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REJOICING IN ANOTHER'S JOY

THE assumption that the world of men and women is always in need of sympathy is very general. But usually it is a sympathy of a sombre hue that is meant. When the winds of adversity blow, when afflictions come, when pecuniary losses are experienced, when the shadow of the black-winged angel falls athwart the threshold, when he has come and has left behind him an empty cradle or an empty chair, — ah then, it is a virtuous thing to weep with those who weep.

And, indeed, it is not difficult! There is a proverb to the effect that misery loves company. The school boy who finds his name at the bottom of the list when examination results are published, feels very kindly to the lad who answers to the name that is next to his. The man at the corner store, who is finding business a bit dull, gets a good deal of comfort out of the discovery that another store-keeper not a block away is doing no better. When a man in a particular kind of business discovers that he has reached the limit of endurance, and faces bankruptcy, he finds a measure of justification for his failure in the fact that another man in the same line of business became bankrupt last week.

And, even the preacher whose congregation is declining, after preaching to a nearly empty church on Sunday, when he attends the ministerial meeting Monday morning, and hears a man deliver an address on the effect of the radio and the motor car on church attendance, and observes how he inveighs against all the modern inventions which lure people away from church — the pastor of the empty church leads in the applause, for now he has found some sort of explanation of his seeming failure. And when the meeting is over, every preacher who had a poor time yesterday, with few people to hear him, finds some consolation in learning that he was not the only one who was forsaken!

But it is another matter — and we venture to think a virtue of a much higher quality, which enables a man to "rejoice with them that do rejoice". It would be very difficult for a rejected lover to be groomsman to his successful rival! And perhaps equally difficult for a woman to be bridesmaid to one by whose superior attractions she had been eclipsed! This writer used to play cricket once of a day, and it was always considered a gentlemanly and sportsmanlike thing for the captain of the defeated

eleven to propose three cheers to the victors. To forget one's own defeat in the joy of another's victory, to lift one's self from a sense of failure through the exhilarating news of another's success, is to achieve a measure of character belonging only to full-grown men. The ability to find one's joy in another's happiness, and to drown one's poignant sorrow in the cup that is emptied in honour of another's glory, is much needed in the relationships of life.

But we have written thus because we have had especially in mind the need for this crowning virtue in ministers of the gospel. Jealousy is the greatest of all ministerial vices. There are ministers who are ready always to justify their own or another's failures, but who seem incapable of rejoicing when blessing rests in superabundance upon another's ministry. Men are not all equally gifted. It is folly to say that every man who is faithful to the gospel will attract a large congregation. Some of the most faithful and devoted ministers we have ever known were not attractive preachers, and had to content themselves all their lives with a comparatively small and obscure field of service. They did good work; they did work that will be found to be gold, silver, and precious stones, in the day when the fire will try every man's work of what sort it is. But they were never looked upon as men who had achieved success.

On the other hand, there have been men of unusual gifts who, from the beginning, have commanded attention, and to the end of their careers have met with success. And it is certainly not easy for a man whose limited powers have doomed him to obscurity greatly to rejoice in the gifts of one whose success has brought him into prominence.

Every man to whom God has given a measure of strength must be prepared for many a disappointment in this respect. If he serves from pure motives, if his desire is for the salvation of souls and the glory of God, when success attends his ministry and multitudes are manifestly converted and the name of the Lord is honoured, he naturally expects every other true servant of the Lord to share in his rejoicing. When he discovers that those who ought to rejoice with him busy themselves in discounting his ministry, in declaring that it is a nine-days' wonder, that it is due neither to his

intellectual powers nor spiritual gifts, but chiefly to his egotism and to the exercise of the only gift his critics are ready to acknowledge, namely, to advertise himself — when he meets with all this he must be careful to keep his heart with all diligence lest bitterness should take possession of him.

The great Dr. Russell H. Conwell once told the writer that for the first ten years of his Philadelphia ministry he was not able to attend the Baptist Ministerial Association because the brethren, each Monday morning, were chiefly engaged in an endeavour to explain away the great multitudes that had waited on Dr. Conwell's ministry the day before!

Is there any cure for this ministerial vice? Yes, there is one: "Except a corn of wheat fall into the ground and die, it abideth alone." The man whom our Lord Himself described as being more than a prophet was not only willing to fade away into obscurity, but desired so to do, saying, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

Only as the preacher gets into right relationship with Christ Himself will he be able to put the interest of the work of Christ and the souls of men and the honour of the ministry above all personal considerations. Then he will be able to "rejoice with them that do rejoice".

—DR. T. T. SHIELDS

THE WEEK-END SERVICES IN JARVIS STREET

THE week of March 25th to 31st will long be remembered by the members and friends of Jarvis Street Church who were privileged to hear the fine Scriptural messages delivered by our visiting preacher, Rev. E. W. Johnson of Arkansas, U.S.A. He had come to deliver special lectures in Toronto Baptist Seminary on the important theme, "Baptist Distinctives" and each one of this series of lectures was most instructive as he guided our minds and hearts in the perusal of the Scriptural doctrines of Baptism, the Lord's Supper, the Church and the Works of Grace.

On Thursday evening Mr. Johnson expounded with clarity and power the doctrine of Total Depravity and the means which Grace uses to restrain man in his love of sin. Since the wrong kind of religious teaching is one of the things that destroy the consciences of men, what a great responsibility rests upon the preacher and the teacher. It would be an awful thing to see our Western civilization with all its glory come down to ruin as did the Graeco-Roman Empire. We dare not presume upon the future. Let us be warned of the burning judgments of God against sin.

"The Greatest Question in all the Bible" was the theme of Mr. Johnson's morning message on Sunday, March 31st. That question is "For whom did Christ die?" and the answer is found in Isaiah 53. Our justification and our regeneration are found in the death of Christ. The death of Christ is limited in application and in design, but not in value.

In the evening the power of the Holy Spirit was mani-

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fest in a marked degree in the hearts of those present as Mr. Johnson gave his final message, speaking on the theme, "The Message and Meaning of Pentecost" (Acts 2:1-36). The Day of Pentecost was one of the seven great feast days of the Jews. It symbolized the giving of the law at Sinai and commemorated the first fruits of the wheat harvest, thus being a prophecy of the new law of the Spirit and the first fruits of the Gospel age. God spoke to Israel on this day in the languages of the Gentiles. After quoting the prophecy in Joel regarding the pouring out of the Spirit upon all flesh, the Apostle Peter delivered his great sermon, concluding with the words: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). How would they know? By the signs and wonders performed by our Saviour, by His death, by His resurrection, by seeing the fulfilment of the many prophecies concerning Him; but above all, by the sovereign Holy Spirit, who convinces men of sin, righteousness and judgment.

Thus ended another blessed week and another blessed Lord's Day in Jarvis Street, when the name of the Lord was magnified and His Gospel was joyfully, fittingly, tenderly and yet solemnly proclaimed.

WANTED

GOSPEL WITNESS subscribers in every city and town of Canada. Think! Have you out-of-town friends who need this ministry? Act now. Send us their names.

In Memoriam

DR. P. W. PHILPOTT

On Monday, April 1st, Dr. P. W. Philpott, honoured servant of the Lord and faithful minister of the Gospel for many years, departed to be with Christ. He was in his 92nd year. In spite of his advanced years, and although he had officially retired from active pastoral duties in 1932, he continued to preach with vigour and power, even as late as February of this year. Many were the calls he received to preach the word in all parts of the country; he was always welcomed by those who love the Lord and His Word. He had a warm spot in his heart for Jarvis Street, and from the time when they ministered together in Hamilton, he and Dr. Shields had been personal friends as well as associates in the work of God. They had stood together for many years in the forefront of the battle as stalwarts of the faith: "There were giants in the land in those days." Dr. Philpott preached with great acceptance in Jarvis Street Church on many occasions, and he regretted that because of illness he was unable to fulfil his appointment to preach in Jarvis Street on March 3rd, the first Sunday after Dr. Slade's return from the West Indies.

Converted as a youth when he heard the Gospel being preached and sung by a band of Salvation Army workers on the street, he was trained as an Army officer, then later left the Army and engaged in evangelistic work in Hamilton. Known and beloved as a friend of the common people, he was used to bring multitudes to the Lord, people of all walks and all stations in life. Those converted through his ministry needed shepherding, and the Gospel Tabernacle was organized, which later became known as Philpott Tabernacle, in honour of its founder. This church has continued to be the centre of an evangelical and evangelistic testimony. Dr. Philpott ministered also in Moody Memorial Church, Chicago, and in the Church of the Open Door, Los Angeles. Of late years he has made his home in Toronto. He is now with his Lord, Whom he loved and served, realizing the joys of that better land, the eternal bliss of which was ever his inspiration.

