

The Gospel Witness and Protestant Advocate

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Crossing at the Flood

I am not climbing hills to-day,
I'm making brain and brawn;
In every obstacle I see
A challenge to go on!
A host of foes encamp around,
And clouds return again —
It is not raining rain to me:
It's raining mighty men.

I am not bearing burdens now,
But multiplying wealth;
Investing treasure for the Lord
To keep my soul in health.
Though compromise is everywhere
Nor principles bestir,—
It isn't raining rain to me:
It's raining character.

I am not fighting hard to-day
The foe's God's errand boy
To bring me packages of peace
And packages of joy!
Though circumstances press and cramp,
And winds are contrary,
His clouds are full of blessing yet.
It's raining victory.

The river swollen to a flood,
The rushing, raging tide,
Conquered by simple faith in God,
I cross it at His side!
The blood He shed, His Spirit's power,
His promise of a crown,—
All tell me that His every cloud
Is raining glory down.

—Dr. T. T. Shields

THE SUNDAY SERVICES IN JARVIS STREET

ON SUNDAY morning, March 17th, Dr. H. C. Slade preached a sermon of instruction and invitation from the great text, "How shall we escape if we neglect so great salvation?"—Hebrews 2:3. Christ is the Captain of our salvation; in Him we have a salvation which is eternal, unto the uttermost and complete. Salvation is a matter of infinite importance; "What shall a man give in exchange for his soul?"

The figure of a ship in harbour was used to illustrate a soul anchored in Christ. Our salvation is great in the security which it provides, even as a ship may be at rest in harbour while the storms are raging; great in its capacity, for there is room for all who will repent; great in its cost, for it was purchased at infinite cost, even the blood of the Son of God. To neglect this great salvation is to be a lost soul for ever. How shall we escape? Outside of Christ there is no escape, so flee for safety to God's dear Son. As the loving call and warning to sinners went forth so convincingly, two responded and openly confessed faith in Christ.

The evening message was a solemn meditation upon "Christ's Agony in Gethsemane" (Luke 22:44). In holy silence and reverential awe the congregation listened with rapt attention as Dr. Slade unfolded the Scriptural record of that momentous occasion when Christ came to the climax, the summit, the acme of His sufferings. There never was and never shall be such grief, such sorrow, such agony as His; His soul was harrowed in that agony. Whole-hearted consecration to the Lord is the inevitable result of rightly understanding the suffering of Christ (Rom. 12:1, 2). He was afflicted, compassed about, drowned as it were in sorrow. "Being in an agony. . . He sweat as it were great drops of blood" in Gethsemane (meaning "Wine Press"); He trod the wine-press alone.

Why was it that our Saviour suffered such untold agony? It was FOR US. Christ was entering more fully into His position as our Sin-Bearer. How terrible our sins would be to a holy and righteous God! He suffered in our room and stead; He was our Substitute. There was no other possible way for Him to redeem mankind. Hear Him pray, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

This memorable service closed with a tender plea: "Are you trusting in the Lord Jesus Christ? Is He your Saviour? Have you seen Him as your Substitute?"

SMALL DEFICIENCIES OBSTACLES TO GRACE

There was only a hill between Israel and the land of promise. Surely the space being so small some concession will be made to Israel? If God could concede one inch to the bad man, he could concede all heaven. A ship may go down within ten feet of the shore; the vessel that has come proudly over the main may be wrecked in the channel. Heaven may be lost by an apparently insignificant deficiency. No action is to be regarded as of but secondary importance. We cannot regard our friend six days out of seven and disregard him on the seventh. Every moment of time is due to those with whom we have covenanted as to its duties and its remuneration.—PARKER.

The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields
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"I am not ashamed of the gospel of Christ."—Romans 1:16

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FAITH THE ONLY DOOR

There is only one door into heaven; that door is faith. There is only one ship that sails for the skies; her name is Faith. There is only one weapon with which to contend with opposition; that is faith. Faith is the first step; faith the second step; faith the third step; faith the last step. We enter the road by faith. We contend against adversaries by faith; we die by faith; heaven is the reward of faith.—TALMAGE.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 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.

The Jarvis Street Pulpit

"In the Shadow of Thy Wings"

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 27th, 1934

(Stenographically Reported)

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psalm 63:7.

Prayer Before the Sermon

As we bow, O Lord, before Thee this morning, we specially pray that Thou wilt help us to realize that Thou art here. We have Thy promise which ensures us of Thy presence: where'er Thy people meet, Thou art in the midst of them. We thank Thee that Thou hast come to this service this morning. We beseech Thee to speak to us out of Thy Book; give us some message of experience and comfort, some word of salvation to those who know Thee not. Look upon this congregation this morning according to the peculiar requirements of each member. Minister to us, we pray Thee, the word of life; in the name of Jesus Christ our Lord, Amen.

WHEN anyone offers testimony respecting a question of fact, it is common to inquire what experience the person testifying has which would justify his testimony and give authority to his witness. It is not at all unusual for people to speak quite oracularly respecting things of which they have no experimental knowledge. I suppose you have all met with boasters who are willing to advise everybody, particularly on matters respecting which they have themselves utterly failed. It is well, when we hear a man speak after that fashion, to inquire a little into his history, to know whether he is competent as a witness.

One is ready to listen to the testimony of Abraham when he speaks on the principle of faith, for he is a man whose whole life exemplified that principle, and demonstrated what it means to believe in Christ. One is willing to listen to Jacob respecting matters of providence. Jacob had a hard time. There was a time when he believed everything had gone awry. Yet in his later life he gave thanks to God Whose angel had redeemed him from all evil. One is ready to listen to Daniel when he speaks of the necessity of faithfulness, of trusting God; for he has not only professed his faith, but he has put it to the test in the den of lions. One is ready to sit at the feet of the Apostle Paul when he exhorts us to be zealous in every good work, for he laboured more abundantly than all his contemporaries, and from beginning to end very conspicuously exemplified that zeal which was so characteristic of his Master, which led His disciples to remember that it was written: "The zeal of thine house hath eaten me up".

Our text comes from the lips of David, and it is not on this particular occasion spoken in the palace, but when he is in the wilderness of Judah. He has had a hard time. He is not a theoretical believer only; he has reduced his profession to practice, has put God's promises to the proof, and he declares here that God has been his help. David knows what he is talking about, for he has been in very many difficult situations from which the

Lord, by His grace, has delivered him, and he announces his determination, on the ground of what God has done for him, henceforth to rejoice in the shadow of His wings.

I.

Let us examine this simple statement. It is well often to turn our eyes toward the past, and therein find, as did David, a retrospect that is full of inspiration. He does not here speak of anything he has accomplished. If God in His mercy has permitted you ever to bring anything to pass, leave it with Him; do not boast about it. Think rather of what God has done for you. Here David tells us that **GOD HAS BEEN HIS HELP**.

You will observe David does not say, "My Helper." That would be good, but this is a stronger word. Not that the Lord has taken part of the burden or the heavier end of the task, but he has taken it all. He has not only been David's Helper, but his Help, One Who has sovereignly lifted him out of difficulty. That, I apprehend, is what we all need to-day, not only a helper, but divine help, that will undertake the whole matter; not paying a percentage, not carrying a little of the load, but that will assure us that underneath are the everlasting arms, that God has been our help.

Let us begin with the big things. He was our Help in *lifting the burden of sin*. That is something that is entirely beyond us. Sometimes, you have attempted to help yourself out of difficulties. Have you ever driven a heavy car, and slipped off the road into the ditch, or perhaps have suddenly run into the mire and discovered that you had not power enough within that machine to lift you out? You have said, "I have got to have help other than I have here that will lift it." You remember the time when you had a burden which you could not loose from your shoulders, a load that you could not get off your back, and God was your help. Do not write that too remotely in the past. Let us not forget it. Let us live in remembrance of the fact that we are infinitely indebted to the divine mercy for having lifted the burden of our sin. Nobody else could do it, but He did it.

Is that a fact with you? Then write it down, as the first of all the divine mercies, that He was your help in the sense that He did for you what no other power in the universe could accomplish. He was your help. You were like Bunyan's pilgrim, when you came up to the cross the burden loosed from off your back, fell from your shoulders, rolled down the hill into the empty sepulchre, and you saw it no more. If the Lord never did

anything else for you, you can say with the Psalmist, "Thou hast been my help."

