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The Jarvis Street Pulpit

"Somebody Hath Touched Me"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 17, 1922

(Stenographically Reported)

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

"Came behind him, and touched the border of his garment; and immediately her issue of blood stanchèd.

"And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

"And Jesus said, Somebody hath touched me: for I perceive that virtue has gone out of me.

"And when the woman saw that she was not hid, she came trembling and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

"And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole: go in peace." Luke 8:43-48.

I SHALL use this familiar story this evening, once again, to illustrate the method of grace. And I want you, who are Christians, to pray while I preach, — definitely to ask God to enable somebody to touch Him, that men and women may this evening be made whole.

This is the story of a person who had perfect knowledge of her own plague. She knew that she was sick. It was not necessary for any one to argue with her. She knew all too well that her strength was steadily diminishing.

There are some people who do not know they are sick. One may be walking about the streets, seriously ill, and not know it. It is not until the expert physician discerns symptoms of disease, that the person is made aware of his or her malady. And there are some people *who do not know that they are sick* with the disease of sin. They are sick; but they do not know it. They think they are "rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked."

I have not time this evening to deal with such, save to give to them the Word of the great Physician, and leave

it with them. If there is any man or woman here this evening, who thinks that he has no need of a Saviour, who does not know that he is suffering from a disease which is bound to issue fatally; I bring you the Word of the great Physician, with a prayer that you may accept His diagnosis; and whether you feel sick or not, you will believe what He says. He declares, "All have sinned, and come short of the glory of God", — and that means you: He says, "There is none righteous, no, not one; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one;" "they that are in the flesh cannot please God:" He declares further that, "Sin, when it is finished, — when it has run its course — sin when it is finished, bringeth forth death"; "the wages of sin is death"; "he that believeth not is condemned already"; "he that believeth not the Son shall not see life; but the wrath of God abideth on him." This Book is designed to serve the purpose of that family-book you had when you were children, you remember, into which mother looked when any of the children had a cold, or anything was the matter with them. If you want to know what is the matter with you, just come

to this Book and it will tell you. It tells us, every one, that we are sinners; and that all who are sinners must die of that disease.

Now, I just bring you that word, and I leave it with you. I ask you this evening to turn it over in your mind, and just to consider that if what this Bible says be true; then whether you feel that you are a sinner or not, that is not the question: the greatest authority in the universe says that every one of us, until we have touched Him, until He has made us whole, — that every one of us have within us the germ of a disease which always — there is no exception — in the end bringeth forth death. You are a stricken man, my brother. You are a doomed man, if you are out of Christ: "He that believeth not is condemned already."

But this evening, I am to speak specially to those *who know they are sick*. This woman, as I have said, needed no argument: she knew her own plague. And I doubt not there are some here this evening who will immediately acquiesce in what I have said. You say; "The divine Physician is right: that describes my case. I, too, know the plague of my own heart: I know that I am a sinner."

You have seen the doctor as he bends over the patient, touching the body at every point to discover just where the disease is doing its work. And if you submit to the examination of this Physician, you will find that He will show you what is the matter with you. How about the heart? Have you a pure heart? Have you a clean heart? Where are your affections placed? Is it a heart that can be depended upon? Is it regular? Is it true? or, Is the Word of the divine Physician correct when He says, "The heart is deceitful above all things"? "Out of it (the heart) are the issues of life," said the wise man. Jesus said, "Out of the heart proceed evil thoughts." Then He puts that stream of life under His infallible microscope; He analyses it; and He shows all the terrible elements that issue from the natural heart of man. What about the memory? What do you find it easiest to remember? Have you ever thought of that? — how easy it is to remember some things! how difficult it is to remember others! The touch of sin is upon every faculty of the mind, and you will find that it is more readily exercised toward evil than toward good. What about the will? O, how feeble it is! — how strong to do evil! how weak to do good! There are some here who are like some motor cars, — fine to go down hill with, but not of much use to climb the mountain. Their wills, like Ahab's, are strong in the direction of evil. They can make great speed downward, but seem to have no energy whatever to turn their souls toward God.

Thus I could touch you at every point; and show you from the Word of God that "the carnal mind — in all its attributes — is enmity against God for it is not subject to the law of God neither indeed can be". I wonder how many there are who coming into this house without Christ are ready to acknowledge the accuracy of the great Physician's judgment in this matter. As I have seen sometimes when a doctor has been called in and he has gone over the patient and he stands there saying nothing: the patient looks up and very weakly says, "Doctor, I am very ill." And he says, "Yes, you are." Can you say that? When the Word of the Lord has just thrown a flood of light upon you, can you say, "Lord Jesus, I am a sinner; there is no doubt about it at all; I know the plague of my own heart"? If there is any one here this evening like that, I want to tell you how to be healed: I want to

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tell you of a great Physician Who can give you a new heart, can quicken your conscience and enfranchise your will; Who can renew you in the spirit of your mind; Who can make you a new creature and give you a new life from Himself.

Now that is my business this evening, — to tell you **HOW TO BE HEALED**. Will you from this moment make it your business, just to know how to be healed?

I.

This woman, then, knew the plague of her own heart; and SHE VAINLY SOUGHT FOR HEALING. She had spent all her living upon many physicians; and was nothing bettered, but rather grew worse. She had known that she was sick for a long time, and for a long time she had been seeking healing; but she had been seeking it in the wrong place.

It may be there are some here this evening just like that. This is no new story. You first heard about this matter perhaps twenty-five years ago: you have known for a quarter of a century that you were ill; but you are not healed. Through all those years, perhaps, some of you have been seeking healing; and the net result of it all is, that you are nothing bettered, but rather worse. How many people there are like that in the spiritual realm, — going here and there and everywhere, hoping to find some relief, some religious cure, something that will transform their lives; and yet they fail to obtain healing!

It would be interesting if the complete story had been written: it would be interesting to know something about the doctors whom she had consulted, about their theories of medicine, about their methods of healing. But whoever they were, whatever their methods, they had all failed.

I venture to suggest to you some of the doctors whom some people consult.

There is one, I will call him, *Dr. Good Resolution*. When a man knows that he is sick, he consults Good Resolution; and he says, "It is all in the will. Just make up your mind. The New Year is coming, you form a resolution. Play the man. Write it down in a book. Resolve every day that you will live up to that resolution; and you will soon be well." And some people have tried it; but are nothing bettered, but rather worse. There are some things in the moral realm, that do not yield to the strongest will in the world. He was a great master who was known as Paul, the Apostle to the Gentiles. He fearlessly faced the wrath of kings; but he said that there was something within him that was a match for all his powers. He said, "When I would do good, — when I bring all the strength of my mighty will to bear upon this business — when I would do good, evil is present with me." And at last after many a vain struggle, he said, "O wretched man that I am! who shall deliver me from the body of this death?" Like a man who was chained to a dead body, being dragged down into the pit of corruption; he discovered that he had no power within himself to make himself well.

There is another doctor: what shall I call him? — *Dr. Idealist*. He has one prescription for everybody. We are to be saved by directing our thought toward some lofty ideal. He is fond of preaching the doctrine of salvation by character. And if you go to him, he will tell you about Jesus: he really will. For this doctor is a preacher. He preaches, — in fact he preaches more than he practises, to be perfectly frank; but he is fond of preaching Christ; and when people have heard him they come away, and they say, "Isn't that magnificent? I heard the gospel to-day." "Did you? What did you hear?" "I heard about no one but Jesus. I heard him preach Jesus all the time; and he appealed to us to follow Jesus. He declared that He was the greatest example the world had ever seen: and if only we would seek to pattern our lives after Him, we should be the kind of men and the kind of women God wanted us to be." And all the time there is the plague of the heart untouched. Jesus as an ideal; Jesus as an example, alone, will never save anybody. Jesus is infinitely more than that; and the most dangerous man in the world is the man who, while preaching no positive error, preaches half the truth, and calls himself an evangelist; while setting before men nothing more than an ideal. We cannot follow the ideal; we cannot walk in the footsteps of Jesus; we cannot go with him into the garden, and up to the cross; and live the life he lived, doing the will of God from the heart; until this same Jesus has done something with our hearts. O, there is the weakness of it!

