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## The Sermons of Dr. T. T. Shields

### "BE NOT AFRAID, ONLY BELIEVE"

(Electrically Recorded)

"And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

And Jesus went with him; and much people followed him, and thronged him. . . .

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

And he suffered no man to follow him, save Peter, and James, and John the brother of James.

And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

And he took the damsel by the hand, and said unto her, Talitha Cumi; which is, being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them straitly that no man should know it; and commanded that something should be given her to eat."—Mark 5:22-24; 35-43.

#### Prayer Before the Sermon

We thank Thee, O Lord, for the high and holy privilege of coming together in the Name of the Lord to present our praises and our petitions to Thee before the Throne of grace. We thank Thee for all that Thou art, and for all that Thou hast done. We bring to Thee the adoration of our hearts this morning. Help us to render to Thee a spiritual service, that every part of this service may magnify the Lord, and be glorifying to Thy Name.

Then we have come specially that we may be instructed out of Thy Word. And so we have but this simple petition to present to Thee, that it may please Thee by the Holy Ghost to enlighten our understandings, to enfranchise our wills, to engage our hearts' affections, and help us to respond to the Word of the Lord. Grant this to us in this service, and in all services where Jesus Christ is preached. We ask it in His Name, Amen.

I WANT you to look at that story of the raising of the little daughter of Jairus. You will have noticed in the lesson we read this morning how needy people everywhere thronged the Master. As He moved from place to place there was

always someone needing His ministrations. And even as He proceeded to answer the call of the ruler of the synagogue, His journey was interrupted for a very short time by the intrusion of this sick woman, who touched the hem of His garment and was healed. And, having healed her, He went on to complete His journey to the house of the ruler of the synagogue. Now let us look at that story and see what lessons we may learn for us today.

#### I.

It is worthy of note that when an affectionate father, troubled on account of his little daughter, had recognized the peril that faced her, he thought of the Lord Jesus, and he went to Him and SPREAD HIS CASE BEFORE THE LORD. That surely is what we ought all to do. We sing

"What a friend we have in Jesus  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!"

And surely this is especially true of parents. Their greatest treasures are their children. Their supreme concern is for their welfare. They are the source of their greatest joys, and at the same time of their heaviest responsibilities, sometimes of their greatest anxieties, and sometimes of their greatest grief. But whatever the condition, parents ought surely to emulate the example of this ruler of the synagogue, and take all their domestic cares to the Lord Jesus, whatever they may be, and spread them before Him.

I wonder how many parents here this morning do really do that? Yes, perhaps if a child is desperately ill, or if you are faced with some material difficulty, something that belongs to this lower mundane sphere, you may think perhaps that the Lord ought to do something for you. But what about the moral and spiritual interests of your children? Is that a subject of constant prayer, unceasing prayer? — that God may in His good pleasure lay His hand upon them and make them His own, make them to be to you an unceasing joy? Last night we heard of a little boy, only eleven years of age, who has already been in the hands of the police no less than four times. His father and mother have exhorted him to be a good boy, to behave himself, but neither of them knowing the way to the one great Helper Who might really do something for their child. What a tragedy a case like that is! One trembles in these days almost to hear that a child is born. We cannot help asking to what has the child been born, into a world that more manifestly perhaps than ever before lieth in the wicked one, where evil besets the children on every hand, and temptations are multiplied, and fathers and mothers are at their wits' end to know how to keep the lives of these children clean.

Now if there are any such I commend to you the example of Jairus. Go and tell the Lord Jesus all about it. It is well to have the help of Sunday School teachers, of the church and the Sunday School, so far as human power and influence may be of value, but, my dear friends, it is ever true that effectual and permanent and abiding help can be given you only by the Lord Jesus Christ. Therefore, resort to Him, put your case before Him, engage Him as your children's guardian, with a great prayer that He may become their Saviour.

This man was a ruler of the synagogue, but he had a very sick daughter. Even religious people do not escape these dangers. It is not wise always to blame parents for the conduct of their children. I have known some of the godliest of men and women who have done everything within human power, by precept and example, to lead their children in ways of righteousness, and still they have gone astray, still they have brought to their parents a heart-breaking experience, through no fault of the parents. It is just because it is natural for human nature, be it in youth or in adult age, to go astray.

But this little girl was not morally ill apparently. She was still a lovely child in her father's home, overtaken by physical illness of such a serious character that he feared he might lose her. And therefore he brought that domestic matter of the child's illness to the Lord Jesus. We do well to do that. Call the doctor — yes; call the nurse if you must — yes. But doctor and nurse can only be the Divine instruments at the best. "I am the Lord that healeth thee." Healing comes really, through whatsoever instrumentalities it may please Him to use, from the Lord Himself.

## The Gospel Witness and Protestant Advocate

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### II.

And so Jesus came to the ruler's house. But even while He was on the way He was intercepted, and the father was told that while he prayed, while he was evoking Divine aid, his little daughter had died, and it was too late to evoke the aid of the Lord Jesus. "Why troublest thou the Master any further?" Is it ever too late with the Lord? It is too late for us, too late for human ministeries perhaps, but never too late for Him. Oh, what a glorious truth that is! "Thou hast brought back the captivity of Jacob." "I will restore to you the years that the locust hath eaten." The grace of God can reach back into the past and correct the evils of yesterday, and the troubles that still pursue us. IT IS NEVER TOO LATE FOR HIM. Perhaps some of you here this morning say, "I thought that was just one of the things that had to be endured, and that could never be corrected, because it belonged to my yesterday." Do not say that. It is never too late for the Master. He can correct these things, and bring blessing out of what seems to be irretrievable disaster.

He came to the house where they were weeping and wailing, and the professional mourners were there. Matthew says they made a noise; he does not even call it music. But they were lamenting the death of this child, and helping father and mother to mourn? I do not think we need such help as that, do we, when overtaken by such sorrow? But however, the Lord Jesus breaks upon that storm, that tempest of noise and of mourning, and says, "The damsel is not dead, but sleepeth."

My dear friends, how differently God looks upon the events of life from the way in which we view them. I have called your attention often to the frequently repeated saying of the Old Testament — this and that and the other thing occurred, or was done, in the sight of the Lord, something that God had His eye upon. And here while they

mourn the death of this little child Jesus says it is not a hopeless case; the child is not dead, but sleepeth.

Now there are children that are morally and spiritually dead. I remember a certain professor speaking of his little boy, and he said angrily, "Don't you talk about total depravity as it applies to my boy." I do not know what the child turned out to be, but I have seen many children who seemed to promise well who broke their parents' hearts at last. And it is of that situation I speak this morning. I speak to you Sunday School teachers, and I want you to think of the boys and girls that, so far as you are able to judge, have passed beyond human aid. Think of that father and mother entreating that little boy of eleven years to behave himself, and to keep out of the hands of the police. And yet here is a boy who is steadily and with all possible speed heading toward a life of crime, and apparently nothing that anybody can do is able to check him. What are we going to do with children like that? — send them to the Reformatory? My dear friends, it is not too late for the Lord Jesus to do something with them. I hope you all, teachers and members, recognize that no child, be it boy or girl, however promising in early life that child may be, can possibly be safe until it is held safely in the grip of the almighty Saviour. No one else can guarantee what the child's future will be.

I remember being at a wedding some years ago, and there was a very engaging little girl three or four years of age. She came to me with her dimples and her smiles — really a lovely child. I said, "You are a nice little girl. What does your mother say about you?" She looked up with her twinkling eyes, and she said, "My mamma says that sometimes I'm bewitchingly exquisite, and sometimes she says I'm just awful." Did you ever know children like that? And you do not know whether the bewitchingly exquisite or the awfulness is to lie at the end of that child's career. And none but Jesus can do helpless children good. Do not say, "It is just a little child." What is the value of a child? It is worth more than a man; the salvation of a child is more important than the salvation of a man. Half of the man's life is gone, half of his years are wasted, and he has but a comparatively short time to fit himself, or to be fitted by God's grace, for useful service. But when a child is saved in the morning of life, with a full long day before him, with opportunities for training and education, and opportunity to fit him or her for some life of useful service — oh, to see a child saved by the Lord Jesus that makes the bells of Heaven ring, and it ought to make us to rejoice.

