

# The Gospel Witness and Protestant Advocate

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## The 'Rebel's Surrender to Grace

*"Lord, what wilt Thou have me to do?"—(Acts 9:6).*

Lord, Thou hast won, at length I yield;  
My heart, by mighty grace compelled  
Surrenders all to Thee:  
Against Thy terrors long I strove,  
But who can stand against Thy love?  
Love conquers even me.

All that a wretch could do, I tried,  
Thy patience scorned, Thy power defied,  
And trampled on Thy laws.  
Scarcely Thy martyrs at the stake  
Could stand more steadfast for Thy sake,  
Than I in Satan's cause.

But since Thou hast Thy love revealed,  
And shown my soul a pardon sealed,  
I can resist no more:  
Couldst Thou for such a sinner bleed?  
Canst Thou for such a rebel plead?  
I wonder and adore!

If Thou hadst bid Thy thunders roll,  
And lightnings flash, to blast my soul,  
I still had stubborn been:  
But mercy has my heart subdued,  
A bleeding Saviour I have viewed,  
And now I hate my sin.

Now, Lord, I would be Thine alone,  
Come, take possession of Thine own,  
For Thou hast set me free.  
Released from Satan's hard command,  
See all my powers waiting stand,  
To be employed by Thee.

My will, conformed to Thine, would move;  
On Thee, my hope, desire, and love,  
In fixed attention join:  
My hands, my eyes, my ears, my tongue,  
Have Satan's servants been so long,  
But now they shall be Thine!

And can I be the very same  
Who lately durst blaspheme Thy name,  
And on Thy gospel tread?  
Surely each one who hears my case,  
Will praise Thee, and confess Thy grace  
Invincible indeed!

—JOHN NEWTON  
(Author of *Amazing Grace*)

### THE SUNDAY SERVICES IN JARVIS STREET

**T**HE Saturday night prayer meeting with its opportunities for prayer, praise and testimony proved to be a time of rich blessing, a sure indication of the character of the services on the Lord's Day.

On Sunday morning, May 12th, Dr. Slade spoke most helpfully on the theme "The Love of Praise" (John 12:43). The love of praise is not to be the ruling principle of our conduct. These rulers loved the praise of men more than the praise of God. They loved the praise of unworthy men, and they were overawed by the opinions of the Pharisees. Like Pilate, they would turn Christ over to the multitude. They would not make an open confession of Christ, for they loved the praise of men and "the fear of man bringeth a snare". To love the praise of men is to be insincere, to be guilty of gross ingratitude, to be defiant. The Lord wants first place in our lives. Loving the praise of men can send one on to eternal death. The only safe path is to hold a high estimation of God's opinion, to hear Him, to trust and obey Him! We are not to glory in the praise of men, for that will be swept away in the great day of judgment.

At the close of the service one believer responded to the invitation, feeling that he had been paying too much attention to the opinions of his fellows and had been neglecting his opportunities to witness for the Lord Jesus Christ.

The evening service, broadcast over station CHWO, Oakville (1250), was a fine service, bringing encouragement to the believer and also to the seeking soul. The sermon preached by the Pastor, Dr. H. C. Slade, was entitled "The Lord, Our Sun and Shield" (Psalm 84:11). The Psalmist speaks of his attachment to the Lord's house. In His sanctuary there are spiritual blessings to be obtained by His appointed means; the ministry of the Word, accompanied by the effectual working of the Holy Spirit. We come to His house to receive heavenly comfort, to hear the Word of God with its message of pardon, forgiveness and eternal life. Many have been converted in this place. In the text we see: What God Is To Us, and What God Will Do For Us.

God is our Sun. He is the One who enlightens dark minds, just as the natural sun disperses the gloomy horrors of the night. Man's understanding is veiled with thick darkness, his mental vision is clouded, he does not realize the exceeding sinfulness of sin. What a change is wrought in the soul by the illuminating grace of God! We perceive the enormity of sin, we discover our danger and see ourselves as we are in God's sight. Has that ray of light entered into your soul? Has it penetrated your darkness? That is the design of the Gospel, to open the eyes of the blind and to turn them from darkness to light.

The sun is that which makes the soil productive. So is Christ the source of all our fruitfulness; without Him we are barren. So, too, does the sun bring joy, comfort and pleasant relief. When the Sun of righteousness arises in our hearts with healing in His wings and He enters the soul in regenerating grace, there is joy, peace and satisfaction.

Our God is a Shield. We have need of protection and defence. Our God will defend us from the spear and sword of the Adversary, from the sword of Divine wrath, from the moral law and from all our spiritual foes. We have full protection in Him.

What will the Lord do for us? He will give us grace

## The Gospel Witness and Protestant Advocate

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

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CHAIRMAN, BOARD OF DIRECTORS:  
Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

ASSOCIATE EDITORS:  
Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)  
S.S. Lesson and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:16

Address Correspondence:

THE GOSPEL WITNESS  
130 Gerrard Street East, Toronto 2 Canada

Telephone WALnut 1-7415

Registered Cable Address: Jarwitsem, Canada

and glory. The grace of God is an incomparable gift; it is absolutely indispensable. It brings His salvation to the believing soul. We need saving, persevering, protecting and reasonable grace, and He has said, "My grace is sufficient for thee." But all of God's favour does not terminate here; God will give us grace here and glory hereafter. Grace is the bud, glory is the bloom; grace is the dawn of the day, glory is the shining of the sun in its strength. He who receives the grace of God will also receive the glory of God. The glory which our loved redeemed ones are enjoying will some day be ours. And in the meantime, "No good thing will he withhold from them that walk uprightly."

### JARVIS STREET CHURCH CALENDAR

#### SUNDAY

- 9.45 Bible School for every body, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Prayer Service in Greenway Chapel.
- 6.00 Open-Air Service in Allan Gardens.
- 7.00 Regular evening service.
- 7.30-8.30 Broadcast CHWO—Oakville (1250)

#### TUESDAY

- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

#### THURSDAY

- 2.30 Senior Dorcas Sewing Meeting.
- 5.30 Junior Dorcas Sewing Meeting.
- 8.00 Bible Lecture by Dr. H. C. Slade.

#### FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.

#### SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

# The Jarvis Street Pulpit

## "What Shall I Render Unto the Lord?"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday morning, March 8th, 1925

(Stenographically Reported)

"What shall I render unto the Lord for all his benefits toward me?"—Psalm 116:12.

THE preceding verse says, "I said in my haste, All men are liars." The psalmist betrays a tendency toward cynicism. There are many people who are troubled with the habit of thinking about other people's defects. I used to have a deacon here who once remarked to me, "I am never very comfortable with people who are supremely concerned about other people's sins." None of us are. It is very easy to look abroad and say, "All men are liars" — and you will not be very far from the truth when you say that. But the cure for cynicism is praise; and the inspiration of praise, a consideration of what God has done for you.

"What shall I render unto the Lord for all his benefits toward me?" I shall not preach a sermon in the ordinary sense this morning. I desire only to stir up your pure minds by way of remembrance — especially to stir up my own — that we may together remind ourselves of some of the Lord's benefits; and of our obligation to render something to the Lord for His benefits. By the day of the month I stood in this pulpit, for the first time in my life, fifteen years ago last Friday, March 6th, 1910. I happen to remember it so distinctly because it was the date of my father's birthday. There are a few of you here to-day who remember that day — not very many, but there are some. These fifteen years have been years very full of the blessing of the Lord, and full of trouble, too. Praise God for trouble! It brings us closer to Him.

I.

But I shall not speak of troubles this morning; but of the BENEFITS OF THE LORD. What a marvellous Benefactor He is! That is what God is to us — a Benefactor. Not a great Judge! We no longer fear Him as such; nor even as a great King, although we glory in His sovereignty — but as a divine Almoner, as a Benefactor of infinite grace Who daily loadeth us with benefits. Some of you have come here this morning not feeling very well, perhaps, in body; it may be there is someone here like a little girl I once knew who said she had a pain in her temper (a very bad place to have a pain); for one reason or another, you are feeling not particularly disposed toward praise and thanksgiving. I should like to stir up your minds, if I can. But there are many others whose hearts are full of gratitude and their tongues with praise; and I hope that before the service is ended we shall all have, as our Hindu friend said a little while ago (I am glad you had him with you again in my absence), "plenty hallelujah" in our hearts.

"What shall I render unto the Lord for all his benefits toward me?" I shall make it personal and use the first person singular a few times this morning. And the very first thing for which I am profoundly thankful is that

*I am really saved*, for the absolute assurance of it. There are so many people who have no assurance; so many churches to-day are full of people who have no definite religious experience, in whose lives God is not in any sense a real factor. What a blessing it is to be saved! There is a danger of losing the bloom of our Christian experience, of putting the "happy day when Jesus washed our sins away" too far in the past. I ask you everyone this morning here on the ground floor, are you saved? — really, unquestionably, beyond all possibility of doubt, children of God? "And if children, then heirs; heirs of God and joint-heirs with Christ." If that be true, you ought to be saying "Hallelujah!" whether you have a bank account, whether you live in a palace or a hut — if you are really saved, that is the greatest benefit that heaven itself can confer upon you. ("Hallelujah!" "Praise the Lord!") And what of the crowd in the gallery? How many of you are saved? You have the greatest of all benefits that Heaven can confer; and we ought this morning to be full of thanksgiving and praise, first of all, for that great experience — for having passed from death unto life, and for having been made children of God.

