

# The Gospel Witness and Protestant Advocate

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## SHOULD THE GOVERNMENT SUBSIDIZE RELIGION?

**E**VERY Christian who exercises his mental faculties will answer the above question with a resounding negative. For the maximum benefit of all citizens of all creeds it is desirable that there be an absolute separation of church and state. It is the duty of the state to govern peoples of many religious backgrounds and therefore support or assistance to any one group represents an affront to all others. Why should people of some particular religious persuasion be required to pay taxes, some of which will in turn be directed to the support of religious views with which they are in fundamental disagreement.

### The C.B.C. and Religion

A case in point is the Canadian Broadcasting Corporation and its religious policy. The C.B.C. is a government corporation that is supported by the taxes of all the people and that professes to offer a radio service to all the people. Each year it reports a deficit which must be made up through public money. One would expect that, since the C.B.C. is a government corporation, it would adopt a policy of strict neutrality toward all religious broadcasting and would conduct itself upon a non-partisan, business basis.

What is the policy of the C.B.C. in this regard? *This corporation which reports a deficit each year gives away nearly two million dollars' worth of time to various religious groups.* At the same time, it asks the people of Canada how a deficit can be avoided. To that question we reply — stop giving away free time to any religious group and sell that time!

Recently we wrote to John H. Blackmore, M.P., requesting that he inquire on our behalf about the C.B.C. and religion. These were the three questions we asked concerning: (1) The number of religious programs that are given free time on the Canadian Broadcasting Corporation and the C.B.C.-operated stations. (2) The number of broadcasting hours thus represented (including free morning devotion time). (3) The estimated worth of this time. In due time, Mr. Blackmore sent us the following information which he obtained from the C.B.C. in Ottawa.

(1) **QUESTION:** The number of religious programmes that are given free time on the Canadian Broadcasting Corporation and the C.B.C.-operated stations.

**ANSWER:** There are twenty religious programmes scheduled regularly on CBC radio and television networks and stations. They are as follows:

**Radio:** Sweet Hour of Prayer, Religious Period, Church of the Air, Sunday Chorale, Eventide, Vesper Hour, In His Service, The Question Box, Sunday School of the Air, Morning Devotions (13 local programmes), Family Worship (Winnipeg), Sacred Heart Hour (Newfoundland stations), Sunday Services (6 stations locally), World Church News.

**Television:** This is the Life, Life is Worth Living Sunday Services, Religious Dramas, Easter and Christmas Services (local).

**Seasonal:** Holy Week Meditations (Radio), Christmas Meditations (Radio), Women's World Day of Prayer (Radio), Jewish High Holidays (Radio).

(2) **QUESTION:** The number of broadcasting hours thus represented (including free morning devotion time).

**ANSWER:** This represents an estimated 1,600 hours of religious broadcasting in a year.

(3) **QUESTION:** The estimated worth of this time.

**ANSWER:** The CBC does not sell time for religious broadcasting. It is estimated the value of station time alone, exclusive of line facilities, engineering, studios, etc., would be roughly \$1,700,000 for one year.

In other words, the CBC is giving away nearly \$2,000,000 to support religion and at the same time it is reporting a deficit! We do not profess to be economists but common sense tells us that from a financial standpoint, the present policy is a ridiculous one.

### More Important

More important still is the consideration that all of the people are asked to support the broadcasting of views with which they disagree. *Their* taxes are used to support what professes to be *their* broadcasting corporation which in turn subsidizes sectarian teaching.

Why should a Jehovah Witness be required to support a Roman Catholic program? Why should a Roman Catholic be required to pay taxes in order to hear a Baptist speak? Why should evangelicals be taxed to support modernists who could hardly merit enough listener support to pay for one minute's time?

#### The Democratic Way

Let each *pay* his own way! If Baptists desire to broadcast, let them support themselves and not expect the government or anyone else to subsidize them. Likewise let each other denomination or church pay its own way. The world already has the impression that churches are perpetual beggars who crave favours. Why should we foster that impression by requesting or accepting free time from a *public* broadcasting system?

#### C.B.C. MORNING DEVOTIONS

Each morning the local C.B.C. station presents a devotional period with city ministers as the speakers. The variety that one hears is truly amazing! Just recently we heard one man who is the secretary of the board of social service of a large denomination. His whole emphasis was upon man's stomach and we concluded that he felt that "man does live by bread alone." We were exhorted to send CARE parcels overseas and he even provided the address to which donations must be sent. While we are not belittling the work done by a charitable agency we do wonder if the morning devotional program is the place to plead that cause.

We need not add that most of the speakers have little or nothing to say. While we strenuously object to the whole setup which offers free time to anyone, we do rejoice to hear the occasional evangelical on the program. Any Christian must be impressed with the obvious ring in such a speaker in contrast to the other type.

## The Editor's Corner

#### Response to the Annual Letter

THE GOSPEL WITNESS is apparently still much appreciated by its readers. With the passing of Dr. Shields who was both the founder and the first Editor, the paper sustained a great loss. Naturally we approached this year with fear and trepidation for it was the first time that the annual letter was sent out over the signature of someone other than Dr. Shields. The response, however, has been gratifying and we look with confidence to a time of advance and outreach. In this last week of our fiscal year, we call upon any who have not yet responded to the annual letter to flood our office with letters and gifts to THE GOSPEL WITNESS. In this way you will help to consolidate the position of the paper and, more important, you will be contributing to a program of advance.

#### The Sermons in This Issue

In this issue appear two sermons — one by Dr. Shields and the other by C. H. Spurgeon. These two messages present the balance of truth; Spurgeon's emphasizes the fact that salvation is by grace and not by works, and Dr. Shields' sermon emphasizes the need for works to follow true faith.

## The Gospel Witness and Protestant Advocate

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

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### IS THE MOSLEM RELIGION AS UPLIFTING AS DR. HOWSE WOULD LIKE US TO BELIEVE?

Dr. Howse of Bloor Street United Church, who is one of the presidents of the eighth wonder of the world (the Moslem-Christian Fellowship), likes to leave the impression, that the Mohammedans are a peaceful people whose passions have been conquered by their fine religion. History, the first-hand experience of missionaries, and the observation of tourists all contradict him but apparently he is not at all deterred from his course of advocating some sort of co-operation with Moslems. In *The Toronto Star* of March 19 we noted a paragraph that flatly contradicts his glowing accounts of the elevating influence of Mohammedanism. *The Star* story tells of a new book by Walter Kanitz. It is entitled "The White Kapi" and deals with the story of the Foreign Legion. Here is a quotation:

"It's always open season on Legionnaires . . . for one thing, the Legionnaires are enemies. FOR ANOTHER THEY ARE NOT MOHAMMEDANS, SO THEIR LIVES ARE WORTH LESS THAN THOSE OF THEIR BEASTS OF BURDEN. And, most important to the inland Arab a Legionnaire's possessions represent wealth they couldn't hope to accumulate in a lifetime."

Before Dr. Howse ventures to speak on the tenderness, elevated conceptions and humanizing influence of Mohammedanism, we suggest he join the Foreign Legion and gain some first hand experience! Then, if he comes back, we'll listen.

# The Jarvis Street Pulpit

## How To Answer "Sanballat, Geshem & Co."

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 5th, 1928

(Stenographically Reported)

"I am doing a great work, so that I cannot come down."—Nehemiah 6:3.

THE piece of history from which our text is taken is perhaps one of the most familiar scriptures in all the historical books of the Bible. I have frequently reminded you of the wise man's saying that there is no new thing under the sun. The elementary principles of life are always the same, and wherever light and darkness come into conflict, wherever good and evil do battle with each other, wherever the sword is drawn in divine honour, you will find the same principles in operation. And this bit of ancient history which is a record of the rebuilding of Jerusalem, after its walls had been destroyed by the enemy, fits in exactly with the record of Christian service in our day. There is not a passage in the whole story that is obsolete. It is history, literal history; yet at the same time it was prophecy, for "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

Personally, I have never met a man named Sanballat, among the list of my friends I am not able to find the name of Geshem or Tobiah, and yet I am perfectly familiar with all three gentlemen. They go by other names in our day, but the principles which were incarnated in them still walk on human feet, and still speak by human lips. The reason for it is, that while God abides and His Spirit still accomplishes the purposes of God, there is always the same opposition to God's Word, and invariably similar tactics are employed in order to prevent its further prosecution. So in the simplest way possible I am going to call your attention to some of the outstanding principles which are illustrated by this bit of ancient history.

### I.

FIRST OF ALL, WE MAY LEARN SOMETHING OF THE CHARACTER OF GOD'S WORK IN THE WORLD. God is always working. His task is never done. "My Father worketh hitherto, and I work." The God whom we worship is a working God. He has much to do in the world, and the character of His work is always the same. Here it was a case of rebuilding a ruined city. Wherever the workers went throughout Jerusalem they saw the hand of the enemy. They were able to observe in how many directions the enemy had been active in destroying that which had been built for the honour and glory of God. When the good man went out to look at his field, and he saw that among the wheat the tares were growing, he instantly recognized the hand that had accomplished it, and said, "An enemy hath done this." He must be a blind man indeed who looks abroad upon the world to-

day — or in any day — who cannot see on every hand that of which it may truthfully be said, "An enemy hath done this." Our Lord Jesus was manifested to destroy the work of the devil. And that is the task which God has undertaken, to undo that which Satan has destroyed.