But He has given us *grace to continue*. The Apostle Paul was a very resolute man, a man of strong will, humanly speaking a man of great determination of purpose, but he did not continue by his own effort. He wrote: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great." That is why we are here this morning, because God has been our help. How many have begun well and have soon been hindered! Oh, how many fall out of the race! How many give promise of a harvest, but when the sun comes up the blade is scorched, and withers away. How often have we seen the thorns choke the good seed! If you are among those who bring forth some thirty, some sixty, some an hundredfold, be it little or much, if you continue, it is because God has been your help. Give Him thanks for that.

Then there have been troubles, *distresses of all sorts*. Have you not had them? Have you had your share? I think I have had a few, and they are hard enough to endure. But as we look back upon them we sometimes say, "I wonder how I managed?" Then in our saner and clearer moments we know that we did not manage at all, but that the Lord came to us in the furnace of affliction; He went with us into the den of lions; He accompanied us upon the stormy sea. Whatever our distress, or sorrow, the Lord has been our help. We have survived by God's grace; He has helped us in time of trouble.

And in cases of great perplexity, when problems confronted us He has met us at the crossroads. Sometimes we use that word rather lightly, but we have had occasionally, all of us, such intricate problems of life that we found it was entirely beyond our ability to disentangle the skein. We could not find a way out until we heard a voice say: "This is the way, walk ye in it." He brought us out into a large place. We have been, perhaps, like Peter, shut within the prison, and then circumstances have changed for us. The Lord has come, the iron door has opened, and we have found ourselves at last free from our chains, and from our circumstantial bondage. We did not know what had happened: we "wist not that it was true which was done by the angel". But after a while, when we "came to ourselves", there was a great hallelujah in our hearts, as we said, with Peter, "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me." That is why we found ourselves in a new situation. As we were passing through it, the thing was so involved and complex that it was beyond our understanding. But presently He set our feet in a large room, and we knew unmistakably that God had wrought for us. "Thou hast been my help."

That may be true in respect to *temporal affairs*. "It was just a coincidence," someone says, "but I obtained relief." I do not care whether you call it a coincidence or not, as long as you get relief. And when we have sufficient enlightenment we shall see that these things that we called "coincidences", that seem just to happen, are, after all, included in the plan. A little girl of twelve, in the prayer meeting last night, quoted in a ringing voice, this text: "We know that all things work together for good to them that love God." That is your "coincidence", but it is God helping you through; and if you are going to write the record of the past as a Christian, you may as well borrow this inspired sentence from David's biography and say, "Thou hast been my help."

II.

So much for the past, but what of the future? WHAT A HAPPY PROSPECT STRETCHES BEFORE THE TRUE BELIEVER! "Therefore in the shadow of thy wings will I rejoice." Life to the believer is not a succession of accidents: it is an ordered life. The path of the just is one of continual progress. It is a life, while divinely planned, that is lived under the direction of a sanctified will. We may well be afraid to say for ourselves, that we will do this or that. But in view of what God has done for us, and through us, it becomes possible for the believer to register the solemn resolution in respect to what he will do in the future. Faith in God is largely a matter of the will, after all, and of the affections, and we can, if we will, put our case into the hands of God just as you put a legal case into the hands of a lawyer, or as you put it into the hands of a physician, trusting him fully, but recognizing human limitations, or put the case into the hands of some other human expert in whom you have confidence, yet always bearing in mind that he is only a man, and that when he has done his very best he may fail. But you deliberately hand over this particular trust to him; you ask him to look after it for you.

So may we *hand our case over to God* without any misgivings, and without any reservations at all, and say, "I will trust on the ground of what God has already done for me. In the shadow of thy wings will I rejoice." "In the shadow." The Psalmist does not expect to escape the shadow. I cannot promise you sunshine as a Christian. There are plenty of shady days. In England they have cars such as we have not here. When I saw certain cars advertised last Summer I noticed that some had what they call "sunshine roofs". Do you know what that is? A sunshine roof! I went into a place and asked what they meant by a "sunshine roof". "Here is one," they said. It was a closed car, but when you got in you just touched a little button and then back went the roof. Why? Because they do not get any too much sunshine in England, and even if you have a closed car, you must have one so that you can push the top of it back, and get all the sunshine there is. Well, most of us need sunshine roofs, don't we? because part of the journey is taken in a country where the sun sometimes is under a cloud. And so this man, looking into the future said, "There is going to be shadow enough. I am under no misapprehension, but I now understand what the shadow is. I did not know it before, but the shadow is the shadow of His wings. And the only darkness that comes to me as a believer is the darkness which He sends in His own providential ordering of events." And so he will trust under the shadow of His wings. You remember what Boaz said to Ruth: "A full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Our Lord Himself used that figure: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" It is dark under His wings, but it is safe. No hawks can get you there. And so this man has interpreted the shadows of life as made by the wings of God. Therefore he says he will trust under the shadow of His wings. He will come for future help where he has found help in the past.

But that is not what the text says. It says something more than "trust". Sometimes we speak of trusting as though — well, we were resigned. You have heard, per-

haps, of the storm-tossed traveller coming to the captain. It was not such a very stormy day either, but it seemed stormy to the landlubber who was afloat for the first time in his life. And so he asked the captain if he thought they would come through safely. He said, "Yes; with the Lord's help." "Oh, has it come to that?" said the passenger. In the view of a lot of people it is a desperate thing to have to trust God.

I saw a magazine sometime ago, published in the interests of a so-called faith mission. Many of the faith missions are missions of presumption: they are not of faith at all. But this magazine contained a manifesto by this missionary society after the depression came on, to this effect; that hitherto this society has made no appeal for funds, but it has just trusted God, but they have now come to the conclusion that it would be well for them to tell God's people of their need, as well as telling God, and thus, this article said — a most extraordinary thing, the most extraordinary statement I ever read, I think — "thus the energy of the missionaries might be conserved". In effect they said, "It is such a laborious thing to be always asking God for help, and so we have decided that instead of asking God all the time, we will ask His people."

Is that your view of faith? that it is a hard thing to trust God, to have to commit your way to the Lord? See what the Psalmist said: "Therefore in the shadow of thy wings will I rejoice." Glad to trust; happy in His confidence; not merely resigned to the will of God, but finding delight in it; happy in whatever God said!

That is the question I ask of you this morning: not, Can you believe? but, Can you be happy in believing? Not, Can you trust? but, *Can you rejoice in your trusting?* Does your faith make you happy? Are you happy because you believe, or do you believe because for a little while you feel happy? Better let faith be the ground of your confidence, for I come now to these two great words of the text: "Because"; "Therefore"! Faith, after all, is not a mere emotion: it is an eminently reasonable thing; it is well grounded, and we rejoice in God "because". Therefore we have solid ground for rejoicing. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

You say "That is a strange argument. I was in desperate circumstances a little while ago, and I went to an intimate friend and I asked him if he could afford me a little help just for the moment, and he gave it to me, but I have never been able to return the help he gave me, and now, because he was my helper, I am ashamed to go to him the second time. I cannot presume upon his generosity." But here is another language: "Because He helped me yesterday, I am going to trust Him to help me to-day, and in the future." And it is on the ground of that long record of grace that I rejoice: "Therefore in the shadow of thy wings will I rejoice." What is the meaning of that? I have left it until now that I may leave it with you!

III.

What do we mean by the wings of God? To what does the Psalmist here allude when he speaks of the "SHADOW OF HIS WINGS"? Did you ever trouble to examine the dimensions of the wings of the cherubim? Do you know how big they were? They spanned the whole sanctuary. You could not get into the holy of holies without being under the shadow of those wings. And what were the wings of the cherubim? They were over

the Mercy Seat. And what was the Mercy Seat? The Mercy Seat was over the ark of the covenant. And what was the ark of the covenant? Within were the tables of the law unbroken, and Aaron's rod that budded, and the golden pot that had manna. The ark symbolized God's covenant relation with His people; that *He had put Himself under the solemn vow to be their Helper*. And so the Psalmist said, "Because of that, because I have proved it in the past, in the future I will rejoice." In what? In the covenanted mercies of God. That is what it means. Because God could swear by none greater, He has sworn by Himself that He will never leave us nor forsake us. We have the promise of God Who cannot lie, all the blessings of the covenant guaranteed to us who put our trust in Him: "Therefore in the shadow of thy wings will I rejoice."

