

The Gospel Witness and Protestant Advocate

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PATIENT WAITING

EVERY one must spend much of his time in waiting. We wait sometimes for better weather. Sometimes difficulties of all sorts stand in our way, like a traffic jam at the rush hour, in a big city. There is nothing one can do but wait till the traffic thins out, and it becomes possible for you to proceed on your way. Sometimes we must wait for trains, and not infrequently, as we have reason to know, for planes. Again, we wait for other people. When they are going out together occasionally a man may have to wait for his wife. More frequently the wife will have to wait for her husband. Mishaps occur on every hand, which interfere with the regular schedules of life, and, throwing things out of joint, they compel us to spend time waiting.

Of course, this is also true of other than purely material concerns, like the husbandman, who sows his field, and must wait for the fruit of his labour. There are a hundred situations in life when the only thing we can do is just wait.

It is easily possible to wait impatiently. Most of us show but little patience while waiting. We complain of the circumstances which shut us in, because certain help does not come at the moment expected; because someone, supposedly dependable, has failed to fulfil his promise; because a debtor does not pay when his obligation matures; because — because — because! Oh, it would be a task interminable were we to attempt to specify the reasons why, through the dilatoriness of others, through our own mistakes, or because circumstances are untoward, we must wait. And very often we wait not only impatiently, but angrily and complainingly. We wait unwillingly, and only because we must.

Such waiting in respect to the expectation of any plane of life, is bound to be wearing to the spirit, to provide occasions for increasing irritations, and have a tendency to develop a chronic irascible temper, which, in turn makes a man a burden to himself, and to everybody else, and only ensures that no one will ever wait for him, unless it be for him to get out of the way.

But since we must all wait in one way or another, it is part of the art of living to learn to wait patiently. We remember a story of the late Dr. P. S. Henson, the great Baptist preacher, of a couple of generations ago. He was seen standing in a departmental store, disengaged, merely standing at a counter. An acquaintance approaching him, said, "Why, Dr. Henson, what are you

doing here?" Quite unperturbed he said, "All the days of my appointed time will I wait—till my change come"! It was an admirable mixture of a little religious humour with his waiting.

Most of us are inclined to be wilful, and to resent the necessity of submission to any other time-schedule than our own. We must wait for the sun to rise and set; but we would not wait if we could help it. We must learn, however, in these matters to let patience have her perfect work, if we would maintain a spirit of meekness and sweetness toward the affairs of life generally. We must remember that it is beyond our powers to wind the clock of the universe, or to set its hands forward or backward at our pleasure. And if we fail thus to do, we should be fretful and impatient in most of the circumstances of life.

We know of only one way whereby we can escape the inevitable irritability which flows from reluctant and impatient waiting: "Rest in the Lord, and wait patiently for him." He is well worth waiting for. He has promised: "They shall not be ashamed that wait for me." Better await His time than insist upon our own.

Perhaps some hard-pressed preacher, or housewife, or teacher, or business man, or some person concerned in other matters, will read these words, and even as they read them, they will be sitting on the edge of a chair impatiently waiting for some door to open for them to spring into action. We had better await God's time.

Elijah had a serious nervous reaction from his years of concentration after the victory of Carmel, and the rain which followed, so that he suffered something like a nervous collapse under the juniper tree.

Our danger is that we may wait our three and a half years of revealed divine design, and in our place fulfil the purpose of the long waiting, and then, when the blessing waited for has really come, our tense, and troubled nervous system may so give way as to make it almost impossible to wait another hour, and hence we may think with Elijah that we have lived long enough, and that it were well if now our life were taken away. But better wait a little, brother! Wait a little longer. The chariots of God will soon be on their way to carry you home to glory: "It is good that a man should both hope and quietly wait for the salvation of the Lord."

—DR. T. T. SHIELDS

DATES TO REMEMBER

March 31—

Dr. E. W. Johnson, Pastor of Calvary Baptist Church, Pine Bluff, Arkansas, will preach in Jarvis St. Church morning and evening.

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.

THE SUNDAY SERVICES IN JARVIS STREET

GREAT blessing accompanied the strong preaching of the Word in Jarvis Street Church on Sunday, March 24th. It was a good day in Zion. The saints were edified and sinners were convicted by the power of the Spirit. It was a joy to see four boys respond to the invitation, two anxious to be saved and two young believers desiring to follow the Lord in baptism.

In the morning the Pastor, Dr. H. C. Slade, expounded the important doctrine of "The Indispensability of a Priest" (Heb. 7:25). There is but one way of salvation, one Person through whom we sinners may approach God. "There is one God and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5). This High Priest, the Lord Jesus Christ, is able to save all who will come, even the lowest sinner. He is able to save to the uttermost, completely. He is able also to forgive the guilty sinner, to cleanse him from sin and give him a justified position before a righteous and holy God. What is the guarantee of this salvation? Christ is the living Advocate, ever living to make intercession for us at the throne of God. He is there to plead for those who trust in Him. In Him alone is salvation; without Him we are lost for ever.

On Sunday evening Dr. Slade continued his series of sermons on "The Passion of Our Lord" as he spoke on the subject of "The Blackest Crime in History" — The Betrayal of Christ by Judas (John 13:21, 26). Dr. Slade described vividly the scene of that cruel betrayal, the malicious conclave of jealous and angry men in the quarters of Caiaphas, with no interest in the salvation of sinners, but plotting the murder of Jesus Christ. One of the apostles will sell the Saviour for thirty pieces of silver (Psa. 55:12, 13). By the betrayal of Christ the Scriptures had been fulfilled. "If it is for sin that a soul suffers eternal death, no heart can conceive the sufferings of the Son of God for our atonement."

The Lord Jesus Christ identified the betrayer, the traitor. God sees the sin in the human heart which men would conceal. In this instance Judas acted as the deputy

The Gospel Witness

and

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

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of Satan. "He went out and it was night." Oh, the blackness of that crime! Judas, one of the twelve, bargained with the high priest and sold the Lord for thirty pieces of silver, and many to-day are selling their souls for sensuality. Judas had had great advantages — he had seen the mighty works of Christ and had heard His preaching. In his hypocrisy he even kissed the Lord, saying "Hail, Master!" "Truth is always betrayed by this hypocrisy." Judas would not heed the Saviour's warning and for his sin must one day stand before Christ as his Judge. Christ offers to all a way of life, but to reject this life is to die eternally. It was a solemn service as the Holy Spirit brought home to hearts and minds the exceeding sinfulness of sin and the peril of rejecting Christ, who died that we might live.

PSALM I

Bless'd is the man who hath not walked astray
In counsel of the wicked, and i' the way
Of sinners hath not stood, and in the seat
Of scorners hath not sat; but in the great
Jehovah's Law is ever his delight,
And in His Law he studies day and night.
He shall be as a tree which planted grows
By wat'ry streams, and in his season knows
To yield his fruit; and his leaf shall not fall;
And what he takes in hand shall prosper all.
Not so the wicked; but, as chaff which fanned
The wind drives, so the wicked shall not stand
In judgment, or abide their trial then,
Nor sinners in th' assembly of just men.
For the Lord knows th' upright way of the just,
And the way of bad men to ruin must.

—JOHN MILTON, 1653.

The Jarvis Street Pulpit

The Touch of Faith

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 11th, 1935

(Stenographically Reported)

Luke 8:43-48.

AS I thought of this service this evening I wondered how once again I could make the way of life simple; how I could state the case so as to leave everyone without excuse, and make it possible for the most imperfectly instructed person here to come into personal contact with the Lord Jesus Christ and be saved. That is the minister's business: not to entertain, nor merely to minister to a thirst for novelty: but to point to the way of life in order that people may be saved. And our service will not be in vain if some one person who, up to this hour has never known what it was to be in personal contact with Christ — if some one person may touch Him and receive the healing virtue of which He has the monopoly, and which may be obtained nowhere else.

Our Lord had crossed the Sea of Tiberias, or the Sea of Galilee, as it is also called, and there He had cast out devils. And while His ministry had been appreciated by those who were personally subject to it, there were others who besought Him to depart out of their coasts. Men do that still. There are still many people who are being blessed of the Lord Jesus; and there are still people who prefer that He should not disturb them in their present course. So He returned, and when He came back to the place whence He had gone, He found the people waiting for Him. That is a blessed condition to be in: to be just waiting for Jesus. Still more blessed is it to receive Him, and to become the recipients of His grace.