There is another Doctor: what shall I call him? — *Dr. Ecclesiast*. He is a great churchman. He believes that salvation comes by religious ceremony. Sometimes he sends his patients to the Roman Catholic Church. He says, "If you do what the priest tells you, you will be all right." Sometimes he sends them to the Anglican Church, and he tells them that if they say their prayers, and go to church regularly, they will find that they will gradually get better. Sometimes he sends them to a Presbyterian or a Methodist church; and he recommends them to join the church; it will do them good. He says, "What you really need is a change. You need a change of environment. Put yourself in the right company, join the church, get among Christian people; and you will find that gradu-

ally that trouble within will subside; and you will get better and better all the time. That is the proper place to be. That is a fine health resort, yonder church; and you join it." And sometimes he sends them to a Baptist church; and he says, "If you just be baptized, you will be all right." Sometimes he recommends immersion, rather than sprinkling, you know. Any thing in the world as a half measure: anything in the world to keep men back from Christ. But salvation of the soul is not in the church, my friend. You will not find it there. The church has its place: it is a divine institution, provided it is patterned after the Book. It is a place where all regenerated people ought to find fellowship, but there is no church in the world that is a substitute for Jesus; and you will never be saved here, or hereafter, on the ground of relationship to a church.

There is another doctor: I hardly know what to call him. Shall I call him, just for the sake of simplicity, and clearness — *Dr. Mental Supremacy*? He says, "You are all right, if you only think correctly." He has all kinds of medicine. Sometimes it is Theosophy, sometimes it is New Thought, sometimes it is Christian Science: he suggests all kinds of things; but his theory is that the man has within himself the power to make himself what God would have him to be, and that the mind can dominate the man, and that the man himself, — paradoxical as it may seem — can dominate the mind.

But I would remind you that all these are quack doctors; and their remedies are a failure. They can save nobody. And when you have had years and years of experience, just going from one to the other, you will find yourself in the end, just like this poor woman, nothing bettered, but rather worse. Your money is gone, and years have passed; still the plague of the heart remains.

II.

But here is a better story! She came in the crowd behind Him where He could not see her, as she thought; and watching her opportunity, she just put her hand between the jostling people; for she had said, "If I may but touch his garment, I shall be whole. I have found the right Physician at last. I have come into the presence of One Who can succeed where all others have failed. There is healing within reach for me at last: if I can only just touch Him, I shall be healed." And somehow or another, she managed just to touch His garment; and she said, "It is done; I am whole. I knew I should be. The struggle is over; and I am healed."

WHY DID SHE TOUCH HIM? HOW DID SHE TOUCH HIM? That is the great question. I want you to touch Him to-night, my friend. I will tell you why she touched Him. She conceived of Him as being a *Fountain of life and of healing*. She knew Who Jesus was: she knew that He was very much more than an ordinary man: she knew that within that wondrous personality there were latent powers that would flow instantly to the touch of need; and that she would be whole. It was what she had heard about Jesus, that led her to touch Him. She heard of Jesus: Mark tells us that she heard of Jesus; and she deliberately came where He was, pushed her way into the crowd, and through the crowd to the centre of the crowd, in order that she might touch Him.

Does it make any difference what we say about Jesus? There are people who wonder that some of us contend for correct opinion. They say salvation is not in a creed: it does not make any difference what you believe. It

made a tremendous difference to this woman. If somebody had not believed that Jesus could heal her, he never would have told her about Jesus. And if she had not believed that He was more than a man, that He was the great prophet of whom all the other prophets had spoken; if she had not had a clear conception of Who and What Jesus was, she never would have come to touch Him. It does make a difference, my friend, what people believe about Jesus; because you and I have a plague that can never be healed apart from divine power. And if Jesus is not God; there is no help for us: if He Who is in our presence this evening, is only a man, — well then, of course. He is not here. If Jesus be only a figure of history, an ancient ideal, whatever may be said of His teaching, I cannot touch Him; I cannot get at Him; I cannot come into contact with Him; I cannot receive into this wasted life of mine the rejuvenating powers of Deity, that will make me young and strong and well again. She conceived of Jesus as One Who had a surplus of life, a surplus of healing virtue. He was the very Fountain of life.

You know when somebody is sick, the doctor says, "This person has lost so much blood, or the blood is of such a poor quality, that there is no chance whatever that he will be able to fight off this disease; unless we can find some one abounding in health, with a pure blood stream, who is ready to give of his life that this one may live. Then we will have a transfusion of blood, and we will take some of this man's surplus health and we will reinforce this perishing body."

Now this woman, I do not know how she got the conception, but somehow or another she knew that Jesus had health enough, and strength enough, that He had vitality enough to spare some for her; and she said, "If I can only touch Him, and I can receive a transfusion of His health into this wasting body of mine, I shall be whole."

Well, I want to tell you that Jesus Christ lives. He is not dead. "I am he that liveth, and was dead; and, behold, I am alive for evermore." He is just as truly alive to-day as He was then; and He is nearer to us than He was then. It is blessedly true, as Whittier says —

"The healing of His seamless dress,
Is by our beds of pain;
We touch Him in life's throng and press;
And we are whole again."

But the wonder to me is that this woman should have known that all the resources latent within the personality of Jesus were at the disposal, and at the command of needy men and women; that He was benevolently disposed toward those who needed Him. She had spent all her living; and she could not pay a doctor's bill any more. It was no use recommending to her a great physician, if he was going to send her a great bill; because she said, "I have nothing left to pay; I am bankrupt. My hands are empty, and my strength is failing." But the wonder of it was that she had discovered that *this Physician was ready to heal her*, without money and without price.

I wish I had time this evening to try and draw a picture of Jesus as the God-man, as "the image of the invisible God, the firstborn of every creature." But I just remind you of this: "In him dwelleth all the fulness of the Godhead bodily." "All things were made by him; and without him was not any thing made that is made." "For

by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

The physician tells you that perhaps an electrical treatment would do you good: that is one of the elements of nature. Another discovery is made, which is said to be for a particular disease: it is not an invention, it is a discovery: it is something that is there; and able men, after long experience, have discovered its healing qualities; and so they bring it forth and put it at the disposal of men who gather it all up, — all the recuperative powers of nature; that power that comes up through the trunk of the tree and out to the tiniest twig, and throws off the dead leaves, and presently clothes the tree with foliage and with bloom and with fruit.

All these powers, whence come they? He, of Whom I speak, "is before all things, and by him all things consist." All the power of the springtime, all the energy of all the Niagaras, all the vitality that clothes the earth with beauty and with fruitfulness, all the light that shines from the farthest star, — "He is before all things, and by him all things consist." Would you not like to have all the powers of the universe at the command of faith, that they would flow to the touch of a needy soul? That is what the gospel is for. Deity wrapped Himself in human flesh; and "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." He took the little children in His arms, and put the arms of Deity about the little ones; and they were not afraid. He came to the reeking leper; and he said, "I will; be thou clean;" and He touched him, without pollution to Himself, and he was healed: He banished disease, and commanded death to flee. And when they said, "Lord, show us the Father, the invisible One, the Author, and Creator of all things; I wish I knew what God is like;" this tender, compassionate Saviour said, "He that hath seen me hath seen the Father."

"If I may but touch his garments; I shall be whole." What was the essence of it all? It was simply this: IT WAS A TRUE UNDERSTANDING OF JESUS, WHICH LED HER TO TOUCH HIM. That is faith, — Mark it! Some great preacher said in Toronto a little while ago that, "Faith was a great adventure, the spirit of adventure in the soul." But he who trusts God ventures nothing: he who trusts God knows that he put his feet upon the rock of Truth. This woman did not say, "If I but touch his garments; it will help me. I shall at least have the satisfaction of having done my best, and of trying everything within reach." She did not say that; but she had such a clear understanding of Jesus that she said, "If I can only touch him — that is all. I will say no word to Him. I need not tell Him what is the matter; — if only this wasted frame can come into contact with the living God, I shall be whole." And she touched Him, and was made whole.

I want to ask you this evening what you know about Christ. Who is He? Is it true "that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures"? Is it true that He ascended into heaven; and that He sent His Holy Spirit to be His representative here, to interpret Him, to "reprove the world of sin, and of righteousness, and of judgment," to communicate His

resurrection life to men? You have but to touch him, my friend; and you shall be whole.

I heard Dr. Jowett preach some years ago: He was not preaching from this subject; but he used it as an illustration. He described the woman coming through the crowd to touch Jesus; and then he said, "But some of you will say, 'How can I touch Him now? I do not know how to touch Him.'" He paused, and he said, "Tell Him you do not know how; that will touch Him." Oh, it will, if your heart goes out after Him, if you know the plague of your own heart and life, and have come to see that none but Jesus can do helpless sinners good. If you touch Him, you shall be saved: His righteousness will be imputed to you; your sins will be washed away; your obligation to the law cancelled; His resurrection life will be communicated to you by the power of the Holy Ghost; you shall come into living touch with God Himself. Will you touch Him? Will you touch Him now? May your heart go out after Jesus! Will you say in His presence, "Lord Jesus, I do touch thee. If I may but touch His garment, I shall be whole"?

