

# The Gospel Witness and Protestant Advocate

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## Another United Church Minister Speaks Out For Moslem-Christian Fellowship

**I**N THE apostolic days, the things of eternity were terribly real and the gospel messengers were in dead earnest as they sought to confront men with a message that could mean heaven or hell. The modern theological trifler who plays religion had no place in the band which went out to turn an empire upside down with a message from heaven. The religious dandies who today treat eternal truth in such a light and flippant manner would feel strangely out of place in the company of apostolic heroes.

The very mention of this Moslem-Christian Fellowship sickens us for it reveals clearly that some of the leaders of modern organized religion are entirely irresponsible and are themselves not persuaded of the unique nature of the Christian message or of the terrible and awful implications of its acceptance or rejection.

Christians must view with alarm the inclusivist nature of the World Council of Churches which already includes modernists, communists, semi-Romanists, a few evangelicals and which would also like to woo and win the Vatican. This massive organization poses a distinct threat to the gospel for it represents a certain type of mentality which craves union at the expense of truth. Some, however, have even gone beyond this in their thinking and now we hear of a monstrosity called the "Moslem-Christian Fellowship" which has some far-reaching plans for Moslems and Christians. This recent development should cause Christians to wake up to the perils that attend the course being followed by many "Protestant" leaders.

As we mentioned in last week's issue of THE GOSPEL WITNESS, one of the presidents of this Moslem-Christian Fellowship is Dr. E. M. Howse, the pastor of Bloor Street United Church. A fervent advocate of this new movement, he probably represents a considerable body of ministerial opinion in the United Church and other Protestant bodies here in Canada and elsewhere. Now we hear another voice raised in support of this fraternization with the Moslems. It is the voice of Dr. George C. Pidgeon, the distinguished first moderator of the

United Church of Canada. Dr. Pidgeon was also, we believe, a former pastor of the Bloor Street Church of which Dr. Howse is the present pastor.

In *The Telegram* of March 12, Dr. Pidgeon comments on the possibility of Moslems and Christians working together (for the article see page 3 of this issue of THE GOSPEL WITNESS where it is printed in full.) As Christians read Dr. Pidgeon's analysis they must do so with regret, indignation and alarm for his sentiments are entirely unsatisfactory and reveal a low concept of the gospel of grace. We shall now proceed to examine some of his declarations on this matter.

- (1) A failure to recognize the fact that the Christian faith is God's final revelation to man.

In his article Dr. Pidgeon tells a story of the great Presbyterian missionary, Dr. G. L. Mackay of Formosa. He relates how Dr. Mackay held (scripturally!) that the Lord Jesus Christ could not be compared with Confucius or any other mortal. Dr. Pidgeon adds that "great numbers of Christians still take this attitude. For them the study of comparative religion is a profanity. Jesus Christ, the Son of God, transcends all created beings, and the flickering candles lighted by the founders of other religions can add nothing to those who live in his light". Dr. Pidgeon might have proceeded to state that this was the Spirit-given conviction of the writers of the New Testament, the apostolic warriors of the cross and all believers who have been mightily used of God. But what is the United Church minister's reaction to this high, scriptural concept of the Saviour? He says that it is a "dangerous position"! Here are his exact words as they appear in the Monday paper — "Now this is a dangerous position, even though any Christian can discern the element of truth in it."

If Jesus Christ is not God's final word to man, then the Christian faith is founded upon a fraud. If such "prophets" as Mohammed can add anything of consequence to the message of the gospel, then by all means let us renounce the gospel of redeeming love which makes

for itself a claim of finality. One who has been saved, however, knows full well that Christ alone is worthy of trust and praise and that it is blasphemy to mention His name in the same breath as one would speak of imposters who have tried to pass themselves off as "the last prophet" — as did Mohammed!

- (2) Dr. Pidgeon declares that Moslems and Christians hold in common a "belief in one God, the Almighty, Maker of Heaven and Earth."

So what? It would be difficult to produce many people who would quarrel too violently with such a belief. The real point is this — the God which the Koran and Mohammed envisage resembles in no way the God and Father of our Lord Jesus Christ. The late Dr. R. H. Glover, former home director of the China Inland Mission declares that "while the Moslem doctrine of God is a monotheism, its deity, far from being the loving and beneficent God of the Christian Bible, is an unfeeling despot, infinitely removed from His creatures, and with no mediator between." What real similarity is there then between the Christian persuasion about God and the Mohammedan concept of "an unfeeling despot?"

- (3) Dr. Pidgeon proceeds to state that "the second truth we all (Moslems and Christians) recognize is the moral order that extends beyond this world."

He does not bother to tell us that the difference between the historic Moslem morality and the historic Christian morality is the difference between day and night! In keeping with orthodox Moslem teaching, women are treated little better than animals except in those countries where western influence (which was shaped by Christianity) has made its impact. Human life is of small consequence in many of the Islamic countries. Sensuality is rampant not at the risk of religious censure but the tacit approval of the Mohammedan religion. With such a standard of morality the Christian gospel has no affinity whatsoever!

- (4) Dr. Pidgeon proceeds — "The third truth that these two world faiths hold is the immortality of the soul. Real life only begins on earth. The believer will live in God after all that is seen has passed away."

Read that again! What does Dr. Pidgeon mean by the word "believer"? Is the Moslem to be considered a believer? If he is, then is the Bible wrong when it declares emphatically that "there is no other name under heaven given among men whereby we must be saved"? Was the Lord Jesus Christ mistaken when He affirmed that "no man cometh unto the Father but by Me"? We must conclude that both the Bible and the Saviour are in error if Moslems can be described as "believers". The Christian, in accord with Scripture, envisages heaven as the abode of only those who have been redeemed with the precious blood of the Lord Jesus Christ. Again, as Dr. Glover declares, the Moslem envisages heaven as "a heaven of grossest sensual delights". Dr. Pidgeon, show us the similarity here!

- (5) Dr. Pidgeon betrays some very fuzzy thinking or else is party to a betrayal of the faith.

In the article in question, he says — "These truths are all assailed today. Religion is the contact of the individual soul with a personal God from whom he came,

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to whom he is responsible, and to whom he will return. *If this faith is to be preserved, those who hold it must join in its defence and propagation.*" How ridiculous! If we acknowledge that Christianity and Islam are equally true, by all means there should be such a union. If, however, as Christians, we believe that a distinctive and exclusive gospel has been committed to our trust, how can we join with others in any sort of *defense and propagation*? What are we going to defend and propagate? Some mongrel religion? No Christian worthy of the name would seek to propagate or defend the misty principles which Dr. Pidgeon feels we hold in common with Mohammedanism. Indeed any Moslem who is a Moslem indeed must view this whole display as very humorous.

One remark of Dr. Pidgeon must baffle his readers. After thoroughly watering down the Christian faith to nearly nothing he declares that "we cease to be Christian if we ignore or even dilute this faith." We wondered if he were referring to the historic Christian faith or to the "faith" which he portrays in this discussion. We do sincerely trust that this article in *The Telegram* does not represent the mature judgment of Dr. Pidgeon or his denomination. At the same time, we are aware that it is representative of an increasing body of "Protestant" opinion about which Christians must be warned.

We call upon all religious inclusivists to be honest about these matters. If they feel that the Christian faith is inadequate or untrue, let them so speak. Then we can admire their honesty even though we disagree with their convictions. At the moment we can neither agree with their convictions nor have respect for their manhood.

## FULL ARTICLE BY DR. PIDGEON

The following article appeared in *The Telegram* of March 12. Written by Dr. George C. Pidgeon, it expresses approval of a "fellowship" of Moslems and Christians. In case we should be accused of misrepresenting Dr. Pidgeon, we have had this article printed in full. We need not add that we absolutely disagree with it.

**C**AN I be loyal to my own faith while co-operating with those who deny truths that I consider vital? This question is raised afresh by the appearance in Christian pulpits of representative Moslems who are willing to co-operate with us in that which we hold in common.

The conflict between these two forms of faith has written a dark page in the history of the past. Each has called the other "Infidel" and the answer of each to the other has been the sword. Is mutual understanding and helpfulness now possible?

The answer of certain Christians to the general question with which we started has been "No".

G. L. Mackay of Formosa once visited a college in Montreal and told this story. A Chinese scholar once approached him with this request: "May we meet and compare your Jesus with our Confucius?" "No!" answered the missionary, "I will do no such thing."

After a moment's reflection, the Chinese scholar commented: "I see. Your position is that no human being can be compared with your Jesus."

"Exactly so," was the answer that closed the conversation.

Great numbers of Christians still take this attitude.

For them the study of comparative religion is a profanity. Jesus Christ, the Son of God, transcends all created beings, and the flickering candles lighted by the founders of other religions can add nothing to those who live in his light.

### Dangerous

Now this is a dangerous position, even though any Christian can discern the element of truth in it. That stand was taken by Mohammed's followers when they destroyed the great library in Alexandria: "If it is in the Koran, it is unnecessary; if it is not in the Koran, it is false."

"Away with it!" in such cases is easy for belief to say. Nevertheless, Tennyson's saying is true that "God fulfils Himself in many ways lest one good custom should corrupt the world."

Christianity did assimilate many truths from the races it evangelized, and there are principles and ideals recognized in the Orient which our Western form of the faith sorely needs.