What else? Why the Mercy Seat was sprinkled with blood. Some of our divine healing friends have asked the question: Is healing in the atonement? or some of them rather declare that it is. And there are some who would tell us it is not. Let me tell you this: I do not believe — seeing I mention it I had better make myself plain — I do not believe that it is the teaching of scripture that we may always, irrespective of any particular plan that God has for us, command God to heal us. He does heal, but mark you this: every blessing that you ever received as a Christian is in the atonement. I do not care whether it is healing of the body, or the forgiveness of the soul: there is no blessing for any one of us that does not come to us through the atonement. And so this Psalmist says, "I am going to claim my measure of grace from God because it is all paid for anyhow. It is in the covenant paid for by blood: "therefore in the shadow of thy wings will I rejoice."

The Good Samaritan found the man who had fallen among thieves by the roadside, and putting him upon his ass, took him to the inn, and he bound up his wounds. He paid for him, not only for the present, but for the future, and he said to the innkeeper, "Put that to my account. I not only pay for him to-day, but I will pay in advance."

I wonder dare I take a moment to tell this story. Years ago when I was in London someone called up from the jail one day, and the matron said, "There is somebody down here in the jail who wants to see you." I said, "All right; who is it?" They said, "A woman, and she says she is a great friend of yours." I said, "What is her name?" The matron told me her name, but it did not mean a thing to me. I could not remember that I had ever heard of such a person. However, in due time I went to the jail, and the matron was walking up and down with a child in her arms. I said, "Who is this woman who wants to see me?" She said, "She is Mrs. So-and-So." "Well I do not know anyone of that name." She replied, "I will send for her." Presently she came. Her name was Kate somebody, an Irish name, — I will not tell you what it was; she was a notorious character. Some time before she and her husband, before he was her husband, came to me to be married. They went to a nearby store and changed a dollar bill so that they might have something to give the minister for his fee. They handed me fifty cents for the wedding fee, evidently intending to use the other fifty cents on their honeymoon. They went for a walk into the country. However, I gave them back the fifty cents they gave me, and I forgot all about the incident until she turned up in jail. "Sure, your riverince,

you remember me, don't you?" I did remember her then, although it was years before that I had married them. I said, "Where is your husband?" "Sure, and he is here too." They were both in jail. That does not mean that it is a dangerous thing to offer a minister a small fee, you know — nothing to do with that! I said, "What have you been doing?" "Oh, sure, and they charged us with vagrancy, and they put us in here for vagrants, and me board is paid, and how can you be a vagrant when your board is paid?" I discovered that it was true, that her board was paid a week in advance, and so I called up the magistrate and I told him about this case. I said, "Do you remember it?" "Why, yes," he said, and laughed. "Well," I said, "this woman says her board is paid." "Did you verify that?" he said. "Yes; they would not take her in without her board being paid." He replied, "We did not bother to inquire; we were advised by the police of another city that she and her husband were on the way here. They are known to the police of all cities, and when they came here we just locked them up, and remanded them for sentence on a charge of vagrancy." "Well," I said, "I am afraid you are in a box for this one time. Her board was paid in advance."

Ah, yes; we all should be vagrants if the Lord in His mercy had not paid our board in advance. And He has paid it right up to the end of time. Therefore, in the shadow of His wings, let us rejoice. It is all paid for, and you may as well take full advantage of the mercies of the covenant which are for us in Christ.

Let us pray:

We thank Thee, O Lord, for all that Thou hast done, for all that Thou art now doing, for all that Thou wilt yet do for every one who believes, in the days that are to come.

Bless us every one, for Jesus' sake, Amen.

DATES TO REMEMBER

March 26-31—

Dr. E. W. Johnson, Pastor of Calvary Baptist Church, Pine Bluff, Arkansas, will give special lectures in the Seminary, Tuesday to Friday, and preach in Jarvis St. Church.

April 19—

Good Friday Service of Praise, Senior and Junior Choirs participating. Congregational singing.
Choir Leader—Mr. W. J. Hutchinson
Organist—Mr. C. L. Penney
Pianist—Jean Ibbotson

May 2—

Toronto Baptist Seminary Graduation Exercises with Dr. C. D. Cole as speaker.

May 5—4.30-5 p.m.

Jarvis Street Church with Dr. Slade, choir and congregation in coast to coast broadcast in the Church of the Air series.

November 3—

Mr. James Armstrong, Irish evangelist, will conduct evangelistic services in Jarvis Street Church for two weeks.

FRENCH SERVICE

Coloured slides of the Holy Land will be shown at the monthly service in the French language, to be held in the Intermediate Hall of Jarvis Street Baptist Church on Sunday, March 31st, at 8 p.m. All those interested in French are cordially invited to attend this meeting.

Remember the Seminary

THERE remain only five weeks of lectures for this School year. So we invite you now to our graduation exercises to be held in Jarvis Street Baptist Church on Thursday, May 2nd, at 8.00 p.m. with Dr. C. D. Cole, Dean Emeritus, as special speaker. At that time our students will enter upon fuller service for the Lord in their churches and summer fields.

Yes, the year has passed quickly. Lectures, studies, assignments, examinations, preaching, teaching, publishing, etc., have kept the Seminary family busy. We trust that many facts have been stored away; more important we trust that regenerated minds have been quickened; but most important of all we trust that convictions have been formed so that men and women of character may go forth from our halls speaking authoritatively in the Lord's name.

We covet the prayerful support of our readers. The President, trustees, faculty, student body and alumni are all aware that the energizing influence of the Holy Spirit must be upon every activity.

Our endeavours are worthy of your support. Young men and women are being prepared spiritually and intellectually for service in all parts of the earth. This is missionary work. Then you who are Baptist by conviction, you who believe the old-fashioned Baptist position is the nearest approximation to the New Testament pattern help support a Baptist Institution recognizing the Biblical stress on the local church as the ordained agency for perpetrating the Lord's work. Our wise founder, Dr. T. T. Shields, established the Seminary in vital relationship to a flourishing and influential local church. Our position in this country is unique in this regard: To preserve the future of "Regular Baptists" in Canada, let us discountenance the training of our pastors in interdenominational schools where the young men are encouraged to compromise vital Scriptural teaching, a process that may well lead to all the evils of ecumenicity. We do not need to be afraid or ashamed of doctrines formulated on the inspired, inerrant Word of God. So support a School which avoids the *scylla* and *charybdis* of modernism and evangelical pussy-footing.

Prayer is essential for this work. All must be bathed in it. So please remember us at the Throne of Grace. Others may have the means of aiding us financially. It costs annually in the neighbourhood of \$30,000.00 to give this free tuition in such studies as: Archeology, Biblical Introduction, Church History, English, Eschatology, Evangelism, Exegesis, French, Greek, Hebrew, Homiletics, Life of Christ, Missions, Pastoral Theology, Psychology. Systematic Theology.

Before the books close for the financial year on March 31st, would you not care to contribute to this vital ministry? Then should you know of other young people who may be considering Christian training please forward their names and addresses in order that copies of our Prospectus may be mailed out.

Our School is not large, as such Institutions go, but our boast is that you can recognize our graduates. These products of thirty years of operation are serving throughout the world. We salute them. So in prayer, stewardship and advertising please remember the work of Toronto Baptist Seminary.

G. A. ADAMS, Registrar

Ecumenical Evangelism

James A. Stewart

(If there is one device which Satan is employing more than any other these days to deceive the masses and to disturb God's people, it is "confusion".

With respect to the proper method of conducting all phases of God's work, and especially that of evangelism, there needs to be some very clear thinking. An article written by James A. Stewart, which we print below, on "Ecumenical Evangelism" is one of the finest and most Scriptural presentations of this subject we have read.

The recent report that Dr. Billy Graham has adopted the unscriptural method of procedure of instructing young converts to go to the church of their own choice, irrespective of whether it be a Jewish synagogue, a Roman Catholic church, or a modernistic Protestant church, comes as a great shock to many. Such a policy for any evangelist to adopt is not only unscriptural but, in practice, extremely dangerous.

D. L. Moody was asked on one occasion by one of his young converts if he would ever think of putting live chickens under a dead hen. Mr. Moody understood perfectly what the young Christian meant and from then on was more than careful in advising all and sundry to make sure they selected only those churches where the pure and unadulterated gospel was fully preached.—H.C.S.)

EVANGELICAL CHRISTIANITY is at the crossroads. She is in the process of being wedded to Modernism. Never before in the history of Fundamentalism has there been such a crisis confronting earnest pastors and evangelists as today. Evangelical Christians, who number millions in North America and the British Empire, are bewildered and confused in their minds as they witness this courtship during united evangelistic campaigns. (In some instances this convenient marriage continues strong and steady after the campaign is over, leading to disastrous results.)

