

# The Gospel Witness and Protestant Advocate

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## "THE BEST IS YET TO BE!"

**M**R. CHURCHILL predicted the other day that 1950 would be a year of crisis in which great and far-reaching decisions would be made. We would be the last to attempt to make light of any prophecy falling from the lips of our great war-time leader, for he has demonstrated in a measure not vouchsafed to any other statesman of our generation, an uncanny ability to see into the seeds of time and say which grain will grow and which will not. Notwithstanding, we venture to observe that many wise men, as well as many who were otherwise, have been uttering similar oracles since the world began. And stranger still, their predictions have all turned out to be infallibly true! Each succeeding year and the ages as they follow one another never fail to bring in their train a whole host of knotty problems and far-reaching questions that insistently demand an answer, and the solutions that are found for them, whether they be good or bad, form the shape of things to come with their harvest of good fruits or bitter to be plucked by children yet unborn.

The year upon whose threshold we have now entered leaves no room for doubt that it presents the same thorny agenda of puzzling, anguishing problems to try us also. The difference between the situation we face and those of the past is perhaps to be found not only in the increased difficulty and the brutal urgency with which present questions thrust themselves upon us but also in the lessened sense of assurance with which men of our age face them. The nineteenth century was buoyed up by an all-embracing faith in some necessary and self-acting law of progress. Evolution was proclaimed as a new gospel, but now that hope appears to have turned sour. Men of science have no cheering message for their fellows, and some even opine that if progress there be it is in the downward direction. The marvels of scientific achievement will afford us small compensation if all civilization is about to be wiped out by the sudden bursting of an atomic bomb.

Where shall we turn for some sure word of comfort and hope in a day when men's hearts are failing them for fear? "Lord, to whom shall we go? thou hast the words of eternal life." (John 6.68). There is only one unfailing source at which the wretched sons of want are able to assuage their thirst and find rest for their souls. Our God is the God of hope and He has brought life and

immortality to light through the Gospel. The Christian is able to sing in the blackest hour:

The best is yet to be,  
The last of life, for which the first was made:  
Our times are in His hand  
Who saith, "A whole I planned,  
Youth shows but half; trust God: see all, nor be afraid!"

Browning has been accused of that facile optimism which obstinately refuses to take a full look at the worst, vainly imagining that the bright side its fancies create is the only one. But if God is in His heaven, it is as logically inevitable as the addition table in arithmetic that all is right with the world. The Bible looks full at the worst of life, both individual and collective. Indeed its gloomy outlook has often been made a charge against it. But the Word of God tells us that "sin abounded" only in order that it may assure us that "grace did much more abound". The final triumph of the Kingdom of God is proclaimed with no uncertain sound, but it is to be the victory of the Cross where Incarnate Truth and Love suffered a cruel death at the hands of wicked men. Our Lord and Saviour demanded of those who would become his disciples that they deny themselves and take up their cross and follow Him.

It was not through ignorance of the occult powers of spiritual wickedness in high places that the Apostle Paul exultantly proclaimed the ultimate triumph of the believer but in full personal knowledge of them: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." (Romans 8:35-37).

Those who have as an anchor of the soul a hope that is both sure and steadfast are lifted up above the dim haze of the immediate present and they alone have the power to live in a truly heroic fashion. It was this glorious expectation of better things, of a city that hath foundations, whose builder and maker is God, that enabled the eye of the martyrs to pierce the gloom and see the crown of life in the hand of their Redeemer. And for us who believe, the same hope carries within it that

which maketh not ashamed and enables us with patience to wait for it. And while we wait, it has pleased the God of hope to grant us the earnest of the Spirit, who is both a pledge and a foretaste of the things which he has prepared for them that love Him. With good reason we sing with understanding and with voice:

The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields,  
Or walk the golden streets.

Then let our songs abound,  
And every tear be dry;  
We're marching through Immanuel's ground,  
To fairer worlds on high.

—W.S.W.

### HOTELMEN DO A "PRODIGIOUS JOB"!

ON TUESDAY last a majority of Toronto tax payers voted for commercialized Sunday sport. From this time forward our "city of churches" will surely have to relinquish all claim to the sobriquet of "Toronto the Good", more often than not, we suspect, bestowed upon her by non-residents in scornful, if good-humoured, mockery of what they supposed to be a self-righteous pride.

A few days before the election, a member of the committee working against commercialized Sunday sports assured us that the "No" vote would be overwhelming. He seemed to deprecate our suggestion that Cardinal McGuigan's directive against Sunday sports was a politic utterance intended for purely Protestant consumption. We wonder if he has changed his mind since the election results have been made known.

The following comment from *The Star* will help to identify the friends of the commercialized Sunday sport, despite the paid announcement of these gentry that they had no powerful interests to back their campaign:

Fréd Hamilton, Sunday sport protagonist, said early in the evening hotelmen had done a "prodigious" job in getting out a "yes" vote. He said they had been exceptionally active in taking electors to the polls from the time the polls opened.

As the old proverb has it: "Birds of a feather flock together."—W.S.W.

### A CABLE FROM JAVA

Rec. in Toronto  
December 31st, 8.50 p.m.

RAA 1224 66 Mar.  
Bandoeng 1610 31  
JARWITSEM  
TORONTO

HAPPY NEW YEAR EVERYBODY. FIRST CORINTHIANS CHAPTER FIFTEEN VERSE FIFTY-EIGHT STOP LEAVE BATAVIA TEN MORNING FIFTH ARRIVE SYDNEY SEVEN MORNING OF THE SIXTH LONGER FLIGHT THAN ATLANTIC OUR TIME FIFTEEN HOURS LATER THAN TORONTO STOP EXPECTING HAPPY TIME IN AUSTRALIA UNDER THE BRITISH FLAG. AUSTRALIAN ADDRESS UNTIL TWELFTH BOAC SYDNEY LOVE TO EVERYBODY.

SHIELDS

The verse referred to above reads as follows:

"Therefore, my beloved brethren, be ye steadfast, unmovable, 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).