In the Ecumenical movement, each church clings to its own conception of truth and duty: what it has proven in experience is its contribution to the Christianity of the future.

Its co-operation with other churches in all that they hold in common in no way compromises or weakens its loyalty to its own form of faith.

Now this was the statement of our guests from the Moslem world. With clear and strong emphasis they presented truths which Moslem and Christian hold in common.

### Belief in One God

The first of these truths is our belief in one God, the Almighty, Maker of Heaven and Earth. Over against the secular and materialistic ideas of our time, which recognizes no reality beyond that which we can see and feel, is this faith in a Spiritual Being, the First Cause of all that is, to whom supreme allegiance is due.

The second truth we all recognize is the moral order that extends beyond this world. There are eternal principles of the right which govern all human relationships and which are the ultimate and eternal standards by which all human conduct is judged.

The third truth that these two world faiths hold is the immortality of the soul. Real life only begins on earth. The believer will live in God after all that is seen has passed away.

These truths are all assailed today. Religion is the contact of the individual soul with a personal God from whom he came, to whom he is responsible, and to whom he will return. If this faith is to be preserved, those who hold it must join in its defense and propagation.

The co-operation of these two forms of faith is a matter of world significance. We cannot over-estimate what it will mean in international relationships. Each has much to contribute to the other. For example, racial conflicts are the torment of the Christian Church in land after land: differences of race have no existence for the Moslem; his devotion to God supersedes everything else.

Dr. Robert McClure, after his years of service to Palestinian refugees, says that Jesus' ideal of loving personal service meets with a warm response in the heart of the Moslem. Here is a great common meeting ground.

In no way does all this weaken our testimony to our Risen and Victorious Lord of life and death.

Professor H. H. Farmer, of Cambridge, has written that "the central and controlling 'essence' of Christian faith and life is belief in the Incarnation—the conviction that God Himself came — and comes — into human history in the person of Jesus Christ. Jesus Christ is God Himself in action within history for us men and for our salvation."

Not only so, but also "this conviction of the continuing, redeeming presence of Christ in the world is axiomatic in the Christian faith and life."

He has not passed away from us into the "beyond"; His Resurrection and Ascension to God's right hand means that He is now accessible as "a living, active presence mediated through the Holy Spirit, to all who give themselves to Him in discipleship and faith."

We cease to be Christian if we ignore or even dilute this faith; it is a sacred trust committed to the Christian Church in the interests of all mankind.

# The Jarvis Street Pulpit

## HE KNOWS HOW!

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 24th, 1929

(Stenographically Reported)

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—2 Peter 2:9.

I SUPPOSE there will be no two opinions among us respecting the ability of the Lord to do everything. He is described as the *Almighty*. It is said that with Him nothing is impossible. But we are concerned this morning with the divine ability, if I may with reverence say so, as exhibited in a somewhat narrower sphere. The Lord here advertises Himself as being able to do two things. He declares that He knows how to do one of two things for any man: He knows how to deliver the godly out of temptations, He knows how to save; and He knows how to reserve the unjust to the day of judgment to be punished; He knows how to destroy; and He will do either one or the other for every one of us. He will save us and justify us freely by His grace, or, if we reject His salvation, He will bring us into condemnation and ultimate judgment.

We are to decide, perhaps this morning, once and for all whether we will appropriate to ourselves His saving power, or subject ourselves to His power of condemnation. Nothing could be simpler than that. If you walk down Yonge Street you will see signs outside the stores advertising their wares, telling everybody what they do within that store, what they are able to do, what they stand ready to do for any who will become their customer. And this is the Lord's advertisement respecting His own ability.

### I.

FIRST OF ALL, HE SAYS HE KNOWS HOW TO SAVE. He knows how! That must mean, He knows how to make men godly, for by nature we are all ungodly: "All have sinned, and come short of the glory of God." I trust I need not labour that point this morning. I hope we all receive it as a truth, that every man and woman, every boy and girl, within these walls this morning is, unless he has been saved by divine grace, a sinner in God's sight. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." We are told in the word that "The heart is deceitful above all things, and desperately wicked." The conscience is defiled. The carnal mind, the natural mind, is enmity against God. The will is enfeebled and shackled: "Ye will not come to me, that ye might have life." Every faculty of the mind, every part of our complex nature, is biased against God: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified

with ointment." Very well then, the Lord knows how to make people godly, or godlike.

It is not for you to know how He will do it: you are to trust Him to do it. If you were to go to a tailor and ask him to make you a suit of clothes, guided by the advertisement of his ability so to do, you commit the task to him and let him do it. You do not know how to make one yourself — at least, I dare say if you tried it no one would know who you were! We leave someone else to do the thing we cannot do ourselves. If you go to a doctor in a case of illness, in his surgery or in his reception room, you will undoubtedly see his diplomas framed on the wall, certifying that he is a graduate in medicine of a certain college; that he has had certain experience, and been passed by the medical council and certified as a man who knows how. If you are ill, you go to put your case in his hands and leave it to him. You do not know how, but he does.

I never drove a locomotive engine, but when I get on a train I know that there is a man at the throttle of the great machine at the head of the train, who has been trained in his business — and he knows how.

If you are in legal difficulty and want legal advice, you submit your case to the man who has been specially trained in the law. In that department he is an expert. He knows how to get you out of your troubles; or to make the very best of a bad case, if that be so. But in all these special spheres of life there are men who are specially competent; their ability and their training qualify them to render to you a particular service.

The Lord advertises His ability to save. He says He knows how. He does not tell you how to do it, but He asks you to trust Him to do it: If I had time I should like to tell you something of the long course of training through which He passed in order that He might be skilled in this divine art of saving men. He was chosen for the task before the foundation of the world, and during centuries and millenniums of time He looked forward to the period of His Incarnation. Some men go from Canada to Edinburgh, or to London, or to some distant university, in order that they may receive further training for their task. But this great Expert came from heaven to earth. He was "born in Bethlehem of Judaea in the days of Herod the king." He took not on him our nature in order that He might be fitted to serve as a Saviour. "He took not on him the nature of angels; but he took on him the seed of Abraham." We have heard of men going to tropical countries, and to fever-infested districts, in order that they might isolate the germ of some deadly disease; and discover, if possible, its remedy. Thus they have, in large measure, mitigated

the scourge of yellow fever and many other diseases; and in the process of discovering the nature of the disease and of finding a remedy, many have laid down their lives.

But I have a more wonderful story than that to tell you. Our Lord Jesus came and mingled with sinners, though He was Himself, "holy, harmless, undefiled, separate from sinners", in order that "we might be made the righteousness of God in Him." He was made sin for us; He took our disease upon Him. All the corruption, the thing that makes us repulsive to a holy God, He came in contact with, and was made as though He was Himself sin for us. The burden of the world's sin was laid upon Him, and by that means He learned, if I may reverently say so, how to cure it. He shed His blood, He laid down His life "the just for the unjust, that he might bring us to God." He actually went through the experience of death itself. He put to the proof, to the test, what this deadly thing called sin could do; and died in our room and stead, and was raised again on the third day, triumphing over death by His resurrection. He ascended into heaven, and received from the Father all authority in heaven and on earth. He is certified by Heaven itself to have the ability, the power, to save men. I would rather have Heaven's certification than any kind of diploma that any school of learning on earth could issue. The descent of the Holy Ghost at Pentecost, and the healing and regenerating power of the Holy Spirit thus put at the disposal of simple faith, are God's certificate of the ability of Jesus Christ to exercise His office as Saviour.

He knows how. Surely if you can trust the tailor to make a suit of clothes for you, you can trust Him to provide a robe of righteousness that will fit you, can you not? If you can trust a doctor to minister to you in your physical ailments, surely you can trust the Great Physician to exercise His skill in purging sin away, and in cleansing us of all defilement. If you can trust a jeweller to make a ring for your hand, or other articles of adornment for your person, surely you can trust the divine Jeweller to make you beautiful so that you can shine as the stars for ever and ever. Whatever the particular power you need, it is all in Christ; He knows how. My appeal to you this morning is to trust Him to do the thing that He says He knows how to do.

I would remind you that the record of the expert in any department of human endeavour is worthy of consideration. If a lawyer has many successes to his credit, if he has undertaken very difficult cases and has secured a verdict for his client, then everybody who has a difficult case wants to have that man to plead his case. The man in trouble says, "If he won such a case, he can win mine."

Frequently too, referring to the same illustration again, a doctor's reputation brings him patients. When he has showed his skill by bringing someone through a very critical illness in which it seemed as though death would baffle the utmost human skill, all the neighbours say, "If you need someone who is really a skilful physician, get Dr. So-and-So. I know what he did. He ministered to someone in my family, and when it seemed as though there was no hope at all, he brought him through safely."

So of the reputation of a statesman: when he has led the state through a crisis, and has found a way out of some great difficulty, the next time he appeals to the suffrage of the people he is re-elected. The soldier who

has victories to his credit, who has led his army to victory again and again against a superior foe, his reputation is greatly enhanced; and on the strength of that, men trust him.