We in this Sunday School face great difficulties. We find it a hundred times more difficult to carry on our Sunday School work than we did twenty years ago. It requires a great deal more persistent effort than ever before. The children about us who live in this neighbourhood, and who are in reach of this Sunday School, many of them are of such a character that even now the devil's stamp is upon them. And we cannot eradicate it unless we can get those children to come to Jesus. Oh, let me say to you teachers, take upon you with renewed earnestness this burden of the salvation of the children that are under your care. Think of them and pray for them day and night. Do not give them up because they are awkward. Perhaps some boy or girl in the class this morning made your task extremely difficult. It may be that that one will be the first to be converted.

I remember years ago getting a lesson. I was conducting evangelistic services in my own church, a little village church it was. There were many coming, but there was one young girl, I suppose about eighteen or nineteen, and every

night she sat in the front seat and giggled, she did not laugh, but she just giggled all the way through the service. Sometimes I was half tempted to rebuke her, and to ask her what she found so amusing. But I let patience have her perfect work, and one night when I gave the invitation — none had come up to that time — the smiles vanished, and the tears streamed down her cheeks as she went out past others in the pew and came forward. She had been laughing to laugh off her fears; she had been concerned about her soul's salvation. And it may be that that child, that boy or girl that is the most difficult in your class, is the nearest to the Kingdom of Heaven. Do not give him up; do not give her up.

I am speaking to you simply, but as an earnest exhortation. When I heard that story last night, after I went home I could not help spreading it before the Lord for several hours. I could not sleep, and I said, "Lord, what shall we do?" What shall we do for these children whom the devil would destroy? Oh, I beg of you teachers and parents, whoever you are, do your utmost as God's instruments to save these children from destruction.

Now Jesus came to the ruler's house, and when He said, "The damsel is not dead, but sleepeth," they laughed Him to scorn. We live in a day, dear friends, when perhaps the majority of people scorn the gospel, and laugh at the children's Saviour — willing to try anything but to resort to Him. And when we speak about conversion, about boys and girls being born again, receiving Christ and the Holy Spirit into their hearts that they may be saved, a great many people laugh us to scorn, and say, "What is the use of talking that nonsense?" And Professor Marshall used to ridicule the idea of what we call conversion as a psychological revolution that was entirely unnecessary if children were properly brought up. Poor blind man! He has gone to give an account to God. What damage he did before he left I do not know. But he was among those who would laugh, and scorn the idea that a child needed the touch of God, regeneration, to be made a new creature in Christ — that there was the power of death within that little human heart, dead in trespasses and sins, and that nothing but the life-call of Jesus Christ would make that boy or girl safe.

### III.

Well He came, and when they laughed Him to scorn He paid no attention to them except to say to the ruler of the synagogue, "Be not afraid, only believe." I speak to fathers and mothers here this morning. I have no children of my own but I have had thousands of other people to care for, and I have seen them go from bad to worse. And I have seen fathers and mothers almost lose track of them at last, and almost give up hope, and say, "Well I suppose I have lost her," or "I have lost him." "What shall I do?" The Lord comes to you saying, "Be of good cheer. Be not afraid, only believe. KEEP ON BELIEVING, and do not give up."

I remember one time in London, Ontario, a woman rising in one of our meetings, and broken heartedly she confessed her sorrow. She said, "I have a son and I haven't the slightest idea where he is. He was on the wrong path, but I prayed for him every day for years. I never hear from him; he never writes me, and I do not know where he is. But I cannot help believing that the Lord knows where he is, and knows all about him." She was not a member of the church, but she said, "I hear that you people here believe that the Lord hears prayer, and I have come to you in desperation to ask you if you will help me, help me to pray

for my wandering boy from whom I haven't heard in years. I do not know whether he is alive or not; I hope he is, but I do not know." There was one woman there — I have never forgotten her, she was a woman of prayer. She seemed to know God in an extraordinary way. I have never forgotten her prayer. Instantly she arose, and she said, "Lord, Thou knowest all about this boy, and where he is. Thou hast Thy servants everywhere. We beseech Thee to hear this mother's prayer, and hear our prayer. Arrest him now even while we pray." Somehow or another I felt as though that prayer had reached Heaven; I felt that the Divine Spirit had received it. A good while passed, and we saw no more of that woman, until one day she came in. She got up in our meeting and said, "A while ago I came and told you of a mother's grief for her absent boy that she hadn't heard from for years, and I asked you to pray. And one of the sisters here asked the Lord to do something for him and arrest him." She said, "I have just received a letter from him after years of silence. He said he was in a great American city and he was going along the street one day, and there was a street preacher with a group about him standing at the corner preaching the gospel. And something just pierced his heart, and he said, 'I just stopped and listened, and even as I listened I was converted. I went to a Baptist church nearby, and I told the minister, and I asked him to baptize me. And now I am a member of the church, and walking in the ways of the Lord, and I write to tell you, mother, that your prayers are answered.'" "Be not afraid, only believe." "But I have prayed so long," you say. Keep on praying. Remember Jesus did not come instantly to this stricken family.

I spoke to you Thursday night of how Jesus allowed the disciples to be tossed about in the storm, and did not come to them until the fourth watch of the night. But He came. And so He gave this little child, as He did Lazarus, time to die. But He came at last, and it was not too late. O no, it is not too late.

I tell you an authentic story. A woman came to Mr. Spurgeon — he tells the story in his autobiography — she came to pray for her husband. He was a deck hand on a sailing ship out somewhere on the Pacific, but she did not know where. She told Mr. Spurgeon that he was a very profane man; he was not a Christian, and she was troubled about him. Mr. Spurgeon said, "All right, let us kneel down here. I do not know where he is, and you do not, but the Lord does. Let us kneel down here and ask God to save him wherever he is." So they did, and when they arose Mr. Spurgeon said, "I am sure the Lord has heard us, and when he comes back to you a converted man I want you to bring him to see me. Will you?" She said, "I will." Some months passed, and one day she came again, and her husband was with her. She said, "Mr. Spurgeon this is my husband, for whom we prayed in this very room. I want him to tell you his story." He said, "Well, sir, I was a deck hand, and one day when my work was done I was sitting on the hatch on a beautiful day, as the ship was speeding along before the wind across the Pacific. There was not a strong wind, just a light breeze, and from somewhere it whipped up a piece of newspaper and brought it across the deck, and it stopped right between my legs. I picked it up, and there was a part of a sermon by the Rev. C. H. Spurgeon of London. It was an appeal to sinners to come to Christ, and I read it, and there on the Pacific I knelt before Him and was saved. I have been rejoicing in Him, and eager to get home to tell my wife about it." Oh, dear friends, "be not afraid, only believe."

## IV.

What did He do? "He suffered no man to follow him," — "but Peter, I want you, and James, I want you, and John, I want you — you three come." "And he cometh to the house of the ruler of the synagogue." But they laughed Him to scorn. Then listen — He put them out with all their noise, and He said to the father and mother, "I want you to come," and to Peter, James and John, "I want you to come." And He went into the room where the damsel was lying. I wish I could have been Peter, James, or John, don't you? Do you know what I mean? I wish He would single me out and say to me, "I have got a job to do, and I think I can trust you; you come with me." Would you not like to be singled out like that, specially favoured of the Lord? "Come; father and mother you come too" — five of them and Jesus. Has He ever called you apart like that? Oh, do you just come to church? That is a good thing, but do you get close to God and say, "Lord, is there a job I ought to be doing? Is there some special service in which I ought to be engaged? Call me, and I will go." Oh, what a high privilege that is!

Sometimes you read of important people, a Prime Minister, or somebody else, going to meet some representative of foreign nations. They are to discuss some great international problem, and you read about his retinue, the number of secretaries, and all the rest of it, that he takes with him. He needs them all, I dare say. But I like to think of THE KING OF GLORY CALLING HIS INNER CABINET ABOUT HIM, Peter, James, and John, and saying "Come on; the rest of you stay outside." And as He went in and closed the door there was the Lord of life with father and mother and three of the Lord's disciples. Not much wonder there was a miracle wrought when Jesus was there! Do you know what I mean by that? Let me tell you an authentic story; I got it first hand.