Among those who were waiting there was one woman who particularly engaged His attention. Let me remind you that the Lord Jesus is still waiting for a special invitation. I know there are some people who are fond of saying they are busy. I always mark the man who talks of being busy. Usually the men who boast of being very much engaged, do not require much to engage them. They are easily kept busy, for they are usually men of little capacity. Of all the busy men who ever lived, the Lord Jesus was the busiest. He went about doing good.

I wish some would ask the Lord Jesus Christ to go home with them to-night. I wish there were some Christian fathers who would beg that mercy of the Lord Jesus, and in a real way take Him home to their families. Perhaps there are sons and daughters there who specially need Him. Ask Him to go home with you, and you shall not go alone.

In that crowd there was one shrinking, timid, nameless soul, who got a blessing from Him as He passed by. Oh, that someone would do that to-night! I am not concerned this evening with the multitudes who thronged Him, except to remind you that they received nothing from Him. There are still vast numbers of people who are

attracted to the name of Jesus. Reflect for a moment upon the fact that even in this city thousands of people will gather in various places of worship in the name of the Lord Jesus, and among them there will be a vast multitude who will go away as they came, unprofited by their meditation, to whom Jesus will be just as great a Stranger as He was yesterday. May it not be so with us! Rather, let us examine this old, old story, with the details of which we are all perfectly familiar. Let us examine it to see how one trembling soul tried, and then trusted, and ultimately triumphed through the grace of our Lord Jesus Christ.

I.

Here is one who TRIED TO BETTER HER CONDITION. I suppose even this evening there are not a few, if we would be honest with ourselves, who have need of bettering ourselves. Life is not ideal with many; few are free from the inward fret, and from that which makes life a burden. But here was one who had known her need, according to the record, for at least twelve years. Her's was a trouble of long standing. Oh, doubtless there are some here who have for many a long year known that things were not right with them. You have gone to a good many places where you have been flattered and complimented, where you have heard men speak of the glory of human nature. And in your heart of hearts you have said: "I wonder what that preacher is talking about, for there is not anything of that sort about this piece of human nature. I know very well that I am not right; I need something to be done for me." Well, that is a step in the right direction. It is well when people admit to themselves, at least, even if they acknowledge it to no one else, that things are not as they ought to be; that there is need of some power of renewal within, some healing grace to fill out the defects of life, and to enable a man to meet life's emergencies, and its obligations, too, worthily and successfully.

This woman had dragged on a weary existence. Sometimes you complain, sometimes you admit that you are surfeited with life; or, perhaps you put it that you are "fed up"; as though you had had enough. There is not much in life. There is not when one is in ill health, physically, still less is there when one is in ill health morally and spiritually. Blessed is the man, however, who knows the plague of his own heart. You remember that in that dedicatory prayer which Solomon offered at the dedication of the temple, he prayed for all who should come within that sacred place, that house of prayer, who should know the plague of their own heart, and cry unto God in heaven His dwelling place.

I wonder are there some here this evening who know **THE PLAGUE OF THEIR OWN HEART!** You have never confessed it to your closest friends; you have never admitted it to your wife, or your husband, or to anyone, but you have said to yourself when alone: "O wretched man that I am! who shall deliver me from the body of this death?"

This woman had had a disability which was known only to herself and to the physicians whom she had consulted. Many of her friends, while perhaps they may have noted the absence of a healthy glow upon her cheeks, they may have said that she looked a little pallid, and a little out of health, but nobody knew. Nobody knows, my brother, but you know — you know! Oh, I get letters, very often anonymous letters — I do not like most anonymous letters; I do not read them if they are not courteous. But sometimes I have received letters from people who did not like to sign their name, who have told me their story, the tale of their own inner struggles, the plague of their own heart. I do not know what it is, but I do know that "all have sinned, and come short of the glory of God", and I know that sin has many manifestations. It is no credit to one man, perhaps, that he is sober; he may have no tendency in the direction of intemperance. Another poor fellow is the product of generations of alcoholics: it is in his very blood. He cannot help himself. God's curses on the men that make it easy for such men to fall! — including the present Government of Ontario! Oh, how many poor victims of that particular disposition to sin have I known! A woman used to come here, one who was most respectable and whose inward struggle you would never have imagined, if you had seen her. She has come to me in my vestry and has said: "I hate it as I hope I hate the devil himself, but when the smell of alcohol strikes my nostrils there is something in me that melts, and all resistance is gone, and I am helpless. Oh, that I could find deliverance from it!"

It may not be that: it may be some other evil tendency. I speak to men and women who know the plague of their own hearts, to men and women who say: "Ah, there is something that is just ruining my life, taking the sweetness out of it all the time. What shall I do?"

This woman *had gone to many physicians*. There are some physicians to-day, many soul-healers. I do not know that there ever were more religious quacks in the world than there are to-day. Did you ever make the acquaintance of a family into which, let us say, cancer has come? Someone is stricken with that deadly malady. What happens? All the people of the neighbourhood seem to find out about it, and that family is surprised to discover how many people have had contact somehow or another, directly, or indirectly, with that disease. And then a procession begins, and you hear of a hundred remedies. Somebody knew somebody who had cancer, and they got some Indian roots of some sort and they were healed. Somebody else heard of some magic somewhere. The quacks get rich on human despair. The persons says, "I will grasp at anything that gives me hope of being healed."

The same thing is true, religiously: New Thought! Christian Science! Russellism! Oxford Groupism: and I don't know how many others. Pick up your Saturday paper. There are enough of them there. What are they? Many physicians who are advertising their wares to stricken souls who know that something is wrong, and they do not know what. They alone know the plague of their own heart.

This woman had *suffered many things of many physicians*. I have seen that, too. I know a man who has tried everything — it seems to me there is not any bit of religious quackery in the world that he has not sampled, and his mind is so cluttered up, so full of these ideas, that there is not any room to enter at all. Belief, simple Christian faith, seems impossible in some cases. They have suffered many things; they have gone from one place to another hoping for relief.

There may be someone here to-night like that. Perhaps you were never in this place before; perhaps you were afraid to come. Perhaps you heard that we were fanatics. Brother Wilnot told me the other day of a certain gentleman whom he had met in Edinburgh, and he said to him: "Did you hear Dr. Shields when he was here?" "No; I did not. But say, he is an awful man!" "Is he?" "Yes; why Mr. So-and-So knew a certain man who told him that Dr. Shields dealt so severely with one man that even while he was speaking he dropped dead at his feet." I do not wonder that people are afraid to come, if that were the case.

Perhaps you are here for the first time; and I will tell you why you came. Not that your opinion was changed at all, but because you were nothing better but rather worse, and you said: "I wonder after all if that old gospel would suit my case? I wonder if I might hear a word in that place that would help me?" Oh, many a person has been brought to this place after that fashion, who has met, not with the preachers, but with the Saviour Whom we try to preach. Never mind about me. You can describe the preacher as having horns and hoofs if that gives you any pleasure; he will not trouble about it at all. He has long since ceased to be concerned about that kind of thing. But I am concerned about you. You have a plague in your heart, and you have done everything to try to get rid of it, but up to this hour you have to confess that you are none better, but rather worse — no improvement whatever.

There is one thing to be observed about this woman: *she was not disposed to resign herself to her fate*. I have often found people physically ill who have given up the fight. Doctors have said to me again and again: "I should like to have your co-operation." "What is the matter, doctor?" "Well, this patient will not help me; he has just given up." I am glad this woman did not give up. She said: "I am all wrong. Life is a burden, but it ought to be better. It might be better. Surely, surely there is help for me somewhere! What about this Jesus of Nazareth?" Somebody said to her, perhaps, "Oh, well, you have heard of all the other physicians, have you not, and you have tried one after another with the same effect? I should not bother if I were you." But she said, "Well, even if I do not succeed, I cannot be much worse. I will try again." And when she heard that Jesus of Nazareth was there, she came.

