

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 35, No. 41

130 Gerrard St. E., TORONTO, JANUARY 24, 1957

Whole Number 1809

The Jarvis Street Pulpit

The Heroism of Faith

A Sermon By Dr. T. T. Shields

Preached in Jarvis Street Church, Toronto, Sunday Evening, March 15th, 1925

(Stenographically Reported)

"Then Peter and the other apostles answered and said, We ought to obey God rather than men."—Acts 5:29.

IN THE thought of many, the religion of the Lord Jesus Christ is reduced to a mere system of ethics. Sin and righteousness are defined in terms of human relationships, and the second commandment, "Thou shalt love thy neighbour as thyself" is magnified to the neglect and exclusion of the first commandment, which is always first, "Thou shalt love the Lord thy God."

These apostolic preachers laid the emphasis where it properly belonged, and insisted that God should be the first in human thought, in human conduct and character. They have been preaching their gospel. The preachers have been opposed by the religious leaders of the day and have been apprehended and commanded not to teach nor preach in this Name. When the council have assembled and commanded that they be brought, it is discovered that the prisoners are not in the prison. The prison doors are locked, the keepers are found doing their duty, faithfully standing guard — but when the officers enter, they discover there are no prisoners, and return to the council to explain that the prisoners have departed. While they are discussing among themselves what they shall do, news is brought to them that the preachers have been found and that they are down there in the temple early in the morning doing the very thing which the council commanded them not to do! They are still preaching and teaching. So they send the officers and, without violence, bring them before this "august" body; and they express their astonishment that their strict injunction should have been disregarded. Peter, the man who was afraid of a servant girl a little while before, — this same Peter, in explanation of his conduct and that of the

other apostles, answered, "We ought to obey God rather than men".

I.

And that sums up our whole duty: to put God first and to obey Him. WHY OUGHT WE TO OBEY GOD? For the simple and sufficient reason that He is God and beside Him there is none else! You need no other reason, my dear friend, than that. If there be a God — And who of us does not know that there is? — if He be God in very truth, He has a right to command the obedience of His creatures. I am not going to argue the point with you this evening. I only come praying that the Spirit of God may take the word and lay it upon the heart and conscience, as in His name I bring you this message, that the first duty of life, that your supreme obligation, whoever you may be — whatever your past, whatever your present standing, whether your life be small and circumscribed, or whether it be richly lived and widely influential, whatever your situation in life, your supreme obligation, the supreme obligation of every man and woman, boy and girl, in that gallery, of everyone within these walls — your supreme obligation is to obey God, simply because He is God. That is all! "Look unto me, and be ye saved, all the ends of the earth" — Why? "for I am God, and there is none else." Men have changed the image of the incorruptible God "into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Men would fain make a god for themselves. And I bring to you this message, that your business, your duty, is to consider your obligation to God, and to be obedient to Him.

Another reason: *Because He made us*, and not we, ourselves. God has a proprietary right in every one of us for He has made all things for Himself. He made you for Himself; He endowed you with all the qualities you possess in order that He might indwell you, and that through you He might be glorified. We are made for God; we belong to Him. A young lady once said this to me: "When I became a Christian I discovered this" — I do not give you the exact words, it was a couple of years ago, but in effect it was this — "When I became a Christian I discovered that while in that moment I first recognized God, I had always belonged to Him, and all that I had had always belonged to Him; and I had failed to recognize my obligation to God." And when she became a Christian the first thing that came to her was, "Now that I belong to God, I must recognize and obey God" — Because "it is he that hath made us, and not we ourselves".

There is a man here who has a factory. What if I were to arrive early in the morning, and go into that place of business and assume the right to direct everyone there employed? And this man comes in and he says to me, "What are you doing here?" I say, "I am managing this business: I am here to command." "Well, what right have you to command?" "Oh, I am just here." Supposing I say to him, "What right have you to command?" His answer is: "This is mine." "In what sense is it yours, sir?" "I made it: that is how! I built this business from the foundation up. This great factory you see here is the product of my brain; it is the concrete realization of my dreams; I am its creator; every part of it originated with me; I made it — it is mine." And I think he would say, "There is the door."

What is this world? He that made all things is God. It did not make itself. He made it. Further, He made you; and He made you for Himself, and until you yield yourself to Him, spirit, soul and body, you are a thief and a robber. "Oh," but you say, "sir, I am an honest man." "You are not an honest man." "But I am. I pay all my debts; I don't owe any man anything." "But you owe God everything, and you have not paid Him anything." That is a fact. You are His; every breath you draw, you draw from Him; every power you possess you receive from Him: "He giveth to all life, and breath, and all things." When Belshazzar gloried in his might, the prophet came to him, and he said, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. You failed to recognize God."

Now, frankly, dear friends, for your own good, and for God's glory, I would touch every heart and conscience here to-night, and send every man and woman who does not know the Lord Jesus Christ home tonight one of two things: — either a saved soul, or else so uncomfortable that you won't be able to sleep until you have yielded yourself to God. Until you do yield to God, and put God first, you are not even honest, you are robbing God of His due, you have failed to recognize Him. Some man goes to a door and knocks, and a woman opens the door and he says, "I am the landlord come to collect the rent." She says, "My butcher bill is paid." And he says, "I am glad to hear that." "The baker is paid; the milkman is paid; the dry goods man is paid: everybody is paid; I don't owe anybody anything." "Oh, but," he says, "I am the landlord, I own this house." "Well, never mind, I have paid everyone else." "But," he says, "you have not paid me. Where do I come in? Do you not recognize any obligation

The Gospel Witness and Protestant Advocate

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

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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to me?" That would be folly, would it not? And yet the man who defines his righteousness in terms of his human relationships, and the discharge of his human obligations, and says, "I am a good father," — or a good mother as the case may be, or a good husband or wife, son or daughter — the person who takes that position, and yet fails absolutely to recognize God, is paying everyone, and neglecting the Landlord. Yet this world is His: the air you breathe is His; the light by which you live is His; the very life which throbs within your breast is His, and He can snuff it out in the fraction of a moment if you disobey Him. Your business is to obey God.

And then, we ought to obey Him *because He redeemed us*. He is more than our Creator; He is our Redeemer. I was talking to a young man this morning, and he said, "Who is God?" And I told him the only God I know is the Lord Jesus Christ, the express image of the Father's person. "In the beginning was the Word, and the Word was with God, and the Word was God." Who wrought out your salvation? Do you say the man Christ Jesus? O no! Your redemption was wrought out by Father, Son, and Holy Ghost. It was not only the Son who suffered, the Father suffered with Him; and the Holy Ghost suffered with Him. The truth is, we are saved by the sufferings of God. He bore our sins in His own body on the tree. He became incarnate in order that He might restore the moral balance, and be just and yet the justifier of him who believeth on Jesus. Oh, if that be true that He Who died on the cross was and is God; that He Who was buried, of which this baptism you witnessed this evening is a symbol, is God; that He Who was raised again and ascended into the heavens, is God; and that the marks of our sin are borne by the incarnate God, Who is "the

Lamb slain from the foundation of the world" — surely, surely, if that be true, that is another reason why we ought to obey God. No one has such claims upon our obedience as the Lord Jesus Christ.

We ought to obey God *because our good, as certainly as His glory, consists in such obedience.* If we would have peace, if we would have joy, if we would have power, if we would learn the meaning of life, we must obey God. I know that I ought not to drink certain things, because they are poison; I do not need a lecture on it at all. If I know a thing to be poison, I know I ought not to take it. I know it will kill me either to eat or drink that which is injurious to this body, — that four percent beer included! That is one of the things we ought not to drink. In the same way, I know that I ought to eat wholesome food. I don't need a doctor to tell me that. If you go without your meals for two or three days, you will discover that you ought to eat. How do you know it? Why, your body will tell you so, because its continued life is conditioned upon receiving certain nutritious ingredients into your system; you cannot live without them. The same principle operates spiritually, my friends. Our spiritual health, our spiritual well-being depends absolutely upon our giving God the first place. We ought to obey God.

II.

These men had their choice between two wills; and Peter said, "We ought to obey God rather than men." We ought never to obey men, when man's will conflicts with God. We ought to obey God.