In Chicago years ago — it was in connection with the Moody Church, where I used to go to preach quite frequently. This teacher told her story. She said, "One night I met with other teachers, and one of the teachers said to the Superintendent, 'I often feel like resigning.' 'What is the matter?' She said, 'I have a class of girls, about eighteen or nineteen. They are too old to be treated as little children, but they are not old enough to have much sense. And one of them just tries me almost to the limit of my endurance Sunday after Sunday. I cannot get on with the lesson, and I have been tempted sometimes almost to ask her to stay away if she couldn't behave herself, and let me teach the others. But I haven't done it. I have asked the Lord to help me, but I do not know what to do; I cannot do anything with her.'" This particular teacher said, "Will you give me her name and address? and I suggest we all take it." They took out their little address books, and this one teacher wrote it down — Ida Blank, — I do not remember what her second name was, but I remember the first was Ida — and her address. "Now," she said to this teacher that was almost in despair, "I at least want to covenant with you that every day I will join you in prayer for Ida's conversion." Two or three others said, "And so will I." And so the covenant was made. Some time after that, I do not know how long, she came to church. It was a large church, something the shape of this one. She was accustomed to sit over on this side of the church, and she came in and went around to her usual place and sat down, and bowed her head in prayer, and asked the Lord to give her something to do. Then she said after she had prayed she felt strangely uneasy. She said, "I am in my wrong place

today, I do not know why." So she got up and she walked to the back of the church, and there she prayed. She said, "I said, 'Lord where shall I sit tonight?'" She slowly walked up the other side and slipped into a seat there. Dr. R. A. Torrey, the great evangelist, was the preacher that night, and as he preached she noticed a young woman in the seat in front of her, whom she had never seen, who gave great attention. After a while she gave evidence of more than giving attention, and she saw a tear or so roll down her cheek. As soon as the service was over and she had opportunity she leaned over and put her hand on her shoulder, and said, "My dear wouldn't you like to receive Christ tonight?" She said, "Above everything in the world I want Him." "Let me come in and talk to you." She went into the next seat, and she opened her Bible. She said, "I never dealt with anybody that seemed readier to receive Christ. It was just like a flower opening to the morning sun. Her heart was opened and she received Christ." She said, "Now my dear I want to keep in touch with you; I want you to give me your name." She took out her little book, and the girl said, "My name is Ida Blank." "What!" she said. She turned over her book and said, "Is that your name?" "Why yes." "Is that your address?" She said, "Yes, how did you know about me?" "Why," she said, "you are in Miss So and So's class aren't you?" She said, "Yes." "Well she told a group of us about you one day, and we all agreed to pray for you ceaselessly. And from that day until now I have mentioned your name before the Throne every day."

Who do you think was usher in that church that night? A word to you ushers. I will tell you who it was — it was God the Holy Ghost Who was usher there that night. She was not of the masculine gender, but she was like Peter, or James, or John, to whom the Lord said, "Come along; I need you; I have got something I am going to do in this service; you come and stand by me." And that girl was saved. I am sure we could have that often.

I remember Dr. Clark telling me one day — she said, "I was sitting up in the gallery and I came down to the front seat, and I moved over and left room for two people at my right, between me and the end of the seat. She said, 'I asked the Lord to ask the ushers to put some one who needed Christ in the seat beside me, and in a little while the usher walked down and showed two young girls into the seat.' She said, 'I watched them and prayed for them, and when the sermon was over I asked them if they would receive Christ. They said, 'We want to go down to the front.' And she came down with them. 'Be not afraid, only believe.'"

God comes to save boys and girls and men and women; He really does. And He can do it. And He takes into partnership those who are responsive to His call. Are you one of them? Do you say, "Well I do not know that He ever asked me to do a thing like that. I do not know that I ever felt specially inclined." Perhaps you were too far away from Him to hear Him call; perhaps you were not near enough for Him to lay His hand on you, and hear Him say, "Come with me." Get up very close to Him, so near to Him that you cannot miss the faintest whisper of the Holy Ghost.

## V.

And so, with the five of them there, the Lord Jesus took the little girl by the hand, and said unto her, "Talitha Cumi." He spoke to her the words, "I say unto thee, arise." And "the damsel arose and walked; for she was of the age of twelve years." Only twelve. Oh, not an important woman

of social standing, not an important man; only a little girl twelve years of age. But I tell you that any task that is big enough and grand enough for the Lord of light and life to condescend to go to a troubled home to save a little girl of twelve years of age is big enough for you and for me. And we ought to feel ourselves highly privileged to be called as partners in a work like that.

I must stop with this word. There she was alive; she stood up and she walked. Do you know what Jesus said? He "commanded that something should be given her to eat." Do not forget that, you Sunday School teachers. A new babe is born for you to look after: "And commanded that something should be given her to eat." I hope you Sunday School teachers will remember that while you are to plead the cause of Christ, and try to lead unsaved boys and girls, and men and women, to Him, when they have been saved see that you give them something to eat. Find out how they are getting along; find out if they have any trouble, if they have any problems they cannot answer. Find out whether they are reading their Bibles regularly, whether they are praying regularly, whether they are walking with God, what company they are keeping, how they are spending their time, how they are exercising their talents. Be a second mother to them.

You remember that wonderful story in the Old Testament. The distracted mother did not know what to do with her child, because Pharaoh had given orders that all the children under a certain age should be destroyed. And she did not know what to do with this new-born babe of hers. You know the story of how she made an ark of bulrushes, just a little cradle that would not sink in the water. She took it down to the bank of the Nile, and laid the little babe in it, and left it there. The sister of that little babe stood afar off, but near enough to see what would happen to the child. You know the story of how the daughter of Pharaoh came down to the Nile to bathe. She had other bathing places than that, and why she came there at that particular time only God knows. But she came. Then the old Book, that some blind men say is not inspired, — listen: the old Book says that the child wept, and this daughter of Pharaoh looked upon that babe with the tears upon his cheek. There is a lot of discussion about the Suez Canal, isn't there? and who should control it. And nations have debated about the Dardanelles, and about the Danube, and other great rivers. But never anywhere in all the world was there a river that flowed, and exerted such a mighty influence, as those little tears running down that baby's cheek. The daughter of Pharaoh saw it, and she took the child to adopt it. But Moses' sister was nearby, and she said, "Shall I go and call one of the Hebrew women to nurse him for thee?" She said, "Yes, you go." And she called the child's own mother. Pharaoh's daughter did not know it, and she gave her money to nurse her own child. It may be she was the first mother that was ever paid for nursing her own child — in money, not paid in other ways. You know the story. Oh, in all history no merely human name stands out like that, the name of that little child — Moses, "Because I drew him out of the water." Moses he was called, and he laid the foundation as God's instrument for the world's civilization. Underlying the common law of England, and the United States, and all civilized countries, is this holy law which was spoken by the mouth of that little boy when he was grown to be a man.

Oh, IF WE BUT KNEW WHAT WE WERE DOING WITH THESE CHILDREN! I beg of you, dear friends, let us take them to our hearts more than we have ever

done — pray for them, work for them, not only on Sundays but all the time. It may be that first of all their souls will be saved, and they will sing the song of Moses and the Lamb — the only other name that is joined to the Name of the Lamb up there, the name of one who was saved from death as a babe in a bulrush cradle. It may be that some day some of these children may be mighty men and mighty women for God. And if you live to see that day perhaps you will remember this morning sermon, perhaps you will remember my repeating to you again and again, "Be not afraid, only believe." Perhaps you will say, "I am glad I was not afraid; I am glad I kept on believing till that boy and that girl was saved. Now by God's good grace I am a partner in all that he or she accomplishes." But whether saved for some great service or not, saved for Heaven is the thing, to be like Christ, and to sing the songs around the Throne of God. May the Lord bless us every one:

This is just a simple exhortation, but I could not get away from it half the night long when I heard of that dear little boy eleven years of age. I said, "Lord help me to stir the teachers up, and stir everybody up." Let us get out after these children, and do the best we can in the Name of the Lord Jesus. Let us pray.