There is a painful silence today concerning the present "Great Compromise". Many want no voice raised as they want perfect harmony to prevail. True evangelical Christians, however, can never be impassive when the truth of the Gospel is denied. The Gospel is far too precious for us to be indifferent to its adulteration. The Salvation of immortal souls depends on the truth being preserved pure. Centuries ago, well-meaning friends warned Martin Luther that for the sake of charity and unity he should not earnestly maintain a certain article of faith. He replied, "Cursed be that love and unity for whose sake the Word of God must be put at stake!"

The Last Great Battle

The last great battle of the "end-time" is upon us. ("This know also, that in the last days perilous times will come . . . having a form of godliness, but denying the power thereof . . . men of corrupt minds, reprobate concerning the faith" (II Tim. 3:1-8). Shall we evangelicals, for the sake of crowds, prestige, and so-called results, now compromise with the enemies of the faith and wed ourselves to a neo-orthodox theology? It was because of the rise of infidelity inside the Protestant Church that God raised up the Fundamental Movement to stand for the old-time Gospel without fear or compromise. New Bible Colleges, Theological Seminaries and Christian Universities were built. New fundamental Ministerial As-

sociations were born in towns and cities from coast to coast. A definite line of demarcation was boldly drawn by outstanding stalwarts of blessed memory: Spurgeon, Torrey, Dixon, Chapman, Machen, Beiderwolf, Riley, Matthews, Shields and Dinsdale Young, and their contemporaries.

Today however, a new situation is confronting us. While the Modernism of fifty years ago continues to live, a new line of theology called "Neo-orthodoxy" has taken the leadership of thought in Protestant Christendom. This term covers a number of theological schools of thought. It includes mainly the Barthian and Lundenian theology of Switzerland and Sweden. This "New theology" is a subtle device of Satan to woo into a compromise the evangelical element. In studying carefully this new school of thought from Swiss, Swedish and Scottish theological seminaries, we see that it is an adulteration of Gospel Truth. In his massive work on Christian dogmatics, "Kirchliche Dogmatik", Karl Barth vehemently opposes the doctrine of the infallibility of the Bible: "The Bible is all the way through fallible human words" (volume 1, 2, p. 565).

The seeds of doubt have been sown in the seminaries and have reaped a mighty harvest in the pulpit. Avowed atheists and communists are not one-tenth as dangerous as those preachers who instill doubt and contempt in the minds of others. Congregations who would not tolerate a communist or an atheist to lecture, in their pulpits, graciously receive and pay an infidel in ministerial garb. It is our solemn conviction that where there can be no real spiritual communion, there can be no real pretense of fellowship. Fellowship with known and vital error is participation in sin. This new Modernism is simply a denial of historic Christian faith while wrapped in the garb of so-called orthodoxy. Some evangelical leaders pride themselves today that they are "Liberal Conservatives."

The Christian Church is the "pillar and ground of the truth" (1 Tim. 3:15). She earnestly maintains and "contends for the faith once and for all delivered unto the saints" (Jude 3). To be a "Bible Christian" is to be miraculously born again of the Holy Ghost (11 Cor. 5:17). To be a "Bible Christian" is to believe certain historical facts concerning the birth, life, death, resurrection, ascension, and return of our blessed Lord Jesus. Satan has employed every seductive and deceptive force at his command to draw men away from a firm belief in the truth and replace their confidence with a counterfeit faith or false confidence.

Present Strategy of Satan

The present strategy that Satan is employing is to bring about a friendly co-operation between Modernists and Evangelicals in great evangelistic efforts. All around us today spiritual adultery is being committed at the expense of the truth. "Truth has fallen in the streets" (Isa. 59:14). "I have seen a horrible thing in the house of Israel: there is the whoredom of Ephraim: Israel is defiled" (Hosea 6:10). It is with no acrimonious spirit that I write to sound the alarm concerning this "horrible thing". The enemy has scored a great victory in breaking

down the separation barriers between Liberals and Evangelicals. It is astounding to see an outstanding Modernistic minister and an outstanding Evangelical preaching from the same platform. In this unholy compromise, nothing is said against the Modernists, who deny the very faith of the Gospel which is being preached. Rather, they are received as brothers in Christ as though they have the same burning passion for souls as we. Because of such participation in error evangelical phrases have become meaningless. Liberals preach as if they were thoroughly fundamental, but we soon discover that they do not believe in a supernatural Christianity. It soon becomes evident that what they believe concerning the inspiration of the Scriptures and the death of Christ, and the contents of the blessed Gospel, is not the same as our evangelical Faith. "Their rock is not as our rock" (Deut. 32:31). A leading Seminarian, taking part in one of these united campaigns, stated after the campaign was over, "I will remember as a student receiving a book from a well-meaning man, concerned for my life and work, entitled "The Way of Salvation Made Plain". It was all too plain and it appalled me. I was glad that I at least had not been trained in any such views of man or God, and I felt and still feel, somewhat ashamed of being, as a Christian, associated even in measure with such ungenerous teaching of fundamentalists."

We must come back to the bed-rock question, "What is the ministry of the Church here on earth?" Our answer is, "To proclaim the Gospel to a lost and dying world." Then what is the Gospel? The Gospel is the Good News of redemption for the guilty through the blood-shedding of our blessed "Surety" (Eph. 1:7). How can we evangelize, then, with people who do not believe in the historical faith of the Person of our adorable Lord? The question must be raised by every Bible-believing and Gospel-loving child of God: "How can we unite together to preach the Gospel if any of the leaders of the churches uniting do not believe in the Gospel message itself? How can one evangelize if he does not believe God's evangel? How can we win souls for Christ if those with whom we co-operate do not believe that souls are lost and even now under the wrath of God and need to be saved from eternal damnation? (John 3:18, 36). How can we talk about holiness and victorious Christian living if many of our fellow-workers do not believe in the "doctrine of Christ", who is our sanctification? (II John 9)."

The sad thing is that many true born-again believers have been deceived by this new approach in evangelism. They have felt it was a wonderful answer to prayer that at long last it was possible to have a united, concerted, evangelistic drive to win the lost for Christ. They rejoice that the Gospel is being earnestly proclaimed and that the Modernists are condescending to join in this evangelistic effort. They feel that the end justifies the means; that the salvation of souls is the answer to any criticism against this adulterous union. They are willing to forego their old-time definite fundamental principles in order to see God move in a mighty way in their city. Here is the crux of the matter. We would therefore kindly point out to these dear friends that the Holy Ghost does not need any help from the Modernists in any evangelistic ministry. Surely this is "going down to Egypt for help." MAY I POINT OUT FROM MY OBSERVATIONS THE NATURAL OUTCOME OF THIS UNHOLY WEDLOCK?

First, *the separation walls between Modernism and*

Evangelical Christianity are forever broken down. The conclusion to the situation is quite logical; if we can compromise with the Philistines for a month or three months in an evangelistic effort and find it well-pleasing to God, then surely we can continue to compromise with them for a lifetime. We can continue with them in all departments of our Christian ministry, inviting them to become professors of our Theological seminaries, preach at our Holiness conventions and serve upon our Foreign Mission boards. We can accept young people for foreign mission work from their churches even though they do not believe in the fundamentals of the Christian faith.

Second, *the separation walls between the Church and the world are forever cast down. Important worldly figures are pleased to grace the evangelistic campaign with their presence. Carnal hands touch the ark of God. Those who have paid the price because of separation and sanctification find themselves in the embarrassing position of having fellowship with worldlings. The big aim of these evangelistic campaigns is to remove the enmity between the church and the world; to make the Church popular in the world. This is a dangerous ambition, as the natural heart is at enmity with God and hates the Gospel (Romans 8:6). God has placed the enmity between the church and the world, and woe betide the Christian leaders who seek to remove it (Gen. 3:15). "The preaching of the cross is to them that perish foolishness" (1 Cor. 1:18). The devil has scored a great victory when "the offense of the cross" has ceased (Gal. 5:11).*

Third, *the Fundamental Evangelistic Position is weakened. In my long study of such united efforts I have only known of a very few Modernistic ministers who were gloriously born again during the campaign. We find, to our astonishment that these religious infidels go right through the entire evangelistic campaign without denouncing or repudiating their Modernistic beliefs. In fact, in many cases, they grow more bold than ever in their liberal stand.*

Modernistic churches gain mightily in membership through these joint efforts as their pastors oftentimes play leading roles in the organization and spiritual guidance of the meetings. "New converts" are often sent to these churches or channeled back into them to have a place of Christian fellowship and testimony. Through these campaigns old-time evangelicals have joined Modernistic churches. Because of a false unity, the very term "Fundamentalism" which was dear and precious to the saints of God in a by-gone generation, has now in certain evangelical circles become out-moded; and is even ridiculed. I know of a society in the British Empire, founded by F. B. Meyer and other brethren for the defense of the faith, which is now dying because of lack of moral and financial support from the saints, and because few evangelical leaders care to bear the stigma of contending for the old-time Gospel. (Jude 3):