Mrs. Philpott, a true mother in Israel, passed away about a year ago. She was always closely associated with him in the work, and for years she relieved her husband by conducting the regular Tuesday night meeting for prayer and testimony, presiding with grace and power. Like her husband, she was a person of deep spiritual insight and true humility, and both possessed to a marked degree that saving sense of humour.

THE GOSPEL WITNESS and the Jarvis Street Church family extend deep Christian sympathy to the Philpott family, especially to the seven sons and five daughters. The funeral service will be held from Philpott Tabernacle, Hamilton, on Thursday, April 4th, at 2.00 p.m., with burial in Hamilton Cemetery.

DR. T. T. SHIELDS

Two years ago, on April 4, 1955, the Lord took to be with Himself Dr. T. T. Shields, honoured Founder and First Editor of THE GOSPEL WITNESS, Founder and First President of Toronto Baptist Seminary, renowned Pastor of Jarvis Street Church, outstanding leader, preacher, teacher and defender of the faith. On this anniversary

occasion we pause to do honour to the memory of one who was truly beloved by those who were determined to stand for the Lord and for the integrity of His Word at a time when Modernism and Modernistic leaders sought to capture the Baptist strongholds. At the same time, Dr. Shields, like the Master Whom he loved and served with such sacrificial and fearless devotion, was truly hated and yet feared by the foes of righteousness and truth.

Dr. Shields was a man of power and conviction. His vision as a prophet of the Lord, his grasp of the truth and his outstanding ability to make that truth known were gifts granted to him in a large measure. He was indeed a great man, and as time goes on, his greatness is being more and more appreciated. So strongly did he build upon the foundations of Scriptural principles that the course of the great work which he established was well charted, and is now being carried on ably by his former associate and friend, Dr. H. C. Slade.

Once again we give thanks to the Lord for His valiant servant, truly a gift to His Church. A great host of saints in all parts of the earth who have been blessed by the world-wide ministry of Dr. Shields join us on this day in giving thanks for him, and in praying that the Lord Himself will enable His people to "Go forward" to higher heights of spiritual attainment and usefulness.

"For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blest.
Hallelujah!

"Thou wast their Rock, their Fortress, and their
Might;
Thou, Lord, their Captain in the well-fought fight;
Thou in the darkness drear their one true Light.
Hallelujah!

"O may Thy soldiers faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Hallelujah!

"O blest communion! fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Hallelujah!

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong,
Hallelujah!

"The golden evening brightens in the west;
Soon, soon to faithful warriors cometh rest;
Sweet is the calm of Paradise the blest.
Hallelujah!

"But lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of Glory passes on His way.
Hallelujah!

"From earth's wide bounds, from ocean's farthest
coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son and Holy Ghost,
Hallelujah!"

The Jarvis Street Pulpit

"BE YE STEADFAST, UNMOVEABLE"

A Sermon by Dr. T. T. Shields

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, October 15th, 1933

(Stenographically Reported)

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15:58.

Prayer Before the Sermon

We thank Thee, O Lord, that Thou art not a God Who is afar off, but One Who is nigh. We bless Thee that though we could not ascend to where Thou art, Thou hast condescended to our low estate; though we could not by searching find Thee, it has pleased Thee to reveal Thyself to us. We thank Thee that we know where Thou mayest be found. We rejoice in the word of Him Who said, I am the Way, the Truth, and the life; no man cometh unto the Father but by Me. We come to Thee through Jesus Christ. Lord, help us to come this morning. Remove all difficulties from our path; dissolve, we pray Thee, all obstacles. Make for every one of us an open path into Thine immediate presence, for we all need Thee. Far more important is it that we should consciously come into the presence of God than that we should come to this house of prayer. We thank Thee that Thou art here, that Thou art waiting to bless us, that Thou art ready to hear the cry of Thy believing people. But we desire to become forgetful of these material surroundings, and enter particularly into the presence of God.

We come to Thee this morning with many burdens. We thank Thee for the lifting of the greatest of all burdens, the burden of our sin. Therefore, would we make mention of the precious blood, of the perfect righteousness of our Lord Jesus. Oh, that the sacrifice of the cross, and the mediatorial work of our great High Priest may be made real and precious to us by the ministry of Thy Spirit. Once again, O Lord, we come saying:

"Nothing in my hands I bring,
Simply to Thy cross I cling."

Whatever our condition, whatever our need, whatever our peculiar mood may be, help us to really cast our burdens upon the Lord this morning. And our burdens are many. Look upon this company of people, and by Thy grace enable us to surrender everything to Thee. We keep to ourselves very often the burdens which bow us down; we keep to ourselves the problems which can find their only solution in Thee. We seek often, to walk by the light of our own wisdom, when we are safe only as we walk in the counsel of God. We endeavour too often, by the exercise of merely human effort and power, to do that which can be accomplished only by the power of the Holy Ghost. Lord, save us from ourselves, and the folly of all self-effort that is divorced from the mighty power of God. Look upon us in our individual needs, the troubles of our hearts, the anxieties of our minds, the things that press us roundabout in all the relationships of life; fathers and mothers, husbands and wives, brothers and sisters, children, all bearing their share of difficulties, perhaps because things are not all that they ought to be in the domestic sphere. Lord, lift these burdens. Help us that we may endure what cannot be removed, and that we may receive grace from Thee to stand upright even under the oppressions of life, if we can be sure that it is the will of divine Providence that so we should do.

Keep clear before our eyes the great truth that all things work together for good to them that love God. Help us to find Thee in all the little things of life, to recognize God in our adversities, in our pain as well as in our pleasures, in the winds that are contrary as well as in the south wind that blows softly. Help us that we may clearly comprehend the

truth that it is because we are saved by the precious blood, and made Thine own dear children, that nothing escapes Thy notice, and nothing is without Thy providential care.

Lift up our hearts this morning. May everyone leave here to-day with a song of praise in his or her heart, giving thanks to God because we are not left to fight life's battles alone.

Bless this great company of young people. For the youngest child we pray that early in life he or she may be led to Christ, that their fathers and mothers may be saved if they are not saved; that the children may be used of God to this end. Graciously look upon the boys and girls. Save them, we pray Thee, from the pitfalls prepared for unwary feet. Sometimes we feel the streets are thronged with perils for little children, and yet how much more menacing and perilous are the unseen dangers! How real are the enemies of boys and girls, and young men and women: and indeed of all of us. O help us to find refuge in Christ, to recognize that our only safety is found at His side.

Command Thy blessing upon all the interests of Thy church the world around. May every witness to the power of the gospel be divinely energized! May the word of the truth of the gospel be used to the salvation of many this day in this and in all other lands, to the praise and glory of Thy grace wherein Thou dost make Thy believing people accepted in the Beloved.

Hear us, we pray Thee, for Jesus' sake, Amen.

TO HAVE plenty of work to do is one of the greatest of life's blessings. I suppose most of us have felt, foolishly, at some time or another, that we have had too much to do, and have contemplated with a good deal of satisfaction a period of leisure, of inactivity, when we might have nothing to do. But that would be a doubtful blessing for any of us. The worst subject that can engage our thoughts, the subject that will bring greatest misery to yourself is to think about yourself. A lot of people are perpetually miserable because they have nothing else to do but think about themselves — and whatever opinion you may entertain of yourself, you are a poor subject for meditation. You will find no satisfaction there whatever.

I have in mind some people who were blessed, or otherwise, with a competence which enabled them to take whatever leisure they wanted, and I observed that the slightest ailment put them to bed, and sometimes necessitated the care of a nurse. I have said to myself often as I have thought of those people: There are thousands of people, men and women, in this city, who have to go to work every morning, who are physically in much worse condition than these people who are cared for by a nurse. And it is a blessing to have to go to work in the morning.

You have heard, perhaps, the story of the bishop who was disposed to be somewhat indulgent of himself. He had a coloured servant. He had gone, with his servant,

to a certain place to preach, and when morning broke he told the coloured man that he was not feeling very well, and that he would have to go down to the Vicar and tell him that he would have to do his own preaching that day, the bishop was indisposed, and would be unable to preach. The coloured man said, "Now just wait a little while. I will get you a cup of coffee, and perhaps you will feel better presently." And so he brought him up a cup of coffee, and the bishop drank it, and then he coaxed him out of bed, and helped him to dress, and said, "Now don't you think, after all, you could manage?" "Well, I do not know; perhaps I could." He went to church, and he came back afterwards riding upon his high places, happy as could be. The servant, familiar with his master said, "Well, and how do you feel now?" "Oh, fine! he said, "I am glad I preached this morning." "Ah," said the servant, "I thought you would feel better if you got that sermon out of your system."

There are a lot of people who would feel much better if they had something more to do; and instead of sitting down and moping, thinking about yourself, you ought to have some objective interest in life to which all your powers may be directed, so that you should be so busy in the Lord's service that you should not have time to think of yourself!