And just as Nehemiah was commissioned to rebuild the walls of Jerusalem, so is every believer commissioned to undertake something in the name of the Lord; if we are believers, we are to rebuild. If you will look at an individual life, no matter who the man or woman is, if you have spiritual discernment, you will see that the walls are destroyed, that the gates are broken down, and that the life is not being constructed according to the divine plan. The enemy has been at work, and another hand is necessary to restore that which has been taken away. Look abroad upon the world generally, and he would be a bold man who would describe this present world as any kind of a paradise. Indeed, he would need to have a very vivid imagination, if he has any appreciation at all of moral and spiritual values, who would presume to say that the world is, of itself, coming nearer to God. Everywhere cities are destroyed, the temples are defiled, and there is much work to be done in the world.

This work was committed to the hands of a man who was well situated, who might well have shut up his compassion from those who were in need of his ministry. There were many dwelling in Jerusalem who were careless of its welfare, and when Nehemiah, who was cup-bearer to the king, who occupied a position of authority and of luxury in the king's palace, enquired of some of his compatriots concerning the condition of Jerusalem, he was plunged into deepest gloom and inspired to the most earnest prayer.

I wonder how many of us pray when we hear distressing news about Zion? I wonder how we are affected by tidings from Jerusalem, when we are told that the walls are broken down, and the gates thereof are burned with fire? How do spiritual conditions which obtain in the world to-day affect you in your daily task? Apparently Nehemiah had been of an invariably cheerful disposition, for he said, "I had not been beforetime sad in his presence." What a blessing it is to have a happy countenance! There are people I know whose faces are naturally as long as a fiddle! Poor folks, they cannot help it, and they need special grace to look cheerful. But it is a great blessing when one is providentially, by nature or by grace, somehow disposed to be amiable, so that in the office, and in the shop, they have always a cheery word for someone. I suppose that Nehemiah's master had found many a gloomy day made bright, and had found

the reflection of some heavenly sunshine in the countenance of his servant, when he delivered the cup into Artaxerxes' hand. He always was a cheerful servant, always happy about his task, until that day when ill tidings came to him. The shadow that was in his heart reflected itself upon his countenance until even the king said, "What is the matter with you to-day? What bad news have you heard?"

I wonder does news of that character affect us? And, on the contrary, can you shout Hallelujah when you hear a bit of good news? Do you know how to pass it on to someone else? Certainly we do well to cultivate a cheerful countenance.

Nehemiah, before he answered the king, made his prayer before the God of heaven. That is a great blessing in itself. When we meet on every hand with people whom we ought to touch for God, when enquiries are made of us, have we learned the wisdom of looking above before we speak? Nehemiah prayed, and in answer to his prayer he received a commission, not only from heaven, but from the king, his earthly master, with every promise of material aid in the accomplishment of his task. Nothing is impossible to those who know how to hold commerce with the Skies. A prayer sent heavenward may put the forests at our disposal, may command the treasury of the king, may ensure the protection of his army, and send us about our tasks.

Have you got a job? Are you out of work as a Christian? Then it is because you do not pray. No praying man will ever be idle, for whoever will keep in touch with God, will be sure to be commissioned and sent forth as a labourer in His harvest field!

There is a very interesting story in the second chapter of how Nehemiah rode on his beast roundabout the city when everyone else was asleep. Nehemiah came to the city, and he got on his beast and went out to inspect the ruins. There, perhaps in the moonlight, while others were carelessly slumbering, this servant of God was going round about from place to place, surveying the wreck and ruin which the enemies of God had made, and because sin had taken possession of Israel. Oh, my friends, what if we were to go roundabout the walls of God's Zion to-day — His Jerusalem! Think of the condition of the Christian church to-day everywhere! What do you find? It is Jerusalem over again, the temple defiled, no altar, no blood, no priest, no law, no word from Heaven, a city laid waste and in the hands of the enemy. We need to go roundabout and see what needs to be done.

Somebody told me there are some few of the members of the church — only a few I think — who cannot see anything outside of Jarvis Street who think that we ought to live in Jarvis Street, that we ought to concentrate all our efforts upon Jarvis Street, that the Pastor ought always to be at home in Jarvis Street. As though that were the whole world! God pity you if you are as blind as that! Get on something and go for a ride, do! Or get an aeroplane and soar over the ruined cities, and you will discover that there is work in every part of the world to do to-day because the walls are everywhere broken down. Somebody will say, "Well, it is none of our business; let someone else do it." So might Nehemiah have said — clothed in his splendid robes, and occupying a comfortable position, honoured of all men and of the king. What folly it was to take an interest in Jerusalem! How utterly absurd for a man so conditioned to leave the king's palace behind and go out into a

wrecked and ruined city to rebuilt it for the Lord. It may have been very foolish, but it was very divine, for that is just exactly what a Greater than Nehemiah did in a later day when He came from the highest throne in glory to the cross of deepest woe. And that is our task, to leave these things behind and get out into the larger world and get something done for God. Nehemiah set his hand to the task.

## II.

I DESIRE TO POINT OUT TO YOU SOME OF THE TEMPTATIONS TO CEASE FROM OUR LABOURS. Do you know, my friends, it is the easiest thing in the world to begin something? Some people are always beginning a new thing. They are like the people whom Spurgeon described once when he said, "They should be good at beginnings, for they have been at it ever since we have known them." There are some people who ought to be expert at beginning things, for they are always beginning some new thing — and finishing nothing. It is easy to be carried away by every wind of doctrine, like children after some new butterfly, some new toy. "Oh yes, now at last we have got the gospel", we hear some people say.

I used to know a man who was always getting a new job. His name was John Brown, and his pastor was a very wise man. This man would hold his job for two or three months, and then he would be out of work. In a little while he would get another one. He always came to report to his pastor that he had just got the job that he had been looking for all his life! That was one good thing about him, he was always cheerful. He was always going up, according to his own estimation, always getting something better to do. But he did not stick long at anything. One day he came to his pastor as usual and said, "Well, Pastor, I thought I would come in and tell you the good news." "Well, what is it, John?" "I have got a new job." "I am glad to hear that, but you have told me that several times before. What sort of job have you got now?" "Just the thing I have been looking for all my life, just the job for which I am adapted. I am sure I can make a success of it!" "Well, all right," said the pastor, "but before you start I am going to tell you what to do. You know that hardware store at such-and-such a place? Go down there and get some glue." He told the man how to make the glue, and the man said, "But what do you want me to do with glue?" "Go some place where you won't spoil anything and upset it all over yourself so that at last you will stick. You have been after a good job all your life, and now that you have the job at last, stick to it, man."

A rolling stone gathers no moss. It is always easy to begin something. I have known people who were beginning new organizations all their lives, but it is a vastly different thing to keep on. The longer I live as a pastor, the less I value those men who are enthusiasts about new things. I fear I am incorrigibly conservative. I have learned the value of the man who can plod on. It is the plodder, the man who is everlastingly at it, who never gives up until the job is done, that accomplishes things. That was Nehemiah. I say, it is easy to begin; but the temptations to cease from our labour are indeed very many.

In the first place, whenever Nehemiah set his hand to a good work he discovered immediately that there were those of whom it was said, "It grieved them exceedingly that there was come a man to seek the welfare of the

children of Israel." Nehemiah might well have said, "If I only take this task, everyone will be willing to help me, everyone will praise me. It is a good work, and I shall meet with little opposition, for surely it is something to rebuild the walls of Jerusalem." But he found that there were dark looks and ugly spirits that would rather see the walls ruined, than raised to the glory of God. The world is full of people who have no interest in the welfare of the children of Israel, it is full of people who are bitterly antagonistic to everything religious, for the reason that they are antagonistic to God; and if you undertake God's work you will find that Sanballat and Geshem and Tobiah, and all the rest of them, will soon be on your track.

You Sunday School teachers are often discouraged, are you not? You go to a home yonder where father and mother are not Christians. One of the older boys perhaps has already gone wrong in some serious way, and you go to that home and say, "You have some children here, and we should like to take them to Sunday School. We should like to teach them the things of God, and to instil into their young minds the great principles of the gospel of grace. We should like these boys and girls of yours to grow up to be worthy men and women, and we thought you would be glad if we would co-operate with you in keeping these children from evil." In some cases you have the door shut in your face. Even parents will say, "I have no interest in religion"; and in not a few cases when you win children to the School, you find that the greatest obstacle to the success of your work is the influence of the home. Some teacher says, "That girl of mine has no help at home. Her father and her mother seem angry because I am trying to lead her to Christ. What is the use?"

Nehemiah had to meet that. He found that some were grieved that he sought the welfare of the children of Israel, but, like a wise man, he said, "There is all the more reason why I should seek their welfare if no one else cares." I do not know how many people have brought that argument to bear upon me in many things in these recent years. "Why should it be your task? Why should it be your special responsibility?" Shall I tell you why? Just because there is no one else to do it, that is why you ought to do it. "But why should I do it?" someone asks. I repeat, because there is no one else, that is why you ought to do it. Because God's work needs to be done, and if everyone else is running away and surrendering their task, just you set your foot down and take another grip upon your sword, or upon your implement of labour, and say, "God helping me, here is one man who will never give up." — "It grieved them exceedingly that there was come a man to seek the welfare of the children of Israel."