Fourth, *this compromise is a slap in the face to every evangelical pastor who has sacrificed all the years to maintain a pure evangelical testimony in his city, town, or village. Some of these blessed men were ousted out of high influential churches and saw their wives and children suffer in many ways through their uncompromising stand. Any evangelist who unites with the present-day Philistines insults the wisdom and integrity of these men who have poured out their life's blood for the faith once delivered to the saints.*

Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in holding to our compromising position? We rejoice in every opportunity of Christian fellowship with those who, while differing from us denominationally, love and proclaim the truth dear to us. "The unity of the Spirit" is not any mere external bond, but it is that oneness of faith, hope and love which pervades every member of the mystical body; that oneness of heart, soul and affection of which the Holy Ghost is the sole and immediate Author. We are ready on every suitable occasion to welcome these friends and to join them in defense of the faith, and in the support of such enterprises as commend themselves to our consciences. The largest charity toward those who are loyal to the doctrine of the Lord Jesus, and yet do not see eye to eye with us on secondary matters is the duty of all Christians (II John 9). However, fellowship in evangelistic campaigns and conventions with the enemies of the Cross is another matter. It is sheer hypocrisy to talk about "Revival" and "Holiness", while at the same time compromising with the Modernists.

Mrs. Spurgeon, in the last volume of her husband's biography, refers to the "Downgrade Articles" in his magazine, "The Sword and Trowel": "The Downgrade Controversy" shook the evangelical life of the British Empire, as Mr. Spurgeon fought for the Truth in his denomination and also in evangelical circles.

"From August, 1887, to February, 1892, scarcely any number of the magazine appeared without some reference to the Controversy and its various issues. The most pathetic note of all was written within a few days of Mr. Spurgeon's Homegoing, for in it he revealed the fact, already known to all who were nearest and dearest to him that his fight for the Faith had cost him his life. Yet, he never regretted the step he had taken, for, throughout the whole affair he felt such divine compulsion as Luther realized when he said, 'I can do no other'."

The North American Indians say of a man with keen discernment, quick to detect dangers, "He hears the cataract." SPURGEON HEARD THE CATARACT! Hear him:

"We have been likened by one of our opponents to a boy in the field who cried 'Wolf!' The parallel only fails in the all-important point that he cried 'Wolf' when there was none, and we are crying 'Wolf!' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifference had not brought a deep slumber upon those who ought to guard the flocks. Numbers of easy-minded people wink at error so long as it is committed by some clever man and good-natured brother who has so many fine points about him. Let each believer judge for himself, but for our part we have put a few fresh bolts on our door, and we have given orders to keep the chain up, for under colour of begging the friendship of the servant, there are those who aim at robbing the master. These preachers are not mistaken friends, but enemies of the Cross of Christ. There is no use in employing circumlocutions and polite terms of expression — where Christ is not received as to the cleansing of His blood and the justifying merit of His righteousness, He is not received at all. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pre-

tend that they have such fellowship. My counsel has always been 'come out from among them'. I have felt that no protest could be equal to that of distinct separation.

"To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn 'league and covenant' for the defense of the crown-rights of King Jesus, we cannot give up the crown jewels of His gospel for the sake of a larger charity. To tamper with His doctrine would be to drift into compromises which they would not at first propose but which they seem forced to justify. Yielding to be the creatures of circumstances, they allow another to gird them and lead them whither they would not: and when they wake up, and find themselves in an undesirable condition, they have not always the resolution to break away from it.

"As a matter of fact, believers in Christ's atonement are in declared religious union with those who make light of it; believers in holy Scripture are in confederacy with those who deny its plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the "Fall" a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing the union with those who deny the Faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ.

"With deep regret we abstain from assembling with those whom we dearly love and heartily respect, since it would involve us in a confederacy with those with whom we can have no communion in the Lord. Garibaldi complained that by the cession of Nice to France, he had been made a foreigner in his native land; and our heart is burdened with a like sorrow. But those who banish us may yet be of another mind and enable us to return."

The New Testament not only teaches the necessity of contending for the faith, but it also exhorts us to separate ourselves from those who deny the faith. There is no need for any child of God to be in ignorance as to his stand and his position before God and man. The Word of God is clear as to His instruction.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith, which was once (for all) delivered unto the saints" (Jude 3.) ("I am compelled to send you this letter of warning; you have a battle to fight over the faith that was handed down once for all to the saints" Knox.)

"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there came any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11).

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the Temple of God with idols? For ye are the temple of the living God. Wherefore, come out from among them and be separate, saith the Lord, and touch not the unclean thing, and I will receive you." (II Cor. 6:14-17).

The Scriptures are implicit:

- "Try them" (1 John 4:1)
- "Mark them" (Rom. 16-17)
- "Rebuke them" (Titus 1:13)
- "Receive them not" (II John 10)
- "From such turn away" (II Tim. 3:5).

Our testimony regarding our position must not be like muffled bells, but clear and distinct as the Scriptures. Shall we obey God or man?

The desperate need of the hour is for another Charles Haddon Spurgeon to sound the alarm, and raise the banner of God, and fight the foes of the Gospel. The Samsons do not like it made known that it was Spurgeon's battle with the religious Philistines that broke his heart and sent him to an early grave. It was the failure of evangelical leaders to stand with him in stemming the awful tide of false doctrine in evangelical circles that

caused him to pass through great conflicts with Satan which few have experienced.

We would earnestly suggest that every evangelist who is invited to conduct a city-wide evangelistic effort should see to it that every minister of the co-operating churches signs a statement that he believes in the historic fundamentals of the Christian faith; that moreover, he believes that the goal of all true New Testament evangelism is deep vital Christianity according to the teachings of Paul in the books of Ephesians and Colossians.

May God anoint our eyes with holy eye-salve that we may see clearly the issues at stake in this great battle of the end-time. May He give us courage to stand uncompromisingly in a great united evangelical front around the globe against every attempt of the enemy to woo us into "the great compromise"; the unholy wedlock with those who deny our historic faith.

(Copies of this article in pamphlet form may be obtained from the author at 357 Brevard Road, Asheville, N.C.)

The Jealousy of God

Rev. Gerald B. Griffiths, B.A., B.D.

(An Address delivered at the Usher Hall, Edinburgh, on Sunday evening, 11th March, 1956)

"For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God."—Exodus 34:14.

ONE Sunday evening — just before this series of Usher Hall services commenced — one of our young men on leave from the Forces came into the Vestry at Charlotte Chapel and posed a question that had been hotly debated at a recent Padre's Hour. "The Bible calls God a jealous God. How can it be true? Is it not a sin, and a slur upon God's holiness, to charge Him with jealousy?"

It is true, of course, that the Old Testament speaks of God's jealousy: it is plainly stated in this first Commandment. "The Lord, whose name is Jealous, is a jealous God." And the words sound strange, if not offensive, to our modern ears — *until* we remember the all-important fact that jealousy is a virtue as well as a vice.

A Vice

Jealousy in men is all too often an ugly vice. The woman who has to live with a jealous husband is to be pitied. Jealousy makes a man suspicious and tyrannical; it makes mountains out of molehills; it chokes all goodwill and strangles all domestic happiness; it knows neither justice nor mercy; it is blind, brutal and irrational. Shakespeare depicts jealousy as keener than "a hangman's axe"; the Bible denounces it as being as "cruel as the grave".

A Virtue

But jealousy is also a virtue. When a headmaster is jealous for the honour of his school, when a board of directors are jealous for the good name of their firm — is this a fault? Is it not the duty of every mother to be jealous for her children's welfare? (I need hardly pause to say that there is of course a world of difference between a mother who is jealous of her children and a mother who is jealous *for* her children.) To say that a woman is jealous for her children is to say that she is

bent on their highest good; it is to pay her love a compliment. Her jealous love for her children guards them from unprofitable companions and evil influences, helps them with their homework, shares their hobbies, guides their reading, trains them in good habits and inspires them by example and precept, with a real love for God and man. A mother's selfless jealousy — her intolerance of the second best — for her children, is only her noble resolve that they should achieve their maximum, that they should grow up to be the best that they can be "for truth and righteousness and Thee". The measure of her jealousy is the measure of her love.

