

# The Gospel Witness and Protestant Advocate

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## RIGHTLY DIVIDING THE WORD OF TRUTH

**T**HE gospel of the Lord Jesus Christ is the full-orbed revelation of God. Men are often guilty of holding some one truth or imagined truth to the exclusion of all else, but the Lord, in the gospel, presents for our admiration and wholehearted acceptance the *whole* truth.

The Christian is apt to have a special love for certain parts of the divine revelation and hence his emphasis is upon this part. Actually, however, it is probable that he, his associates and his time have a desperate need for emphasis upon some balancing truth. Each of us tends to stress that which most appeals to us rather than that of which we stand in the most need.

Because certain times and certain circles demand a different emphasis *and* a balanced presentation, the wise prophet of the Lord will discern the times and sound the needed note. Is this not involved in rightly dividing the word of truth? This consideration, too, serves to underline the need for *spiritual discernment*. Too often we restrict the meaning of discernment by suggesting that it refers only to the ability to perceive systems of error; this is an important element but it must be remembered that a real discernment will enable us to determine what emphasis is needed in our own circles and our own time.

Often the practical error or overemphasis which we discern in others is the antidote that is needed to restore the equilibrium in ourselves! The servant of the Lord must therefore become as far as possible the objective observer of the spiritual needs and deficiencies of those with whom and to whom he ministers. Otherwise, he will be perpetually catering to their likes and emphasizing the very things of which they have least need (or *think* they have least need!)

Let us examine this principle. Those who condemn others for their zeal and practical activity and, at the same time, pride themselves upon their knowledge, are obviously deficient in one department. One needs very little discernment to note what emphasis is needed to counteract such a situation! Whenever I feel inclined

to condemn and criticize fanatics and over-zealous souls, I am prompted to ask myself if my possession of the truth of God has produced in me a practical concern that would cause me to spend and be spent for God. If it has not, then the knowledge of which I boast is pure theory.

Readers will have noted that the Editor of THE GOSPEL WITNESS is a convinced Baptist. Believing this position to be the scriptural one, we have no sympathy for the loose teaching and practice of some evangelicals who do not heed the Word of God on such matters as the church and the necessity of a solid teaching ministry. How easy it would be for us to pull pharisaic skirts tightly about us, condemn empty zeal and pride ourselves upon our imagined superiority. The excesses of others, however, should cause us to hold our own *whole* position and not abandon the part that they have perverted. True discernment will cause us not to ridicule zeal and practical activity but rather to urge it upon our people since we have the truth of God.

The true prophet of God is not the one who comes and commends people for that in which they already pride themselves! Real discernment will cause us to see the needs of Christians and to stress those. Those who pride themselves upon their knowledge need not be told that others have a zeal without knowledge. The message for them is — "Knowledge puffeth up . . ." and "Work for the night cometh when no man can work." Conversely those who have an empty zeal need no exhortation to activity but rather need admonitions to meditation and study.

Surely this would lead us to pray that the Lord would grant such discernment to all His servants. Only as the Spirit thus guides us will we be able to determine what portion from the divine dispensary is needed at a given time. The lack is never with God or His Word; it always lies with us and our failure to administer the needed part from His plenteous provision.

## AMONG OURSELVES

**R**EADERS of THE GOSPEL WITNESS will be interested to know of some of the special happenings in and around Jarvis Street Church during the past week. It has indeed been a busy time for all and, as well, has been a time of blessing.

### Graduation Banquet

On Wednesday evening the students, faculty, trustees and friends of the Seminary gathered in the spacious Intermediate Hall for the annual Graduation Banquet. After enjoying the good food, the guests heard from some of the graduates, from the Registrar, Rev. G. A. Adams, from the Dean Emeritus, Dr. Cole, and from the President, Dr. Slade. Each of the speakers looked forward to a banner year in the Seminary. The gathering forwarded a wire to the Association's secretary, Rev. B. R. Oatley-Willis, praying the Lord's blessing upon him during his convalescence.

Dr. Slade announced that the trustees had regretfully accepted the resignation of Dean Cole. The medical doctors last year had advised him to retire from his arduous labours, but Dr. Cole's keen sense of responsibility and his love of the work brought him back for the past term. The President, trustees, faculty and students all expressed deep appreciation for his labours among us and greeted with intense approval his being appointed Dean Emeritus. Dr. Cole has agreed to come back to Toronto and to deliver some special lectures, as his health permits.

The President announced that the faculty had accepted four student applications for the coming year and that a number of other students had requested application forms. This response is especially gratifying for the 1956-57 term will not open until late in September.

### An Ordination Service

On Thursday afternoon a council of pastors and representatives from sister Baptist churches met in Greenway Chapel to consider the advisability of recognizing Mr. Samuel Tulloch as set aside to the gospel ministry. Mr. Tulloch impressed all who heard him as he delivered a clear statement about his conversion, his call to the ministry and his statement of doctrine. Several questions were asked and these the candidate answered to the satisfaction and pleasure of all. The vote was unanimous that Mr. Tulloch be recognized as set apart to the gospel ministry. Dr. W. O. Garmon of Wheeling, W. Virginia, delivered the charge to Mr. Tulloch and Dr. C. D. Cole led all in prayer for the blessing of the Lord to rest upon him in his future ministry.

### Graduation Exercises

At 8 o'clock on Thursday evening, the annual graduation service of Toronto Baptist Seminary was held in the church auditorium. The various proficiency prizes were presented to the students and the degrees conferred. Once more, the President spoke of the bright future which faced the Seminary as numberless opportunities for service had opened and a good number of new students had applied. He stressed that the Seminary would build upon the foundation which had been laid and that all courses that were added would be with the needs of today's gospel worker in mind. He expressed the thanks of the Seminary to the many friends who supported the institution in a liberal manner.

The speaker for the evening was Dr. W. O. Garman, President of Immanuel School of the Bible and one of the

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FOUNDER AND FIRST EDITOR—Dr. T. T. Shields  
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founders of the International Council of Christian Churches. Dr. Garman spoke especially to the members of the graduating class but brought a message that was of profit to all who heard him.

After the service was over, the students, faculty and friends retired to the Intermediate Hall to bid farewell to the Coles who were to leave by car early Friday morning. On behalf of the church, Dr. Slade presented them with a gift and again expressed the gratitude of all for their walk and labour among us.

The past week then has been a busy one around Jarvis Street. There is in the air a feeling of expectancy that the next year in the Seminary will eclipse all others in terms of the number of students in attendance and also with regard to the contribution that will be made to the work of the Lord.

### PASSING OF DR. CLARK'S MOTHER

Early on Wednesday morning, May 9, Mrs. J. R. Clark, the beloved mother of Dr. O. L. Clark, passed on to be with Christ. During her long life, she was a devoted follower of the Saviour and a staunch supporter of the evangelical Baptist cause, THE GOSPEL WITNESS and Toronto Baptist Seminary. This interest did not abate with advancing years as she viewed with prayerful concern and joy the progress of the Lord's work.

Surviving Mrs. Clark are her two daughters, Dr. O. L. Clark, the valued Associate Editor of THE GOSPEL WITNESS, and Miss Florence D. Clark.

# The Jarvis Street Pulpit

## Guidance in God's Service

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 26th, 1926

(Stenographically Reported)

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

"And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians who had the charge of all her treasure, and had come to Jerusalem for to worship.

"Was returning, and sitting in his chariot read Esaias the prophet.

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth;

"In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

—Acts 8:26-39.

**T**HIS is a very familiar portion of Scripture and the principles I desire to discuss with you this morning are very likely also familiar. You will recall that our Lord said on one occasion, "If ye know these things, happy are ye if ye do them." We all know more than we do and I want this morning to remind you, as I remind myself, of some of our privileges in Christ Jesus — the privilege of being workers together with Him, the privilege of being partners in His plans and purposes, of being His instruments for the doing of His work in the world.

Philip was one of the first seven deacons — and he was a preacher. (I do not see why deacons should not preach. I think if churches were to select for their officers men who know the Word of God, and who are able to expound it, it would save them all a great deal of trouble.) Philip was a preacher of the gospel, and he went down to Samaria. There was no Baptist church in Samaria; indeed there was no church of any sort. Philip did not wait until a committee appointed him, and he had been duly set apart for a particular service; but, as boys and girls sometimes say, he went "on his own", and yet, not strictly so, for he was directed of the Spirit of God. He went to Samaria, and great blessing attended his ministry, and the whole city was moved. There was a glorious visitation from God, and multitudes received the Word of life. But now our text tells us that after Peter and John had come down and had spoken to them more fully of their privilege to be possessed and controlled by the power of the Holy Spirit, right in the

midst of that tide of spiritual blessing, Philip was commissioned to go elsewhere. And it is about that divine commission I want to speak to you this morning, with the earnest hope that every one of us will find some work given to us this morning of the Lord.