The next thing they did was to laugh at him. They said, "Oh well, it does not make any difference anyhow." They poked fun at him. They said, "What are you trying to do?" Do you know that it is harder often to be laughed at than to be shot at? There are men who in the Great War faced German bullets, who cannot face the laugh of the men with whom they work. Are you willing to be laughed at for the Lord? I remember what a man said to me many years ago now. He was not always wise, but he was very wise in that one thing. He was a student pastor, and he said when he went to his summer field, he went roundabout to visit all the people. There was one member of the church who kept

a dressmaking establishment, and he could not see her at home so he had to call upon her in her place of business. It was a little town, and she had a number of girls working for her and when this young minister went in, they all began to giggle. Girls can do that, you know! It does not take much to make a lot of girls laugh — sometimes nothing at all! They can laugh without laughing at anything in particular. But this pastor told me his story. He said, "When I went in, and that company of young women began to laugh, I never was more embarrassed in my life. I wondered whether it was my clothes, or my manner of speech, or what strange thing I had done to make them all laugh. But God helped me, and I said, 'You silly creatures, I know more than you know anyhow. Laugh if you want to.' And," he said, "I put my foot down, and I went on about my Master's business."

Well, you need to do that. Nehemiah learned to go on when he was laughed at. Why, there are people who have been laughed out of coming to Jarvis Street Church. A lady came to me Thursday night. She said, "I am a stranger to you. I come from New York State. I have been in the city two or three months, and I have been attending this church, and the Lord has greatly blessed me. I am going away, but before going I wanted to shake hands with you, and to tell you that the ministry of this church has been a benediction to me." "Well," I said, "I am delighted to know that." Then she said, "Let me tell you another thing. I spoke to someone the other day, and they said, 'Where do you go to church? When I told them I went to Jarvis Street they said, 'What! You go to Jarvis Street? You have been wasting your time going to hear that man,' I asked this friend if she had ever heard you, to which she replied, 'No, I never heard him, nor would I go to hear him.' 'Did you ever see him?' 'No, I never saw him.' 'And you have never been in Jarvis Street?' 'No, and I never want to go.' 'Well,' I said, 'I have, and I have had a blessing every time I have gone.' There are a great many people who are laughed out of coming. What! you go there? You go to Jarvis Street! Nobody of intelligence goes there. If you want to be really an intellectual, you go — well, I will not tell you where to go. But do not be afraid of being laughed at.

Then there is something more than mere laughter, mere merriment: there is positively malicious ridicule, a belittling of everything that is done. "Why," they said, "even that which they build, if a fox go up, he shall even break down their stone wall. Nehemiah cannot build anything. He is a man of inferior ability. He gets no one to follow him, or to cooperate with him, but a group of fanatics; they cannot build anything that will last!" This work in Jarvis Street, people say, is a nine days' wonder. It will go all to pieces. A man said to me in the Baptist World Alliance, "You are just at the end of your tether, and you know it." "Why, I said, "I did not know that I had any tether in me. I was blissfully ignorant of any such thing." But there are people who are very susceptible to that kind of thing, and it is a great temptation to turn aside from the Lord's work when thus our utmost efforts are ridiculed.

But there is a bigger temptation than that: "And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish." Did you hear it? Did you ever hear anyone say, "They have no wealthy people there! They have no broad shoulders to bear

burdens now, and there is much rubbish to clear away." I am never afraid of any kind of criticism outside of the church. I am far more afraid of grumblers in the church. I do not know that we have any, but if we have, I tell you plainly I am going to make it so hot for you that you will cease from grumbling or get out, one or the other. There is no place for grumblers here. This is God's business, and we must get on with the Lord's work. If you do not want to keep step with the workmen, then you must do something else for we want no "croakers" around here.

I saw something about a marathon dance. I am not in favour of any kind of dancing except the kind that they had in the prodigal's house when the prodigal came home. I do not mind that sort, or David's dancing before the ark when he danced for joy. But I suppose it means a test of physical endurance, to see how long they can keep on at the thing. But there is a kind of marathon I should like to see started, and that is a Hallelujah marathon, to see how long we can keep on praising the Lord without once grumbling. Would that not be a good thing? Would that not be a glorious thing, to say every morning, "Lord, give me grace just to be cheerful and full of praise and thanksgiving until the sun is down." And then mark it down, "One day, by God's grace, have I praised Him from morning till evening", and another, and another — always singing hallelujahs to the Lord. That would be a great thing; it would put an end to the men of Judah saying, "The strength of the bearers of burdens is decayed." It is not true, for the Bearer of burdens is our gracious God, and His strength never decays; we can always carry on while He is with us.

There was another great discouragement. While Nehemiah was right in the midst of his great task, and the work was going on by leaps and bounds, he suddenly discovered that the people of Israel were taking advantage of each other, dealing unfairly with each other, and resorting to usury. They were mortgaging their lands and their houses, and there was profiteering going on; they were really consuming one another. Nehemiah stopped the work immediately and called them together. He put down a bond before them and commanded, "Now sign it; pledge yourselves before God that you will have done with all this wickedness, and that you will be true to Him." So they all entered into covenant with each other, and they put away all their evil ways. Then Nehemiah said, "Let us get back to work." And they worked on building the walls.

How are we to keep on? I wish you would read the book of Nehemiah again, with Nehemiah as an example. The outstanding characteristic of that man of God was that he never did a single thing without praying about it right from the first chapter, in every new emergency up went his heart to God in prayer. Great man as he was, he never for a moment presumed that he was competent to do anything without God. That is how to keep on, continuing instant in prayer.

Oh, let me urge upon you members of Jarvis Street in this summertime the importance of our ministry of intercession. Three times weekly as a church we meet for prayer. There are some who are always there; and some who cannot be always, but who come whenever they can; and a few perhaps who never come at all. But if we are to keep on — and then to keep on keeping on — and to go on with our work when everyone else stops, summer and winter, never to cease, then we must pray,

and ask for the energy that comes from our God. Who never withholds His hands from His tasks. Will you pray more than you ever did before and seek afresh the blessing of God upon our labour?

Then we are told that they never put off their clothes saving that every one put them off for washing. They were at it all the time. Is that not a wonderful thing? They said in effect, "We only changed our clothes enough to keep ourselves clean, we only put off our clothes for washing; but we kept at it all the time, day and night always on the alert, never off duty, always about the Lord's business." That is how we ought to do; and as we pray to Him He will, beyond peradventure, stand with us.

Then there is another thing. You remember what Oliver Cromwell said to his soldiers, "Trust in God, and keep your powder dry." That was good advice. How did Nehemiah go on with the work? He said, "Now every one of you get a sword, and everybody a trowel" — an instrument of destruction and an instrument of construction. As they built the wall, every man had his sword girded by his side, the sword and the trowel. We have got to use a little common sense in the Lord's work. We have got to be awake to the fact that we are beset with enemies, and thus labour together in the building of the wall.

### III.

HOW ARE WE TO ANSWER THESE TEMPTATIONS: What answer shall we make to the enemy? Well, first of all, there needs to be a recognition of the greatness of the work in which we are engaged. If you are a Christian you are not called to a picnic; and if you are a member of this church, or any other New Testament church, I ask you to accept seriously the responsibilities involved in that membership. Either be a member or don't be a member, one or the other. But if you are a member, take your place and recognize that it is a great work. God's work is a great work, it is a tremendous work, far bigger than what you do at the office. Carey was right. When he was asked what his business was he said, "Preaching the gospel, but I mend shoes to pay my way." If you are a blood-bought man or woman, your business is to preach the gospel. I do not care what you work at, all we have a right to do is to have some occupation whereby we can pay our way. But the big business is the work of the Lord, and it is a great work.

What is a great work? It is a great thing to lead souls to Christ. It is a great thing in our day to stand for God's Book. It is a great thing to build New Testament churches, that we may have throughout the world witnesses for the Lord of life. It is a big job we have. I wonder that some people take their tasks so lightly. My brethren, in the job I have, as far as I can see it, the most heartbreaking thing of all is that so few Christian men, so few ministers, feel the solemn responsibility that rests upon every true believer in this dreadful hour.

Just fourteen years ago yesterday war was declared. (By the way, how thankful we ought to be that we are not at war in that sense now!) Fourteen years ago yesterday war was declared, and just when the conflict was at its height, do you know that some men were shot for sleeping on duty? Someone says, "It is not an offence to go to sleep. It is perfectly natural to go to sleep.

Why should a man be shot as a criminal for going to sleep?" I will tell you why, because he held a critical position, and if he went to sleep, it might mean the loss of tens of thousands of lives. He had no right to sleep. There are times when it is a crime for God's people to sleep, especially in the spiritual sense. If only we would appreciate the responsibilities that rest upon us, the greatness of our tasks, we should be at it day and night, rather than yield one inch of ground to the enemy. That is what we need to pray for, for a proper appreciation of the character of the work in which we are engaged.