Man's Chief End

So it is with God. His jealousy is His holy and gracious resolve that every man should achieve his "maximum" — the purpose for which he was created. And that maximum is God's glory.

God is the giver of every good and perfect gift, the fount of all grace and truth, of all love, wisdom and power. "The Lord of Hosts, He is the King of Glory." And God's concern for His own glory — as a Being of infinite perfections — is the goal of all His creation, the key that interprets all His dealings with men. He created the universe for this purpose. "The heavens declare the glory of the Lord." "Thou hast created all things, and for thy pleasure they are and were created." God created man likewise to proclaim His infinite perfections. "The chief end of man is to glorify God and to enjoy Him for ever." And we can only realize the purpose of our creation in so far as we do indeed glorify Him. "Thou hast made us for Thyself and our hearts are restless until they find their rest in Thee."

But what if we do not glorify God? What if we do not fulfil "the chief end of man"? What if we break the first

Commandment and turn aside to idols? The first Commandment (in our text) supplies the answer: "... the Lord ... is a jealous God," which means in the words of the Oxford dictionary that God is "intolerant of unfaithfulness". The second Commandment utters the same solemn warning. "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a *jealous* God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." So long as we give the glory due unto His name we need not fear "though the earth be removed and the mountains be carried into the midst of the seas" — the blackest storm shall be scattered by the "clear-shining" of the rainbow. But if we bow down to other gods our fairest hopes will mock us—every pool will be a mirage and the sweetest honey turn to grit in our mouths.

God demands that we should give Him the first place in all creation and when we turn to idols His jealous love visits upon us His wrath. He does not promise to prosper us in our idolatry. He is intolerant of unfaithfulness. "I am the Lord: that is my name, and my glory I will not give to another."

When we withhold from God the glory which is His right, God must withhold from us the grace He longs to bestow upon us.

That is my message this evening. It is true to begin with:

I. IN SOCIETY

"For thou shalt worship no other god." This commandment has been broken a million times, but always with the same tragic loss for man. Again and again we have evidence that God resists the proud and gives grace only to the humble.

Ancient Idols

Consider the case of our first parents. God gave Adam and Eve all that eye and heart could desire. Only one restriction was placed upon their liberty: they must not eat of the tree of the knowledge of good and evil; that would mean death. But the serpent incited them to pride against their Creator. Once taste that forbidden fruit, said the seducer, and you shall be "as gods". The temptation was to exchange the worship of the Creator for the creature. Which Adam did, refusing to yield to God the unshared glory which was His due. With the result that Adam forfeited Paradise and was driven into the wilderness to battle with thorns and thistles.

Recall again the Tower of Babel. I have often marvelled at the Egyptian pyramids; the men who conceived and constructed those pyramids knew something about engineering. So did those who built the city and tower of Babel. These men, the story tells us, planned to build a great city and a tower the top of which would reach to the skies. Their motive was evidently pride. The result? God looked down with displeasure and overthrew their tower, putting a confusion of languages among the people. And this is more than an ancient tale: it is a parable for to-day. The root cause of the diversity of tongues and ideologies which confuse and convulse the five continents of the world today is the same—*pride*.

Turn again to the plagues of Egypt and once more you see that their national calamities have a clear spiritual cause. God sends Moses with an ultimatum to Pharaoh: he must liberate Israel from the labour camps

of Egypt. Does Pharaoh obey? When George Bernard Shaw was once invited to address a meeting of students at Aberystwyth, he returned the envelope with one question scribbled on the back: "Where is Aberystwyth?" That was exactly Pharaoh's attitude. Who was this small Jehovah? His own gods were vastly superior. Pharaoh challenges God to prove His power, as some people flipantly do to this day. And the deepest interpretation of the plagues in Egypt is to see them as God's vindication of His own glory.

Look at plague number one, for instance. The Egyptian worshipped the Nile. He hailed his sacred river as

Lover of Good, bestower of corn, giving life to every homestead.

God's honour as creator was given to a river! "Thou shalt have no other god: for the Lord, whose name is Jealous, is a jealous God." So God visited His jealous wrath upon this Egyptian god: the water in the Nile was turned into blood, as was all the standing water; the people were left without water supplies, the fish died of poison, and the air was foul with the stink of dead things. God had turned the object of their idolatry into disgust and loathing.

God consistently smashes our human idols. The Philistines you may remember took the Ark of the Covenant captive when the Israelites were routed in the days of Eli. The Ark of the Covenant was to the Jew the symbol of Jehovah's presence and when the Philistines captured the Ark they imagined they had also captured Jehovah! So they set the Ark below Dagon their god: God was now their idol's prisoner. But the Lord is a jealous God, and next morning when the Philistines entered their temple they found the Ark intact but a catastrophe had befallen their mighty Dagon. He was on his face on the ground, fallen from his exalted position. They promptly set him up again and went away. But next morning they discovered that a worse humiliation had befallen their mighty god. He was not only on the floor but smashed to smithereens — only a stump of him was left standing to tell the tale. Which illustrates the warning of Scripture: "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."

Modern Idols

All this supplies a profound commentary on modern society. When H. G. Wells prophesied that Utopia was just round the corner he wasn't talking altogether without his book. Society was making stupendous strides. This last century has seen more progress in terms of human amenities than any other previous, not century, but millenium in history. Think of our modern inventions — the arrival of the combustion engine, electricity, nuclear energy; think of the great boon of our modern hospitals; think of our household amenities — our telephones, radios, televisions, vacuum cleaners, refrigerators, washing machines, driers, automatic ironers; think of our social progress in free education, free medical attention and state provision from the cradle to the grave. think of our parks, museums, amusement halls and all the facilities for travel by land, sea and air; think of our world parliament in the United Nations Organization — now we can iron out our disputes by friendly talk round the table and banish war for ever! It all sounds so impressive. Why haven't we arrived in Utopia yet?

What's gone wrong with our plans? The answer was given by Moses in this first commandment over 3,000 years ago. "Thou shalt have no god before me; for the Lord, whose name is Jealous, is a jealous God." We have broken this first commandment. The last 50 years in Britain has seen a disastrous decline in church attendance, and with it the inevitable lowering of Christian morality. We have turned to idols as truly as the ancient Egyptians and Philistines. One keen student of Western civilization has listed these idols as: Self, Sex, Society, Science. We have forsaken the true God and are now paying the heavy price of idolatry. The judgment of God is upon us.

This is the explanation of the present dilemma. Never before, in all human history, have people been so entertained, but the modern man is still bored; never before have we had so many labour saving devices, but seldom have we been more work-shy, never before so many government helps for family life, and never before so many divorces and broken homes; never before have we had such gigantic machinery for world peace and never before have men shuddered before the spectre of global warfare with nuclear weapons lethal enough to wipe out whole towns and cities at the touch of a switch. The very gift of science that has conferred such welcome blessings upon our race has also burdened us with a fear so vast and vicious as to warn us that Armageddon may be already at the door.

The Bible proclaims then what history confirms. If we withhold from God the glory which is His due, God will withhold from us the grace He longs to impart to us. "Them that honour me I will honour, and they that despise me shall be lightly esteemed." "Except the Lord keep the city the watchman waketh but in vain." "Every tree which my heavenly Father hath not planted, shall be rooted up." "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear you." The first commandment must be observed; God will not prosper us so long as we cling to our idols. The call to us in this hour is to repentance. In the words of Scripture: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon."

II. IN THE CHURCH

This commandment applies equally to the Church. We all know that many churches have had a thin time in these last forty years. Now why is it that many congregations have been, and are still, pathetically small? More serious still, why is it that churches up and down our land are being abandoned and sold for commercial premises, and that sometimes even in the midst of teeming populations? What is to account for this tragic state of affairs? You may reply that the causes are various and complex. I agree, but it is also inescapable that in very many cases the root trouble is spiritual. The church has bowed down to its idols and God, in His jealousy, has withdrawn His blessing. That is the final explanation.

I cite this instance with some diffidence, but there are occasions when hard things must be said. Some years ago I had to keep an appointment at a church whose halls

were being used for a day school. I was early for my appointment, and with a few minutes in hand I turned to the notice board in the vestibule. Pinned on it I found a complete programme of the meetings to be held in that church for the next three months, neatly printed in a deft hand. It was a revelation. I am not exaggerating when I say that the church catered for almost every social activity you could expect to find in a purely secular club. It had its dramatic society, its dancing classes, its whist drives and beetle drives, its literary club, its tennis and badminton clubs, as well as the usual uniformed youth movements. Now let me emphasize that it is not my present point that there is no place whatever for Christian recreation and culture; I believe there is, but it is always a *secondary* place. My point is this, that with all the social activities attached to that church, it had no regular Bible study and only one solitary prayer meeting in three months. I knew before that the average Sunday morning congregation numbered about a dozen plus the preacher, stewards and choir. Now I knew the reason: the people worshipped their own idols, and God will never bless idolatry, be it in the world or in the church.