O Lord, Thou art still with us. We beseech Thee to draw near to us this morning. Oh, it could be so that Thou couldst say to some little girl this morning, I say unto thee arise, or to some little boy, or some older person. We pray, O Lord, that Thou wilt do so. Let us see Thy salvation if it please Thee. But in any case, we will not be afraid, but believe. Amen.

September 20, 1953.

### *A Pastor from Alabama Writes*

Dear Sirs:—

I am writing this on my 80th birthday, and can say truthfully, you are giving us one of the best Baptist papers I have ever read.

May God bless you, that you may continue the good work.

### *From a Radio Pastor in Oklahoma*

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# The Bible Doctrine of Salvation

By Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

## IV. REGENERATION OR THE NEW BIRTH

**J**OHAN RUSKIN (1819-1900), English art critic, author, and political economist, said that "the first and last and closest trial question to any living creature is, 'What do you like?' Go out into the street and ask the first man you meet, what his taste is, and if he answers you candidly, you know him, body and soul. What we like determines what we are, and is a sign of what we are . . ." If the taste Ruskin speaks of applies to moral and spiritual things, then he has something, and his words are sober truth. Man has moral as well as physical taste. What one likes as a moral being — what he likes in relation to the true God and His word — determines what he is as a moral being and is a sign to others of what he is. One can know himself, and others can know him by this taste-test. Moral taste is moral desire and moral desire determines moral deed.

David's moral taste is revealed when he says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Ps. 27:4). Also, when he says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. 42:1, 2): This desire for God shows the Psalmist to be a man after God's own heart. Dr. Broadus gives a three-fold test of personal character: What one reads when he is tired, what he thinks about when he is alone, and where he goes when he is away from home.

This taste-test reveals the necessity of regeneration for every man. Man, in his natural condition, does not like God — the God of the Bible; he does not long for God's presence as David did; he rather shuns God, as Adam and Eve did when they sinned and hid themselves from Him. The natural man has no taste for the things of God. The carnal mind is enmity against God. Man in his natural and fallen state would not enjoy heaven if he should go there. Heaven is a prepared place for a prepared people. Regeneration is the only remedy; every man must be born again — born from above — made a new creature — if he is to see or enter into the kingdom of God.

### I.

#### The Nature of Regeneration

Regeneration is that aspect of salvation in which the dead sinner — the sinner with all the faculties of the soul in moral ruins, and paralyzed towards God and holiness, being unable to please God — is made a child of God with a taste for the things of God.

Regeneration, therefore, may be defined as the gracious work of God in the human soul by which the heart is enabled to love God, the mind is enabled to understand the gospel of Christ, and the will is brought to choose Christ as both Lord and Saviour. This definition is in harmony with our New Hampshire Confession which says that "Regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension, by the power of the Holy Spirit of God in connection with divine truth, so as to secure our voluntary obedience to the

gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life."

John Flavel (1630-1691) says that the heart of man is his worst part before regeneration, and the best part afterward; that it is the seat of principles and the fountain of actions; and that the eye of God is, and the eye of the Christian ought to be, principally fixed upon it.

Regeneration is not the bringing of a person into existence; it is the birth of one already in existence; therefore, a second birth. Nor is it the bringing of any new faculties or parts into existence. The unregenerate man has as many parts or faculties to his being as the regenerate man has. No part of man was annihilated in the fall, but all parts were ruined or depraved. Regeneration is not based upon non-existence, but upon a depraved existence. The soul of man is endowed with heart, and mind, and will, and the unregenerate man has all these faculties, although in a ruined or depraved state. He has a mind and can think and understand, but he does not like to think about God, and cannot understand the things of God; he has a heart so that he can and does love, but he does not love God; he has a will so that he can and does choose, but he does not choose Christ as Lord and Saviour.

Regeneration is essentially a changing of the fundamental taste of the soul. By taste we mean the direction of his love, the bent of his affections, the trend of his will. And to alter that taste is not to impart a new faculty, or create a new substance, but simply to set upon God the affections which hitherto have been set upon self and sin. To borrow an illustration from Dr. Strong: The engineer who climbs over the cab into a runaway locomotive and who changes its course, does so, not by adding any new rod or cog, but by simply reversing the lever. So in regeneration God is reversing the lever of the soul. He is changing the taste so that a man loves what he once hated and hates what he once loved.

Regeneration is not the eradication of the sinful nature, but the impartation of a new nature — a sinless nature. The saved man has been born two times, and has a twofold disposition or nature. This creates a conflict between the fleshly and spiritual natures (Gal. 5:17). Paul had this conflict in his own experience. He delighted in the law of God after the inward man, but was conscious of another law or force, so that he could not do the good he desired to do (Rom. 7:14-25).

#### Two Aspects of the New Birth

In the first aspect the soul is passive; it is simply acted upon. God changes the governing disposition by a creative act, that is, without the use of means, and without any co-operation on the part of the sinner. How could it be otherwise unless death contributes to life, unless filth purifies itself, and a corpse adorns itself? In a word, regeneration must be altogether of God unless nature acts contrary to nature. If the carnal mind hates God; if the things of God are foolishness to the natural man; if they that are in the flesh cannot please God, what hope is there that such a nature will act as though it were otherwise? There

is no such thing as self-birth, either in the physical or spiritual realms. The mother gives birth to the child, and in the moral realm we are born of God.

In the second aspect of regeneration, God secures the initial exercise of the new nature, and in this the soul is active. Repentance and faith are heart exercises of the sinner in response to the quickening work of the Spirit. The two aspects of regeneration are simultaneous. At the very instant God gives a holy disposition to the soul, He pours in the light of Gospel truth and induces the exercise of the holy disposition He has imparted.

This distinction seems necessary from the twofold representation of the change in the Scripture. In some passages the change is ascribed wholly to God (Jno. 1:13). In changing the fundamental taste of the soul there is no use of means or cooperation from the sinner. In fact the truth is rejected until the disposition is changed. Now in other passages we find the truth is employed as means and the mind acts in view of the truth (Jas. 1:18; 1 Peter 1:23). To deny these two aspects you would have an unregenerated believer on the one hand, or a regenerated unbeliever on the other hand, neither of which is possible. The first aspect is the narrower and is what theologians mean when they speak of pre-regeneration.

## II.

### The Necessity of Regeneration

What we have already written reveals why the new birth is necessary, but we will amplify and illustrate.

The depravity of human nature makes the new birth necessary. The physical birth produces no qualities that are pleasing to God. "So then they that are in the flesh cannot please God." Paul reminds the Jews that being the fleshly descendants of Abraham did not make them the children of God (Rom. 9:8). Man has the inherited corruption of a fallen nature. David was not casting reflection upon his mother's virtue, but was confessing to inborn depravity, when he exclaimed, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." A man may say, "I know I do things that are wrong, but I have a good heart after all." But God gives a different verdict. Christ taught that the human heart was the very fountain of all that is sinful: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within, and defile the man" (Mk. 7:21-23). The human affections are misplaced. Man naturally loves the things that are contrary to God. He must be born from above in order to love God. "Beloved, let us love one another: for love is of God; and every one that loveth is (Gk. has been) born of God, and knoweth God" (1 Jno. 4:7).

The human will is antagonistic to God. God's will should be supreme in every life, but man by nature is dominated by self-will. "All we like sheep have gone astray; we have turned every one to his own way." In the life of Christ, the one perfect life, the will of God was supreme: He came not to do His own will, but the will of the Father.

Moreover, man by nature, is in a state of moral darkness, ignorant of the things of God. He cannot understand the things of the Spirit: "For they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). There must be a spiritual birth before there can be spiritual understanding.