But all this happened in secret, until Jesus turned, and He said to His disciples, "Who touched me?" And the people round about Him said, "Not I! Not I!" They all denied having touched Him; but He said, "Somebody hath touched me." His disciples said, "Master, the multitude throng thee and press thee, and sayest thou Who touched me? And Jesus said, Somebody hath touched me. I know others have jostled Me, have touched Me physically, but somebody touched me in a different way, somebody touched Me in faith, for I perceive that virtue is gone out of me. No one can ever touch Me like that, without My knowing it."

Blessed be God! Of all the millions on earth who bow and pray and go through forms of worship, the moment a soul trusts Jesus, He says, "Yonder, somebody hath touched me; for I perceive that virtue is gone out of me."

III.

And still it was a secret matter; but the woman, when she saw that she was not hid, came and, trembling, fell down before Him; and told why she had touched Him; and how she had been immediately healed. She told Him, in the presence of all the people, all the truth.

Do you know what is the prevailing sin of to-day, to which the Christian Church is so terribly subject? It is the sin of not confessing Christ. There is an epidemic of dumbness; and there are multitudes of people to-day who want to come through the press and touch Jesus and get the blessing and hide it away in their hearts, and tell nobody about it.

I would like to spend a minute or two — and I have done — on this last great truth of the text, that THE LORD JESUS COMPELLED CONFESSION. She got the blessing; she was really healed; and she was just going to run away and not let anybody know it, until Jesus spoke. And when she saw that she could not be hid, she came and falling down before Him, and before all the people she told Him all the truth. Somebody says, "Why do you ask people to confess Christ openly? what Scripture have you got for that?" Why, the whole teaching of the New Testament. Did I not read to you tonight that Jesus said, "Whosoever therefore shall con-

fess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Have you touched Him? How many men and women are there here this evening whose hearts have responded to the simple gospel; and you have said, — you have been saying even as I have been speaking of Jesus, "It is all true, sir; I know Him. I touched Him; and He did all that for me. Life has been different since I touched Him; and I know that He is my Saviour, but I am so timid. I have never told anybody about it. I have never made any public acknowledgment of my indebtedness to Jesus Christ. I know I am redeemed by His blood, and saved and kept by the power of His resurrection life; but I have never told anybody." Will you tell it to-night? Will you confess it tonight? Will you come from our hiding place, to-night, and, before all the people say, "I, too, have received healing from Jesus Christ." I do not ask you if you are a church member, — whether you are a member of this church, or some other church. One great question I ask you is, Have you touched Jesus? Have you received His salvation? Are you a new creature in Christ? Do you know Him as your Saviour? If you do, will you confess Him? If you have never confessed Him before, will you come and confess Him now? Perhaps, even as I have been speaking, you have touched Him; perhaps the miracle has occurred. We have seen it, even in this place. While the sermon was being preached, somebody has touched Jesus, and has been made whole. Therefore, will you come forward and confess Him?

She was made to confess Him for *the confirmation of her own faith*; for when she came, Jesus said, "Daughter be of good comfort: thy faith hath made thee whole." I am sure there was an accession of peace and joy she did not know before. She had physical healing, after she heard the voice of Jesus, after He had spoken directly to her; and I am sure she went away with a new gladness in her heart. And was it not *due to those about to know* that she had been healed? Was it not *due to Him* that He should be glorified for the Work He had done in her? And will you not say to-night, "I want to touch Him?"

WILL YOU CONFESS HIM NOW?

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE WEEK-END SERVICES IN JARVIS STREET

"ETERNAL SECURITY" was the subject of Dr. Slade's morning message in Jarvis Street Church on Sunday, January 13th. The Scripture Reading, that lovely passage in Romans 8:31-39, brought home to the hearts of the people the strong foundation for our hope in Christ. The text was John 10:27, 28: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." This message speaks so emphatically of the Lord's keeping power and the safety of the believer. Who can separate us from the Father and from the Lord Jesus Christ? Life is a gift, a gift from God. We do not have eternal life by nature, but Christ came to announce and to bestow life. That life, given as a gift to those who believe upon Christ, is a divine life, a powerful life and an eternal life. "Nothing under heaven can fully satisfy a human soul." Four persons responded joyfully to the invitation.

In the evening Dr. Slade preached a winning and a challenging message on that famous and interesting love story, the story of Ruth, the Moabitess, whose life illustrates the sovereign purpose of God in the lives of people and of nations. Ruth made a momentous decision (Ruth 1:16, 17), when she determined to follow the Lord, to choose Him, and to choose His people. "God's people are not perfect yet, but they are the best people on earth." That decision resulted in joy to her own heart, in her union with Boaz and in blessing to posterity, since she became the ancestress of our Lord. We, too, must face a similar crisis; the Lord calls upon us to decide for the Lord Jesus Christ.

Many visitors attended the services on Sunday, and the whole day was one of great blessing. The Lord was pleased to presence Himself with His people in a marked way.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 5.55 Young People's Bible Fellowship Hour.
- 6.00 Prayer Service in Greenway Chapel.
- 7.00 Regular evening service.

TUESDAY

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

THURSDAY

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

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.
- 7.00 Friday Night Round-Up for boys and girls.

SATURDAY

- 8.00—Great Weekly Prayer Service in Greenway Hall.

GOOD NEWS FROM FRANCE

Mr. Etienne Huser, assistant to Rev. F. Buhler in Mulhouse, France, writes as follows concerning the Lord's work in that place:

"The building of our new church is rapidly progressing. The weather has been exceptionally favourable, so that in spite of a long delay, due to the slow delivery of the floor beams, the roof will be put on next week. We can truly say that "The Lord has provided" in a marvellous way.

"A week ago last Sunday we had a very impressive baptismal service. Among the three who gave a public confession of their faith was a former Roman Catholic couple, who have looked for the truth in almost every religious circle, until they heard the Gospel last year at evangelistic meetings held in our church. Their zeal is such that it puts many older Christians to shame.

"Last year the church here in Mulhouse had her 100th anniversary; the event will be celebrated with the opening of the new building.

"The great need of our Association is for Christian workers. Several of our churches are now orphaned; and we earnestly pray the Lord of the harvest to send out labourers into the needy fields of France and Switzerland. Our church is temporarily assuming the charge of the two neighbouring churches of Monteliard and Valentigney, which means quite an extra load, but the Lord's grace is sufficient also for this new need.

"Doris (Mrs. Huser, née Orrett) and the children are well. Eliane (their daughter, two and a half years of age) is taking much pleasure in hearing Bible stories and learning Bible verses and choruses. She already has "witnessed" to a neighbour by reciting to him with much emphasis Romans 6:23. He did not know what to think or say, but he heard through the lips of a child the message of salvation.

"With affectionate regards to the Seminary and Church Family,

Yours gratefully in Him,

Etienne Huser and Family

GOD SPAKE

Authoritativeness of the Bible. The Word of God breaks upon you as a voice from heaven. Five hundred times in the Pentateuch it prefaces or concludes its declarations with the sublime assertion, "The Lord said," or, "The Lord spake." Three hundred times again in the following books it does the same, and in the prophetic twelve hundred times again with such expressions as: "Hear the word of the Lord," or, "Thus saith the Lord," or, "The mouth of the Lord hath spoken it." It challenges the will of every soul that ever lived with its stupendous claim: "God spake these words, and said." No other book dares thus to address itself to the universal conscience.

—Canon Dyson Hague

THE DEVIL'S MASTER

A poor besotted drunkard tried again and again to get free. Friends tried to help him, but every time the pitiable victim failed. Then he was converted; and soon there was a wonderful change. One of his mates said, "So you've got the mastery of the Devil at last?" "No," he answered, "but I've got the *MASTER OF THE DEVIL*."

OBSTACLES TO SOUL-WINNING

A Lecture to His Students

By Rev. Charles H. Spurgeon

THERE are many obstacles that lie in our path as we seek to win souls for Christ, and I cannot attempt to make a complete catalogue of them; but first, and one of the most difficult is, doubtless, *the indifference and lethargy of sinners*. All men are not alike indifferent; in fact, there are some persons who seem to have a religious instinct, which influences them for good, long before they have any real love to spiritual things. But there are districts, especially rural districts, where indifference prevails; and the same state of things exists in various parts of London. It is not infidelity; the people do not care enough about religion to oppose it. They are not concerned as to what you preach, or where you preach, for they have no interest whatever in the matter. They have no thought of God; they care nothing about Him, or His service, they only use His name in profanity . . .