## The Gospel Witness and Protestant Advocate

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### DR. SHIELDS ACCEPTS THE POPE'S INVITATION?

NEWSPAPERMEN generally deal in facts not fancies, but sometimes they turn to the latter with considerable amusement and no small profit for their readers. Charles Dickens, the great novelist, was a former reporter who abandoned shorthand to take up fiction with the happy results that all know. A very interesting column appearing each morning in *The Toronto Globe and Mail* combines facts and fancies in such a way as to make very interesting reading. Which of these two Mr. J. V. McAree was indulging in when he wrote the following note on the last day of the old year, we leave our readers to divine.

His Holiness the Pope has invited all Protestants to join the Church of Rome. But who is that burly figure shouldering himself through the assembled congregation of cardinals, and trying to push past the Papal Guards to reach the platform? It seems to be no other than the Rev. Dr. T. T. Shields, and he is brandishing in his hand something that looks from this distance like an amendment.

Writing in the same spirit as Mr. McAree, we would add that the document in Dr. Shields' hand would more likely be an issue of THE GOSPEL WITNESS containing his sermon on "Why I Am Not a Roman Catholic." Coming back to the world of fact, however, Dr. Shields is not in Rome helping the Pope to open some dust-covered door that has been nailed up for the last fifty years, he is preaching his way around the world with his wonted physical and mental vigour and his unflagging zeal for the truth of the Gospel.—W.S.W.

### JOCK TROUP IN JARVIS STREET

THE well-known Scottish evangelist, Jock Troup, will begin an evangelistic campaign in Jarvis Street Church on Sunday, January 22nd. Further announcement of this will be made in succeeding numbers of this paper, but in the meantime we commend this special effort to the prayers of all our friends.

# The Jarvis Street Pulpit

## An Advocate Before the Supreme Court

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Morning  
(Stenographically Reported)

"My little children, these things, write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2.

THE title by which John addresses believers in the opening verse of the chapter is evidently a favourite one with him. "My little children"! I think it would be difficult to conceive of anything more beautiful than that, for that is what believers are. We are, in God's sight, only little children. We hear in some quarters to-day a great deal about "the modern mind", and of how the gospel must be accommodated to meet the superior intellectualism of the day! But such a view is utterly at variance both with the spirit and the letter of the Word of God. Our Lord Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." When Nicodemus, a learned doctor of the law, a master in Israel, came to Christ with his compliments, saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," Jesus answered, "Verily, verily, I say unto thee, 'Except a man be born again he cannot see the kingdom of God,' it is as though He had said, 'Nicodemus, you are altogether too big a man; you must become as a little child.'"

Of course, I know our Lord chiefly referred to that spiritual miracle, that work of regeneration by the Holy Ghost which makes us new creatures in Christ, when He insisted on the necessity of the new birth; but I am sure it has also this aspect, that one thus born again does become as a little child. We are admonished, as newborn babes, to "desire the sincere milk of the word, that ye may grow thereby." If we are ever to understand the things of God we must humble ourselves as little children.

I wonder if there is a young man here this morning who imagines that he is "growing up"? that he is becoming rather wise? I remember when I was about eighteen or nineteen I thought I knew a great deal! I thought my father did not know as much as I did! I have since changed my mind completely. But I suggest to you that there is nothing in the New Testament to offer any encouragement to men or women who imagine they are intellectually superior, that they have larger knowledge than other people; and that if the gospel is to commend itself to their mentality—some things will have to be changed. But they never will be changed, my friends, and you will never know very much until you become as a little child.

Indeed, in every realm of human knowledge the more a man knows the more humble he becomes. It is the little knowledge that is a dangerous thing. Truly great

men are always humble; and always simple as little children. And we have made great progress in the Christian life when we are willing to take up that attitude toward spiritual concerns, and remember that before God we are never learned philosophers, we are never anything but the Father's little children.

There are people here who would like to become little children again. Do you not wish you were a little child so that you could hang up your stocking again? Would it not be fine if Father Christmas could come to you? I wish I could hang up my stocking! I wish I could forget I am grown up, and become as a little child again. In relation to matters of the spiritual world we must become, and remain, as little children if we are to progress in our knowledge of divine things.

Let us come in that attitude to a study of this very simple, and yet very profound scripture: Let us pray that as we come to God's word this morning we may come as little children. I once went to hear a great preacher preach—at least people said he was a great preacher; they said he was a man of great renown. He was brought to this particular place for a special occasion, and I went to hear him preach. He talked so simply that I am sure every child in the congregation could understand everything he said. I listened with interest; I found that he gripped me; that he commanded my attention throughout. But there was nothing extraordinary about the sermon. I had a feeling—I was just a young preacher—I had a feeling that I could have done just as well myself, and I am not sure that I did not secretly believe that I might occasionally do a little better! Certainly there was nothing extraordinary about him. But I know now why people called him a great preacher: because, though thirty years have passed, I could preach that sermon now. I remember every word he said. It was so simply and plainly put that it fastened itself in my memory, and the great truth of that sermon has remained with me for thirty years.

You must not expect great things here. A young man came from Scotland some years ago, and he came to Jarvis Street Church for a little while. He actually joined the church! Then he left us—and do you know why he left? Because the ministry was not sufficiently intellectual to please him! He imagined, you know, that he was a very important man. I never became sufficiently intimate with him to ask him what sized hat he wore, but I expect it was rather a large one! Let us come now like little children to this great text, for that is all we are, whether we know it or not. There

is so much yet to be known, that the little we know is scarcely worth mentioning; we all belong to the Primary class. I do not think any of us have really graduated from it yet!

### I.

"My little children"—here is THE PURPOSE OF ALL DIVINE COMMUNICATION TO US—"these things write I unto you, that ye sin not." That is God's purpose in your life and in mine. "Thou shalt call his name JESUS: for he shall save his people from their sins." Jesus Christ did not come merely to save us from the consequence of sin. He did not come for that, and He does save us from sin's consequence; but He came specifically to save us from sin itself. Salvation is God's method of taking away our sins, of undoing the work of the devil, and remaking us into the image and likeness of God. And God's plan for us is that we should be delivered from the power, from the dominion, of sin.