I want to speak very simply and very plainly this evening. These were the religious leaders of the times; and they laid their commands upon the apostles and said, "Did not we straitly command you that ye should not teach in this name?" And Peter said, "Yes you did; you told us not to preach or teach Jesus Christ. We recognize that. But there is a Higher Law for us; we obey that Higher Law, and we refuse to obey you for God commands one thing, and you command another." We ought to obey God; and accept our religion from Him instead of from men. A dear brother said to me, "I do not know whether I ought to be baptized, because I am a Methodist." But he came to see that his duty was to consider the command of Christ. I would like to talk to you United Church people here this evening, and you Presbyterians, and you Episcopalians, and you Salvationists, and Quakers, and whatever other sects or bodies you represent. You bring all these matters into the light of God's Word, and when you find what God's Word teaches, I beg of you, in the name of the Lord, to obey God. In this matter of baptism, you may say your church does not teach it. Are you going to let your church dictate to you? We ought to obey God. I am amazed to discover how few people there are to-day who do actually go to the Word of God for themselves, and, finding the will of God therein revealed, obey Him. That is the only religion worth while. Put Him first.

III.

WHAT IS IT, THEN, TO OBEY GOD? What is the fundamental thing? *The fundamental thing is to believe:* "This is His commandment. That we should believe on the name of his Son Jesus Christ." That is the first thing to do, believe on the Lord Jesus Christ. That is His commandment. And if you would get right with Him,

begin there and obey God — yield your heart, your intellect, all that you have, to Him, and accept Him for what He says He is. Obey him!

Then, obey Him in the sense in which the apostles obeyed Him. Peter had long believed on the Lord Jesus Christ. There was a time when he failed in witnessing for Christ but he has now received the Spirit of God, and so he goes out with the other apostles preaching the gospel so effectually that the enemy said, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. We told you not to do it, and you are still going on testifying for Him. We have put you in prison and now we find you in the temple, doing the same thing over again. No matter where you go, you are just teaching — teaching — teaching, preaching — preaching — preaching, all the time, talking about Jesus, proclaiming Him." And Peter said, "That is easily explained; the reason for that is, we just obey God."

I wonder what would happen if every member of Jarvis Street Church would begin to-night to *put God first*, and, going out from this place, would fill Toronto with this doctrine of the resurrection — every office, every shop, every street car, every home — going everywhere, obeying God. Why, the whole city would be moved inside of a week, even if every member of this church were to do it. Supposing every man and woman who has named the name of Christ, who is really converted, in this city — Baptist, United Church, Presbyterian, Anglican, Congregationalist, and all the rest of them — if, instead of spending all their time in committee meetings, and board meetings, and planning their social service campaigns, and their money-raising campaigns, and all the rest of it, supposing the whole body of redeemed people in Toronto would do the simple thing that Peter and the rest of the apostles did, and start in tomorrow morning when they get on the street car, or go walking to work, or wherever they go, just begin to say, "I am a witness to the great fact that Jesus Christ lived, and that He died for you, that He now lives, and is coming again; and I urge you to come to Him" — supposing two thousand, three thousand, ten thousand, fifteen thousand, twenty thousand witnesses for Christ, filled with the Holy Ghost, would simply do what Peter did, obey God rather than men, and confess Him everywhere, we would have a revival overnight. The theatres would be empty, and the jails, too; the whole city would be set on fire. By what? Just doing what God tells us to do. That is all. "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." What a happy thing it is to be on God's side! It does not make any difference, then, if you go to jail or where you go. They cannot keep you in jail anyhow.

How many this evening are willing to take this simple word, this simple principle, trusting in Jesus Christ as God, looking into the face of Christ, the suffering Saviour, seeing our sins laid upon Him, and say, "I will obey God; I yield my heart to him; and I will begin to witness for Him to-night? I will do it this very night; I will walk down these aisles when you give me the chance; I will take the first step to-night." One of these brethren that I baptized to-night, when I asked him this morning when he was converted, said, "Down in one of your Massey Hall meetings." He did not come to the front at all, but down there, sitting in his seat he heard the Word, and was converted. He came out this morning confessing his Lord, and said, "I want to be baptized."

I believe there are scores here to-night whose hearts are yielded to Christ. Now then, will you take the other step, and openly confess Him? Will you begin this life of witnessing to-night, and as we sing together, just push your way out and walk down here? And you who are Christian, will you take this principle, and apply it, and obey God rather than men? Perhaps there is somebody beside you of whom you are a little bit afraid? Never mind anyone else, just obey God. If the Spirit of God bids you give that person an invitation, just obey God. What blessing we would have here to-night if everyone would give the Spirit of God the right-of-way! When we do that, others will give Him first place, too. Shall we pray God that this night, this hour, there will be a great turning to God?

"Jesus is tenderly calling thee home —
 Calling to-day, calling to-day!
 Why from the sunshine of love wilt thou roam,
 Farther and farther away?"

THE WEEK-END SERVICES IN JARVIS STREET

The Saturday Night Prayer Meeting was one of unusual blessing and inspiration in that many young people were present, taking part in testimony and prayer. What a splendid preparation for the services of the Lord's Day!

On Sunday morning, January 20th, Dr. Slade set forth the Gospel message clearly and earnestly, using the Scriptural illustration of the Master Himself, who spoke of the Shepherd and the Sheep (John 10:1-11). The Pharisees were false shepherds, but Christ is the true Shepherd of the sheep. He is also Himself the Door into the sheepfold, the way of admission into the Kingdom of God. He is our Mediator and our Daysman. He is the only door into the Kingdom: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). To be saved one must enter the door; he must trust, he must believe, he must have faith in Christ. When once he has entered into the sheepfold, the Shepherd will provide for him; He will save, keep and satisfy. The pasture provides everything that the sheep needs. Four responded to the invitation; one desiring to be saved, another to be baptized and two to join the church.

On Sunday evening Dr. Slade gave the Scriptural answer to the question currently being discussed in religious circles in Toronto, "Is It Christian To Proselytize?" A Jewish Rabbi in the city has protested strongly against a statement of policy by the Canadian Council of Churches in which missions to the Jews are encouraged. He insists that it is not right for Christians to "proselytize" members of the Hebrew race, who have their own religion.

Dr. Slade explained that "The Great Commission", as given by our Saviour (Matt. 28:18-20) to the disciples was to be obeyed. What was that commission? To go forth and teach all nations, including the Jews, the message of repentance toward God and faith in the Lord Jesus Christ. We are to make disciples, to teach and to baptize them. This message is to be extended to all nations and to all the world.

Thus ended another day of blessing and holy joy in the house of the Lord, a day of worship and praise, wherein the name of the Lord was magnified and His truth proclaimed.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.55 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.
- 6.30 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.

NOT AFRAID OF FAILURE

A Christian Business Man in Manchester was much tried with business worries. "Don't you fear you'll break down?" asked a friend one day. "Ay," said the Lancashire business man very emphatically, "I shall break when the 50th Psalm breaks in the 15th verse. 'Call upon Me in the day of trouble; I WILL DELIVER THEE; and thou shalt glorify ME.'"

They on the heights are not souls
 Who never erred nor went astray;
 Who trod unswerving toward their goals
 Along a smooth rose-bordered way.
 Nay — those who stand, where first comes dawn
 Are those who stumbled, but went on.

—Western Recorder

The Gospel Witness Family

has the happy privilege of studying similar portions of the Bible together, and praying for common objectives together. **BUT WE MUST INCREASE.**

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The Cost of Being a Soul-Winner

By Rev. Charles H. Spurgeon

I WANT to say a word to you who are trying to bring souls to Jesus. You long and pray to be useful: do you know what this involves? Are you sure that you do? Prepare yourselves, then, to see and suffer many things with which you would rather be unacquainted. Experiences which would be unnecessary to you personally will become your portion if the Lord uses you for the salvation of others. An ordinary person may rest in his bed all night, but a surgeon will be called up at all hours; a farming man may take his ease at his fireside, but if he becomes a shepherd he must be out among the lambs, and bear all weathers for them; even so doth Paul say, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." For this cause we shall be made to undergo experiences which will surprise us.

Some years ago, I was the subject of fearful depression of spirit. Certain troublous events had happened to me; I was also unwell, and my heart sank within me. Out of the depths I was forced to cry unto the Lord. Just before I went away to Mentone for rest, I suffered greatly in body, but far more in soul, for my spirit was overwhelmed. Under this pressure, I preached a sermon from the words, "My God, My God, why hast Thou forsaken me?" I was as much qualified to preach from that text as ever I expect to be; indeed, I hope that few of my brethren could have entered so deeply into those heart-breaking words. I felt to the full of my measure the horror of a soul forsaken of God. Now, that was not a desirable experience. I tremble at the bare idea of passing again through that eclipse of soul; I pray that I may never suffer in that fashion again unless the same result should hang upon it.

