in moral government. And this is what God said to Moses: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Ex. 34:6). God did not reveal Himself in any physical features, but in His perfections as a Spirit. And when Israel sinned by murmuring against God, and God threatened to exterminate them, and offered to make of Moses a greater nation; Moses, the typical mediator, pleaded the character of God as revealed to him on the mount. And this is what Moses said to God: "I beseech Thee, let the power of my Lord be great, according as Thou hast spoken, saying, The Lord is longsuffering and of great mercy" (Num. 14:17). God as a moral Governor is patient or longsuffering.

## "Long of Nose"

The longsuffering of God is a quality in the Divine nature that makes Him slow in dealing with His enemies.

God does not fly into a rage at the least provocation. The Hebrew word, which is sometimes translated "long-suffering," and sometimes "slow of anger," literally means "long of nose" (or "breathing"). Anger is indicated by rapid and violent breathing through the nostrils, and the opposite is longsuffering or slow of anger. A snorting, charging bull is an emblem of passionate anger. But God is not like a bull or prancing horse, eager to go, in the work of judgment. God is in no hurry to punish His foes. He is not like a cruel, nervous dictator, in a hurry to have his enemies shot at dawn. God is patient with rebels, and this patience belongs to His nature. A general or universal atonement is not necessary to account for the long delay in the punishment of a wicked and rebellious race. The devil, as well as man, has defied God for ages, and is still at large, not because Christ died for him, but because God is patient. God is waiting to judge, not until His patience runs out, but for the human cup of iniquity to fill. The time of judgment is left to His sovereign will and does not depend upon any degree of His patience. He is infinite in patience, and judgment will not be an act of impatience, but of stern justice.

## Power of Self-Control

Longsuffering may be defined as God's power of self-control. This is what Moses meant when he said, "Let Thy power be great, as Thou hast said, The Lord is longsuffering." God's great power is not only seen in His control over His creatures, but over Himself as well. God is not quick-tempered; He does not lose His head and fly off the handle. He has perfect poise and balance. He knows nothing of impatience. His justice, to be sure, is inexorable, but He does not have to be in a hurry to judge His enemies. He waits in perfect patience to vindicate His honor and satisfy His justice. Arthur W. Pink says: "Divine patience is that power of control which God exercises over Himself, causing Him to bear with the wicked and forbear so long in punishing them." And Charnock, one of the noblest of the Puritans, said:

"Men that are great in the world are quick in passions and are not so ready to forgive an injury, or bear with an offender, as one of meaner rank. It is want of power over that man's self that makes him do unbecoming things upon provocation. A prince that can bridle his passions is a king over himself as well as over his subjects. God is slow to anger because great in power. He has no less power over Himself than over His creatures."

## Illustrations

There are many illustrations of Divine patience in Bible history as well as in events of general observation. God's patience has been signally exhibited through the long centuries of human and satanic rebellion.

1. The time of Noah was a period of Divine longsuffering. We are told that the longsuffering of God waited in the days of Noah (1 Peter 3:20). Those were wicked days, but God was slow to punish. Even after He an-

nounced His purpose to destroy the world, He waited one hundred and twenty years before sending the flood. Those were days when sexual immorality ran riot; days when Divine warning was ignored; days of fun-poking at God's preacher of righteousness; yet God waited to punish because He is a patient God.

2. The whole of the Old Testament dispensation was an era of Divine forbearance. In Rom. 3:25 we learn that the sins of that dispensation were remitted through the forbearance of God. The sins of the Old Testament believers were passed over until Christ should come and make atonement. God did not punish them for their sins because He was waiting to punish them in the person of His Son. Their sins were remitted before they were paid for. It was like this: Christ, in eternity past, became the Surety for those given to Him by the Father in the everlasting covenant, agreeing to assume human nature, pay their debts and thus make satisfaction for their sins to Divine justice. This was announced immediately after the fall (Gen. 3:15), but it was four thousand years to the fulness of time, when Christ, the Surety of the better covenant, should come to obtain redemption of transgressions that were under the first covenant (Heb. 9:15). And all this time was one of patience or forbearance. God did not stir up His wrath and execute judgment upon sinners because He had reserved it for His Son, their Surety. And while waiting for the Surety to come and make satisfaction for sins, He appointed animal sacrifices, which could not satisfy justice and take away sin.