What is the record of this great Saviour? In his argument Peter takes us back to the day of Noah, and tells us that the world was so corrupt, so utterly evil, that the day of judgment came, and God had to destroy it. It was not fit to continue. The end of all flesh came before Him, and He sent a flood upon the ungodly, and swept them all away. And yet, out of the midst of that corruption, He saved Noah; and the Holy Ghost, by Peter, says that if God in that day of darkness, and in the age of special and unprecedented and unparalleled iniquity — if the Lord stooped and by His saving power saved Noah, He can save you.

There is some man here who has a difficult position down in the office. He says, "I mix with ungodly men. I do not know that a single man in the place where I work did ever bend his knee in prayer. They take the name of God in vain. I hear their conversation, and I know they are antagonistic toward religion. From the time I leave my home in the morning until the time I get back again at night, I have not a single thing to help me nearer to God, I fear I could not be a Christian." My dear friend, you are in paradise compared with Noah! He had no church to attend; there were no prayer-meetings; there were no religious books; there was no written Bible; there was no help such as you and I have: and yet, notwithstanding the blackness of the hour, God says, "I saved Noah, and if I saved Noah I know how to save you."

Do you see the point? There are boys here who say, "I find it hard, sir, to live as a Christian in school." There are young people here who are associated with other young people, and you are being perpetually asked to go to dances and to the theatre, and to engage in a hundred things that are inconsistent with the Christian profession. There may be some young man or young woman here this morning who says, "How can I be true to Christ amid all these difficulties?" The answer is, that if the Lord saved Noah, He can save you.

There may be someone here who lives in an ungodly home, someone who has a swearing husband. God pity the woman who has to live with a man like that! Some boy or girl says, "You know, sir, my father and mother are not Christians. I never heard father pray. I never saw mother read the Bible. I never had one little bit of help at home to be a Christian, and it is very difficult for me." Yes, but if the Lord saved Noah, He can save you. He can save every boy and every girl, every man and every woman, in this place. He has already shown His skill in the most exaggerated difficulty, in the most difficult case. And if He has done that, He can save you too.

Then there is another case. The context says that after the flood there were some cities that were very wicked, Sodom and Gomorrah and the cities of the plains. They were so bad, and so full of iniquity, that the Lord sent fire and brimstone from heaven to destroy them. There are evils in Toronto, many of them. But I hope we are not quite as bad as were Sodom and Gomorrah.

For that city Abraham prayed. He began asking the Lord to spare the city for the sake of fifty righteous people; and the Lord said, "I will." Then you remember how Abraham came down the line until at last, stam-

meringly, he begged that the Lord would not be offended by his presumption, and he said, "Peradventure ten shall be found there?" And the Lord said, "I will not destroy it for ten's sake." Here were cities so bad that there were not to be found within their borders as many as ten people who feared the Lord. What a terrible place that must have been! There was no one to pray, no one to praise, no one to witness for God — not ten righteous people! And yet what did God do? He says here, "If, in the midst of all that corruption, I saved Lot, with nothing to help him, and everything to hinder him, if I saved Lot in Sodom, I can save any man or woman, or boy or girl, in the city of Toronto." Do you not think He can!

We are bad enough in Toronto, but surely we have higher privileges than that. The doors of the house of God are thrown open, and there are in this city multitudes of people who pray, multitudes of people who love the Lord, and who love His Word. There is a Bible — even if it is not in use — there is a Bible in nearly every house. What a fearful condemnation will be ours if we reject the testimony of God in spite of the record of achievements He has written in His Word to His own credit! It is no wonder Christ said to the men of His day, "If Sodom and Gomorrah had had half your privileges, they would have remained until this day; and it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you." If that be true, what shall we say of this city, and of this age, this gospel age, with the full light of the gospel shining upon us? If the Lord could save under circumstances like that, can He not save us? If any of us, in the face of this record, should refuse to yield ourselves to God, how terrible must be the judgment! How terrible the lot of any man or woman, or boy or girl, who goes to perdition from a place of privilege where the gospel of the grace of God has been proclaimed. The Lord appeals to His record, and He asks you, on the basis of what He is, and what He has done, to commit all your soul's interest to Him. He says, "I will save you."

Now what does salvation mean? "The Lord knoweth how to deliver the godly out of temptations." He does not say you will not have temptations. You will all have temptation. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Someone here is praying for another situation. Someone says, "I have such a hard time, sir, I feel I cannot flourish as a Christian; and I wish I could find employment in a place where they are all Christians."

I remember some years ago when I was in Hamilton, one wet night — I shall never forget it. It was so disappointing. I did hope for good weather, and that the Lord would give us a good congregation. Well, He did give us a good congregation, but not as large as if it had been a fine night. It rained — not quite as hard as in the days of Noah, but it did rain! That night when I gave the invitation five people came down the aisles, and went into the enquiry room. Among them was a young woman. I remember her first name was rather an old-fashioned one, Nancy. When I went back into the enquiry-room I found Nancy rejoicing in the Lord. I learned she was in domestic service, and when I talked with her she said, "You know, sir, I have not a friend who is a Christian. I have relatives who are Christians. This is the first break in my family, and I expect it will be pretty hard. But my first prayer is that the Lord will save my rela-

tives." The following Sunday Nancy was baptized.

In a few weeks her mother and the rest of the family, who lived in the country, moved into the city by Nancy's invitation, in order that they might attend the church where Nancy had found salvation. They were not Christians, but they moved into the city to attend the church. Then Nancy's mother was converted, and her sister. I remember her sister's name. It was a Biblical name, Abigail. I remember one night when I preached about Abigail she came up afterwards and said, "You were talking about me to-night." Well, Abigail was converted, then two or three brothers, until the entire family, without any exceptions, was brought to God. I baptized every one of them. A little over a year after Nancy's conversion, one day when I was exhorting people to bear witness for Christ, she said to me, "Pastor, what shall I do? They are all Christians around me." — yet when she came to the church she said, "I have not a single friend." But the Lord had made a missionary of her, and through her He had brought the whole family to Himself.

You must not complain if you find yourself living in conditions something like those through which Noah passed, or even if you are in a situation that is suggestive of Sodom and Gomorrah. We are to desire to be kept out of temptation, "Lead us not into temptation." But if, in the providence of God, you should find yourself in a situation like that, who knows but that God intends you to be a preacher of righteousness to the people round about you? to bear witness in the office, or in the shop, or elsewhere? In the class where a boy finds himself rather alone, perhaps God intends him to show by his attention to his studies, and by his absolute straightforward dealing in everything, in play and in every other way, that he is a Christian. It may be the Lord has put you there to lead someone else to Christ. Only remember, He "knows how to deliver the godly out of temptation." He does not take you away from it, but if He places you in a difficult position, He will help you to stand out for Him wherever you are.

I used to ask God continually to take me out of this church. I will make that confession, that for two years I never once prayed that I did not ask the Lord for permission to resign my pastorate. I was so tired of it. I was wearied to death of the struggle long before anyone knew about it; and I besought the Lord for permission to leave. He just said, "Stay there." (It was not because I could not go anywhere else either, I want you to know). But He said, "Stay where you are." I thought of that story that I have heard, when, in the thick of the fight in Waterloo, an officer galloped up to the Duke of Wellington, reporting in behalf of his superior that they were being destroyed where they were, that they could not hold the position, and that they must have reinforcements. The Iron Duke said, "Tell him to stand." The soldier galloped back and delivered the message. Presently another orderly came with a further request for reinforcements, and the Duke said, "Tell him to stand." He went back; and a third came, begging in the name of his superior for help. "I have no help to send you," said the Duke, "tell him to stand." He saluted and said, "You will find us there, sir." And when the battle was over — they were there, all of them, dead in their place.

Sometimes we want to run away from a difficult position, but let us pray God that He will help us to stand.

He will find us there at last, and will deliver us out of temptation, and keep us in the midst of any kind of corruption, and present us at last "faultless before the presence of his glory with exceeding joy."

That is my message to you this morning. I wish I had plenty of time to tell you how He does that through the word of His promise. He has given us "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." As you lean upon His promises, the very thing that is promised becomes a part of you; the power you need becomes yours. The promise is transmuted into power, and the power into character; and the man is able to stand because God has nerved him for the battle. By the infilling of His Holy Spirit He helps us to stand. He delivers us from temptation. He comes and takes up His residence within us, and we are able to witness for God no matter where we are.

That is the advertisement the Lord gives you of His power, and He invites you to commit yourself to Him, trust yourself to Him.

### II.

WHAT IS THE MORE SOLEMN SIDE? I have but a minute to give to it, although it deserves hours of study. "The Lord knows how . . . to reserve the unjust unto the day of judgment to be punished." A man walks down Yonge Street disguised. Down in the police station is his photograph, and in every police station on this continent, and perhaps all over the world, he is wanted — but he is disguised, and walks down the street, goes into the stores, does business, rubs shoulders with the policemen, yet nobody knows him because they cannot penetrate his disguise. But that is not so with God: "The Lord knoweth them that are His." And He knows those who are not His. He knows who the unjust are every one of them. Every sinner is known to Him: "All things are naked and opened unto the eyes of Him with whom we have to do."

You cannot disguise yourself by joining a church. You cannot disguise yourself by being baptized. You cannot disguise yourself by making a profession of religion. There is no sort of disguise that can hide a sinner from the face of God. The Lord is His own Detective, and He knows the unjust wherever they are. He knows you in your seats, knows all about us.