It is still possible for believers to receive a divine communication. The angel of the Lord spoke unto Philip. It was not a human voice. There was a direct communication from the spiritual realm, from God Himself by means of an angel, commissioning Philip to do a particular piece of work. I remind you that it is still possible for those of us who are Christians to hear a voice from heaven to receive a direct commission from God Himself; and I believe that is what the Scripture means when it says, "How shall they preach, except they be sent?" It does not mean that no one may be a missionary unless some Mission Board sends him or her to preach the gospel. Mission Boards sometimes may send people whom the Lord has not sent but no one can be a real preacher of the gospel, at home or abroad, who does not receive the King's commission, who is not directly sent of the Holy Ghost to preach the glorious gospel of the blessed God. Let me say to you young college men who are here, I do not care how orthodox your college may be, or what its academic standards may be, or how able may be its faculty, no human college can make a preacher. A true preacher of the gospel is made by God Himself, he receives his orders from the Lord. I have nothing to say against colleges. By all means, our powers ought to be trained to the utmost, for the gospel of the Lord Jesus

Christ is worthy of the highest and best scholarship; and if God calls you to preach, I hope that you will take advantage of every opportunity to improve your mind and to discipline all your powers, so that the Lord may get the very best there is in you. But, first of all, we must have that commission from God, we must have a communication from Heaven, that we are sent forth to preach the gospel.

Now before I go further, I remind you that this particular piece of work was directed toward the interests of an individual. Philip is now commissioned, not to preach the gospel publicly, but to preach it privately; not to multitudes, but to a single person. And I believe we need the divine call if we are to be effective messengers in personal work just as truly as for the work of the public proclamation of the gospel. It is my experience as a pastor that this individual, personal, work requires just as great and high an equipment as the work of publicly preaching the Word of God; for then we come into close grip with men and women about the things of the soul, and we need to be absolutely sure that our feet are set in the right path, and that we have God with us.

### I.

THE FIRST THING THAT I WANT YOU TO THINK OF FOR A FEW MOMENTS THIS MORNING IS THE POSSIBILITY OF OUR RECEIVING A DIRECT COMMUNICATION FROM GOD FOR THE WORK HE HAS FOR US TO DO. Our organization here in the Bible School is of great value. Sometimes we may help each other, sometimes we may be God's messengers to others to lead them into fuller light; but back of it all there must be that direct contact with God if we would be effective in the service of the Lord. That applies to you teachers and personal workers, to every one who would do anything for God. *You must have orders from Headquarters, and not second-hand.*

How are we going to get them? Does the angel of the Lord speak to His people to-day? May we have special revelations from God to-day? Is there any way by which I may receive a message from God that is as direct and personal as a letter delivered to me by the postman bearing my name and address? Is that possible? Can you get a letter direct from heaven? I believe you can, I believe that God has a way of communicating with all His children. Why, my friends, you who are fathers and mothers whose children are far away, do you not write to them more or less regularly? Are you not grieved if your children do not write to you? Is there not a constant interchange of thought between parents and children? And do you mean to say that our heavenly Father is content to let us, His children, go on our way without ever speaking to us personally, without sending us direct word to tell us what He wants us to do?

*Well, first of all, we have His Word.* It is of no value for us to say that we believe the Bible, to say, "I believe the Bible is the Word of God," if it be left closed, and if it is not a speaking book. The Bible is a speaking book. The difference between the Bible and every book is that this Book is alive; it has a voice; it speaks as no other book can speak. We have in the Word of God itself, the word of direction. And I am sure those of you who are Christians have often read your Bibles in such a way that you have been just as sure that out of its pages God was speaking to you as an individual, as if you had heard with your natural ear a voice speaking

from heaven; it has been the word of God Himself to your soul. And that, first of all, is our privilege, to hear the Word of God for ourselves.

I wonder if you recall, I expect you do, that sweet story in the Old Testament of how when Joseph had made himself known to his brethren, and he had commissioned his brethren to go back home and tell his father of all his glory, he said, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. When you go, tell him of all my glory in the land of Egypt, and of all that ye have seen." They were commissioned to preach the gospel of the resurrection in the Old Testament; they were commissioned to go back to Jacob and tell him that the son for whom he had mourned as dead, was not dead but alive, and that he was ascended to the throne, that he had a gold chain about his neck, and the king's signet ring on his hand; that all the wealth of Egypt was at his command; that the table was spread and waiting for Jacob and his family to come — that was their gospel. But remember this striking word: when he had thus commissioned, Joseph said, "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you." And when they got back they had some difficulty in convincing Jacob that Joseph was alive. When they first told him the wondrous story he could not believe it, but fainted, he believed them not. And I think perhaps there is a good deal of unwritten history there between the lines. I can fancy that the old man's saying, "That is just a report you heard, that is some tale that someone told you; I cannot believe it is true." And they would say, "But, father, it is true!" "Well, how do you know? Who told you?" And they would say, "Joseph told us himself. And when he had given us that great gospel he said, 'You go back to your father and tell him that you got that message directly from my own lips — no second-hand message, no hearsay; tell him you got it from me.'" My friends, there is a world of difference — whether we preach publicly or privately — there is a world of difference between the message of the man who gets His word through intermediaries with just a flavour of the divine, and the message of the man who comes from the King's presence with the Word directly from the lips of God. Before you go out visiting and preaching in the work that we hope to begin here next Wednesday, see that you get that Voice from Heaven; see that you hear the Word of God; and in all matters relating to our daily duties, the Word of God is here to instruct us in the way in which we should go. "Well," you say, "that is right; I believe that on general principles the Bible is the Word of God. But you said it was a living Book — how is it living? What is the voice that speaks?"

*Well, have we not the promise that the Holy Spirit, the Spirit of truth, shall dwell in us, and He shall lead us into all the truth? Is that not His promise? Of course it is. And we must have His Spirit dwelling in us if we are to believe His word; and only as this Bible is read in the light of the Holy Ghost, only as our hearts are opened to receive its instruction can we hear the voice from Heaven. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." And He has come, the Holy Spirit is here, to be our Guide, our Instructor, our Teacher, our Comforter, our Lord, to control and dominate and direct our lives in every particular. Are we, as Christians, yielded to*

Him? Are we listening to Him? Are we receiving a word from God day by day? If not, I beg of you diligently to enquire the reason for the silence; and never to be content until the voice of God, through His Word, by His Spirit, once again sounds in your soul.

*It is the New Testament which tells us, respecting the angels, that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."* Did you know that the angels of God are all evangelists? Did you know that their special mission is to minister to God's elect people, to all who shall be, not only those who are, but to all who shall be heirs of salvation? And that we may so hear God speak, and so receive His Word, and the accompanying power of His Spirit, that the angels will go with us about our work? In that work of visitation, though you go two by two, the angels will go with you; and will prepare the way for the delivery of your message.

*But, my friends, in all these matters we must ever try the voices that speak to us by the Word of God.* Now remember, I believe it is possible for us to receive impressions from heaven. I believe it is possible for the Spirit of God unmistakably to lay a duty upon my heart and conscience, so that I have not a shadow of a doubt that God is leading me in a particular direction. He may do it sometimes by the ordering of circumstances; sometimes He may do it by a special communication from the Book; sometimes it may be an impression that I cannot explain to anyone, I cannot hand it on to anyone, I only know for myself that God has spoken. But when I receive a commandment like that I need to exercise care, for sometimes impressions are made, not by good spirits, but by evil spirits; sometimes the Devil disguises himself as an angel of light; and we are warned to "try the spirits whether they are of God". There are many ways in which we may be deceived in this matter. Sometimes our emotions will lead us in the way of our likes and our dislikes: I would like to go to someone, and I would not like to go to someone else; I would like to go east, but I don't want to go west. All the natural aptitudes of our natures, our likes and dislikes, our prejudices and pride, all these things come into play and sometimes it is difficult to know just where God is leading. The only safe way is to bring all these impressions, all these spiritual emotions, to the touchstone of God's Holy Word for the Holy Spirit never says one thing in the Bible, and another in the human heart; He never contradicts Himself. Therefore we must try all these emotions by the Word of God. So we come back to the place where we began. It is through the Word of God, whether an angel speaks, or an angel guides, it is through the Word of God, the written Word, we are to know the direction of the divine will.

Then, I remind you that Philip was in a place where he could hear God when He spoke. There are a great many people who get so far away from the Lord that they do not hear Him. A friend of mine told me of an experience he had with his little girl — I think perhaps I have told it before, but I will repeat it — he was busy in his study, and he had told her not to do a certain thing. But this morning the little lady quite ignored her father's command — I don't know what it was, something he had prohibited — and so he called to her. I will call her Mary — that was not her name, but I will call her Mary — the minister called from his study, "Mary, did I not tell you you were not to do that?" — just in a gentle tone.

But there was no answer. And then he called again, "Mary, did you hear me?" And then he heard little feet just tiptoeing along the hallways. And the third time he called, "Mary, do you not hear me when I call?" And from the end of the hall she said, "If I can only get down these back stairs, Daddy, I won't be able to hear you." Now, you know, there are a great many of the Lord's children who are rather fond of the back stairs, and they get so out of fellowship and communion with God that they do not hear Him when He calls. Philip was in a place, abiding in fellowship with the Father, that he could hear the voice of God's angel when he spoke. And if in these spiritual matters there is a great silence in your soul, I wonder if it is because you are too near the backstairs? You had better get back to the Lord, so that you may hear His voice. I ask every believer here this morning, Have you had a word from the Lord to-day? Have you had the consciousness of His presence? Has He spoken to you? Has He laid His hands upon you? If not, then there is something radically wrong. Shall we see to it that it is put right to-day?