3. God's dealing with Pharaoh is another instance of His longsuffering. Paul defends God from criticism in His dealing with Pharaoh, by saying, "What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction" (Rom. 9:22). The will of God referred to here is His will of purpose. God's will of purpose concerning vessels of wrath is to display His wrath and power in their judgment, but in longsuffering He endures or tolerates them until by their sins they are fitted to destruction.

"How often do men wonder that God endures so much sin as appears in the world. Why does not God immediately cut off transgressors? Why does He not make an end of them at once? The answer is, He endures them for His own glory, and in their condemnation He will be glorified. To short-sighted mortals it would appear preferable if God would cut off in childhood all whom He foresaw would continue in wickedness. But God endures them to old age, and to the utmost bounds of wickedness for the glory of His own name" (Robt. Haldane).

4. God's dealing with Paul illustrates His longsuffering towards "vessels of mercy which He had afore prepared unto glory" (Rom. 9:23). We will let him tell it: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting" (1 Tim. 1:16). Of all the unbelieving Jews, the conversion of Saul of Tarsus seemed the most unlikely, "who was before a blasphemer, and a persecutor, and injurious" (1 Tim. 1:13). But in the purpose of God he was a vessel of mercy afore prepared unto glory, and in dealing with him God gives a pattern of His longsuffering.

And Peter has these same vessels of mercy in view when he explains the long delay of our Lord's return. He says it is not because the Lord is slack concerning His promise to return, "but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Most certainly the reference is to His will of purpose that none of those denominated "us" should perish. The "us" of the text are the same as the "beloved" of verse one, and are distinguished from the "scoffers" of verse three. And verse fifteen lends weight to this interpretation: "And account that the longsuffering of our Lord is salvation." God's longsuffering issues in the salvation of the vessels of mercy. It is like this: We who are now saved were by nature children of wrath, even as others, and needed to repent. If Christ had returned before we repented we would have perished. When He returns the day of salvation will be over and judgment will begin; and if He had come five, ten, or twenty years ago many of those now saved would have perished in their sins, and God's will would have been thwarted.

### God's Patience Is Greatly Abused

The exercise of this attribute leads men to sin more boldly. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11). Men confound the patience of God with their belief in His non-existence. Because they sin and get by with it for a time, they conclude there is no moral Lawgiver to Whom they must give account. A farmer thought he had proven there is no God. He selected a certain piece of ground on his farm for an experiment. He broke the ground on Sunday, he planted the seed on Sunday, he did all the cultivating on Sunday, and on the first Sunday in October he reaped a larger harvest than on any other part of the farm. He wrote to his newspaper editor the results of his experiment, scoffing at the idea of any God. The editor replied briefly but to the point in these words: "May I remind you that God does not settle His accounts on the first Sunday in October."

Bob Ingersoll thought he had demonstrated there is no God when he challenged Him and gave Him five minutes by the watch to strike him dead. When a great preacher in England heard what the upstart had done, he remarked: "Does the gentleman from America think he can exhaust the patience of God in five minutes?"

If the believer does not understand this attribute of longsuffering, he will fretfully wonder why God does not crush His enemies and put an end to so much wickedness. Blessed be His Name! He will, but in longsuffering waits for His purposes to ripen. And while He waits some are fitting themselves to destruction; and some are being fashioned by His grace to be vessels of glory. In much humility and gratitude may both writer and reader say with the poet:

"Lord, we have long abused Thy love,  
Too long indulged in sin,  
Our aching hearts e'en bleed to see  
What rebels we have been."