And then He knows how "to reserve the unjust unto the day of judgment to be punished." Sometimes you hear about unjust people getting away. Even after the police have laid hold of some criminal and put him in jail, some night he saws the bars through and gets out, steals a car, gets away across the continent, and for years perhaps is not discovered. Usually at last he is found out, but he escapes for the time being the judgment which is his due. But remember, when God undertakes to reserve the unjust unto the day of judgment to be punished, when the Lord God of heaven says that that boy or girl, that man or woman, is under condemnation, he must be reserved for judgment. You cannot break His chains; you cannot get out of His chains; you cannot get away from His eye. He knows where you are — and will always know where you are. The Psalmist said, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the

sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." There is no escape from the presence of God. He knows the unjust, who they are, where they are, what they are. There is no power on earth that can hide them from the gaze of God. He knows how to reserve them unto the day of judgment.

Boys and girls, and men and women, this is an old-fashioned doctrine, but it is written in the Book — and it is true. It ought to be true, that there is a day of judgment coming. There is a day when the books will be opened, and the record of your life will be read over. It is all written there, everything is written down. If it is not blotted out by the blood of Jesus Christ, if it is not covered by His righteousness, if the thing is not settled out of court, if anyone of us should ever come to that Great Assize, there is no chance of acquittal there, none whatever. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." The wicked shall not go unpunished. "Whatsoever a man soweth that shall he also reap." Sinners must be punished. If Jesus Christ did not endure our punishment in our behalf, then it remains for us to endure it in the day when God "shall judge the secrets of men by Jesus Christ according to my gospel."

Is there any record? Has this great Detective and Judge any record to His credit? Oh yes; very solemnly Peter said, "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Listen! Listen! this text says that if the angels who sinned could not escape the judgment of God, you cannot; that if God knew how to judge angels He knows how to judge men. And I am glad He does. There ought to be a judgment — and He knows how to judge.

Furthermore, if God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" — the argument is that if, when God said, "The end of all flesh is come before me", when His hour struck, and He called Noah and all his house into the ark, and the windows of heaven were opened and the fountains of the great deep were opened up, when the waters ascended until the tops of the highest hills were covered, and all in whose nostrils was the breath of life died, without any exception, save only those who were in the ark — if the Lord knew how to send that universal judgment upon the world, saving only those who were in the ark, He knows how to reserve the unjust unto the day of judgment to be punished.

And then a further word, if He judged Sodom and sent fire and brimstone from heaven so that there was no escape from that judgment in Lot's day, He knows how "to reserve the unjust unto the day of judgment to be punished." What a terrible reflection that is!

### III.

That is a simple message. I am sure every girl and boy can understand it; that the Lord Jesus comes to you this morning and says, "My boy, I want to be your Saviour. I know how to save you, in your home, in the school, as you grow up into manhood and go down to the city and work, whatever your occupation, I will be with

you, and I will save you, and I will lead you right on to the end of life; and by and by I shall present you 'faultless before the presence of his glory with exceeding joy.' That is what He is able to do. What He is able to do for the boys, He will do for the girls, and for the men and women. He will do it for us all. He says, "Put your case in my hands." But if you will not let Him take your case, do not forget that He knows how to reserve the unjust unto the day of judgment to be punished."

It may be for some here this morning that this will be the last opportunity you will have to hear the gospel. We had a sad occurrence as the Convention closed on Friday night. The father of one of our students in the Seminary was at the Convention as a delegate, and was there that last evening. I had the privilege of preaching Friday night. He was a Christian, thank God! a true man of God. But he went out to start his car, and it was cold, and the car would not start. I do not know what he did, whether he tried to crank the car or not, but when everyone else had gone, he came back to the church, the janitor alone being left there, and he sat down in

the seat, heaved a sigh, and was gone. When his two daughters reached Toronto from the Convention a message was awaiting them that their father was dead in Brantford.

The last time I preached, Friday night, I preached to a man who never heard the gospel again. But he was saved! It may be I have preached this morning to someone who will never have another opportunity of accepting Christ. It may be with some now or never. It may be that at this hour it should be decided whether Jesus shall be our Saviour or our Judge. Which shall it be? If there is one here who has not received Jesus Christ, I beg of you to yield your heart and all there is of you to Him. Be cleansed in His precious blood, and be saved.

Let us pray.

Oh Lord, only the Holy Ghost can make these things of the unseen world real to us. And we beseech Thee now to grant that the consciences of many in Thy presence may be active that the voice of the Spirit may be here convincing of sin, and inviting to Christ. May there be many turned from darkness to light, and from the power of Satan unto God ere we leave this service, for Thy name's sake, Amen.

## FORWARD WITH CHRIST IN CANADA!

A Missionary Address by Pastor Samuel Dempster, of Kingston, at the 1956 Spring Missionary Rally in Jarvis Street Baptist Church

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

"And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."  
—John 20:19-23.

I WANT to leave with you a few thoughts I have gleaned from the twenty-first verse of this part of John chapter twenty. "As my Father hath sent me, even so send I you." These words should amaze us all. If they don't, it is because we do not meditate and therefore are not impressed. Who spoke these words? These words were spoken by the risen, glorified, Saviour of men. And these words, spoken on the eventide of the earliest Easter Sunday, mark the beginning, the dawning of the world's immortal day. They are astonishing words for in them Christ is co-ordinate with the Father. We have a blessed unity here. He speaks of the Father and I. He claims to do what the Father does. He makes Himself equal with God. Either the Lord Jesus Christ was the incarnate Son of God, God manifest in the flesh, or He was an incredible blasphemer. Behold the Saviour's deity. And here we have one of the irresistible arguments of the absolute sovereignty and deity of the wonderful Lord Jesus Christ.

I want you to look at these words from another point of view. "As my Father hath sent me, even so send I you." There is disparity there, God and men. He was God, and those to whom the words were addressed were but finite creatures of the dust. He came to atone. We but preach His sovereign atonement. And it is interesting to note, dear friends, that two different Greek verbs are used in this portion of the Word of God, and they are translated by the common word "send". And the meaning is this, that the sending of the Lord Jesus Christ

into this old world was a sending greater far than the sending of you and the sending of me to preach the glorious gospel of redeeming love. Not only is there disparity in this text but there is wonderful identity as well. His mission is our mission, and the tense of the verbs denotes that very clearly. As He Himself was sent, so He sends us. And the thought behind it all is this, that the sending of us is but the continuation of His coming into this old world. That is to say, what He came to do we must carry on that job tonight.

So I want to leave with you three thoughts as I have gleaned them from the two little words in this text, "as" and "so".

### I.

FIRST, CHRIST COMMISSIONS US TO EVANGELIZE MEN. For what purpose did Christ come into this world? God sent Christ to save the world. "The Son of man is come to seek and to save that which was lost." And my dear friends, Christ sends us on exactly the same mission as He was sent — namely, to save men and to preach to them the truth that

"There's a way back to God from the dark paths of sin.  
There's a door that is open that all may go in.

At Calvary's cross is where you begin,  
When you come as a sinner to Jesus."

He came not to be ministered unto, but to minister, and to give His life a ransom for many. And in these words we have the grand charter of the local church of Jesus



Christ. He is not now commissioning apostles. He is commissioning the local church to go on the errand He came to do, to win men to Himself. And this "you" includes all in every Christian age who bear His name. Matthew adds a few words to this commission. He exhorts us that we should go into all the world and preach the gospel, and make disciples of all men. What does that mean? If language means anything at all, it means that our prime interest in life ought to be bringing men to the feet of Jesus Christ, and bringing them in as pupils in the school of our Redeemer. And He adds yet another word. He says, "baptizing them." I was speaking on this on Sunday evening — A Criticism of the Saying: "In Essentials, Unity; In Non-Essentials, Liberty; In All Things, Charity." My dear friends, there are no non-essential commands in the Word of God, none whatsoever. And so He tells us to baptize them so that there will be a clear line of demarcation between them and the world, so that everybody will know publicly what has taken place privately within the narrow confines of their own hearts. "Teaching them", Matthew adds yet another word. That is to say, we have not only to teach these things, but make sure that they observe them, so that their obedience, their activity, their fruitfulness, their usefulness in the work of the kingdom of God will not be curtailed, will not be retarded at all. So the Baptist program, and the program we ought to adopt tonight, and we should adopt, the Baptist program for every local church may be summarized in four simple words: *Go*, every last one of us should be on the go. There is no place for laziness in the work of the kingdom of God. Is there? Everybody has been put on the go. *Disciple*, get folks converted. What are we seeking to do in these pioneer works? Make a name for ourselves? No! So that The Conservative Baptist Association of Canada might be known? No! We are here in Kingston, in Owen Sound, in North York, in Roseland, and these other places, to get people converted. That's our job. We must be taken up with priorities. We must relegate to the sidelines everything which is incidental, and be wholehearted in the task, in the wonderful task that is ours of making disciples, and bringing them into the school of Christ, baptizing them, and indoctrinating them: Four words summarizing the Baptist program: *Go! Disciple! Baptize! Indoctrinate!* So then the church's job is to evangelize. The church's job is to exercise a discipline. And the church's job is to preach a theology worthy of the name. And by these forces the local church is to gather into itself, into its own community, a people who love and honour and obey the Word of God.