Let me plead with you Sunday School teachers. I am not speaking about the preacher: I am speaking to you. You are doing a great work. You cannot afford to slack your hand. I do not care how large or how small your class is, if you are made God's messenger to that boy or girl, or that young man and that young woman, you have a bigger task than any earthly ambassador ever had; because while he is working for time, you are working for eternity. There may be a few visitors here this morning who are away from home seeking rest and recuperation. You may have been thinking of the job you left. Will you go back to it resolved that, God helping you, you will put more into that task than you have ever done before?

Then they invited Nehemiah to a conference. There are some ministers who are always attending conferences! They would rather talk about the work than do the work. It is a great thing to go away and spend days and days talking about how to get things done! If they spent half the time doing the things that they have been talking about, they would get something done. There is always a tempter to say, "Put aside your trowel and sword, and come down into the plains of Ono and let us have a talk about this matter, and see how it ought to be done." Brother Hyde handed me a clipping last night that he clipped from some paper, and it had a good deal of wisdom in it. A farmer came to his pastor who was going away to a conference. He was a great man for going to conferences, so the farmer said to him, "Pastor, I have looked at your programme, and I see that you have ever so many addresses and papers on how to get people to come to church. Now," he said, "I have attended many farmers' conventions, but I have never once heard any farmer read a paper on how to get the cattle to come to the rack at feeding time. I have heard a great deal of discussion on how to put the best feed into the rack; but when you get it there they will come; you will not need to discuss how to get them to come."

That is our business, to give the right kind of food — and people will come. Nehemiah refused to attend a conference. I have found that the men who were most prominent on Baptist Convention programmes are the men who have dead churches nearly always. The men who are busy doing a great work have not time to go to a good many of these conventions, they really have not. They have got to stay at home and work. The best safeguard against all these temptations is to be so occupied, so pre-occupied with the Lord's work that we shall have to say, "Yes, thank you, I received your invitation, but I am not coming."

Nehemiah said "They sent unto me four times after this sort; and I answered them after the same manner . . . I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come

down to you?" I remember once when we were having a very prosperous time in a certain department of our work here. I got a very urgent letter from someone enclosing a programme of the speakers at a conference where they were going to tell about how to do a certain thing. I called the brother up by telephone and said, "Mr. So-and-So, I have your letter. You ask me to appeal to the young men of my church to go to your conference. What are you calling your conference for?" "Because our young men's work is all going to pieces." "I see Mr. So-and-So is to speak to the young men on a certain subject. Has he managed it in his own church?" "No; but that is what he is going to talk about." "Well, Mr. So-and-So is talking about something else. Is he an expert?" "No." "Well, we are too busy doing the thing that you are going to talk about, and we cannot come." That was Nehemiah's principle. "I am doing a great work, so that I cannot come down."

You Sunday School teachers, and everyone else, let us be up to the eyes, let us be immersed in it, let us be eaten up with it until we have nothing else in the world to do; whether in our daily task or in our place on Sunday, let it be always said, "We are doing a great work, so that we cannot come down." Why should work cease while we turn aside to all these things? Let us get to the main task, and God will bless us.

Let us pray:

We thank Thee, O Lord, for the blessing of having something to do. We thank Thee that we were none of us left without employment, that Thou hast given us a place in Thy vineyard, and included us in Thy plans and purposes. We pray that Thou wilt bless every Christian worker here this morning; send each back to his or her task with a new enthusiasm and new determination, by God's grace, to get the things done. Oh, send us a great spiritual revival this summer time, and glorify Thyself for Jesus Christ's sake, Amen.

## Windsor Area Rally

on

"Good Friday", March 30

in

**BAPTIST CHURCH, TILBURY**

**AFTERNOON:**

**Toronto Baptist Seminary Quartette**

**Evening: DR. H. C. SLADE**

**Speaking on Recent Mission to Australia.  
Slides Will be Shown. Quartette Will Sing.**

**Readers in the Windsor-Detroit area are  
urged to attend!**

**For further information write or phone  
PASTOR C. ROGERS, Tilbury, Ontario.**

**WHERE SHALL I TRAIN?****A WORD TO PROSPECTIVE CHRISTIAN WORKERS**

**T**HERE is today in Canada and elsewhere a crying need for pastors and other Christian workers. Of course, we refer to the need for fearless gospel preaching, Bible believing men of God for we already have far too many of another variety about us. The age calls for consecrated heralds of the cross! Each believer must seriously examine himself or herself to determine whether the Lord is calling to full time gospel work. How solemn is the thought that some reader may be tarrying while the Lord of the harvest is beckoning and beseeching! Young man! Young lady! if you are converted, have you laid this matter before God? Have you asked Him what He would have you to do? We do not ask if you have consulted your own wishes or your family's inclinations but *whether you have consulted the Lord*. If you haven't, then stop now and seek His mind for you will never know real happiness and peace until you are where He wants you to be. May your prayer be:

I'll go where you want me to go, dear Lord,  
O'er-mountain, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be.

**Where to Train?**

While it cannot be overemphasized that the call to such service is fundamental, it is nevertheless true that the prospective messenger of the cross will have certain indications to confirm the call. One such is the blessing of the Lord upon his ministry; another is recognition by the saints of God. In addition the Lord will equip His servant with certain qualifications for the work such as a heart of compassion, a desire to glorify God in all service, and other natural gifts. Anyone who has felt called to the work of the Lord is painfully aware of his lack and his need of a good training. "Moody and Spurgeon did not have any such formal training," replies some self-satisfied individual who isn't qualified to black the boots of these mighty men of God. Only those who are endowed with the natural and supernatural gifts vouched to such giants should presume to boast of their sufficiency apart from consecrated study and preparation. Therefore the future pastor or missionary must inquire as to where the Lord would have him train. This, too, is a serious matter that should occasion real prayer and careful examination.

**Modernistic Schools Ruled Out!**

The Christian will immediately eliminate from his thought any school that is blighted by modernism. The presence of even one modernist will cause him to avoid that place as he would avoid poison. One modernist is one too many. The very fact that a modernist is allowed in any school is sufficient evidence that the place is losing its testimony and is heading for the far country if it has not already arrived there. Those who feel called to preach the Word of God will derive no profit at a place where it is despised; those who have necessity laid upon them to exalt the Lord Jesus Christ will not be prepared for such labour by those who would take the crown of deity from His brow.

**Avoid Compromising Schools!**

Then there is another type of school that must be shunned. For lack of a better name we refer to these as compromising evangelical schools. On the boards of such schools there must be the representatives of every shade of opinion and so even some modernists find their way to these boards. Because they cater to the "mixed multitude" while trying at the same time to be evangelical, these schools represent nothing. We know of some such places that act only as pipelines to steer their graduates to modernistic seminaries where they are quickly absorbed. Evangelicals! at all costs avoid such places even as you would a blatantly modernistic institution.

**Choose a Sound School!**

Choose a place of training where the Word of God is taught and where young men and women are equipped to go out as ambassadors of the Lord Jesus Christ. Be sure that the place gives out no uncertain sound and that it does not question any of the teachings of the Word. Choose an institution that is not blighted by modernism and one that is not at all hesitant to declare its unalterable opposition to modernism and any other error.

**A Word to Baptists**

We are Baptists—not of the modern variety which is better represented by McMaster-University but we are old-fashioned Baptists who feel that the historic Baptist position is the New Testament position. We do not demand that everyone else should concur with us but we do have a word to those Baptist young people who feel called to the work of the Lord. If you are really a convinced Baptist, you will want to train in a place that is designed to equip *Baptists*. You will further want to go to a school in which the teaching is warmly spiritual and at the same time intellectually satisfying. Only such a school will furnish you with the tools which you need in the exacting work of the ministry.

**Where Can I Find Such a School?**

THE GOSPEL WITNESS recommends such a school to you. It is Toronto Baptist Seminary which for nearly thirty years has been engaged in the work of training young men and women for the work of the gospel. Located in the fastest-growing city in the world, it is also associated with Jarvis Street Baptist Church. The Faculty and the Board of Trustees have given much time and thought to the preparation of a course that is designed to equip young people to go forth with confidence in this age, bearing the never-changing gospel message.

**Send for Information Today!**

If you are interested in locating a place of training, we invite your inquiry. Your questions will be gladly answered and early in May you will receive a copy of the Seminary prospectus, outlining in detail the course of studies, the names of the faculty members, the Seminary's doctrinal statement and other necessary information. You place yourself under absolutely no obligation; so write today to The Registrar, Toronto Baptist Seminary, 337 Jarvis St., Toronto 2, Ontario.



# Salvation By Works — A Criminal Doctrine

By C. H. Spurgeon

*"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21).*

THE idea of salvation by the merit of our own works is exceedingly *insinuating*. It matters not how often it is refuted, it asserts itself again and again; and when it gains the least foothold it soon makes great advances. Hence Paul, who was determined to show it no quarter, opposed every thing which bore its likeness. He was determined not to permit *the thin edge of the wedge* to be introduced into the church, for well he knew that willing hands would soon be driving it home: hence, when Peter sided with the Judaizing party, and seemed to favor those who demanded that the Gentiles should be circumcised, our brave apostle withstood him to the face.