## II.

So much for the divine commission. I WANT YOU FOR A FEW MINUTES, TO EXAMINE THE COMMISSION ITSELF. It is possible to receive it — what is it? "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

Well, in the first place, it was a mere word of general direction. I don't suppose Philip could have justified his course at all to any believers in Samaria. If they had said, "Philip, where are you going?" he would have said, "I know only in a general way; I know the road I am going to take, but I do not know the end." "Well, what are you going for?" "I don't know that; I am going on sealed orders, and will find out on the road what I am going to do. But just now, all I know is that I am directed to take the road that goeth down from Jerusalem unto Gaza, which is desert." "But what are you going to the desert for. Here is a city thronged with people, and you are turning your back upon it all, and going down into the desert — what in the world are you going to do in the desert!" "I don't know, I only know unmistakably that the Lord is leading me in that direction, and in due time He will disclose His purpose." My dear friends, you cannot always justify, even to your intimate friends, the course you sometimes take. Sometimes you will have to take a path which seems to some people utterly unreasonable, the counsels of worldly-wise men would hold you in Samaria; and if you do leave it, there seems no logical reason why you should go in a particular direction.

But, you see, in this matter of divine guidance, the element of faith has a large place for Philip would never have taken that course if he had not been absolutely dependent on the Lord, and when the Lord said "Go", he was ready to go even though he did not understand it. I believe that is very often the case in our lives: we shall have to take courses that no one but ourselves can understand, for there is no logic by which you can justify them, you cannot make explanation to anyone.

Hence we need to exercise great care in our judgment of other people. It may be they are on the road "from Jerusalem unto Gaza, which is desert"; and if God has spoken to that man telling him to go, you had better mind your own business. On the other hand, if he has com-

missioned you to go, do not allow yourself to be turned aside by the counsel of prudence that would urge you to stay. The man who lives with God, and gets his orders from God, will very often have to take his place where even the Lord's own people will not understand and he will have to stand alone, or walk alone, with God. I say, the Lord's commands not infrequently may seem to be unreasonable, they are not contrary to reason: they are just above reason. And only as we believe God, and take His Word at its face value, and do as He says, can we walk in fellowship with Him. Many an admiral receives a commission like that from the admiralty. He gets his papers, "Set sail"; he has sealed orders. There is not a man on the ship who knows where the ship is going. The commander himself does not know except in a general way, he has to set sail in a given direction. But when he gets to sea the king discloses his purpose; the seal is broken, and he says, "Now I know where I am going."

Are you willing to sail the sea? Are you willing to take the impossible, the absurd course? Are you willing to do the thing you have never done before? Are you willing to be called a fool for Christ's sake? Are you willing to trust God rather than your own judgment — turning your back on the multitudes of Samaria and moving out in the direction of the desert? That was a strange thing, was it not?

### III.

BUT, LET US SEE WHAT HAPPENS WHEN A BELIEVER IMPLICITLY OBEYS THE LORD. If you or I had been writing this record, I dare say we should have taken a page or two to describe the soul-struggle of Philip; we should have tried to tell how Philip reasoned the thing out, and what difficulties he had with himself, and all that kind of thing. But this record does not say that at all, it simply says, "He arose and went." Nothing is simpler than that: it simply means that he did as he was told. I do not suppose that when we lose blessing, we lose it through some direct transgression. There are people here this morning who, somehow or another, have lost the joy of fellowship. You do not pray as you used to; you do not work as you used to; the bloom of your Christian life has been rubbed off somewhere. And you say, "I am not in the exuberant spiritual health I once was; I have not the joy I once had; I have not the power I once had — and I don't know where I lost it". Then you turn back the pages of your experience, and you say, "Did I do some great wrong — I cannot think of any great wrong I ever did". Or again you say, "Was there some duty I refused to perform?" No! But if you go back far enough, and listen intently enough, you may be able, by God's help, to recall some faint whisper of the Spirit that said, "Take that road," and you strained your eyes, and looked down the road, and you did not see anything there, so you said, "I do not see anything there. That does not matter" — and you just took another road, that is all. Just as when you are travelling by express train and you come to a junction point, the track branches off in another direction, and if you pass it in the night, it does not waken you up at all. It is just so small a matter, that getting off the track and getting on the wrong road, and because that faint whisper at a given point was not heard, God took one road and you took another, and you say, "I have lost my fellowship — how is it? I did not do any great wrong". I will tell you what you did: you did not "arise and go" when God called you.

I had a long trip last week, and there were one or two points where we passed the sign posts, just one or two places — I don't know whether we were going too fast to see them, or were too occupied in other ways, but anyway we passed them. But as soon as we did, and failed to see the marks to assure us we were on the right road, we did not go on and say, "Well, this road goes somewhere" — not a bit of it. We stopped, and right-about-faced, and went back to the place where we saw the signs to Montreal. You had better get back to the sign posts if you are on the wrong road. The angel spoke, and you did not follow; the Word of God directed, and because it did not appeal to you, you did not obey Him. Listen this morning to the whisper of the Spirit, go back to the forked roads and say to God, "Here I am, Lord, where was it I was to go?" And you will find He is waiting for you there, and He will send you on His mission still — "And he arose and went." Our salvation depends on our faith in Jesus Christ; our happiness and joy in the Christian service depends on our obedience to the Word of God —

Trust and obey, for there's no other way  
To be happy in Jesus, but to trust and obey.

"He arose and went"; and he came to the place — you are familiar with the story. He did not have a great congregation waiting for him, but he found one man coming along the road in his chariot. How many of us are willing to talk to one man, just one man, or one woman, one boy, or one girl? It is this personal work that we need. I heard Dr. Horton tell a story of the Civil War when he was fighting on the Confederate side — he was a Southerner. He said that a comparatively small party of them were surprised by the enemy, and there was nothing for them to do but to take to their heels, and he said, "We did, to the best of our ability, and the shots began to fall around us." He said he was not making as satisfactory progress as he thought he ought to be, and as he went across a field, he saw a big hollow log, and he said, "That was made for me". So he climbed into that hollow log, and presently, when he thought he was safe, he heard somebody say, "Come out of there." He looked and saw that there was a man with a rifle pointed at him. "Now," he said, "that was personal work!" Well now, in the service of the Lord sometimes we need to do that personal work; we have to get in touch with the individual all the time, in fact; that is the most effective and satisfactory sort of work. Some of our friends in a certain communion say they do not believe in a one-man ministry. I don't either. I believe every believer ought to be a minister, everyone ought to be preaching, everyone ought to be witnessing. You teachers in your classes, do all that you can yourself, but let me give you this piece of advice: do not be satisfied until you have every solitary Christian in your class working. They ought to be witnessing somewhere. Moody used to say, "It is far better to get ten men working, than to do ten men's work; because after you have sent them all about their business, you can be doing another man's work beside." Now you who are Christians, whatever your business, let us get at it and do personal work.

"Behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship." Now this was rather an important man and Philip was just a poor preacher, and when



he saw this great man rolling along in his chariot perhaps he said, "Well now, I had better not tackle him! If it were just a poor beggar by the roadside I might preach to him, but this man in a motor car" — it was a motor car, it was a mobile; but it was not an automobile, it did not go along by itself. He was in his chariot, and there was every appearance of rank and importance about him — but Philip tackled him. "The poor have the gospel preached to them." It may be very easy for you to meet a man in some circumstances and say, "Well, he is about my sort. He is not a very big man, a very important man, so I will call on him." But it may be that the Lord would have you carry the gospel to some man whom other people neglect. In His sight there are no big men, and no little men: they are all sinners, they are all men for whom Christ died. He is not troubled by the externals of life. So I charge you, as you go on your way, you will be sure to find someone to whom the Lord is sending you; and if he is an important man, then don't withhold your testimony. If you are out on the road, and someone gives you a ride in a Ford car, you would preach to him, but if someone were to pick you up in a Rolls-Royce you say, "My, I must not talk to this man"! And probably he needs the gospel more than the other man.

When the Lord brings you face to face with your opportunity, it is not enough that you obey the general direction, but when we come to the particular piece of work, it is important that we obey as implicitly. We need the Spirit of the Lord, not only at the beginning of the journey, but all along the way, not only in general directions, but for particular guidance. The angel said another word to Philip, "Go near, and join thyself to this chariot." I wish I had time to talk for an hour on that matter, "Go near, and join thyself" — do it yourself. "But, Mr. Preacher, that is a contradiction. You have just been telling us to get other folk to work." Well, I will tell you another contradiction: "For every man shall bear his own burden." — "Bear ye one another's burdens." Do you understand that? I do not. I know there is a certain burden which no one can bear for me, but there are certain other burdens in which my friends may share. And so of the other man: some responsibilities he must carry himself, and some we may share with him. "Go near, and join thyself to this chariot."

In some of the churches in this country, and I think in the United States, there are people that are pretty well to do, and they just write a cheque. When I came to this church sixteen and a half years ago the brother who first wrote me officially on the subject, said, "Jarvis Street Church is in a very critical condition, because there are a great many people who would like to pay other people to do their work." You cannot get God's work done that way — join yourself to this chariot. If God lays His hand on you, don't go around looking for a proxy. I do not need to talk as much as I used to on that, but I used to know a lot of people who were especially put into the church to keep the pastor busy; and whenever they had an inspiration to speak to someone, instead of doing it themselves, they said, "Well, I will go and ask the pastor to do it." But you see, the commission was not given to him. Do it yourself. "But why should I do it? There are lots of other people better able to do it than I." Well, if there were a lot of others, the Lord would have selected them instead of you. He is the best Judge. Moses said he was not eloquent, he said, "You have chosen the wrong man." And the Lord said,

"Who hath made man's mouth . . . have not I the Lord? And do I not know what you can do?" I think Moses lost a great opportunity. I believe he could have spoken just as well as Aaron if he had tried. Who made your mouth? If God calls you, you do just as He tells you, do not ask anybody else about it, go and do it.