But the Father sent the Son to win back to God, and Christ sends every last one of us, every disciple, every one who professes the name Baptist, He sends every last one of us on this same errand, on this same grand and glorious and beneficent task of winning men back to God.

To whom was Christ sent? To some men? To most men? To all men? I'm treading on dangerous ground now. Let the Bible speak for itself. Let it answer the questions. "For God so loved the world." And I know that so often "the world" here is taken to refer to the world of the elect. Please don't read into the text what is not there. Who wrote it? A bigoted Jew, a Jew who once upon a time as he was passing through a Samaritan village asked the Lord that He might grant him the power that he might bring fire down from heaven to destroy the ungodly Samaritans. And the Jew takes up the pen

of inspiration and he makes the gospel as broad as humanity, as universal as God Himself, and he says, "God so loved *the world*." And I am glad. He is not willing that any should perish but that all should come to repentance. And as I live, saith the Lord, I have no pleasure whatsoever in the death of the wicked. And so Christ was sent not to some men, not to most men, but to all men. And as Christ was sent by the Father to all men, so every disciple, every one here tonight who professes His honoured name, is sent to all men to tell them all around, what a dear Saviour we have found. All men are dear to the heart of the Saviour, and to universal man the local church was sent as the only instrument in the hand of God for effecting the purposes of world evangelization. Man made in the image and in the likeness of God is capable of receiving gospel grace. And praise His name, those of us, and those of you older pastors, who have laboured in the vineyard of the Lord know just exactly what I mean. You have seen the worst wretch, you have seen the profligate, you have seen the debauchee come to the altar, and there weeping his way to the place called Calvary, you have led him into the blessed experience of sins forgiven. And so all Christians are sent, not some, not most, but all Christians are sent and this is the root principle of the evangelization of Canada by those of us who profess the honoured name of Baptist. To every Christian then, great or small, rich or poor, educated or illiterate, is committed the stupendous task of going forth in the name of Christ to witness, work, lead men into the blessedness of sins forgiven. A missionary is a "sent one". We are all sent. Every Christian is a commissioned missionary. "So send I *you*." But supposing we do not obey this command of Christ. Supposing we will not accept this commission of Christ. What will the fate of that man or woman be who knowing the will of the Lord refused to be obedient to it?

I hear a voice. What does it say? It's an old excuse, age-worn and timeless. "All cannot go." But I want you to notice the inexorable, inclusiveness of "*so send I you*". If He really bade us all to go, then depend upon it friend, we all can go. But how can we go? We shall either go personally or representatively. What do I mean by representatively? Just this — affording financial equipment for another to go. Have you got that? Affording the financial equipment for another to go. Alas, alas, that so many evangelical works as Brother Kinney very aptly put it at Convention time, are operating on a shoestring, and as he put it, a busted shoestring at that. But if you are going representatively, it means this, that you, individually will have to afford the financial equipment for those who will go personally, for the church to support the Association moreso than hitherto so that new avenues of service may be opened up and so that the progress of the kingdom of God will not be retarded through lack of means. Not only must you afford financial assistance, but offer also ceaseless intercession in the behalf of those who go, in every possible way maintaining and sustaining and augmenting this noblest of tasks.

But I hear another one say to me, "I haven't got the call. I haven't got the call." My friend, what you are trying to tell me is this, that you haven't studied the Word of God and consequently your ear hasn't been down closely enough to it, and you haven't heard the call. All Christians are called to serve. God serves. And that's the highest of all tasks. And if He counts it worthy to

serve; surely each last one of us should follow in His train. Nor need you say with Isaiah of old, "Lord, send me." Christ has sent you. Christ has sent me. And just as surely as the Father has sent, you were sent. Was the Christ sent? The answer is, yes. Are you sent? The answer is the same, yes. Looking at the low percentage of Baptists in Canada, the answer to the question, "Are you fulfilling your commission? Am I fulfilling my commission?" The answer must be in the terrible negative. I read that edition of THE GOSPEL WITNESS with sadness. And Brother Kinsinger in my home the other week said, "Why, if you make it evangelical Baptists, it's less than one per cent." Think of it. Out west, up north, down east the story is the same, apparently the same in Australia, certainly the same in New Zealand where my sister is. There are no evangelical churches, evangelical Baptist churches — everything but. And the awkward, tragic, damning fact is that we have been called to evangelize the world, evangelize Canada, and we have failed utterly and miserably in our task. Isn't that right? The Baptist church, locally speaking, has the task of evangelizing the community it serves. The Baptist churches, collectively speaking, their task is to evangelize Canada. Have we done it? Mind you, don't misunderstand me, our job is not to convert Canada, but our responsibility is, and it's a divine responsibility resting upon our shoulders, it is, to evangelize Canada for Christ. May the Holy Spirit burn it upon the heart of the preacher and upon the heart of the people that together we, are directly, immediately, personally responsible for the evangelization of every last one in Canada, every man and woman in Canada. Terrible thought! What about you young men here tonight? The Seminary should be crowded out. What are you doing? Somebody says, "I'm not called." "So send I you." We are looking for helpers on the pioneer fields. Somebody says, "I'm not equipped for the task." "So send I you." And the modernistic churches are overlapping the land of the Maple Leaf in a manner that would be ludicrous were it not for the fact that it is absolutely true. I know a place in Manitoba right now where I laboured as a Presbyterian missionary where there are five outposts working for Christ. I know that if a Baptist went there tonight and set up house there, he could have five glowing churches, Baptist churches, working for the kingdom of God in that part of Manitoba. No men! Young men, I challenge you tonight with this glorious evangel of Jesus Christ that you should be getting yourself ready and answering the challenge to go preach this gospel which is the grandest sound that can fall on mortal ear tonight. What about you young woman? Cannot you young maiden women face this missionary obligation, missionary commission as a personal obligation tonight? Thousands are dying without Christ, lost, undone. We do not well. Today is a day of good tidings and we hold our peace. Those of you who cannot go personally, do you feel the burden of your responsibility? You must go. Go you must representatively. Are you doing so? What about your giving? I fear that it is pitifully inadequate. We must give, friends tonight. We must give sacrificially. We must give to the point that it hurts. We must give as Christ gave, everything. No wonder Paul exclaimed, "Thanks be unto God for His unspeakable gift," and makes that the standard for you and for me in the matter of our giving to the local church and to what the local church represents. Evangelization is the primary duty of every Chris-

tian and of every local church. And I wonder tonight, has it the front rank place in your private prayers, in your public prayers, in your ecclesiastical prayers? Has it the front rank place in everything you do? "So send I you." We are all sent men, friends, tonight. We are all marked men. I visit the penitentiary practically every week, and they are all marked. And I said to myself the other day when I was thinking this message through, "Why every Christian is marked — marked for service." We cannot evade our commission and be guiltless. And we cannot be guilty and be unjudged at last. This is our commission, to be as Christ's, to all men. Every Christian — listen you who believe in Arminianism — every Christian is in divine election a missionary of the cross. And listen to this, you who believe in Calvinism, every last man ought to be evangelized for Christ. I was reading Spurgeon this morning early on, this very theme. Some of you have heard of Spurgeon, I hope. I was reading him on the title, "All At It". And he tells us some man came to him and he said, "Mr. Spurgeon, you should only preach to the elect." And Spurgeon answered, "You mark the elect and I'll preach to them." So then it is our privilege, and what a glorious privilege it is to tell a man about Jesus. What a glorious opportunity that is ours, young men, young women, and older folk tonight, to win Canada for Christ. I love reading the history of revivals, and I have noticed that Canada has never had a revival. What's wrong? What are we doing? Are we fulfilling our God-appointed commission, or are we failing to fulfill it?

All right, I hear someone saying, "Mr. Preacher, that's all very well. How do we go?" First thought was, Christ has commissioned us to evangelize men. Never forget that. Our task is to preach Christ to men.

## II.

The second thought is, THE SERVANTS OF THE LORD ARE SUPREMELY EMPOWERED FOR THIS SERVICE. Or do you want to put it the way Alexander Maclaren puts it, "the Christian's equipment". Every text is expounded by its context. Notice then the source of the power that is ours for service. "As my Father hath sent me, even so send I you," the Christ has just declared. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." This power which will be necessary and which is necessary to the complete fulfillment of the commission Christ has commissioned us with, is ours in the Person of the Holy Spirit of God. Here is the prelude and the earnest of the tongues of fire and the mighty rushing wind of Pentecost. He breathed on them. And does this not bring us at once to the beginning of things, to the story of creation in the book of Genesis? It looks as if He were the same that in the beginning breathed into man's nostrils the breath of life. What breathings indeed. The first man needed something to give him vitality, to propel him, and God breathed into him and he became a living soul. And the Christian, in order to fulfil his God-given commission, needs the breath, the wind, the fire of God burning brightly in the heart of his soul so that he might go forth not in his own strength but in the strength of Him who called cosmos out of chaos.