He fought always for salvation by grace through faith, and contended strenuously against all thought of righteousness by obedience to the precepts of the ceremonial law. No one could be more explicit than he upon the doctrine that we are not justified or saved by works in any degree, but solely by the grace of God. His trumpet gave forth no uncertain sound, but gave forth the clear note, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. ii. 8, 9). Grace meant grace with him, and he could not endure any tampering with the matter, or any frittering away of its meaning.

So fascinating is the doctrine of legal righteousness that the only way to deal with it is Paul's way. Never yield to it; but remember the apostle's firmness, and how stoutly he held his ground: "To whom," saith he, "we gave place by subjection, no, not for an hour" (Gal. 2:5).

The error of salvation by works is exceedingly *plausible*. You will constantly hear it stated as a self-evident truth, and vindicated on account of its supposed practical usefulness, while the gospel doctrine of salvation by faith is railed at and accused of evil consequences. It is affirmed that if we preach salvation by good works, we shall encourage virtue; and so it might seem in theory, but history proves by many instances that as a matter of fact where such doctrine has been preached virtue has become singularly uncommon, and that in proportion as the merit of works has been cried up, morality has gone down.

On the other hand, where justification by faith has been preached, conversions have followed, and purity of life has been produced even in the worst of men. Those who lead godly and gracious lives are ready to confess that the cause for their zeal for holiness lies in their faith in Christ Jesus; but where will you meet with a devout and upright man who glories in his own works?

*Self-righteousness is natural to our fallen humanity.* Hence, it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by our own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure any thing in order to merit salvation. The

Romish church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by prayers, or by sacraments, or by some other performances of man.

Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, "Every man is *born a heretic* upon this point, and he naturally gravitates toward this heresy in one form or another. Self-salvation, either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?"

This erroneous idea *arises partly from ignorance*, for men are ignorant of the law of God, and of what holiness really is. If they knew that, even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it.

Nor is it ignorance alone which leads men to self-righteousness: they are also deceived by *pride*. Man cannot endure to be saved on the footing of mercy; he loves not to plead guilty and throw himself on the favor of the great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have a *finger in his own salvation*, and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace; but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life.

This self-confidence also arises from wicked *unbelief*, for through his self-conceit man will not believe God. Nothing is more plainly revealed in Scripture than this—that by the works of the law shall no man be justified, yet men in some shape or other stick to the hope of legal righteousness; they will have it that they must *prepare* for grace, or *assist* mercy, or in some degree *deserve* eternal life. They prefer their own flattering prejudices to the declarations of the heart-searching God. The testimony of the Holy Spirit concerning the deceitfulness of the heart is cast aside, and the declaration of God that there is none that doeth good, no, not one, is altogether denied. Is not this a *great evil*?

Self-righteousness is also much promoted by the almost universal *spirit of trifling* which is now abroad. Only while men trifle with themselves can they entertain the idea of personal merit before God. He who comes to serious thought, and begins to understand the character of God, before whom the heavens are not pure, and the angels are charged with folly—he, I say, that comes to serious thought, and beholds a true vision of God, abhors himself in dust and ashes, and is forever silenced as to any thought of self-justification.

## I.

TWO GREAT CRIMES ARE CONTAINED IN SELF-RIGHTEOUSNESS. It frustrates the grace of God, and makes Christ to have died in vain.

(1) The word here translated "frustrate" means to "make void" — needless. Now, he that hopes to be saved by his own righteousness annuls the grace or free favor of God, treats it as useless, and in that way frustrates it.

It is clear, first, that if righteousness come by the law, the grace of God is no longer required. If we can be saved by our own merits, we need justice, but we certainly do not want mercy. If we can keep the law, and claim to be accepted as a matter of debt, it is plain that we need not turn suppliants, and crave for mercy. Grace is a superfluity where merit can be proved.

A man who can go into court with a clear case and a bold countenance asks not for mercy of the judge, and the offer of it would insult him. "Give me justice," he says: "give me my rights," and he stands up for them as a brave Englishman should do. It is only when a man feels that the law condemns him that he puts in a plea for mercy. Nobody ever dreamed of recommending an innocent man to mercy. I say, then, that the man who believes that by keeping the law, or by practicing ceremonies, or by undergoing religious performances, he can make himself acceptable before God, most decidedly puts the grace of God on one side as a superfluous thing as far as he is concerned. Is it not clearly so? And is not this a crimson crime—this *frustration of the grace of God*?

He makes the grace of God to be at least a *secondary thing*, which is only a lower degree of the same error. Many think that they are to merit as much as they can by their own exertions, and then the grace of God will make up for the rest. The theory seems to be that we are to keep the law as far as we can, and this imperfect obedience is to stand good, as a sort of composition, say *a shilling in the pound*, or fifteen shillings in the pound, according as a man judges of his own excellence; and then what is required over and above our own hard-earned money the grace of God will supply: in short, the plan is, every man his own saviour, and Jesus Christ and His grace make-weights for our deficiencies.

Whether men see it or not, this admixture of law and grace is most dishonouring to the salvation of Jesus Christ. It makes the Saviour's work to be incomplete, though on the cross He cried, "It is finished." Yea, it even treats it as being utterly ineffectual, since it appears to be of no avail till man's works are added to it. According to this notion, we are redeemed as much by our own doings as by the ransom price of Jesus' blood, and *man and Christ go shares*, both in the work and in the glory. This is an intense form of arrogant treason against the majesty of divine mercy — *a capital crime*, which will condemn all who continue in it.

More than that, he who trusts in himself, his feelings, his works, his prayers, or in any thing except the grace of God, *virtually gives up trusting in the grace of God altogether*; for be it known unto you that God's grace will never share the work with man's merit. As oil will not combine with water, so neither will human merit and heavenly mercy mix together. The apostle saith in Rom. 11:6, "If by grace, then it is no more works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

You must either have salvation wholly because you

deserve it, or wholly because God graciously bestows it though you do not deserve it. You must receive salvation at the Lord's hand either as a debt or as a charity; there can be no mingling of the ideas. That which is a pure donation of favor cannot also be a reward of personal deserving. A combination of the two principles of law and grace is utterly impossible. Trust in our own works in any degree effectually shuts us out from all hope of salvation by grace: and so it frustrates the grace of God.

This hoping to be saved by our own righteousness *robs God of His glory*. It as good as says, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old covenant it puts dishonour upon it. In its heart it murmurs, "What need of this covenant of grace? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of the Son of God. It cries, "We will not have this Man to save us."

A self-righteous hope casts a slur upon the glory of God, since it is clear that if a man could be saved by his own works, he would naturally have the honour of it; but if a man be saved by the free grace of God, then God is glorified. Woe unto those who teach a doctrine which would pluck the crown royal from the head of our sovereign Lord and disgrace the throne of His glory. God help us to be clear of this rank offense against high Heaven.

I grow warm upon such a subject as this, for my indignation rises against that which does dishonour to my Lord, and frustrates His grace. This is a sin so gross that even the heathen cannot commit it. They have never heard of the grace of God, and therefore they cannot put a slight upon it: when they perish it will be with a far lighter doom than those who have been told that God is gracious and ready to pardon, and yet turn on their heel and wickedly boast of innocence, and pretend to be clean in the sight of God. *This is a sin which devils cannot commit*. With all the obstinacy of their rebellion, they can never reach to this. They have never had the sweet notes of free grace and dying love ringing in their ears, and therefore they have never used the heavenly invitation. What has never been presented to their acceptance, cannot be the object of their rejection. Thus, then, my hearer, if you should fall into this deep ditch, you will sink lower than the heathen, lower than Sodom and Gomorrah, and lower than the devil himself. Wake up, I pray you, and do not dare to frustrate the grace of God.

(2) The second great crime which self-justification commits is *making Christ to have died in vain*. This is plain enough. If salvation can be by the works of the law, why did our Lord Jesus die to save us? O Thou bleeding Lamb of God! Thine incarnation is a marvel, but Thy death upon the accursed tree is such a miracle of mercy as fills all heaven with astonishment. Will any dare to say that Thy death, O incarnate God, was a superfluity, a wanton waste of suffering? Do they dare think Thee a generous but unwise enthusiast, whose death was needless? Yes, thousands virtually do this, and, in fact, all do so who make it out that men might have been saved in some other way, or may now be saved by their own willings and doings.

The doctrine of salvation by works is a sin against all the fallen sons of Adam, for if men cannot be saved except by their own works, what hope is left for any transgressor? You shut the gates of mercy on mankind; you condemn the guilty to die without the possibility of remission. You deny all hope of welcome to the returning prodigal, all prospect of paradise to the dying thief.

Nor is this all. It is a sin against the saints, for *none of them have any other hope except in the blood of Jesus Christ*. Remove the doctrine of the atoning blood, and you have taken all away; our foundation is gone. If you speak thus, you offend the whole generation of godly men.