And then another thing: I am especially grateful to God for an *up-to-date Christian experience*. A great many people have a Christian experience of rather ancient date. But it is a great blessing to know that God is doing something for us here and now, every day; that we are ourselves the subjects of a supernatural Power; that He hears us, He answers us, He helps us, He inspires us, He commissions us, He supports us, surrounds us with His angels, cares for us, never forgets us, fills our cup to overflowing all the time up to this very date — what is it? the eighth of March, 1925. That is a benefit, to have a Christian experience that will bear date Anno Domini, March eighth, nineteen hundred and twenty-five. Is that the date of your experience, up to this minute, a real Saviour Who is here and now with us? That is a glorious thing, to be able to give a testimony that we know that is so, is it not? You are of no use to any church if you cannot do that. If a church were to lose five hundred members whose experience is dated in the past, not up-to-date, they would lose nothing at all. It is the life that is lived in fellowship with God, and through which the very power of God is throbbing that will bring things to pass. And for that benefit, let us be full of praise this morning.

And I want to name another benefit that came to me with real power and joy in the West. I told the people out West that God, in His great mercy, had permitted me to be Pastor of a *people who believe in prayer*, who have an experience of God's faithfulness in answering

prayer every day; and that I knew of one church in whose membership there is not a shadow of a shade of a ghost of a doubt about the supernaturalism of the Christian religion, because we are experiencing it every day we live. Is it not so? ("Amen!" "Hallelujah!") You do not come to prayer meeting to hear Brother Greenway, do you? If you did, you would not hear him, because he is one of the most extraordinary men I know. If an ordinary man were put in charge of prayer meetings like ours, they would kill them: they would talk them to death. But God made Brother Greenway to be a leader of prayer meetings; he knows how to let other people do the speaking. Many preachers wonder why they do not have good prayer meetings — but they can't give the people a chance: they talk all the time themselves. And you certainly do not come to prayer meeting to hear the Pastor talk. He does his share on Sunday; but he does not do much of it in prayer meeting. But here is the secret of it. What do you come to prayer meeting for? To praise and to pray. But Who is the attraction? The presence of the Holy Spirit. I used to say — I have not said it for a long time, but I will say it again this morning — we offer you at these meetings the attraction of heaven itself — the presence of the Lord. And there is nothing this weary world needs to-day like a testimony to this effect, that our God lives, and that He will answer His people when they pray.

I said just now that I am profoundly thankful for the privilege of ministering to a people whom God has led by a wonderful way into the depths, and through the depths, and through the very flames of fire; but in His own way, leading us to see that God can be depended upon, that He will hear when His people cry. And if these occasional excursions abroad have any value at all, it is because of the prayer meetings at home. I, as a minister, have come increasingly to take this point of view: I care little if a man can preach like an archangel, I have not patience to listen to his preaching unless I know he has stood as God's messenger and has put his gospel to the proof, and has seen it work, and has seen God demonstrate the truth of the gospel in the salvation of souls. I cannot listen to men who go here and there merely talking, unless they have the testimony of a well-kept garden, of the vineyard of the Lord, in which the tender vines flourish. We are coming to the day when people will not be willing to listen to men at all unless they are proving by their ministry that these things are true. When we have seen the gospel work in the lives of the people, we may exhort others to call upon God for a like blessing. Then we can say, "Get down before God, and receive heaven's blessing; and nothing shall be impossible to you."

That is my testimony wherever I go. I used to dread to go anywhere. I became weary of being introduced as, "The Pastor of Jarvis Street!" One might almost think that an archangel would count it a privilege to be an usher in "Jarvis Street". And then when the service was over, someone would come forward and say, "I am glad to see you; you have a wonderful church, have you not?" I tried to be loyal and I would say, "Yes." There are some wonderful things that are not particularly attractive! Another would say, "You have a great many wealthy men in your church?" I used to feel like saying, "So they say. I don't see much of their wealth, but some members of my church are reputed to be wealthy." Another would remark, "Jarvis Street has a wonderful choir." Oh, you choir folk here, you are very humble people! Just look at

them: they are not offended at all. Most choirs would get up and walk out if anyone suggested they were other than first. The fact is, Jarvis Street was famous for almost everything but the presence and power of the Holy Ghost.

Yet that is what the church ought to be celebrated for, being a channel through which the mighty power of God flows. And unless a minister has a church like that he had better stay at home and preach until God sends a revival. That is one of God's benefits to me: that He has permitted me to be the Pastor of a church in which God the Holy Ghost works miracles of grace continuously. How many of you who are here this morning have been baptized into the fellowship of this church in the last three years? (A large number rose to their feet). How many have come in by letter or experience in that time? (Many more rose). That is fine, thank you. The church ought to be the workshop of the Holy Ghost. There is no higher privilege on earth than to belong to a church in which He works. I do not ask you to be loyal to a church, you Jarvis Street members. I ask you to be loyal to Jesus Christ; and if you are loyal to Him you cannot be other than loyal to the church where He is Lord, where He is given first place.

Then, there is another thing for which I am profoundly thankful in my church relationship, and that is, while we have a great many babes (and we hear the merry laughter of new-born souls continually; there is no other music in the world like that: that is the music that makes heaven glad) I am glad *we are getting a lot of spiritually grown up folks*. Last Sunday afternoon I was speaking in the Garrick Theatre, Winnipeg; and I used a simple illustration that came to me at the moment, and I repeat it here. I was describing the modern church, my subject being, "The War in the Churches." Speaking of the kind of man the modern pastor was expected to be, I said he was a kind of high-class nursemaid. The people responded, but I repeat: that is what the pastor of many a modern church is expected to be, — a high-class nursemaid wheeling a metaphorical perambulator to carry around the religious babes, with a dainty eiderdown comforter, and a nice little bottle of prepared milk academically approved, and with a collection of a large variety of rattles with which to please infant minds. That seems to be the modern preacher's business — to dandle the little saints, poor little dimpled things, for fear they will get hurt. Instead of being set free to go out and evangelize, and to lead an army in an attack against the enemy, the pastor of the modern church finds his time monopolized by these supposed "saints".

I am glad to be delivered from the nursemaids' brigade. I don't belong to it at all. I am delighted to have the opportunity of ministering to babes in Christ, to give them the milk of the Word, and to seek, in every way, to build them up in the Christian faith; but, my dear friends, we need more and more to learn to stand upon our own feet in relation to these matters. I heard a man say in Winnipeg last week what I heard a woman say in different words twenty years ago. They were talking about the difficulty of finding food for themselves, of finding an heroic ministry and a declaration of the whole counsel of God; and this man got up and said, "You know, brethren, I experience all these difficulties like the rest of you; but I want to give it as my testimony that the greatest times I have ever had in my life have been in my own room with my Bible, when I have bowed before God, and asked the Holy Spirit to be my Teacher, and

He has taught me more than any preacher I have ever had."

I beg of you: do not depend on your preacher. If your preacher does not give you a "thus saith the Lord", learn from God Himself. Try the spirits; do as the noble Bereans did who searched the Scriptures to see if these things were so. I would like to have every member of this church so instructed, so established, in the Word of the Lord that all will know their Book so that they will know where to find something to eat when they need it; so that if they are kept away from the house of God they will get their own meal, and when the Pastor is away they will come to the house of God not only to be fed, but to give blessing to others. That is what this church is for. Let us minister to others; let it be our highest, holiest, ambition that this church shall be a marching army, every man of it a man of war fit for the battle. That will be a glorious thing, and nothing can stand against us. Then it will not matter whether the Pastor is away or not! But he is not going to ask to be excused; he will not go away any more than he is absolutely obliged to do.

But brethren and sisters, I pause here to say this: I found in the West a company of men, splendid men who love the gospel, who are preaching it with all their might, and who are willing to die for the truth of the gospel. And I found in the West, too, some men who profess the gospel, who are orthodox in their preaching, but who, for a mess of pottage, for position, for the favour of men, fail to take an uncompromising stand for the faith. That is strong language; but I fear it is not too strong. When you analyze the organization of the Baptist Union of Western Canada, you will come to see there is little hope for our Baptist work in Western Canada until the constitution of that machine is changed. It is an hierarchy in which the churches cannot register their opinion at all. How in the world some of these Western men have sat down under that thing and allowed it to be imposed upon them, I do not know. But I have said in THE GOSPEL WITNESS — and I am going to send out hundreds of copies to the West — that the war is on. It is the same in other denominations: Anything for peace! Anything for place, and position! The substitution of policy for principle! One dear Baptist brother out there had been down in Toronto talking with a gentleman here. And this brother had said, "You know, Mr. So-and-So, it is men like you and I who suffer most from the propaganda of Dr. Shields. We believe the truth, and we preach the truth; and it is men of our sort who suffer through such propaganda!" And this preacher got up to say that! I replied, "That is true, that is perfectly true. I am out to make the man who plays double suffer for his double dealings as he ought to suffer; and to strip the mask off men who profess orthodoxy when in orthodox company, and then turn around and absolutely sell themselves and their souls to the Devil, it seems to me, rather than lose the favour of a few people."