The writer once heard of a little girl with a defect of vision from birth. Her parents were slow to realize that

she could not see many objects which were familiar to others. She was almost grown before an oculist was consulted. He advised and performed an operation, and the child was kept in a dark room for many weeks. One bright and balmy night she stepped out alone upon the lawn. Instantly, she rushed back into the house in a glow of excitement. "Oh come," she cried, "And see what has happened to the sky." Her parents hurried out with her, but saw nothing but the familiar glory of the stars — something she had never seen before. Nothing had happened to the sky, but something had happened to her eyes. So the unregenerate man has the eyes of his understanding darkened in respect to spiritual and saving truth. The stars of the gospel truth shine brightly in the firmament of God's word, but the lost man does not see them. "But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:4).

## III.

### The Efficient Cause of Regeneration

By the efficient cause we mean the power by which the effect is secured. What power brings about the new birth? The various answers to this question may be summed up in three general views.

1. Some put the efficient cause or power of regeneration in the human will. This view emphasizes the plan of salvation and makes response to the plan, that is, faith in the gospel, depend upon the human will. The sinner is told that if he will believe the gospel he will be born again. This confounds justification and regeneration. We read again and again that we are justified by faith, but never that we are regenerated by faith. Man's volitions — the exercise of his will — are practically the shadow of his affections. You cannot separate a man from his shadow and have him going in one direction and his shadow in another direction. Neither can you have a man's will going in the opposite direction from the way his heart goes. Men choose what they do because of the condition of the heart. John 1:13 is fatal to this view: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

2. Another view makes the truth the efficient cause of regeneration. This view puts the power of the new birth in the gospel. A. Campbell is one of the best exponents of this view. He says, "We plead that all the converting power of the Holy Spirit is exhibited in the Divine Record." This denies any subjective or internal work of the Holy Spirit on the heart of the sinner. The preacher is to make the gospel so attractive that the sinner, apart from any change in his heart, will accept it. But to the heart that hates God the plainer you make the gospel, the more he will hate it. If this were true then it would be absurd to pray to God to regenerate, for that is more than He can do — regeneration is simply the effect of the word preached. This is called "the word only" theory, which is refuted by Paul in 1 Thess. 1:5: "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost . . ." This view has led to a lot of silly and unscriptural expressions, such as, "energizing the truth", or "illuminating the truth". There is nothing wrong with the truth, the trouble is with the sinner's darkened understanding. God does not make the truth more true, but He opens sin-blinded minds to understand it (1 Cor. 3:5; 2 Cor. 4:6). The word gives knowledge of spiritual things; the Holy Spirit gives capacity for spiritual things. The gospel is objective light; the Holy Spirit gives subjective light.



Dr. T. T. Shields once preached on the text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." A few days later he received a letter from a man that ran like this: "I enjoyed your sermon last Sunday very much, and could not see why anyone in your audience could not be saved. But your prayer following the sermon spoiled it for me. You asked God by His Spirit to lead sinners to an acceptance of the gospel. I write to ask what the Spirit has to do with it? The way of salvation was presented, and all they had to do was to accept it." This man was right, if the truth and the human will are all that is necessary, and prayer for God to do something in the sinner would be foolish. This view utterly ignores the truth of human depravity.

3. The position of the writer is, that the immediate agency of the Holy Spirit is the efficient cause of regeneration. The power of the Holy Spirit is immediate, that is, it does not depend upon or flow through anything, not even the gospel itself. The gospel is hated and rejected as foolishness until direct power of the Spirit changes the governing disposition of the heart. As some one has said, "Our natural hearts are hearts of stone. The word of God is good seed sown on the hard, trodden, macadamized highway, which the horses of passion, the asses of self-will, the wagons of imaginary treasure, have made impenetrable. Only the Holy Spirit can soften and pulverize the soil." The gospel is good seed, but good seed cannot make good soil. Paul may plant and Apollos may water, but God must give the increase.

"Come, Spirit, source of light,  
Thy grace is unconfined;  
Dispel the gloomy shades of night,  
The darkness of the mind.

"Now to our eye display  
The truth Thy words reveal;  
Cause us to run the heavenly way,  
Delighting in Thy will.

"Thy teachings make us know  
The mysteries of Thy love;  
The vanity of things below,  
The joys of things above."

#### LAST SUNDAY IN JARVIS STREET

THERE were two great services in Jarvis Street Church on Sunday, December 8th, as the people of God gathered in goodly numbers to worship and praise Him, to hear His Word and to give a united testimony of the Gospel to the unsaved. The attendance at Bible School was good, and it is always an inspiration to see the gallery of the auditorium filled with younger scholars for the morning service. One man responded to the invitation in the evening, signifying his desire to unite with the church.

In the morning, Dr. H. C. Slade, the esteemed Pastor of Jarvis Street Church, preached a strong message on the important theme, "Does God Speak?" (Psalm 85:8). In this Psalm there is a fine lesson and a beautiful example of holding communion with the Lord, of waiting upon Him. This Psalm is believed to have been written immediately following the return of the exiles from Babylon. It breathes the spirit of urgency, as it describes the Psalmist coming to the Lord as a beggar, all unworthy. Even so must we come to Him; we have no merits of our own to plead. As the

Psalmist waits and expects an answer from the Lord, he determines to listen. So should we have daily communion with God, and failure results when we fail to do so.

Notice THE NOBLE RESOLUTION which he makes: "I will hear what God the Lord will speak." He wanted to hear the voice of the Lord, for His Word was the final authority. God's Word is the only word which is binding upon us to-day. We should hear what God will speak concerning doctrine. What does His Word say regarding the atonement, regarding the substitutionary death of Christ for us? I must hear what God will speak concerning the salvation of my soul (Rom. 4:5), the Virgin Birth, our work and service. God's Word has the answer in all these matters, and He will speak to us through that Word. On our part, we must be ready to listen attentively, carefully and submissively. May we all make it our resolve to hear what God the Lord will speak!

DOES GOD SPEAK TO US? Yes, He does. This Bible is God-breathed, the Old Testament and the New Testament. We receive it as the Word of God, as did the Thessalonians (1 Thess. 2:13). In this Book we are given guidance, we are shown the way of life, the way to heaven; apart from it we know nothing of the way of salvation. God's Word is final.

The Psalmist also expresses A STRONG CONFIDENCE: "He will speak peace to his people." God's Word may rebuke us and condemn our practices, but we should let it speak to us, for it always speaks the truth. Come, let the Word of God work upon our hearts: it will bring peace, rest of conscience, rest of mind, inward peace and comfort. Is there some one here this morning who is wanting God to speak peace to your soul? Come and hear Him (Rom. 5:1; Phil. 4:6, 7)! He is the author of peace; He alone can speak peace to us (John 14:27). This peace is for a particular people, "his people". God's people are saints, and His Word is for the perfecting of the saints. But to the wicked He says, "They shall not know my peace," and "There is no peace, saith my God, to the wicked."

There is also A WORD OF CAUTION: "Let them not turn again to folly." If they do this, they will lose their peace. Sin is folly, sin brings us into shame and everlasting contempt. The prodigal son acted foolishly, and likewise every backslider is filled with his own ways.

The evening message was a powerful admonition and exhortation on the theme "Prepare to Meet Thy God" (Amos 4:12), when Dr. Slade truly ministered as God's prophet, solemnly declaring to sinners the warning of coming judgment, as declared in the Word of God. So many preachers in our day fail to fulfil their obligation to declare the whole counsel of God; they prefer to prophesy smooth things.

—O.L.C.

#### OF SPECIAL INTEREST IN THIS ISSUE . . .

For Sunday School teachers and workers:

"Be Not Afraid, Only Believe," by Dr. T. T. Shields.

For Christians in this hour of apostasy:

"The Good Fight of Faith," by Dr. J. Gresham Machen.

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# The Good Fight of Faith

By J. Gresham Machen

A Sermon Preached in the Chapel of Princeton Theological Seminary, March 10, 1929

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

"Fight the good fight of faith."—1 Tim. 6:12 (part).

**T**HE Apostle Paul was a great fighter. His fighting was partly against external enemies — against hardships of all kinds. Five times he was scourged by the Jews, three times by the Romans; he suffered shipwreck four times; and was in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. And finally he came to the logical end of such a life, by the headsman's axe. It was hardly a peaceful life, but was rather a life of wild adventure. Lindbergh, I suppose, got a thrill when he hopped off to Paris, and people are in search of thrills to-day; but if you wanted a really unbroken succession of thrills, I think you could hardly do better than try knocking around the Roman Empire of the first century with the Apostle Paul, engaged in the unpopular business of turning the world upside down.