So I bring this familiar text that we may find in it an argument, an exhortation, and a word of encouragement.

I.

The apostle Paul was one of the greatest of all logicians. He delighted in argumentation. If you want to learn something of the principles of logic, study the epistle to the Romans, or any, indeed of Paul's writings. Observe how frequently he employs that logician's word, "Therefore". He always had a reason for saying what he said, and for urging upon those to whom he wrote the duties he would enjoin. And at the end of this one of the greatest treatises ever written, he puts in this word of exhortation, exhorting the carnal people to strenuous endeavour in the work of the Lord. HE RELATES THAT EXHORTATION TO WHAT HAS GONE BEFORE, and says, "Therefore, because this thing is true, for this reason I exhort you to do" thus and so.

There ought always to be a reason for what we believe. We ought to have a reason for believing what we believe, and a reason for doing what we do. The religion of the Lord Jesus is preeminently a reasonable religion. It is designed for men and women of an enlightened intelligence, for people whose understandings have not been atrophied, or stultified, but whose understandings have been enlightened by the illuminating ministry of the Holy Spirit. The religion of Christ never puts a premium upon ignorance, never asks us to take things for granted. Our faith is to rest upon a divine revelation, and that divine revelation will always be found to be in complete accord with enlightened reason.

There are those who say they want a practical religion — and all true religion is practical; but surely we must believe before we act. You will find that it is invariably Paul's way to lay down for any exhortation which he may give to his readers, a clear, sound, comprehensive, doctrinal statement. I think no greater condemnation of the so-called Oxford Group Movement could possibly be passed; no clearer revelation of its entirely unchristian character could be found than in its boast that it is entirely divorced from doctrine, that everybody may join

the Group, and bring his or her own doctrine to it — high church, low church, no church at all. It does not make any difference. Say they, "We have no doctrine." Well, that which is divorced from sound doctrine, or sound teaching, that which has no philosophical basis in sound reason at the base of it, is never Christian — never! Therefore, my beloved friends, know why you do the thing.

I heard a story. I was telling the students about it the other day. A certain railway superintendent had come newly to a division, and he looked over the list of workmen in all the departments under his direction, that he might know the quality of the personnel of his staff. He found there the name of one man who had been employed regularly for twenty years, and in twenty years he had never missed a single hour, nor had he ever been late by so much as a minute for twenty years. The superintendent said, "That is a remarkable record, I must make that man's acquaintance." He sent for him, and the man came in. The superintendent said, "You are So-and-So?" "Yes, sir." "And you have been in the service of the company in this division for twenty years?" "I think that is right, sir." "And in all that time you have never taken a holiday; you have never lost a single day, nor a single hour? Is that correct?" "I think that is correct, sir." "And further," said the superintendent, "I find this remarkable record that for twenty years you have never been late once. I congratulate you. That is a splendid record. What do you do?" "Oh," said the man, "when the trains come in I go along and tap the wheels." "And you have been tapping the wheels for twenty years?" "Yes, sir." "Well, what do you do that for?" "I don't know," he said.

There are some religious people who have been repeating their shibboleths, saying their prayers, going through a form of worship, calling themselves by a certain denominational name, and if you were to say to them, "How long have you been here?" "Twenty years," or "Thirty years." "Why do you do this?" "I don't know." "Why do you believe that?" "I don't know." "Is it scriptural?" "I don't know." And they don't know.

That is not the Christian religion. The Christian religion is for the whole man, and our minds must be occupied with the things that we do; and we must sing not with the voice only, but with the understanding. We must pray with the understanding. The whole man is to be flooded with divine light, so that we know why we do certain things. You can never have a sound character that is not built upon a sound foundation. The man must be informed, instructed, if he is to have a reason for the hope that is in him.

Now it is impossible to review that great fifteenth chapter of First Corinthians, but it is significant that this simple exhortation to do is based upon this long chapter written for the purpose of enabling the people to know. So let it be our ambition, as Christians, to be enlightened Christians, to accept nothing because somebody else has accepted it, but to search the scriptures, to enquire whether these things are so.

I have so often said it, and yet I will venture to repeat it. I knew a man when I was in London, who used to enjoy my Sunday morning sermons very much. And he "nodded assent" to everything I said because he always slept through while I was preaching. One Sunday morning as I met him at the door as he was going out he said, "Ah, Pastor, that was a great sermon this morning. I always say Amen to everything you say." "Well,"

I said, "I don't want to carry that responsibility. You think about what I say, and stay awake while I say it, so as to make sure that what I say is scriptural."

I heard of a good Scotch lady who, when the minister was home, always slept soundly, and when he was away she always was wide awake. When asked why it was, she said, she knew that when the minister was in the pulpit everything was all right and she did not need to be on the watch. But when a stranger was there she had to be on the alert to see what was said.

Here is this great fifteenth chapter. The apostle Paul here represents God — of course he is speaking by inspiration of the Holy Ghost — as being *sovereign in the realm of the material*. I wish you would take that chapter at your leisure, and just see the infinite sweep of it. Men, beasts, birds, fishes, sun, moon, stars, the heavens above, the earth beneath and all that is therein! And with one magnificent sweep he comprehends it all, and then he enthrones God above everything as doing what He will in the material world.

Is that your God? Do you believe in a God like that, to whom all things in the material universe are subject? Is that your Master? If He is, you will understand what Paul meant when he said, "Therefore, my beloved brethren with such a Master as that, with such a God to serve, go on."

We have not time to analyze that thought, but just study the chapter with that in view, and see how this inspired Apostle gathers everything together, and puts it *all under the sovereign sway of the God and Father of our Lord Jesus Christ*. And then he shows God to be Sovereign in the material world too. And he goes right back to the first Adam, and to the beginning of human sin, and then right forward to the last trump, to the last syllable of recorded time, and he gathers all that is between together, and declares that through the second Adam God is sovereignly victorious over men and devils. And he concludes his argument by saying, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ". And then upon that basis he goes on: "Therefore, my beloved brethren."

Now that is a good argument, is it not? That is a good platform upon which to stand, a good point at which to begin.

II.

Now for THE EXHORTATION: "Therefore . . . be ye stedfast". That *quality of stedfastness* is indispensable to usefulness in any walk of life. The man who is inconstant, voluble, variable, upon whom no one can depend, will soon find himself out of the running. You do not need to advertise your instability — if that be your characteristic — people will find it out in a very little while, and they will say, "Mr. So-and-So is a very fine man. He is a fine, gracious, spirit, he has fine qualities, great ability in some directions: but you cannot depend on him. He begins something, but he will not carry it through. It is not a bit of use to put responsibility upon him, because he will slip out from under it. You cannot depend on him at all. Reckon him out." Anyone of sense will choose a much inferior man, a man of less ability, with qualities perhaps far below those of this other man, if only you can depend upon his doing his job. Now that stedfastness rather indicates an inherent quality — the man who just stands by a thing. Take for example — and you will excuse my mentioning it — Mr. Greenway. For the last thirteen years, and I don't

know how long before that, I do not believe he has been inside another church than this. I do not believe he has been absent morning or evening when it was possible for him to be here. Have you any idea why the church depends on him? Simply because, above everything else, to many gracious qualities is added the quality of stedfastness. He stays by us; he is always there, always to be depended upon. How did you know the sun would rise to-day? How do you know the processes of nature will continue? Why? Because there is a sovereign God upon Whom everybody may depend. He is stedfast. You can count on Him. "Therefore, my beloved brethren, be ye stedfast."

You teachers: take your class and stick to it, if you die on the job. Be like that brigade at Waterloo when its commander sent a rider to the Duke of Wellington saying his ranks were being decimated; he was facing a superior foe, and wanted reinforcements, and Wellington had no reinforcements to send him. He sent a message to the commander saying, "Tell him to stand." The rider galloped back and delivered the message. After a while as the battle waxed hotter and hotter a second rider was sent back for reinforcements to the Commander-in-chief. And he said again, "Tell him to stand." I think it was three times he petitioned the Duke to send him help, and the third time the Duke said, "I have no help to send him. Tell him to stand." The rider saluted and said, "You will find us there, sir." And when the battle of Waterloo was over there they were, every man of them. Each had died in his place. He was stedfast.

Take your class, it may be a little one, but it is a big job. Stick to it, keep at it, be stedfast. It is your duty; nobody else can do it. Your job! That is the kind of character that builds a church, that gets God's work done. A church that is made up of people of stedfast qualities will be stedfast.

And "unmoveable"! What does that mean? Well, do you see this desk? (Shakes it) It is not unmoveable, is it? It is stedfast. Leave it alone and it will stay there; there is no motion in it at all. But some power without itself gets hold of it, and you can do anything with it. There are some people who will stay put as long as no one moves them. They are stedfast enough. I remember a church that was without a pastor. A certain man was recommended to them, and pressed upon them. The argument was that he had been nine years where he was, and therefore he must be a pretty good man, because he had been stedfast for nine years. Well, some observing man said, "That may not be to his credit; perhaps no one wanted him." He was stedfast, but he was not unmoveable — and the first chance he got, he moved.