Now, whenever you meet with indifference, as you may do, my dear brother, in the place where you go to preach.—indifference affecting your own people, and even your own deacons seeming to be tinged with it, — what are you to do? Well, your only hope of overcoming it is to be doubly in earnest yourself. Keep your own zeal all alive, let it be even vehement, burning, blazing, all-consuming. Stir the people up somehow; and if all your earnestness seems to be in vain, still blaze and burn; and if that has no effect upon your hearers, go elsewhere as the Lord may direct you. This indifference or lethargy, that possesses the minds of some men, is likely to have an evil influence upon our preaching; but we must strive and struggle against it, and try to wake both ourselves and our hearers up. I would rather have a man an earnest, intense opposer of the gospel than have him careless and indifferent. You cannot do much with a man if he will not speak about religion, or will not come to hear what you have to say concerning the things of God. You might as well have him a downright infidel, like a very leviathan covered with scales of blasphemy, as to have him a mere earthworm wriggling out of reach.

Another very great obstacle to soul-winning is *unbelief*. You know that it is written of the Lord Jesus when in "His own country" that "He did not many mighty works there because of their unbelief." This evil exists in all unregenerate hearts, but in some men it takes a very pronounced form. They do think about religion, but they do not believe in the truth of God which we preach to them. Their opinion is to them more weighty, more worthy of belief, than God's inspired declarations; they will not accept anything that is revealed in the Scriptures. These people are very hard to influence; but I would warn you not to fight them with their own weapons. I do not believe that infidels are ever won by argument; or, if so, it very seldom happens. The argument that convinces men of the reality of religion is that which they gather from the holiness and earnestness of those who profess to be Christ's followers. As a rule, they barricade their minds against the assaults of reason; and if we give our pulpits over to arguing with them, we shall often be doing more harm than good.

I believe that you will rout unbelief by your faith rather than by your reason; by your belief, and your acting up to your conviction of the truth, you will do more good than by any argument, however strong it may be. There is a friend who sits to hear me generally every Sabbath. "What do you think?" he said to me one day, "you are my only link with better things; but you are an awful man in my estimation, for you have not the slightest sympathy with me." I replied, "No, I have not; or rather, I have not the least sympathy with your unbelief." "That makes me cling to you, for I fear that I shall always remain as I am; but when I see your calm faith, and perceive how God blesses you in exercising it, and know what you accomplish through the power of that faith, I say to myself, 'Jack, you are a fool.'" I said to him, "You are quite right in that verdict; and the sooner you come to my way of thinking, the better, for nobody can be a bigger fool than the man who does not believe in God." One of these days I expect to see him converted; there is a continual battle between us, but I never answer one of his arguments. I said to him once, "If you believe that I am a liar, you are free to think so if you like; but I testify what I do know, and state what I have seen, and tasted, and handled, and felt, and you ought to believe my testimony, for I have no possible object to serve in deceiving you." That man would have beaten me long ago if I had fired at him with the paper pellets of reason. So, I advise you to fight unbelief with belief, falsehood with truth, and never to cut and pare down the gospel to try to make it fit in with the follies and fancies of men.

A third obstacle in the way of winning souls is that fatal *delay* which men so often make. I do not know whether this evil is not on the whole more widespread and mischievous than the indifference and unbelief of which I have spoken. Many a man says to us what Felix said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." Such an individual gets into the border country, he seems to be within a few steps of Emmanuel's land, and yet he parries our home-thrusts, and puts us off by saying, "Yes, I will think the matter over, it shall not be long before I decide." There is nothing like pressing men for a speedy decision, and getting them to settle at once this all-important question. Never mind if they do find fault with your teaching; it is always right to preach what God says, and His word is, "Behold, now is the accepted time; behold, now is the day of salvation."

This leads me to mention another obstacle to soul-winning, which is the same thing in another form, viz., *carnal security*. Many men fancy that they are quite safe; they have not really tested the foundation on which they are building, to see that it is sound and firm, but they suppose that all is well. If they are not good Christians, they can at least say that they are rather better than some who are Christians, or who call themselves by that name; and if there is anything lacking in them, they can at any time put on the finishing touch, and make

themselves fit for God's presence. Thus they have no fear; or, if they do fear at all, they do not live in constant dread of that eternal destruction from the presence of the Lord, and from the glory of His power, which will certainly be their portion unless they repent, and believe in the Lord Jesus Christ. Against these people we ought to thunder day and night. Let us plainly proclaim to them that the unbelieving sinner "is condemned already", and that he is certain to perish everlastingly if he does not trust in Christ. We ought so to preach as to make every sinner tremble in his seat; and if he will not come to the Saviour, he ought at least to have a hard time of it while he stops away from Him. I am afraid that we sometimes preach smooth things, too soothing and agreeable, and that we do not set before men their real danger as we should. If we shun in this respect to declare all the counsel of God, part at least of their ruin will lie at our door.

Another obstacle to soul-winning is *despair*. The pendulum swings first one way and then the other; and the man who yesterday had no fear, to-day has no hope. There are thousands who have heard the gospel, and yet live in a kind of despair of its power being ever exerted upon them. Perhaps they have been brought up among people who taught them that the work of salvation was something of God altogether apart from the sinner; and so they say that, if they are to be saved, they will be saved. You know that this teaching contains a great truth, and yet, if it is left by itself, without qualification, it is a horrible falsehood. It is fatalism, not predestination, that makes men talk as if there is nothing whatever for them to do, or that there is nothing that they can do. There is no likelihood of anyone being saved while he gives you this as his only hope, "If salvation is for me, it will come to me in due time." You may meet with people who talk thus; and when you have said all you can, they will remain as if they were cased in steel, with no sense of responsibility, because there is no hope awakened in their spirit. Oh, if they would but hope that they might receive mercy by asking for it, and so be led to cast their guilty souls upon Christ, what a blessing it would be! Let us preach full and free salvation to all who trust in Jesus, so that we may, if possible, reach these people. If the carnally secure should be tempted to presume, some who are quietly despairing may pluck up heart, and hope, and may venture to come to Christ.

No doubt a great obstacle to soul-winning is *the love of sin*. "Sin lieth at the door." There are many men who never get saved because of secret lust; it may be that they are living in fornication.

There are some men who are guilty of dishonest transactions in business: you will not see them saved all the while they do so. If they will not give up the trickery, they cannot be saved. There are others who are drinking to excess. People who drink are often affected under our preaching; they have a watery eye, their drinking has made them soft-headed, and there is a maudlin kind of sensitiveness in them; but as long as a man clings to "the cup of devils" he will not be likely to come to Christ. With others it is some secret sin, or some hidden lust that is the great difficulty. One says that he cannot help flying into a passion, another declares that he cannot give up getting drunk, while another laments that he cannot find peace, whereas the root of the mischief is that there is a harlot who stands in his way. In all these

cases, we have only to keep on preaching the truth, and God will help us to aim the arrow at the joint in the sinner's harness.

Another obstacle is put in our way by *men's self-righteousness*. They have not committed any of these sins I have mentioned, they have kept all the commandments from their youth up; what lack they yet? There is no room for Christ in a full heart; and when a man is clothed from head to foot with his own righteousness, he has no need of the righteousness of Christ; at least, he is not conscious of his need, and if the gospel does not convince him of it, Moses must come with the law, and show him what his true state is. That is the real difficulty in many, many cases; the man does not come to Christ because he is not conscious that he is lost, he does not ask to be lifted up because he does not know that he is a fallen creature, he does not feel that he has any need of divine mercy or forgiveness, and therefore he does not seek it.

Once more, there are some with whom all we say has no effect because of their *utter worldliness*. This worldliness takes two shapes; in the poor, it is the result of grinding poverty. When a man has scarcely enough bread to eat, and hardly knows how to get clothes to put on, when at home he hears the cries of his little children, and looks into the face of his over-worked wife, we must preach very wonderfully if we are to secure his attention, and make him think about the world to come. "What shall we eat? What shall we drink? and wherewithal shall we be clothed?" are questions that press very heavily upon the poor. To a hungry man, Christ is very lovely when He has a loaf of bread in His hand. Our Lord so appeared when He was breaking the bread and fish for the multitude, for even He did not disdain to feed the hungry; and when we can relieve the wants of the destitute, we may be doing a necessary thing to them, and placing them where they may be capable of listening with profit to the gospel of Christ. The other kind of worldliness comes of having too much of this world, or at least of making too much of this world. The gentleman must be fashionable, his daughters must be dressed in the best style, his sons must learn to dance, and so on. This sort of worldliness has been the great curse of our Nonconformist churches.