My dear friends, I pray that God, the Spirit, may teach us that someone has come to make us whole, to minister to life's complement; to make us not fragments, mere segmentary Christians, little bits of men, broken earthenware! No, no, no! "Wilt thou be made whole?" That is our destiny; that is God's plan for us. Not that we should drag along as this woman had done these twelve years.

II.

Now then, observe **HOW SHE TRUSTED**. What were the steps of faith? In the first place *she had come to the*

end of herself. She had said, "So far as I am concerned I have spent all my living. No use to recommend any doctor to me, for I have no resources with which to pay his bill. I am at the end of myself." Blessed poverty that brings a stricken soul to Jesus! Blessed is the man who comes to the end of himself, and knows that there are no resources within himself that can mend a broken life!

In the next place *she had come to the end of her confidence in others*. No other doctor could command her interest. Nobody had helped her thus far, and she did not believe anybody else could help her. Oh, how I wish that we could get to that place! I wish you would come to see that there is no help in man of any sort. You say: "The minister can help me." No, he cannot. "Well, the church can help me." No. "The ordinances of the church will help me." No, they will not. "Do you not think it a good thing to go to church?" Yes. "Don't you think it a good thing to read the Bible?" Yes. "Is it not a good thing to pray?" Yes; but you have done all, have you not, and you are not saved yet." You see, dear friends, this woman *had come to the place where her hope was centred upon Jesus Himself*. She had heard of the Lord Jesus. There were no newspapers in those days. She had not read about Him in a book. There was no radio in that day, so she had not heard about Him through the air. She had heard about the Lord Jesus, because somebody, who had been blessed by Him, had told her — just passed on the word. No kind of advertising will take the place of personal testimony to the saving power of Jesus Christ. I dare say she had met other people who had been healed.

We once were blind, all of us, but some of us have had our eyes opened. Perhaps this woman had seen some blind man whose eyes Jesus had opened. Perhaps she had seen some of His miracles, and had said within herself: "Oh, that I might be the subject of His wonder-working power! That is what I want." My friends, I call you away from confidence in anything and everything, anybody and everybody, but the Lord Jesus Himself.

This woman said within herself: "If I may but touch his garment, I shall be whole." How wise she was! She said, virtually: "If I can establish contact with Him, Who is the Lord of life, then life will come into this enfeebled body, and I shall be a whole woman once again." And she was right. My dear friends, will you just say that in your own soul this evening?

"None but Jesus
Can do helpless sinners good."

"If I may but touch his garment" — I have often quoted to you Dr. Jowett's illustration on that passage. I heard him once say, referring to this incident: "There is somebody here who says, 'But Jesus is not here in the flesh, and I don't know how to touch Him'." And this is what he said: "Tell Him you don't know how to touch Him, and that will touch Him." So it will. Just tell Him somehow that you want to get to Him, — Get past the preacher, the church, everybody, to Jesus. Tell Him that, and that will touch Him: "Whosoever shall call upon the name of the Lord shall be saved." That scripture I have just quoted is written in that connection. The apostle says: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead:)" — Do not say that — "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt

confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." It does not make any difference how you call, how you phrase your prayer. It is the heart longing and determination to establish contact with Jesus. That is the only thing that matters, and when you are resolved upon that, pushing past everybody to Christ, that minute the miracle which this woman experienced shall be yours, and He will save you.

III.

So then, let me speak to you for just a minute or two about *HER TRIUMPH*. She pushed through the crowd. Perhaps she did not get very close. She may have had to push her way in between two people, but somehow she touched His garment, and the moment she did that, the plague was gone. She had touched Him with Whom is the fountain of life, and it had flowed into her, and she was whole of her plague, and she knew in her body that she was whole of the plague. *She knew she had got a blessing from the Lord*. Do you? Ah, some of you do. I have seen you nodding, as though you would say: "That is so, Pastor." And I know that He has touched you, you know what I am talking about. You remember the happy day, when Jesus washed your sins away.

But there may be some others who have wondered, and it may be that even as I have been speaking, your heart has gone out to Jesus, and inarticulately has sent a cry heavenward, and you have touched Him. There has come into your soul a great peace. People have been converted all over this place. I don't believe there is a pew in the building which has not been visited by the Spirit of God. I hope there is not. Many a person has told me of the exact place they were sitting when the work of grace was done. Later they made confessions; but the touch, the contact with Jesus was a secret matter, a private transaction between the soul and God. Have you had it tonight? Do not wait for any after meeting, do not wait for any opportunity to confess Christ. Have you touched Him? That is my question.

I think this woman must have been thrilled, first of all, although she was filled with fear too, but she must have been thrilled when she heard Jesus say, pausing in His march: "Who touched me?" He did not need to ask that question: He knew who had touched Him. He asked that question with a purpose. Peter said — Peter was always ready with an explanation — "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? I have seen hundreds of people touch you myself, and sayest thou, Who touched me?" I fancy that trembling woman was just listening to hear what He would say. How thrilled she must have been when she heard Jesus say: "Somebody hath touched me: for I perceive that virtue is gone out of me"! She must have said in her heart, "Hallelujah, that is a confirmation of my inward assurance! I felt that I was healed. Now I know that I am healed for He said virtue has gone out of Him." Do you not see it? The disciples did not know that she had been healed, but I fancy that she was rather tossed about in her mind. I do not think she had much

comfort at that particular time. She had physical healing, but her mind was in a state of unrest and fear and anxiety. "Oh," she said, "I am so glad of the healing, but what have I done? Have I done wrong?"

Has something happened to you, my friends? something that nobody can explain, and that you cannot explain yourself, but you know within yourself that God has come to you. Have you the peace of God? No; but I know that God has touched me somehow.

When the woman saw that she was not hid — do not forget that from Him no secrets are hid: "All things are naked and opened unto the eyes of him with whom we have to do". Let me remind you that you cannot steal a blessing from Jesus anonymously: You cannot be saved and enjoy the comfort of the Holy Ghost on the sly. If virtue has come into you, the Lord Jesus knows it has gone out of Him, and He knows where it has gone. He knows He has done something for you, and He does not need Peter's explanation at all, — when the woman saw that she was not hid, she came tremblingly. Oh, she had difficulty in coming! It was difficult to get through that press; but she was determined, and she got to Jesus. Did you ever try to get on the street car at night, in a rush hour when there is some gentle lady trying to get on? Well, you had better stand back, and let her go. Sometimes when I have seen some of them driving ahead of me, I have said, "Well, I am just going to slow down until that dear soul gets on her way. I am not going to run any risk with her." When I have a clear road I pass her, and I have said: "I thought so." She was just determined to get through. It is a difficult thing sometimes to get to Jesus. It is difficult to get past the mountains of religious error that are piled up, difficult sometimes to get past people who profess to be His followers, and who are so ready with an explanation, as was Peter. Peter knew better afterward. He did not know so much then, great soul as he was!

This woman fell down before Him and told Him just what had happened. And then was added to her this gracious word: "Daughter" — full of fear was she, but Jesus said to her — "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." I can imagine that the lines of pain, the drawn look upon her countenance that had been there many years because of her long suffering, were perhaps suddenly smoothed out. Perhaps when she came home her husband, or her children, if she had any, may have looked at her and said, "What has happened?" I think she would have said: "I am made whole, and I have peace."

That is a great thing, is it not? *to be made whole, and to have peace!* Oh, will you touch Him? Touch Him!

"The healing of His seamless robe
Is by our beds of pain".

Yes, but

"We touch Him in life's throng and press,
And we are whole again."

Let us pray:

O Lord, we thank Thee that Jesus has come. We thank Thee that He still lives to plead the merits of His own precious blood before the throne of God. Bless our meditation to our souls this evening. In that great throng that gathered about the Lord Jesus there was at that hour but one soul that received blessing. We would pray that many in this congregation may receive blessing. But, O Lord, let it be at least one, someone, some man, some woman, some boy or girl. Let not Thy word fall to the ground. Let Thy salvation come to this house, for Thy name's sake, Amen.

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.

Only 3 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.

What Constitutes a Regular Baptist Church?