Here again we see His claim to be the incarnate God and that claim is authenticated. Not only are the Father and the Son one, but the Son and the Spirit are one. And young men, young women, all of us, all the mighty

power of the almighty triune God is at your disposal and is at mine to effect this commission and bring it to fulfillment. "Lo, I am with you alway, even unto the consummation of the age." "Receive ye the Holy Ghost." I love to go out visiting with someone else. Saturday afternoons I usually give Mr. Vowles a call and ask him if he's going out to visit. But through the week I go out myself and I say, "Well, isn't it wonderful to know that the Christ is with me as I push on bells, as I rap on doors, as I speak to people?" And the other pastors have the same experience that Christ is with them. And you folks, too, who occupy the pew from week to week, that experience can be yours and should be yours and ought to be yours and must be yours as you go out after men for Christ. In the Holy Spirit all empowerment for the conquest of Canada rests. Holiness is the prime essential of every would-be commissioned evangelist of the cross. Many other gifts are needed and they are all to be found in the Person of the Holy Ghost. Zeal, God knows we need it, don't we? Illumination, and God knows we need that? Discernment, wisdom, perseverance, love, even physical strength, they are all to be found in the Holy Spirit. Wonderful empowerment, mighty dynamic. "Receive ye the Holy Ghost." How could we fulfil the commission, how could we win men back to God, how could we tell them of the glorious evangel of Jesus Christ, had Christ not said, "Receive ye the Holy Ghost": And the history of all missionary activity is the acts of the Holy Spirit. *Where there is a decided lack of missionary spirit in any local church, friends, there is a decided lack of the Holy Spirit in our midst.* All missionary yearning, generosity and prayer flows from the enduement of the Spirit of burning.

But I want you to notice a word here. We're not altogether passive in this matter. This word, "Receive ye the Holy Ghost," may be translated and rightly so, "Take ye the Holy Ghost". So there must be an active receptivity on our part. We must receive Him and appropriate the power that is at our disposal and make use of it and bestir ourselves to take the proffered gift and to become mighty stalwarts of the faith in this our day and generation.

I want you to notice once again the beautiful parallel. "As my Father hath sent me, even so send I you." The Father sent Him with the unique enduement of power so that in a sense that none can equal He could say, "The Spirit of the Lord God is upon me," but "even so send I you," and the power that was resident in Me is resident in you to effect my purposes and to bring them to fulfillment in your life and through your life to others. So then, the servant is as his Lord. "Take ye the Holy Ghost." This is a word of power for the conquest of Canada. Do you really believe that? Why, if every last one of us here would appropriate the power at our disposal tonight, we could turn Toronto, we could turn Ontario upside down. Why, I hear the Roman powers that be looking upon the insignificant preachers that had dared venture into that town and the people had gathered around them, and they said, "Here they come, here they come, there's going to be more trouble," and then this epithet was written over them that, "These that have turned the world upside down are come hither also." These men that lacked intellectual power, they didn't understand the full meaning of things prior to Pentecost, but when the Spirit of burning took hold of them, and they took hold of the Spirit of burning, why the

Spirit of God searcheth the things of God and reveals the secret things to His prophets. And they were intellectually endowed and prepared for the work of the overthrowing of the greatest empire of the day. They needed spiritual power because the pull of the carnal was greater than the pull of the spiritual with these men. They couldn't get away from the carnal. But when the Spirit of burning took up His abode within their hearts and that fire of burning was lit brightly in the hearts of their souls, why the pull of the carnal no longer bothered them and the spiritual power was in them to do exploits for God. They lacked affectional power as well as spiritual and intellectual power, but I tell you, everything that you need, young men, everything that you require, young woman, everything that we all need is to be found in the Person of the Holy Spirit. And we, if we really believe this with all our hearts and appropriate this power to ourselves, can do something for Canada, and we can change the whole contour of things, and take this country for God. Don't you believe that?

### III.

Lastly, WITH SOLEMN AUTHORITY, CHRIST'S COMMISSIONED SERVANTS GO FORTH. Who sent the Son? The Father. By whose authority did the Son come? The Father's authority. And the Father equipped the Son with immense and infinite authority. Listen to what the Christ says Himself, "All authority is given unto me in heaven and in earth" — not some, not most, but all. And Christ sends His servants into this mundane plane to tell forth the story of redeeming love and does He impart to them this very same authority? Most assuredly He does. This is His word to us. "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Bishop Wescott has a pitiful word to say about this particular message. He says the commission must be regarded properly as the commission of the Christian society and not of the Christian ministry. To whom were these words spoken? The disciples. Upon whom is this commission binding? Every last one of us here tonight.

I want you to further note that this authority is not conferred upon individual members of the local church, but upon the local church as a body and only from that body when possessed and filled with the Holy Spirit of God. That's why in pioneer work those of us who are in it we seek to get every last member working. Isn't that right? Not only in pioneer work, it should be so in every work. The hardest thing in the world to do is to get everybody's shoulder to the wheel and everybody playing his or her part in the work of the kingdom of God. And that's the idea here, "As my Father hath sent me, even so send I you," the whole of you as you are absolutely baptized with the Spirit of burning and filled with the enduement from on high, go forth, every last one of you working to the end that God's kingdom may come on earth as it is in heaven.

What then is this authority? It is a right. We have been authorized to go and tell all around what a dear Saviour we have found. Oftentimes when we meet people in our visitation we pose the question, "Are you a Christian?" And right quickly the answer comes back, "It's none of your business". But friends, it is our business. We have been authorized to go to men, to lost men, lost women, and tell them that Jesus Christ is the only solution to their problems, is the only remedy for their ills, is the only One who can transform them. It is our busi-

ness. It's the King's business, and we had better be on it.

You have been authorized to disciple folks, to get them converted, and the King's business requireth haste and delay is fatal. We must be up and doing. We must go and make disciples and bring them into the school of Christ or they'll be lost for all eternity. You have been authorized by the risen Christ to do so and woe betide the Christian, man or woman, who shirks his responsibility and throws it off and declares with an unholy boldness, "That's what the pastor is being paid for." Everyone of us called, friend. Oh, I would to God that we could all grasp the tremendous privilege that is ours of winning the lost for the Saviour. It is your right to teach not only the great commandments of the Word of God but the least of the commandments of the Word of God, baptize the disciples, so that activity, fruitfulness and usefulness will not be curtailed or retarded by their disobedience to the command of the Saviour. Of course Wesley looks upon this and declares that this word has to do with "ecclesiastical censures", and rightly so. Christ gave discipline to the local church. It is the local church that has been entrusted with power to keep its membership pure. It has the right to impose penalties. Its acquittals and condemnations are ratified in heaven. Its pronouncements, like its New Testament program, are of divine origin. And what has all this got to do with you and with me? — this commission that, "As my Father hath sent me, even so send I you." Just this, that the local church is the only instrument in the hand of the Christ to fulfil the grand charter of the church—the local body of believers as God has bound them together with the bonds of love and set them on fire with the Spirit of burning.

Earth's crowned with heaven  
And every common bush afire with God  
But only those who see take off their shoes  
The rest sit round it and pluck blackberries.

Friends, we have been plucking blackberries too long. We have been fooling our time away too often. Let's get down to business tonight. Let's look at that man in the street, that woman in the pew. Christ died for the ungodly. Try by every avenue, by every means legitimately speaking, to woo them and win them to God. Woe betide us if we are unfaithful to this sublime commission. And as we go forth in Owen Sound, as we go forth in Roseland, as we go forth in North York, as we go forth in Kingston, as we go forth in our other charges, let us keep in mind this commission, "As my Father hath sent me, even so send I you." And your task is to evangelize men, and your equipment is the Holy Spirit of God, and your authority is heaven and the hosts thereof. Let us pray.

"Our heavenly Father, help us to face up to the challenge tonight of this word of God and help us to stop grovelling with the toys of this old world, and help us to really go forth and make disciples of all men, baptizing them in the name of the Father, Son, and Holy Ghost, and realizing the promise that Thou art with us right to the consummation of the age. And grant that some young life will indeed respond to the challenge tonight and dedicate his all to the service of the King of kings, and Lord of lords. For Jesus' sake, Amen.

#### SUNDAY IN JARVIS STREET

On the past Lord's Day, Dr. Slade preached at both the regular services. In the morning his subject was "Family Security". In the evening he preached on "Babel Building".

## WORKING FOR CHRIST

I do not see how our sense of oneness to Christ could ever have been perfected if we had not been permitted to work for Him. If He had been pleased to save us by His precious blood, and then leave us with nothing to do, we should have had fellowship with Christ up to a certain point, but (I speak from experience) there is no fellowship with Christ that seems to me to be so vivid, so real to the soul, as when I try to win a soul for Him. Oh, when I come to battle with that soul's difficulties, to weep over that soul's hardness; when I begin to set the arguments of Divine mercy before it, and find myself foiled; when I am in a very agony of spirit, and feel that I could die sooner than that soul should perish; then I get to read the heart of Him whose flowing tears, and bloody sweat, and dying wounds showed how much He loved poor fallen mankind.