(The foregoing article is Chapter 22 of the fine book by Dr. Cole, *Definitions of Doctrine*, obtainable at the office of THE GOSPEL WITNESS, Price—\$1.50.)

## Parable from a Church Pew

In Which a Penitent Parent Points Out the Folly of Substituting Distractions for Worship in the Life of a Child

AND there were a young father and a young mother and they were loath to bring their child to the church, saying, "He is too young; we must each take our turn and sit home with him on the Lord's Day." And so they did.

And the child grew until he was of the age of the cradle roll, and the young mother took him there and brought him home thereafter while the young father went to church. And sometimes the young father took his child to cradle roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for cradle roll.

And lo, the young mother and the young father brought him to Sunday-school, and immediately thereafter brought him home.

Then the young mother and the young father said, "Our child is now seven years old, and behold we have nurtured him these years, we have stayed home from church, each of us a Sunday, for this, our child. Lo, now he is old enough to go with us to church."

But they were sorely vexed when they considered their child's welfare, and said, "Surely it is too much to expect that he be in Sunday school and sit also beside us through the entire church service; yea, surely, he will fidget and be grievously bored."

### Superman and Screw Squirrel

So they brought with them such as should delight the soul of their child: And so it was that when the pastor read from the word of God, the child read of Superman and of Screw Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and coloured them.

And the child found pleasure in his comic books and his scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat round about him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old he laid aside his crayons and his scissors, but forsook not Superman and Screw Squirrel, but added unto himself Dick Tracey and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, "We must find him something more in keeping with his surroundings."

And being diligent parents, they forthwith brought with them some Sunday-school papers and a book of Bible stories.

But the young child was loath to leave off the reading of his comic-books, and forsooth he raised a rumpus so that he was permitted to bring Superman and Screw Squirrel and Dick Tracey and Donald Duck together with the Sunday-school papers and the book of Bible stories.

And lo, he found no pleasure in these latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for Lord's Day reading.

And the child grew until he was ten, and lo, the father and the mother became sorely wrought and said, "Son, it is time for you to leave off these childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house these comic books. Only the Bible story books may you bring with you if you find the sermon too long and tedious in its half hour."

And the child was sore displeased and grumbled and found no pleasure in church that day.

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to grumble, and found no pleasure in church, and the milk of the Word of God to be very thin after blood and thunder of Superman.

And his parents marvelled at him, saying, "Son, we have brought you to church each Lord's Day these many years, and do you find not pleasure in the house of the Lord?"

### Parents at Fault

And the child answered them saying, "You have made of this house a reading room for my pleasure in Superman and Screw Squirrel. How now do you expect me to so quickly find pleasure in that which I was taught to ignore?"

And his parents were sore afraid and cried out, "What is this thing we have done?"

And they remembered a Child who was lost three days. And when Joseph found this Child He was in the temple, for He must be about His Father's business. And His Father's place of business was familiar unto Him; He had been brought there often since He was a tiny child. And this father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God.

And now as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they remembered they had listened to teachers with itching ears and their saccharine doctrine of child-rearing, and had not hearkened unto the sayings that were written in the Book: "Train up a child . . ."

*Home Life*

### OPPORTUNITY IS EVERYWHERE

Is there a reading room or a hospital where you may leave a copy of *THE GOSPEL WITNESS*? Why not investigate this possibility? Spread the truth.

## For Younger Readers

### MR. COAL'S SERMON

Black, shining coal is singularly attractive, especially when one knows how to talk to it!

#### *Piece of coal, Who are you?*

"I am part of a fallen creation. Long ago, God's beautiful world was overwhelmed by tragedy. The stately trees decayed and fell, and because there was none to help, the rotting vegetable matter was covered, compressed, and pushed down into the darkness. And for centuries I lay buried, imprisoned, bewildered and helpless. Originally I was not in this form. I was beautiful, but now I have changed. I'm black and dirty."