I go further: *work-mongering* is a sin against the perfect ones above. The doctrine of salvation by works would silence the hallelujahs of heaven. Hush, ye choristers, what meaning is there in your song? You are chanting, "Unto Him that loved us, and washed us from our sins in His own blood." But why sing ye so? If salvation be by works, your ascriptions of praise are empty flatteries. You ought to sing, "Unto ourselves who kept our garments clean, to us be glory forever and ever," or, at least, "Unto ourselves whose acts made the Redeemer's work effectual be a full share of praise." But a self-lauding note was never heard in heaven, and therefore we feel sure that the doctrine of self-justification is not of God.

I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-Beloved. To say that Christ came to earth for nothing is bad enough; but that He became obedient to the death of the cross without result is profanity at its worst.

## II.

But, in the second place, I proceed to the solemn fact that THESE TWO GREAT CRIMES ARE COMMITTED BY MANY PEOPLE. I am afraid they are committed by some who hear me this day. Let every one search himself and see if these accursed things be not hidden in his heart, and if they be, let him cry unto God for deliverance from them.

(1) Assuredly these crimes are chargeable on *those who trifle with the gospel*. Here is the grand proclamation of the Sovereign's grace to fallen man — to sinners, — the most wonderful knowledge that ever was revealed, and yet you do not think it worth a thought!

The death of Christ is nothing to you — a very beautiful fact, no doubt; you know the story well, but you do not care enough about it to wish to be a partaker in its benefits. His blood may have power to cleanse from sin, but you do not want remission; His death may be the life of men, but you do not long to live by Him. To be saved by the atoning blood does not strike you as being half so important as to carry on your business at a profit and acquire a fortune for your family. By thus trifling with these precious things you do, as far as you can, frustrate the grace of God and make Christ to die in vain.

(2) Another set of people who do this are *those who have no sense of guilt*. Perhaps they are naturally amiable, civil, honest, and generous people, and they think that these natural virtues are all that is needed. We have many such, in whom there is much that is lovely, but *the one thing needful is lacking*. They are not con-

scious that they ever did any thing very wrong, they think themselves certainly as good as others, and in some respects rather better.

You are very *bad*, because you are so proud as to think yourself righteous, though God hath said that "there is none righteous, no, not one." (Rom. 3:10). You tell your God that He is a liar. His Word accuses you, and His law condemns you; but you will not believe Him, and actually boast of having a righteousness of your own. This is high presumption and arrogant pride, and may the Lord purge you from it!

(3) Another sort of people may fancy that they shall escape; but we must now come home to them. *Those who despair* will often cry, "I know I cannot be saved except by grace, for I am such a great sinner; but, alas! I am too great a sinner to be saved at all. I am too black for Christ to wash out my sins." Ah, my dear friend, though you know it not, you are making void the grace of God, by denying its power and limiting its might. You doubt the efficacy of the Redeemer's blood, and the power of the Father's grace.

What! The grace of God: is not that able to save? Is not the Father of our Lord Jesus able to forgive sin? We joyfully sing —

"Who is a pardoning God like Thee?  
Or who hath grace so rich and free?"

And you say He cannot forgive you, and this in the teeth of His many promises of mercy. Oh, say not so: let not thine unbelief give the lie to God.

(4) And those, I think, commit this sin in a large measure, *who make a mangle-mangle of the gospel*. I mean this: when we preach the gospel we have only to say, "Sinners, you are guilty: you can never be anything else but guilty in and of yourselves: if that sin of yours be pardoned, it must be through an act of sovereign grace, and not because of any thing in you, or that can be done by you. Grace must be given to you because Jesus died, and for no other reason; and the way by which you can obtain that grace is simply by trusting Christ. By faith in Jesus Christ you shall obtain full forgiveness." *This is pure gospel*.

If the man turns round and inquires, "How am I warranted to believe in Christ?" If I tell him that he is warranted to believe in Christ because he feels a law-work within, or because he has holy desires, I have made a mess of it: I have put something of the man into the question, and marred the glory of grace. Those who mingle their "ifs" and "buts", and insist upon "you must do this, and feel that, before you may accept Christ," frustrate the grace of God in a measure, and do damage to the glorious gospel of the blessed God.

(5) And so once more, do *those also who apostatize*. Do I speak to any here who were once professors of religion, who once used to offer prayer in the assembly, who once walked as saints, but now have gone back? You, my friend, say by *your course of life*, "I had the grace of God, but I do not care about it: it is worth nothing. I have gone back to the world." You do as good as say, "I did once trust in Jesus Christ, but He is not worth trusting."

You have denied, and sold your Lord and Master. I will not now go into the question as to whether you ever were sincere, though I believe you never were, but on your own showing such is your case. Take heed, lest these two terrible crimes should rest upon you, that you

do frustrate the grace of God, and make Christ to have died in vain.

### III.

Now, in closing, I shall carry with me the deep convictions and the joyful confidences of all true believers. It is this, that — EVERY TRUE BELIEVER'S TRUST IS IN JESUS ALONE. Come, now, honest hearts, I speak to you. Do you trust in grace alone, or do you in some measure rest in yourselves? Do you even in a small degree depend upon your own feelings, your own faithfulness, your own repentance? I know you abhor the very thought. You have not even the shadow of a hope, nor the semblance of a confidence, in any thing you ever were, or ever can be, or ever hope to be. You fling this away as a foul rag which you would hurl out of the universe if you could.

I do avow that though I have preached the gospel with all my heart, and glory in it, yet I cast my preachings away as dross if I think of them as a ground of reliance: and though I have brought many souls to Christ, blessed be His name, I never dare for one moment put the slightest confidence in that fact as to my own salvation. I repose alone in my Redeemer.

What I say of myself I know that each one of you will say for himself. Your alms-givings, your prayers, your tears, your suffering persecution, your earnest work in the Sunday-school or elsewhere — do you ever think of putting these side by side with the blood of Christ as your hope? No, you never dream of it; I am sure you never do, and the mention of it is utterly loathsome to you: is it not? Grace, grace, grace is your sole hope.

Moreover, you have not only renounced all confidence in works, but you renounce it this day more heartily than ever you did. The older you are, and the more holy you become, the less do you think of trusting in yourself. I know there are some who never felt themselves to be sinners, who shift about as if they were sitting on thorns when I am preaching grace, and nothing but grace; but it is not so with you who are resting in Christ. "Oh, no," you say, "ring that bell again, sir! Ring that bell again; there is no music like it. Touch that string again; it is our favorite note."

The true believer trusts in the death of Christ; he puts his sole and entire reliance upon the great Substitute who loved and lived and died for him. He does not dare to associate with the bleeding sacrifice his poor bleeding heart, or his prayers, or his sanctification, or any thing else. "None but Christ, none but Christ," is his soul's cry.

He detests every proposal to mix any thing of ceremony or of legal action with the finished work of Jesus Christ. The longer we live, I trust, dear brethren, the more we see the glory of God in the face of Jesus Christ. We are struck with admiration at the wisdom of the way by which a Substitute was introduced — that God might smite sin and yet spare the sinner; we are lost in admiration at the matchless love of God, that He spared not His own Son; we are filled with reverent adoration at the love of Christ, that when He knew the price of pardon was His blood, His pity ne'er withdrew.

We are one with Him, and, being one with Him, we realize more every day that He did not die in vain. His death has bought us real life: His death has already set us free from the bondage of sin, and has even now brought us deliverance from the fear of eternal wrath.

His death has bought us life eternal, has bought us sonship, and all the blessings that go with it, which the Father takes care to bestow; the death of Christ has shut the gates of hell for us, and opened the gates of heaven; the death of Christ has wrought for us mercies, not visionary or imaginary, but real and true, which this very day we do enjoy, and so we are in no danger of thinking that Christ died in vain.

It is our joy to hold these *Two Great Principles* which I will leave with you, hoping that you will suck marrow and fatness out of them, that *the grace of God cannot be frustrated*, and *Jesus Christ died not in vain*. These two principles, I think, lie at the bottom of all sound doctrine. *The grace of God cannot be frustrated after all*. Its eternal purpose will be fulfilled, its sacrifices and seal shall be effectual: the chosen ones of grace shall be brought to glory. There shall be no failures as to God's plan in any point whatever: at the last, when all shall be summed up, it shall be seen that grace reigned through righteousness unto eternal life, and the top stone shall be brought out with shoutings of "Grace, grace unto it."

And as grace cannot be frustrated, so *Christ did not die in vain*. Some seem to think that there were purposes in Christ's heart which will never be accomplished. We have not so learned Christ. What He died to do shall be done; His own He will have; those He redeemed shall be free; there shall be no failure of reward for Christ's wondrous work: "He shall see of the travail of His soul and shall be satisfied."

On these two principles I throw back my soul to rest. Believing in His grace, that grace shall never fail me. "My grace is sufficient for thee," saith the Lord, and so shall it be. Believing in Jesus Christ, His death must save me. It cannot be, O Calvary, that thou shouldst fail! O Gethsemane, that thy bloody sweat should be in vain! Through divine grace, resting in our Saviour's precious blood, we must be saved. Joy and rejoice with me, and go your way to tell it out to others. God bless you in so doing, for Jesus' sake, Amen.

### "FOR LOVE OF CHRIST"

At a well-known hall in London an infidel club held its regular meeting. One of the number delivered a scathing attack on Christianity and dared any man to answer him. The chairman said: "No one here is likely to try. We are all of your way of thinking."