The focal point in a church is not the billiard table but the Communion Table, not the stage but the pulpit; its message is not Socrates nor Shakespeare nor Shaw: it is "Christ crucified". A church must be, above all else, a worshipping congregation of redeemed men and women whose delight is to read and hear God's Word, to praise, pray and proclaim the Gospel. The church of Pentecost prospered because its constant theme was Jesus Christ. "And the Lord added to the church daily such as should be saved." The church has only one magnet: Christ Himself. If in our modern churches we have become idolators, bent upon our own selfish amusement and advancement, what wonder that God seems to have forsaken us? We simply cannot hope to fill the churches by calling men and women to ourselves for fun and games, or even philosophy. Our task is to exalt the Lord Christ as the only Saviour of the world — He will draw them. "I, if I be lifted up, will draw all men unto me."

If modern society is to be stable and if the Church is to be revived the condition is the same — "that in all things He might have the pre-eminence." Glory must be given to God and His Christ!

III. IN THE SOUL'S APPROACH TO GOD

But these meetings are convened for the special purpose of presenting the Gospel to those of you who have not yet acknowledged the Lord Jesus Christ as Saviour and God. Jesus declared that there are only two sets of people — the sheep and the goats, the lost and the reclaimed; only two ways — the narrow way that leads to life and the broad road that leads to destruction; only two destinies — Heaven, the Father's house, and Hell, the pit "where the worm dieth not and the fire is not quenched."

Every man and woman is lost, for "all have sinned." And there is salvation in no one else, and nothing else, but Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." We must all turn to Christ if we are to be saved; without Him we are also "without God and without hope in the world." I believe that some of you accept all this and you are already asking: "But how do I come to Christ? Show me the Christian way of salvation."

I have been urging upon you to-night that the Christian way of anything is that way that gives God all the glory. The Christian way leaves no room for human pride in anything, and this is supremely true of the way of salvation.

All of God

This means that you must cast yourself in humility upon Christ for all your salvation. It is all of Him. You cannot say: "I don't need saving: I'm good enough as I am." That ascribes the glory to your self, not to God. So you must stop clutching the rotten rags of your own self-righteousness.

Nor can you say, "I don't need saving; I only need a new teacher, a new example, a new captain." There again pride speaks. See how you pat yourself on the back! You say that you are already an apt pupil who only needs a teacher, already a son who only needs an example, already a loyal soldier in the King's army lacking only the right leader. The Bible does not paint such a rosy picture of human nature. It tells us that without Christ we are all "dead in trespasses and sins" and "enemies of God". Until we yield to Christ we are all undone — rebels, dead men and women. And what does a dead man need? An example to go before him or power in his legs? A teacher to stand over him? It is not a lesson that a corpse needs, but life. And before any rebel can enlist in "the King's own army" he must lay down his arms, crave the King's pardon and surrender unconditionally. Our need is nothing less than this: rebels, to be reconciled to God; dead, to be made alive in Christ—we need *saving*.

Nor can you, my conscientious friend, plead that you are not yet good enough to be a Christian, that you are waiting to give up your besetting sins first. There again pride speaks. You must face the fact now that you *never* will be good enough to be a Christian. You must come as you are, destitute and bankrupt, and trust Christ for everything you need. Salvation must be all of God. We cannot receive it at all unless we receive it with empty hands.

*Nothing in my hand I bring,
Simply to Thy cross I cling,
Naked, come to Thee for dress,
Helpless, look to Thee for grace,
Foul, I to the fountain fly,
Wash me, Saviour, or I die.
Just as I am, without one plea*

"The chief end of man is to glorify God." As you clutch your rags to-night what glory have you to offer God — what have I to offer — but humility? The only honour that we can now, in our fallen state, bring to God is the honour of our trust. To trust Christ is to renounce your own rags, to receive in humility the robe of His righteousness and to live for evermore to show your gratitude for His amazing love. God is jealous for everyone of us to-night. "I am jealous over you with a godly jealousy." He longs that we should all attain the maximum for which He created us: "the high calling of God in Christ Jesus." And you begin here and now. It is all of God and it is all for you all. The Scripture puts it so plainly. 1 Corinthians 1:29-31: "That no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it

is written, He that glorieth, let him glory in the Lord."

What can keep you from glorifying God to-night? Only the pride that will not stoop to receive God's unspeakable gift. Will you not now empty your hands to receive God's free salvation and evermore give Him the glory that is due to His name?

—Charlotte Chapel Record

THE OLD AND THE NEW

Bring out from the dust of six thousand years the old covenant of Eden, and on that soiled and torn banner you read the fading motto, "Do and live." But what read we on the folds of this banner, which, defiant of hell and the world, waves above Calvary, and under which believers march to crowns and victory! The eye of a sinner's hope kindles at the sight of another and a better motto; for there, inscribed in the blood of Jesus, like red letters on a snow-white ground we read, "Believe and live." Salvation is the only thing needful for man, and faith is the one thing needful for salvation.—GUTHRIE.

Only 10 Days To March 31st

YOU HAVE SAID:

"I must send something to *The Gospel Witness*"; or

"I must send something to The Seminary"

AS A MEMBER OF JARVIS STREET CHURCH PERHAPS YOU HAVE SAID:

"I must make up my weekly offering arrears"; or

"I must send in a thankoffering over and above my weekly contribution, for the blessings I have received."

HAVE YOU SAID ONE OR ANY OF THESE THINGS?

HAVE YOU DONE WHAT YOU SAID YOU MUST DO?

If not, do it at once! Do it now!

Time waits for no man, and
March 31st will soon be here.

Bible School Lesson Outline

Volume 21 First Quarter Lesson 13 March 31, 1957

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

CHRIST'S SUPERIOR SACRIFICE

Lesson Text: Hebrews 9:11-14, 22-28.

Golden Text: "For by one offering he hath perfected for ever them that are sanctified."—Hebrews 10:14.

I. The Superior Sanctuary and Sacrifice:

The tabernacle in the wilderness with its Shekinah glory symbolized the presence of God in the midst of His people. He had promised to be their God and to dwell with them (Exod. 25:8; 29:45, 46), but their constant sinning separated them from His presence. Provision must be made whereby they might be cleansed from defilement, and so worship the Lord in the beauty of holiness. The tabernacle, priests, ordinances and sacrifices were all established to put away sin. But the sacrifice made by our Saviour is superior to all other sacrifices.

Christ's sacrifice is superior in the first place, because performed by a superior High Priest. Christ was a sinless, sympathetic and powerful High Priest (Heb. 5-8), ordained by God to minister to us in regard to the good things to come (Heb. 10:1), to bring to pass the will of God for our redemption (Eph. 1:3-11).

As the great High Priest, our Saviour ministers in a superior tabernacle, in the true and heavenly sanctuary, the heavens, of which the tabernacle in the wilderness was but a type, hence imperfect. The tabernacle was constructed by man and belonged to the material creation, whereas the heavens are the work of the finger of God (Heb. 8:1-5; 9:1, 23).

The man who had sinned put his hand upon the animal appointed for sacrifice, thus signifying that the victim was regarded as his substitute (Lev. 4:4, 15, 24, 29). When the animal was slain, its suffering was taken as symbolic of the penalty which would have been paid by the man for his sin. God then chose to regard the sin as atoned for in type, and put away from His sight. But the man was liable to sin again, so that the deliverance was partial, limited and temporary. The atoning death of Christ, however, purchased complete, final and eternal redemption for all who will appropriate to themselves His perfect sacrifice (Heb. 5:9; 1 Pet. 5:10).