"What shall I render unto the Lord for all his benefits toward me?" You know, I believe this gospel is so precious that it is worth fighting for. It positively is worth fighting for! I had a letter from Dr. Riley, and he said, "Send me an article, send two of them." So I wrote a couple of articles, one of which I may publish in THE GOSPEL WITNESS, on "The Intolerance of Faith". That is a great truth, the intolerance of faith. When you believe the gospel, and know that it is the gospel, and know that there is no other gospel than that gospel, you cannot tolerate

that thing which is contrary to it. That which professes belief yet tolerates that which is opposed to it, is not belief in the gospel at all.

## II.

"WHAT SHALL WE RENDER?" There is only one thing you can render, only one safe thing you can do, my dear brother, in these days, and that is to get just as close to Jesus Christ as you possibly can. That is the only safe place. I met a man in the West whom I used to know twenty years ago. We used to walk to the house of God together, and took sweet counsel together. We never met but we talked about the things of God. To-day he does not believe that God has spoken at all. Two or three years ago when I met him on the train and quoted Scripture to him, he sneered; and I said, "I suppose you do not believe in revealed religion?" He replied, "If you mean extra-mundane revelation, I do not." He believes that the only revelation of God is in nature, and that the measure of your understanding is the measure of your own discovery. I met him again this last week, and as I shook hands with him he sneeringly said, "Well, I suppose you came out here to straighten things up, did you?" And I said, "No mortal can straighten up what you have spent twenty years to destroy. I cannot do that, nor anybody else. But there is One Who can." And as I walked away I said to myself, "Let him that thinketh he standeth take heed lest he fall." "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

And if it be so that, like little children, we are able to take God's Book and believe it, it is not because we are better than others, but because He has, in His mercy, revealed it to us; if we have not turned our backs upon the Cross, it is not because it was not in us to do it, but because He loved us with a love that would not let us go; and if it be so that we have had answers to prayer, it is because He called us to prayer, and the Spirit within made intercession with groanings that cannot be uttered. In other words, there is not a thing that we have, that comes to us individually or collectively, that has not come from His abounding grace: it is because of His benefits toward us — not because of our merits, but of His benefits. And the great question I am asking myself is, "What shall I render unto the Lord for all his benefits toward me?" Why did He not let me go? Why did He not let me run the course of folly as so many have done? I do not know why, except that He must have had some great purpose. And I feel this morning that I want to give myself to Him afresh.

I never did feel the importance of our work as I do this morning. If the fires were to burn down upon our altar, many people all over this Continent would suffer. You people who are not Jarvis Street members, don't be offended; but I have found this — I have found it in the United States, I have found it in Western Canada, I have found it among people who have never seen Jarvis Street — that people are saying, "Sometimes we had begun to wonder whether the days of conversion were past; whether the days of prayer meetings, the days of spiritual power and blessing, could ever come again. We saw none of it. Then we heard of Jarvis Street, and we heard that God had visited His people yonder; and we have been praising the Lord and praying for like blessing." That would sound like boasting, that would sound egotistical, if I had not tried to make it clear this morning. But if

that be so in our midst, it is not because we are any better than other churches, but only, because it has pleased God, for some reason, known only to Himself, to choose this place as a place to demonstrate what He can do for those who put their trust in Him. Now if that is so, we ought to lie very low at His feet; we ought to be very much afraid lest something should come that would diminish or lessen the tide of power and blessing. And shall we renew our vows? We are nearing the end of our church year. Shall we make these remaining three Sundays, by our renewed consecration and the complete surrender of our spirits to God, the most blessed Sundays we have ever known? Shall we surrender all to Him?

I am not going to talk about our material things. A brother said a very kind and frank thing to me the other day: "I think, Pastor, you ought to talk to the people a little more about giving. I believe one of the greatest joys of the Christian life comes from giving. And," he said, "I believe you ought to talk to the people a little more about the joy of giving." It is a joy to give; it is a joy to give presents to those whom we love. It is a joy to court. It is not a duty; it is a privilege. Coming to prayer meeting is not a duty; it is a privilege. Shall we not anew take our stand on the side of Christ and begin rendering to the Lord for all His benefits? — not paying for them, but trying to say, "Thank you"; by our offerings and our gifts endeavouring to show what God has done for us. Then God will bless us.

And now to you who are not Christians: You have had a great many benefits, too. You are here in health and strength, and live in this land of privileges; and you have heard the gospel again and again. You are almost decided to be a Christian. I wonder how many this morning will yield themselves wholly to the Lord as we sing,

"Alas! and did my Saviour bleed?  
And did my Sovereign die?  
Would He devote that sacred head  
For such a worm as I?"

### STUDENT LEADS REVIVAL IN BAGDAD

Lay Missionary Preaches Message of Salvation  
Many Moslems Among Converts

**B**AGDAD, Iraq—For the first time in history an evangelical revival has come to the chief city of this closed Moslem land. Nearly 100 persons, many of them Moslems, have publically confessed Christ as Saviour here as a result of the fervent preaching of Maurice Hanna, a foreign student from the United States of America.

No new Christian missionaries are being admitted by the Iraqi government, although a few who have been here for many years are being allowed to stay on temporarily. The official policy of the Moslem-controlled government is to hinder and restrict the entrance or spread of Christianity in Iraq.

But Hanna gained admittance on the grounds that he was not a missionary but a *bona fide* foreign student enrolled at the American University in Beirut, Lebanon. Government officials know that to restrict his activities would cause an international incident involving the hundreds of Iraqi students now in America. So they have allowed Hanna to have unbridled freedom to speak whatever or wherever he pleases here in Bagdad.

His first meeting was held in a large hall connected

to the private home of one of the few Christian families in this city. The atmosphere was tense as Arabs, Assyrians and Armenians crowded in to see what the foreigner had to say.

—With great power and conviction, Hanna drove home to them the reality of the presence of Jesus Christ in his life. On the spot, a keen young Moslem school teacher decided for Christ, and at the risk of his life took a public stand for the Saviour. Encouraged by this evidence of the supernatural work of the Holy Spirit, a number of others also confessed Christ, most of them being Assyrians.

There are three small churches in Bagdad, the Arabic, Assyrian and the Armenian. All are lifeless, discouraged and worldly. But when they saw that the hand of God was evidently upon Hanna's ministry, the Assyrian church invited him to hold a week of meetings for them. The attendance grew each night and by the end of the week the building was packed out. People of all ages and all walks of life went forward at Hanna's invitation to take their stand for Christ. One was an ex-general of the Syrian Army. Even the interpreter, who was the main elder of the church, broke down in tears and confessed that he did not know the Lord. Altogether there were more than 50 decisions for Christ at the Assyrian church.

The following week Hanna spoke at a meeting for the young people of the Arabic church and 16 more decisions for Christ were recorded.

All of the new converts were enrolled immediately in follow-up classes at which they were required to use notebooks and Bibles. The following night an elder of the church arose in the service to rebuke Hanna for preaching that men are sinners in need of a Saviour. He was an extreme liberal who was hostile toward evangelism. However, Hanna continued to preach faithfully night by night until people began to break down in tears and open their hearts to Christ. During the last meeting a total of 26 crowded to the front of the church to publically take their stand for Christ. The following night Hanna held a final two-hour period of instruction for the many converts and the church was filled with people carrying notebooks and Bibles. Then he returned to his classes in Beirut leaving in his wake a company of new-born babes in Christ. Thus, Bagdad had experienced the first breath of revival in this or any century.

—From *The International Student*, organ of The International Student, Inc., the Mission with which Mr. Calvin Chao is associated.

MAY 20 RALLY

BETHANY BAPTIST CHURCH  
HARRISTON

2.30 p.m.—Rev. R. J. Reed, B.Th.

7.30 p.m.—Dr. H. C. Slade

Supper will be served.

COME AND ENJOY THIS SPIRITUAL  
FEAST

# THE LORDSHIP OF CHRIST

By Rev. James A. Stewart

"For this was the purpose of Christ's dying and coming to life, to be Lord both of dead and of living."—Romans 14:9 Weymouth.

"Heaven's Official Announcement:

"Let the whole house of Israel therefore know assuredly that God has made Him; this Jesus whom ye have crucified, both Lord and Christ."—Acts 2:36 J.N.D.