We are not only to be stedfast, but *we are to be unmoveable*; that is, we are not to respond to every effort made from without to take us off here and there and everywhere. You must not think that because the pastor stays at home a good deal that it is not because he cannot go anywhere. I remember Dr. Jowett's saying once that if there were anything in the doctrine of Evolution his typewriter would have learned to say "No", of itself. He was unmoveable.

Now be stedfast, unmoveable; unmoveable by discouragement. Of course, you will have discouragement in anything you attempt. I always wondered how Brother Penney stuck to that organ in the days when it was really a "kist of whistles", and wheezing whistles at that. But he was unmoveable; he stuck to it. And that applies to

the choir, it applies to the ushers, it applies to scholars in the class, to officers: it is for everyone. Having accepted responsibility, that is my place. Stay there! "Be ye stedfast, unmoveable". I say to you members of the church, It is just as much your duty to be here in this church as it is mine. And I never go away that I do not find a substitute to occupy my place. Now the next time you go away, put someone in your place; get a substitute. That applies to all of us. Be unmoveable; stick to your job.

And then: "Always abounding in the work of the Lord." Some people are busy in church work. I am not interested in church work, in the work of Jarvis St. Church. That does not interest me at all. There are plenty of people who are busy — busy — busy — busy about something in connection with some organization or another. But they do not accomplish anything. Our business is to be engaged *in the work of the Lord*. God has a big job on hand. Do you know that? Do you remember how Paul spoke of a certain man as being for the work of Christ "nigh unto death". Not for Paul's work, but the work of Christ! I think that as Christians we shall find our inspiration for constant and unremitting service in a recognition of the fact that One is our Master, and we are engaged in the work of the Lord. And when the work of this church, for instance, or of our mission interests abroad, or in the Seminary, or in the Sunday School, or in our Home Mission interests, when that ceases to be the work of the Lord, give it up; but as long as it is the work of the Lord, let us give ourselves to it. That is our job. The choir must sing in the work of the Lord, the organist and leader play and lead in the work of the Lord; teachers, teach in the work of the Lord, scholars, class officers, and all the rest of it, are to be busy in the work of the Lord.

And we are to be *always abounding* in it. I met a Pastor one afternoon some years ago. He dropped in as he was going about visiting. I said to him, "How are you getting along?" He said, "O, I do not know; I am just working at it." "Getting your work done?" "No; the more I do the more remains to be done. I never can do a half day's work that I do not turn up a week's work." Of course you do. That is the law of life; the more you work, the more work you make for other people.

We are not to be members of the N.R.A., if you please, in the Lord's work, and see how little we can do, but we are to see how much — always abounding. Do you remember the Apostle said that he was not meet to be called an apostle? He took a very humble place, and yet the facts of the case compelled him to admit that in labours he was more abundant than any of them. He worked overtime. So ought we to do — always abounding in the work of the Lord. Keep at it, and then keep on keeping at it, be everlastingly at it, always at it, abounding in the work of the Lord. There is plenty of room for all of us to do twice as much as we are doing, perhaps three times, perhaps four times, I don't know. But certainly in view of the certainty of ultimate triumph, let us be always abounding in the work of the Lord.

III.

And then let me give you this WORD OF ENCOURAGEMENT: "Know that your labour is *not in vain* in the Lord". Now do you know that? A man builds a house, builds a wall, then a floor; sets his store in order, sells some goods, makes a journey, writes a letter — and

he says, "I have done something." When you have witnessed for Christ are you sure you have done something? Or, are you in the experimental stage? You say, "I will try." No — no — not that: "Forasmuch as ye know that your labour is not in vain in the Lord." There is no doubt about it at all. I can find you a good many places in this city that are closed up, buildings in which nothing is being carried on within. There was a time when one man or a company of men thought together, Now we will engage in a certain building. They drew their plans, and projected this great building. They put money and time and energy into it. They reared this building, and floated this great thing, and then it all came down like a pack of cards — nothing in it! The man is right out of it altogether; there is no profit in it at all. He says, "I do not go down that street, I cannot bear to look at that building. That is where I sunk everything. I have nothing left."

I used to think that great corporations never made mistakes; they had so many wise men, and that in a great multitude of counsellors there was safety; that they were far-seeing. I have got a world of comfort out of that North Toronto C.P.R. station. Do you know why? I have passed it hundreds of times, and I have said, "Oh, I am not the only one who makes mistakes, when a great corporation like the C.P.R. could not see far enough ahead to see that that would not pay, and they built it, and spent hundreds of thousands of dollars on it, and then had to close it up. A great many people have found that they were not so wise as they thought, and their labours have been in vain.

Are you engaged in a problematic enterprise, about which there is some doubt? If so, you are likely to do it half-heartedly. But if you can say, with Paul, that your labour is not in vain in the Lord, then there is a motive, there is a driving power to carry you on. You say, "I know, because the word of the Lord says so." "They shall not be ashamed that wait for me."

Did you teach the word of the Lord this morning in your class? Then you did something, and your labour is not in vain. How do I know? Because God says so. He will look after it. He accepts our service, and will see to it that it will bring forth fruit in His own good time. It is not in vain because *in the Lord*. If we labour in the Lord, by the direction of His Word, and teach and preach His word by the power of the Spirit, then we are working in the Lord, and in the Lord's work, and we are not going awafare at our own charges: our labour is not in vain. I tell you, my dear friends, that is one thing that will last. Many a man has reared some great commercial structure of which he is proud; he has done something in the realm of the temporal which has brought him credit among his fellows. But the day will come when all that will vanish, and the only thing that will be left to him, that will give him abiding satisfaction, is the labour that he has rendered in the Lord. That is not in vain.

Then, my dear friends, *there is a reward coming*. We give rewards to the children for attendance, and all that. And that is right. "Oh," you say, "we ought to do things without reward." Yes; but we all do them a little better if we know we are going to have a reward. Let us never forget that. In the boundless grace of God salvation has been provided for us without money and without price; we can make no contribution toward it. It is by sovereign grace we are saved, and saved for ever more. But over

and above that we shall be rewarded according to our works. Have you wrought faithfully in the Sunday School? Well, the Lord knows all about that. Have you given of your substance for the propagation of the gospel at home and in the regions beyond? The Lord knows all about that. Have you witnessed for Him wherever you have gone? Have you laboured in the Lord? Well it is all written down, my dear friend, and in God's good time He will open His books, and we shall be rewarded according to our works.

Suppose you are serving the Lord obscurely; there is a bit of work that the Lord has given to you to do, that you dare not tell anyone about: it is not an act of public service at all, but it is rendered in the Lord's name, and it costs you more than all the public service you render. It may be just in the home circle; it may be just being good to a man or a woman who does not deserve goodness.

I have told you of the man of whom I heard years ago, who boasted to a company of people that he could take home four or five of his friends at any time during the night, one o'clock, two o'clock, or later, and waken his wife out of sleep and ask her to get up at that time and get supper for the crowd. He boasted that she would come down and serve them all in a most gracious manner. His friends said, "That woman does not live. No woman would do what you say your wife would do. We will take your wager. He said, "All right, come along with me." They went to his home at one or two o'clock in the morning. He let himself in, and called up the stairway to his wife. She heard his call, and answered him. He said, "I have some friends here. We should like a little supper. Will you come down and get us some, please." "All right, dear," she said, "I will be down in just a few moments." Presently she came down smiling, and he introduced his friends: "This is Mr. So-and-So" and so on. She said, "I am delighted to see you." She welcomed her husband's friends cordially. Then she said, "I did not know you were coming, and it will take me a little while to get something ready for you; but I shall have something on the table in a very few minutes." And presently she had a fine meal prepared, and they sat down, she at one end of the table, and he at the other, and she presided over the meal beautifully. They had a good meal, and later rose to go. When they were ready to leave one of them said: "Mrs. So-and-So, we are here because we accepted your husband's challenge. He told us that he could bring a company of friends in at this uncouth hour of the morning without notice and waken you out of your sleep, and that you would come down and behave like an angel. And we told him that such a woman did not exist. He said to us, 'Come and I will prove it to you.' We came, and he wins, But what is your secret?"

For a moment the woman was silent, choked with emotion, and great tears rolled down her cheeks. She said, "I have been married for a number of years. I loved my husband at the beginning; I love him more now. And never a day has passed that I have not prayed for his conversion. We are one in everything else, but he does not know my Saviour. I have longed for him to know Him. The things of the spiritual world are real to me, and I have a perfect horror of what is in store for him if he does not accept Christ. And so I solemnly pledged the Lord years ago that I would make his life on earth as pleasant as it was possible for a wife to make it, for I know that it is the only help he will ever enjoy unless he

is saved." "And that is your secret?" "My service to the Lord Jesus Christ," she said. "That is my secret, gentlemen."