That night, after the sermon, there came into the vestry a man who was as nearly insane as he could be to be out of an asylum. His eyes seemed ready to start from his head, and he said that he should utterly have despaired if he had not heard that discourse, which made him feel that there was one man alive who understood his feeling, and could describe his experience. I talked with him, and tried to encourage him, and asked him to come again on Monday night, when I should have a little more time to talk with him. I saw the brother again, and I told him that I thought he was a hopeful patient, and I was glad that the word had been so suited to his case. Apparently, he put aside the comfort which I presented for his acceptance, and yet I had the consciousness upon me that the precious truth which he had heard was at work upon his mind, and that the storm of his soul would soon subside into a deep calm.

Now hear the sequel. Last night, of all the times in the year, when, strange to say, I was preaching from the words, "The Almighty hath vexed my soul," after the service in walked this self-same brother who had called on me five years before. This time he looked as different as noonday from midnight, or as life from death. I said to him, "I am glad to see you, for I have often thought about you, and wondered whether you were

brought into perfect peace." I told you that I went to Mentone, and my patient also went into the country, so that we had not met for five years. To my enquiries this brother replied, "Yes, you said I was a hopeful patient, and I am sure you will be glad to know that I have walked in the sunlight from that day till now. Everything is changed and altered with me." Dear friends, as soon as I saw my poor despairing patient the first time, I blessed God that my fearful experience had prepared me to sympathize with him and guide him; but last night, when I saw him perfectly restored, my heart overflowed with gratitude to God for my former sorrowful feelings. I would go into the deeps a hundred times to cheer a downcast spirit: it is good for me to have been afflicted that I might know how to speak a word in season to one that is weary.

Suppose that by some painful operation you could have your right arm made a little longer, I do not suppose you would care to undergo the operation; but if you foresaw that by undergoing the pain you would be enabled to reach and save drowning men who else would sink before your eyes, I think you would willingly bear the agony, and pay a heavy fee to the surgeon to be thus qualified for the rescue of your fellows. Reckon, then, that to acquire soul-winning power you will have to go through fire and water, through doubt and despair, through mental torment and soul distress. It will not, of course, be the same with you all, nor perhaps with any two of you, but according to the walk allotted you, will be your preparation. You must go through the fire if you are to pull others out of it, and you will have to dive into the floods if you are to draw others out of the water. You cannot work a fire-escape without feeling the scorch of the conflagration, nor man a lifeboat without being covered with the waves. If Joseph is to preserve his brethren alive, he must himself go down into Egypt; if Moses is to lead the people through the wilderness, he must first himself spend forty years there with his flock. Payson truly said, "If anyone asks to be made a successful minister, he knows not what he asks; and it becomes him to consider whether he can drink deeply of Christ's bitter cup and be baptized with His baptism."

I was led to think of this by the prayer which has just been offered by our esteemed brother, Mr. L. He is, as you perceive, of the seed of Abraham, and he owed his conversion to a city missionary of his own nation. If that city missionary had not himself been a Jew, he would not have known the heart of the young stranger, nor have won his ear for the gospel message. Men are usually won to Christ by *suitable* instruments, and this suitability often lies in the power to sympathize. A key opens a door because it fits the wards of the lock; an earnest address touches the heart because it meets the state of that heart. You and I have to be made into all sorts of shapes to suit all forms of mind and heart; just as Paul says, "And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law; to them that are without law, as without law (being not without law to God, but under the law to

Christ), that I might gain them that are without law. To the weak became I as weak; I am made all things to all men, that I might by all means save some." These processes must be wrought upon us also. Let us cheerfully bear whatever the Holy Spirit shall work within our spirits that we may thus be the more largely blest to our fellow-men. Come, brethren, and lay your all on the altar! Give yourselves up, you workers, into the Lord's hand. You who have delicacy and refinement may have to be shocked into the power to benefit the coarse and ignorant. You who are wise and educated may have to be made fools of, that you may win fools to Jesus; for fools need saving, and many of them will not be saved except by means which men of culture cannot admire.

How finely some people go to work when the thing needed may not be daintiness, but energy! On the other hand, how violent some are when the desired thing is tact and gentleness, and not force! This has to be learned; we must be trained to it as dogs are to follow game. Here is one form of experience: the brother is elegant; he wishes to speak earnestly, but he must be elaborate, too. He has written out a nicely-prepared address, his notes are carefully arranged. Alas! he has left the priceless document at home! What will he do? He is too gracious to give up: he will try to speak. He begins nicely, and gets through firstly. "Fair and softly, good sir." What comes next? See, he is gazing aloft for secondly. What should be said? What can be said? The good man flounders about, but he cannot swim; he struggles to land, and as he rises from the flood you can hear him mentally saying, "That's my last attempt." Yet it is not so. He speaks again. He gathers confidence; he grows into an impressive speaker. By such humiliations as these the Lord prepares him to do his work efficiently. In our beginnings we are too fine to be fit, or too great to be good. We must serve an apprenticeship, and thus learn our trade. A blacklead pencil is of no use at all till it is cut; the fine cedar wood must be cut away; and then the inward metal which marks and writes will have fair play. Brethren, the knife of affliction is sharp, but salutary; you cannot delight in it, but faith may teach you to value it. Are you willing to pass through every ordeal if by any means you may save some? If this be not your spirit, you had better keep to your farm and merchandise, for no man will ever

win a soul who is not prepared to suffer everything within the compass of possibility for that soul's sake.

A good deal may have to be suffered through fear, and yet that fear may assist in stirring the soul, and putting it into fit posture for work; at least, it may drive the heart to prayer, and that alone is a great part of the necessary preparation. A good man thus describes one of his early attempts at visiting, with the view of speaking to individuals upon their spiritual condition: "I was thinking, on the way to the residence of the party, how I would introduce the subject, and all that I would say. And all the while I was trembling and agitated. Reaching the door, it seemed as if I should sink through the stones; my courage was gone, and, lifting my hand to the knocker, it dropped at my side without touching it. I went partly down the steps from sheer fear; a moment's reflection sent me again to the knocker, and I entered the house. The sentences I uttered and the prayer offered were very broken; but thankful, very thankful I am that my fears and cowardice did not prevail. The ice was broken." That process of ice-breaking must be gone through, and its result is highly beneficial.

O, poor souls, you that wish to find the Saviour, Jesus has died for you; and now His people live for you! We cannot offer any atoning sacrifice for you; there is no need that we should; but still we would gladly make any sacrifices for your soul's sake. . . . We would do anything, be anything, give anything, and suffer anything if we might but bring you to Christ. I assure you that many of us feel even so. Will you not care for yourselves? Shall we be earnest about your souls, and will you trifle them away? Be wiser, I beseech you, and may infinite wisdom at once lead you to our dear Saviour's feet. Amen.

"Christ contains everything in Himself. And unquestionably we lose nothing when we come to Christ naked and stript of everything; for those things which we previously imagined, on false grounds, that we possessed, we then begin really to acquire."

—JOHN CALVIN

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The Intercession of Christ

By Dr. T. T. Shields

THERE are many other passages, of course, than those we have just read, relating to the high priestly intercession of our Lord in the heavens. That is the subject I want to discuss with you for a little while this evening, that Christ is a Priest for ever; and that while the atonement, as a fact, was completed when Jesus bowed His head and gave up the ghost, saying, "It is finished," yet the application of that atonement endures for ever; and Jesus Christ lives for ever that He may plead the merits of His own blood, and the imputation of His righteousness to such as believe. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

I.

I remind you, first of all, that **THE INCARNATION IS A PERMANENT FACT**, an abiding reality. Jesus Christ did take on Him our nature. Before the words were made He dwelt with the Father, and in His high priestly prayer He prayed that He might be glorified "with the glory which I had with thee before the world was". He is the eternal Word, the eternal Logos. Then He appeared among men, clothed with human flesh, for "he took not on him the nature of angels," as we have read, "but he took on him the seed of Abraham." So, by His union with our humanity He rendered Himself a fit and suitable Substitute for sinful men, for he "was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

I fear that sometimes believers think of the Incarnation as a mere parenthesis in the life of our Lord, as something which began at Jerusalem, and which terminated at the ascension. Russellism denies the real resurrection of Christ. It admits the emptiness of His grave, but is not quite sure whether the body of Christ was dissolved into gases, or whether it was surreptitiously taken away and concealed, and perhaps miraculously preserved for some future exhibition; but it insists that the body of Jesus Christ did not rise. If you would know the anti-Christian character of that cult you have only to touch it at a few points, and you will find that every fundamental of the Christian religion is explicitly repudiated, the resurrection of Christ among them.