By Dr. D. A. McGregor

(An Address Delivered at the Ministerial Institute in Jarvis Street Baptist Church, 1880)

IF A CHRISTIAN makes his choice of church connection a matter of conscience toward God, and not simply one of personal convenience, then a knowledge of what a church is, in faith and practice, must precede his entrance into its fellowship. If he unites with one body of Christians rather than with another — if he invites fellow-Christians to union with that body rather than with another — the only worthy reason for his doing so must be his conviction that the body with which he is connected is a truly Scriptural Church. But how can he know this if he has not acquainted himself with the accepted beliefs of the body with which he stands identified? There must be some knowledge of church belief or practice as a ground of preference between different systems of church organization, else the upholding of one rather than another differs not from the blindest partyism. If churches are not to take their scripturalness as a thing for granted, they must prove it by comparison with the Divine standard. But how can such comparison be instituted if there be not definite knowledge of the position held? Since correctness of faith and practice may be known only by comparison with Scripture — and since there cannot be comparison without a knowledge of the things to be compared — it cannot be unimportant to inquire into what constitutes a Regular Baptist Church. As, by the wording of this question, I shall be brought to the frequent repetition of the term, "Regular Baptist Church", I wish to state that I use it not by way of ostentatious title. The name in itself is nothing. It is used simply as the briefest description of the particular organization now under discussion.

In stating the various elements which in their combination, constitute a Regular Baptist Church, we mention first *the essential character of its membership.*

A Regular Baptist Church is a society of converted persons. Regeneration is not only a doctrinal belief, but an indispensable qualification for church fellowship. By this we do not mean that a church exercise on omniscience which guards it from all deception, but that none are received into its fellowship without first having given satisfactory evidence, so far as the church can judge, of personal salvation through faith in the Son of God. A Regular Baptist Church is not composed of believing parents and their children, but of believers and believers only. Christian parentage gives no title to and no fitness for its fellowship. The question is not one of youth or age, of Christian or un-Christian birth, but of a personal quickening from a state of spiritual death to life in Christ. The sons and daughters of the Lord God Almighty are not so by mere natural birth. There is no sonship in God's family, and not true membership in His church, apart from the reception of Christ. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." A manifest desire to flee from the wrath to come is, in itself, no qualification for its membership. The church presents itself not as the sinners' refuge, but as the home of the saved. It is not

the sphere in which conversion is to be wrought, but is itself the converted and converting agency which works under God for the salvation of the world. But if the church is thus to be, under God, the light of the world, its members cannot be the children of darkness. The living temple for God's indwelling cannot be composed of those who are dead in trespasses and sins. Believing, therefore, that the church of God is a spiritual body, a spiritual birth and a spiritual life are, in a Regular Baptist Church, made a condition and a characteristic of membership. This, and this alone, can satisfy the apostolic description of the churches of God: "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." No body of Christians can, therefore, be acknowledged as a Regular Baptist Church, if it has not made a regenerated life a test question of membership.

But further. A Regular Baptist Church is composed not simply of those who are regenerated, but of those regenerate persons who have submitted themselves to Christian baptism, upon a profession of faith. By Christian baptism we mean the immersion of a believer in water, into the name of the Father, and of the Son and of the Holy Ghost. If the act be any other than immersion, then it is not that which Christ instituted. If the person be any other than a believer, then he is not the person Christ designates. If the person be a believer, and the act be immersion, yet, if the baptism be not in the name of the Father, and of the Son, and of the Holy Ghost, it is not Christian baptism. It is not what Christ commanded to be done. The formula of Christian baptism is not less important than the act enjoined or the subject specified; and that is not Christian baptism which, in any way, either by change or omission, interferes with the Divine institution. Therefore no persons are scripturally baptized but those who, on a profession of faith, have been immersed in water, into the name of the Father, and of the Son, and of the Holy Ghost. This is not only Regular Baptist Church belief, but as Christ has placed baptism at the threshold of church relations, so none are received into Regular Baptist Churches but those who have thus submitted to His ordinance. Any church which administers any other rite in the name of baptism, or receives into its membership any others than those who are thus baptized, is not a Regular Baptist Church.

But more than this. Regeneration and baptism, though indispensable prerequisites to church membership, do not in themselves constitute their subjects a Regular Baptist Church. Men may be regenerated and baptized, and yet be members of no visible church whatever. They thus have fitness for membership, but there can be no membership without organization. A Regular Baptist Church is, therefore, an organized body. It is not only an organized body, but a local organization. The expressions, "Regular Baptist Church", and "Regular Baptist Denomination", are by no means synonymous. Though the words are often used interchangeably, such usage embodies an unscriptural assumption. The Regu-

lar Baptist denomination is not a church; nor is any denomination a church. Denomination is nothing but a term which distinguishes or designates various churches of the same faith and order. A church of Christ on earth in no sense comprises all those who hold similar views of Gospel truth. The churches of Christ were many in apostolic times, when there was a perfect unity of belief. The churches of Christ are still many, as distinct local assemblies, and they can blend their identities in no other unity than that of the church invisible. A Regular Baptist Church is, therefore, a local organization of baptized believers, associated by mutual consent, in the faith, and love, and labor of the Gospel — for the maintenance of the pure worship of God, for the spread of His truth, and for the proper observance of His ordinances. Thus far, we have found the essential elements which enter into the constitution of a Regular Baptist Church to be a regenerated life and a scriptural baptism, without which there cannot be proper subjects for church membership; and these subjects united in local organization, without which there cannot be church existence.

The second essential element, which we would mention as entering into the constitution of a Regular Baptist Church, is the doctrinal basis of its unity.

That a definite form of doctrinal belief is requisite to Regular Baptist Church existence, is seen from the simple fact that there are church organizations which are one with us in their beliefs concerning the ordinances, and who differ from us only on doctrinal grounds — and yet with them we have no church fellowship. If there were no doctrinal differences, the denominations would be one. If doctrinal belief were not a test question with Regular Baptist Churches, these differing denominations would still be one. The fact that they are not one, while doctrinal belief is the only difference, proves mainly that in Regular Baptist Churches doctrinal belief is regarded as an indispensable basis for church unity.

I cannot here state in full the teachings which, in a doctrinal point of view, characterize a church as one of Regular Baptist faith. This would be work not for a short address, but for a treatise on theology. Yet, perhaps, the briefest outline of that faith is here necessary.

The faith of Regular Baptist Churches, concerning God, is, that there is one, and only one, living and true God — the infinite, intelligent, eternal, self-existent Spirit — the first cause of all things — glorious in His perfections, tri-personal in His existence, and yet, at the same time, essentially and eternally one.

Their belief concerning man is that he is the creation of God. By the will of his Maker he is to remain a living, conscious being forever. His eternal blessedness, not his eternal existence, was conditioned upon his obedience. By sin, he involved himself and all his race in hopeless ruin, under the curse of law and the reign of death.

They believe that the Holy Scriptures, as originally given, are God's revelation to man, and are the infallible guide and supreme standard of all creeds and of all conduct.

The faith of a Regular Baptist Church, in reference to the law of God is, that it is that system of moral government under which man was placed in his creation, and under which he still lives. That same law, the unchanged standard of perfect life, was afterwards given to man in written record by the pen of inspiration. That law is

holy, just, and good, and is incumbent upon all mankind. All its claims had to be satisfied before salvation could be offered to any of the human family; therefore, all men must be, by nature, under its condemning power. Its penalties still rest on all who are not redeemed from its curse. Nor has Christ, in His vicarious work, in any way abrogated that law. It is by His fulfilment of law that he has brought his people out from under its condemnation. And He has brought them out from under its condemnation, not that it might be no longer their rule of life, but that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. But righteousness of the law could not be fulfilled in us if it were not our rule of life. It is, therefore, in its unchanged perfection of holiness, justice and goodness, the glorious standard of all moral excellency, the abiding rule of all Christian life. Do we then make void the law through faith? God forbid! yea, we establish the law.

The faith that characterizes a Regular Baptist Church, in reference to the way of salvation, may be briefly designated as Pauline or Calvinistic. By the election of grace, by the redemption of Christ, by the power of the Spirit, by belief of the truth, apart from any human merit, men are made new creatures in Christ Jesus, and preserved unto the day of His coming.