Let me speak to you young Christians, boys and girls, and young men and women, those of you who have known the Lord Jesus for but a short time. What does your religion mean to you? What does your salvation mean to you? Has it effected any change in your method of living? Has it done anything for you within? Has it changed even your thinking? Does it flood your mind with spiritual light? Has it led you to "set your affections on things above, and not on things on the earth"? Are you finding an increase of powers in your life, so that you are now delivered from the things to which you were formerly in bondage? Are you growing up into Christ, becoming stronger and stronger in your spiritual life, putting off the old man and putting on the new? I know this is very simple, but I want you to understand that Christ came into your life to save you from sin: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

That is the purpose of the death of Christ, and that is the purpose of the life of Christ, "for if, when we were enemies, we were reconciled to God by the death of his Son"—His blood cleansing us from sin—"much more, being reconciled, we shall be saved by his life." The very life of God is at the disposal, at the command of faith; the Holy Ghost is given that He may live in us, and may sanctify us and separate us entirely unto the service of God. Remember it is written, "Follow peace with all men, and holiness, without which no man shall see the Lord." We are to become conformed increasingly to the likeness of God. I am anxious to see people saved. I rejoice every time a boy or a girl, or a man or woman, comes to Christ. But being saved, I am just as anxious that these babes in Christ should understand something of their privileges, and lay hold of the grace that is in Christ, so that they may live victoriously, so that they may live triumphantly, and thus be different from people who have never known Jesus Christ.

Is it true of every one of us who has named the name of Christ? Has the coming of Christ into our hearts made a difference, so that wherever we go people say, "That man must be a Christian"; "That woman must surely have been converted"; "Why that boy—did you not notice that when a rough word was said in the playground it offended him? Did you not notice that he acted as if he had been hurt, that he did

not laugh as the other boys laughed?" "Did you not notice there is something different about that girl, that some change has come over her? She seems to have new tastes, new desires, and a new way of living."

Is that what people say? That is what they ought to say. And that is the purpose of the coming of Christ, the purpose of the gift of the Holy Ghost, the purpose of this Bible. That is why God gave us His Book. That is the reason for the existence of the Christian churches in the world, that we may come together in Christian fellowship and be mutually serviceable to each other, speaking only those things which are good for the edifying of the soul. The end of God's contact with us, and of every divine communication, no matter how it comes, is that we sin not, that we be saved from our sins. It is possible for us to obtain the mastery over some things. There is a great difference between our inherent sinfulness, the sinfulness of our natures, and the direct and deliberate commission of sin. And surely if the religion of Jesus Christ is for anything at all, it is to energize our wills, and make it possible for us to refuse to do the thing that we ought not to do. Surely that is what Christ came for. If the Word is written that we sin not, it certainly implies that there is a reservoir of power, that there are resources of grace at our command that will enable us to be victorious. I covet for myself, and I covet for you, an ever-increasing experience of the mighty power of God that we may sin not. It is possible, dear friends, that we should be made victorious.

That does not mean that we have no sin, no matter how victorious we are, for "if we say that we have no sin, we deceive ourselves, and the truth is not in us." We have sinned, we are sinful, our natures are sinful, the old man is there. But, blessed be God, the new man is there, and the new man is to be made stronger and stronger by God's grace; and we are to live victoriously in the power of the Holy Ghost. "These things I write unto you, that ye sin not."

Very well, then, we ought to pray every one of us for an ever-deepening desire after holiness, after an increased likeness to Jesus Christ. I have seen a little boy who was proud of being his father's son, and nothing pleased him more than to be told that he was like his father. Ask that little chap what he is going to do when he is grown up, and generally he will tell you that he is going to be like his dad, or his father, whatever he may call him. That is his highest ambition, if the father is a good man. (God pity the child who has not an ideal in his father! How poor he is! And if there are any fathers here who do not inspire their children with a desire to be manly and Godlike, then they had better get right with God quickly, so that they may be able to set them an example.) But I say where the father is what he ought to be, it is natural for his child to desire to be like him. And it is natural for a Christian—natural? yes; natural to the new nature. It is not natural to the old man, but it is natural to the new man to desire above everything to be like Jesus Christ. It seems to me the highest compliment that could be paid to any man is for someone to say, "Whenever that man comes near me he makes me think about God. I cannot be in that person's presence without having a desire to be a little better."

Is that what we are doing? Is that the influence we are exerting? Wherever we go, are we causing people to say, "In spite of all that people say in some quar-

ters, I still believe it is possible to live the Christian life." You do? How did you find that out? "Because I have met a few Christians who are doing it. I have met a few people into whose life Christ has manifestly come; there is such a savour of Christ about them, and they are so different from other folks, that I never go where they are without feeling a desire rising in my heart that I myself may be more Godlike. Oh, that God may work in us an increasing repugnance toward sin! That He may teach us to hate it, to abhor it, to be uncomfortable wherever it is!

When the leper came to Christ he did not say, "Lord, if Thou wilt Thou canst save me from death." He did not say, "Lord, I am afraid that my children will be left fatherless, and my wife left a widow; I have made no provision for them, and if you please, will You extend my life a little so that I may minister to my family?" He did not say, "Lord, I am afraid of death, and I wish You would drive the dark shadow from my life." He did not say that, but with a great passion, with an agony of soul, he said, "Lord, if Thou wilt, thou canst make me clean. Save me from this loathsome, horrible, disease, so that I shall cease to loathe myself; that I may be clean among my fellows."