But these physical hardships were not the chief battle in which Paul was engaged. Far more trying was the battle that he fought against enemies in his own camp. Everywhere his rear was threatened by an all-engulfing paganism or by a perverted Judaism that had missed the real purpose of the Old Testament law. Read the Epistles with care, and you see Paul always in conflict. At one time he fights paganism in life, the notion that all kinds of conduct are lawful to the Christian man, a philosophy that makes Christian liberty a mere aid to pagan license. At another time, he fights paganism in thought, the sublimation of the Christian doctrine of the resurrection of the body into the pagan doctrine of the immortality of the soul. At still another time, he fights the effort of human pride to substitute man's merit as the means of salvation for divine grace; he fights the subtle propaganda of the Judaizers with its misleading appeal to the Word of God. Everywhere we see the great apostle in conflict for the preservation of the church. It is as though a mighty flood were seeking to engulf the church's life; dam the break at one point in the levee, and another break appears somewhere else. Everywhere paganism was seeping through; not for one moment did Paul have peace; always he was called upon to fight.

Fortunately, he was a true fighter; and by God's grace he not only fought, but he won. At first sight, indeed, he might have seemed to have lost. The lofty doctrine of divine grace, the center and core of the gospel that Paul preached, did not always dominate the mind and heart of the subsequent church. The Christianity of the Apostolic Fathers, of the Apologists, of Irenæus, is very different from the Christianity of Paul. The church meant to be faithful to the apostle; but the pure doctrine of the Cross runs counter to the natural man, and not always, even in the church, was it fully understood. Read the Epistle to the Romans first, and then read Irenæus, and you are conscious of a mighty decline. No longer does the gospel stand out sharp and clear; there is a large admixture of human error; and it might seem as though Christian freedom, after all, were to be entangled in the meshes of a new law.

But even Irenæus is very different from the Judaizers; something had been gained even in his day: and God had greater things than Irenæus in store for the church. The Epistles which Paul struck forth in conflict with the opponents in his own day remained in the New Testament as a perennial source of life for the people of God. Augustine, on the basis of the Epistles, set forth the Pauline doctrine of sin and grace; and then, after centuries of compromise with the natural man, the Reformation re-discovered the great liberating Pauline doctrine of justification by faith. So it has always been with Paul. Just when he seems to be defeated, his greatest triumphs, by God's grace, are in store.

The human instruments, however, which God uses in those triumphs are no pacifists, but great fighters like Paul himself. Little affinity for the great apostle has the whole tribe of the considerers of consequences, the whole tribe of the compromisers, ancient and modern. The real companions of Paul are the great heroes of the faith. But who are those heroes? Are they not true fighters, one and all? Tertullian fought a mighty battle against Marcion; Athanasius fought against the Arians; Augustine fought against Pelagius; and as for Luther, he fought a brave battle against kings and princes and popes for the liberty of the people of God. Luther was a great fighter; and we love him for it. So was Calvin; so were John Knox and all the rest. It is impossible to be a true soldier of Jesus Christ and not fight.

God grant that you—students in this seminary—may be fighters, too! Probably you have your battles even now: you have to contend against the sin of slothfulness and inertia; you have, many of you, I know very well, a mighty battle on your hands against doubt and despair. Do not think it strange if you fall thus into divers temptations. The Christian life is a warfare after all. John Bunyan rightly set it forth under the allegory of a Holy War; and when he set it forth, in his greater book, under the figure of a pilgrimage, the pilgrimage, too, was full of battles. There are, indeed, places of refreshment on the Christian way; the House Beautiful was provided by the King at the top of the Hill Difficulty, for the entertainment of pilgrims, and from the Delectable Mountains could sometimes be discerned the shining towers of the City of God. But just after the descent from the House Beautiful, there was the battle with Apollyon and the Valley of Humiliation, and later came the Valley of the Shadow of Death. Yes, the Christian faces a mighty conflict in this world. Pray God that in that conflict you may be true men; good soldiers of Jesus Christ, not willing to compromise with your great enemy, not easily cast down, and seeking ever the renewing of your strength in the Word and sacraments and prayer!

You will have a battle, too, when you go forth as ministers into the church. The church is now in a period of deadly conflict. The redemptive religion known as Christianity is contending, in our own Presbyterian Church and in all the larger churches in the world, against a totally

alien type of religion. As always, the enemy conceals his most dangerous assaults under pious phrases and half truths. The shibboleths of the adversary have sometimes a very deceptive sound. "Let us propagate Christianity," the adversary says, "but let us not always be engaged in arguing in defense of it; let us make our preaching positive, and not negative; let us avoid controversy; let us hold to a Person and not to a dogma; let us sink small doctrinal differences and seek the unity of the church of Christ; let us drop doctrinal accretions and interpret Christ for ourselves; let us look for our knowledge of Christ, not to ancient books, but to the living Christ in our hearts; let us not impose Western creeds on the Eastern mind; let us be tolerant of opposing views." Such are some of the shibboleths of that agnostic Modernism which is the deadliest enemy of the Christian religion to-day. They deceive some of God's people some of the time; they are heard sometimes from the lips of good Christian people, who have not the slightest inkling of what they mean. But their true meaning, to thinking men, is becoming increasingly clear. Increasingly it is becoming necessary for a man to decide whether he is going to stand or not to stand for the Lord Jesus Christ as he is presented to us in the Word of God.

If you decide to stand for Christ, you will not have an easy life in the ministry. Of course, you may try to evade the conflict. All men will speak well of you if, after preaching no matter how unpopular a gospel on Sunday, you will only vote against that gospel in the councils of the church the next day; you will graciously be permitted to believe in supernatural Christianity all you please if you will only act as though you did not believe in it, if you will only make common cause with its opponents. Such is the program that will win the favor of the church. A man may believe what he pleases, provided he does not believe anything strongly enough to risk his life on it and fight for it. "Tolerance" is the great word. Men even ask for tolerance when they look to God in prayer. But how can any Christian possibly pray such a prayer as that? What a terrible prayer it is, how full of disloyalty to the Lord Jesus Christ! There is a sense, of course, in which tolerance is a virtue. If by it you mean tolerance on the part of the state, the forbearance of majorities toward minorities, the resolute rejection of any measures of physical compulsion in propagating either what is true or what is false, then of course the Christian ought to favor tolerance with all his might and main, and ought to lament the widespread growth of intolerance in America to-day. Or if you mean by tolerance forbearance toward personal attacks upon yourself, or courtesy and patience and fairness in dealing with all errors of whatever kind, then again tolerance is a virtue. But to pray for tolerance apart from such qualifications, in particular to pray for tolerance without careful definition of that of which you are to be tolerant, is just to pray for the breakdown of the Christian religion; for the Christian religion is intolerant to the core. There lies the whole offense of the Cross — and also the whole power of it. Always the gospel would have been received with favor by the world if it had been presented merely as one way of salvation; the offense came because it was presented as the only way, and because it made relentless war upon all other ways. God save us, then, from this "tolerance" of which we hear so much: God deliver us from the sin of making common cause with those who deny or ignore the blessed gospel of Jesus Christ! God save us from the deadly guilt of consenting to the presence as our representatives in the church of those who lead Christ's little ones astray; God make us, whatever else we

are, just faithful messengers, who present, without fear or favor, not our word, but the Word of God.

But if you are such messengers, you will have the opposition, not only of the world, but increasingly, I fear, of the church. I cannot tell you that your sacrifice will be light. No doubt it would be noble to care nothing whatever about the judgment of our fellowmen. But to such nobility I confess that I for my part have not quite attained, and I cannot expect you to have attained to it. I confess that academic preferments, easy access to great libraries, the society of cultured people, and in general the thousand advantages that come from being regarded as respectable people in a respectable world — I confess that these things seem to me to be in themselves good and desirable things. Yet the servant of Jesus Christ, to an increasing extent, is being obliged to give them up. Certainly, in making that sacrifice we do not complain; for we have something with which all that we have lost is not worthy to be compared. Still, it can hardly be said that any unworthy motives of self-interest can lead us to adopt a course which brings us nothing but reproach. Where, then, shall we find a sufficient motive for such a course as that; where shall we find courage to stand against the whole current of the age; where shall we find courage for this fight of faith?