The Sabbath is believed to be an Edenic institution, and as such, it was designed for the whole human family, and for all time. The Sabbath was made for man, and not simply for a small section of the human race. It was given to man as needful for him even in his innocence. How much more after his fall! It is a divine institution which has never been abolished, and, therefore, carries with it perpetual obligation. The ceremonies connected with its observance by ancient Israel were exclusively national, and ceased with the abolition of the ceremonial law; but the original Sabbath, which, in its primitive simplicity, was not for the Jew only, but for man universally, could not perish in the dissolution of that which was merely national. The Lord of the Sabbath saw fit to change the day of its observance, and to make it commemorative, not only of the works which were finished from the creation, but also of the completed redemption which crowned the resurrection morn. The first day of the week is, therefore, now observed, by His appointment, as the Lord's Day or Christian Sabbath. It is to be spent in freedom from secular toil, and in the special worship of God. "Remember the Sabbath day to keep it holy."

In reference to the doctrine of last things the faith of Regular Baptist Churches is, that, at the last day, Christ, the appointed judge of men, shall descend from heaven. "The dead that are in their graves shall hear His voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Christ will then give to all their final awards. The righteous will be adjudged to endless blessedness, and the wicked to equally endless misery. "These shall go away into everlasting punishment, but the righteous into life eternal."

I have thus striven, with the greatest brevity I could command, to present the faith of a Regular Baptist Church, concerning God and man, law and gospel, present institutions, and final things. I am conscious of the very great imperfection of the presentation, but the time allotted to me will not permit me to do more.

It may be objected that a definite system of doctrine cannot be an essential element in the constitution of a Regular Baptist Church, since many persons are members in our churches who are not able to pronounce definitely, even upon the few articles of faith we have here enumerated. It is true that many, perhaps the majority, of those received into the fellowship of Baptist churches need clearer perception of the things which are most surely believed among us as a body. Yet this does not invalidate the statement that a definite system of doctrine is an essential element in the constitution of Regular Baptist Churches. In schools of instruction, there are those who, either from inability or inapplication, fail to attain to a knowledge of the principles which the schools seek to inculcate. Yet this is far from proving that no such principles are taught. The most positive and definite system of truth may be propounded, and yet, some may fail to apprehend it. The question, then, is not to be decided on the ground of the pupil's want of comprehension, but by an examination of the authorized system of instruction. So the question as to whether a church has a definite form of doctrine, and whether that form be regularly Baptist, is not decided by the erroneous belief of a private member, but by an examination of the teachings which the church, as a body, accepts and sanctions. Churches may thus have in them members who know not the certainty of the things wherein they have been instructed, and yet be Regular Baptist Churches, but they cannot teach different systems of doctrine, and yet be said to have but one faith. If there were not a oneness of faith, as a basis of church unity, then church organization would be but a mockery of the Most High. The Gospel is a positive system of truth, or it is nothing; and a church is a church of God's institution only in so far as it holds the doctrines and ordinances which the Gospel reveals and enjoins. A Gospel church has one faith as truly as it has one Lord and one baptism. Its unity is a unity of the faith. Its members are knit together in belief of the truth. If doctrinal belief were no condition for church membership, but simply professed attachment to the person of Christ, then might the doors of our churches be flung open to Unitarian, Universalist, Antinomian and Annihilationist, and the doctrine of devils might be accepted as the faith of God's elect. If Regular Baptist Churches can fellowship every form of doctrine under the sun, then they are no longer the churches of the living God. The church of the living God is the pillar and ground of truth. But a church cannot be at the same time the pillar and ground of truth and the home of heresy. If Regular Baptist Churches be the pillar and ground of truth, then they cannot be the careless introducers of false doctrine; and if they can lend their patronage to false doctrine, then they are no longer a pillar and ground of truth. But if they are not the pillar and ground of the truth they are no longer the churches of the living God. And if they be not the churches of the living God, then what do we here in prayer and effort for their promotion? In our belief, then, at least, they must be the pillar and ground of the truth, else we sin in seeking their prosperity. But how can we esteem them to be the pillar and ground of the truth, if it be true that doctrinal belief is no condition of membership? If the declarations of the faith of Regular Baptist Churches may read thus: — We do, and we do not, believe the following doctrines; we teach this definite system of truth, and we teach the contrary; we

have one faith and one order, and yet can accommodate every variety of belief and lawlessness; how can such churches be the pillar and ground of the truth? If our faith is made up of such degenerate folly, then Regular Baptist Churches are not the churches of the living God. Let us then either resign our high claims to be apostolic churches, or let us recognize the essentiality of our doctrinal beliefs to our church existence.

Another characteristic of a Regular Baptist Church, is *the nature and number of its permanent offices*. Its distinctly official positions are two, the pastoral and the diaconal. The church has power to elect persons to, or depose them from, these official positions, but it has no power to change the offices themselves. It may exist, as a church, under such circumstances, that, for a time, it may be without fit persons to fill the vacant offices, and yet, so long as the offices themselves are recognized, the church is, in this respect, Regular. But the moment it interferes with these divine appointments by discarding any of the offices as unnecessary, or by substituting for them any other system of management, that moment it ceases to be a Regular Baptist Church. It has violated God's institution. I shall make no further statements in reference to this position, as the thought is to be elaborated in another address.

Another factor, essential to Regular Baptist Church existence, is *its form of government*, which is that of congregational independency. Free from State aid and State legislation, it leans not on the arm of political power. Within itself it submits to no hierarchical or episcopal supremacy. It is under the legislative authority of no organized body on earth, whether Conference, Presbytery, Association or Union, but believes the laws of Christ to be all-sufficient for its guidance apart from all human interference. Each church is thus in itself an independent democracy, or rather, it has no supremacy exercised over it, but the supremacy of Christ. It acknowledges no authority under Christ to be higher than itself, in reference to its own duties. Prelatic orders and legislative Assemblies are alike repudiated, on the ground that Christ has established no such vicarship over his heritage. Associations and Unions may meet for conference upon Christian work, but they can exercise no governmental functions. Individual churches are the highest executives of Christ on earth. If an offending brother hear not the church, there is no higher court of appeal. An aggregation of churches can have no dominion over the faith of an individual church. If a church do err from the faith, sister churches may labor for its reclamation, but can exercise over it no coercive power. Their only course in cases of persistent error is simply a withdrawal of church fellowship. Yet while Regular Baptist Churches are mutually independent they may consistently seek counsel, one from another, in times of difficulty. Nor does their independency absolve them from the claim of common honesty that each do consider the interests and opinions of sister churches as well as its own, in all matters which may in any way affect the general well-being. Nor does this independency in any way hinder sister churches from uniting, by mutual consent, on a basis of common faith, for the advancement of all Christian enterprise which requires co-operative labor; and in so far as they unite for mutual co-operation, in so far must there be mutual interdependency. Thus Regular Baptist Churches, in their independency, possess all the advantages of individual freedom and united strength.

Another essential and distinctive principle which characterizes an organized body of Christians, as a Regular Baptist Church, is *absolute non-interference with divine institutions.*

This holds true in reference to the laws which Christ has instituted for the government of His Kingdom. Regular Baptist Churches maintain that Church legislation is not only unnecessary, but that any attempt in this direction is a daring assumption of the prerogatives of the King of Zion. Christ is sole Legislator. The laws of His Kingdom are already established by Himself. His churches are called upon not to enact laws for self-government, but simply to observe all things whatsoever He has commanded. The authority with which His churches are invested is simply executive. So emphatically does Christ forbid any interference with the laws which He has instituted that He declares the person who presumes to make even the slightest alteration, if he be Christian at all, to be the lowest subject in His realm. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven." In the light of such declaration, every Christian must acknowledge that Divine institutions may not be changed by man. No one who believes the Bible can acknowledge less. But he who makes this acknowledgment thereby surrenders that for which Regular Baptist Churches contend, and must also accept what his acknowledgment involves. Thus, if Divine institutions may not be changed, there follows, first, that the churches of Christ must observe the Christ-established conditions of membership. When Christ, therefore, declares that none but the regenerate may enter the Kingdom, what man dare violate His commands by introducing the unregenerate? When Christ institutes baptism as His ordinance, who may change it to sprinkling? When Christ says that none but believers are fit subjects for Christian baptism, who may add, "and their children?"