Jesus Christ took on Him our nature. There can be no question whatever as to the reality of His humanity, for He was "made of a woman, made under the law". He was bone of our bone, and flesh of our flesh, and during the days of His flesh He ate and drank with His disciples. He was wearied with His journey. He slept on a hard bench in a fisherman's boat. He gave every evidence of the genuineness of His human nature. He was one of us, and only because He was one of us could He die in our room and stead.

Thus He went to the cross, and thus He was laid in the grave. Then He came out of the grave. It is im-

portant that we should be sure of the doctrine of the resurrection. We shall have more to say about that on Sunday, but I am calling your attention to that incidentally this evening to show you how indispensable that fact is to the whole course of redemption, that Jesus Christ became part of us for ever. He went into the grave for us, and was raised again.

You will remember the proofs of the resurrection recorded in the gospels, particularly His challenge to Thomas, the testimony that His disciples saw the wounds, the marks of the nails in His hands, His feet, and His side, showing that it was the same crucified body which had been nailed to the cross that rose again. That it was changed in some way is quite probable. He was able to come through the shut door, whether because of the peculiar nature of His resurrection body, or by some other miracle, I do not know. The point I am insisting upon is that His resurrection body was identical with the body that was crucified. Even after His resurrection we read of His eating a piece of a broiled fish, and of an honey-comb, surely designed to establish the fact of the physical nature of His post-resurrection body.

He consorted with His disciples, and appeared to them again and again. Luke, in his second record — the first begin his gospel, and the second the Acts of the Apostles. for you remember he was the human writer of the Acts — said, "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

In that same chapter we read of His being with His disciples at the mount called Olivet, and there, when He had given them His great commission, He was taken up from them into heaven; and whatever its nature, that body of His was carried up into the presence of God for us. He is described as the "forerunner": "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." I say, the Incarnation is a perpetual fact. Jesus Christ, in His own person, has united Deity and humanity, and He has carried a redeemed, a glorified body with Him to the throne of heaven, and there He appears in the divine Presence for us.

It is well for us to keep that always clearly in mind, because He came to be the Head of a new race. "As in Adam all die, even so in Christ shall all be made alive." We were all in Adam, and sinned in him, and have inherited the taint and tendency of original sin. But the second Adam came to be the Head of a new creation, and that redeemed human nature is already in the presence of God in the person of our Federal Head: "He gave him to be the head over all things to the church, which is his body."

You have in that a pledge of the redemption of the material world; a bit of this physical universe has actually been carried into the presence of God. I know we are a bad lot. I know that "in our flesh dwelleth no good thing", but some day Christ will come again, and these bodies of ours will be made like unto His glorious body, and our physical natures will be perfected. I do not know what they will be like. They will be "fashioned like unto the body of his glory, according to the working whereby he is able even to subdue all things unto himself."

And further, it is said that "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." This whole earth in God's good time, and by the exercise of His sovereign power, is yet to be completely redeemed, so that "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off"; "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The whole material universe is to be purged of sin's corruption, and is waiting for the time when our bodies shall be transformed at the coming of Christ, and made like unto the body of His glory.

II.

WHAT RELATION HAS THIS FACT OF THE INCARNATION TO THE INTERCESSORY WORK OF OUR LORD? Well, His presence itself in heaven constitutes a prayer for us. That is what He is there for. Having taken upon Him the seed of Abraham, He is distinct and separate, as to His natural form, from all other denizens of that upper world. He is the Forerunner, the first Arrival of a new race; and He is there in the presence of God for us.

A case is called in court, and there are several parties to the dispute upon which the court is to adjudicate. A man arises and says, "I represent Mr. So-and-So." Another lawyer rises and says that he represents so-and-so. He resumes his seat, and says nothing further for the time being; but the mere fact that he is there is evidence that the interests of that person whom he represents are to be looked after. He is there to appear in behalf of his client. So, the very presence of Christ means a prayer in our behalf.

We are disposed to confine prayer to a particular time and act, as though believers pray only when they say so many words, when they formally assume an attitude of prayer. In my view, and I think there is abundant scriptural warrant for it, prayer is much less an act than an attitude. It is an attitude of soul, an attitude of abiding trust which a man assumes as he goes about his business, as he does a hundred things when the formal bowing of the knee, or the utterance of words, may be an impossibility; but he has taken up an attitude of trust toward God. He is counting upon Him. He is depending upon Him, and his whole attitude is one of prayer.

Of course, we ought to have our stated seasons for prayer beside, as there are times when children come to father or mother with specific requests; but if you see a boy doing the best he can to wear out his shoes — and stockings too — and clothes generally, and apparently

without concern as to where or how he is to obtain new ones, his attitude is an expression of confidence that he will be provided for. If he were questioned he would say, "Oh, never mind that. Dad will get me some more." He knows that hitherto his needs have been supplied, and that they will be in the future. His attitude is one of trust that somebody who loves him will provide for him. So it is with the believer, and so it is, if I may without irreverence say so, with our Lord. The very fact of His being there in an attitude of prayer means that He is our Representative, and so long as He appears in the presence of God for us, God cannot forget us if He would. He is there appearing in our behalf.

There is another thing of which I would remind you: no promises are made in the Word of God directly to you or to me. The promise was made to Abraham and to his Seed: "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Every promise that God made He made to Christ, and to us only as we are in Christ. The promises of grace abounding in the covenant of grace were made to Him Who is the Mediator of the new covenant, and "all the promises of God in him are yea, and in him Amen." God has pledged Himself to Christ, and so the very Person to Whom all the promises were made is actually now in the presence of God for us.

Is not that an inspiration? Because, I would point out further that the presence of Jesus Christ in heaven, is itself a fulfilment of the promise that was made to Him. Why? Because "he was made sin for us." He took our place, and He Who was made sin is now on the right hand of God. Every farthing of the world's indebtedness is paid. Every obligation to the holy law of God is fulfilled. Every requirement of the divine holiness itself is supplied in Him. He has entered into heaven itself, and has sat down on the right hand of the Majesty on high.

Are you troubled with doubts sometimes, my dear friends? Do you look to the cross and say, "Oh yes, He hung there as my Substitute. He died in my room and stead. I believe all that." That is but a partial view of things. He is not now on the cross. I hear some people sing about "The Old Rugged Cross". It is poor theology. We do not need an old rugged cross. A cross of wood is nothing to glory in. It was used as an instrument of death, and was significant of the curse; but that is not our hope. What is our hope? That He Who died on the cross as my Representative is on the cross no longer, but He is in the glory.

Do you not see that? He is actually in the presence of God; the One Who died as a sinner under the wrath of God so completely satisfied all the requirements of divine justice that the gates were flung open, and He was welcomed into the divine Presence as one against Whom even the divine holiness could lay no charge. And just as we are to see ourselves in Christ on the cross, and as we have professed in baptism that we see ourselves in Him in His grave, and then in the resurrection, so we are to see ourselves in the person of Him Who is in session on the right hand of God; for Jesus Christ is just as much my Representative in heaven as He was when He was upon the cross, so that the promise that was made to Abraham and his Seed has already been fulfilled in the person of Him to Whom the promise was made, and Who is even now in the presence of God, the Forerunner, the Firstfruits, the Promise and the Pledge that as God has

done for the Head so will He do for the whole body of His elect people.

I do want you to see that the redemption that is in Christ Jesus is not an experiment, it is not something which we may question and say, "After all, it is a problem; and it is somewhat doubtful whether we shall get there." In the person of Jesus Christ, our Federal Head, we have already arrived: we are in the glory. He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That is the climax of that masterly argument in the first of Ephesians where Paul argues that the power that was released at the resurrection of Jesus, and which was adequate to subdue all principalities and powers, and every name that is named not only in this world but in that which is to come, that that power is ours, and we may be partakers of it, and share in the complete and glorious victory of our Lord Jesus Christ, and "we are complete in him who is the head of all principality and power."

That is a great salvation, is it not? Are you glad of it? ("Amen!" "Hallelujah!"). It is not taking a book and learning something, and reciting it and saying, "I subscribe to this, and I think God will have compassion on me for that." What a paltry view of salvation that is! Salvation is the person of Jesus Christ, and wherever He is you are.

No matter how defective we are, no matter how inadequately we witness for Christ, no matter what poor samples of redeemed souls we may be, if we are actual believers, quickened by the Divine Spirit, and made partakers of His nature, wherever He is, we are. And He is on the right hand of the Majesty on high, and potentially we are there already.