"Therefore let the whole house of Israel know beyond all doubt that God has made Him both Lord and Christ — this Jesus whom you crucified." (Weymouth).

## I. SHIFTING THE EMPHASIS

**D**URING the past thirty years we have noticed a gradual, subtle shift in the emphasis of the "Gospel of the glory of Christ", which amounts to a complete perversion of the blessed evangel. The emphasis in our modern day evangelism has shifted from that of the lordship of Christ to an easy "believism". This shifting of the emphasis has led to an adulterated Gospel and changed the message and the ministry of the Church.

Both movements and men have so often given the impression that the acceptance of the Lordship of Christ is a second experience of grace, or a sort of optional addendum to the Christian life. Peter declared in this apostolic message, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts 5:31). *Christian workers today have reversed this Scriptural order and set forth Christ as Saviour first before His office as Prince.* This teaching is nothing less than a complete sell-out to the world, Modernism and Satan. *So great has been the perversion that many congregations are astounded when they hear the true Gospel of the lordship of Christ.* They believe that we are preaching a new gospel. We know of a certain faithful evangelist who is preaching the same old Gospel which was taught him in his denominational seminary twenty-five years ago. Today that same evangelist, with his message, is rejected by the evangelical churches of that denomination. And for what reason? They accuse him of preaching a new gospel which is but the old Gospel of the Lordship of Christ.

Satan has employed every seductive and deceptive force at his command to cause God's messengers to by-pass, or omit altogether, the lordship of the Redeemer. The reasons for this change of emphasis are not difficult to understand. May we mention some:

First, they want to preach a popular gospel of easy "believism" in order to attract the world to God's message. *They set forth the joy of belonging to Christ, while deliberately omitting the dark background of man's total depravity.* The inference is this: "That which our fathers taught is old-fashioned. They had a narrow view of the Gospel. It isn't necessary to give up the pleasure of the world and sin. Just believe and be saved."

Second, many honest and sincere Christian workers are so anxious to rescue lost men and women from eternal damnation that they seek to meet the sinner half way. "Yes, it is true," they say, "that Christ is King of kings and Lord of lords, but don't let that upset you. You need not receive Christ as Lord now; just receive Him as Saviour and all will be well." How many times have we been severely pained when some eager evangelist or personal worker has cried out, "Do you believe that? Then

you are saved!" Such a parody of truth must not go unchallenged. A sinner can "believe that" and go to hell. A sinner can believe John 3:16 and other Gospel passages and still go to hell.

Third, *in our feverish haste to multiply results by mass production, we lower the standard of the Gospel proclamation.* This is a great day of religious machinery, and the machinery must show huge, immediate results for its propaganda and organization. As never before the Christian press is panting after sensational news of great results from our evangelistic endeavours. Unlike our Master many workers fail to warn their audiences to count the cost (Luke 14:25-33). A preacher's success is judged today mainly by the size of the crowds he draws. In John, chapter six, the Saviour preached His crowd away! "Many therefore . . . when they had heard . . . said, This is an hard saying; who can hear it? From that time many . . . went back, and walked no more with him" (John 6:60-66).

Fourth, as a sop to Modernism we have compromised. There is a definite diabolical master-plan to wed evangelical Christianity to Liberalism. In order to do this there must be a ground of union, and so the doctrine of the lordship of Christ is thrown overboard. These Modernists deny the fundamentals of the Christian faith. Like the Communist in the use of the word *democracy* these deniers of the Faith have coined evangelical phrases. They have now their own evangelists conducting their own evangelistic campaigns. They will unite with Fundamentalists in union campaigns *with popular evangelists*, but we soon discover that "Their rock is not as our Rock" (Deut. 32:31). It soon becomes evident that what they believe concerning the inspiration of the Scriptures, and the death of Christ, and the contents of the blessed Gospel, is not the same as our evangelical Faith.

On every hand we are told by evangelicals in this God-dishonouring compromise that we must be charitable and not judge the belief of others. "After all, doctrine is not so important: the salvation of souls is the all-important aim." One evil leads to another. When you deny the lordship of Christ in this compromise, then other evils are allowed in. For example, we know of an outstanding evangelist who declared that although he personally believed in the virgin birth of Christ, it was not an essential belief to salvation. Others are taking part in evangelistic efforts with evangelicals who do not believe in the first five books of Moses as the inspired Word of God. Others do not believe in the atoning, penal death of Christ.

The obvious effect of this unholy wedlock is the lowering of the standard of the experience of regeneration. Another well-known evangelist heatedly insisted that some of the sexiest Hollywood film stars were born-again Christians. What blasphemy! How the angels must weep!

*The conclusion to this situation is quite logical.* If we can compromise with these Philistines for a month or six weeks in an evangelistic effort, and it is well pleasing to God, then surely we can continue to compromise with them for a life-time. Why not be charitable and invite them to become principals of our seminaries and Bible schools, serve on our foreign mission boards, and preach at our Keswick and holiness conventions?

*The desperate need of the hour is for another Charles Haddon Spurgeon to sound the alarm, and raise the banner of God, and fight the foes of the Gospel.* The Samsons do not like it revealed that it was Spurgeon's battle with the religious Philistines that broke his heart and sent him to an early grave. It was the failure of evangelical leaders to stand with him in stemming the awful tide of false doctrine in evangelical circles that caused him to pass through great conflicts with Satan which few have experienced.

## II.

### THE TRUE MOTIVE

*The grand design of the blessed Gospel is the glorifying of God and the exalting of His beloved Son.* When William C. Burns was leaving Scotland for China, a man said to him, "I suppose you are going to convert the Chinese." "No," Mr. Burns replied, "I am going to China to glorify God." Yes, this is the grand design of all Gospel preaching.

We invite the reader to carefully ponder over the following words of A. W. Pink, on their knees before God. They are startling, but true. "If the evangelist fails to make the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of any motive to be less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on ends of our own we are ready to adopt means of our own. It was at this very point that evangelism failed two or three generations ago, and from that point it has further and further departed. *Evangelism made the winning of souls its goal, its summum bonum, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary.*

"To say nothing here about those cheap-jack evangelists who aim no higher than the rushing of people into making a formal profession of faith in order that the membership of the churches may be swelled, let us consider those who are inspired by a genuine compassion and deep concern for the perishing; who earnestly long and zealously endeavour to deliver souls from the wrath to come; unless they be much on their guard they too will inevitably err. Unless they steadily view conversion from the way God does — the way in which He is to be glorified — they will quickly begin to compromise in the means which they employ. *Bent on attaining a desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently have acquiesced, telling themselves that the end justifies the means. Instead of examining the plans proposed and the methods adopted in the light of Scripture, they tacitly accept them on the ground of expediency. The evangelist is esteemed, not for the soundness of his message, but for the visible results he secures. He is*

valued, not according to how far his preaching honours God, but according to how many souls are supposedly converted under him.

"Once a man makes the conversion of sinners his primary design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity he will tone it down in order to make it more palatable to the unregenerate. Impelled by a single force moving in one fixed direction, his object is to make conversion easy, and therefore, favourite passages are dwelt upon incessantly, while others are ignored or pared away.

"In twentieth-century evangelism there has been a woe-ful ignoring of the solemn truth of the total depravity of man. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, that he is blind, and helpless, and dead in trespasses and sins. Because such is his case; because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so it will be elsewhere; to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truth. The teaching of Holy Writ on this point is unmistakable. *Man's plight is such that his salvation is impossible unless God puts forth His mighty power.* No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail."

Of course, the Word of God is not bound, nor is the Spirit necessarily circumscribed by the limitation of the message or the messenger. Indeed, such a ministry has often been blessed to the salvation of souls. God, in His sovereign grace, will hear the prayers of His believing people and bless His Word. The light of the Gospel may shine into a darkened soul through a single sentence or through a single verse. We have known the case of a modernistic preacher in the south of Scotland who greatly opposed evangelistic meetings, but who was the means of the conversion of one of his members through the reading of the Scripture lesson from the pulpit!

Neither is it suggested for a moment that every aspect of Gospel truth can be incorporated into one single sermon. Such would be well nigh an impossibility. But it is essential that we do not omit the proclamation of the sovereignty of the risen Lord, which is the dominating principle forming the background of every true, evangelistic appeal.

## III.

### THE TRUE EMPHASIS

What then is the True Emphasis in the Message of the Evangel? The very appellations of the Gospel clearly convey its message; viz., the lordship of Christ. Here are some of them:

"THE GOSPEL OF GOD . . . concerning his Son Jesus Christ our Lord . . . Declared (designated) to be the Son of God with power . . . by the resurrection from the dead." (Rom. 1:1-4).

"THE GOSPEL OF THE GLORY OF CHRIST." (11 Cor. 4:4. R.V.).

"THE GOSPEL OF OUR LORD JESUS CHRIST." (II Thess. 1:8).