Ah, to render service in the Lord obscurely, without any one's seeing it! But He sees to it that our labour, wherever rendered, is not in vain.

Let us pray:

We thank Thee, O Lord, for giving us employment. Thou makest Thine angels spirits, thy ministers a flame of fire, yet Thou dost condescend to include us in Thy programme, and dost give us something to do. We have all been unfaithful servants, every one of us. We come asking that Thou wilt forgive us. Help us that we may serve Thee more devotedly in the future than we have ever served Thee in the past. Make us all good workmen who need not to be ashamed, rightly dividing the word of truth. Keep us ever in memory of the fact that we are Thy workmanship, created in Christ Jesus unto good works, which God Himself hath before ordained that we should walk in them.

Bless the testimony of Thy word this morning. And if there be any who have not yet received Jesus Christ as Saviour, who have not yet enlisted in His service, may they be constrained to do so now, for Jesus Christ's sake, Amen.

ST. PATRICK'S TESTIMONY

I would not work my soul to save;
That work, my God hath done;
But I would work like any slave
For love of God's dear Son!

Reserve This Date

GOOD FRIDAY, APRIL 19th

8 p.m.

"THE GLORY OF THE CROSS"

A service of devotion and praise for choir and congregation, led by

SENIOR AND JUNIOR CHOIRS — 150 VOICES

in

JARVIS STREET BAPTIST CHURCH
(cor. Jarvis and Gerrard Sts.)

GUEST SOLOISTS:

CAROL KNIGHTS KERR (Toronto)
Contralto

MARY JEFFERY BAUMAN (London, Ont.)
Solo Violinist

Mr. C. L. Penney, Church Organist
Miss Jean Ibbotson, Pianist

Programme arranged and directed
by Mr. W. J. Hutchinson, Choir Leader

THE CHRISTIAN AND CONTROVERSY

By Norman Porter, Belfast, Ireland

Member of the Executive Committee of the International Council of Christian Churches

Sermon Delivered Sunday Morning, September 2, 1956, in the Bible Presbyterian Church, Collingswood, N.J.

"This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

IT IS upon the last portion of this verse that I wish to base my remarks this morning and speak to you on the subject of "The Christian and Controversy", and the words I wish to use from the text are, "Whereof we all are witnesses." All witnesses! You will realize that this is a very important word—witness. You will realize, if you are a Bible believer and a Bible lover, that you are called into a very vital and important position, a witness of Jesus Christ. Such an honorable position has been conferred upon each and every child of God. Yet, I feel that sometimes we do not value nor appreciate just exactly our position.

In the Word of God we are given many positions as believers on the Lord Jesus Christ. Sometimes we are called soldiers of Jesus Christ. Sometimes we are called children. We are called by many varied types of life that we can choose from in our service, but here we are all called witnesses. I want this morning to deal with that aspect in relation to the topic that I have given to you—"The Christian and Controversy."

The present-day attitude among the Lord's people toward controversy, I believe, is largely due to modern evangelism and to the lack of doctrinal Bible teaching. Those are two tremendous statements, and I want us to examine them together for a moment or two this morning.

I said that I believe that our attitude toward controversy is largely due to modern evangelism and to the lack of doctrinal Bible teaching. Why do I say this? Why do I link these two things together? It is quite simple. We are living in an age when Christian people are not alive to the situation as they ought to be in so far as their service is concerned. I am not accusing Christian people in the various parts of the world and of my own country of not knowing the position. I would not dare to do that. They may not know—I don't know. What I am saying is that they are apathetic in relationship to their service, even with the knowledge of the situation. I want you to realize that the responsibility of being a faithful witness of our Lord and Master rests upon each and every one of us.

I.

Modern evangelism has changed the Christian picture of this twentieth century in which we live. I am not trying to deal with whether it is right, wrong, or indifferent. I am dealing with it as a fact and as I see it. Modern evangelism has provided for many Christian people an easy Christian pathway. And for fear that someone will think that I am here from another country talking to the American people, I want to talk about my own country.

In our beloved province in Northern Ireland—and I come from that British and Protestant portion of Ireland where we are still linked to the United Kingdom of

Great Britain; we still own as our sovereign the Queen of England and we still have as our flag the Union Jack—we find that the introduction of mass evangelism has weakened to a large degree the position of the Christian in this way. When we have mass evangelism, we have plenty of Christian people who will go to the services. Very few of them will take time to say, "Will I take an unsaved person with me? I will at least make use of my visit; I will take a friend." But rather, they go off in groups together; they enjoy the music; they enjoy the singing; they enjoy the musical instruments that are usually on the platform at such events; they hear the Gospel perhaps being faithfully preached. They come home and they go back the next night; they go the next night; and they forget that they are members of a church. The church goes by the board and they take no interest in what is happening in the church. It does not matter about the attendance at the prayer meeting; it does not matter about the attendance at the Bible study class; it does not matter about the various activities of the church—there is an evangelistic campaign on and there are wonderful singers, there are wonderful musicians, and we have got to be there. Now that is the aspect of the question which I am considering this morning. As a result of this attitude, when the evangelistic campaign is over, these people have a fervor for evangelism but they have no fervor for the church. They have no fervor for the doctrines of the Word of God. All they want is an evangelistic campaign.

I don't want someone to sit in his seat this morning and say, "This man must be against evangelism." I am nothing of the sort. I am all for the world being evangelized. I am all for my own country being evangelized. I wish to God that there would be such an evangelistic campaign as would awaken the consciences of my fellow-countrymen and bring them to Christ. I believe in evangelism. But I am speaking of "modern" evangelism, and that is another question. But I have not come to speak on that subject. This is only an introductory remark to the point that I am trying to make. When we allow these things to captivate us as Christians and take up our time and we lose hold of the things which are vital, then I say that that reacts on our doctrinal position. And then, when we are affected doctrinally, we have no interest in the doctrines of the great fundamentals of our faith. We no longer want to listen to a preacher who will preach to us on the sovereignty of God. We no longer want to listen to a man who will preach to us on the great Bible doctrine of the personality of Jesus Christ and His work. We don't want to listen to a doctrine on the Holy Spirit. Yet that perhaps would be the best thing that we could do, and we would get away from all the confused ideas regarding the Spirit of God, but we are not interested in doctrine any more. The result is that we then think that it is wrong to have controversy.

I was presiding at a missionary gathering in my own country on one occasion — it was a home mission work in Ireland — and one of the speakers said that all we had to do was just preach the Gospel, let doctrine alone, let controversy alone, just talk about the love of Jesus, and everything would be all right. Well, my! I wished the platform had opened up and swallowed me, because I did not know how I was going to swallow that. I waited until he was finished, and in as gracious a manner as possible I tried to explain that I could not subscribe to that; neither I can.

II.

I believe that men and women are called of God for a certain purpose — to be the witnesses of Jesus Christ. A man may be called to be a pastor. Another man may be called to be an evangelist. Another man may be called to be a teacher. Another man may be called to prophesy. We have these various aspects of the Christian testimony. But, listen, it is the duty of the Christian church to proclaim to the world the whole counsel of God, not a part of it; the whole counsel of God. If I am going to declare the whole counsel, I must include in that, doctrine; I must include in that, controversy; I must include in that some other things which we do not always like.

This world in which we live is being prostrated by religion. Religion is playing a big part in the life of your nation as well as in the life of ours; but what kind of religion? We have hosts of groups, of cults, of people who have all kinds of philosophy, but the two major ones that I am concerned about this morning are these — Roman Catholicism and Modernism, and both these forces have done a great deal to bring about and to establish an appeal to liberalism. The extreme Modernist and the extreme Roman-Catholic are here. The Christian is here. And of course a voice comes from the Roman Catholics with their good points, if they have any. And from the Modernists with their good points, if they have any. And as they show their so-called good points, the modern evangelists say: "Now, just let us take things easy and let us see the good, and be liberal, and be charitable in our approach to these things." That sounds very nice; it even sounds Christian. But, my dear Christian friend, this morning I want to assert without any fear of contradiction from the Bible that that is not Christian. I will challenge any man to show to me from the Word of God where any preacher, any teacher, any witness of the faith has to shake hands with that which is contrary to the Word of God. I have never found it.

I have said this before, and I repeat it again this morning — I hate cancer. It is a terrible, drastic disease — horrible. But what person would dare to stand on a public platform and say he hates the person who has cancer? None. We all have love, we all have sympathy for a person who is suffering from such a dread disease. I know that is my experience and I am sure it is yours. But you don't like the disease — you don't like cancer.