#### *Piece of coal, How did you get here?*

"I was found by someone who came into the darkness of a horrible pit to search for me. He knew I was there, and decided that I was essential to the fulfilment of his plans. He needed me urgently, and although it cost, a very great sum, he was willing to spend millions of pounds in order to make me his own. The most expensive machinery was used to find me, but ultimately he rejoiced. I was his."

#### *Piece of coal, What is your purpose in this world?*

"That is the easiest of all the answers. My only desire is to fulfil his will; to be what he requires. My master says that a cheerless world needs to be warmed, and he knows that within me are great potentialities. Latent power and heat lie buried in my heart. Those qualities have only to be tapped, and from my inmost being, cheer and gladness will go forth to millions of needy people. Huge locomotives, ocean-going vessels, the vast furnaces of a nation's industry depend upon me. He knew that if I became subservient to his will, I would become a mighty weapon for good. Oh, yes, I would still be in darkness but for my master. That is why I desire now to devote myself entirely to his service."

#### *Piece of coal, How best can you fulfil this purpose?*

"My friend, therein lies a great secret which many people have never discovered. There is only one way in which I can burn. Alone I am useless. The next time you see a coal fire, just put my words to the test. A piece of coal cannot burn by itself. It is absolutely essential that I burn in fellowship with other pieces of coal. Put me on a fire — yes, one great big lump of me, and then go out for the evening. When you return, some parts of me will be smouldering, but your fire will be a sorry sight. Just take a poker and drive it into my dying heart, and instantly you will see new life appearing before your eyes. Do you understand? If you prefer, kindle a fire and place on the blaze a dozen members of my family. Wait until all are well and truly ablaze, and then separate my most radiant brother. Push him aside, and see what happens. The others will continue to burn brightly, but even before you restore the poker to its place, the glow will be dying from the isolated one. I must have fellowship with other coals, or the entire purpose of my master will be frustrated."

#### *Piece of coal, Couldn't you help me?*

"Yes, I believe I could. I can offer good advice. You know, stranger, you and I have much in common. You

were part of a fallen creation; you were in the dark until One came seeking for you. You were brought into the light at great cost to your Saviour, and your chief purpose would be to serve Him within the fellowship of the Church. All that is true, isn't it? Ah yes, but let me tell you something else. There is bad coal and good coal. Sometimes near to my heart there are stones and rubbish, and this foreign matter resists the will of my master. Did you ever hear of dirty coal? The housewives are for ever complaining about it! My friend, do you ever find rubbish close to your soul, and is the will of your Master thus thwarted? Carefully examine your heart, and if you find anything which hinders the production of heat, light, and power, ruthlessly push it away. Only thus can you be as your Master desires.

—IVOR POWELL in *Bible Windows*

## NEWS ITEMS

### EVANGELISM IN S. E. ASIA — IN A VIET NAM PRISON

Over 1,000 men and women attend meetings which are held three times a week in a prison in Viet-Nam. "Since I have not enough Bibles to circulate," writes a missionary, "these little booklets, 'God Hath Spoken' are a great comfort to the men." I believe many are memorising the entire booklet. A man came to this prison a few weeks ago who was condemned to die within a few days. He heard about our meeting and longed to attend, but could not obtain permission. Then he begged his guard to bring him some of our literature; he was given a Bible. There in his dark death cell he found Christ as his Saviour. A miraculous reprieve of the death sentence was granted him and a few days later he appeared in our meeting. Holding the Bible aloft he told the other prisoners with much feeling how this wonderful book had saved him."