Uncleanness of various sorts would disqualify the Jew under the law from worshipping God freely in His sanctuary (Lev. 11:32; 13:44-46; 20:25; 21:17-21). Sacrifices and other ceremonies were necessary in order that the defilement might be removed and that peace with God might be restored. The defilements were largely physical in character, as the means of removal were also chiefly on the physical plane, but symbolizing moral and spiritual purification (Lev. 16:14; Numb. 19:2, 17, 18; Heb. 9:9, 10). These ceremonies showed the necessity of spiritual cleansing, possible only by the sacrificial offering of Christ through the Holy Spirit, as with His own blood He purged our souls and consciences (Tit. 2:14; 1 Pet. 1:22; 3:21; 1 John 1:7; Rev. 1:5; 7:14) that we might serve Him, not with dead works or ordinances, but with our living selves (Rom. 12:1; Heb. 6:1). The sacrificial animals of the Old Covenant were comparatively free from blemish or spot, but our Saviour was actually holy, harmless and undefiled (Heb. 7:26-28; 1 Pet. 1:19). He became sin for us who knew no sin, and bore in our stead the righteous wrath of God. His blood, as the blood of Deity, was of infinite value and efficacy to pay our indebtedness and to cleanse us from all unrighteousness.

II. The Superior Priest and Atonement: verses 22-28.

The blood occupies the chief place in the Old Economy, since it looks forward to the death of Christ, the crowning act of redemption. The claims of God's holiness were satisfied when the blood was shed and applied. The blood was sprinkled on the book, the people, the utensils and the sanctuary, as a sign that all these were to be associated with the

sacrifices which had been made (Exod. 24:6-8; Lev. 8:15, 19; 16:14). Thus the Covenant was ratified by the active or symbolic participation of the people in its terms. Similarly, it is the blood of Christ which atones for the souls of men (Lev. 17:11) and which is the medium of God's grace. Christ is the precious Lamb of God, ordained and slain to take away the sins of the world (John 1:29). Let all come to the Lamb, lay upon Him their sins and go forth forgiven, justified and cleansed.

The high priests of the tabernacle were allowed to enter the holy of holies once a year only. They must come out the same day and not enter again for a whole year (Heb. 9:6, 7). The Lord Jesus Christ, on the other hand, entered heaven itself once and for all (Heb. 10:10), and He remains there to carry on His intercessory ministry on our behalf (Heb. 10:12-14). Again, the Levitical high priests had no power to admit others to the holy of holies; the way was barred (Heb. 9:8). Our Saviour opened the door into heaven for all believers (Heb. 10:19-22).

When once the high priest of the Old Economy had sprinkled the blood upon the mercy-seat and the sins of the people had been symbolically removed, he was at liberty to commune with God and especially to ask that the people be accepted by the Lord. He thus represented the people in his actions and in his words of entreaty. In a similar manner, our Lord Jesus Christ entered into heaven with the tokens of His sacrifice by which our sins were removed, and then His ministry of intercession commenced. He is at the Father's right hand, pleading for us, calling upon God to accept us for His sake. He is our all-powerful Advocate (Rom. 8:34; Heb. 7:25; 1 John 2:1).

As Mediator between God and man (1 Tim. 2:5), His ministry is not for one day of the year only, and His sacrificial offering need not be repeated each year, each month or each day. He made one offering for sins, and in God's sight that is sufficient; He need never die for our sins again (Rom. 6:10). Nor can man add to the efficacy of His atoning death. The Roman Catholic doctrine of the mass contradicts the plain teaching of Scripture in this regard.

After the day of grace is over, the day of judgment will commence; time will be followed by eternity.

On the Day of Atonement as the high priest solemnly entered the tabernacle, the people worshipped outside. They watched with solicitude for him to emerge from the sacred building, which would be a token that the atoning sacrifice had been accepted (Lev. 16:17; Luke 1:10, 21). The final priestly act was to pronounce a benediction upon the people. So, too, our Saviour, having once died for our sins and having entered into heaven to intercede for us, will come again in due time to bless His people with His presence for evermore.

The first coming of our Saviour was marked by humiliation and suffering, whereas His second coming will be characterized by exaltation and glory (Luke 24:26; Rom. 8:17). The first time He came that He might be a Sin-Offering, but the second time He will come without or apart from a sin-offering ("without sin" — verse 28), for our redemption will then be complete. At His coming we shall be fully delivered even from the presence of sin, having been made like unto Him (Rom. 8:29; 1 John 3:2). The meaning of verse 28 will become more clear by transposing the order of the phrases, since according to the rules of Greek grammar, the sense is as follows: "Unto them that look for him unto salvation shall he appear a second time without sin (or apart from a sin-offering)."

Daily Bible Readings

March 25—A Lamb for a Person	Gen. 4:1-8
March 26—A Lamb for a Family	Exod. 12:1-14
March 27—A Lamb for a Nation	Lev. 16:6-14
March 28—A Lamb for the World	John 1:29-34
March 29—A Perfect Sacrifice	Heb. 10:5-15
March 30—The Agony of the Cross	Psa. 22:1-21
March 31—The Suffering Servant	Isa. 53:1-12

Suggested Hymns

Alas! and did my Saviour bleed?
There is a fountain filled with blood.
There is a green hill far away.
All ye that pass by.
I lay my sins on Jesus.
Crown Him with many crowns.

AN URGENT APPEAL

Dear GOSPEL WITNESS Reader:

Nearly thirty years ago someone placed in my hand for the first time a copy of THE GOSPEL WITNESS. At that time Dr. T. T. Shields was engaged in the fiercest religious conflict ever waged in the Dominion of Canada. The issue then was Modernism.

While not a few of God's children had become aware that a drastic change had gradually taken place in the testimonies of many of our churches, it was not until THE GOSPEL WITNESS defined the issue for us that we clearly understood the true cause.

Soon I became a regular reader of this potent periodical. Its defence of evangelical principles against the encroachments of Modernism and every other "ism", together with its crystal-clear declarations and expositions of God's truth, were of great assistance in helping me to decide to enter the gospel ministry, and ultimately bringing me to Toronto Baptist Seminary. Since then a host of young men have, after reading THE GOSPEL WITNESS, decided to enter the ministry, and have come for training to Toronto Baptist Seminary from various parts of the world. At the present time we have in the Seminary young men from England, Ireland, Wales, New Zealand, and elsewhere, practically all of whom have come through reading THE GOSPEL WITNESS.

The Board of Directors, which is composed of the Deacons of Jarvis Street Baptist Church, is determined that the course this paper has always taken will be rigidly followed. THE GOSPEL WITNESS is, in the truest sense, a missionary paper. It is therefore with delight that we hear from time to time of people through this agency being converted, others reclaimed, and faithful Christian workers encouraged. The heart-warming pastoral messages which appear from week to week continue to give hard-pressed ministers, and others, refreshment, and very often a new lease on life.

Naturally, there are many problems connected with the publication of a weekly religious journal. The only difficult one THE GOSPEL WITNESS has ever faced is a financial one, as we do not receive any revenue whatever from advertising, and it is still our desire to refrain altogether from advertisements. Our only sources of income are from annual subscriptions and the contributions we receive from friends. The subscription price never did pay for the heavy cost of publication; but by the help of God, and through the assistance of our Gospel Witness Family, we have been able to continue to this day.

OUR FISCAL YEAR ENDS MARCH 31st. We are naturally most anxious to meet the year-end with balanced Books. A Gift large or small from each subscriber would greatly assist in achieving that goal. Kindly be assured that a gift to THE GOSPEL WITNESS is a DONATION to MISSIONS; and personally we know of no better way you can invest your missionary money.

With hearty thanks for all past favours, and hoping to hear from you at your earliest convenience,

Yours sincerely,



Chairman of the Board of Directors

THE GOSPEL WITNESS
130 Gerrard Street E., Toronto 2, Canada.

Dear Dr. Slade:

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

Name:

Address:

ONLY TEN DAYS TO THE YEAR'S END

THE GOSPEL WITNESS FISCAL YEAR ENDS MARCH 31st

In our ANNUAL LETTER — printed in this issue — we have reminded all GOSPEL WITNESS subscribers and friends that we do not carry advertisements, and the subscription price does not cover the cost of publication. Also THE GOSPEL WITNESS is a missionary enterprise and it is sent to many home and foreign missionaries free of charge. From many parts of the world we have received news of blessing through reading the pages of THE GOSPEL WITNESS. A recent letter from a missionary in South America contains the following:

"For some time Mrs. H. and I have been receiving free THE GOSPEL WITNESS AND PROTESTANT ADVOCATE" and we would like to extend our most sincere thanks to those who make this welcome gift possible, for both my wife and I find the periodical helpful and inspiring. The sermons by Dr. Shields are exceedingly good, and living in a very Roman Catholic town we can well appreciate the articles on Romanism.

"Again thanking you for your kindness and generosity and praying that the Lord's richest blessing may be yours continually.

Yours sincerely in His Service,

Have You Answered The Editor's Letter Yet?

A contribution from every GOSPEL WITNESS reader would help lift our burden, and enable us to balance our books.

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