I think that, when I was first converted to God, if the Lord said, "I have taken you into My house, and I am going to make use of you, and you shall be a door-mat for the saints to wipe their feet on," I should have said, "Ah, happy shall I be if I may but take the filth off their blessed feet, for I love God's people; and if I may minister to them in the slightest degree, it shall be my delight!" I know it did not come into my head, at that time, that I should be a leader in God's Israel. Ah, no; if I might but sit in the corner of His house, or be a door-keeper, it had been enough for me! If, like the dog under the table, I might get a crumb of His mercy, were it but flavoured by His hand, because He had broken it off, that was all I wanted. In that day when I surrendered myself to my Saviour, I gave Him by body, my soul, my spirit; I gave Him all I had, and all I shall have for time and for eternity. I gave Him all my talents, my powers, my faculties, my eyes, my ears, my limbs, my emotions, my judgment, my whole manhood, and all that could come of it, whatever fresh capacity or new capability I might be endowed with. Were I, at this good hour, to change the note of gladness for one of sadness, it would be to wail out my penitent confession of the times and circumstances in which I have failed to observe the strict and unwavering allegiance I promised to my Lord. So far from regretting what I then did, I would fain renew my vows, and make them over again. I pray God, if I have a drop of blood in my body which is not His, to let it bleed away; and if there be one hair in my head which is not consecrated to Him, I would have it plucked out.

—CHARLES H. SPURGEON

#### THE APOSTLE PAUL

Would I describe a preacher, such as Paul,  
Were he on earth, would hear, approve and own —  
Paul should himself direct me, I would trace  
His master-strokes, and draw from his design.  
I would express him simple, grave, sincere;  
In doctrine, uncorrupt; in language, plain;  
And plain in manner; decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too. Affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.

WILLIAM COWPER

# SINFUL SILENCE

C. H. Spurgeon

TREATISES in abundance have been produced upon the sins of speech; but are there not also sins of silence? Spurious silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips. If by being quiet we could escape from all responsibility, life would be an easy matter, and the coward's millennium would have arrived. If absolute silence would screen us from duty it might be the highest prudence. But it is not so: our position in life involves us in certain obligations of speech, and if we do not act according to them we shall be verily guilty. A member of the House of Commons lately said, "It appears to me that silence has its responsibilities as well as speech," and we were so struck with the expression that we thought it worthy to take rank among the best of modern proverbs.

Sinful silence is by no means so common as sinful talk, but there are times when it may be quite as full of evil. A lie can be told by our saying nothing as well as in express words; for when silence gives consent to falsehood it is itself falsehood. To refrain from warning the unwary when we see that they are being deceived is to be an accomplice in the imposition. To quietly listen to false doctrine without seeking a fit occasion to enter a protest may soon amount to participation in the error. When a political wrong is being done, those who by their voices and votes might prevent it are partners in the iniquity, since they refuse to exercise their influence for truth and righteousness. "To him that knoweth to do good and doeth it not, to him it is sin." When God calls us to speak, we sin if we are silent. Abstinence from all protest against evil may be the quietest way of living; but does a good soldier of Jesus Christ make his own comfort his first consideration? The Christian may by silence retain his friends and escape from making enemies; but what will his best Friend say of such traitorous conduct? To what end have we tongues but that we my speak the truth with them? We have idle words in plenty, and for these we must give an account in the day of judgment; and if of idle words, which are the ill fruit of the tongue, then be sure we shall be called to account for idle tongues, which yield no fruit at all. Dogs that are always barking are a nuisance, but dumb dogs that cannot bark are utterly useless. In the Kingdom of Christ the not doing of the Master's will is punished as surely as actual rebellion. I cannot give God the service of my tongue by absolute silence; I must use it as occasion requires for his glory and for the good of men.

At the present hour the great crimes of our cities would remain unashamed were it not for a few brave men who dare not enter into the general conspiracy of silence. "Smother it up" is the cry of the cowardice which is too modest to speak of the demon which devours little children. Crime is to be allowed full range, because if ye restrain it there will be a howling which may disturb my lady's music on the harpsichord. Good souls of the rose-water school will not play the villain themselves, but they will draw down the blinds for those who do so. "Don't bring a candle, we might see too much; and we might be shocked. What the eyes does not see the heart does not rue, therefore never expose evil. Do not ask the devil to come; but keep it dark for him when

he does come." It is time we had done with such pandering to unrighteousness. Take the velvet out of your mouths, O ye whose business it is to denounce sin, lest your gentlemanly whisper of "Peace, Peace," should be the signal for an outburst of contempt and indignation.

Silence concerning public sin is accompanied by the like tacit consent to more private and personal evil. How many of us are partakers of other men's sins by failing to reprove them. The almost entire absence of brotherly rebuke in his own age is spoken of by Thomas Adams, in words which are equally applicable to our own times:—"This one office of love is almost forgotten in the world. Our eyes and ears are conscious of many horrid sins, whereof we make also our souls guilty by our silence. Like chameleons, we turn to the colour of our company. Oppressions, that draw blood of the commonwealth, move us not. Oaths, that totter the battlements of heaven, wake us not. Oh, where is our kindness! Whilst we do not reprove, we approve these iniquities. He is conscious of secret guiltiness that forbearth to resist open iniquity. Thou sayest it is for love's sake thou sparest reprehension. Why, if thou love thy friend ever so dearly, yet thou oughtest to love truth more dearly. Let not, then, the truth of love prejudice the love of truth."

In very much the same strain wrote Thomas Boston, and we cannot do better than give his very words. "Silence is unseasonable when sin rageth and roareth. When men are dishonouring God, it is sad that our tongues should be nailed. When men declare their sin, as Sodom, it is sad that in our mouths there should be no reproofs. 'Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him.' Our tongues testify that we are men, and they should show we are Christians, and in covenant with God, offensive and defensive. 'For the zeal of thine house,' saith David, 'hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.' By this undue silence we are injurious to God, in that we do not vindicate his glory, bespattered with the sins of others. His glory, I say, who hath given us a tongue as a banner, to be displayed because of the truth: To run away when we ought to stand our ground doubles the dishonour of God; since he is once dishonoured by the sinner, and then dishonoured again by the silent professor. Mark viii. 38."

"This undue silence is also injurious to our neighbour. We see him pulling down the house about his ears, and yet we will not hinder him; selling his soul for a trifle, and yet we do not bid him rue his bargain. Oh, horrid cruelty! to stand with our tongues in silence when the devil often casteth our neighbour into the fire."

"It is injurious, likewise, to ourselves; for thereby we adopt the devil's children brought forth by others, and set down their debts to our own account, Eph. 5:7-11. Other men's sins that we have witnessed become ours by the silence which gives consent: the flame which burns up their house will consume our own, if it be not quenched with a testimony against it. This silence also leaves a sting in our conscience, which remains inactive in the hearts of some for a while; but when the opportunity of bearing testimony against sin is gone, it bites dreadfully the hearts of those whose consciences are not seared."

A very common form of evil silence is neglect of personal testimony in conversation with individuals. How many of us are guilty here. We can preach to hundreds, and yet feel dumb with a single person: this is a grievous weakness. The rapid spread of the gospel at the first was largely due to the zeal of individual Christians in communicating the precious truth to their fellows, and it will never spread to any great extent till this natural and simple method is more largely used. No address is so powerful as that which comes in private from heart to heart, with all the living power of a lip warm with love. God is more likely to bless this form of address than any other. There is no escaping from the directness of such an appeal, and it is hard to resist its pleading power. "Come, George, and walk down the road with me!" was the call of an earnest preacher to one of his hearers. In the course of that walk the preacher's private word had by God's blessing accomplished in George what all his former teachings had failed to do. George yielded himself to Christ, and declared that the personal talk while going along the street was the means of his decision. It is a great delight to the pastor of the Tabernacle frequently to see certain elders in the corners of the building after service conversing with individuals. Are we backward in such labours? Do we altogether neglect them? How shall we answer for it at the last great day?

Doubtless, we lose many opportunities for holy and impressive discourse when we meet with relatives and acquaintances. We are sure to talk, but the talk will not be profitable unless some master spirit will guide it aright. It would be wise to try to rule the conversation, and, like a good helmsman, steer the ship into safe waters. Many have been converted through a gracious remark or a solemn question presented at a fitting time. In his preface to his "Apples of Gold", Brooks tells us of an incident at table, such as might often happen, if it were not for our unholy silence: "A company of near friends dining together one Sabbath day, one that was at table, to prevent impertinent discourse, said 'that it was a question whether they should all go to heaven or no,' which struck them all into a dump, and caused every one to enter into a serious consideration with themselves. One thought, if any of this company go to hell, it must be I, and so thought another and another, and indeed so thought almost every one then present, as well servants that waited as those that sat at table, as it was afterwards acknowledged; and, through the mercy and blessing of God, this speech so wrought upon the spirits of most of them, that it proved the first instrumental means of their conversion."

In ill company, if our business or our family relationships drive us that way, it will be wise and right to show our colours very distinctly. Then we must be sure to fly our flag by espousing the cause of God, and truth, and righteousness in the most outspoken manner. If we are quiet we shall be considered to be in league with the foe; but if we come out with emphatic courage we shall soon find ourselves masters of the situation, or at least clear of complicity with evil. We little know the influence of brave words and holy deeds—

"For in them all is folded up a power  
That on the earth doth move them to and fro;  
And mighty are the marvels they have wrought  
In hearts we know not, and may never know."