It is striking to notice that the lordship of Christ is never divorced from His saviourhood. Wherever He is presented to us in the pages of the New Testament as our precious Saviour, He is also mentioned as *God's anointed One*.

"GOD my SAVIOUR." (Luke 1:47).

"A PRINCE and a SAVIOUR." (Acts 5:31).

"GOD our SAVIOUR." (Tit. 1:3).

"The LORD JESUS CHRIST our SAVIOUR." (Tit. 1:4).

"The SAVIOUR, the LORD JESUS CHRIST." (Phil. 3:20).

The angelic declaration sums up the person of our Redeemer: "A SAVIOUR, which is CHRIST, THE LORD" (Luke 2:11).

In the New Testament the word *Saviour* occurs twenty-four times, eight of which refer to God the Father as our Saviour. The word *Lord* occurs five hundred and twenty-two times; *Lord Jesus* thirty times; and the *Lord Jesus Christ* eighty-one times. In the book of The Acts our precious Redeemer is called *Saviour* only twice — "Him hath God exalted . . . to be a Prince and a Saviour" (Acts 5:31); and, "Of this man's seed hath God according to his promise raised unto Israel a Saviour" (Acts 13:23). On the other hand it is amazing to notice that the title, "Lord" is mentioned ninety-two times; "Lord Jesus" thirteen times; and the "Lord Jesus Christ" six times, in the same book.

Throughout the Acts of the Apostles we find that *Jesus is presented as the risen, glorified Christ* at the Father's right hand. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that *God hath made that same Jesus whom ye have crucified, both Lord and Christ*" (Acts 2:32-36). Nowhere do we have such an insight into the contents of the Gospel message as in the apostolic sermons in this book. Here we see the titles of our blessed Redeemer used with the Spirit's guidance and discretion. Here is the Gospel clear and plain. As we study carefully, sentence by sentence, we discover that *they preached Jesus Christ as Lord*. "For what we preach is not ourselves, but JESUS CHRIST AS LORD, with ourselves as your servants for Jesus' sake" (II Cor. 4:5, R.V.). The Revised Version is more correct: "We preach . . . Jesus Christ as Lord."

We note that the emphasis is not so much on the death of Christ as on His resurrection; not so much on His saviourhood as on His lordship. The Apostles' message was a three-fold message: The resurrection, the ascension, and consequently, the lordship of Christ. Although it is true that Christ said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again!" nevertheless, *the early evangelists stressed that it was God the Father Who raised His beloved Son from the tomb*.

"Whom God hath raised up" (Acts 2:24).

"This Jesus hath God raised up" (Acts 2:32).

"Whom God hath raised from the dead" (Acts 3:15).

"God . . . having raised up his Son Jesus" (Acts 3:26).

"Jesus Christ of Nazareth . . . whom God raised from the dead" (Acts 4:10).

"The God of our Fathers raised up Jesus" (Acts 5:30).

"Him God raised up the third day" (Acts 10:40).

"God . . . raised him from the dead" (Acts 17:31).

Romans chapter ten and verse nine is a Gospel classic for the unsaved. "Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (R.V.). We see in this verse that two things are essential for salvation — confession with the mouth and belief in the heart. The heart is the symbol of the inner life, while the mouth is the symbol of the outer life. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). *There must be a heart belief in the resurrection of the Lord Jesus*. To believe that God raised Him from the dead is to believe in the finality and efficacy of His atoning sacrifice. To believe in the resurrection of Christ is to believe that the precious blood of the Lamb silenced the thunderings of Mount Sinai. To believe that God raised His Son from the dead is to believe that Christ met the righteous claims of a holy God against the repentant sinner. God stamped His divine approval upon the sacrificial work of His Son in that He raised Him from the dead on the third day. This is the glorious news of the Gospel of the risen Redeemer!

Guilty, vile and helpless we;  
Spotless Lamb of God was He;  
"Full atonement!" can it be?  
Hallelujah! What a Saviour!

Lifted up was He to die,  
"It is finished," was His cry:  
Now in Heaven exalted high,  
Hallelujah! What a Saviour!

The death of Christ was the payment for our sins, and the resurrection was the receipt. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

*There must be a confession of Jesus as Lord of the life*. Although this includes a public confession of our faith in Christ as Redeemer, it is plainly evident from the New Testament that it also involves the acknowledgement of the entire life to live under the lordship of Christ. That this confession is not a mere lip service is clearly evident from the words of the Saviour, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Paul warns the Corinthian believers, "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Only by the miracle of regeneration and a transformed life is a man able to call Jesus the Lord.

*We next discover in the apostolic evangel the preaching of an ascended Lord to the Father's right hand in power and glory*.

"Therefore being by the right hand of God exalted" (Acts 2:33).

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus" (Acts 3:13).

"This is the stone which was set at nought of you builders, which became the head of the corner" (Acts 4:11).

"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:56).

The triumphant entry of our glorious Redeemer into the courts of Heaven is tersely expressed by the Holy Ghost in the words, "Received up into glory" (1 Tim. 3:16). The Scripture affords the clearest proof of the triumphant manner in which the Lord of life and glory went up on high. In Psalm 68 there is a blessed description of the glorious convoy of angels which attended Him on His royal progress up to Heaven's gates. For even as when He will appear the second time without sin unto salvation, He will be "revealed from heaven with his mighty angels" (II Thess. 1:7, and Matt. 16:27), so also did thousands upon thousands of ministering angels attend upon Him at His triumphant ascension. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps. 68: 17-18).

Nor are we left without scriptural intimations even of the blessed Lord's reception in the courts of glory. When He reached the gates of Heaven the celestial courts were, as it were, moved at His approach, for then was accomplished that memorable transition recorded in Psalm 24 as thus represented to our faith. It was as if the attendant angels that formed His glorious convoy shouted aloud before Him as the heralds of His approach, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Psa. 24:7). But from within is made the inquiry, "Who is this King of glory?" The answer is given from without by the attendants of His train of triumph, "The Lord strong and mighty, the Lord mighty in battle." Then comes forth the universal chorus from without and from within, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in: Who is this King of glory? The Lord of hosts, he is the King of glory" (Psa. 24:9, 10).

In another scripture the Lord is represented in His glorious ascension as the conquering Christ dragging at His chariot wheels the infernal hosts of hell and openly showing them to all the holy angels as vanquished prisoners. "And you who were dead in trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, having cancelled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross. He disarmed the principalities and powers and made a public example of them, triumphing over them in Him" (Col. 2:13-15, R.V.).

"Look, ye saints, the sight is glorious,  
See the 'Man of Sorrows' now;  
From the fight return victorious,  
Every knee to Him shall bow.  
Crown Him, crown Him!  
Crowns become the Victor's brow.

"Crown the Saviour! Angels crown Him!  
Rich the trophies Jesus brings;  
In the seat of power enthrone Him,

While the vault of Heaven rings,  
Crown Him! crown Him!  
Crown the Saviour King of kings."

What a glorious truth is that of the ascension of our blessed Lord. It was Peter's explanation of the phenomenon of Pentecost (Acts 2:33). Why are there so few hymns on the ascension of Christ?

Since His ascension His official title is, "The Lord Jesus Christ." God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). This is the official royal proclamation from Heaven. "Him hath God exalted . . . to be a Prince and a Saviour" (Acts 5:31). The name *Jesus* occurs six hundred and eight times before the ascension, and only sixty-two times afterwards. It is used thirty times in the Acts alone, which is about half the number, to prove that Jesus of Nazareth is now the Enthroned One and Conqueror. The name *Jesus*, by itself, is mentioned in the Epistles thirty-two times, and like the references in the Acts is used with deep significance to prove the lordship of Christ. Two passages will suffice to illustrate this fact:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that JESUS CHRIST IS LORD, to the glory of God the Father" (Phil. 2:9-11); and, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1).

It is striking to notice that the title of "The Lord Jesus Christ" never appears before the ascension, and that it occurs some eighty-one times afterwards. There is a tendency today to declare the Saviour's death on the Cross for sinners and that alone! While the essential basis of the true Gospel appeal must ever be "Christ crucified", it must never leave the hearers with a crucified Christ. *The plain fact is that Christ on the Cross can save nobody.* The atoning sacrifice of Calvary and the shedding of His precious blood is the foundation of our salvation. But it is a RISEN LORD and that alone which saves. The New Testament Gospel message includes, by presupposition, that Calvary opened up a way whereby a holy God could justify a hell-deserving sinner. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

It must not be overlooked that when Jesus is received as Lord, He must be received as a crucified Lord. The One Who is now exalted "in the midst of the throne" is represented as a "Lamb as it had been slain" (Rev. 5:6). It is not as though He was Christ only in His sufferings for us, and is now Lord since His exaltation. No, He was "the Lord of glory" when He was crucified! and it is as the "Lamb that was slain" that He now receives the worship of the redeemed in Heaven (1 Cor. 2:9, and Rev. 5:11, 12). So then it is as the crucified Lord that He must reign in our hearts now. To receive the crucified One as our Lord means to be despised and rejected with Him. We must bear the stigma and the reproach of the Cross of Christ. *The acceptance of Christ as Lord means also the crucifixion of the old life of selfishness and sin.* "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). If the crucified One is Lord of our lives, the hand that rules will be a nail-pierced hand. He, as the Captain of our Salvation, will

lead us in a path of crucifixion and shame. That is what it means to accept Christ as Lord.