But further, he who admits, as every Christian must, that man has no right to interfere with divine institutions, must accept another conclusion which this acknowledgment involves, and, in so doing, must abandon every position on which open communion rests. If Christ has established an order in the observance of gospel ordinances, man may no more violate that order than he may violate any other of the institutions of God. That Christ has established order in the gospel system is seen from the fact that regeneration, by his command, precedes baptism, and baptism, by his command, precedes church-fellowship. But, if baptism precedes church-fellowship, it must also precede the Lord's Supper, which is observed only within the fellowship of the church. A Regular Baptist Church, therefore, believes, in common with other bodies of Christians, that, in the order of observance, baptism precedes the Lord's Supper. This is the order in which they were instituted by Christ. This is the order in which they stand enjoined in the great commission. This is the order in which they were observed in the apostolic practice. Here, then, is the real question at issue between Regular Baptist churches and open communionists: "Shall we keep the ordinances as they were delivered?" But, if it be true, as we have already shown, that there must be absolutely no interference with divine institutions, how can we, in God's name, invite to a course which is subversive of divinely established order? Examine the statute book of the King of Zion and if you can

find one instance in which He has, either by precept or example reversed the order which He instituted in the observance of the ordinances, then take that single exception and argue from it against the general law. But if there be not, as there is not in the Word of God, a single recorded example where the Lord's Supper preceded baptism, then those who fight against this order are simply at war with the Almighty. The man who hurls his censures against the observance of this rule must remember that he implicates thereby, not the subject whose duty is obedience, but the great Lawgiver Himself, and thus, with imputations of unchristian narrowness, assails the character of the Most High. The test of the communion question, as of every other article of Christian faith and practice, is not personal feeling, but the Word of God. So far as personal feelings are concerned, Regular Baptist Churches cherish Christian love toward every Christian denomination, but they do not believe that they are called upon to give expression to that love by breaking the laws of Christ, nor do they think him fit for communion who would seek it by such a means. They believe that the truest love to God and man is that which, even amid misrepresentations and censure, preserves inviolate so divine a gift as gospel truth. They therefore accept and assert, as an indispensable principle in the constitution of a truly scriptural church, absolute non-interference with divine institutions.

Thus I have spoken what, to me, appears essential to Regular Baptist Church existence. I take it that no body is a truly Regular Baptist Church where any of these principles is wanting. I take that body to be a Regular Baptist Church where all these principles are found united. I have not spoken these beliefs in the hope of their universal acceptance, nor have I spoken them with any other prompting than that of sincerest conviction. If my statements are incorrect, let them be proved so, and no one will be more grateful than I for their refutation. If they are correct, as I believe they are, then I leave them with you to be maintained.

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The Key to Human Life is Theological

By Dr. A. W. Tozer

ANTHROPOLOGY tries to understand man by digging into his past and examining his primitive beginnings; psychology seeks to understand him by digging into his mind. Philosophy takes whatever data it can assemble about man's external or internal life, past or present, borrows freely from historian and scientist and reasons from this to the nature of man.

The answer to the question "What is man?" is sought by going straight to men to test and weigh and measure. Skull shape, bony structure, folklore, habits, customs, diet, superstitious practices, religion, social patterns, civil organization, tabus, reactions, emotions and countless other factors are taken into consideration in the search for the answer. The plan is, of course, to determine scientifically what man *is* by observing on a wide scale and over a long period what he *does*. But because the technique is wrong the conclusions must be false. It cannot be otherwise.

I well know that I am simply raising here the old question of naturalism vs. supernaturalism, a question that has for centuries been fruitlessly debated and left unsettled for each generation to dispose of as it would or could. Were I a philosopher I might properly join the search for the key to life. As a man fully persuaded of the truth of the New Testament evangel, however, and totally committed to Christ, there is for me no question here demanding an answer. That answer has been given in the positive and joyous Biblical declaration that God made man in His own image and likeness, akin to the earth as touching his physical body, it is true, but next of kin to heaven in his spirit, which came from God to return to God again (Eccl. 12:7). His body does not hold the key to his true nature; that key is found in his spirit which, while alienated from God by that mighty moral disaster theologians call the Fall, is yet susceptible of reclamation and full restoration to God through the redemption which is in Christ Jesus.

To know man we must begin with God. Secular learning, darkly colored as it is by humanism and rationalism in their various forms, has made a great many present-day Christians afraid to state their true position lest they earn for themselves one or more of the caustic sobriquets by which the wise men of this world stigmatize those who disagree with them; such, for instance, as "transcendentalist", "absolutist" or "supernaturalist".

As for myself, I do not fear such appellations even though they be hurled at me with the purpose of discrediting me once and for all. Far from fearing them, I glory in them. While I do not allow them to retain all the shades of meaning they have gathered to themselves in their journey down the years, I cheerfully accept them so far as they express meanings which I find in the Christian revelation.

No Christian, for instance, need draw back from the word "transcendentalist", for at the very root of his holy faith is belief in a transcendent world, a world above nature, different from and lying beyond matter and space and time, into which science cannot pry and at whose portals uncomprehending reason can do no other

than reverently kneel and adore. Nor should he shrink from the word "supernaturalist", for it quite accurately describes an important tenet in his Christian creed. He does believe that there is a Divinity which shapes our ends. Nature, he holds, cannot account for herself but must humbly point upward to the One who gave her birth and whose invisible presence is her wisdom and her life. This he believes, and he considers everyone who believes less than this to be "finished and finite clods", Esaus who have sold their birthright for a mess of pottage.

Neither does the term "absolutist" make the instructed Christian blush or apologize. However scornfully the word may be spat at him, he is unperturbed. He knows his enemies are angry with him for refusing to accept two of their favorite doctrines, the relativity of morals and the pragmatic nature of religious beliefs. He does not try to deny that he holds with complete dogmatism the scriptural teaching that God is among other things uncreated, self-sufficient, eternal, infinite, sovereign and absolute. He glories in a God absolutely holy, absolutely wise: in short, in a God who is everything that He is absolutely, unaffected by anything external to Himself. Indeed, it is necessary to him that he believe this about God; and if so to believe brands him as an absolutist he is quite happy about the whole thing. He knows what he believes, and words do not frighten him.

The flaw in current evangelism lies in its humanistic approach. It struggles to be supernaturalistic but never quite makes it. It is frankly fascinated by the great, noisy, aggressive world with its big names, its hero worship, its wealth and its garish pageantry. To the millions of disappointed persons who have always yearned for worldly glory but never attained to it, the modern evangel offers a quick and easy short cut to their heart's desire. Peace of mind, happiness, prosperity, social acceptance, publicity, success in sports, business, the entertainment field, and perchance to sit occasionally at the same banquet table with a celebrity — all this on earth and heaven at last. Certainly no insurance company can offer half as much.

In this quasi-Christian scheme of things God becomes the Aladdin lamp who does the bidding of everyone that will accept His Son and sign a card. The total obligation of the sinner is discharged when he accepts Christ. After that he has but to come with his basket and receive the religious equivalent of everything the world offers and enjoy it to the limit. Those who have not accepted Christ must be content with this world, but the Christian gets this one with the one to come thrown in as a bonus.

Such is the Christian message as interpreted by vast numbers of religious leaders today. This gross misapprehension of the truth is back of much (I almost said most) of our present evangelical activity. It determines directions, builds programs, decides the content of sermons, fixes the quality of local churches and even of whole denominations, sets the pattern for religious writers and forms the editorial policy of many evangelical publications.

This concept of Christianity is in radical error, and because it touches the souls of men it is a dangerous, even

deadly, error. At bottom it is little more than weak humanism allied with weak Christianity to give it ecclesiastical respectability. It may be identified by its religious approach. Invariably it begins with man and his needs and then looks around for God; true Christianity, on the other hand, begins with God and His glory and looks around for man. It presents man as searching for God to help him realize his ambitions; true Christianity reveals God as searching for man to deliver him from his ambitions.

Always and always God must be first. The gospel in its scriptural context puts the glory of God first and the

salvation of man second. The angels, approaching from above, chanted, "Glory to God in the highest, and on earth peace, good will toward men." This puts the glory and the blessing of mankind in their proper order, as does also the opening words of the prayer, "Our Father which art in heaven, hallowed be thy name." Before any petitions are allowed, the name of God must be hallowed. God's glory is and must forever remain the Christian's true point of departure. Anything that begins anywhere else, whatever it is, is certainly not New Testament Christianity.