Oh, that God would teach us what sin is, that it is a fretting leprosy, something to be hated, to be loathed as coming from the pit itself! Let us pray that God may deepen the sense of sin in us, so that we may abhor it, and get as far away from it as we possibly can, ever longing after a greater measure of Christlikeness. What a wonderful ambition! Oh, that it may be true that every member of this church, every man and woman, every boy and girl, is crying out to God every day, "Lord, make me clean; make me more like Christ; make me a better Christian; make me a better servant, a more faithful disciple of Jesus Christ. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." If we begin every day with an earnest longing in our hearts for a greater conformity to the will of God, what a blessing we shall be able to bring to all the people round about! I am sure that is what everyone needs. That is what the world about us needs; it needs to be saved from its sin. God save us from this blighting, blasting, deadening, paralyzing, thing that cuts a man off from God, and takes him down into the pit of corruption, instead of giving him wings to mount up like an eagle, and get away into the heavenly places, dwelling there with Christ Jesus the Lord.

## II.

"These things write I unto you, that ye sin not." HOW MAY WE BE DELIVERED FROM SIN? Certainly *not by the strength of our own resolutions*. I know there are superficial errors that we may have strength to overcome. Occasionally a drunkard may, by the exercise of his will, turn away from his cups. A man who has an evil tongue may have sufficient force of character, for a while at least, to control his speech. Indeed, a man may, by self-effort and by the assistance of human agencies, apparently cleanse the house, as when the unclean spirit went out of a man, and the house was swept and garnished—but the house was left empty. It was not possessed by anyone to dispute the return of the evil spirit; thus all self-effort is, in the last analysis, only negative: it produces an empty house. It is a resolve *not* to do something; and is external. A man cannot cleanse his mind, a man cannot, by his

own power, purify his heart. He cannot eradicate his innate selfishness; he cannot go down to the root of the evil. The only thing he can do is to cut the thistle off at the top; but the root is there, and in a little while it grows again.

*We must have a power outside ourselves.* Our Lord knew that when He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." The Comforter is not someone who comes to speak soft words to us. That is not the purpose of His coming. The word "comforter" is an old word, and it has in it, in our English translation, the idea of strength. It means to be brave. The Comforter comes to make us strong, and brave and true. He is the Paraclete; He comes to stand by us, to dwell in us; and the only way by which we can have power over evil is to have the Holy Spirit dwelling in our hearts in His fulness. It is not enough that the unclean spirit should go out of a man; the Holy Spirit must come into the man; for it is forever true that our choice is between the indwelling of one, the Holy Spirit, or seven spirits unclean. Unless the Holy Spirit shall take up his residence within, by and by the evil spirit will return, and bring with him seven others, and the last state of the man will be worse than the first. What I call your attention to this morning is that there is a divine Energy, here is a Power sent from heaven to take up His residence in our hearts, to clarify our minds, to energize every power of mind and of body, so that the whole man may be brought into conformity to the will of God.

Let me beseech you to seek more and more a consciousness and a real experience of the indwelling of the Spirit of God. As the Holy Ghost takes up His residence we shall have divine power with us. Then in our homes, on the street, in the place where we work, wherever we are, God will be with us. "These things are written" in order that we may know our privileges in the Holy Spirit and the Word itself. "Thy word have I hid in mine heart, that I might not sin against thee." "Wherewithal shall a young man cleanse his way?"—how shall I know what is sin, and what is not sin?—"By taking heed thereto according to thy word." By opening our minds and our hearts to the Word of God, by shaping our conduct and character in agreement with its principles, and by the power of the Holy Ghost, we may be delivered from sin. That is our high privilege.

## III.

But "IF ANY MAN SIN." Just now somebody said, in his heart, "Pastor, you discourage me, for I have fallen into temptation; and I cannot say that at all points I have been delivered from sin. From what you have said, am I to conclude that I am not a Christian because I have fallen into error?" No, my friend. John is careful to say, "I offer you no encouragement in the way of wrong doing. These things write I unto you, that ye sin not. And if any man sin"—if it be so that the little babe stumbles, and gets its clothing in the mire, if the boy in school is dull, and slow to learn, and fails to triumph as it is his privilege to do, I want to tell you how to overcome it—"If any man sin" *there is a remedy*. If we have been overtaken in temptation, if we have ceased to depend upon God, if we come this morning with soiled garments in the sense of uncleanness and unfitness, I want to tell you in a word or two how we may get rid of it.

I did not intend to spend as much time on that part of the verse, so I can but mention that which I had intended should be the burden of my exposition this morning.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I should like you to get a *very clear idea of the character in which our Lord is here represented*. You think of Him on the cross, as One Who died for you—and you cannot dwell too much upon that. He did die for you. We think of His precious blood as washing away our sins and we cannot too strongly emphasize that point. We look back to the time when Jesus died, and we say we have in the historic Christ a correct portrait of the Son of God. But remember, He Who was laid in the grave did not remain there. After the third day He rose from the grave, and "shewed himself alive after his passion by many infallible proofs, being seen of them forty days." Then He took His disciples to Olivet and pronounced His blessings upon them, and as they looked upon Him He was parted from them, and went up into heaven.

*Do you know where Jesus Christ is now?* He is not upon earth; He is in heaven. Are you sure He has arrived? I have sometimes imagined, when the hundred and twenty were gathered in the upper room praying for those ten days that they talked about that last scene when they saw Jesus go away. I can imagine Peter's saying, "John, I wonder just where He has gone? A cloud received Him out of our sight, and He has become the invisible Christ, but did He arrive? Where is He now?"

I have noticed that when people go to the train to see their friends off, although they have been talking night and day for a month, they still have a great deal more to say. At the last minute, after they get into the train, someone hurriedly puts up a window, and from the window they have to have their farewell word to the friends standing by. And as though it were an entirely new idea, and never had been said before, they say, "Now be sure to write and tell me of your safe arrival. Be sure to let me know how you get on." Sometimes they say, "Send me a wire when you get there."

I can imagine Peter and John saying, "Oh, I wish He would send us word that He has arrived. I wish He would send us word that He is there." And one day while they were praying, suddenly—listen—"suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire . . . and they began to speak with other tongues as the Spirit gave them utterance." When the multitude came together and said, "What does it all mean," Peter said, in effect, "We have just had a letter from heaven to say the Lord Jesus has arrived. We have just heard that He has got home, and that He is sitting on the right hand of God. He has received of the Father the promise of the Holy Ghost, and He hath shed forth this that ye see and hear. That is His assurance that He has got home. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Ever since then we have known that Jesus was at home at the right hand of God. That is where the Saviour is.