And He is there to secure the fulfilment of the promise of God in all its completeness in respect to all His elect people. There are some people who apply rule and compass to the Bible. They read a verse, then look down at the bottom where there is a footnote, and say, "Now I know what it means." Do you? When you have been a million years in glory you will say, "On earth, after a lifetime of study I got a glimpse into that great promise, but I had no idea of the height, or length, or breadth, or depth of it."

There is more in the gospel than we have ever dreamed of yet. Salvation is a bigger thing, not only than we have ever experienced, but than we have ever imagined. When we speak of the glories of divine grace we enter a realm where exaggeration is impossible. You cannot touch the Infinite with all your finite reasonings or imaginings. "Exceeding abundantly above all that we can ask or think" is the measure of His grace, which He is able to do "according to His power that worketh in us." It is a great thing to be a Christian! Talk about your millionaires — Poor men they are! Or multimillionaires! What have we?

And He is there to see that we get our inheritance. "I will go before; I will go and prepare a place for you." What does that mean? "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Would you like to own the whole earth? It did not take Him long to make it. He said, "Let there be light" — and there was light. It was the Logos, it was the Word, in His pre-incarnate state, it was through Jesus Christ

that God uttered Himself when the Spirit of God brooded upon the face of the water; and the wisdom of men has been making microscopes and telescopes, and all the rest of it, ever since, trying to find out what God has done. But He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself. And while I am absent you may know that I am very busy, and that I am occupied in your interests." He ever liveth to make intercession for us.

What has He to do? Not only to prepare a place for us, but He has to prepare us for that place — and that is a still bigger task. I have said that Jesus Christ is an Intercessor, that His very presence before God is an intercession, a prayer, in our behalf; and that His intercessory ministry is, in a large measure, an attitude; but it is an act beside, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." If you and I should stumble into sin, and need forgiveness, He is there to plead our cause.

Then let me remind you of those verses which I read, that tell us that He is touched with the feeling of our infirmities. We have been studying in the School recently the story of Joseph. You remember how Joseph said to the butler, "Think on me when it shall be well with thee, and shew kindness, I pray thee, unto me and make mention of me unto Pharaoh and bring me out of this house." When the butler got out of prison and delivered again Pharaoh's cup into his hand, he forgot all about the prisoner in prison: "Yet did not the chief butler remember Joseph, but forgot him." It was a good while after that that Pharaoh dreamed a dream which the wise men and the magicians of Egypt could not interpret. Then the butler remembered the Hebrew he had met in prison.

At the place called Calvary there was one who saw in the Sufferer on the central cross the One Whom God had appointed to be heir of all things, and he said, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Nor has He forgotten anyone since. He is yonder in heaven now, and He never forgets us; He is "touched with the feeling of our infirmities."

Some years ago I knew in a western city a certain motherly soul who, I believe, was God's gift to a great many weak Christians. She had, before her conversion, occupied a position of some prominence socially. She was a finely cultured and keenly intellectual woman, but a simple believer in the Lord Jesus Christ, a woman who was mature, perhaps about sixty years of age; and one of the most gracious souls I have ever met. There was a young man who was a member of the same church as she. This young man's mother and sisters were also members of the church, but they were only nominal Christians, very superficial in their religious life. They went to church on Sundays, they lived respectably, but were manifestly of that order which Paul described as "carnal". Not having much to be proud of, except that they had a fair position in life — they were almost as proud as Lucifer.

This young man was very weak. He had a taste for alcohol, which he had inherited. Occasionally the poor fellow would get drunk, and when he "came to himself" he did as other people had learned to do when in trouble, he gravitated to this motherly soul, — and she would

take him in. She told me the story, how he would get down on his knees, and sometimes actually with his face in the dust, weep and plead with God to have mercy upon him. She said, "That boy gave such evidence of being a Christian that I could not doubt that he was, notwithstanding this physical weakness of his."

For a while he would straighten up, and go on for six months or a year, and then stumble again. Then he would come back again to his spiritual mother. She would pray for him, and help him as best she could. Sometimes he would be washing dishes in a hotel kitchen. Of course, his mothers and sisters were much ashamed of him, but he would find his comfort in this saintly woman. Her husband had occupied an important official position in political life. One day she said to me, "Mr. Shields, I sometimes think that God has some very weak children who, in this life, may always be weak; but I cannot doubt that that poor boy, is really one of the Lord's own."

I have referred to this only to say that that boy went to this dear motherly saint because he felt she understood and sympathized with him. He knew his mother did not, he knew his sisters did not, he knew if he went to them they would turn him out and shut the door; but he knew if he went to this other home the doors of that beautiful house would be thrown open, and that together they would bow at the mercy-seat and seek forgiveness for his sin.

Do you not wish you had a friend like that? Have you not, as a Christian, been ashamed of yourself? Have you not sometimes said, "I seem to be making no progress at all"? Have you not wished somebody could understand you? You have just such a Friend! He carried your human nature with Him to the throne: "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." He is still touched with the feeling of our infirmities, though Himself without sin. As we pray, we pray into the sympathetic ear of our great Mediator, our Representative in heaven, Who is still truly human as well as truly divine.

Often people come to me and say, "I wish you would pray for So-and-So." And I try to do it. Sometimes they write me letters and say, "I wish you would pray for Mr. So-and-So." People send Brother Greenway letters too, saying, "Please have the people pray at prayer-meeting for my boy," or "for my girl". All that is very good; united prayer is effectual. But I wish we could all realize more clearly than we do that there is Somebody Who is always ready to pray for us. I wish we could remember that no prayer sent heavenward in the name of Jesus Christ fails to reach the throne; nor does it ever fail of an answer. "He ever liveth to make intercession for us." Are you not glad we have a living Saviour, One who is alive for ever more?

When the multitude came together on the day of Pentecost, asking questions about that manifestation of supernaturalism, Peter explained it on this ground, that Jesus had ascended to the right hand of God, "and having received of the Father the promise of the Holy Ghost he hath shed forth this, which ye now see and hear." He said that the presence of the Holy Ghost in the midst of His church on earth, in the midst of assembled believers, is itself a proof that Jesus Christ is on the right hand of God, for He has sent the Holy Ghost to convince men of sin, of righteousness, and of judgment, and to indite their petitions, to teach them how to pray. Just as Jesus Christ prays for us before the Father, so He has sent the Holy Ghost to pray in us to Him: "For the

Spirit itself maketh intercession for us with groanings which cannot be uttered."

It comes, then, to this, that He Who knows what the atonement involved, and what it procured for us, the immeasurable inheritance which is ours, Himself being in heaven, sends the Holy Ghost to dwell in our hearts, and to teach us what to ask for, "for we know not what to pray for as we ought," but the Spirit helpeth our infirmities and maketh intercession for us according to the will of God. The Holy Spirit comes to dwell in us, and to teach us how to pray; and as we thus pray the prayer divinely inspired the Mediator takes that prayer and brings it to the Father in His own name, as though it were His own.

That is what praying in the name of Jesus Christ is: it means that I have no right in myself to pray, I have no place to stand for myself, I have forfeited it all; but I am in Christ. I was in Him at the cross, and in the grave, in resurrection, and ascension, and as I present my prayer He takes it and presents it to the Father as His own; and because the promises were made to Him they come through Him to me. We are not heard for our much speaking; we are not heard for long prayer — or for short ones: we are heard in the measure in which we feel our own nothingness, and depend on the fulness of grace that is in Christ. Then for His sake we shall be made rich: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

That is an inadequate treatment, but I trust it may help you to think about it, and study the scriptures which relate to the intercession of Christ, never forgetting that there is a perpetual prayer-meeting in heaven, where we have an High Priest for ever after the order of Melchizedek.

(The foregoing article is Chapter XI of the fine volume by Dr. Shields, *The Doctrines of Grace*. This book may be obtained at the Office of THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada. Price \$2.50).

FIVE JOYS:

Joy of Salvation—as they receive Him.—Luke 19:6.

Joy of Union—as they abide in Him.—John 15:11.

Joy of Fellowship—as they commune with Him.

—Luke 24:32.

Joy of Service—as they work for Him.—Acts 20:24.

Joy of Victory—as they fight in Him.—James 4:7.

"The greatest battles ever fought,
And the noblest victories won,
Are fought without a comrade near
And without a shot of a gun.
It may be a battle with a terrible pain,
Or a struggle with mind or soul;
But He Who is watching His soldiers knows
The names on His Honour Roll."