#### IV. TRUE REPENTANCE

There are MANY who want to be saved from the consequences of their sin, who do not want to be saved from the love of it. *Many want to be delivered from sin's curse and sin's wages, who do not want to bow their neck to the yoke of Christ.* There are many who are attracted by the Gospel messages and see the way of salvation, who are still possessing a craving for this present evil age. How great the need for care, lest by an inadequate presentation of the truth of the Gospel we deceive these souls into a false profession! There is a grave danger that many people will make a mistake of substituting emotional religious crisis for a born-again experience. To preach Christ as Saviour without preaching Christ as Lord makes a mockery of the Gospel and the entire Christian life. There must be true repentance. "If any man love the world, the love of the Father is not in him" (1 John 2:15).

To those who want to receive Christ as Saviour in order to have a passport to Heaven, but desire to remain in their sins and in the world, we must be faithful and declare like Peter, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:21-23).

Mr. Spurgeon warns his students: "If the professed convert distinctly and deliberately declares that he knows the Lord's will but does not mean to attend to it, you are not to pamper his presumption, but it is your duty to assure him that he is not saved. Do you imagine that the Gospel is magnified or God glorified by going to the worldlings and telling them that they may be saved at this moment by simply accepting Christ as their Saviour, while they are wedded to their idols and their hearts are still in love with sin? If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness."

*The Son of God does not save rebels.* There must be true submission (repentance) before there can be salvation. What a parody of the Gospel when many are told to "trust Jesus to take them to Heaven when they die," who nevertheless are living in the practice of sin and rebellion against His laws.

Mr. George Goodman has left on record an illustration of the truth of the utter hollowness or utter impossibility of claiming to rest on "the finished work of Christ", while refusing to live under the lordship of Christ: "A king has part of his kingdom in rebellion, and in order to show his grace, causes mercy to be proclaimed to the rebels on their yielding to him and seeking reconciliation on the ground of the proclamation. He threatens destruction to those who continue to defy his authority. One of the rebels is warned of his danger, but he replies, 'I am in no danger; I am resting on the proclamation; I am sure the king is faithful. He will never break his promise or withdraw his proclaimed mercy.'"

"But you are still in rebellion. You are continuing in the course he condemns, and are indifferent to His commands, and the mercy is offered to those who yield."

"True, but the mercy is free; there are no conditions, and to make conditions would be to make it no more of grace," is the reply."

"What should we say to such reasoning? Alas, is it not in effect what some of us say who, while refusing Christ as Lord, profess to trust in Him and His work for salvation?"

Walter Marshall wrote some three hundred years ago, "Why doth a man seek a pardon if he intends to go on in rebellion and stand out in defiance of his prince? They seek a pardon in a mocking way and intend not to return unto obedience . . . to take a part of His salvation and leave out the rest? But Christ is not divided. . . . They would be saved by Christ and yet be out of Christ in a fleshly state, whereas God doth free none from condemnation, but those who are IN Christ."

"There is forgiveness with thee, that thou mayest be feared" (Psa. 130:4). Many of God's children forget, when dealing with the unsaved, that the grace of God does not give deliverance to the sinner from the penalty of his sins and then give him liberty to live a life of sin. Paul tells us that the pardoning grace of God teaches us to live a life of holiness: "Teaching us that, denying ungodliness and worldly lust, 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; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit. 2:11-15).

The teaching is clear in the Epistles that if a person has passed from death unto life he is now under the sway of the lordship of Christ. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again . . . Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:15-17). The young convert is now UNDER NEW MANAGEMENT.

*Paul's conversion is the pattern conversion of the New Testament.* His first words in his new life in Christ were, "Lord, what wilt thou have me to do?" Yes, the first word of a new-born soul is *Lord*. The Lord takes control of the heart that accepts Him as Saviour and makes known His will. The believer knows His voice and rejoices to obey. "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

Let me finish with an incident in my evangelistic experience. When I was preaching in the open air in Scotland, I invited the listening crowd to come forward and accept the Gospel of John in my hand if they were interested or anxious to be saved. Immediately a young girl of fourteen years of age came forward and received a copy. "Why do you want to be saved?" I asked. "Why do you want to accept Christ as your Saviour?" The answer came clear as crystal, "Please sir, I do not want to live a life of sin." John D. Wheeler, my colleague (an aged, experienced worker, having laboured with Dr. Torrey and Gypsy Smith) said that this was the finest answer ever given to this all-important question.

Oh, my fellow Christian workers, let us cease proclaiming a perverted Gospel, and preach the evangel of COM-

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

(Copies of the booklet, "Ecumenical Evangelism", the message by Mr. Stewart printed in THE GOSPEL WITNESS of March 21, 1957, may be obtained from the author, Rev. James A. Stewart, 357 Brevard Rd., Asheville, N.C., U.S.A. Price: 15 cents, \$10 per 100).

### OUR GOAL: DECISIONS OR DISCIPLES?

By Rev. Mérie Fuller

Director, Highland Lake Bible Conference

**T**O OBEY is better than sacrifice. Purity is better than possessions. Quality is better than quantity. Man judges by size and counts numerically. Our God takes a boy's lunch and by His almighty power feeds 5,000. He takes the jawbone of an ass and slays a thousand men. He takes a rod, a mere stick, and it becomes the weapon of power to the nation of Israel. They cross the Red Sea with it and witness miracles by its use.

In America today there is a generation of young people who have never witnessed nor felt the mighty power of the ungrieved Holy Spirit. Knowledge of the Triune God is their saddest lack.

Out of this soulish, fleshly generation have come thousands of zealous young men and women with religious fervor and often sincere convictions. They have gone out to reap the harvest with carnal weapons, feeling the kingdom would be ushered in by numbers. Youth leaders have had crowds as their goal — a mass production. They have neither brought God to man nor man to God. Men may be more expressive and more religious today, but certainly not more holy.

The sinner's reconciliation to God means a total and complete surrender, as a subject to his king or a servant to his master. It's the human will broken at the altar of God. It is complete devotion and worship from the repentant heart to a holy God. It is depraved, hopeless, helpless creatures, wicked and undone, in full submission to the Person of God the Father, God the Son, and God the Holy Spirit.

The prominence in the teaching of our Lord of discipleship is detected immediately. Jesus did not teach that we would have comfort and easy living, but denial. He taught His disciples that by bearing His name they would have a curse and be repulsive to the world. Their worship in spirit and truth would be obnoxious to a soulish, carnal mind. The natural man would not love this spiritual devotion. Jesus said, "I came not to send peace, but a sword."

If we try to grab the masses with easy handouts we will reap a generation that will crucify Christ and put Him to open shame. Their last estate will be worse than the first.

I am amazed when I read the seventy major points in the doctrinal statements of Charles Finney. The demands on sinners in his day for surrender and faith would be hard for some of our seventy-year-old saints to take today. Most preachers would be forced out of their pulpits if they started to resurrect these truths and New Testament demands. Our undisturbed, overfed, overweight, gadget-controlled age would never yield to such demands. Nevertheless, truth never diminishes.

God does not need Hollywood crowds or signs and won-

ders to prove Himself. The critical need today is for young preachers who will find God and obey Him, not use Him to get somewhere. Oh, may our prayer daily be to *know* God, to *love* Him, to *surrender* to Him and to *obey* Him. Then as we go out to serve, we'll go as men dead at the cross. We'll offer our bodies as living sacrifices and bear the reproach. The insults of wicked flesh will not grieve our pride, ego or pampered feelings. All of this will be reckoned dead. We will go as John the Baptist and preach truth. We may lose our heads but we shall hear His "well done".

I am convinced that much of our modern-day preaching and evangelical activity is presenting a false Jesus. Preachers have gushed and carried on glorified religious vaudevilles; they have been jokers instead of pray-ers. They have appealed to the flesh, and the grieved Holy Spirit could not glorify the Christ of God's Word. Young people have come to altars grinning, unbroken, with unbent wills. Holy Ghost repentance has been almost unknown. Godly sorrow for sin has been ruled out and easy, intellectual believism has been substituted. Our hero-worship generation has come to stand in front of a Jesus who has been sold down the river with a program of slush and gush that must make our forefathers toss in their graves.

I read that when Moses saw God, he fell on his knees. When Nehemiah caught a glimpse of the knowledge of God, he wept. Isaiah cried with soul devotion, "Holy, holy, holy, is the Lord." Paul went blind on the Damascus road when he saw the Lord Jesus. John fainted as dead when he saw Him while on Patmos.