*What is He doing there?* He is my Advocate, if you

please; He is my Representative. He is there in the Father's presence to plead my cause. That is what He is doing. Have you ever had to go to court? I hope you never have, and that you will not. But if you should, you go to see a certain lawyer and say, "I want you to take my case." He may ask you for a retaining fee. He may say, "My retainer is—so much." And you will put down the money. What does that mean? That means that he now accepts the responsibility for your case; he is going to look after all your interests; and whenever your name is mentioned in court you will not have to say anything; he will be there. He will rise and say, "I appear for Mr. So-and-so." I am his advocate, I am his representative." When I believed in the Lord Jesus Christ my faith retained Him as my Counsel, my Advocate; I handed over to Him all my interests for time and for eternity. He said, "I will look after you; I will appear for you. Whenever any matter concerning you comes before the Throne of God I will be there to say that I know all about you. I will plead for you." He is there as my Advocate this morning.

Is that not wonderful? Is it not wonderful that we have a Friend at court to appear before God every day, looking after us. You may speak for yourself. I am only telling you what I have. I hope He is your representative, too. But I have an Advocate Who ever appears before God in my behalf.

*That applies to every one who would be a Christian, who has not received forgiveness of sins. If you are charged with sin, will you send someone to appear before the throne for you. Will you retain Jesus Christ? He is the only One Who has access there, and if you trust Him He will say, "I will take your case, I will secure your acquittal."*

*As for those of us who are Christians we can only approach God through Jesus Christ. No man has ever come to God the Father; no man has ever seen God the Father. There is no way to get to God the Father, except through Jesus Christ: "No man cometh unto the Father, but by me." He is our Advocate, and He is acceptable to the Father. He stands in favour with the Court, and any plea He makes in our behalf will be listened to by the Court.*

I wanted to say more about that, and perhaps I shall return to it again, because it is such a great text. But *I must say a word about how He does it.* He always pleads guilty in our behalf. That is how He secures our acquittal. Jesus Christ never covers up sin in the sense of permitting us to deny it. The only way to get rid of sin is to confess it, to acknowledge it, and then He will forgive us. We are guilty, and the only way by which we can secure acquittal is to plead guilty and throw ourselves upon the mercy of the court. Then our Advocate will say, "I am the propitiation for this man's sin. I will pay His debt."

I wonder if I could tell you a secret? I wonder would you promise not to tell anybody? I will run the risk. One day some years ago there was a certain man who was sick, and the doctor said he needed a little airing, that he needed to go out for a drive. I knew that he had no car, and I did not suppose he could afford to hire a taxi. I said to myself, "I must take that man for a drive so that he can get some air." I started out after tea, the only time I could command, for I had a meeting that night. I called for my friend, and took him out into the country. And I did like

some other people do, I forgot I had to come back! Momentarily I forgot it was more than a one-way trip, but suddenly I took out my watch, and found that I had consumed nearly all my available time going one way and I had to get back to my meeting. When I turned my car about—well, it was a minister's car, and it knew it had to be at church at the proper time! It went a little faster than some cars do sometimes! A day or so later somebody came to my door, and do you know what he had? (laughter). So you have had one, too! He had a paper that was not white: it was blue—and after I got the paper I was blue, too. But do you know what I did? I did not go to court. I got someone else to go for me. I do not know how fast I drove. Of course, I was on an errand of mercy, but I did not plead that. I said, "You go and you pay whatever there is to pay." After a while my advocate told me he had paid ten dollars, and I paid him. I paid for a taxi-ride anyhow for my sick friend, although he never knew it, of course. But you see I did not appear, someone else appeared for me, and he paid what was owing, what the law demanded.

And that is the only way by which we can get relief in heaven's court. We must put the whole matter into the hands of the Lord Jesus. He then pleads the merit of His precious blood, and says, "I have paid for that boy; I have paid the debt of that girl. The receipt of it is in my hands, and in my side. I demand their acquittal."

This Advocate never lost a single case. I know the lawyers feel badly when they lose a case. It is very humiliating for a man when he loses a case at court. But this Advocate has never lost a single case. Every soul in all the world's history for whom He has appeared has been absolutely acquitted. Nor did He lose mine either. I have the Court's certificate that I am acquitted, for the Spirit bears witness with my spirit.

Furthermore I find *the proof is written*. It is a good thing to have documentary proof of matters in dispute. It is written in the Book that "he that believeth on the Son hath everlasting life." Spurgeon used to say, "H A T H spells got it." Is that not a queer way to spell *got it*—H-A-T-H? It means we have it this moment. And if you have the judgment of the court acquitting you, you need not trouble about what anyone else says. You need not be cast down by what your own heart says. If the Lord says, "Thy sins, which are many, are all forgiven," just say, "Thank you." Lift up your head and say, "I am saved for ever."

Let me put it to you thus: a man is in the police court. He is brought in by a policeman who leads him by the arm. He brings him in and puts him in the prisoner's dock. When all the evidence has been submitted the magistrate says, "I find you not guilty. You are discharged." The man begins to walk out, but the policeman says, "Stop! Stop!" "But why?" says the erstwhile prisoner. The policeman answers, "Did I not bring you in here?" "Yes, but I am going out by myself." "But you are charged with an offence?" "I know I was." "Very well, you stay here." "I will not; I am going out;—I am going home." "Who says you may go?" "He does," says the man, pointing to the Magistrate, "and what do I care for you when the Judge says I am discharged? What more do you want?" Do you not see, my friend? When you are acquitted by the Supreme Court of the universe, when God Himself for Christ's sake says, "You are forgiven,"

there is no appeal against the word of acquittal; all the devils in hell cannot bring you into condemnation, for "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Do you not want to say, "Hallelujah?" "Yes." Well, say it then. ("Hallelujah," "Amen!").