—*The Catholic*

### MORE MARTYRS IN COLOMBIA

Three more Protestant church members have been murdered by Roman Catholic assassins in Colombia during the past month, bringing to seventy-eight the number of Protestant Christians who have laid down their lives for Christ in the republic since 1948. Two of the latest victims were elders of the Presbyterian congregation in the mountain village of Las Coloradas, which is part of the municipality of Cartago. The third victim was a lay reader of a Protestant congregation in Buenavista. He was waylaid and shot by several men dressed as police, who first questioned him about his religious beliefs. This man's brother and an employee, who were with him, were also murdered. These two men were not church members but were friendly to Protestant Christianity. The murders followed the distribution in the district of Las Coloradas of a leaflet signed by two Roman Catholic priests, in which villagers were bidden "drive out of your villages Protestant ministers and other wicked persons." It is surely time that these outrages in Colombia were brought to the notice of the Security Council.

—*The Christian*

# Bible School Lesson Outline

Vol. 21 First Quarter Lesson 9 March 3, 1957

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

## ADORNING THE GOSPEL OF GOD

Lesson Text: Titus 2:1-15.

**Golden Text:** "For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11-13.

### Introduction:

The Epistle of Paul to Titus is one of the Pastoral Epistles, First and Second Timothy being the other Epistles of this group. It was probably written about 64 or 65 A.D., the approximate date of First Timothy, which it resembles in aim, thought and subject matter.

Like Timothy, Titus was the Apostle Paul's son in the faith, one of his loyal co-labourers. He accompanied Paul from Antioch to Jerusalem at the close of the Third Missionary Journey (Acts 15:2; Gal. 2:1-3). He was trusted with an official message to Corinth and returned with his report to the Apostle, who was then in Ephesus (2 Cor. 8:6, 16, 23; 12:18; 7:6, 13-15). When assigned to the difficult task of establishing the churches founded by the elderly apostle in Crete, he needed the encouragement and instruction contained in this Epistle (Tit. 1:5).

The key-note of the Epistle is "the truth which is according to godliness" (1 Tim. 6:3; Tit. 1:1). Sound doctrine must be balanced by godly living. The exhortation was especially appropriate, in that the Cretans, while living on an ancient island, noted for its beauty and culture, were notoriously unstable, untruthful, intemperate and licentious. The principle applies to every age and every land. Our conduct should correspond to our creed.

### Outline of The Epistle:

Topic: Soundness in Faith and Conduct.

I. Soundness in the Church: chapter 1.

II. Soundness in the Community: chapter 2.

III. Soundness in the State: chapter 3.

### I. The Exhortation: verses 1-10.

Christians are exhorted by the Apostle Paul to shine as lights in the midst of a crooked and perverse generation (Phil. 2:15). The greater the surrounding darkness, the more urgent need there is of a clear and ringing testimony for the Lord (Rom. 13:11-14; Eph. 5:6-16; 1 Thess. 5:5-9). The Christians on the island of Crete, as indeed all believers, must overcome the spiritual darkness which surrounds them with the glowing light of the Gospel of God, interpreted by their godly lives (Tit. 1:12-16; 3:8, 14).

Sound speech must accompany sound doctrine (verses 1:8). The Greek word here translated "sound" is our word "hygienic" and signifies that which is physically or metaphorically healthy, wholesome, uncorrupt and pure. The word is found in numerous passages in the Pastoral Epistles (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1, 2, 8). Similarly, unsoundness of faith or conduct is denoted by a word from which our English word "nauseating" is derived (e.g., 1 Tim. 6:4, "doting").

The exhortation to good works is addressed to six classes of Christians; the elderly men, the elderly women, the younger men, the younger women, the Pastor, Titus, and the slaves (verses 2-10).

The older men were to be vigilant (1 Pet. 1:13; 5:8), grave or earnest, dignified and honourable (1 Tim. 3:4, 8, 11), temperate or wise-hearted, calm and discreet (v. 6; 1 Tim. 3:2; Tit. 1:8), and sound in faith, love and patience (2 Tim. 3:10; Tit. 1:13). The older women were to live godly lives, especially that they might be examples to the younger women, teaching them the homely virtues (1 Tim. 5:14). In this way the Gospel preached would not be nullified by inconsistent

living on the part of those who professed to believe it (1 Tim. 6:1). The holy name of our God must not be sullied, as a noble name may be dishonoured by unworthy members of the family (Ezek. 20:39; 39:7).