When our Lord Jesus Christ is presented in truth He may not appeal to the thousands, but purity, holiness and soul devotion may be restored. We may not have so many *professions*, but we'll have *possessions*. We may not have *decisions*, but we will have *disciples*.

—The Alliance Weekly

### "WHY WEEPEST THOU?"

The first words that ever Christ spake after His resurrection to them He appeared to, were, "Woman, why weep-est thou?" It is a good question after Christ's resurrection. What cause of weeping remains now that Christ is risen? Our sins are forgiven, because He, our Head and Surety, hath suffered death for us; and if Christ be risen again, why weep we? If we be broken-hearted, humbled sinners, that have interest in His death and resurrection, we have no cause to grieve.

—RICHARD SIBBES

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# The Sacred Heart of Jesus

By Dr. H. A. Hezlett, M.B., India

**A** PICTURE often found in Roman Catholic homes depicts our Lord with a heart showing at the centre of his chest. The heart is shown glowing with light and from its summit issues a cross enveloped in flames, and its circumference is encircled with a crown of thorns from which drops of blood are falling. At the bottom of the picture are usually printed these words "I will bless the houses in which the image of my heart shall be exposed and honoured." This is a picture of "The Sacred Heart of Jesus". What is this? Did Jesus speak these words? Are they true? Certainly they are not taken from the Bible. Then where did they come from and what is their meaning?

## The Cult of "The Sacred Heart"—How It Began

In the 17th century a French Roman Catholic nun said she had a vision of Christ in which He showed her His heart burning with love for mankind. He also told her, she said, that she was to start a "feast" of the Sacred Heart to be observed every year. She believed this and obeyed this vision and her efforts met with some success. In this she was greatly helped by the Jesuit Father Colombiere.

However, there arose strong opposition to this new cult even within the Roman Catholic Church. The bishop of Pistoria pointed out in a Pastoral Letter in reference to this new movement that the "spirit of religion was far removed from fetishism" and he warned his people against "cardiolatry". These objections naturally brought forth explanatory replies from those who believed in the Cult and these seemed to satisfy most people in the Roman Church because devotion to the Sacred Heart of Jesus soon spread rapidly through the whole of that Church.

In 1856, nearly 200 years after the nun Margaret Mary Alacoque, had told of her experience, her efforts were consummated when Pope Pius IX made the Feast official and introduced it into the general calendar of the Roman Church. The Cult got a further impetus in 1920 when the nun was canonised and she became Saint Margaret Mary.

## "The Sacred Heart" — What It Means

The worship of the Sacred Heart of Jesus is meant to make plain Christ's sympathy and love for us and give an opportunity to the devotee to show his gratefulness for this. All Christians of course believe in the love of Jesus and how He poured out His life to show this. Did He not accept the form of a servant, live in Palestine, suffer, die and rise again and thus become our Saviour? When we read the New Testament and ponder its meaning His love for us is made as plain as can be. Why then have the Roman Catholics made such a prominent display of this, to Protestants, obvious truth?

## "The Sacred Heart" — Why It Was Boosted by the Roman Church

Dr. John Mackay of Princeton (Presbyterian World, 1955, page 150), shows that in the post-Reformation era the Roman Church "frowned upon all direct relations with Christ apart from the Sacrament and hierarchical con-

trol. The Risen Christ was removed farther and farther away from direct contact with human life . . . Christ was regarded more and more as living aloof from the life of mankind." He became thought of, not as "our advocate with the Father" (1 John 2:1), but as someone stern who was unapproachable without another mediator. It was this idea that encouraged the need for a tender Mary who would plead with Jesus on our behalf. In other words "the current conception became this: Jesus Christ, having completed His redemptive work upon the Cross, bowed Himself out of history."

"In the course of time," continues Dr. Mackay, "a potent reaction took place. When Christ began to be regarded as standing aloof from the realities of life and unconcerned about them an intolerable situation was created. Men and women in the Roman tradition cried out for a view of Christ which would bring Him closer to their human needs. The image of the Sacred Heart was therefore created in the 17th century to suggest Christ's essential and abiding tenderness." In spite of this, however, their longing has not been satisfied because the Cult of Mariolatry goes on increasing and developing to meet this hunger.

## "The Sacred Heart" — What Is Wrong With It?

The worship of the Sacred Heart is altogether different from a simple love and gratitude to Christ. Also there are several erroneous things about the form the Cult takes.

(1) It is wrong to single out for worship the actual fleshy organ that pumps the blood round the body. True we speak of the heart as the seat of love but this is only symbolic language. In the Bible we find, besides the heart, other organs considered to be the seat of feeling. The reins, i.e., kidneys (in Psalms 7:9; 16:7; 26:2, etc.), and the bowels (Genesis 42:30; II Corinthians 6:12; Philemon 7:12, etc.), are examples of this. Although the words "kidneys" and "bowels" appear in the Authorized and Revised versions as literal translations of the original into English yet, in modern translations, these very words are usually translated as 'heart', 'affections', 'love', etc. But on the analogy of the Sacred Heart there is as much ground for a Cult of the Sacred Kidneys or the Sacred Bowels! How irreverent and repugnant!

(2) Surely it is the whole character of Christ that shows His love — His hands that touched and healed and that were pierced by nails, His feet which carried Him many miles across the paths of Palestine and which too were bruised by the hammer and nails, His tongue which spoke the very words of God, His lap on which children loved to sit, His eyes that laughed and wept . . .

(3) There is no hint in Scripture that might suggest the basis for this Cult. It is peculiar to the modern Roman Church. Even if we admit that the nun honestly believed she had the vision she announced to the world, we consider it is a crude idea unworthy of our Lord and we cannot think that He would choose to reveal Himself in this way for it takes away from the New Testament picture of Him rather than adds to it. Further, we consider that it was an abuse of authority by the Roman

Church to cultivate this myth, emphasize it and build it into what it is to-day. It lacks any substance of truth. It is false to single out one organ of Christ's body for special devotion. His whole body and being expressed God's love.

(4) To quote Dr. Mackay again — "In the New Testament we see that Christ is humanity's representative who perpetually intercedes before God for His brethren . . . and He is everlastingly accessible to the cry of human need." We require no person between the individual soul and Christ our Saviour. He is indeed our constant Companion. Did He not say, "Lo, I am *with* you always even to the end"? Do the words found in Hebrews (4:14, 15) not make it as plain as possible: "Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

To worship our Lord's fleshy heart is not honouring to Him. To display a picture of it, is it not aesthetically revolting — and surely especially to Christians? Not only is exhibiting such a picture dishonouring to Christ but it propagates the lie printed under the pictures, which indeed becomes a subtle threat, "I will bless the houses in which the image of my heart shall be exposed and honoured."

—The Christian Irishman

## For Younger Readers

### THE GENTLEMAN OF THE ROAD

I first heard this story in Scotland, the birthplace of most stories which deal with human reluctance to part with money! The Rev. James Kirkwood, the chairman of my meeting in the Paisley Town Hall, was about to announce the offering when he paused and said, "Let me first tell you a story." It was easy for all present to see the scene he described.

The old tramp, the debonair gentleman of the highway, had paused before a rather imposing homestead. His hand meditatively stroked his unshaven chin, where the bristles presented a bold array. His dilapidated hat sat jauntily upon his untidy hair, and over his shoulder hung the treasure of his kingdom, wrapped in a bulging cloth. His odd shoes had one thing in common — the toe-caps were non-existent. Yet the strange wayfarer was completely happy. He had left all the cares which harass the ordinary householder. He had neither rates nor rent to pay, and income-tax forms never worried him. During the winter nights a haystack supplied warmth; during the stuffy summer nights the gentle breezes of the hillside kept him cool. The mountain streams supplied refreshment, the birds supplied music, and when he sat beneath a hedge to eat his frugal meal, his prepossessing content resembled that of a satisfied financier dining in a fashionable hotel on the Riviera. The stick, which he had cut from a tree, was his ever-faithful companion. When he did battle with dogs it was his sword; when he felt a little tired it became the staff on which he rested; when he swaggered through his country empire, it was the sceptre with which he ruled his domain. What he lacked

in finance was supplied in freedom; what he missed in fellowship was negligible: he adored his own company. Now he stood on the edge of his kingdom; the garden gate was a frontier post, beyond which lay the territory of an alien woman. She might be co-operative; she might be an enemy.

The decision was made. He would risk an invasion. His knock on the door was answered by a very haughty, aristocratic lady, who looked over her lorgnette and listened to his pitiable tale of woe. His eyes had lost their gaiety; they seemed tearful, hopeless, and miserable. He was hungry, penniless, and friendless. Would the kind lady take pity on a poor old tramp and help him get a meal and a bed for the night? He had not eaten for many hours. The nights were very cold, but he knew where to obtain a bed if only he could pay for it. The kind lady would understand. The recital ended: it was word-perfect.