## "O HAPPY DAY!"

The Annual New Year's Day Fellowship Meeting  
in Jarvis Street Church

FOR many years past, so many years that our oldest member does not remember the beginning of it, it has been a custom in Jarvis Street Church to set aside New Year's morning for a time of mutual edification in prayer and testimony. We can look back through the years to a long series of these annual meetings, and every one of them was at the time a source of inspiration and its memory is still fragrant with the blessings God poured out upon the saints as they met in His name. It is an essential part of the time-honoured custom that the meeting should shape itself, or rather that the Spirit moving upon the hearts of believers should dictate the form it takes. The Pastor, Dr. Shields, is a master of assemblies, as all know who have listened to his impassioned logic in expounding the great principles of Grace or in ruthlessly exposing the subtle unbelief of the spirit of error. But it is understood that the New Year's Day meeting is not a preaching service. On many such occasions we have seen the Pastor exhibit another sort of skill, not in speaking, but in being silent, or when he did speak, directing the meeting by following it or rather in being so completely submitted to the Spirit's manifest presence among His people as to fit harmoniously and unobtrusively into the currents of praise, petition and testimony as they flowed through the assembly. This year the Pastor was absent on the other side of the world, but the meeting was of the same nature and spirit as usual, and all agreed that it was another mountaintop experience. Rev. H. C. Slade ably presided with the same fine sensitiveness to the ongoings of the Spirit of God as we have described above.

While we sat in the midst of this glorious fellowship, rejoicing in the testimonies of God's children, it occurred to us that the blessings would be prolonged and extended if we were to pass it on through these pages, or rather to pass on to our readers as much of it as can be caught in words and printed in cold type. Not much is said in these pages about the activities of the great church which is the home of THE GOSPEL WITNESS. Dr. Shields is most reticent about giving reports of blessing, and in his absence Mr. Slade, the Associate Pastor, and Mr. McCaul, our supply preacher, have proved to be even less loquacious, despite numerous requests from this hard-pressed editor. Some account of the New Year's Day gathering may therefore supply a lack. The prayer and testimonies of this meeting made windows through which we felt we were looking into the very souls of our fellow-believers; it was like listening on a stethoscope to the heartthrob of a great church and rejoicing in the knowledge that it was both sound and strong.

When we entered the meeting, Deacon Thomson's venerable head was bowed in prayer as he led the company in thanksgiving and petition. What a blessing it is to hear the voice of men who have grown old in the Lord's service still praising Him and by their life and

words setting an example to the generations that follow them. After a hymn, requested from the floor, as were many others in this most informal of meetings, opportunity was given for testimony. We cannot hope to mention all who spoke, or even any considerable part of them, for it seemed as though everyone in the well-filled Greenway Hall shared in the giving of praise; no two were alike, nor were any better than the other, for the common end of all was to glorify the same Lord and Saviour. There were sparkles of humour, touches of pathos, words of exhortation, assertions of Christian assurance based on the great truths of revelations, and the first utterances of newborn babes in the faith. But all, severally and collectively, ministered to the edifying of the body according to the gift as God had divided to each believer.

#### "Well May This Glowing Heart Rejoice!"

The first voice to be heard was from one of our newest members, and it made an apt beginning:

"O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

Then followed an unusual testimony from one of our Jarvis Street faithfuls who is always doing unusual things. Had his story been given in a so-called "faith-healing mission" it would have been noised abroad as a striking demonstration of the Holy Spirit's approval of the vagaries of men; had it taken place in a Roman Catholic shrine, it would have been hailed as a notable miracle. It was the testimony of a brother who suffered serious burns about the face and hands in a flash fire that burst out in his place of employment. Our brother testified that God not only granted him complete and speedy recovery but also removed from his body the disfiguring remarks that skilled medical men prophesied he would carry to the grave. In this Church we believe in miracles.

A successful young business man told us of a still greater miracle: the conversion of his own brother who refused to be saved or to believe he could be saved until some great surge of emotion would burst on his soul. At last he was brought low before the Lord and was constrained to say: "Lord, if you are satisfied with the work of Christ on the cross, then I must be, too!"

#### The Quarter Century Club

Another recounted the story of his conversion in Jarvis Street twenty-five years ago: "I have recently joined the Quarter Century Club in my company," he said, "and I shall soon join the Quarter Century Club as a Christian. Here is the sermon through which I was brought to Christ." And he showed the company an issue of THE GOSPEL WITNESS, dated March 5, 1925, containing the sermon, "Should the Church Mind Its Own Business?" (Next week we hope to reprint the same sermon.) A few moments later, his daughter, a young married woman, thanked God that her parents had brought her under the sound of the Gospel in Jarvis Street Church from her very earliest infancy, so that she, too, was now rejoicing in God her Saviour.

These testimonies were followed shortly by one from a brother beloved, a retired minister, who told us that after fifty years in the Master's service he praised Him for His faithfulness. And he quoted these beautiful words:

"His love, not mine, the resting place,  
His truth, not mine, the tie."

One of the most useful and perhaps one of the most

colourful persons in our Church family is Mr. W. J. Hutchinson, commonly greeted by all as "Hutch" or "Uncle Hutch". Twenty-eight years ago, he told us, he came to Jarvis Street on the Pastor's invitation as superintendent of the Sunday School, and for the greater part of that time he has led the choir, as he still does, with Mr. Penney (not a bad one in the family!) at the organ. His remark that the Pastor was "a great Christian and a British gentleman" was evidently much appreciated by all, and he went on to stir up the pure minds of the deacons by suggesting that they get busy and arrange for a reception for Dr. Shields' return, such "as no other pastor ever received in all Toronto's history." "Hutch" has his own happy way of making suggestions and this one was heartily and spontaneously applauded!

#### Why People Love Jarvis Street

Replying in kind for the diaconate, Mr. Bauman humorously returned the compliment to "Hutch" by requesting him to prepare a special choir number for the Pastor's return. The deacon alluded of some of the spiritual blessings that had come to him through Jarvis Street Church. And all who-know him and his three fine sons, knew that he was referring to the ministry of the Gospel in this Church which brought his sons to Christ and led them to seek first the Kingdom of Heaven.