Philip found a man coming home from church who had not been saved at the service. "Oh," you say, "He is a Roman Catholic". Well, you go after him. Or someone else says, "But he goes to the Christian Science church." All the more reason why you should go and see him. "But he is an officer in the church, he goes to church every Sunday," — perhaps he does, and goes away not knowing any more than when he went. There are a lot of people in church in that condition. This man had been to Jerusalem to worship, and was going back home reading the Bible. It is a great thing if you can send people home reading their Bibles, even if they are not saved; if they can hear enough of God to say when they go home, "I am going to find out for myself what the Lord says" it is something. And here was a man reading from Isaiah — from the Old Testament — and Philip said, "Understandest thou what thou readest?" And he said, "How can I, except some man should guide me? Will you not ride with me?" So Philip got into the rich man's chariot! And when the rich man said, "Who is the prophet talking about here, is he talking about himself or someone else?" he "opened his mouth, and began at the same scripture, and preached unto him Jesus."

You know the old story about God's working at both ends of the line. Philip might have spent a long time discussing the advisability of going, and the difficulties in the way; but when he obeyed the Lord, He found the Lord had gone before him and prepared the way by causing a man to read the Bible, and selecting a text for Philip to preach on: "When Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Right there before him was a wonderful passage in Isaiah, and he preached to him Jesus. And as they went on their way, the man said, "See, here is water; what doth hinder me to be baptized?" I wonder how he knew about that? Why, it is part of the gospel. I have no doubt Philip said that Jesus died for Ethiopians; that when Christ was buried, he was buried; when He rose again, the Ethiopian rose, "So," Philip said, "The Lord gave us that great ordinance of baptism, and if you accept him, you ought to obey Him". "Well," said the Ethiopian, "there is water; let us get to it quick, right now." And He commanded the chariot to stand still and Philip said, "If thou believest with all thine heart, thou mayest. And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Anyone in the primary class could have preached that sermon just as well as I, for I have said nothing new at all: it is the old, old story. But if you and I will take that lesson and put it into operation this very day we will be happy in the fellowship of the Lord, and we will touch many a one who will be sent on his way rejoicing. May the Lord bless His Word for His Name's sake.

Let us pray:

We would hear Thy voice, O Lord, and respond with a hearty and whole-souled surrender to the direction of Thy Holy Spirit. Bless our meditation this morning, for Thy Name's sake, Amen.

## Persecution of Mexican Baptists

**P**RIEST-LED mobs in Mexico have attacked a small Baptist mission in the state of Jalisco. The assault occurred on March 25 (Sunday) of this year and resulted in several hundred dollars' damage to the mission property.

In telling the story, Southern Baptist missionary O. W. Reid speaks of the beginning of the work and the hardships which were endured by the pioneer labourers. Last October services were held in the home of a widow who had been converted. Despite the threats of the local priest and his offer to buy the house, this believing lady refused to forsake the mission. In a few days four dynamite bombs were thrown upon the roof of her house and three of them exploded. This good lady finally sold her house and left her belongings in the open until she could procure accommodation. She left her worldly goods for a few moments and returned to find that they had been burned.

This recent attack was obviously no spasmodic affair but was well-planned. The people went to a special mass on Sunday and from the Roman Church went directly to the Baptist mission to do all the damage possible. It is important to note that these hundreds of mobsters were led by priests.

In concluding his article in the *Baptist and Reflector*, Mr. Reid sounds a warning that could apply to Mexico, United States, Canada and all places where the Roman forces are found:

May this notice, along with what the Catholic Church is doing in other parts of the world, be a warning of what that church would do in the United States, if their clergy should ever get in power. May we love Catholics, but always remember that "Rome never changes". No Communistic dictator is more heartless than the Popes of Rome have been when they had the power and when someone stood between them and the world dominion to which they claim a sacred right... Let's stop playing at the job and win Latin America, and especially our next door neighbor, to the Lord!

## POPE'S PLEA TO WORKERS

Last week on the Feast of St. Joseph the Worker (May Day), Pope Pius called upon the workers of the world to turn to the Roman Catholic Church. The press and the news agencies have interpreted this appeal as being especially directed to Communist workers.

It is interesting to observe that Italy where the Pope resides and where Romanism is supposedly so strong is infested with Communism. Nor is it a coincidence that Marxism has enjoyed a phenomenal growth in the very land which Rome regards as her peculiar preserve. The existence of one totalitarian system fosters the seeds of foment and discontent which can give rise to another. Now the Italian people, who have long suffered under papal domination, are turning from dictator Mussolini to a potential party dictatorship.

In making his fervent appeal to the workers, the Pope implicitly recognizes that in a land which is supposed to be overwhelmingly Roman Catholic, the Church is actually very weak.

For ourselves, we would not care to choose between Rome or Moscow for both represent oppressive systems that would seek to enslave men.

## RELIGIOUS TRAFFICKERS

*The Ensign*, a Roman Catholic paper that masquerades as "Canada's National News Weekly", contains a regular column entitled "Question Box". This "question and answer" series is conducted by *Father Alex Carter* and is a straight piece of Roman propaganda. One would hardly think that "Canada's National News Weekly" would be so sectarian!

The answer to this week's question reveals something of the devilish nature of the Roman Church: —

**Q.**—My mother who subscribed to "The Ensign" died recently. What can I do to help her get to Heaven? And would you please tell me about the Scapular. As a child I was enrolled in one with colors. Would wearing the medal do? My mother would be 87 if she had lived. I am all alone in the world now and would like to help her get to Heaven.

**A.**—For the first part of your question, the most efficacious means of helping the dead is to have Masses said for the repose of their souls and to offer the Holy Sacrifice yourself whenever you can be present at Mass for your mother's intention. You were probably enrolled in the Scapular of Our Lady of Mount Carmel.

A medal showing the representation of the Sacred Heart on one side and the Blessed Virgin on the other may be worn or carried in place of the scapular by any person who has been invested or enrolled in the Scapular. The promise of the Scapular is the special protection of Our Lady from the fires of Hell extended to all Catholics who have made a conscientious effort to lead a Christian life and have faithfully worn the Scapular of Our Lady of Mount Carmel. This promise is attributed to Our Lady in an apparition to St. Simon Stock, Prior General of the Carmelites in England about 1261.

Father Carter very wisely refrains from citing any scriptural authority for this nonsense. The Bible from Genesis to Revelation contains no intimation that one word of what he says is true; indeed the Word of God, by its positive teaching roundly condemns this traffic in souls which is part and parcel of the Roman Catholic system.

## UNKNOWN SPIRITUAL BIRTHDAYS

Many of those who give the best evidence that they are renewed by grace cannot tell you the day in which they were saved, and cannot attribute their conversion to any one sermon or to any one text of Scripture, or to any one event in life. We dare not doubt their conversion for their lives prove its truth. You may have many trees in your garden of which you must admit that you don't know when they were planted; but, if you get plenty of fruit from them, you are not very particular about the date of their striking root. I am acquainted with several persons who do not know their own age. I was talking to one the other day who thought herself ten years older than I found her out to be. I did not tell her that she was not alive, because she did not know her birthday. If I had told her so, she would have laughed at me; and yet there are some who fancy that they cannot be converted because they do not know the date of their conversion. Oh, if you are trusting the Saviour, — if he is all your salvation and all your desire, and if your life is affected by your faith, so that you bring forth the fruits of the Spirit, you need not worry about times and seasons.

—C. H. SPURGEON



## THE SWING OF THE PENDULUM

**M**EN are so often creatures of extremes. There are times, no doubt, when an extreme position is necessary. There must be no trifling with sin. There must be no short-changing of the truth. But there are times when we turn from one position to embrace another as though what we formerly held were altogether wrong and what we now espouse is altogether right. Yes, turning from idols to God, from error to truth, from disobedience to righteousness is a conversion from what is altogether wrong to what is altogether right. But all our decisions are not in this category.

From certain sources in evangelical circles there have recently come quite caustic criticism of fundamentalism and fundamentalists. We are using these designations because they are commonly used. We mean by them the orthodoxy which has been the main stream of Christian teaching through the centuries. Now we admit that it is a good sign when a man or a group of men can take an objective look at themselves — and correct what they find to be wrong. We are not concerned about a healthy self-examination and a proper rectification. But we are concerned when the criticism is tantamount to a repudiation that is in danger of going to the opposite extreme.

We suggest the following as areas in which we should watch so as to avoid the swing of the pendulum to such an opposite. If some of us were antagonistic to the findings of science, are we now in danger of swallowing too much simply because scientists speak? If some of us had strange ideas about motion pictures being wrong *per se*, are we in danger of thinking that most any kind are now all right? If some of us were a bit legalistic and extra-demanding about worldliness, are we now in danger of going over completely so that anything goes — especially within the sanctum of our own home? If some of us carried our separation so far that we lost the opportunity of contact with those of liberal persuasion, are we now in danger of obliterating the absolute distinction between fundamentalism and modernism?

We are quite sure that the conditional part of the above sentences are overstatements when referred to fundamentalism as a whole. However, they are representative of the kind of criticism that is being bandied about.

But even if they were true, we ought not to go overboard. We do have the truth of God — and it is truth in all the areas in which it speaks: doctrine, life, science, history, etc. Furthermore, may the Lord help us to continue to emphasize Christian living as well as Christian doctrine. Let us remember, however, that Christian living without Christian doctrine is impossible, while Christian doctrine without Christian living is a denial that we truly know the truth of God.