—*The Alliance Weekly*

Ordination Service of Mr. Raymond Reed

ON FRIDAY, March 22nd, a council met in Palgrave at the call of the Churchill Baptist Church to consider the advisability of setting apart Mr. Reed for the gospel ministry. Delegates came from various Regular Baptist Churches until the church building was crowded to capacity. Rev. A. Acheson of Miliken, the Moderator, called upon the candidate to give his threefold Statement. As the latter was so impressive and was delivered in such a forthright manner, as only a Welshman could, it might be well to enlarge upon it for the benefit of our readers.

Concerning his conversion, Mr. Reed noted the coincidence that whereas C. H. Spurgeon was converted on January 6, 1850, he was led to Christ a century later to the very day. It came about in this way. As a young man, rugby football became his great interest and this lasted through High School, Teachers' Training College, and service in the Welsh Guards, and Mr. Reed ended up by playing for Cardiff. There was thus little attention paid to religion. The first contact with the gospel, in spite of having been brought up in a Baptist church, came when his sisters were converted. Later one of their girl friends made arrangements for him to meet the Bible Class leader of the local Gospel Hall. This zealous Christian immediately asked Mr. Reed about his soul's salvation. A time of despair followed but it led to his crying to God in these words: "Lord, I can't accept you. Please accept me." A further period of difficulty ensued, but one night on his bed the truth of justification by faith came home. Since that time he could testify that never once has he doubted his soul's salvation.

As to the candidate's call to the ministry, there was never an early thought of being a preacher but he was forced by circumstances to consider the matter. While a teacher in Staffordshire, England, he became very unhappy as he realized that he could not make teaching his life work. In his local assembly, too, his early attempt to speak for Christ had been abruptly rebuked. During vacation Mr. Reed felt that he had to get away and so took a train to London. As a result of attending an evangelical Baptist church there he first realized the more Scriptural position of the Baptists about the officers of the church. For a while he attended the Baptist church at Walsall and there was used in the salvation of seven or eight young people, one of whom now is his wife. He soon found that opportunities for preaching were multi-

plying and then felt the call into full time service. Also at this time he met Mr. and Mrs. George Lane who used to be members of Jarvis Street Baptist Church. Through the influence of Brother Lane and THE GOSPEL WITNESS, Mr. Reed's plans to enter Spurgeon's College were changed and instead he came to Toronto Baptist Seminary. God marvellously undertook to provide transportation to Canada and support in this country. For three years Mr. Reed served as pastor of Palgrave. Graciously God has caused a goodly number to accept Christ.

As to his Statement of Faith, Mr. Reed gave a very full expression of his sincere convictions. It was readily apparent that the candidate stood in the historic Baptist tradition.

In the light of such a moving Statement Dr. Slade heartily moved that the council proceed to fellowship Mr. Reed in the gospel ministry. This was unanimously carried.

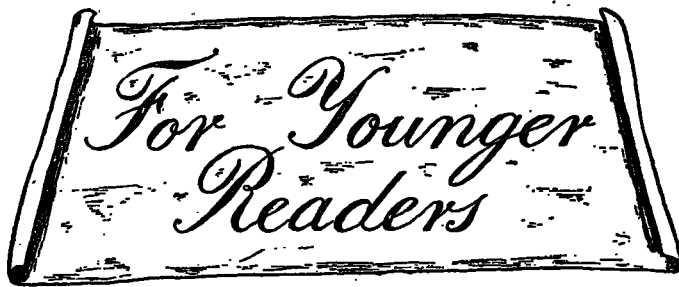
During the following service Rev. A. Acheson extended the right hand of fellowship, Rev. S. Tulloch offered the Ordination Prayer, and Dr. H. C. Slade delivered a challenging Ordination Sermon exhorting this servant of the Lord to "endure hardship as a good soldier of Jesus Christ."

After Rev. R. Reed pronounced the benediction, the kind hospitality of Churchill Baptist church was much appreciated as refreshments were served in the Orange Hall.

G. ADAMS, Clerk of the Council

A MAGNATE'S FAITH

Henry J. Heinz, of "57 Varieties" fame, wrote his will as follows: "Looking forward to the time when my earthly career will end, I desire to set forth at the very beginning of this will, as the most important item in it, a confession of my faith in Jesus Christ as my Saviour. I also desire to bear witness to the fact that throughout my life, in which were usual joys and sorrows, I have been wonderfully sustained by my faith in God through Jesus Christ. This legacy was left me by my consecrated mother, a woman of strong faith, and to it I attribute any success I have attained!"



THE FAITH OF A LITTLE CHILD

About a year ago a fine gentleman, Mr. A., was very, very ill. He had been in the Hospital, but had now returned to his home. His case seemed to be almost hopeless.

One day a friend of his came to see him, the Pastor of a Baptist Church, and with the Pastor were his wife and dear little daughter, Esther, who was just four years of age. They all had a blessed time of fellowship together as they talked about the Lord and about His precious word. As the visitors were leaving, little Esther, all on her own, without a word from her father or her mother, ran back to the bed of Mr. A. and said to him, "I am going to pray every night and ask God to make you better."

Soon after this the doctor decided that the sick man should go back into the Hospital for special treatment. There were so many things wrong with him by this time, and his chances of recovery seemed small. But the special treatment was tried, and gradually Mr. A. began to improve. As time went on he grew stronger and stronger till he became quite well again, and now he is able and ready to serve the Lord. He is very grateful to the Lord for restoring him to health and strength.

The good doctor was amazed and said to Mr. A., "To what do you attribute your wonderful recovery?" Mr. A. replied, "To your knowledge, doctor, as you were directed by God and to the prayers of a little girl."

The Lord hears us when we call upon Him, and when it is His will so to do, He can bring those who are ill back to health again. We must remember, however, that He has all wisdom, and there are times when recovery for the sick one is not according to His will or for our best interests. We must always trust Him to do that which is best for us.

THE ELECTRIC LIGHT BULB

I was about to enter the house of an Australian friend when I saw an electric light bulb in the earth. The base had been firmly pressed into the loose soil, but the glassy face was shining in the sun. The poor little thing seemed out of place, so I sat on the lowest veranda step to talk with him. I'm glad I did, for I learned a great deal.

I wondered how I could begin my conversation, but suddenly I heard myself saying, "Hello, little bulb, you seem awfully out of place there. Is anything wrong?" When a passing cloud played tricks with the reflections, I almost believed the bulb had smiled, and a whisper seemed to reply, "Well, sir, not exactly; but I admit I was never meant to become a castaway, to be deserted in a garden! Mine was a high and wonderful calling. I was

made to give light to my master and all who belonged to him. Of course, it cost a great deal in time and money to make me. I was stubborn, and had to be made pliable. Then the craftsman moulded me according to his will. After that I had to be emptied, for my master declared that the natural element with which I was filled was useless. His clear shining light would never be seen unless I was emptied of all my natural content. Then he filled me with something else — so that I could shine for all the world to see. He said also that I was something like a Christian, but, of course that was out of my realm. What did he mean when he declared that men and women need to become pliable in their Master's hands? He was insistent, too, that Christians can never shine until they have been emptied of self and filled with His Spirit. This all sounded strange to me, but perhaps, friend on the step, you might understand his strange words?" I nodded, and assured the bulb that I understood perfectly. Then I asked him if he had anything else to say.

"Yes," he replied, "I have lots of things to tell you. I may be the best bulb in the world, but unless I am connected to the source of power, I am dead. Contact must be maintained, so that unhindered my master's power may flow through me. I have no light of my own; I depend entirely upon him. It is not what I can do for him, but what he can do in and through me. When the union between the power house and myself is unbroken, a clear light shines within my heart, and the radiance emanates all around. Yes, that is perfectly true; but I'll let you into a secret. All bulbs are not the same. Some tiny things only give a glimmer of light; some wonderful bulbs of 100, 200, or even 1,000 watts give marvelous lights. You see, dear friend, they give greater light because they draw more from the source of supply. The more they receive, the more they give. But even so, nothing must break the contact or these great bulbs cease to shine. You know, friend on the step, my owner is a queer fellow. As I said before, he continued to say I reminded him of Christians. I wished he would be more explicit, for what do I know about Christians? He said that some people only give a glimmer of light; they are not much use, for they only draw limited supplies of power. Other saints give light to a darkened world, for they receive abundant supplies of spiritual dynamic. Yet, so he said, even they are useless unless their union with Christ is unbroken."