But a gas fitter rose and said: "I have been a member of this club for five years. You all know me. Some months ago I lost my work through illness and to make things worse, my wife was ill too. Not one of you came near me, though my trouble was known here. But some one came — and that man and his wife nursed us and provided for us; otherwise neither my wife nor I would be alive today. That man was a missionary whom I had driven from my home with threats.

"When I was well enough to think, I asked myself why he had been so kind to me, and I could not tell. So I asked him and he told me he had done it for love of Christ. Now that is my answer to you. I say that a religion which will bring a man to the bedside of one who has hated and cursed him, and returns good for evil, love for hate, is a good thing for this troubled life, and I take the Author of it for myself."

*The Moody Church News*

### "DECISIONS FOR MARY"

According to the *Glasgow Observer*, the Romanists have a new approach for furthering their idolatrous cult.

Soon after the Billy Graham campaign in Scotland, a Roman priest from Germany, Andreas Fuhs, conducted a tour on behalf of the Blue Army, an organization specializing in the furtherance of the cult of Mary. In his Glasgow rally speech Andreas Fuhs referred to the Billy Graham campaign by saying, "I was reading of the visit of Billy Graham here to Scotland, and that the Scottish people were shocked at Billy Graham's trying to convert Scotland, that he was trying to give the impression that Britain was a pagan country."

"I want to assure you that I am not trying to give you that impression. I know your love for "Our Lady" but I believe it is time that all those who love "Our Lady" should and must come together in order to answer that challenge which has come out from Fatima."

"I do not intend to ask you to make decisions for Christ, but I would ask you to make a decision for "Our Lady" . . ."

"There cannot be a Christian social order without a Marian order. Only on the basis of the Marian mentality can a society be a Christian society."

"Whenever the kingdom of God is in danger, Mary is there to intervene. She has done that at all times and she is doing it now. That is why it is not strange that the century of Communism should be at the same time the century of Mary."

"Mary offers salvation to mankind."

How true it is that Communism flourishes as idolatry increases. Europe has so strongly endorsed the fact that Communism follows Romanism.

It is said that there are more communists per capita in the city of Rome than there are in Moscow itself. It is therefore not strange that prominent Communists in Italy boast of being better Roman Catholics than non-Communists. It is apparent that "holy" water, "holy" pictures, "holy" idols, "holy" robes of self-righteousness, "holy" candle smoke and even "holy" wine, do not hurt the Communist in his belief and atheism. It remains that we in North America are faced with two R.C. threats — that of Roman Catholicism and upon a dead carcass of a dead system another breeds so well — Russian Communism.

—*Converted Priests' Evangel*

### OFF TO RED HUNGARY!

The local press carries the following article about a proposed visit to Communist Hungary by some Canadian churchmen:

#### THREE CANADIAN CHURCHMEN PLAN VISIT TO HUNGARY

Three Canadian church leaders will go behind the Iron Curtain this summer.

The Canadian Council of Churches announced yesterday that Most Rev. Walter Barfoot, Primate of the Anglican Church of Canada; Dr. Ernest Long, secretary of the general council of the United Church of Canada and Dr. W. J. Gallagher, general secretary of the Canadian Council of Churches, will attend the central committee meeting of the World Council of Churches in Hungary, July 28 to Aug. 5.

The world council received \$19,000 from Canadian member churches in 1955, an increase of more than \$4,000. Canadian churchgoers also gave \$120,592 for inter-church aid and service to refugees.

In its humanitarian work, the world council helped 12,421 refugees find new homes in 1955 — 2,513 in Canada.

Next biennial meeting of the Canadian council will be in Kitchener.

### A GOOD WORD FOR PREACHING

By VANCE HAVNER

"WE DON'T WANT SERMONS," say the program chairmen of many religious meetings today, as well as many editors of religious periodicals, and leaders of youth meetings. Sermons are no longer a drawing card. "Put on a picture, or have a celebrity in the pulpit to pack the house." Then maybe the preacher can give a gospel message. But plain old-fashioned preaching cannot stand on its own, to hear some people tell it. It must have a crutch to get along.

My Bible does not say, "How shall they hear without a brass band?" It says, "How shall they hear without a preacher?" If preaching won't do God's work, nothing else will. Of course, the size of the crowd has become the standard gauge of successful preaching; but that yardstick is not found in the Book. Nor was the supreme test impressive statistical results. We have fallen upon all sorts of carnal devices to pack the house with the argument, the end justifies the means. It is an admission that we have failed to follow the New Testament pattern.

God's method is to use a Spirit-filled church. Rather than pay the price of being Spirit-filled we substitute false fire and worldly expedients.

It is not the duty of the preacher to fill the house; it is his business to fill the pulpit. *The church members should fill the house by being there themselves and bringing others.*

Lacking a Spirit-filled membership, fervent soul winning and a separated testimony, we are hard put to it to devise other means to secure the desired ends. Of course, the preacher may also be at fault in the state of his heart or the content of his message, and he may need to build a fire under the pulpit in order to warm up the church. But preaching is still the appointed means, and although we are in a day when men will not endure sound doctrine but have ear itch instead of heartburn, let us not forget that the command in that very connection is "Preach the Word!" and that God manifests His Word and His will through preaching. Let us hope and pray that the people of God will grow weary of stones and seek bread. We do not better ourselves by aspersions cast on great preaching or by lowrating pulpit giants of a past generation; we could use a few today.

—*From Christian Victory*

DR. ROBERT L. EVANS, in *Prophecy Monthly*, reiterates a needful warning:

"Thousands of unregenerate people today, seeking to satisfy religious cravings, seek teachers who will tickle their personal fancies and give them soothing syrup for their unholy natures . . . If you want an audience for Sunday evening, put on a movie reel or two, and if remarks are to be made, let the preacher be well armed with funny stories. By such methods many carry on what they call 'divine services'. What is it but a form of godliness without the power thereof?"

—THE ALLIANCE WEEKLY

Fear, without joy, is torment; and joy, without holy fear, would be presumption.

—C. H. SPURGEON

### INCOMPLETE EVANGELISM

The Great Commission is as insistent on "teaching them to observe all things whatsoever I have commanded you" as it is on going and teaching all nations and baptizing them. The same Jesus, to whom all authority in heaven and in earth is given, commanded both phases of evangelism.

Evangelism which gets a public stand, or move, or confession which stops short of Bible baptism of the believer is only partial evangelism.

Evangelism which secures a private confession of faith in Christ which is never made public is incomplete evangelism.

Evangelism which does not get the believer it wins to Christ related to a church is unfinished evangelism.

Evangelism which fails to follow the baptized church member to some definite indoctrination is stopping short of its mark.

Evangelism which fails to train a convert for Christian living and service is woefully imperfect.

Evangelism which does not see the evangelized to the point of becoming evangelizers has quit before it got through.

All of which points up not only the responsibility of the church to follow through to conclusion its evangelistic efforts, but the practical impossibility of any evangelism except church-centred evangelism to get the job done which the Lord ordered.

—Editorial, *Florida Baptist Witness*

### NEED FOR A SENSITIVE SPIRIT

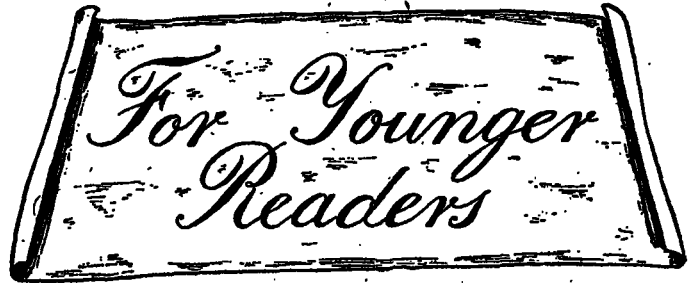
It is sadly true, that even a Christian will grow by degrees so callous, that the sin which once startled him, and made his blood run cold, does not alarm him in the least. I can speak from my own experience. When first I heard an oath, I stood aghast, and knew not where to hide myself; yet now, if I hear an imprecation or blasphemy against God, though a shudder still runs through my veins, there is not that solemn feeling, that intense anguish, which I felt when first I heard such evil utterances. By degrees we get familiar with sin. I am fearful that even preaching against sin may have an injurious effect upon the preacher. I frankly confess that there is a tendency, with those of us who have to speak upon these themes, to treat them professionally, rather than to make application of them to ourselves; and thus we lose our dread of evil in some degree, just as young doctors soon lose their tender nervousness in the dissecting-room. We are compelled in our office to see ten thousand things which at first are heart-breakers to us. In our young ministry, when we meet with hypocrisy and inconsistency, we are ready to lie down and die; but the tendency in after years is to take these terrible evils as matters of course. Worldliness, covetousness, and carnality, shock us most at the outset of our work; is not this a sad sign, that even God's ministers may feel that hardening effect of sin? I daily feel that the atmosphere of earth has as much a tendency to harden my heart as to harden plaster which is newly spread upon the wall; and unless I am baptized anew with the Spirit of God, and constantly stand at the foot of the cross, reading the curse of sin in the crimson hieroglyphics of my Saviour's dying agonies, I shall become as steeled and insensible as many professors already are.