Then there is another kind of man who is from morning to night grinding away at the shop . . . He will rise early, and sit up late, and eat the bread of carefulness so as to make money. What can we do for these covetous persons? How can we ever hope to touch the hearts of these men whose one aim is to be rich, the people who scrape up the halfpennies and farthings? Economy is good, but there is an economy that becomes parsimony, and that parsimony becomes the habit of these miserly folk. Some will even go to church because it is the proper and respectable thing, and they hope to gain customers by going. Judas remained unconverted even in the company of the Lord Jesus Christ, and we have some people still among us in whose ears the thirty pieces of silver chink so loudly that the sound of the gospel cannot be heard by them.

I may mention one more obstacle to soul-winning, that is, the obstacle there is with some men through their *habits, and resorts, and company* . . . I think a Christian minister is quite justified in using all right and lawful means to wean the people from their evil associations, and it may be well some times to do that which seems to

be extraordinary if thereby we can by any means win men to the Lord Jesus Christ. That must be our aim in all that we do; and whatever obstacles may be in our pathway, we must seek the aid of the Holy Spirit that they may be removed, and that thus souls may be saved, and God may be glorified.

NEHRU PRAISES BUDDHA; EISENHOWER OMITS CHRIST IN CHRISTMAS PROGRAM

Prime Minister Jawaharlal Nehru of India spoke to the people of the United States on a coast to coast television and radio hookup on Tuesday evening, December 18, 1956. Millions heard him. During the course of his explanation of India's neutralist position in world affairs he took occasion to speak of Buddha.

He said, "This year we celebrate in India and in many other countries the two thousand five hundredth anniversary of a very great son of India, the Buddha who gave us a message of peace and compassion." He further said, "Through the centuries India has preached and practiced toleration and understanding and has enriched human thought, art and literature, philosophy and religion."

We wonder just how many American statesmen visiting India would have anything to say about Jesus Christ. Nehru gave a good witness to Buddha — but Buddha cannot save; he is dead. It is Jesus Christ and Jesus Christ alone who saves. His blood alone atones for sin. He alone was raised bodily from the dead, leaving an empty tomb. Jesus Christ — this is the only "name under heaven given among men, whereby we must be saved."

We wonder, too, if perhaps someone in the United States ought not to ask Nehru concerning the tolerance to which he referred. How is it then that the door in India is closing to our evangelical missionaries? He made his appeal to the American people for understanding, for assistance. Could it be that the revival of Buddha and his mission in India — such factors as these — are responsible for the closing of the mission doors?

At a time when the apostasy in Christendom has taken away the true motive for missionary endeavor we are witnessing a revival of the pagan religions: Buddhism in India; in the Middle East — Mohammedanism; again, in Japan, Shintoism.

Why cannot we have a revival of the historic Christian faith? Why cannot we again see the fires of true evangelism burning and the blessings of a genuine reformation, bringing strength to nations?

Nehru used a golden opportunity within the United States to pay his tribute to Buddha. It is such incidents as these that help revive Buddhism throughout the earth.

May we have statesmen and leaders in the Western world who will not be ashamed of the name of the Lord Jesus Christ.

President Eisenhower in lighting the Christmas tree on the White House lawn at the opening of the Christmas celebration on Thursday evening, December 20, in his pageant speech made no reference whatever to the Prince of Peace, the Lord Jesus Christ. This widely witnessed program on television brought expressions of regret that Jesus Christ was not mentioned by the President on this all-important occasion.

Dr. Carl McIntire said in a telegram to the White House:

"We feel very keenly your failure to mention the name of Jesus Christ who is the Prince of Peace in your Peace Pageant and Christmas message last night presented to the nation on TV-radio. Christmas is Christ's birthday. Those of us who know Him should not hesitate to mention His name. Prime Minister Nehru, in his television broadcast before our nation, did not hesitate to speak words of praise to the Buddha. We object to the Mohammedan Mosque being included in a celebration on the White House grounds on the birthday of our Lord and Saviour, Jesus Christ. If we are to have world peace, Mr. President, Jesus Christ is the One who must help and guide you and our nation."

—*Christian Beacon*

"IT IS ENOUGH!"

By A. J. Pollock

One of Ireland's great men of the past was Sir Edward Carson, who lived through very stormy and turbulent times in his native land. He was a Member of Parliament for Dublin University, and ended his long life as Lord Justice of Appeal. He was inspired by the highest principles of honesty and loyalty, possessed of a caustic tongue wherewith to lash his opponents, and yet with the tenderest heart underneath it all, and accompanied by a modesty and lack of ambition that endeared him to all who really knew him.

He was all his life subject to ill-health, but reached his eightieth year. When he lay dying he was visited by Dr. D'Arcy, Archbishop of Armagh and Primate of all Ireland. When death comes, earthly honours, of which Lord Carson had a very large share, fade, and the things that pertain to eternal realities become uppermost. Hear the dying testimony of this truly great man, uttered with laboured breathing, "I have seen much to shake my faith, but what remains to me is that I learned at my mother's knee, that God so loved the world, that He gave His only begotten Son, that WHOSOEVER believeth in Him, should not perish, but have everlasting life" (John 3:16). Dr. D'Arcy, as he heard these words, softly responded, "IT IS ENOUGH!"

Lord Carson quoted, perhaps, the best known verse in the whole Bible, which Luther, the great Reformer, aptly described as "a miniature Bible". He had evidently received by faith the wonderful blessing this verse offers, even the forgiveness of sins, and had accepted the salvation offered to WHOSOEVER should believe on the Lord Jesus Christ.

—*The Christian Irishman*

WHOM WE PREACH

A cynic said to a young Preacher: "God helps those who help themselves." "Yes," replied the young man, "but my Gospel also tells of a God who helps those who cannot help themselves." That's it. Help for the helpless, Hope for the hopeless, Salvation for the lowest of the low — in *CHRIST JESUS THE LORD*.

The Apostle of Predestination

By Rev. Geoffrey Bingham

NO MAN can be truly assessed, either in his character or his contribution, except he be examined in the stream of history. It is even more difficult for us to make an objective, detached examination when we ourselves are creatures who are still in the flow and movements of history which tend to prejudice us for or against a man, his movement and ideas. Calvin is probably of all the reformers, the one who is most maligned or praised. Certain it is that in these days few have read enough of his life and work to be able to praise or condemn.

It would be more correct to call Calvin the apostle of God's sovereignty rather than simply of predestination. Many claim that he is in direct line of agreement and descent of Paul. In between stands that great giant, Augustine, who also regarded as precious the great teaching of God's sovereignty. Both men must be viewed in the current controversies of the day to be really appreciated.

Calvin, whose real name was Jean Cauvin, was born in Noyan, a city of Picardy, in France, on 10th July, 1509. His father was well situated in life and obtained an ecclesiastical post for his son before the boy had reached the age of twelve. Calvin was never ordained. He had good university training at the universities of Paris, Orleans and Bourges, graduating in law. In his training he came under men who were directly or indirectly touched by the reforming spirit. Calvin went on to study Greek and Hebrew. This training fitted him for the great task, intellectually, which was to be his. No one contended more for the innate inability of a man's intellect to comprehend truth of itself than did Calvin, but the value of a God-directed intellect ought never to be underrated. This intellect Calvin possessed in a remarkable degree, so much so that it is claimed his "Institutes" have never been refuted by any Roman Catholic scholar.

About mid-1533 Calvin experienced a sudden conversion. Little is known of the experience, but to Calvin God had spoken through His Word and He must be obeyed. This valuable keynote of obedience was to prove the essence of Calvin's life and thought. Calvin, however, did not immediately break with the Roman Church, nor the humanistic influences in which he was at that time involved. One of his friends in this circle, Nicholas Cop, in November of the same year delivered his rectorial address at the University of Paris and it is claimed by many that Calvin wrote the essence of the address. Because of its great reform emphasis, it met with extreme hostility and the two men had to seek safety in a friend's home elsewhere. Calvin shortly afterwards was imprisoned for a brief period.

As persecution of the reformed adherents grew, Francis I, who was endeavouring to gain the aid of German Protestants, justified his own internal persecution on political grounds, maintaining that the French reformers were anarchists. This brought a protest from Calvin, the form of it being his famous "Institutes of Religion", which was really an apologetic for the reformed faith, utterly discounting the wild charges, but mainly setting forth the most systematic statement on

reformed thought which was to come out of the entire Reformation. Its first form was not that of the later "Institutes", which were an expansion of his first work. Calvin drew upon many sources of reformed teaching and his able presentation immediately set him in the fore as France's reformed leader.