I sat on the step and considered my little friend's message, but all the while my mind wrestled with a problem. I was afraid of embarrassing him, but finally he took the words out of my mouth. "You are wondering what I am doing here — half embedded in the garden. Oh, yes, I read the thoughts on your face. Well, dear friend, I am not quite sure how my master looks upon me. You see, some bulbs are unreliable; they fail to please their master — they become castaways — they are no longer fit for service, and generally finish their days in the refuse bin. Yet others are wonderful. They serve their master for a long time, and finally die in his happy service. I think my master feels like that about me. He couldn't throw me into the rubbish; he wanted me to be with him always, so he placed me here. I now reflect the light of the sun; I scare away the enemies of my master's garden. It's the eventide of my life, but I'm still on the job. Perhaps I cannot work as I did, but I'm playing a part, and my master is pleased with me."

—IVOR POWELL in *Bible Windows*

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 1 April 7, 1957

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

THE PATH OF FAITH

Lesson Text: Hebrews 11:1-10, 23-29.

Golden Text: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews 11:6.

I. Faith Exhibited in Worship and Fellowship: verses 1-6.

In the Book of Hebrews there are numerous examples of the contrast between the mere profession of religion and the possession of religion and the possession of true faith in Christ. The author, probably the Apostle Paul, repeatedly urges the Hebrews not to be content with an intellectual knowledge of the way of life, and not to draw back from a conviction that Jesus is the Christ, but he exhorts them rather to accept the implications of the truth as it has been preached to them, and to yield themselves wholeheartedly to Christ. For example, the previous chapter concludes with the momentous words with which Martin Luther stirred the world. "The just shall live by faith" (Heb. 10:38). By faith we are justified (Rom. 1:17; 3:21-28), and by faith we are enabled to live acceptably before God (2 Cor. 5:7). In this chapter the author discusses the nature of faith and illustrates its operation in the lives of the saints down through the ages.

Faith is discredited among those who call themselves "practical", as though it were a vague and illusionary quality. On the contrary, the Lord would have us know that it is faith which gives reality to the unseen world of the Spirit. It bridges the gap between the material and the immaterial realms.

"Faith is giving substance to things hoped for." Faith is that firm reliance upon the promises of Almighty God which counts them to be as real as though already possessed. The Greek word translated "substance" (v. 1, margin, "substantiating") is a legal term used of a "deed of evidence" like the title-deed of property. A man who holds the title-deed to land has tangible evidences that the property is his in reality, although he may never have set foot upon the ground. Faith is also defined as the proof of the things which we cannot see. The word "evidence" (v. 1) is also a legal term, equivalent to our word "conviction". It is a valid conclusion based upon reasonable evidence.

It was their faith which caused the saints of God from the earliest times to gain the approval of God. Even in the creation of the world faith was exhibited, for the universe came into being and was co-ordinated by the word of God, Who spoke and it was done (Gen. 1:6, 9; 2 Pet. 3:5). The world which we see did not develop by itself out of mere matter (Rom. 4:17; 1 Cor. 1:28).

Abel, the son of Adam, worshipped God by faith (Gen. 4:1-15). He obeyed the will of God, as revealed to him, for by word and by action (Gen. 3:21), God had indicated that approach to Him as a Holy Being was possible to sinners only on the ground of the shed blood, the token that the sin had been atoned for in symbol (Lev. 17:1). Abel offered such a sacrifice, whereas Cain brought a bloodless offering, the fruit of the ground, emblems of his own works. God indicated His approval of Abel, and to this day, although he died many centuries ago, the patriarch's name lives on, inscribed in the walls of the hall of fame.

Enoch walked in fellowship with God, possible only by faith, trust and confidence, for two cannot walk together, except they be agreed (Amos 3:3). The Lord manifested His approval of Enoch by translating him from earth to heaven (Gen. 5:18-24). He lived a life which was pleasing to God, for he believed that Jehovah was God alone, and that He would reward those who seek Him with all their hearts (Jer. 29:13). Prayer will be answered for those who thus come to Him, counting upon His faithfulness. The Christian has

a firm foundation for his faith, since our God is ever faithful to Himself, to His word and to His children who trust in Him.

II. Faith Exhibited in Righteousness and Obedience: verses 7-10.

Noah believed the warning of God concerning the judgment of the flood to be poured upon the wicked world. Moved by the spirit of reverential fear, love and obedience, he prepared for the coming judgment, notwithstanding the ridicule and jeers of his unbelieving contemporaries (Gen. 6:1-22; 1 Pet. 3:20). He was counted as a righteous man because he took God at His word and acted accordingly (Rom. 3:22). He and his family were saved in the ark, but the unbelieving multitude were lost, condemned because they refused the offer of deliverance, graciously provided by the mercy of God.

Abraham, the father of the faithful, exercised faith in God when he was willing to leave home and kindred to go to an unknown and undisclosed land at the command of God (Gen. 12:1, 4). Even when he arrived in the land, he believed the word of God Who revealed to him that this earth was not his final home. Daily he manifested faith in this grand promise, by living in tents, dwelling as a sojourner, a passing stranger, a travelling pilgrim (Gen. 12:8; 13:3, 18; 18:1, 9), his eyes fixed upon the Eternal City (v. 16; Heb. 12:22). The unseen world became real to him, and this is the function of faith (Rom. 4).

III. Faith Exhibited in Separation and Suffering: verses 23-29.

Among the heroes of faith cited in this roll-call of the righteous patriarchs is the name of Moses, to whom the Lord spoke as friend to friend (Exod. 33:11). His parents, Jochebed and Amram (Exod. 6:20; Numb. 26:59), exercised faith in the living God when they refused to surrender the child to be slain by the order of the mighty Pharaoh (Exod. 2:1-3; Acts 7:17-20). They believed that he was destined to be a prophet of the Lord.

Wondrously saved and preserved in the very palace of the king by the sovereign wisdom and plan of God, the time came when Moses was to be announced as the heir to the throne of Egypt (Acts 7:21, 22). But by faith he renounced the high station, separated himself from the royal circle and took his place beside the despised, persecuted, captive Jews, knowing that thereby he would be among those whom the Lord had promised to bless (Exod. 2:10-12; Acts 7:24-35). He chose sorrow, trial and suffering with the people of God rather than earthly riches and sinful pleasure with heathen men who knew not God (Heb. 13:13; 1 Pet. 4:14-18). By faith he was enabled to see and to choose the higher reward of spiritual joy and blessing, enduring the suffering involved, because by faith the unseen Lord was real and powerful in his eyes (v. 13).

When God would save His people from the judgment of death to the first-born, the last of the plagues upon Egypt, He gave explicit directions concerning the Passover, a ceremony symbolic of the doctrine of substitutionary atonement. Moses exhibited faith by his perfect obedience to the commandments as revealed (Exod. 12:21, 22). Salvation through the blood of Christ as shed, applied and appropriated, is well illustrated by this incident. Likewise, assurance of salvation upon the spoken or written word of God may be taught from this narrative.

The faith which Moses had in God was shown also at the Red Sea, when deliverance was given suddenly and miraculously by the direct intervention of God, although the people were all but overthrown by the pursuing enemy (Exod. 14:9-25). Faith in God will enable the Christian to venture upon the promises of God, regardless of seeming difficulties, assured that God will ever be true and faithful (Psa. 119:106; Lam. 3:23; Ezek. 12:25; Rom. 4:21).

Daily Bible Readings

April 1—The Faith of Abel	Gen. 4:1-15
April 2—The Faith of Enoch	Gen. 5:18-24
April 3—The Faith of Noah	Gen. 7
April 4—The Faith of Abraham	Gen. 12:1-9
April 5—The Faith of Moses	Exod. 2:23-3:10
April 6—The Faith of the Saints	Heb. 11:32-40
April 7—The Faithfulness of God	Psa. 89:1-34

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 THREE 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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