OPPORTUNITY IS EVERYWHERE

Is there a reading room or a hospital where you may leave a copy of *THE GOSPEL WITNESS*?
Why not investigate this possibility?
Spread the truth.

UNITED APPEAL

Dr. Shields frequently had occasion to sound a warning against the Red Feather Campaign. This has now been replaced by the United Appeal. In *Maclean's Magazine*, January 19, 1957, Rev. W. P. Jenkins makes some shrewd observations about this type of charity. We print below excerpts from his article.—G. A. ADAMS.

WE ARE told that our charitable and social institutions will be best supported by a united, one-shot, money-raising drive. We won't be badgered by forty or fifty appeals. This will save time, effort and money. It will practically make charity painless. Any program that saves time, money and pain in these days is good! Or is it?

One of the very first evils of a united drive of this kind is its anonymity. You give without knowing what you support. What canvasser could name eighty-nine agencies, or describe the functions of half of them? . . . Giving under this kind of mass appeal is ignorant giving and in my book that's bad! There is no longer a personal interest in a particular cause; no longer a sense of participation; just a painless parting with one's dollar. This is one reason why the March of Dimes, the American Cancer Society, the American Heart Association and others have refused to co-operate in United Funds. In business and industry your charity dollars are taken out of your pay cheques, so that you are hardly aware that you're giving at all. This method of giving deprives us of our sense of responsibility to our fellow man.

The idea behind this kind of giving saps at the roots of democracy as does the means by which the idea is carried into effect. A great deal of money is not raised by voluntary giving but by the pressures of prestige and conformity. You do not give because you want to but because you must keep up public appearance or because your boss says you must co-operate (or else!) or because the union executive has approved . . .

This is, in short, not giving but taxation — bad taxation because it's taxation without representation. Your official taxes are assessed by public representatives elected by you. You at least have an indirect voice in deciding the purpose and amount of your taxes. But you have no voice in deciding what agencies will be admitted to the United Appeal. You have no voice in deciding who gets how much. Your favorite charity is at the mercy of a body over which you have no control. Conversely a large share of your contribution may go to organizations of which you disapprove (or of which you would disapprove if you knew what they were doing.) I am opposed to taxation by social, business or economic pressure; I am especially opposed to taxation without representation.

Let me say here that the apportionment of funds has been fair up to date. But as time goes on it is not inconceivable that some organizations, especially the smaller ones, will get less than they should. There will also be a tendency on the part of the fund to dictate conformity to its preconceived principles of social behaviour. I am suggesting that the United Fund will develop rigidity. A new agency working on new sociological theories will have difficulty in obtaining any funds or even in gaining community recognition. A few timid sociologists and social workers have already expressed this fear, that the sociological methods of 1960 will be barred from practice by the vested agencies of the United Fund.

I should like to come back now to the fund-raising methods to examine the prestige structure supported by the United Funds . . .

After we have tapped the big money and the executives and taxed labor and white-collar workers, we get down to the bottom of the prestige ladder and canvass the housewives.

This pattern is a shocking revelation of the values we hold important. It shows that we are a caste society dedicated to the worship of money and success. We cannot blame the fund raisers for the method they use; we can only blame ourselves. But isn't it a pity that we do not give for love's sake, but only for favor's sake? This caste attitude runs so deep in our society that it will take more than a change in fund-raising methods to correct the evil. But it saddens me to think that we cannot even give to help the unfortunate among us without placing caste and prestige first.

This whole approach to giving also reveals a trend toward conformity that runs very deep in our life. We worry about the Communists and rightly so. But few of us are concerned with the drives toward conformity in our own country. Our clothing, our cars and our homes are standardized. We are tending toward the one-party system in politics. Religious conformity is growing apace. And now even our charity is being regimented. We are made social outcasts if we do not support the United Fund. In Kansas a successful insurance man was forced out of business because he refused to conform. In Toronto school children were told by their superiors that they must buy tickets to a United Appeal football game. One of my parishioners threatened to leave the Church after I preached a sermon on this subject.

And if we do support the United Fund we are compelled to support agencies we do not believe in. Protestant is compelled to support Catholic, Catholic to support Jewish; and Jewish the rest of us. This would be all right if these denominational agencies were strictly service and charitable organizations, but with most of them religious teaching and practice and dogmatic propaganda are tied in with charitable work.

One of my pacifist friends is opposed to the Boy Scouts because he thinks it a militaristic organization. Yet if he gives a United Fund contribution he willy-nilly supports this organization. Why can't we be free to make our own choices in at least one small area of life?

It is to the everlasting credit of the Salvation Army and a few other organizations that they chose in the face of strong criticism to stay out of United Funds. They want their gifts made on a voluntary basis. They want their donors to be informed of the nature of the work being done. They believe that the gift without the giver is bare; they want the heart to go with the pocketbook.

But I can hear a chorus of voices saying, "These agencies and organizations cannot raise sufficient funds in any other way." This is not entirely true. Some organizations

like the Red Cross were coaxed into this scheme for the very reason that they have done very well at raising money. For the others I have a solution.

Health and welfare organizations, including hospital groups, Big Brothers, Children's Aids, family agencies, and others, should get their funds from taxes. These are not charities; they are community necessities. And we all know that they are. Who would deny help to the ill and stricken? Who would deny care to the unmarried mother and her child? Who is not convinced of the need to solve the problems of delinquency? Let us have the courage then to have these public institutions supported by taxation — taxation in which we have a voice and vote. If we do this the cost will be less and bureaucracy reduced.

For the other organizations that fall into the categories of charity and noble uplift, I say let them ask for their own funds. If you will, let them compete for the public's dollar. It baffles me that the champions of free enterprise and competition in the market place are the very people who fear competition in this field. Let these organizations tell their stories and prove their value. If some of them fail then it's because they are not wanted, or because they are unworthy. And what's wrong with that?

Only such an approach to the problems of Community Chest and United Fund can maintain personal integrity and public democracy.

THE RED FEATHER CAMPAIGN

YEAR by year we are asked our opinion of THE RED FEATHER CAMPAIGN, and we give our answer.

First: we do not support it because so many Roman Catholic "charities" are included. Someone may say, "That is narrow. Would you not feed a Roman Catholic, or minister to him in sickness?" Most certainly we would. Our objection is this: the Roman Catholic Church feigns to sponsor The Red Feather Campaign. We would give a great deal to know how much Roman Catholic money is contributed. It is negligible if it be not nil. The members of this perfectly regimented system receive their instructions privately, and whatever they have to give to charity, they give to funds administered by the Church. And then they "horn in" on Protestant endeavour. For that reason we refuse to support it by so much as a dollar.

In the next place, we do not support it because we doubt whether its funds are wisely and economically administered. We suggest that the best way to launch a Red Feather Campaign is to publish an annual and fairly detailed report in the daily press in advance, so that people may see what is done with the money.

In the third place, our experience testifies against it. Jarvis Street is a down-town church if there is one anywhere in the world, although our congregation comes from the ends of the city. We have our share of needy people. During the depression churches generally were made up of the needy. During our forty years wherever we have found honest and urgent need, we have tried to minister to it. We have yet to receive any assistance whatsoever from The Community Chest. Therefore we follow the Roman Catholic example at least thus far: *we recommend our people to keep their money to themselves, and give it to such charities as are administered by their own church.*

In the fourth place we believe the administrative organization is top-heavy, numerically, and financially, and by the time the administrators' salaries are paid, we fear there is not so very much left for the relief of the needy.

We should like to believe that this appraisal is entirely wrong. If it is, and if those in possession of documentary evidence to the contrary will show us that we are wrong, we shall be most happy to co-operate. But until then not a dollar to The Red Feather Campaign.

—DR. T. T. SHIELDS (1952).

WHY ROMAN CATHOLICS BECOME PROTESTANTS

In Cardinal Wiseman's Lectures on the Church there is an amazingly frank recognition of the influence of Scripture reading. He first claims that a great variety of motives is perceptible in the writing of those who have within these late years, joined the Catholic faith—some from the study of history, some from the study of science, some from the study of art, some from the study of political economy. On the other hand, among those who have left the Roman Church and become Protestants, he notes a sad meagreness of reasoning; indeed they all, without exception, give but one argument. The history in every case is simply this: that the individual became possessed of the Word of God, of the Bible; he perused this Book; and (ultimately) the man becomes a Protestant.