—Editorial, *Moody Monthly*

## GEORGE MULLER'S COUNSEL

Here is the great secret of success: Work with all your might but trust not in your own power to achieve. Pray with all your might for God's guidance and blessing. Pray, then work; work and pray; and again pray and work. Whether you see much fruit or little fruit, remember that God delights to bestow real blessing; this comes in answer to earnest believing prayer.

—From *The Reaper*

## ANKLE DEEP

"Launch out into the deep."—Luke 5:4.

There is no book in the world that demands so much of our attention as the Bible. Yet nine-tenths of Christian men get no more than ankle deep. They think it is a good sign not to venture too far. They never ask *how* or *why*; and if they see some Christians becoming inquisitive about the deep things of God, they say: "Be careful; you had better not go out so far from shore."

My answer is: The farther you go from shore the better, if you have the right kind of ship. If you have mere worldly philosophy for the hull, and pride for a sail, and self-conceit for the helm, the first squall will destroy you. But if you take the Bible for your craft, the farther you go the better; and, after you have gone ten thousand furlongs, Christ will still command: "*Launch out into the deep.*"

Ask some question, as "Who is God?" and go on for ten years asking it. Ask it at the gate of every parable; amidst the excitement of every miracle; by the solitariness of every patriarchal threshing-floor; amidst the white faces of Sennacherib's slain turned up into the moonlight; amidst the flying chariots of the Golden City.

Ask *Who Jesus Is*, and keep on asking it of every Bible lily, of every raven, of every star, of every crazed brain cured, of every blind man come to sunlight, of every coin in a fish's mouth, of every loaf that got to be five loaves, of every wrathful sea pacified, of every pulseless arm stretched forth in gratulation; ask it of His mother, of Augustus, of Herod, of the Syrophenician woman, of the damsel that woke up from the death-sleep; of Joseph, who had Him buried; of the angel, posted as sentinel at His tomb; of the dumb earth that shook and groaned and thundered when He died.

—T. DEWITT TALMAGE

From the *Sword of the Lord*.

## MORE ABOUT MILLIKEN RALLY

On Monday, May 21, which has been set aside as a holiday, Milliken Baptist Church will be host to other Baptist churches and friends at a Christian Education Conference. The speakers for the day will be dealing with various aspects of Christian Education work. In the afternoon Pastor J. D. Greenleaf of First Baptist Church, Essex, and Mr. Ted Kinsinger, superintendent of the Jarvis Street Bible School, will bring the messages. In the evening Pastor S. Dempster of Kingston and Mr. L. K. Tarr, Editor of THE GOSPEL WITNESS, will be the speakers.

Pastor Acheson of Milliken has announced that the ladies of the church will be serving a meal at 5.30 p.m. Churches are asked to advise Mr. Acheson before May 18 of the number that will be attending. Individuals who plan to attend should also communicate with him. Write to Pastor A. Acheson, Milliken, Ontario, or phone him at AX. 3-5801 (Toronto).

A bus will leave from the end of the Danforth carline at Luttrell at 1.45 p.m. and will return to the same place after the evening service. It is obvious that the Milliken church has made extensive preparations for this big day and is ready to take care of a large number of people.

### "TO THE JEW FIRST" IS NOT A WORTHY MISSIONARY APPEAL

The other day I preached in Calgary, Canada, in an eight-day revival effort. I stood near the back and greeted people as they came into the service and was present to help in any problem about getting out Christian literature, when a well-dressed, presentable young woman, probably in her early thirties entered. She smiled graciously and said, "Glory to Jesus! Hallelujah! Salvation is of the Jews! Hello, John!"

Well, I rather uncertainly took the hand she offered so gaily. Now I do not mind praise to the Lord Jesus provided it is sincere praise from the heart. I can say "Hallelujah", too, and occasionally I do, and mean it from the heart! But I do not think that such a pious rigmarole uttered before strangers to make an impression, and with nothing in particular in mind, is helpful. And I was halfway between shock and amusement that she quoted in greeting, "Salvation is of the Jews." Of course; when Jesus spoke to the woman of Samaria in John 4, salvation did come to the Samaritans directly from the Jews, and Christ Himself was a Jew. But that there is any profound obligation to the Jews of today more than to others, I do not see. The Lord Jesus Himself in the Great Commission does not say so. They are wrong who say so.

It is true that Paul said in Romans 1:16, "For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." But when certain Hebrew societies make that Scripture an appeal and use the argument that God is interested in the Jews first, and that all of us ought to put missions to the Jews before missions to anybody else, they pervert the Scripture. That is not what the Bible says and not what it means.

Chronologically, the Gospel came to the Jews before it came to the Gentiles. And so the Gospel proved itself to be the power of God to the Jews, and then it proved itself the same to the Gentiles. But that God wants me to give priority to missions to the Jews is not even hinted in that passage, and those who make that appeal make it unworthily.

—John R. Rice, Editor, *The Sword of the Lord*

### OUR PREDOMINANT PASSION

There is nothing so wonderful as a true conversion, as for a man to be genuinely saved. We are hearing a great deal these days about all manner of prescriptions for advancing Christianity. They are telling us much, these days, about "socializing Christianity". I am shy of much of that kind of talk. The greatest thing in the world is for the individual man to be saved by the Gospel, for such man to have a Divine power to come into his life and turn him to God. That is the greatest thing in the world. The best advertisement for this Gospel which we love is a saved man, living his religion. That is the supreme advertisement. Paul said: "You men are my advertisement; you are such a good advertisement I do not need even to speak anything." Did you ever hear of a more wonderful compliment than that? Oh, this is to be our Glory, our predominant passion, to see men saved, to see men converted divinely by this glorious Gospel, transformed, changed, saved!

—G. W. TRUETT

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**ROMANISM, MODERNISM, COMMUNISM—****STRONGHOLDS OF SATAN**

A Sermon By Dr. C. D. Cole

Preached in Jarvis Street Baptist Church, Toronto

Sunday Evening, February 12, 1956

(Electrically Recorded)

**T**HE Fifty-ninth chapter of Isaiah is a dark page in the Word of God, but there is a bright spot in it, and that bright spot is God. With humanity in hopeless confusion, and men at their wits' end, with not even any intercessor in sight, God's own arm brought salvation, and He executed His eternal counsel. When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him. In Second Corinthians, the tenth chapter, and the fourth verse, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds". The Apostle John says, "We know that we are of God, and the whole world lieth in the wicked one."

This strange person has many aliases. He is called Satan, and the Devil, the Dragon, and Beelzebub, and the Serpent. This strange person has a kingdom, and boasts a number of titles, such as the god of this age, and the prince of this world, and the prince of the power of the air. He has many attributes. He is powerful, ubiquitous, cunning, and cruel. Many crimes are laid at his door, such as murder, and slander, and lying, and seduction. Satan is a religious genius. He is the arch-counterfeiter and imitator. If we read about the church of God in the world, we are also told about the synagogue of Satan. If Christ has a gospel, then Satan has gospels which are not gospels. There is a kingdom of Christ, and a kingdom of Satan. There are children of God, and there are also children of the Devil. There is the Spirit of God indwelling His people, and there is also a spirit that now worketh in the children of disobedience. Satan is not exactly omnipresent, but he is very sly. He is bound, but the rope appears to be long and loose. Satan hates God and men. He conquered the first man and woman in the garden of delights, and won them to himself from their allegiance to God in a place that God had provided for their every need. He poisoned the human race against God at its fountainhead. Satan is pictured as a roaring lion seeking whom he may devour. He is pictured as taking men captive at his will. But this does not mean that we can pass off on to his shoulders the wrongs we commit, for man is responsible for what Satan leads him to do. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied to men, but to God." There is only One Person in the universe who is a match for him who is the roaring lion, and that is the Lion of the tribe of Judah, the Lord Jesus Christ. He said when He was here that He had come to destroy the works of the Devil, and He has, and will continue to wrest many precious souls from the hand of Satan, and take them to Himself in glory, and in His own time He will cast Satan into the lake of fire.

There are many strongholds of Satan in this world, and they appear in many forms. We find them in many

organizations, such as Paganism, Communism, Romanism, and Modernism.

What is the greatest power for evil in this world to-day? Who can tell? Such a question will receive various answers, according to one's interests and perspective. For example, the devoted Christian, who holds to the Bible as the inerrant, and infallible Word of God, is apt to regard Modernism as the greatest force for evil in the world. Missionaries labouring in heathen countries are apt to feel that Pagan religions are the most terrible strongholds of Satan. The missionary who labours in priest-plagued countries, like South America, and parts of Canada and Europe, is very apt to insist that Romanism is the greatest evil, and the greatest threat to spiritual and saving religion. But Christian statesmen of the western world, from their perspective, are sure to believe that Communism is the greatest threat to human liberty, and the mightiest of all Satan's strongholds.

If these strongholds may be defined in a single sentence, we could say that Paganism is ignorance of the true God, spinning out gods from a darkened and deceived imagination. Communism is the denial of any God. It is therefore Atheism. Modernism is rationalism, or a denial of an infallible Bible. Romanism is the denial of the sufficiency of Christ as Saviour.

In this message we shall attempt to deal only with three of these strongholds of Satan: Romanism, Modernism and Communism.