"Where," asked this good deacon, "will you find the Gospel preached so faithfully and effectually as in Jarvis Street? Where will you find such a building as this magnificent structure, erected and paid for under Dr. Shields' leadership? I love this Church for the sake of its ministry in my family, for the sake of its uncompromising stand for truth and righteousness." And with Brother Bauman, we all rejoiced that such a God-given pastor was not cast out as a small, minority noisily demanded within the past year.

A teacher in the Junior Department, who is father of six children, told how "Hutch", associated with the late Deacon Greenway and Mr. Fegan, had been instrumental in leading him to Christ thirty-five years ago. "Only eternity will reveal how many boys have come to the Saviour through the untiring labours of Mr. Hutchinson," he said. A man of this sort is God's gift to any church, and we have many of them in Jarvis Street.

We wish time and space permitted us to tell all that each one said, for it was a feast of good things when they that love the Lord spake often to one another. But we must hasten on, mentioning only a few out of many. Another deacon, the treasurer of the Church, shared with us his joy in seeing some of the boys in his Sunday School class find the Saviour. A Scottish lady, who is now almost as regular in attendance as the very pews, told us how twenty-two years ago she came to Toronto a stranger, was attracted to Jarvis Street by an open-air meeting and here led out into a separated Christian life. A brother from Jamaica testified that he first saw the Gospel light under the ministry of one of our Seminary graduates. A member of our present student body told us of the influence of THE GOSPEL WITNESS in far-off Ecuador which he visited this summer. The first missionary he met in that land spoke of the helpfulness of the printed page that we send out week by week, and on the foreign field he gained a new appreciation of the influence of our work.

"Big" Jim McGuire, for 15 years our faithful and esteemed janitor, testified how he met Christ twenty-three years ago. He told how he used to come upon our

Seminary students in the nooks and corners of the great church building, studying the Word and praying in the silence of these secluded places. We were all glad to hear the voice of our beloved church mother, Mrs. Burton, and the sound of her voice and the sight of her sweet face brought back a flood of memories. In our mind's eye we saw once again faithful Deacon Burton, in season and out of season at work always in his place, ever smiling and upholding his beloved Church and Pastor by prayer and labour. We were glad that Mrs. Hyde was also able to be present and our thoughts went back to Deacon Hyde and his glowing testimonies, now heard in a better land in the presence of the King. How precious are the memories of departed ones and of past days at such times as these!

#### "Watch and Pray"

We cannot refrain from giving some fine verses quoted by a gentleman who was converted in Jarvis Street many years ago, and who has ever since felt a debt of love to this Church and its Pastor. The burden of his message was an exhortation to watch and pray, and he told us that it has been his experience to seek God's face in the early hours of the morning. In that connection he quoted the following lines:

"I met God in the morning  
When the day was at its best,  
When His presence came like sunrise,  
Like a glory, to my breast.

"All day long His presence lingered,  
All day long He stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

"Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a Peace and Rest."

The passing of time made it necessary to conclude the meeting and, according to custom, Madame Dorcas was given a liberal offering to keep her needles busy in good works for the poor and needy both near and far, during the coming year. As a New Year's motto, Mr. Slade gave us the verse Dr. Shields had cabled in his New Year's greeting from Java:

"Be ye steadfast, unmovable, 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.)

Altogether it was a spiritual feast to share in this glorious fellowship. It was like a breath from heaven itself bringing a foretaste of the fulness of joy and the pleasures forevermore that we shall one day experience with undimmed sight when we shall know even as we are known. We venture to believe that any church that can muster such a great company as this on a holiday morning for a purely spiritual feast, has retained a large measure of its first love for the Saviour and gives abundant evidence that it is far from being finished. May God bless Jarvis Street so long as Jarvis Street stands for the Gospel of God's grace!—W.S.W.

#### FRENCH-LANGUAGE GOSPEL SERVICE

THE monthly French-language Gospel service will be held on Sunday, January 15, at three o'clock in Greenway Hall of Jarvis Street Church. The preacher will be Mr. Wilfred Bauman, B.A., fourth-year student of Toronto Baptist Seminary. This meeting is open to all and a cordial invitation is extended to those who understand French or who wish to learn it.

#### NONCONFORMISTS

By Dr. Robert Dubarry of Nimes, France

A GREAT thinker justly observed that the capacity for dissidence is one of the essential marks of a fully developed man. In his letter to the Romans, the Apostle Paul invokes "the mercies of God" as the ground of his argument that the believer, instead of being a slavish copy of this present world, ought to undergo a total metamorphosis, being transformed by the renewing of his mind. Peter likewise warns us against "fashioning yourselves according to the former lusts in your ignorance." (1 Peter 1:14.) And he reminds us that there was blood required, "the precious blood of Christ", to redeem us from the vain manner of life received by tradition from our fathers. He sums up his whole teaching on this point in the urgent appeal:

"Be ye holy; for I am holy." (1 Peter 1:16.)

We have chosen this verse as the motto for our church this year. It is so rich that in this brief study we must concentrate our attention on the idea of separation, which is contained in the word "holy", for the moment regretfully passing over the notion of "moral purity" that is also patently included in the term.

The teaching of the Bible on the necessity of separation is plain and abundant. Israel was a people set apart. Its priesthood formed a separate community. The law formed a wall about God's ancient people that made them different from all others. Our Saviour came as the author and the model of the strictest dissent. He prescribed the New Birth as a prime necessity. The society which he established is named the "church", a New Testament word which may suggest by its etymology a community of called-out persons. Baptism marks the isolationist character of the church. The message of the disciples was "Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:13.) Vinet, the great Swiss thinker and preacher, dared to say: "Christianity is a sect; it will never recover its power except by returning to that character."

On the contrary, false religion was endowed by its diabolical inventor with a character that is conformist, hereditary, racial, unifying and universal. It dictates the style, crushes the individual, and rewards servility.