My dear friends, I hate Communism; I hate Roman Catholicism; I hate Modernism. And I could go over other numerous cults that I hate, but I don't hate a man or a woman who belongs to them. I would to God that the Spirit of God would speak to such dear people and bring to them the truth that is found in Jesus Christ. But I cannot find in this Book — if I could, I would bow to it — I cannot find in this Bible which I hold in my hand this morning that I have to shake hands with

those systems which are against my Lord and against His Word. If I could, then I would do it. But I have not found it yet, and I challenge any man to find it for me.

III.

So, my dear friends, I believe that controversy is part of Christian work and a Christian duty. In your Sunday school this morning when you had your opening lesson, you read from the first chapter of Jeremiah. I noted a verse that was being read, and I just took out my pen and marked it, because it impressed me very much. It is Jeremiah 1:10. I will read it to you. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." That is controversial, isn't it? I would to God that I had the power and the vision and the co-operation of God's people to pull down some of the rotten, antichristian, evil systems that exist in the world today. They need to be pulled down. But when we pull them down, we must not remain there; we must begin to build and we must begin to plant. That is controversial.

Now let us have a look at this word "witness". It is an Anglo-Saxon word. If we were to take the Greek word, we would have the word "martyr" — "Whereof we all are martyrs." If we were to take the Latin word, what do you think it would be? "Protestant" — "Whereof we all are protestants." Some Christians today tell me, "You know, you will not find protestant in the Bible." Well, if they will have another look at that word "witness" they will not be long finding "protestant". I am not ashamed to be called a Protestant. I glory in the word. My forefathers gloried in it. It is a wonderful word; it is a beautiful word. It is synonymous with being a martyr. It is synonymous with being a witness. And that, to me, is wonderful.

I dislike controversy just as I dislike war. I hate the thought of ever seeing my country or your country engulfed in a Third World War. I hate it with all my heart. I dislike it. But I believe that if the enemies of liberty and freedom are to rise again, and if this time it is to be a fight and a conflict with the Communistic hordes, then I shall say with many others of my fellow patriots, "Let's fight them, because we may have generations following us, women and children who are still coming on who must be protected." That is why two world wars have been fought. That is why the flower of your nation has already been given in those two world wars. What for? That you and your children might enjoy liberty and freedom. It is a wonderful thing — liberty, freedom! But I say that the enemy must be challenged. It must be challenged in the spiritual realm as well as in the material realm.

Let's have a look at the Scripture reading that we had this morning, just to see whether we are keeping in track with Scripture or whether we are running after the ideas of a man. This story of Paul thrills me! It is one of the many stories that I love to read. Let's have a look at it.

We started to read in the 17th chapter and the 17th verse of the Acts of the Apostles in our reading earlier this morning. What did we read in verse 17? Let me read it to you again, "Therefore disputed he (that was Paul) in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met

with him." My, if that had happened in the twentieth century! I could hear the Christians getting together. They have been smitten by some kind of bug called liberalism and they say, "Oh, what has he gone and done now? Paul — look where he has gone! He has the audacity to go into the synagogue and to have controversy with the Jews. How dare he? What right has he got in there? Get him out of it as quick as you can." Well, where did he go next? He went to the devout persons, the religious people, and here he is having a controversy with them! Oh, dear, what is he doing that for? Could he not walk a little more circumspectly than that? Could he not just show a little more love? Could he not let them alone? And now we look for him again, and where is he? He is away down at the market place every day. And I can see this business meeting of the twentieth century so-called Christians and they are debating among themselves regarding the Apostle Paul's audacity in having controversy. What over? The resurrection, a glorious truth, which the people of Paul's day would not believe. They wouldn't accept it! And that was the very thing he went to talk to them about.

IV.

But the verse before that is a very interesting verse. Verse 16, "Now while Paul waited for them at Athens, his spirit was stirred in him." Have you ever had your spirit stirred within you? Have you? Do you know what it is like to be concerned about something, to feel within you righteous indignation over something that has happened? What was his spirit stirred within him about? Well, the verse tells us. It says, "When he saw the city wholly given to idolatry." Has idolatry ever stirred your heart, my Christian friend? Have you ever been concerned as a Bible-believing, Bible-loving Christian, about the idolatry that is within your shores, within your nation? I think if we had been a little more concerned about it, we may have been a little more faithful in our preaching. Paul was concerned about it. That is why he got into this controversy.

Then I read something else about him. I come to verse 22, "Then Paul stood in the midst of Mars Hill, and said . . ." Stop there for a moment or two and think, "What would he say?" I wonder what Paul would say on Mars Hill today. I wonder just what he would if we were directing his thoughts and making him move about according to how we think. Well, I think I could suggest that he would go to Mars Hill, and he would get up and perhaps sing one or two popular choruses and make things a bit nice and friendly looking, and easy, and create a lovely atmosphere, and say, "Well, I am not going to talk to you about your superstition. I know that is here. I am not going to mention that." He would say, "Oh, let me see what we will talk about. Well, we will tell you about the love of Jesus." Is that what he did?

Here was the Apostle Paul standing at Mars Hill and this is what he said to the superstitious people, "Ye men of Athens, I perceive that in all things ye are too superstitious." He has committed an outrage! He has charged the people with being superstitious! Why did he do that? Doesn't he know that will cause a controversy? Doesn't he know that will cause trouble? Ah, my dear Christian friends, let us get hold of ourselves and let us get hold of this sacred page of God and find out what God has for us to do as witnesses. Let's get a grasp of ourselves. Let us get away from all the silly childish nonsense that

we have to listen to today and let us look back over the pages of time, check our forefathers, men of courage, men of strength, men of determination, men who were willing to fight the good fight of faith, not sleep it. Talk about fighting the good fight today! We sing it in our hymns. We sing, "Stand Up, Stand Up for Jesus," and all the time we should be saying, "Sit down, sit down, go to sleep for Jesus."

V.

We have the wrong conception of everything, and when we have the wrong conception, you know what we have become — we have become the most difficult and critical people that ever were on the face of the earth. That is what we are. But when we have a vision of the church of Jesus Christ, when we have His living Word in our heart, when we have something to witness for and something to fight for — we fight for it!

If I should come to your home with a couple of armed men and try to break into it, you would be a very poor man if you would not fight for your home — a very poor man. If you should hear over your radio today that the planes from Moscow are coming in this direction and are going to drop bombs on America, you would wake up and do something about it, and your Government will call the forces to arms and they will go out to meet them before they get here, to protect you. Certainly you will fight. But when the Modernist with all his subtlety and Modernism comes around the corner, you say, "Sit down and let us talk about it. Let us get around a round table and have a conference and let's talk over this." What will you talk about? A man who denies that Book — I have no conversation for him. What am I to talk to him about? Am I going to reason with him whether the Bible is true or not? I am jolly sure I am not! I am not going to waste my time trying to talk to a man who wants to destroy the Word of God, and discuss with him how we can come to an agreement. I have no agreement with him.

Or it may be the Roman Church comes around the corner with its idolatry, with its mass, with its worship of Mary, and they say, "Let's get together and we'll have a conversation and we'll talk together over this matter and just see where we stand, and if we can find a common ground to agree on." Will we? No, sir! No, sir! That church is the living masterpiece of Satan and I have nothing to discuss with it at a round-table conference — nothing. They know where I stand and I know where they stand. There is a great gulf fixed between us. That is the gulf — the Word of God.

Why the liberalism? Why this childish and easy-going attitude about it? What is that attitude for? Have we lost something? Have we lost the vigor that Jesus Christ gives us through the Spirit of God? Was the Apostle Paul wrong? Should he not have had controversy in the synagogue with the Jews? Should he not have stood on Mars Hill? Is there a Bible-believing Christian who will stand to his feet and say that Paul was wrong?

Were my forefathers wrong when, 400 years ago, 288 of them were burned alive at the stake? Were they wrong? God forbid! Were the dear Christians wrong who were burned alive in Colombia three years ago in their little home by fanatical Roman Catholics, at the instruction of the priest, when gasoline was poured over their building and they went to their death singing, "What A

Friend We have in Jesus"? Were they wrong? Should they have opened the door and come out and associated with them, and said, "Well, we believe this and you believe that, but we will compromise"? God forbid! God forbid!

VI.

Yes, I believe that we are witnesses of the truth of God. We have had a heritage handed to us. This is the heritage — this sacred Book. We have to bear that testimony all the way around the world. Oh, yes, we must have controversy in love. Yes, I emphasize that. I appreciate that. I believe that. I don't believe that I have to lose my temper to fight for Jesus Christ. That is wrong. That is dishonoring to the Lord. Or I do not have to indulge in personalities and call such persons all the crude names that I can think of. Oh, no, that is not my attitude in controversy.