## I.

**Romanism**

The basic and fatal error of Romanism is a denial of the sufficiency of Christ as Saviour. It denies the efficacy of His sacrifice on the cross. Romanism has a Christ, but He is not sufficient as a Saviour. What He did on Calvary must be repeated and supplemented, and this makes priestcraft and sacramentalism necessary. Romanism is a complicated system of salvation by works. Romanism has salvation to sell, but not on Isaiah's terms—without money and without price. It offers salvation on the instalment plan, and then sees to it that the poor sinner is always behind with his payments, so that when he dies there is a large balance unpaid, and he must continue payments by suffering in a purgatory. The whole system and plan calls for merit and money, from the cradle to the grave, and even beyond. Surely the wisdom that drew such a plan of salvation was not from above, but is earthly, sensual, and devilish.

Romanism denies the love of Christ, and makes Him hard and cruel toward the penitent sinner, so that he must be approached through His mother, who is supposed to be tender and sympathetic. This is a slander of Him Who loved us and loosed us from our sins in His

own precious blood. The true plan of salvation is love's plan. The Father so loved the world that he gave his only begotten Son, and the Son so loved us that He gave Himself up in a terrible death for us. Christ-left nothing to be paid when He died on the cross, for there He cried, "It is finished!" His blood cleanseth us from all sin. "By one offering he hath perfected forever them that are sanctified." He paid cash for our redemption in the coin of His own blood, and in tenderness He says to poor sinners: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And to any poor sinner here to-night, who is disturbed about his condition before God this Christ is still saying, "Him that cometh to me I will in no wise cast out."

May I pause a few seconds to make an appeal to any person who may be here to-night without Christ! The very fact that you are here is indicative of some concern and interest on your part. You do not deny that there is a God. You are doubtless ready to confess that you have sinned against Him. And in sober moments, especially in the house of God, you have a conscience that is disturbed. You need a Saviour. You need help. And there is only One Who can do poor sinners any good, and that One is the Lord Jesus Christ Who died the Just for the unjust that He might bring us to God. And to-night He is saying to you through these lips of clay: "Him that cometh to me I will in no wise cast out." May you even now take the place of a sinner, take the Son of God at His word, and where you sit silently say, "Lord Jesus I come. I look to Thee now for salvation. I commit my poor soul into Thy hands for saving and keeping". And if you will but do that, on the authority of His word, I can assure you that you are saved, and saved for ever.

## II.

### Modernism

The basic error of Modernism is its denial of the miraculous and supernatural in the Word of God. It denies the verbal and plenary inspiration of the Scriptures. It gives us a Bible that needs to be doctored by men. It denies that the faith, or the body of truth, was once for all delivered to the saints. Modernism is rationalism and substitutes human reason for divine revelation. Human reason is a good thing when it stands on the Word of God. But human reason without revelation is blind, and nobody can afford to follow it. Setting aside divine revelation Modernism rejects such doctrines as the virgin birth, and the bodily resurrection of Christ, on the ground that they are unreasonable, and unscientific. Modernism tries to palm off on an unsuspecting Christian public what is called the new Christology, a new doctrine concerning the Person of Christ and His work. It tells us that the modern mind calls for a revision of traditional Christology, which teaches that Christ is both God and Man. Mr. Knudson in *The New Christology* says "We need a doctrine of Christ, that is more historical, more empirical, more anthropocentric, more ethical, and more personalistic." By historical, he must mean to say that the Saviour came into being at Bethlehem. By empirical, he must mean that the Person of Christ must be more reasonable in the light of human experience, and observation. By anthropocentric, he doubtless means that we are to have a Christ Who is only human. And by ethical, he doubtless means that we must have a story of His birth that does not involve His Mother in a lie. In other words, we must have a Christology

that leaves out the miraculous, and the supernatural in the life of our Saviour — A Christ Who is just a man above ordinary men. Modernism denies that Christ was both God and Man. It rejects the two-nature doctrine, and would have us believe that Jesus was divine in the same sense that other men are divine, and that His uniqueness is in the fact that He was a little more dependent upon the will of God, and was somewhat more fully endowed with the Holy Spirit than are other men. Modernism tells us that divinity is to be ascribed to Jesus Christ, not because He made the claim for Himself, nor because He possessed omniscience, and omnipotence, but because He was conscious of oneness with God more than other men are. This new Christology gives us nothing more than a human Saviour. Modernism denies the true doctrine of the incarnation, and wants us to think of the incarnation in the sense of immanence — that God was immanent in Christ, just as He is in all of us, and in all places, and everywhere. The new Christology talks about the pre-existence of Christ, but only in the sense of the divine purpose, just as your birth and mine were purposed by God, before we were born.

In Jarvis Street — and God be praised for such a place — we prefer to hold to the Christology of John, and Paul, and other New Testament writers. "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." The beginning of John, chapter one, verse one, is the same as the beginning of Genesis chapter one, verse one. And in John chapter eight, verse fifty-eight, our Lord Himself said, "Before Abraham was, I am." Or, more literally, "Before Abraham came into being I AM." Before our Saviour became Man, he was God, and after He became Man, He was still God — the God-man; and He will ever be the God-man.

Another thing Modernism has done is to do away with the blood atonement. Fosdick has long been considered as the leading light of Modernists. He said years ago that he did not believe in the substitutionary death of Jesus Christ, and that he did not know of any minister of intelligence who did. As long as twenty-three years ago his choirmaster at Riverside Church, Harold Milligan, took a fling at our gospel hymns that memorialized the blood of our blessed Saviour. He was quoted in the *New York Herald Tribune* as saying that the hymns of our grandfathers, and even of our fathers, were full of sin and misery, and were no longer sung except in the backwoods. He ridiculed what he called "the weepy and bloodthirsty hymns". Such hymns as "Come ye disconsolate", "Jesus, Lover of my soul," "Such a worm as I" were particularly obnoxious to this aesthetic and erudite gentleman, who led the intelligent folks at Riverside in singing what he said were hymns full of faith and confidence, and stressing world brotherhood. That was twenty-three years ago, and I can assure you that Modernism has not improved with age. Mr. Milligan does not tell us what their faith and confidence were based upon; but according to the doctrine of Modernism it could not have been based upon the blood of the Son of God, which is the only hope of any sinner. Modernism has formed The World Council of Churches, whose goal is a world church made up of all and everything that may be induced to come in.

If you are here to-night and are not a Christian I pause again to ask you to consider the claims of Jesus Christ

as Saviour. The Bible tells us that He put away sin by the sacrifice of Himself. Someone has to handle this sin question, else we shall have to meet God on our own record, and get what we deserve. And the Bible tells us that Jesus Christ died the Just for the unjust to bring us to God. Who else has ever even claimed to have done such a work as that — to go to a cross and bear the sins of sinners in His own body on a tree? Why not trust Him? To whom shall we go? Jesus Christ has the words of eternal life. He is the One and only Saviour. He is the only One who satisfies divine justice for wretches such as we are. Trust Him, and be saved at once.

### III.

#### Communism

The fatal error of Communism is that it is all error. It is both affirmed and denied that Communism is a religion. Whether Communism is a religion or not depends on one's definition of religion. If religion is defined as man's relation to a personal God, to whom he must render an account in a coming day of judgment, then, of course, Communism is not a religion. But if religion is defined as man's relation to whatever he regards as the supreme good and the ultimate in life, and what he trusts for salvation from the recognized ills and hazards of life, then Communism qualifies as a religion. It is a secular religion in which everything beyond this life is denied and eliminated. It is a religion of this worldliness without any element of beyondness. It is the only universal salvation religion that puts emphasis wholly on the present life. It is not concerned about the hereafter, for there isn't any hereafter, according to Communism. It offers salvation from present ills. Communism is purely a temporal, political and economic religion. Man, according to Communism, is no more a moral being, than a cow or a dog. Man is not influenced by anything that is inherent, but only, and altogether, by his environment, according to Communism. Perhaps the best way to bring this awful system out into bold relief, out into the open where we can see how terrible and satanic it is, will be by contrasting it with Christianity at a few vital points.

Christianity and Communism differ first of all concerning God. To the Christian there is a personal God revealed in external nature, in the human conscience, and in the Bible. This God is our Creator, and Ruler, and Saviour, and Judge. But to the Communist there is no such person. The Communist insists that the world came by Evolution. The only god he knows is the Party, collective humanity, the Proletariat, State capitalism. Christianity and Communism differ concerning the Bible. To the Christian the Bible is the blessed Word of God. It is God's revelation of Himself, and of His purpose with and in this world. The Bible is the Christian's Guide Book to heaven, and his Handbook of morals. The Bible tells him what to believe, and what to do. The Bible inspires the Christian with hope in the darkest hour. It tells him of a better and enduring substance in heaven. The Bible charges all of us with sin, and tells of a Saviour, the Lord Jesus Christ. The Bible presents a religion of other-worldliness. It offers a crown in heaven for the sufferings of earth. It tells of a home beyond this vale of tears where there will be no more pain, and poverty, sickness, and death. The Bible tells us that Jesus Christ the Saviour will come again and raise our bodies in fashion like unto His glorious body.