Calvin's theology, as has been suggested, has been a storm of controversy over many years. A later, unstructured form of predestinarian teaching, known as hyper-Calvinism, took predestinarian teaching to an extreme degree and discredited it. Most who read Calvin's works are really surprised and surely delighted. Based on the Creed, which he expanded, Calvin set forth clearly principles which have now been summarised under the memory crutch of *tulip*, each letter standing for a great principle of doctrine. Thus t equals total depravity, u equals unconditional election, l equals limited atonement, i equals irresistible grace and p equals perseverance of the saints.

Whatever controversy these points may immediately stir in the minds of readers, we may rest assured that Calvin's theology insisted upon personal conversion and taught a clear doctrine of the sacrament of the Lord's Supper, which cut clean across the transubstantiation theories of Rome and implicitly the Lutheran ideas of consubstantiation.

Calvin now began to travel, first to Italy, where he met and talked with the Duchess Renee on the evangelical cause. In 1536 we find him in Geneva with Farel, a former acquaintance of his, who pleaded with him to stay and organise the Genevan Church. Calvin refused on the grounds of his own retiring nature. He wished to withdraw to academic seclusion. Farel threatened that God would curse Calvin in his retirement and so effective was his argument that, quite terrified, Calvin remained.

Calvin now came in behind the great work Farel had already done and in 1536 a reformation in the city of Geneva was accomplished and it cast off every evidence of Romish worship, including the mass, saint worship, idolatry and the like. In its place was a new credal form and a church discipline which was to make Calvinistic church government famous. However, Calvin's "fencing of the table", that is, his insistence that unworthy persons should not be admitted to the Lord's Table, was rejected by the city fathers who ordered him and other pastors to leave the city within three days.

The next period of three years in Calvin's life was spent at Strasbourg, where, in addition to ministering to French refugees, he wrote many works, including his famous commentary on "Romans". Here also he married Idelette de Bure, a widow. Calvin's clear, incisive mind, however, was missed at Geneva and they recalled him in 1564, Calvin being most reluctant to return and insisting that nothing short of full discipline would satisfy him. Received again warmly he had many months before his discipline was accepted, and it finally took on the form of what has been called "The Genevan Polity", and is still a source of keen interest to theologian and economist alike. The establishment of the "Genevena Academy"

provided a centre of academic training which was instrumental in spreading the tenets of Calvinism far and wide throughout Europe.

The dark blot on Calvin's life, eagerly seized upon by his opponents, was his trial of the heretic Servetus. This man denied the truth of the Trinity and after his trial was burned. The horror that might seize us at such a thought should be mitigated when we remember the strange background of those days. Also that Calvin himself was not strongly involved in the trial, and indeed that had he allowed the man to go free, he would have been accused of holding similar ideas, or at least condoning them. It is difficult for us in these days of so-called tolerance to understand the climate of Calvin's day.

Calvin was a man of deep piety. His writings on the one hand speak of man's utter sinfulness, on the other of the glory of God in saving the elect. Of his own conversion he wrote, "After my heart had been long prepared for the most earnest self-examination, on a sudden the full knowledge of the truth, like a bright light, disclosed to me the abyss of errors in which I was weltering, the sin and shame with which I was defiled. A horror seized my soul when I became conscious of my wretchedness and of the more terrible misery that was before me. And what was left for me, O Lord, miserable and abject, but with tears and cries of supplication to abjure the old life which Thou hast condemned and to flee into Thy path?" Calvin was, of course, much influenced in idea by his own conversion. "God Himself produced the change," he said, "He instantly subdued my heart to obedience."

In a day when the prevalent semi-Pelagianism (man can accomplish goodness by his own efforts and is, indeed, not inherently corrupt) has weakened the community conscience and when evangelism no longer appeals to the fear and dread of God; when God is rather regarded as being done a favour if we accept Him and when God's sovereign power in His own universe is set at a discount, the value of the emphasis that God moves out to His people and that each believer may be certain of his own salvation, evidenced by a life issuing in holiness, is undoubted. The many streams of such emphasis spread throughout the world to-day.

If we are not those who agree with Calvin in all his teachings, let us watch, nevertheless, that we do not, in opposing a doctrine, fail to understand it. Toplady, the great Calvinist of Wesley's day, when asked by a bitter opponent of the school of thought which was Wesley's, whether he thought he would meet Wesley in heaven, said he thought he might not. "No," he said, in effect, "Wesley will be so close to the Throne and I will be so far away." This is the true spirit of difference. It is the spirit of love.

Great truths, such as emphasized by Calvin and Arminius, are surely touch-stones of the faith, for election and freewill are both strongly taught in the Scriptures. Their reconciliation we will see only in the Glory. But we praise God for a man such as Calvin, whose teachings have done much to give spiritual backbone in days of indiscipline and false tolerance.

Calvin's church government of Geneva ought to be studied by all. The sense of discipline must be cultivated afresh. This discipline of Christ Calvin so well knew. We may not all agree entirely with its outworkings in the medieval background, but who are we to do much judging in a day when discipline is almost entirely absent?

Calvin's death was quiet and simple. He took a touching leave of the Council, the city pastors and Farel, who, at the age of seventy-nine years, came from a distance to see him. Calvin, before his death, requested that his funeral should be simple and that no monument should be erected over his grave. Thus died a man who though being dead, yet speaketh, his written works still eagerly read by the diligent, his theology having depth equalled by few, if any. We may see, in our day, a rediscovery of this most learned and pious reformer. Whatever may be our views, we may truly thank God for his ministry in those dark days when many fought for the faith, contending for that which we now hold so lightly.

—The High Commissioner

ON GOD'S OMNIPRESENCE

My soul! think of Him at this moment in the mysteriousness of His Godhead nature — and yet with all the exquisitely tender sympathies of a glorified humanity, as present with every member of the family He has redeemed with His blood! ay, and as much present with every individual soul as if He had none other to care for, but as if THAT ONE engrossed all His affection and love! The Great Builder, surveying every stone and pillar of His spiritual temple — the Great Shepherd, with His eye on every sheep of His fold — the Great High Priest and Elder Brother, marking every tear-drop — noting every sorrow — listening to every prayer — knowing the peculiarities of every case; no number perplexing Him — no variety bewildering Him — able to attend to all, and overtake all, and answer all myriad wants, hourly drawing on His Treasury, and yet no diminution: that Treasury ever emptying, and yet ever filling, and always full!

—Night Watchman (Author unknown).

There is a land of rest deferred:
Nor eye hath seen, nor ear hath heard,
Nor Hope hath trod the precinct o'er;
For hope beheld is hope no more!
There, human pulse forgets its tone —
There, hearts may know as they are known!
Oh, for dove's wings, thou dwelling blest,
To fly to thee, and be at rest!

—Elizabeth Barrett Browning

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The Gospel Witness

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Modernism in Its Relationship to World Problems To-Day

Notes of an address given by Mr. H. C. Nicolson at the Bible Union Annual Meeting, in the lower Scots Church Hall, Melbourne, Australia, on Monday, September 17, 1956.

IN DEFINING Modernism we must avoid any suggestion that it is modern. As the late Rev. Hugh-Paton was wont to say, "Modernism is heresy hoary with age." In fact, it has been said that the first manifestation of Modernism was in the Garden of Eden, when the Tempter used the word, "Hath God said?" Bible Union members have a particular interest in Modernism because a simplification of the whole theory of Modernism seems to be that it constantly attacks the authority of the Word of God.

Modernistic Tactics

The Modernist believes in being tolerant, and, according to his own lights, he usually manages to be very tolerant. However, his tolerance all goes to pieces when he meets a Fundamentalist — on such an occasion he girds on his armour. Sometimes he just insults the Fundamentalist outright, but more often, in deference to his boasted tolerance, he indulges in a few subtle phrases. For instance, the Modernist always regards a Fundamentalist as an obscurantist. Being an obscurantist can mean almost anything, but the Modernist becomes more specific when he charges his opponent with fighting battles which have been fought and lost many years ago. If, of course, the Modernist wants to get the mob on his side he makes the charge that the Fundamentalist is occupying himself with theological niceties when a great need exists for "the helping hand".

Sometimes it is necessary to turn the big guns on to the Fundamentalist, and this is done by calling him a bibliolater, or a man whose conceptions of God are anthropomorphic. Such charges sound very intellectual, and, to those who set little value on the issues involved, the men who make the charges are regarded as being ahead of their times.

Handling Scripture

It might not be a bad idea to return the attack.

In the first place Modernists are rarely scientific theologians. Their approach to a text or a chapter in the Bible always seems to me to be a Micawber approach — they hope something will turn up. To these pseudo-theologians the Bible is only of supreme authority when it vindicates the Modernist viewpoint. "Have faith in God" is a text enshrined in the story of the barren fig tree. The Modernists are very keen on this text because, to them, it points away from the doctrine of Christ's mediatorship. The point about it is that they would regard the story of the barren fig tree as a myth!