But the lady had piercing eyes, and a protruding chin. Her nose was thin and pointed; she resembled a setter. Derision touched the corners of her mouth. He was a liar, an unmitigated, dyed-in-the-wool liar; a scrounger, a parasite. Yet she was proud. She was a self-made goddess, who worshipped at her own shrine. She would teach him the meaning of virtue. She produced a six-penny piece and condescendingly gave it to the thoughtful beggar. As he inclined his head and listened, she pompously added, "I do not believe a single word you uttered. You are a lazy, good-for-nothing scoundrel, and you do not deserve to be helped. I am giving you sixpence to teach you that there are still good people in the world. It pleases me to give you that money even although you do not deserve it. Do you understand? *It pleases me to give it to you.* I like to show people the better way, and I hope you will learn from my example." She might have been a rigid, unrelenting school-mistress lecturing a wayward scholar. Her wagging finger descended to her side; she was perfectly upright; proud, dignified, regal.

The tramp lovingly fingered the coin, and as a bewitching smile illumined his face, he enquired, "Lady, it pleases you to give me this sixpence?" "Yes," she replied, "it pleases *me.*" The wayfarer's eyes were alight with mischief when he exclaimed merrily, "Lady, make it five bob and give yourself a real treat."

My delightful chairman paused and then said to the audience, "People, if you wish to be really happy, give yourselves a real treat, and make it five bob. 'The Lord loveth a cheerful giver,' and 'It is more blessed to give than to receive.'"

—IVOR POWELL, in *Bible Windows*

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# Bible School Lesson Outline

Volume 21 Second Chapter Lesson 8 May 26, 1957

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

## THE GLORIFIED SON OF MAN

Lesson Text: Revelation 1:12-20.

Golden Text: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

### Introduction:

The Revelation of the Lord Jesus Christ, this sacred unveiling of the Christ — His Person, Nature and Ministry — was committed unto the Apostle John, that he might in turn through the Holy Spirit commit the record unto men (Rev. 1: 1, 2). The book was written during the period when John was detained in exile on the Island of Patmos, a small island off the coast of the Aegean Sea (Rev. 1:9), or shortly afterward, probably toward the close of the reign of the Roman Emperor Domitian, about 95 or 96 A.D.

The Book of Revelation was addressed primarily to the seven churches (Rev. 1:10, 11), but the truth is applicable to churches and to individuals of all ages. The message is one of comfort, instruction, reproof and warning.

### Outline:

- I. The Revelation of Christ: chap. 1.
- II. The Message of Christ: chapp. 2, 3.
- III. The Visions: chapp. 4-21.
- IV. The Messenger: chap. 22.

### Exposition:

#### I. The Son of Man: His Appearance: verses 12-18.

The Lord Jesus Christ is the subject of the Book of Revelation, even as He is the theme of all Scripture. It is fitting, then, that the first vision seen by the Apostle John, when imprisoned for the faith, should be a vision of the Son of Man in all His resurrection glory as the Living One, death being vanquished for ever.

Inasmuch as heavenly truths cannot be clearly and accurately expressed in the language of earth, symbolic terms are used, terms which suggest certain ideas, while not confining them to exact limits. It is well to notice that most of the symbols employed are used elsewhere in Scripture, or are here explained.

The first vision of Christ is introductory to the letters to the seven churches, which were composed of saved men and women: hence, it is as the glorified Son of Man that our Saviour appears to John the Apostle (Dan. 7:13, 14; Eph. 1:20-23).

A great voice, clear as a trumpet, spoke to the Apostle (Isa. 58:1; Rev. 4:1). This was doubtless the voice of God the Father, testifying concerning His Son (Matt. 3:17; John 12:28; 2 Pet. 1:17; 18). As the Lord's servant listened to the heavenly message and turned to see whence it came, he saw the dazzling vision.

The Apostle John saw seven golden candlesticks or rather lampstands, symbolizing the seven churches (verse 20); not one lampstand with seven branches, such as represented the Jewish nation (Exod. 25:37; 37:23; Zech 4:2), but seven distinct lampstands, suggesting the individuality of the churches, each being responsible to God alone. The function of a lampstand is to hold forth the light, and the churches were to hold forth the Word of God as the word of life to men (Phil. 2:6), giving a clear, shining and unmistakable witness for Him (Matt. 5:14-16; John 5:35).

The Son of Man was seen to be in the midst of the seven lampstands (Rev. 2:1), for the Lord Jesus Christ is the Head of the church (Eph. 1: 22, 23; 4:15; 5:23) and is ever abiding with His believing children when they gather together in His name (Matt. 18:20). He holds the central position of authority over His churches. He supplies the oil of the Holy Spirit for the light, and He watches to see whether or not the light burns brightly, trimming the lamp where necessary, or in stern discipline removing the lampstand from its place, as being no longer a faithful witness for Him (Rev. 2:5).

The sacred garments, as worn by the Son of Man in the vision, are significant. The long robes suggest the dignity

and authority of His high office as Prophet, Priest and King. These flowing robes were caught together with a girdle, used by the ancients when preparing for activity, and hence, speaking to us of the Son of Man as actively and energetically engaged for the welfare of His own (Isa. 11:5; 1 Pet. 1:18; Rev. 15:6). The higher girding and also the gold are signs of majesty and royalty. Although ministering in humility, yet Christ the Lord is King (Matt. 21:5; John 13:3-5).

The whiteness of the locks suggests the purity and the brightness of the glory of our Saviour (Dan. 7:9), and possibly, also, the wisdom associated with experience and age, when used to describe a mortal man. Christ is the Ancient of days, the Eternal One (Dan. 7:13, 22). His eyes were as a fiery flame, indicative of His omniscience (Dan. 10:6), and of the energy and power of His command (2 Chron. 16:9). It is with the eye that a great leader conquers those subordinates who might rebel. For example, naturalists say that to keep one's eye fastened upon a snake or wild animal will help to keep it under control.

The feet of Christ shone like burnished brass, bright and gleaming, as though just snatched from the furnace (Ezek. 1:7; Rev. 2:18), hence, beautiful (Isa. 52:7), but also fitted for justice and judgment (Ezek. 40:3; Rev. 2:18). His voice was melodious and powerful, like the flood waters of a Niagara (Ezek. 1:24; 43:2; Dan. 10:16).

The messengers, or the pastors, probably, of the seven churches were seen as being held in the hand of the Son of Man (Rev. 2:1; 3:1). They are as stars, shining with reflected glory, and keeping to their appointed paths (Dan. 12:3). The Lord brings them forth to shine for Him, when and how He pleases. Secure in His grasp, no enemy can snatch the servants of the Lord from His protecting care (Psa. 105:15; Zech. 2:8). He who attempts to injure them will be injuring the Lord Himself. The words of the Saviour are strong, living and powerful, as a sword with its double edge, the one to comfort His own and the other to slay His enemies. (Isa. 11:4; 49:2; Eph. 6:17; Heb. 4:12; Rev. 2:12, 16). His whole face shone with the unclouded brilliance of the sun, for our Saviour is the Sun of righteousness (Psa. 84:11; Mal. 4:2; Rev. 2:28).

The Apostle John, overwhelmed by the vision of the Son of Man in all His majestic glory, humbled himself before the Lord (Ezek. 1:28), but was strengthened by the very One Who had subdued him. Revelations of God will show us our own weakness, but also the mighty power of the Lord (Isa. 6:5-7). Christ is all in all, the first and the last. How encouraging to know that By His own death Christ abolished death and vanquished Satan and the grave (Rev. 3:7)! He lives, that we, too, may live for ever.

#### II. The Son of Man: His Command: verses 19, 20.

The Saviour Who had given this vision of His glory and His grace now commands the Apostle to write the record of what he has already seen. When the time comes he is also to record the visions to be given to him in the future. It may be, however, that the Lord here indicates that the vision concerns the past, the present and the future.

The Book of Revelation, then, was Divinely inspired, as were all the books of the sacred Scriptures (2 Tim. 3:16; 2 Pet. 1:19-21).

### Daily Bible Readings

May 20—A Revelation to Isaiah .....	Isa. 6
May 21—A Revelation to Jeremiah .....	Jer. 1:1-16
May 22—A Revelation to Ezekiel .....	Ezek. 1:15-28
May 23—The Ancient of Days .....	Dan. 7:9-14
May 24—A Revelation to Daniel .....	Dan. 10:5-21
May 25—The Record of John .....	Rev. 1:1-11
May 26—A Revelation of Christ the King .....	Rev. 19:11-16

### Suggested Hymns

- Our Lord is now rejected.
- Look, ye saints! the sight is glorious.
- Hail to the Lord's Anointed.
- O worship the King.
- All hail the power of Jesus' name.
- Fairest Lord, Jesus.

### GRACE

Grace is not at the creatures' beck. Before God will show mercy He must first show His Sovereignty.

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