But the Communist says that all this is unscientific nonsense. In the new Soviet dictionary the Bible is defined as a collection of fantastic legends without any scientific support, full of dark hints, historical mistakes, and contradictions. The only sacred writings the Communist has are the writings of Marx and Lenin, and other leaders. The pictures of Marx and Lenin and Stalin have become objects of reverence; and the Mausoleum in the Red Square at Moscow is the scene of an incessant pilgrimage of devotees who pass by the bodies of their dead leaders. In the Soviet dictionary religion is defined as a fantastic faith in gods, angels, and spirits, a faith without any scientific foundation. Religion is being supported and maintained by reactionary circles. It serves for the subjugation of the working people, and for building up the power of the exploiting, bourgeois classes. The superstition, it goes on to say, of outlived religion has been surmounted by the Communist education of the working classes, and by its deep knowledge of the scientifically profound teachings of Marx Leninism.

Christianity and Communism differ concerning salvation. To the Christian salvation is deliverance from the judgment of God, and the cure of an innate depravity, which fits one for the presence of God in a new world. This salvation comes through faith in Christ, God's Son, Who died the Just for the unjust to bring us to God, and into His favour. To the Christian, man has an eternal existence. Salvation is not completed until Christ comes, and raises him to an eternal glory. The Christian's hope is laid up in heaven where he has an inheritance incorruptible and undefiled, and unfading, to which he is being kept by the power of God through faith. But to the Communist this is all nonsense, and the Bible which is the basis for all such, is a Book of lies. To the Communist salvation is deliverance from present economic ills; and the Communist contemptuously speaks of heaven as "pie in the sky". To the Communist salvation will come to this world when individual capitalism is wholly destroyed, and men are taken care of by the State. The goal of Communism is the complete destruction of private ownership, and the established ownership of collectivism.

Christianity and Communism differ concerning methods or ways of expansion. Both Christianity and Communism are missionary religions. But, to our shame, Communism is the more militant of the two. Christianity seeks to make Christ known to all men throughout the world. Christianity is a religion of love, and compassion. Christianity is a faith religion, and admits that the convictions of Christians cannot be scientifically proven. Christianity has no way of showing, by science, that there is a personal Devil, or a Heaven, or a Hell. Christianity takes its doctrines on faith, because we believe the Word of God. The only natural appeal Christianity has to a man is his conscience, which inwardly witnesses to the fact that there is a God, with whom we have to do. However, this inward fear of God is not sufficient for conversion; therefore the Holy Spirit enlightens and opens the eyes of the sinner to behold Jesus Christ as the Lamb of God Who takes away the sin of the world.

Communism's natural appeal is to the flesh which seeks gratification in material things. Communism also finds a basis of appeal in the carnal mind that hates God. However, in order to become a Communist, a man must slay his conscience. This is Communism's most natural disadvantage; the fact that men have a conscience. The conscience can be seared, it can be abused. But the

human conscience is difficult to slay, and before a man can become a Communist he must slay his conscience. Therefore the Communists have a conversion experience that is a parody of Christian experience. Arthur Kessler in "The God That Failed" gives us his experience in conversion to Communism. He says: "As I read Marx something clicked in my brain, which shook me like a mental explosion. To say that one had seen the light is a poor description of the mental rapture which only the convert knows. The whole universe falls into a pattern like the stray pieces of a jigsaw puzzle assembled by magic at one stroke. There is now an answer to everything." This is the experience of a Communist concerning his conversion to Communism. It is not natural. I assure you there is something supernatural about it. There is a wisdom in it, but it is wisdom from the pit. Oscar Rinell, for thirty years a missionary in China, and four years under Communist rule, has only to remind us that there is a Communist global strategy in operation, which in less than forty years has succeeded in dominating eight hundred million souls, almost one-third of the world's population. And it is an immediate threat to several hundred millions more.

That was a frightening article recently by the Alsops in the Saturday Evening Post entitled, "The Reds' New Gimmick". In this article they showed the missionary method of Communism, and that method is to pull and to push, until they have drawn the whole world into the orbit of Communism. They feel for the "soft" spots here and there in Asia and Africa, and then push. In the cold war, which is now more intensive than it has ever been, the old method of advance by the Communist was military menace, and political infiltration. But the Alsops tell us that they have added two new devices to their missionary method. One is the parody, the imitation of U.S. foreign aid, and an example of that is Moscow's offer to build, for the Egyptians the Oswan Dam. Another new device is the hawking, or peddling, of military supplies, to prospective satellites. And to the statesmen who read that article by the Alsops, it must have a frightening effect upon them. The real danger is not in the number of men who are converted to Communism, but in the vast numbers Communism controls. The Party does not have many members, relatively speaking; they don't want many members; they don't need the masses: they count on the quality of their converts rather than numbers.

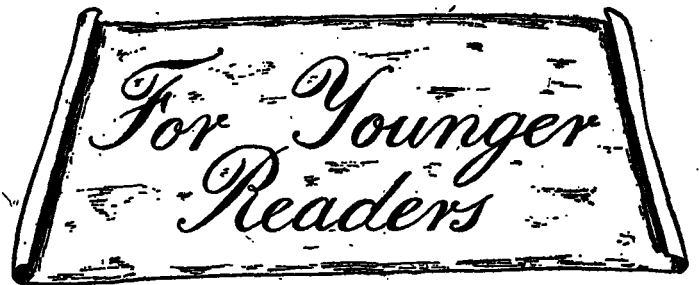
This world presents a dark picture. The fifty-ninth chapter of Isaiah is a striking picture of conditions today. The only bright spot in the picture is God. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him".

Suppose the Lord does not come, and suppose Communism sweeps the whole world into its orbit within the lifetime of our children, what will happen? Well, I am sure this will not happen: it will not be the death knell of Christianity; it may mean that Christianity may have a hard and hot road to travel; but Communism will never be the death of Christianity, though it may mean a return to the days of martyrdom. Communism is doomed because it is in open defiance of the almighty God: Communism is doomed because it is the wisdom from the pit, against the wisdom which is from above. "Hope thou in God"; "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

May God arouse more of His people to join the militant army of the Lord Jesus Christ, and do what we can now,

while missionary work is cheap, to make Christ known to the lost of this earth! But God is in the Heavens. He ruleth over all. He makes the wrath of man to praise him, and the rest of wrath He will restrain. Dark is the picture, and the situation is foreboding, but God lives, and all is well for His little children who have found faith in the Lord Jesus Christ.

Oh, my sinner friend to-night, you need a Saviour, the Saviour that God has provided, the Saviour that this Book talks about. Communism, and other 'isms, offer freedom, and pay off in slavery. But he whom the Son makes free is free indeed. Look to Him now, and trust Him, and make your trust known before this audience to-night, while we stand and sing.



#### TOMMY'S STRENGTH

Tommy was afraid. Of that there was no question. For some reason or other this young lad was lacking in physical courage. Because of this other boys had much fun with him.

When the boys wrestled, Tommy was afraid to do so because he might get hurt. And as for going anywhere in the dark, Tommy could not even bear the thought of that.

One day Tommy was with the boys as they explored the inside of an old barn. The granary was of especial interest and along with the others Tommy ventured into its dark recesses. He was fearful as he did so, and looked with suspicion in each dark corner. And then the worst happened. When he least expected it, the boys ran out and shut the door, leaving him alone in that horrible, dark room.

Tommy was frantic with fear. Beating on the door with both fists, and kicking it as hard as he dared, he screamed at the top of his voice to be released, but the boys only laughed the harder. It was fun for them but torture for Tommy. When they finally released him, he was so weak and tired that he could barely stand alone. He shook from head to foot. And so Tommy was known to all the boys as a "sissy" a "fraid cat", and a "coward".

But now comes the other side of the story. Tommy often went with the boys when they swam in the creek. Tommy went swimming but was careful not to get in where the water was deep. The boys wanted to throw him in and see him struggle to get out, but an older boy stopped them. "Too dangerous," he said. "I nearly drowned that way, and I won't see another boy thrown in if I can help it." So the boys forgot the idea until it came back to them at a later day.

"Look what I got here," a boy said one day to the others at the swimming pool. And he held up a package of cigarettes. "I stole them out of my brother's pocket." "That was wrong," said Tommy. "You shouldn't steal." The boy turned on Tommy. "Is that so?" he asked



in a sarcastic manner. "What about smoking them? Will you have one?"

"No, thanks," replied Tommy, turning away from the extended package. "That would also be wrong, because it injures the body."

"Ho! Ho!" exclaimed the other lad. "Listen to our little preacher! Say, kid, you listen to me. You will do two things right now. Take back what you said about my stealing, and then smoke one of these cigarettes. What do you say?"

Tommy looked about him for a friendly face, but all the boys were against him. He could expect no help from any of them.

"What will you do if I refuse?" he asked in a trembling tone.

"Toss you in the deep hole," his persecutor replied. "What are you going to do?"

Tommy hesitated. Casting a quick glance at the water, he shuddered at the thought of being thrown into it. But could he take back what he had said? He had told the truth, and if he took back his words he would assent to that which was false. Could he do that?

The big lad who always protected him was absent, so Tommy was alone. Five boys were against him, so he knew that they could easily throw him into the water.

"We'll give you about ten seconds to decide," came the ugly words from his tormentor.

And Tommy decided at once. Much as he feared the water, he would stand by the truth no matter what it cost him.

"I won't take back what I said about stealing," he declared; "and I won't smoke any cigarette."

"Grab him, boys! We'll throw him in!"

Willing hands grasped Tommy and dragged him to the bank, ready to pitch him into the water. Tommy struggled to free himself but to no avail. The odds were too many against him.

"What is the matter, boys?"

At the sound of a strange voice the boys released Tommy and faced the owner of the field. None of them ventured an explanation until the question was repeated.

"We were about to give this coward a bath," one explained.

"Tell me about it," the man demanded. "I'll judge which of you is right."