— *The Christian Irishman*

THE BIBLE IN THE COMMON TONGUE

I totally dissent from those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals, as if Christ had taught such subtle doctrines that they can with difficulty be understood by a very few theologians, or as if the strength of the Christian religion lay in men's ignorance of it. The mysteries of kings it were perhaps better to conceal, but Christ wishes His mysteries to be published as widely as possible. I would wish even all women to read the Gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and the Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way.

—ERASMUS.

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THOU SHALT NOT COVET

By Robert Rogers

"Sara Ann! Sara Ann!" called Mrs. James from the front porch.

Sara Ann picked up her dolls and tea dishes, then telling her little brother Edward to bring his teddy bear, she ran across the yard from the old maple tree as fast as her chubby legs could carry her. "What is it, Mummy?" she panted as she came around the corner of the house.

"Daddy is going to take us out to Uncle Timothy's to pick blueberries, dear," her mother replied. "Hurry now! Wash your face and hands while I get Edward ready." Mrs. James turned to call her four-year-old son, who was loitering in the shade with his teddy bear.

"Oh, Mother," said Sara Ann, "may I invite Juanita Lopez to come with us? She just moved next door last week, and she seems so lonely."

"Of course," Mrs. James said pleasantly. "I've packed a picnic lunch, and there's lots more than we'll want."

Sara Ann raced to the kitchen sink and washed quickly. Then she straightened her pink ribbon and dashed across the back yard to the Lopez home. In a few minutes she came back with a girl about a year older than herself.

What a contrasting pair they made! Sara Ann had blonde hair, blue eyes and a round face dotted with freckles. Juanita was taller, slimmer, had black hair and deep, brown eyes. Everyone admired her rich, golden tan. Sara Ann was lively and impulsive. Juanita was rather shy and seemed to consider everything carefully before doing it. Sara Ann mistook this for adult poise and was secretly jealous, but she said nothing.

The whole family was soon in Mr. James' big auto, and before ten o'clock they were speeding out into the country to Uncle Timothy's farm.

"I've a little surprise for the girl who picks the most berries before dinner," Mr. James said as he brought the car to a stop in front of Uncle Timothy's big, white house.

Then, before they got out of the car, Mrs. James said, "I think we'll invite cousin Carol to come along to our little picnic."

Sara Ann thought about that surprise Daddy had brought. What could it be? Could she pick enough blueberries to win it? She was certainly going to try. Carol couldn't pick very fast, but what about Juanita?

"Hello everybody! Come right in," boomed Uncle Timothy as soon as he saw the car door opening.

"We're so glad to see all of you!" said Aunt Harriet beaming with pleasure.

After Juanita had met everyone, Mrs. James asked, "How are the blueberries this year, Harriet?"

"They're just grand," Aunt Harriet replied, "I preserved ten bottles of them yesterday."

"We thought we'd have a little picnic right out there in the open," Mrs. James said. "Won't all of you come along with us?"

"We'd certainly enjoy it," Aunt Harriet replied, "but I didn't get my ironing done yesterday, and Timothy is fixing the cellar steps, so that leaves only Carol. She will go along with you and show you where the picking is good."

In a little while, they were off to the woods, with Carol leading the way.

Mr. and Mrs. James went into the bushes where the blueberries were thickest, after warning Juanita and Sara Ann not to go too far away from Carol.

The children gaily set to work. At first more of those delicious blueberries went into their mouths than into their cups. But the bottoms were soon covered and the cups began to fill up. Each one had a small, tin pail as well as a cup. It was thrilling to cover the shining bottom with berries. Juanita, whose deft fingers were more skillful than either Carol's or Sara Ann's, was the first to empty a cupful into her pail.

Sara Ann looked thoughtfully at her cup. It was only half full. At this rate, she knew that she would never get the prize Daddy had promised to the girl with the most berries.

They picked for what seemed a long, long time to Sara Ann. Then she noticed that Juanita's pail was nearly full. She had only half as many berries. She tried to think of something to do. Suddenly a wicked thought came to her. Why not take Juanita's pail and leave her own in its place? Yes, that was it. Then, she would go far into the woods to make it look as if Carol had taken them. Quietly, she slipped through the bushes to Juanita's pail. No one was looking. Juanita had just started to fill her cup, and was intent on what she was doing. Sara Ann changed the pails, and went off by herself, far into the bushes. She walked and walked until she was very sure that no one would see or hear her.

Busily, she set to work. Only one more cup of berries would fill the pail! Then she would fill the cup and go back to the field. The minutes seemed to drag. Would she ever fill that cup? Finally, both dishes were full.

She straightened her tired back and looked around. No one could be seen or heard. The hot, August sun, glaring on her from the midday sky, seemed like a judge about to pronounce a penalty for what she had done. Suddenly, Sara Ann realized that she was lost.

What did people do when they were lost? She remembered that Daddy had told her one time not to walk around. "Stand still and call," he had said, "and when someone answers, go toward the voice." Sara Ann stood on tiptoes and called at the top of her voice, "Mummeee! Mumm-eee!" She listened. No one answered. All she could hear was the low buzzing of flies in the warm sun. "No, I can't call Juanita," she said to herself. A few leaves rustled in the light breeze that had sprung up. "Carol! Carol!" she burst out. There was still no answer.

Sara Ann sat down and began to cry. Why, oh why had she taken those berries? That had spoiled the whole picnic. She was a thief. A thief. Sara Ann shuddered at the word, then sobbed as if her heart would break.

Suddenly, a part of the Sunday School lesson flashed before her eyes in big, burning letters, "Thou shalt not covet . . . anything that is thy neighbour's." Of course, that was it! She had envied something about Juanita ever since they had met last week. That was at the bottom of it all. She had broken one commandment, then another. The thing to do was to stop before anything worse could happen. Sara Ann knelt right where she was and prayed: "Dear Lord Jesus, I've broken Your commandments and done things I shouldn't have done. Please forgive me and lead me out of the woods. I'll do anything You want me to do. Amen."

She felt better now. Something inside seemed to say, "Follow the sun. Follow the sun." Then Sara Ann remem-

bered that the open field was on the south side of the bushes. Drying her tears, she picked up the blueberries and hurried in the direction she was sure would lead her from the field.

The first person she saw was Juanita, who had not yet filled the pail. "Juanita—" she said, "here is your pail. I—I took—the berries. I'm awfully sorry."

Juanita smiled. "It's all right," she said. "No one shall ever know about it except you and I."

"And Jesus," said Sara Ann. "He knows and forgives, too."

"Yes," said Juanita, "Now, come, or we shall be late for the picnic."

—*The Evangelical Christian*

"O HOLY CHILD DESCEND TO US"

By Rev. W. P. Bauman, B.D. of Toronto Baptist Seminary

(As Pastor of Grace Baptist Church, North Bay, Ontario, Mr. Bauman wrote the following article for *The Daily Nugget*, which published articles by the local ministers in its Christmas Edition.)

OH THAT men might return to the simplicity and truth of the Nativity as revealed to us in God's precious Word. For our meditation let us turn our attention to Luke's account in chapter two.

An angel from heaven announced the birth of God's only begotten Son. To the shepherds the angel said, "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord." What a message this angel was privileged to bring; He was indeed a herald of good tidings. The light of the world had come, "to lighten the Gentiles" and "the people that walked in darkness have seen a great light." The message of the angel was a message of salvation, "for unto you is born a Saviour, which is Christ the Lord." As we hear the familiar strain of the Christmas Carols, as we see the signs of the Christmas season about us, do we think that the message of Christmas is primarily a message of salvation to a world lost in sin? The message came to humble shepherds. The glory of the angel and his message filled them with fear . . . but the message of deliverance came, "fear not for I bring good tidings of joy, which shall be to all people. Unto us is born a Saviour."

As we have heard the message of God's saving grace perhaps we too have been filled with fear. We have become conscious of our sin which separates us from God. We are possessed with fear as we think of God's condemnation against sin and all unrighteousness. But thanks be unto God, perfect love casteth out all fear. God so loved us that He gave us His Son born of a woman, born under the law, that He might redeem us from under the law that we might receive the adoption of sons. May our prayer be, "O holy child of Bethlehem, Descend to us, we pray; Cast out our sin, and enter in; Be born in us today!"