I do not think that we shall obtain courage by any mere lust of conflict. In some battles that means may perhaps suffice. Soldiers in bayonet practice were sometimes, and for all I know still are, taught to give a shout when they thrust their bayonets at imaginary enemies; I heard them doing it even long after the armistice in France. That serves, I suppose, to overcome the natural inhibition of civilized man against sticking a knife into human bodies. It is thought to develop the proper spirit of conflict. Perhaps it may be necessary in some kinds of war. But it will hardly serve in this Christian conflict. In this conflict I do not think we can be good fighters simply by being resolved to fight. For this battle is a battle of love; and nothing ruins a man's service in it so much as a spirit of hate.

No, if we want to learn the secret of this warfare, we shall have to look deeper; and we can hardly do better than turn again to that great fighter, the Apostle Paul. What was the secret of his power in the mighty conflict; how did he learn to fight?

The answer is paradoxical; but it is very simple. Paul was a great fighter because he was at peace. He who said, "Fight the good fight of faith," spoke also of "the peace of God which passeth all understanding"; and in that peace the sinews of his war were found. He fought against the enemies that were without because he was at peace within; there was an inner sanctuary in his life that no enemy could disturb. There, my friends, is the great central truth. You cannot fight successfully with beasts, as Paul did at Ephesus; you cannot fight successfully against evil men, or against the devil and his spiritual powers of wickedness in high places, unless when you fight against those enemies there is One with whom you are at peace.

But if you are at peace with that One, then you can care little what men may do. You can say with the apostles, "We must obey God rather than men"; you can say with Luther: "Here I stand, I cannot do otherwise, God help me. Amen"; you can say with Elisha, "They that be with us are more than they that be with them"; you can say with Paul: "It is God that justifieth, who is he that condemneth?" Without that peace of God in your hearts, you will strike little terror into the enemies of the gospel of Christ. You may amass mighty resources for the conflict; you may be

great masters of ecclesiastical strategy; you may be very clever, and very zealous too; but I fear that it will be of little avail. There may be a tremendous din; but when the din is over, the Lord's enemies will be in possession of the field. No, there is no other way to be a really good fighter. You cannot fight God's battle against God's enemies unless you are at peace with him.

But how shall you be at peace with him? Many ways have been tried. How pathetic is the age-long effort of sinful man to become right with God: sacrifice, lacerations, almsgiving, morality, penance confession! But alas, it is all of no avail. Still there is that same awful gulf. It may be temporarily concealed: spiritual exercises may conceal it for a time; penance or the confession of sin unto men may give a temporary and apparent relief. But the real trouble remains; the burden is still on the back; Mount Sinai is still ready to shoot forth flames; the soul is still not at peace with God. How then shall peace be obtained?

My friends, it cannot be attained by anything in us. Oh, that that truth could be written in the hearts of every one of you! If it could be written in the hearts of every one of you, the main purpose of this seminary would be attained. Oh, that it could be written in letters of flame for all the world to read! Peace with God cannot be attained by any act or any mere experience of man; it cannot be attained by good works, neither can it be attained by confession of sin, neither can it be attained by any psychological results of an act of faith. We can never be at peace with God unless God first be at peace with us. But how can God be at peace with us? Can he be at peace with us by ignoring the guilt of sins, by descending from his throne, by throwing the universe into chaos, by making wrong to be the same as right, by making a dead letter of his holy law, "The soul that sinneth it shall die," by treating his eternal laws as though they were the changeable laws of man? Oh, what an abyss were the universe if that were done, what a mad anarchy, what a wild demon-riot! Where could there be peace if God were thus at war with himself; where could there be a foundation if God's laws were not sure? Oh, no, my friends, peace cannot be attained for man by the great modern method of dragging God down to man's level; peace cannot be attained by denying that right is right and wrong is wrong; peace can nowhere be attained if the awful justice of God stand not forever sure.

How then can we sinners stand before that throne? How can there be peace for us in the presence of the justice of God? How can he be just and yet justify the ungodly? There is one answer to these questions. It is not our answer. Our wisdom could never have discovered it. It is God's answer. It is found in the story of the Cross. We deserved eternal death because of sin; the eternal Son of God, because he loved us, and because he was sent by the Father who loved us too, died in our stead, for our sins, upon the cross. That message is despised to-day; upon it the visible church as well as the world pours out the vials of its scorn, or else does it even less honour by paying it lip-service and then passing it by. Men dismiss it as a "theory of the atonement," and fall back upon the customary commonplaces about a principle of self-sacrifice, or the culmination of a universal law, or a revelation of the love of God, or the hallowing of suffering, or the similarity between Christ's death and the death of soldiers who perished in the great war. In the presence of such blindness, our words often seem vain. We may tell men something of what we think about the Cross of Christ, but it is harder to tell them

what we feel. We pour forth our tears of gratitude and love; we open to the multitude the depths of our souls; we celebrate a mystery so tender, so holy, that we might think it would soften even a heart of stone. But all to no purpose. The Cross remains foolishness to the world, men turn coldly away, and our preaching seems but vain. And then comes the wonder of wonders! The hour comes for some poor soul, even through the simplest and poorest preaching; the message is honored, not the messenger; there comes a flash of light into the soul, and all is as clear as day. "He loved me and gave himself for me," says the sinner at last, as he contemplates the Saviour upon the cross. The burden of sin falls from the back, and a soul enters into the peace of God.

Have you yourselves that peace, my friends? If you have, you will not be deceived by the propaganda of a disloyal church. If you have the peace of God in your hearts, you will never shrink from controversy; you will never be afraid to contend earnestly for the faith. Talk of peace in the present deadly peril of the church, and you show, unless you be strangely ignorant of the conditions that exist, that you have little inkling of the true peace of God. Those who have been at the foot of the Cross will not be afraid to go forth under the banner of the Cross to a holy war of love.

I know that it is hard to live on the heights of Christian experience. We have had flashes of the true meaning of the Cross of Christ; but then come long, dull days. What shall we do in those dull times? Shall we cease to witness for Christ; shall we make common cause, in those dull days, with those who would destroy the corporate witness of the church? Perhaps we may be tempted to do so. When there are such enemies in our own souls, we may be tempted to say, what time have we for the opponents without? Such reasoning is plausible. But all the same it is false. We are not saved by keeping ourselves constantly in the proper frame of mind, but we were saved by Christ once for all when we were born again by God's Spirit and were enabled by him to put our trust in the Saviour. And the gospel message does not cease to be true because we for the moment have lost sight of the full glory of it. Sad will it be for those to whom we minister if we let our changing moods be determinative of the message that at any moment we proclaim, or if we let our changing moods determine the question whether we shall or shall not stand against the rampant forces of unbelief in the church. We ought to look, not within, but without, for the content of what we are to preach, and for the determination of our witness-bearing; not to our changing feelings and experiences, but to the Bible as the Word of God. Then, and then only, shall we preach, not ourselves, but Christ Jesus the Lord.

Where are you going to stand in the great battle which now rages in the church? Are you going to curry favor with the world by standing aloof; are you going to be "conservative liberals" or "liberal conservatives" or "Christians who do not believe in controversy," or anything else so self-contradictory and absurd? Are you going to be Christians, but not Christians overmuch? Are you going to stand coldly aloof when God's people fight against ecclesiastical tyranny at home and abroad? Are you going to excuse yourselves by pointing out personal defects in those who contend for the faith to-day? Are you going to be disloyal to Christ in external testimony until you can make all well within your own soul? Be assured, you will never accomplish your purpose if you adopt such a program as that. Witness bravely to the truth that you already understand, and more will be given you; but make common cause with those who deny

or ignore the gospel of Christ, and the enemy will forever run riot in your life.