I believe that, when the voice of apostasy is raised and when men dare to stand in Christian pulpits and deny the virgin birth of Jesus Christ, I must come to the same platform and to the same pulpit and proclaim with the same certain sound the answer to that undeniable lie. That is what I mean by controversy.

When our Romanist enemy raises its voice and says that the infallible, holy father of the church has pronounced a new decree and has announced the bodily assumption of Mary, if I believe that that is contrary to God's Word and if I believe that it is blasphemy against Jesus Christ and His truth, then I must say so. That is controversy. It is not because I do not like Roman Catholics that I say it. It is because I love Jesus Christ that I say it. I believe that any Marian worship that comes from the Roman Church is blasphemy against my Saviour, and I say so.

If a Communist comes along and says, "I believe there is no God; there is no Christian religion; the whole thing is a farce; and the whole thing is a myth," then I am going to stand up and say that that Communist is a liar — that there is a God. That is controversy. That is all Paul did.

I believe that is my calling. I believe it is your calling. And when we realize that God has a controversy with sin, away back from the beginning of time and when we realize that we have been called to follow in the footsteps of those who have gone on before and when we realize the challenge of the enemy around us; and yet we sit still and say that we must keep our mouths shut — how can we do it and call ourselves Christians?

I sometimes preach from that text that Paul gave to young Timothy, because it means so much to me, the text I received 16 or 17 years ago when I became a member of the church to which I belong. When I was received into the fellowship and membership of this Baptist church, the pastor of the church, as he always does to new members, gave me the text that I am now going to quote, "Thou therefore endure hardness as a good soldier of Jesus Christ." I did not think very much of that text then. I never pondered over it. I just marked it in my Bible and wrote it down, the date that I got it, and that kind of thing, and dismissed it. But during the past number of years I have come to appreciate the truth of that text and its meaning. "Thou therefore endure hardness as a good soldier of Jesus Christ." Paul goes on to tell Timothy that he has been chosen to be a soldier.

I am saying to you this morning that you have been

chosen to be a witness, and I am saying to you that as you witness for Jesus Christ there is not the slightest doubt but that you will be in controversy. You could not help it. You tell the lady who lives next door to you, if she is unconverted, that she needs to be saved — you are in controversy. She does not believe that. If you say to a person that you believe there is a Heaven for the saved and hell for the lost, some dear modernistic friend says to you, "Well I believe in Heaven, but I don't believe in hell." You will have a controversy.

In other words, if you stand up at all for Jesus, you will be in trouble. What are you hiding from? What are you running from? What are you ashamed of? What are you afraid of? I wonder just exactly where we do stand. I sometimes think that we have lost out in our Christian testimony. My, I am thankful for that verse in Psalm 27, verse 1, when David said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Do you take your stand there this morning, my dear Christian friend? Will you pray for those who are standing on an international basis for the truth? Will you pray for those who are standing faithful in their pulpits for the truth? Will you pray for the missionaries who are standing faithful to the truth out on the mission fields where all kinds of heresy are rampant in these days? I do not know why the Modernist goes to the mission field at all. It is a mystery to me, but he goes. I don't know what he is going to talk about, or what he is going to preach about, but he goes. I don't know why the Roman Church goes to the mission field to take the heathen from one form of idolatry to another form of idolatry. I can't see it. It is not changing the destiny of a soul, but they do it. I don't know what the Jehovah's Witnesses are doing out there with all their propaganda, but they do it. I don't know what the Mormons are doing with all their propaganda throughout the world, but they are doing it.

And the Christians — what are they doing? Fighting among themselves, picking at one another, sleeping. "Oncers" going to church — go to the service on the Lord's Day morning and never come back to the church until the next Lord's Day morning. Treat the church as a nonessential — bother with it now and then; come occasionally. What are we doing?

The Spirit of God has spoken to you this morning. He has spoken to your heart. Do not examine the preacher; do not examine the people beside you. Examine yourself. Get right with God this morning. Get on fire for God and stand for the truth. Jesus Christ will be honored; His kingdom will be honored; And listen, friend, you will be blessed! May the Lord bless you.

—Christian Beacon

BROADCASTING THE GOSPEL

Twenty-five years ago, when short wave was new in radio, a group of experts went to Quito (in Ecuador) with a small transmitter, to win people of all nations over to the Christian message. Today "The Voice of the Andes" is the oldest and largest Protestant broadcasting station in the world. There are now eight transmitters. A new 50 kilowatt transmitter was erected a few weeks ago. Between them they broadcast for 31¼ hours every day, except Monday, in nine languages, and to every country in the world.

For Younger Readers

THE BUZZ THAT PUZZLED ANIMALS.

When telegraph poles were first set up, they had a most disquieting effect upon various species of animals. In Norway, for instance, at the time of the introduction of these most useful articles, the bears were much perplexed to determine their purpose.

The Norwegian bear, hearing the moaning of the wind in the wires, such a buzzing as he had heard somewhere before, proceeded in the bear fashion to "put two and two together". Such a buzzing must mean the presence of a sweet morsel; so the poles must be gigantic hives, so the bear set to work to root the poles out of the ground.

The strange humming also attracted the attention of the woodpeckers, which concluded that innumerable insects were concealed in these tall poles. Therefore, the birds went to work to find the treasure, boring holes to extract the insects.

In time, however, they all became wiser, and the telegraph pole or wire came to be used by more than one species of bird as a safe place for its nest. There is a small bird of Natal that used to build its cradle-shaped nest in the branches of trees, but as soon as the telegraph wires were set up it changed the location of its housekeeping and built on the wires, so that snakes could not molest its treasures.

The new position was found so secure that the bird added a second door to the nest, which had hitherto possessed only a small opening on the side farthest from the overhanging branch.—*Sunday School Advocate.*

FROM OUR MAIL-BAG

Vancouver

"Will you please send THE GOSPEL WITNESS to a young Pastor. I believe it would help him in the work. My husband took THE GOSPEL WITNESS for many years until he went to his long Home. I have taken it for a number of years now, but I will soon be going to meet my husband. Instead of sending your paper to me will you send it to this young Pastor. I do not think he could afford it as his flock is small, and he has a wife and two little girls to keep. He is a man who is on fire for the Lord. He never spares himself. I enclose \$6.00 for your paper for him for two years.

* * * *

Philippines

"THE GOSPEL WITNESS is a blessing to me in my reading of it. It is a good help in my preaching. I am sorry I cannot pay for it, and I hope you will not tire of sending it to me.

I am an ordained minister of the Methodist Church working in a pioneering place. I thank my God that I am able to do something in the upbuilding of His kingdom on earth. I pray the Lord may bless you all as His good stewards. There are many Catholic priests here in the Philippines. According to the census of our government there are 1,000 Roman Catholic priests here in the Philippines. Sir, may you kindly help us. Give us materials to combat them. There are many Jehovah's Witnesses also, and we need material to distribute amongst them."

England

"It is some time now since I wrote to thank you for your kindness in sending me THE GOSPEL WITNESS. I write again to say how very much I appreciate it. Dr. Shields sent it to my father, and on his death continued to send it to me. It is a great thing to have the Lord set forth in the doctrines of sovereign grace so faithfully. I rejoice in it. But no doubt you find, as I do, very great opposition to this truth."

* * * *

Michigan

"Recently I ran across a sermon by Dr. T. T. Shields. I was so thrilled with his exposition of the text that I should like to know where I may obtain more of his sermons. Could you kindly help by giving me some information.

Also would you kindly send me a sample copy of your GOSPEL WITNESS. I have never seen a copy, but I did notice that Dr. Shields' sermon which I received, was taken from THE GOSPEL WITNESS."

* * * *

Edmonton

"THE GOSPEL WITNESS is in my estimation one of the highest class Christian weeklies on the American continent. Its adherence to the word, and the deep spirituality which pervades every sermon and article lift, warm, and enlighten my heart and mind. I praise God for men who dare to so present the truth. How I relish dear Dr. Shields' sermons. They are ever new and fresh. Praise God for his life."

* * * *

India

"I would like to wish the staff and all concerned in the publication of your valuable paper the blessing of God on your efforts to give the gospel to your readers. Such is the wish and prayer of those of us who have for so many years had the privilege of reading your paper. May 1957 be of great blessing to your many readers. A correspondent in Brazil has asked me to send as many copies as I can of THE GOSPEL WITNESS for distribution. As I presume you know, our missions in India are meeting increased opposition not only from Hindoo and Moslem and Buddhists, but from Romanists, and this society is banded together to reveal the evils of Romanism."

* * * *

Argentina

"The Lord's special blessing be upon the editing and distribution of your A-1 paper for believers and unbelievers too. I am so thankful to have had a gift subscription for some time from Mrs. Jennings, now with the Lord, and I am so glad to continue receiving this especially helpful paper."

* * * *

Hillsburgh, Ont.