—CHARLES H. SPURGEON

### THIS WEEK IN JARVIS STREET

On Thursday night, Greenway Chapel was packed as Dr. Slade spoke on the Australian Mission. After delivering a stirring address, he showed slides of the tour.

On Sunday the regular services were held and the pastor spoke at both. In the morning his subject was "A Solemn Vow". In the evening he spoke on "The Son of God on Trial."



### TIM AND TOM

By Helen E. Odenwelder

Tim and Tom are twins. They are Christians. They are used to sharing things. They do not have two of everything; two sleds; two bicycles; two pairs of ice skates; nor two of anything else. They must share everything that they have. That means, of course, that they must take turns. Usually it works out all right, for they have always shared everything. But sometimes there is trouble.

One Saturday afternoon, for example, they both wanted to use the ice skates at the same time. Really it was Tim's turn to use them, but Tom wanted them. Besides it was the best ice skating day they had had all week. And the last time that Tom had used them, the ice was pretty slushy. So he felt that he should be allowed to have them the second time in a row. You know that there was a pretty big argument before Tim got to have his rightful turn at using the skates that afternoon.

That night, after supper, the family had their regular family worship. They read their Bibles together, played their family worship game (they got beans to keep in their bean cups — a bean for each Bible question they answered correctly); and then each person prayed.

When it was Tom's turn to pray, he said, "Dear God, I thank Thee that I am not like other people. I'm not selfish. I don't want everything for myself. I'm glad I'm not like Tim. Amen."

Soon it was Tim's turn. "Dear Heavenly Father," Tim prayed—and his voice quivered a little—"forgive me for being selfish this afternoon and wanting the skates. I could have used the sled and had fun, too. Please forgive me. Help me always to want to share. Help me to do it gladly, dear God. Amen."

When the last person had prayed, each one jumped up to start clearing the table. "Wait just a moment," their father announced. "Sit down and get your Bibles." This was unusual. But they were accustomed to obeying their father without question. "Please turn to the eighteenth chapter of the Book of Luke." The pages rustled and each one found the right place. "Follow me, please, as

I read the ninth to fourteenth verses." And their father read very soberly and emphatically those verses.

"The Pharisees," Father began, "had everything in their favor for receiving answers to their prayers. They strictly obeyed the laws of the Old Testament. This Pharisee was a very religious man. Unfortunately, however, he was not the kind that God likes to hear. Actually what he was doing was telling God how good he himself was. Imagine that! And he prayed loudly enough for everyone to hear him say, 'I thank You that I am not as this publican is.'

"Publicans," Father continued, "were very much hated. No one anywhere has ever been more bitterly disliked. Publicans, you see, gathered taxes, they hated the people who were the tax-gatherers—the publicans. So when the Pharisee saw the publican coming to the place of worship, he prayed loudly enough for everyone, including the publican, to hear that he (the Pharisee) was glad he was not like the publican.

"When the publican began praying, he was entirely different. He knew himself to be a sinner. He knew he did not even deserve to pray to a holy, living God. Showing how sorry he was for his sins, he beat on his chest and cried, 'God be merciful to me—a sinner.' That was all."

Father looked around the table at each member of his family. No one said a word. Only the ticking clock disturbed the awful quiet that had fallen upon each one.

"Now," Father added, "we will read together, very slowly so that the little children can read it, too, the fourteenth verse. These are the words of the dear Lord Jesus Himself. Let us see what He has to say about the prayers of those two men."

Together the family read: "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

"That is all," Father said. The family left to clear the table. No one was saying anything. But once, when Tim and Tom had returned at the same time for more dishes, they looked at each other and both exclaimed at the same moment: "I'm sorry. Please forgive me. Here, shake!"

Tim and Tom never forgot that lesson, you can be sure.

—*The Sunday School Times*

## Bible School Lesson Outline

Vol. 20      Second Quarter      Lesson 1      April 1, 1956

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

### THE RESURRECTION OF JESUS

Lesson Text: Matthew 28:1-10.

Golden Text: "He is not here: for he is risen, as he said."  
—Matthew 28:6.

Late in the Sabbath Day as it began to dawn toward the first day of the week, the two Marys made their way to the sepulchre of our Lord. This day was indeed "the end of the sabbaths" for the Christian, since it marked the end of the celebration of the seventh day as the token of God's rest after the old creation (Deut. 5:12-15), and it signified the institution of the first day of the week as a memorial of God's rest in the new creation (1 Cor. 16:2; Heb. 1:5; Rev. 1:5, 10).

Mary Magdalene loved the Lord, because He had delivered

her from bondage to the evil spirits (Matt. 27:56, 61; Luke 8:2). The Scriptures do not say that she had been an immoral woman, as is popularly supposed. "The other Mary" was probably Mary, the mother of James the Less and Joses (Matt. 27:56; Mark 15:40).

The resurrection of Christ, like His death, was accompanied by an earthquake, the physical counterpart of the tremendous heavenly events (Matt. 27:51). The power of God as displayed in the resurrection of Christ from the dead is the measure of His power that is available for every Christian (Eph. 1:19, 20; Phil. 3:10).

The angels ever counted it a joy to minister to the Lord Jesus and to be His messengers (Matt. 4:11; 26:53; Luke 22:43; Heb. 1:6). Gladly did the angels roll away the stone and guard that sacred spot, formerly watched by hostile soldiers.

The angel's word of comfort to the women was based upon certain knowledge that Christ had risen from the dead. The empty grave was indisputable evidence of that event, which is one of the best authenticated facts of history. As we seek to comfort men and women who sorrow, we can go to them with this positive message, the message of truth (Acts 2:32; 1 Cor. 15:3-7).

Strength, courage and cheer may be derived from contemplating the place where the Lord lay. As in thought we visit the cross and the tomb, we see abundant evidence of the Lord's grace and His sovereign power. His resurrection is the pledge of the forgiveness of our sins (Eph. 2:4-7), the receipt of our redemption (Rom. 4:25), the assurance of our new life in Christ (Rom. 6:4-10; Col. 3:1), and the earnest of our resurrection (Rom. 8:11; 1 Cor. 15:20-23).

The disciples had not believed the word of the Lord that He would die and rise again (Mark 8:31; 9:31; John 20:9), so that, although they had been His intimate associates, they were not the first to receive the news that He had risen from the dead. The secret of the Lord is with those who trust Him fully.

The women departed quickly to spread abroad the joyful news. The need of the world is great; let there be no delay and no dallying on our part (1 Sam. 21:8). Let us hasten to tell men that Christ has died for them, that He has risen, and that He is alive for evermore (Acts 3:13-15; 2 Cor. 5:18-20; Rev. 1:17, 18). We are commanded to go, to go quickly, to go tell and to go and disciple the nations (verses 7, 10, 19). If we tarry, false messages will be broadcast (verse 15).

Christ Himself met the women as they went forth on their mission; He reveals Himself to those who obey Him. The one who seeks to bring blessing to others will find his own soul refreshed (Prov. 11:25; Eccl. 11:1; Matt. 7:2; Mark 9:41; Luke 6:38).

The salutation of Christ, "O joy!" or in modern idiom "Cheerio!" (Matt. 9:2; 14:27; John 16:33; Acts 23:11) and "Fear not" (verse 5; Matt. 10:31; Luke 12:32) calmed the troubled hearts of the mourners. His words can give peace, no matter how dark the circumstances may be (John 14:27; 20:19).

### Daily Bible Readings

March 26—The Promise of the Resurrection .....	John 6:19-29
March 27—The First Resurrection .....	Luke 24:1-12.
March 28—The Witnesses of the Resurrection.....	Luke 24:36-53
March 29—The Power of the Resurrection .....	Phil. 2
March 30—The Importance of the Resurrection .....	1 Cor. 15:11-19
March 31—The Order of the Resurrection .....	1 Cor. 15:20-34
April 1—The Triumph of the Resurrection .....	1 Cor. 15:46-58

### FOUR HUNDRED YEARS AGO

On March 21, 1556, Thomas Cranmer was burned at the stake in England. His persecutor was the Roman Church which turned him over to the tender mercy of the state which, of course, was as putty in the hands of that Church. This Church boasts that she *never changes* so that no one need be fooled by the smooth speeches of her amiable North American representatives such as Bishop Fulton Sheen. Given the opportunity here, she would act as she did in sixteenth century England and as she now acts in Spain and Colombia.

## KEEP OUR POSTMAN BUSY!

### *Only One More Week in Which to Answer the Editor's Annual Letter.*

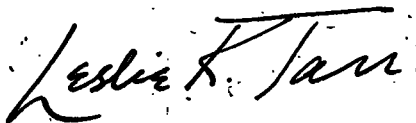
Yes, The Gospel Witness financial year comes to an end on Saturday, March 31. On that day we shall close the books. If you have not as yet answered the Editor's Annual Letter, don't delay any longer! Just fill in the handy form below and mail to our office. We shall scan the mail for your reply.

*Your gifts enable us to reach thousands more.*

Dear Reader:—

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.

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(Please tear off and return this portion)

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

Dear Mr. Tarr:

Enclosed find my GIFT of \$ \_\_\_\_\_  
toward THE GOSPEL WITNESS Fund, in response to your Annual Letter.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

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