Titus himself is to so live that his faith, speech and conduct will afford a fitting example for the members of his flock (1 Tim. 4:12). He is to give no one cause to despise him (v. 15).

Although the principles of Christianity finally drove out slavery, in the meantime Paul exhorted Christian slaves to perform their duties well, and with greater obedience and fidelity, just because they bore the name of "Christian" (Eph. 6:5; 1 Tim. 6:1, 2). They, like all Christians, are admonished to "adorn the doctrine of God our Saviour in all things." How can one, and he a sinner, add lustre to that which is already matchless and holy? We may adorn the glorious Gospel by living lives which will make the Gospel attractive to those around us. We may interpret its laws and principles by our Christian walk and conversation, just as a musician takes a sheet of paper marked with notes, and adorns the printed page by his performance on an instrument.

### II. The Explanation: verses 11-15.

The strongest argument for the necessity of holy living is that we are not saved by good works, but the the grace of God (Rom. 11:5, 6; Eph. 2:4-9; 2 Tim. 1:9). Left to ourselves, we all would have perished, for there was nothing within to recommend us to God (Gal. 3:22). But God, in His infinite mercy, Himself provided a way whereby His banished should not be expelled for ever, but might return (2 Sam. 14:14; Tit. 3:5-8). Someone might imagine that since grace is the channel of salvation, men might feel free to sin. But not so! The same grace which saves, also keeps, and we are given a new nature, with new desires toward holiness and new power by the Holy Spirit to enable us to walk as we should (Rom. 6:1-6). The very grace of God teaches us that all sin is to be put aside, and that we are to live righteously.

Another incentive to holy living is the blessed hope of the Saviour's return. Our eyes are fixed upon the Saviour, Whom we love, and Whom we long to see. We would not be ashamed before Him at His coming (1 John 2:28). He will reward us for good works (2 Cor. 5:10; Rev. 22:12). We know, too, that when He appears we shall be like Him, pure as He is pure, with every spot and stain removed. Having this hope, we purify ourselves (1 John 3:1-3). The glorious appearing of our great God and Saviour is the day of consummation for which we would prepare ourselves, as a bride adorns herself for her husband (Rev. 21:2).

Although we are not saved by good works, we are saved unto good works (Eph. 2:10; Tit. 3:8, 14). We shall not desire to live in sin, for Christ died to redeem us from sin, that we should no longer remain under its dominion, but that we should be bondslaves of Christ, free and eager to do good works (Rom. 6:14-23; Gal. 1:4).

Grace, in the Person of our Saviour, appeared to put away sin once and for all, and to redeem us from its penalty. He now appears in the presence of God as our Mediator to deliver us from the power of sin, and He one day will appear to save us for ever from the very presence of sin (2 Cor. 1:9, 10; Heb. 9:26-28).

### Daily Bible Readings

Feb. 25—Adorning the Doctrine in Speech ..... 1 Pet. 3:8-17  
 Feb. 26—Adorning the Doctrine in Service ..... 1 Cor. 9:16-27  
 Feb. 27—Adorning the Doctrine in Prayer ..... Acts 12:1-17  
 Feb. 28—Adorning the Doctrine in Faithfulness ..... Jude 3, 17-25  
 Mar. 1—Adorning the Doctrine in Submission ..... 1 Pet. 2:18-25  
 Mar. 2—Adorning the Doctrine in Love ..... 1 Cor. 13:1-13  
 Mar. 3—Adorning the Doctrine in Worship ..... 1 Cor. 11:17-34

### Suggested Hymns

Take the name of Jesus with you.  
 Shining for Jesus.  
 God make my life a little light.  
 I lay my sins on Jesus.  
 More holiness give me.  
 When He cometh.

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