Another example of this mishandling of Scripture is found in the use of our Lord's words, "the Kingdom of God is within you" (Luke 17:21). The marginal reading of the text suggests that "the Kingdom of God is among you." The Modernist, of course, accepts the purity of

the Authorised Version, for the simple reason that it seems to support his theory that we are not totally depraved by nature and that we have within us the potentials of divinity.

Modernistic Dishonesty

Secondly, Modernism is a dishonest creed, in that it makes dishonest men of its disciples. Modernists will accept the emoluments of a Church which holds the ancient creeds of Christendom, and yet at the same time deny these creeds. What is worse, they are prepared to make affirmations at ordination which are contrary to their privately held beliefs.

Finally, Modernism is dishonest for another reason — it encourages its disciples to trim their sails. At one stage they are all for peace, but it is a peace which lays little emphasis on honour. When war comes the Modernist has to admit that he has been wrong, and he does a complete somersault.

Proceeding to the subject of this discussion, let us consider the relationship of Modernism to the problems of today.

Modernism—An Unwholesome Influence

We must consider whether religion creates changes in a nation's life or whether changes in religion are the result of changes in the national sphere. Take, for instance, the Reformation — you will be hearing about that tonight from a specialist. The Reformation might be regarded as part of a general revival of many things in the intellectual sphere, but this is no argument against the spiritual realities of the great upheaval. The Holy Spirit is the great agency of all right change, therefore, as the revival of true religion means a cleansing in whatever sphere it operates, the cleansing means greater power, and this greater power was manifest in the life of Europe. God operates in the life of His people in a personal way, but He also operates in the world around us in a general way. This is what we call common grace, and the laws which govern common grace are in many ways identical with the laws which govern saving grace.

Modernism in my judgment means that an unwholesome influence is at work in the national life. The greatest evil which comes from Modernism is the dethronement of a law and a way of life which is independent of man himself. Man, in other words, has become the measure of all things — hence Hitler, Mussolini and Stalin. These men represented the creed of Modernism taken to its logical conclusion.

Need for a Divine Standard

I submit as my contribution to this discussion that we should consider the evils of making man the measure. If the authority of God's Word is established then men and

women will have a rule to go by in their religious, political, and commercial life, and it will be a rule which is not dependent on the vagaries of man's outlook, but rooted and grounded in an unchanging standard.

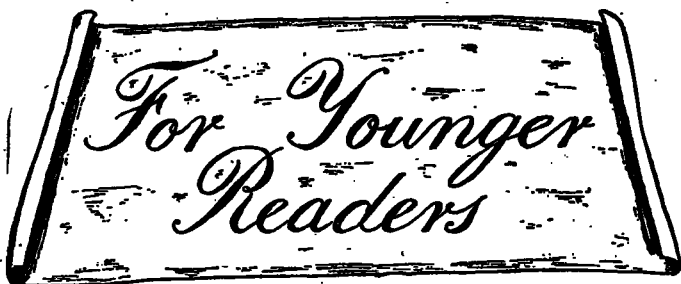
I would offer three suggestions as to the establishment of a sound corrective to the infiltration of Modernism:

- (a) Church practice according to the Word of God;
- (b) National policies which recognize the Headship of Christ; and
- (c) Commercial life which is regulated according to a Divine ethical standard.

My closing contention is that you can talk about these things until the proverbial cows come home, but in a community in which the authority of Scripture has been sabotaged and in which the professing Church has accepted emasculated versions of the Truth it is going to be extremely difficult to keep political life and commercial organisation on sound lines. Because of this difficulty every department of our national life must suffer.

The answer is, Church life and witness uncompromisingly linked to the Bible and to the faith once for all delivered to the saints.

—Evangelical Action



THE FALSE HEART

Long ago the Lord Jesus said, "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went out and sold all that he had, and bought it" (Matt. 13:45, 46). It is clearly understood, therefore, that even in those ancient times men knew the value of pearls. Fishermen had discovered within oyster shells the beautiful little objects of pinky-white loveliness: jewellers cleaned and polished these treasures, and ultimately the "goodly pearls" were in demand throughout the world. Christ referred to a pearl of great price, and indicated that one purchaser agreed to sacrifice his entire possessions to obtain it.

Yet only a few oysters contain a pearl. Perhaps only one in a thousand yields a treasure, and research alone revealed the fact that pearls are created through suffering. A small piece of grit penetrates into the shell, and begins to irritate the oyster. The suffering creature then emits a fluid which hardens around the foreign body, and this in time becomes a pearl. Men quickly realized that pearls were only found within oysters afflicted in this way. Pearls were therefore in great demand, and lords and ladies of every realm proudly displayed their treasures.

Then, within recent times, the pearl market became flooded, and it seemed that someone had discovered a treasure house. Great sums of money were spent on the

pearls; yet more and more made their appearance. Craftsmen suspected that they were imitations, but an examination revealed them to be genuine articles. Trading establishments throughout the world buzzed with excited comment, and dealers wondered where these things were being found. Ultimately the secret of Japanese ingenuity was discovered, and the mystery explained.

With rare foresight and cunning, the Japanese merchants devised a plan by which the uncertain element could be removed from the pearl fishing. If one oyster could produce a pearl, all oysters could do likewise. If a piece of grit commenced the pearl-making process, then such substance could be inserted into every oyster shell. In fact, the entire oyster bed could be turned into a factory for the production of pearls. The oysters were collected and lifted in wire baskets to the surface of the sea, where very small beads, or even pellets from shotgun cartridges, were inserted into the shells. Finally the oysters were returned, still in the baskets, to their original position on the sea bed. Experiments ascertained the length of time necessary to produce a pearl, and at intervals the oysters were lifted, to produce whatever size pearls were required. This was an ingenious plan, for after all these were real pearls produced by oysters. Yet although they appeared to be perfect specimens, they had false hearts. Laboratory tests revealed the dark shadow at the heart of the magnificent pearls, and, of course, once this was discovered they became rejects. Wealthy patrons who were only interested in the genuine articles refused to accept the new productions. The "cultured pearls" were hypocrites; they professed to be what they were not. They were beautiful to see, but their hearts were either lead or glass.

It is wise to remember that "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." There are many people whose morals are above reproach; they keep the commandments and live exemplary lives. One would be reasonably sure that they belong to the Church of Christ. Yet it is so possible to be deceived by a man's actions. We all like to appear as if we were valuable pearls, when at the same time beneath the surface lies a heart unchanged. Reformation may be very far-reaching, but the key-word of Christ's teaching was regeneration. Man needs to be changed within; for only thus can he be assured of a place in the eternal Kingdom..

—IVOR POWELL, in *Bible Windows*

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OUR BUSINESS IS GOD

IF WE could bring together in one huge directory a list of all the organizations, great and small, that exist throughout the earth for the promotion of special interests we would be astounded at the number of them.

Almost everything that human beings do or can do has its organization, association, society or guild to focus attention upon it and promote its ends. Some of these are good, some are bad, most of them are just neutral; but each one, however boring or comical it may appear to those who are not interested, has its starry-eyed devotees who live for it alone and who derive their keenest pleasure from their preoccupation with it.

In the midst of all this there is one group of persons whose absorbing interest is, or should be, God. That group is the Church.

The Church is born out of the gospel and that gospel has to do with God and man's relation to God. Christianity engages to bring God into human life, to make men right with God, to give them a heart knowledge of God, to teach them to love and obey God and ultimately to restore in them the lost image of God in full and everlasting perfection.

Our Lord, in defining eternal life, summed up the supreme goal of human experience: "That they might know thee the only true God, and Jesus Christ, whom thou hast sent." And Paul revealed the one overpowering interest of his life when he wrote "That I may know him."

The business of the Church is God. She is purest when most engaged with God and she is astray just so far as she follows other interests, no matter how "religious" or humanitarian they may be.

There are a thousand useful, even noble, pursuits in which the Church may engage and which may bring her the plaudits of the world but which are nevertheless unworthy of her utter devotion. Such are social activities for their own sake, philosophical pursuits divorced from Him in whom all wisdom and knowledge is hidden away, art, music, education, travel, to name a mere few. As these things come to the Christian in his pursuit of God

they may have a proper and useful place in his life; but when they are chosen as ends to be followed they are and can only be cheap substitutes for the glory that excelleth.

For choosing God as our one all-absorbing interest we Christians are sometimes scorned or written off as hopelessly narrow-minded. But must we apologize? Must we apologize that we have chosen Christ as our career? That we deliberately will to walk with those who walk with God? that we have chosen eternity over time and heaven over earth? Must we apologize that we have chosen to seek good and not evil all the days of our lives? that we have chosen so to live that we dare to die?