There are many hopes that I cherish for you men, with whom I am united by such ties of affection. I hope that you may be gifted preachers; I hope that you may have happy lives; I hope that you may have adequate support for yourselves and for your families; I hope that you may have good churches. But I hope something for you far more than all that. I hope above all that, wherever you are and however your preaching may be received, you may be true witnesses for the Lord Jesus Christ; I hope that there may never be any doubt where you stand, but that always you may stand squarely for Jesus Christ, as he is offered to us, not in the experiences of men, but in the blessed written Word of God.

I do not mean that the great issue of the day must be polemically presented in every sermon that you preach. No doubt that would be exceedingly unwise. You should always endeavour to build the people up by simple and positive instruction in the Word. But never will such simple and positive instruction in the Word have the full blessing of God, if, when the occasion does arise to take a stand, you shrink back. God hardly honours the ministry of those who in the hour of decision are ashamed of the gospel of Christ.

But we are persuaded better things of you, my brethren. You have, indeed, your struggles here in the seminary: faith contends against doubt and doubt contends against faith for the possession of your souls. Many of you are called upon to pass through deep waters and to face fiery trials. Never is it an easy process to substitute for the unthinking faith of childhood the fire-tested convictions of full-grown men. But may God bring you through! May God bring you out from the mists of doubt and hesitation into the clear shining of the light of faith. You may not indeed at once attain full clearness; gloomy doubts may arise like angels of Satan to buffet you. But God grant that you may have sufficient clearness to stand at least for Jesus Christ. It will not be easy. Many have been swept from their moorings by the current of the age; a church grown worldly often tyrannizes over those who look for guidance to God's Word alone. But this is not the first discouraging time in the history of the church; other times were just as dark, and yet always God has watched over his people, and the darkest hour has sometimes preceded the dawn. So even now God has not left himself without a witness. In many lands there are those who have faced the great issue of the day and have decided it aright, who have preserved true independence of mind in the presence of the world; in many lands there are groups of Christian people who in the face of ecclesiastical tyranny have not been afraid to stand for Jesus Christ. God grant that you may give comfort to them as you go forth from this seminary; God grant that you may rejoice their hearts by giving them your hand and your voice. To do so you will need courage. Far easier is it to curry favor with the world by abusing those whom the world abuses, by speaking against controversy, by taking a balcony view of the struggle in which God's servants are engaged. But God save you from such neutrality as that! It has a certain worldly appearance of urbanity and charity. But how cruel it is to burdened souls; how heartless it is to those little ones who are looking to the church for some clear message from God! God save you from being so heartless and so unloving and so cold; God grant, instead, that in all humility, but also in all boldness, in reliance upon God, you may fight the good fight of faith. Peace is indeed yours, the peace of God which passeth all

understanding. But that peace is given you, not that you may be onlookers or neutrals in love's battle, but that you may be good soldiers of Jesus Christ. —*Christian Beacon*

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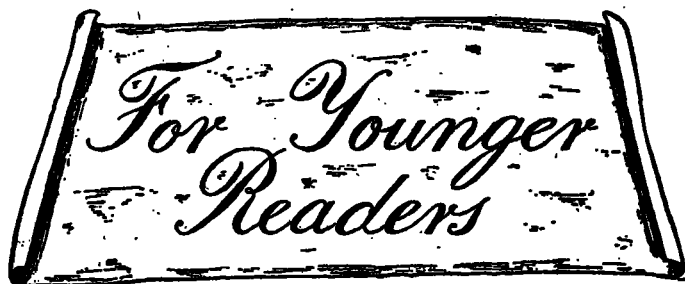
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### KABABY'S MIRACLE LEGS

Founded on Fact

By Amelia O. Stott

Kababy sighed sadly as she saw her two small brothers, full of life and joy, as they set off for school in the next African village. She was so eager to read books and get knowledge, but, alas, it was not possible. She often felt as hungry to know things as she did for her food, which was scanty.

Having a quick and ready mind for absorbing all she heard, it was sad that she had been a cripple since she was four years old. She had fallen into the river near her home and a crocodile had bitten and crushed her legs before she was rescued. The African medicine man and witch doctor had been unable to help her and she was able only to crawl around on stunted legs that were too weak to support her weight.

She knew that she was a burden to her parents as she could do very little to help with the chores — and no one would ever marry a crippled girl. They were poor people working in the fields of more fortunate neighbors, and even one more "useless" mouth to fill meant a lot to them.

Kababy could not even help with her baby sister, now grown big and heavy, so her mother had to carry the baby to the cotton fields. She could not bring the water from the well and, being very sensitive and alone all day, she felt miserable and unwanted on this particular hot morning.

Kababy dragged herself out of the stifling heat of the hut and crawled down to lie in the reeds by the river.

She felt exhausted and sadder than usual. "Oh, if only I could read books like the boys, then some day I might be a teacher like some of the girls from our village who can earn money to help their parents! Ma looks so tired and sick sometimes, though she never stops working all day long."

Suddenly Kababy heard a strange noise: "Chug-chug-chug." When she dragged herself up she saw that a curious looking boat was coming swiftly to the river bank. As her people always travelled in canoes, she knew it must be a "foreign boat", and, as she watched, two men got out. One was a very tall, large, white man and the other was his African companion.

Looking around, they saw Kababy, and the African called to her in her own dialect, "Little Sister, could you tell us the way to the village of a headman called M'Tamba?"

Kababy was at first too astonished to collect her wits and reply, but at last she answered, "Yes, he lives near my home."

"Then could you tell us, or better, show us the way to his place?"

Kababy shook her head and turned away, but the white man had noticed her sad little face, and when they had gotten out of their boat, and had come near, he had seen her poor stunted legs.

"Do not be afraid, little one," he said, very kindly. "Will you ride on my back and show us the way? I will take good care of you."

His face was so kind that he somehow enabled Kababy to lose all her fear, and soon she was lifted and carried back to her village.

The visitors soon found the headman and got permission for the African teacher to open a school in that district.

The missionary, however, felt very sorry for the poor little cripple girl whose appealing face he couldn't forget.

He returned to her hut and said: "I will wait to see your parents, when they return. We can sleep on our boat tonight and travel at dawn."

When Kababy's father and mother returned they were astonished to find the "foreign" visitor sitting outside their hut talking to their little girl, who seemed quite at home with him.

After the usual greetings were over, the missionary said: "I think you ought to try to get your little daughter to the big hospital at M'Kamba. There is a very clever doctor there who might help her to walk."

"It is useless," said her father. "We have spent much money with the witch doctor and medicine man, but they could do nothing to cure her."

"This will not cost you anything at all, and if she could be enabled to walk only a few steps it would be a help. I cannot promise, of course, but if you let me take her in my boat I promise you I will get her to the hospital and she will have every kindness and care."

The father and mother consulted together. They were willing to do anything to help their child, but were anxious and uncertain.

As for Kababy she was listening and watching eagerly, and then at last her father said, "We don't like her going away so far among strangers, but we should be very glad if she could be made better."

Then he turned to Kababy and asked the question that was asked of another, older girl in the Bible, "Wilt thou go with this man?"

There was a pause, and then Kababy said quietly, "Yes, I will go."

That night her parents anxiously bade her good-bye as she started on her long journey in the launch. Kababy felt wonderfully happy and hopeful, and in due time she reached the "House-of-Healing-Love."

It was all very new and strange. The doctor, when he had carefully examined her poor stunted legs, said with a kind smile: "You will need to stay with us here a good while, but you can have books, and that will help to pass the time. We have a chair here you can soon learn to use, and it is not far to the Missionary School."

Kababy was very happy then, for, oh, how she had longed to be able to read and write! She soon showed great ability and delighted her teachers by her rapid growth in knowledge. It was not long before she gave her heart to the Saviour and often she would sing a little song she made up herself, which the other patients loved to hear:

"For I am so happy,  
For my heart is gay,  
Knowing Jesus loves me,  
Loves me night and day."

After a long time the doctor said one day: "Kababy, the time has come for you to go to a much larger hospital in the city, where I think the doctors can perhaps make you able to walk. It is a long journey, so Sister Grace will





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