Here is the proper time for remarking that it is not

at all an unusual thing for professed Christians to allow the praises of God to lie forgotten in unthankfulness. They live as if the song had gone out of their lives, or as if it had never come into them. Towards God's praise they maintain a silence as of "a cold grave under the deep, deep sea." They have a ready tongue for complaint, but for thanksgiving they are mute as fishes. Our houses ought to ring with praises. If we were only to repeat to others the more noticeable instances of the Lord's loving kindness to ourselves, our conversation would be a feast of fat things, and God's name would be had in reverence by hundreds who now forget him. The Lord have mercy upon us for our guilty silence. It is a wonder that the stones have not cried out against us, or the heavens fallen upon us. Henceforth let our tongues break the bands which hold them in bondage, and let us promote the glory of God by that member of our body which David describes as the glory of the human frame.

#### RESPONSE TO THE ANNUAL LETTER

The response to the Editor's Annual Letter has been steady but we are trusting that during the last two weeks of March, there will be an increased volume of mail in order that we may close our books with no deficit hanging over our heads for the coming year.

Only those who have had some experience with the costs of printing can appreciate just how expensive it is. IT ACTUALLY COSTS US OVER TWICE THE SUBSCRIPTION PRICE TO PRINT YOUR "GOSPEL WITNESS!" We do not feel that we should raise the subscription price for then some persons might be unable to meet this amount. This problem is solved by making an annual appeal in order that our friends may assist this phase of the Lord's work.

During this coming week we are going to be eagerly watching for the arrival of the mailman each morning. May we expect to hear from you?

#### TEMPERANCE NUGGETS

"The so-called 'Scientific Investigators' keep telling us that alcoholism is a disease. Why not treat it, then, as such? . . . by destroying the centres of infection and by inoculating our children with the knowledge that alcohol is a dangerous, habit-forming drug, and the only safe course is to avoid it."

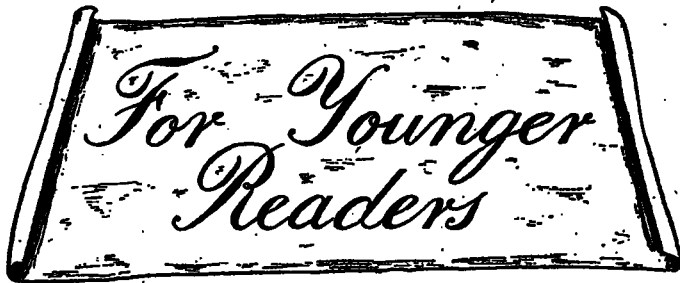
"A recent broadcast told of young children being left in a car for three hours while their parents exerted their "personal liberty" in a beer parlour. Meanwhile, the sun had shifted, and the helpless little ones were literally suffocated with the unbearable heat. *How much personal liberty did those poor babies have?*"

#### MY COVENANT

#### DOLLAR-A-MONTH CLUB

Desiring to have a vital part in the work of the furtherance of the Gospel, I hereby pledge One Dollar per month, to be applied to the Church Extension Loan Fund of The Conservative Regular Baptist Association of Canada. This money will be loaned out to deserving causes to assist in the erection of suitable places of worship. (Matt. 23:19, 20).

Name   
Address



**LIFE IN THE MIDST OF DANGER**

"Hear ye him."—Matthew 17:5.

There was an alarm of fire one day, near one of our large public schools. The children in the school were greatly frightened. They screamed, and left their places, and began to rush to the windows and stairs. The staircase leading to the door was soon choked up; and although the fire never reached the school-house, many of the children had their limbs broken, and were bruised and injured in other ways.

But there was one little girl who remained quietly in her seat during all this excitement. When the alarm was over and the injured children had been taken home, and order was restored in the school, the teacher asked this little girl why she sat still in her seat and did not rush toward the door, as the other girls had done.

"My father is a fireman," she said, "and he has always told me that if there was a cry of fire, when I was in school, I must remain quiet in my seat, for that was the safest way. I was dreadfully frightened; but I knew that what father had told me was the best; so I sat still while the others were running to the door." This little girl heard her father. She minded him. She did what he had told her to do, and she found safety in doing so. And if we "hear Him" of whom the voice from the Mount of Transfiguration spoke to us — we shall find safety from many a danger.

We ought to learn this lesson of duty, and "hear Him".  
—Dr. R. Newton in *Lessons from the Life of Our Lord*.

**Bible School Lesson Outline**

Vol. 20 First Quarter Lesson 13 March 25, 1956

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

**THE TRIUMPHAL ENTRY**

Lesson Text: Luke 19:29-40.

Golden Text: "And they said, The Lord hath need of him."  
—Luke 19:34.

Parallel Passages: Matt. 21:1-11; Mark 11:1-11; John 12:12-19.

We have now come to the account of the events of Passion Week, as the last week of our Lord's earthly life is called. Christ's entry into Jerusalem was a triumph, as far as He was concerned, but a tragedy for the Jews and the Romans. God had been working out His purpose in redemption in spite of the opposition of Satanic forces. Christ was now marching in triumph toward the culminating point of the Divine will for Him and for the world — His death, resurrection and glorification. He was a step nearer victory over the seed of the serpent (Gen. 3:15; John 12:31; Rom. 16:20; Heb. 2:14, 15).

The preparations which Christ made for His appearance in Jerusalem indicate its importance. Two disciples were sent into the village to procure the colt, which the Lord knew would be in that particular spot, and which He knew would be at His disposal. All happened exactly as He had directed (Mark 14:13-16), for Christ is God, and omniscience is one of the elements of the Divine nature.

The two disciples who were sent to bring the colt to Christ obeyed. Teachers, Christian workers, all of us who know Christ, are sent by Christ to someone, to prepare the way for Christ's entrance into the heart. When we go forth at His command we shall find that He has gone ahead of us, and by His sovereign will has made the way plain (Gen. 24:27, 40, 48; Prov. 3:5, 6; Acts 8:26, 29).

How wonderful that the Lord condescends to use humble men, beasts and things to work out His will upon the earth! The Saviour who owns the cattle upon the thousand hills gave His servants the privilege of leading this young animal to Him (Psa. 50:10; Matt. 20:15).

The owner of the colt loved the Saviour evidently and willingly gave up the animal at the Master's request: "The Lord hath need of him." All that we are and have should be at His disposal, at any time, in any place. The little gift exalted the Lord, literally in this case, as well as metaphorically.

Two groups of prophecies concerning the Messiah will be found in the Old Testament. The predictions concerning His First Advent describe Him as the lowly servant of Jehovah, coming to the earth as Saviour (Isa. 50:6; 52:14; 53:1-12; Matt. 1:21), and those relating to His Second Advent predict His arrival in triumph as the King of glory (Psa. 2:6; 24:7-10; Luke 1:32, 33; Rev. 19:11). As He entered Jerusalem in humble grandeur many recognized the fulfillment of the prophetic word (Zech. 9:9) and proclaimed Him as the Messiah, the Son of David (Psa. 118:25, 26; Isa. 62:11; Matt. 21:9; Luke 1:68; 2:25-32, 36-38).

Christ entered "the city of the great king" in lowly guise, not upon a white war charger with gorgeous trappings, but upon the colt of a beast of burden, covered with the garments of Jewish peasants. Instead of a fanfare of trumpets to announce His coming, He was heralded by the joyful cries of little children, who waved branches of palm (Psa. 8:2).

But while the common people heard Him gladly (Mark 12:37), the Pharisees, the religious officials of the nation, criticized and rejected Him. They were angry because their efforts to discredit Him before the world had failed (John 12:19). Blessed are those who are not offended in Him, but who receive and acknowledge Him as their Saviour and Lord (Matt. 11:6; John 1:12, 13).

**Daily Bible Readings**

- March 19—The Servant of Jehovah ..... Isa. 50
- March 20—The Servant's Lowly Entry ..... Zech. 9
- March 21—The King's Triumphant Entry ..... Rev. 19:1-16
- March 22—Hosanna to the King ..... Rev. 15
- March 23—The Hollow Profession of the Leaders ..... Isa. 5
- March 24—Christ Weeping Over the City ..... Luke 19:41-48
- March 25—The Entry of the King of Glory ..... Psalm 24

**Suggested Hymns**

- Ride on! ride on in majesty!
- With harps and with vials.
- Ten thousand times ten thousand.
- Golden harps are sounding.
- "Man of sorrows" what a name!
- Crown Him with many crowns.

"We hear with pleasure of the good work of 'Alcoholics Anonymous' in rescuing drunkards from their slavery, so that men and women rejoice in their newly-found freedom. But why wait to avoid alcoholic beverages until one has lost time, money, friends, position and self-respect? By practising the same abstinence before becoming an alcoholic, this freedom might be continuous through life."

# OUR MOTTO – *ADVANCE!*

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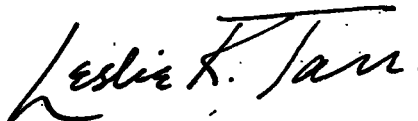
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The Gospel Witness is a missionary paper that seeks to win souls, instruct believers and warn against error. The income from subscriptions does not nearly meet the expenses. Your help is urgently needed. All gifts will be gratefully received. Thousands of dollars are needed if we are to expand this printed ministry. May I hear from you today?

Yours in the Gospel,



LESLIE K. TARR, EDITOR.

(Please tear off and return this portion)

THE GOSPEL WITNESS  
130 Gerrard St. East,  
Toronto 2, Canada

Dear Mr. Tarr:

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