In so choosing whom have we injured? Whose son or daughter is the worse for knowing us? Whose house have we robbed or whose money have we stolen? Whom have we led into crime? Who is a worse husband or father or citizen for following our Saviour? If we have wronged anyone it is in spite of our Christian faith, not because of it. No man, no home, no nation is the worse for the presence of a real Christian.

Gerhard Tersteegen, the saintly silk weaver, said it for us in a delightful little bit of verse:

Child of the Eternal Father,
 Bride of the Eternal Son,
 Dwelling place of God the Spirit,
 Thus with Christ made ever one;
 Dowered with joy beyond the angels,
 Nearest to His throne,
 They the ministers attending His beloved one:
 Granted all my heart's desire,
 All things made my own;
 Feared by all the powers of evil,
 Fearing God alone;
 Walking with the Lord in glory
 Through the courts divine,
 Queen within the royal palace,
 Christ forever mine:
 Say, poor worldling, can it be
 That my heart should envy thee?

—Dr. A. W. Tozer, in *The Alliance Weekly*

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Bible School Lesson Outline

Vol. 21 First Quarter Lesson 4 January 27, 1957

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

DIRECTIONS CONCERNING WORSHIP

Lesson Text: 1 Timothy 2:1-15.

Golden Text: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

—1 Timothy 2:8.

Introduction:

The three Epistles of First Timothy, Second Timothy and Titus were apparently written by the Apostle Paul at about the same time. They are alike also in subject matter, all three dealing with the duties of the Christian minister or pastor. For this reason they are classed together as Pastoral Epistles.

The date of the writing of First Timothy is difficult to establish, but it must probably be placed at about 64 or 65 A.D., shortly before the Apostle's final imprisonment, which culminated in martyrdom in 68 A.D. Titus belongs to the same period, and Second Timothy, the latest of Paul's Epistles, was written during that last imprisonment.

First Timothy was written to charge false teachers to discontinue teaching erroneous doctrines, to give Timothy instructions with regard to church officers, discipline and administration, and to give warning against sin.

Outline of First Timothy:

- I. Sound Doctrine in the Churchchapter 1
- II. Orderly Worship in the Churchchapter 2
- III. Consecrated Leaders in the Churchchapter 3
- IV. Godly Conduct in the Churchchapter 4
- V. Devoted Service in the Churchchapter 5
- VI. Holy Living in the Churchchapter 6

I. Directions Concerning Public Worship: verses 1-8.

The young man Timothy, although not of robust health (1 Tim. 5:23), was eminently fitted by nature and training for the high calling of the ministry. His father was a Greek, but his mother and grandmother were Jewesses, who taught him the Scriptures from his earliest years (2 Tim. 3:14). A native of Lystra, he was probably saved when Paul first visited the city (Acts 14:6), and was later chosen to be the companion of the Apostle in his missionary journeys and ministry (Acts 16:1-3). The elder servant of God had a high regard for his son in the faith (1 Cor. 4:17; Phil. 2:22; 1 Thess. 3:2; 1 Tim. 1:2; 2 Tim. 1:2).

One of the main purposes for the writing of the Epistle was to give Timothy instructions in the orderly conduct of the church — its services and administration (1 Tim. 3:14, 15). Of great importance was the prayer ministry of the church. Four aspects of prayer are designated in verse 1: (1) supplications — personal petitions arising from a sense of our insufficiency and need (Luke 5:33; Phil. 1:4; Heb. 4:16); (2) prayer as devotion and worship (Acts 1:14; Eph. 6:18); (3) intercessions — urgently approaching the Lord, with the idea of childlike confidence (1 Tim. 4:5; 1 John 5:14); (4) prayer as thanksgiving (Phil. 4:6; Col. 4:2). Prayer is to be offered on behalf of all men, since all are in need of God's grace, but especially for rulers and leaders, that order and godliness may be supreme in civil life (Rom. 13:1).

Prayer is pleasing to God, and it is made possible because of God's sovereign wisdom, power and love. He has made provision for all to be saved (verse 4; 1 Tim. 4:10; Tit. 2:11; 2 Pet. 3:9); Christ died for all (verse 6; Matt. 20:28; 1 John 2:2; 4:14), and He calls upon all men everywhere to repent and to believe upon Him, that they may be saved (John 3:15, 16; Acts 17:30; Rev. 22:17). But there is only one way of salvation (John 14:6; Acts 4:12); there is only one person, the Lord Jesus Christ, who can bridge the gulf between sinful man and our holy God.

The Apostle gives, practical directions in regard to public prayer (verses 7, 8). It is to be practised in all places (Mal.

1:11), and at all times, but always in a fitting manner. The Greek word translated "pray" (verse 8) means also "worship" and this verse should probably be understood as teaching that in the divine plan it is the men who are charged with the duty of conducting public worship. The hands and hearts which are uplifted to God in prayer are to be holy, for sin is a hindrance to prayer (Psa. 24:4; 66:18), and so also are anger or resentment (Matt. 5:22-24; 6:14, 15) and questionings or doubt, the opposite of faith (Luke 12:29; Jas. 1:5-8).

II. Directions Concerning Public Testimony: verses 9-15.

Christian women may exercise a great and glorious ministry in the church, but God's plan for them is not one of outward authority. It is the Apostle's deliberate will and wish that the men should be responsible for the conduct of public worship, and that the women should adorn the Christian church and themselves by their testimony and good works (Acts 9:36; Tit. 2:3-5). Their deportment must be modest, becoming and restrained in looks, manner and dress. The inward adornment of a quiet spirit is a matter of prime importance (1 Pet. 3:1-6).

In the public assemblies it was the part of the women to be instructed, rather than to instruct; to listen, rather than to teach, for they were not to be responsible for giving authoritative directives in the management of the church (verse 11). The pastor is the divinely-appointed leader, the chosen teacher and preacher in the local church (Acts 20:28; 1 Thess. 5:12, 13; Tit. 1:5-9; Heb. 13:7, 17). The Apostle states that it is his practice not to have a woman in the position of the authoritative teacher in the church, to formulate its doctrines and declare its judgments (verse 12). She is not to usurp authority which is not hers by divine appointment by being an autocrat, a self-appointed dictator, lording it over the officers and members of the church. This passage evidently refers to matters of church administration, for even in the early church the women shared in the spiritual ministry of the church, in prayer (Acts 1:14), public and private testimony (Luke 8:1-3; 23:55), teaching the Word (Acts 18:26) and prophesying (Acts 2:17; 21:9), a word which is used sometimes as a synonym for our word "preaching" (Acts 14:3, 31). We must remember, also, that there are times and occasions, as on the foreign field sometimes, where there are no men to conduct the affairs of the church, and godly women must step into the breach, that the work of God may go on.

The Apostle elsewhere gives directions concerning demeanor in the church (1 Cor. 14:34, 35). This passage refers, apparently, to disorder in the church because of some women disturbing the service by leaving their seats and going over to the men's section in the synagogue to ask their husbands questions which should be settled in the home.

Men and women have their own distinct spheres of testimony and activity. In the beginning God created Adam, then Eve (Gen. 1:27). Woman was made for man, to be a help, meet or adapted for him (Gal. 8:18, 21, 22; 1 Cor. 11:12). Eve was the first to be deceived, then Adam hearkened to her, and he also sinned (Gen. 3:1-7; 2 Cor. 11:3). God has fitted women physically, mentally and emotionally for home and family life, and also for vocations pertaining to training and ministry for others. Men, on the other hand, are equipped with strength, powers and gifts of mind and intellect which adapt them for public life, for positions of authority and responsibility. Our God, however, is sovereign, and when He calls upon one of His servants, either man or woman, to perform unusual duties for Him, obedience must be given to His commands (John 2:5; Acts 9:6; Rom. 11:29; 1 Cor. 7:20).

Daily Bible Readings

- Jan. 21—Worship God Alone Deut. 6:13-25
- Jan. 22—Worship Him in Spirit John 4:19-26
- Jan. 23—Worship with Pure Heart Psalm 24
- Jan. 24—Worship in the Beauty of Holiness Psalm 96
- Jan. 25—Worship with Thanksgiving Psalm 95
- Jan. 26—Worship in the Sanctuary Psalm 99
- Jan. 27—Worship Christ the Lamb of God Rev.. 5:8-14

Suggested Hymns

- Praise Him, praise Him.
- O worship the Lord in the beauty of holiness.
- Sweet is the work.
- Ye servants of God.
- In Thy name, O Lord, assembling.
- The dawn of God's dear sabbath.

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