And so the story was told.

"Tommy was right," the man decided. "He is a brave lad. A boy may be afraid in a physical sense, but it takes more of a man to stand firm in a moral decision than a physical one. You boys are the ones who have acted cowardly. I wish to congratulate Tommy because he had the courage of his convictions, and if he is a coward, he certainly is a brave one. More of you should be like him."

The man turned to Tommy. "Young man, what was it that gave you courage to face what you dreaded rather than give up the truth?"

Tommy faced another struggle now. Dare he tell the truth before all these boys? Yes, he could, and by the same means which had given him the other victory.

"It was Jesus did it," he confessed, "I asked Him to help me, and He gave me strength."

The boys started to laugh, but the man checked them.

"Don't laugh at him," he requested, "because that same Jesus is a Friend to me, and He helps me also. Sit down here while I talk to you boys for a few moments."

And thus it was that a brave coward found his testi-

mony leading to far greater things than he could have imagined. From this experience Tommy was more determined than ever to stand for the One who helped him in time of testing.

—Junior Joys

## Bible School Lesson Outline

—OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 20 Second Quarter Lesson 8 May 20, 1956

### THE LORD'S SUPPER INSTITUTED.

Lesson Text: Luke 22:7-23.

Golden Text: "For as often as ye eat this bread, and drink this cup ye do shew the Lord's death till he come."

—1 Cor. 11:26.

I. The Covenant of God the Redeemer: verses 7-18.

.....Parallel Passages: Matt. 26:17-20; Mark 14:12-17.

The First Passover was to be perpetuated in order that the children of Israel might ever keep in remembrance God's covenant to pass over the houses upon the lintels and posts of which the shed blood had been applied (Exod. 12:12-28). The Lord would pass over, or rather "pause over" such a house (Exod. 12:13), with His Presence protecting the inmates of that house from the judgment meted out by the angel of death.

This Last Passover, therefore, was deeply significant. The memorial of redemption by blood was solemnized in the presence of the Redeemer Himself (1 Cor. 5:7). The unleavened bread, which was eaten at the feast, was a token of the spotless humanity of Christ (Exod. 12:14-20; Lev. 23:4-7; 1 Cor. 5:8). The bitter herbs symbolized the tribulation and anguish which accompanied His atoning death (Isa. 53:3-5; Lam. 1:12; Matt. 26:37, 38). The Passover Lamb was a type of Christ the Lamb of God, bearing in His own body the judgment of God upon the sin of the world (Isa. 53:7; John 1:29; 1 Pet. 1:18, 19; 2:24).

But, lest any one should think that the Son of man was only a man, a victim rather than the Victor, He demonstrated His Deity and His authority when He predicted the experiences which the disciples would have as they prepared the Passover.

Tradition has it that "the large upper room furnished" belonged to the parents of John Mark, and that this was the same upper room where the believers witnessed the coming of the Holy Spirit at Pentecost (Acts 1:13, 14; 2:1). But of this we cannot be sure.

Christ greatly desired to celebrate this Passover Feast with His disciples; the time of separation was at hand, and the memory of this experience with their Lord would help them to understand the significance of His death.

The Passover Feast, as a Memorial Feast, was only intermediate and temporary. The symbolism of the Passover was fulfilled when Christ gave Himself as a Sacrifice for our sins, but the Paschal Supper will have its ultimate fulfilment in the Kingdom of God in the marriage feast of the Lamb, when redemption, foreshadowed in the First Passover and accomplished at the crucifixion, will have become actual (verses 16, 18, 30; Luke 14:16-24; Rev. 19:7-9).

Teachers of younger scholars may find it profitable to describe the setting, events and meaning of the Passover, showing how it illustrates salvation through faith in Christ.

II. The Covenant of Christ the Saviour: verses 19-23.

Parallel Passages: Matt. 26:26-29; Mark 14:22-25; 1 Cor. 11:23-26.

By comparing all the records it seems most probable that Judas had gone out before the Lord instituted the Supper, and that the announcement as to the identity of the betrayer was made at the close of the Passover Supper (Matt. 26:21-25; Mark 14:18-21); John 13:18-30). If that be so, verses 19-23 are not given in chronological order, but the betrayal is mentioned last and just before the account of the strife among the disciples in order, doubtless, to compare the attitude of the disciples toward Judas and toward one another.

The Lord's Supper was instituted as a memorial of the New Covenant upon which our salvation rests (Exod. 24:8; Jer. 31:31; Matt. 26:28; 1 Cor. 11:25; Heb. 9:11-22). The Lord's Supper is called an ordinance, since it is a command of Christ for us to obey, even as Christian Baptism is a command, and both are binding upon all believers: "This do in remembrance of me" (verse 19; 1 Cor. 11:25, 28); "Repent and be baptized every one of you" (Acts 2:38).

In partaking of the Lord's Supper we proclaim (literally "preach") the fact of His death, our faith in the efficacy of His sacrifice to procure salvation for us, our fellowship with Him and our hope in His return (1 Cor. 11:26). We are humbly and gratefully to remember what Christ has done for us; but, above all, we joyfully and thankfully remember what He is to us. We come to the Lord's table in remembrance of Him; He is Himself our precious Lord.

The more our hearts go out in love to our Saviour's Person, the more shall we appreciate the tokens of His love. The bread will remind us of His Deity, His sustaining grace and His dear body, given in devotion and sacrifice that we might ever live unto God (John 6:33, 35, 51). Christ lifted to His own lips the cup of the wrath of God (Luke 22:42; John 18:11; Rev. 16:19), in order that He might hand to us the cup of blessing (Psa. 23:5; 1 Cor. 10:16). Wine in the Scriptures is a symbol of joy (Psa. 104:15; Heb. 1:9), and joy is possible for us because Christ drank the wine of suffering and agony, represented in the crushing of the grape to extract the juice (Isa. 63:1-4; Rev. 19:15). Since wine resembles blood in appearance and colour, it is a token of Christ's life as a purifying, powerful essence (Lev. 17:11), and of His life poured out unto death (Heb. 9:11-14).

#### Daily Bible Readings

May 14—The First Passover .....	Exod. 12:1-13
May 15—Christ our Passover .....	1 Cor. 5
May 16—Christ the Lamb of God .....	Isa. 53
May 17—Christ the Bread of Life .....	John 6:43-58
May 18—Christ the Water of Life .....	John 4:1-14
May 19—"In Remembrance of Me" .....	1 Cor. 11:23-34
May 20—The Marriage Supper of the Lamb .....	Rev. 19:1-9

#### Suggested Hymns

"Till He come!" O let the words.  
Amidst us our Beloved stand.  
Come ye yourselves apart.  
Alas, and did my Saviour bleed.  
Jesus, Thou joy of loving hearts.  
Not all the blood of beasts.

#### QUARTETTE TOUR ITINERARY RELEASED

The International Quartette from Toronto Baptist Seminary begins its tour on Sunday, May 13. Composed of young men from France, Ireland, England and the United States, the group will be accompanied by Pastor S. Dempster of the Fundamental Baptist Church in Kingston. In each of the places visited, Mr. Dempster will preach and the quartette will bring several messages in song. We would urge all readers to endeavour to attend the meeting that is held in your locality.

The itinerary from May 13 to May 25 is as follows:

- May 13—11.00 a.m.—Kingston (the Orange Hall)
- May 13— 7.00 p.m.—Calvary Baptist, Ottawa
- May 14—Brownsburg, Quebec, the Baptist Church
- May 15—Gore, Quebec
- May 16—Mitchell Square Baptist Church
- May 17—Owen Sound, Evangelical Baptist Church
- May 18—Harriston, Bethany Baptist Church
- May 19—Essex, First Baptist Church
- May 20—11 a.m.—Tilbury, the Baptist Church
- May 20—evening—Roseland, the Baptist Church

- May 21—afternoon and evening—Milliken Baptist Church
- May 22—Courtland, Emmanuel Baptist Church
- May 23—Toronto, Central Baptist, Ossington & Hallam
- May 24—Toronto, Jarvis Street Baptist
- May 25—Palgrave, Churchill Baptist Church

#### "WITH MANY TEARS"

Tears are good readers. They may stumble over the letter, but they have great skill in seeing the spirit. We see most when our eyes are shut, so our hearts see most when they have no eyes but tears. A ministry baptized with tears must help us: without the tears it might be brilliant or stern, or inspiring, or majestic; but with the tears it stoops, it lovingly condescends. It says to the sinning man, "I know all about your sin, and I can show you how to get rid of it, every whit." It comes down amongst the people, and speaks to their immediate life, and shows the worst how he may be better; and the best, how he may improve what he thought was approaching perfection, and crown with superlative glory that which he has already built up with a strong and industrious hand. Let us have ministers who can sympathize; let us have ministers who can cry with their hearts. We shall then find that true rhetoric is logic well spoken, that the highest argument is clothed with the supremest tenderness, and that the man who stands upon rocky heights speaking great words of might can also come down to pray by the cradle's side, and plant the flowers of intercession around the edge of the open tomb.

—JOSEPH PARKER

#### STUDY AND THE WORK OF THE SPIRIT

I have known good men at Revival times who would have utterly condemned spending hours at home on study as we ministers do. They would have us to be more dependent on the Holy Spirit. I defy any man to have a greater sense than I have of dependence on the Spirit of God; but I do not believe that God will give His Spirit to those who do not do their best by work.

—DR. A. WHYTE

From *The Reaper*

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