"No Room"

It wasn't long until the multitude of the heavenly host joined in jubilant song in praise to God. What a truth we have here. The angel and the multitude of the heavenly host rejoiced in the message of salvation which should be for all people. Have we rejoiced? The message has come to us. How often we are more concerned about material things than we are about our spiritual welfare. The heavenly host rejoiced . . . burst out in song and praise, for, deliverance from sin had come. But in the inn? No room. In the hearts of mené No room. Room for business, for all kinds of revelry and excess, but for

Christ the Lord? No room. Oh that we might remember, Christ our Saviour was born, "to save us all from Satan's power when we were gone astray. O tidings of comfort and joy."

We also read that the shepherds found the Saviour. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Theirs was a glorious response to the good news. They recognized the hand of the Lord. The Lord had made known unto them and they responded immediately, "let us now go even unto Bethlehem:" Oh that men today might recognize the message of salvation from the Lord of glory. You have heard the tidings, Christ came to save sinners from sin and its guilt. The shepherds teach us to come that we might seek Christ. Let us find Him and see these things which have come to pass which the Lord hath made known unto us. God hath revealed Himself in His Son. In these last days, "He who at sundry times and in divers manners spake unto our fathers by the prophets hath spoken unto us by His Son." Shepherds sought and found Him. Have we made up our minds to now go even unto Bethlehem?

In this narrative we have one of the marks of the true believer. "And when they had seen they made known abroad the saying which was told them concerning the child." They could not speak of something they had not known! When they had seen they made known abroad. Is not this the vital breath of every true missionary of the cross, of every born again believer, of every servant of God? Having experienced the Grace of God by the operation of God's Holy Spirit in the new birth, they make known abroad that, "Christ died for sinners of whom I am chief." The command of God to His church is "Go, teach all nations to observe whatsoever I have commanded you." The love of God constraineth us. . . . yea, woe is unto us if we preach not the Gospel. We have by faith seen Christ. We know He saves, keeps and satisfies. All power is given unto Christ that He might save to the uttermost. Having experienced the grace of God we can say, "O taste and see that the Lord is good." What joy filled the hearts of the shepherds as they told of what they had seen. We may have the same joy as we tell far and near what the Lord hath done for us. Let us be bearers of good tidings as we witness for Jesus Christ.

"What shall I do then with Jesus which is called Christ?"

—*North Bay Daily Nugget*.

Bible School Lesson Outline

Vol. 21 First Quarter Lesson 5 February 3, 1957

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

DIRECTIONS CONCERNING LEADERSHIP

Lesson Text: 1 Timothy 3:1-13.

Golden Text: "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."—1 Timothy 3:7.

I. The Leadership of Pastors: verses 1-7.

After giving directions concerning the services of the church and the orderly conduct of public worship (chapter 2), the Apostle deals with the qualifications and duties of pastors and deacons (chapter 3).

Various terms are used to designate the leader of the local church. These terms evidently refer to the same office, but each emphasizes some particular aspect of his position and ministry. He is a bishop, or overseer, appointed to take oversight of the work of God (Acts 1:20; Tit. 1:7-9). As a pastor, he is the under-shepherd, responsible to the Chief Shepherd for the protection, care and welfare of the flock of God (Acts 20:28-30; 1 Pet. 5:2-4). He is the Lord's minister, His obedient and faithful servant, bound by love to carry out the Master's will (1 Tim. 3:6; 1 Pet. 4:10, 11). He is also called to preach, to proclaim the message of the Lord (1 Tim. 2:7; 2 Tim. 1:11; 2:15; 4:2, 5). He is a teacher to instruct the disciples of the Lord, expounding the word of God (1 Tim. 1:3; 3:11; 2 Tim. 2:2, 24). The term "elder" refers to his seniority in position or in Christian experience (1 Tim. 5:1, 17; Tit. 1:5). Above all, he is called "a man of God" (1 Tim. 6:11; 2 Tim. 3:14-17).

The one whose ambition it is to be a pastor and bishop desires a work which is a good work; the ministry is a high calling. The sacred office is not one which is open to all, but only to those whom the Lord has called (1 Tim. 1:11-16; 2 Tim. 1:8, 9; Titus 1:3). The Master knows those whom He has chosen (John 13:18; 15:16), and in His divine wisdom has seen evidences of personal, mental and spiritual qualifications in those whom He has appointed (1 Tim. 1:12, 13).

By inspiration the Apostle sets forth a description of the ideal minister with qualities which all must strive to possess. No individual servant of the Lord, so long as he is in the flesh, will be able completely to live up to the Scriptural standard, but he will endeavour to approximate as nearly as possible the divine portrait, just as every true believer, called in Scripture a saint, and chosen to be like Christ, will long to be conformed to the image of Christ (Rom. 8:28-30).

The ideal minister is blameless, above reproach. As long as we are in this world the tendency and the temptation to sin will be present, but this is the goal toward which the minister will aim. He will not be a polygamist. He will be watchful, earnest, orderly, in manner, speech and conduct (Tit. 2:2, 7, 8), and He will also be hospitable in nature (1 Pet. 4:9). In Apostolic times this quality was especially important, since believers in travelling from place to place depended on the hospitality of other believers, there being no modern convenient accommodations such as hotels. He will be skilled in teaching, able and ready to expound the word of God (2 Tim. 3:24-26). Bunyan pictures the minister as looking upward to heaven and having the best of books in his hand.

The servant of the Lord will, of course, keep himself free from such entanglements as strong drink or the quarrelsomeness to which it leads, but on the other hand, he will be kindly, considerate and patient. Nor will he seek the office as a means of monetary gain, for avarice and covetousness are signs of carnality (1 Tim. 6:10).

The pastor is the director of the affairs of the church (1 Thess. 5:12, 13; Heb. 13:7), but he also has the responsibility of superintending his own household. He is to exercise discipline at home, as far as in him lies, sometimes a difficult task in these days which are characterized by a lack of obedience and order among children (2 Tim. 3:1-5; Tit. 1:6).

A young man, recently converted, would be exposed to the

temptation of pride, the sin of Satan which brought about his downfall (Isa. 14:12-15; Ezek. 28:12-18; 2 Pet. 2:4). All who serve the Lord must do so in humility of spirit.

The ideal minister is above reproach. There is, however, an honourable reproach which is attached frequently to those who stand for the right (Matt. 5:10-12; 2 Tim. 1:12; 2:9-13; 3:10-12; 1 Pet. 2:19-23; 3:14-18; 4:14-16).

II. The Leadership of Deacons: verses 8-13.

The word "deacon" means "one who serves". According to the Scripture a deacon is not one who "bosses", but one who serves others; not one who is exalted above his fellows in outward honour or position, but one who is to be conspicuous for his ministry of helpfulness toward others (Acts 6:1-5). He is to be the pastor's helper and assistant in the spiritual and temporal matters of the church (Phil. 1:1).

The importance of the deacon's office may be judged by the fact that some of the qualifications mentioned are the same as those of the pastor.

The deacon, as well as the pastor, is to be serious-minded, having a sense of reverence and dignity, becoming to one who is a leader in the Lord's house. He will be sincere and consistent in speech, as in character, nor will he abuse his high office for purposes of personal gain. The deacon is to be a firm believer in the word of God, holding fast to the truth of the Gospel, which is a sacred secret now revealed to men (1 Tim. 3:16). His conscience is to be pure (1 Tim. 1:19; 2 Tim. 1:3); He, too, should not be a novice, a new convert, but rather one who has been proved.

It is possible that deaconesses are referred to in verse 11, rather than the wives of the deacons, as the English version suggests. These would be godly women who were called upon to assist in the visitation and care of the needy and the sick. In Apostolic times the church looked after widows and orphans, and performed duties assigned in modern times to various social agencies. For this reason, qualifications for this type of ministry are given by the Apostle (1 Tim. 5:9, 10).

Those who perform well the duties of a deacon are acquiring for themselves a good degree or standing-place before God. They also attain to a certain confidence in the faith, in the things of the Lord: they are able to minister to others for Christ with profit and with joy.

Daily Bible Readings

Jan. 28—A Good Ministry	1 Tim. 4:1-8
Jan. 29—A Godly Ministry	1 Tim. 4:9-16
Jan. 30—A Helpful Ministry	1 Tim. 5:1-7
Jan. 31—A Disciplined Ministry	1 Tim. 5:17-25
Feb. 1—A Teaching Ministry	1 Tim. 6:1-10
Feb. 2—A Strong, Virile Ministry	1 Tim. 6:11-21
Feb. 3—A Blameless Ministry	Titus 1

Suggested Hymns

Take time to be holy.
 Take my life, and let it be.
 Rise up, O man of God!
 O Master, let me walk with Thee.
 Dismiss me not Thy service, Lord.
 Am I a soldier of the cross?

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