"Enclosed is money order for renewal of THE GOSPEL WITNESS. I know it is worth much more, but God grant that others will make up and more for those who cannot give."

* * * *

Nova Scotia

"Dear GOSPEL WITNESS:
"I look forward eagerly to your visit each week, and I ask God to bless you abundantly, for what you have meant to me since I first met you."

DATES TO REMEMBER

April 14—

Jarvis Street Church Weekly Broadcast commences, 7.30-8.30 p.m. Station CHWO — Oakville. Wave length 1250.

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—Miss 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 Dominion network.

November 8—

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

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

- 6.00 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.

A New Book By DR. T. T. SHIELDS

THE DOCTRINES OF GRACE

This volume contains seventeen addresses on the fundamental teachings of the Christian faith. Each address is Scriptural and simply presented. Read with profit to your soul what the Bible says about such truths as the Atonement, Justification, Sanctification, the Second Coming of Christ and other equally important subjects.

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Bible School Lesson Outline

Volume 21 Second Quarter Lesson 2 April 14, 1957

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

THE CONTROL OF THE TONGUE

Lesson Text: James 3:1-12.

Golden Text: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."
—James 3:2.

Introduction:

The Epistle of James is the first of the General Epistles, comprising James, First and Second Peter, First, Second, Third John and Jude. The name "General" is applied to these books, since they set forth general teaching and are addressed to saints in general, rather than to a particular church or individual. It is true that Second and Third John are messages to particular Christians in the first instance, but they are linked with this group because of dealing with general aspects of truth and conduct.

The author describes himself simply as "James, a servant of God and of the Lord Jesus Christ." It is assumed by many that this is James, the brother of our Lord (Gal. 1:19), to whom the Lord appeared after His resurrection (1 Cor. 15:8). He became one of the pillars of the church at Jerusalem (Gal. 2:9), and as James the Just presided over the Council, called to decide the question of Gentile believers and their relation to the Jews in the church (Acts 15). He befriended Paul on his last visit to Jerusalem (Acts 21:18), and was later martyred for his faith about 62 or 63 A.D.

The Epistle was written to encourage and exhort those Jews, especially the Christians, who had been scattered among the nations. He urged them to be faithful in the midst of a hostile world, that by their testimony and practical Christianity they might glorify God and convince their persecutors. The Epistle expounds the practical and social aspects of the Gospel. It is a profitable study to compare the Epistle of James with the Sermon on the Mount (Matt. 5-7).

The theme of the Epistle of James is justification by works (Jas. 2:14-26). It supplements the teaching of Paul regarding justification by faith (Gal. 2:15; 3:24). Just as we are justified before God on the ground of faith in the finished work of Christ, so are we justified before men by our works. We are not saved by good works (Eph. 2:8; Tit. 3:5), but, being saved, we must be careful to maintain good works (Eph. 2:9, 10; Tit. 3:8). Our practice must correspond with our profession, our conduct with our creed.

Exposition:

James has exhorted his hearers to be slow to speak (Jas. 1:19), for the man who cannot bridle his tongue proves that his religion is vain (Jas. 1:26). We are to speak and also to act as those who shall be judged by the law of mercy (Jas. 2:12). Christians must avoid idle faith (Jas. 2:16-26) and also idle words (Matt. 12:36, 37).

Many in our day, as in that day, wish to be known as teachers of the word (verse 1; 1 Tim. 1:7), but they do not consider the cost of such honour. Many do not rightly desire to be teachers or masters, because teachers bear heavy responsibility. The greater the knowledge they possess, the greater the condemnation they could receive, if they should fail to live up to their profession and privilege (Luke 12:48; 1 Cor. 4:7). Fluency of speech is dangerous, and one can easily wound another with words (Prov. 12:18; 24:2). If a man can control his tongue at all times, he demonstrates that he is a perfect man, in the sense of a full-grown or mature Christian, one who also controls his whole body (1 Cor. 9:27).

Little bits control the movement of strong horses (Psa. 32:9), and small rudders can manage the direction of mighty ocean ships. Similarly, the tongue, one of the most insignificant parts of our body (Prov. 12:18; 15:2), can be of great force for good or for evil (Eph. 4:25, 29, 31; Jas. 4:11; 1 Pet. 2:1).

A tongue let loose is compared to fire (Prov. 16:27); a good servant but a poor master. A tiny match may start a blaze

which spreads into a great conflagration throughout a forest, causing untold damage. It is a sobering thought that our words, once spoken, can never be recalled (Matt. 12:37). The bitter, unjust or untrue word will defile the whole body (Matt. 15:11, 18, 19), the family, the church and the society. So great is the power for evil attributable to the action of the tongue, that James declares that it would seem as though the tongue had received the sparks of fire from hell itself, that the iniquity it causes is straight from the pit. Multitudes have been swayed to fury by orators so that they commit cruel crimes.

It is impossible for man in his natural state to control his tongue. But God will enable the Christian to master his speech, as every part of the body, by the power of the Holy Spirit who dwells within us (Rom. 7:24; 8:2-4). If we live and walk in the Spirit, our tongues will not be rebellious, evil or poisonous.

The tongue may thus be a power for good, rather than for evil. It is like a mighty engine, useful and beneficial, and capable of hauling heavy weights for long distances, so long as it runs on the proper tracks. But the more powerful the engine, the greater the potential damage, if it swerves from the tracks. Let us see to it that our tongues are used to praise God (Psa. 71:24; 77:12; 105:2; 145:5-12) and to help others (Job 27:4; Prov. 25:11; Col. 4:6; 1 Pet. 3:9). From the tongue may issue strong but sweet, life-giving words (Prov. 16:21, 22; 31:26), and from the same tongue there may come bitter, venomous, slanderous, death-dealing words (Psa. 5:9; 41:5-7; 64:3; 140:3; Rom. 3:13).

The words which the lips utter are an index to the heart of the speaker (Matt. 12:34, 35; Luke 6:45). By their fruits we know people, as we know trees (Matt. 7:16-20; Luke 6:43-45). Figs come from the fig tree, and berries from the vine. Good fruit comes from good trees and corrupt fruit from corrupt trees. To change the figure, from a fresh water fountain will spring fresh water, and from a salt-water fountain comes salt water (Prov. 18:4).

To control the words which proceed from the mouth, it is necessary, then, that the heart be cleansed (Psa. 15:1; 39:1; Prov. 22:11). The water of regeneration and the coals of holiness from the altar of the Lord will ensure a pure heart and pure speech (Isa. 6:5-7; 1 Pet. 1:22).

Daily Bible Readings

April 8—Pure Words	Psa. 12
April 9—Declaring His Greatness	Psa. 145:5-12
April 10—The Tongue of the Just	Prov. 10:11-32
April 11—Lips, a Burning Fire	Prov. 16:21-33
April 12—A Soft Answer	Prov. 15:1-9
April 13—Speaking the Truth	Eph. 4:25-32
April 14—Speaking with Grace	Col. 4:1-6

Suggested Hymns

Now just a word for Jesus.
Sing them over again to me.
We are but little children weak.
Take my life, and let it be.
Jesus bids us shine.
Lord, speak to me, that I may speak.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

Jarvis Street Begins Broadcasting

SUNDAY EVENING, APRIL 14th

CHWO (dial 1250)

7.30 to 8.30

Arrangements were made this week for a weekly broadcast of the Sunday evening services of Jarvis Street Baptist Church over Radio Station CHWO. The time will be from 7.30 to 8.30 every Sunday evening.

CHWO is a new Radio Station located in Oakville, covering the most thickly populated area in Ontario. It has been heard on occasions in Quebec, Boston, New York, and as far away as Texas. Of course such a wide coverage is by no means guaranteed; but when exceptional atmospheric conditions obtain, as in the case of all radio stations, it may be heard many miles beyond its usual range. Through this medium we shall doubtless have the opportunity of ministering God's Word every Sunday evening to vast multitudes of unconverted people. There are also many of the Lord's saints who through particular circumstances are deprived on Sunday evening of gospel privileges. We think especially of the shut-ins, the aged, and the sick, as well as those who must remain at home, or in hospitals, to attend the sick.

In view of the few radio broadcasts to be heard on Sunday evening, we consider this a rare opportunity.

RADIO FUND

We are all aware that broadcasting is expensive. Jarvis Street Church already has many financial commitments such as the support of Toronto Baptist Seminary, THE GOSPEL WITNESS, and other vital missionary interests. But as this door was so manifestly opened to us by God, we could not possibly refuse to enter.

We feel confident that those who listen to the broadcast will, together with our many friends, cooperate in helping to finance this additional missionary project. Special envelopes are being prepared and a package will be sent to anyone upon request. By this means contributions can be made on a weekly or monthly basis. We ask all our GOSPEL WITNESS friends to join us in prayer that God may use this wider ministry to the salvation of many, and to the glory of His Great Name.