Having shown this contrast, let us look a little more closely into what God means by a "holy" people, that is to say by "a peculiar people, zealous of good works."

In the first place, we discover that the "saint" must be separated from himself, that is to say from the whole circle of ideas, desires and habits, which, united in the sinful nature, constitute the "old man." The true saint is the old natural man, become supernatural in all his ways and in all his aspects. And anyone who has not yet had that experience must take care to "mortify therefore your members which are upon the earth . . . for which things' sake the wrath of God cometh on the children of disobedience." (Col. 3:5, 6.) Where do we stand in this matter? A solemn question, indeed! What about our character; what is our real goal in life; what fruits shall we fear?

In the second place, we discover that the "saint" must be separated from the world, and seek out the companionship of Christians. A fruitful search indeed, for the fellowship of God's saints is unsurpassed for genuine intelligence, lasting pleasure, and willingness to help.

But the world is not merely a company, it is first of all a spirit. Even when one is separated from the world,

it is possible, to the great peril of one's testimony, to conserve the world's point of view concerning trials, duty, sacrifice, and even about God and one's neighbour. Here again, vigilance will call for new separations.

In the third place, we discover that for the "saint", this separation must not remain purely negative, but must always include a union. After having prayed: "They are not of the world, sanctify them through thy truth," our Master added the pressing petition, "that they may also be one in us." He prayed that we might be one in Him, and one among ourselves.

In conclusion, let us note the supreme argument in the divine example: "For I am holy." Holy by nature in his Glory. Holy by choice in his Incarnation. Holy by love in his Substitution: "I sanctify (separate) myself for them." It is ours, then, to be radically separated for Him.—Translated from *Le Lien Fraternee*.

## MODERNIST TACTICS AT BANGKOK

Bangkok, Siam,  
December 12, 1949

Dear Friends in Christ,

Both Bangkok conferences are over. Dr. John A. Mackay, president of the International Missionary Conference, closed the East Asia Christian Conference with a message on the future of the ecumenical movement in East Asia. Mr. Santiago Cruspero, president of the Bangkok Regional Conference of the International Council of Christian Churches, closed with a message, "The Future of Christian Missions in East Asia and the Need for Evangelism." The conference called by the World Council of Churches and the International Missionary Council finished its business by establishing a "Roving Ambassador" to visit the churches and lands of East Asia in behalf of the ecumenical movement. As to who he will be and whether a representative of the East or of the West is not known. It is not known who will select him. The conference established by the representatives of the International Council of Christian Churches closed with a call for a conference in Manila, November 27 to December 2, 1951, and a letter to be sent to all the churches of East Asia.

The establishment of the separate conference carried things a step further than was done in Buenos Aires last July. Several factors entered into this:

(1) The total exclusion of any representation of the I.C.C.C. from visiting or attending any meeting, even the announced public meetings. We did not come to Bangkok for the purpose of setting up a second conference, but to "observe" and to be present.

(2) The demand on the part of nationals in East Asia for such a conference to meet the situation created by the spread of modernism over this section of the world. As a mission field modernism has flourished here, in contrast to South America. It may be said that modernism has done its work in East Asia. "Re-thinking Missions" has been applied here!

(3) The issues between the I.C.C.C. and the W.C.C. were brought into the clearest focus and, with the East fearful of communism, the W.C.C. leaders were exposed by having a pro-communist president. A separate meeting gave opportunity for the most effective testimony to the Gospel.

The purpose of the first conference was to advance

the ecumenical movement in the East. The purpose of the second was to warn the East of the danger of modernism and pro-communism in the church, and to defend the faith.

The first conference refused to admit any "opposition" press; the second conference invited all. The first conference excluded all the press from its discussion of communism, the second conference invited the press to every session.

Our information, therefore, about the East Asia Conference is all "secondhand," from press reports, reporters, and visitors who came over to see us. *The Christian Beacon* and *THE GOSPEL WITNESS* were excluded. Yet Religious News Service, the pro-Federal Council and World Council of Churches agency covered completely the Bangkok Regional Conference. Their representative stated that on December 8 a cable from New York requested that they get everything from the second conference. R.N.S. took many pictures. It is interesting how they want to get "their own news" about us, but we cannot "cover" their conference. This situation did not sit well with some of the reporters—and the list of their conference was actually given to us by a reporter who objected to their exclusion of the press. It has been impossible to secure the text of their resolutions, though we have tried.

We must say, the kind of world in which the World Council lives and calls "free," where only "sympathetic" observers can attend a conference called for all East Asia, and only the press of their picking and to report their proceedings, is not the free world of democracy, but the "free" order behind an "iron curtain."

The East Asia Conference said Christians should drink deeply of pagan cultures. The Bangkok Regional Conference said Christianity could not compromise with pagan cultures. The East Asia Conference approved the United Nations' declaration on religious liberty in the proposed charter of human rights; the Bangkok Regional Conference asked for a clarification and strengthening of the statement. The "majority" party should not be the sole judge of freedom for the "minority" party. The Federal Council and the World Council claim to be in a large measure responsible for the U.N. statement. Already, it is being used to stop street evangelism.

The Bangkok Regional Conference had daily sessions, 9.30 a.m. and 1 p.m. Aside from the actions taken, reports were heard from Japan, Korea, India, Siam, China, Philippines. In all it was in general the same story. Modernism is at work. A struggle is on, and men are arising to stand by the Bible. Each man had his own evidence from his land.

There came a development most significant. An effort was made by leaders in the East Asia Conference to win some "nationals" from the Bangkok Regional Conference.

Dr. Ralph B. Manikam, secretary of the National Christian Council of India and chairman of the joint commission of the W.C.C. and I.M.C. contacted Bakht Singh, a national from India who was with us, and invited him to dinner. He went, only to be told the "bad" about us and the fine Christian spirit of those in charge of the W.C.C. Dr. Manikam then invited him back the next night to dinner to meet some of the leaders. He sat at meat with Mackay, Visser 't Hooft, and Dr. Sin Chah Leung, secretary of the conference.

Dr. Visser 't Hooft asked him, "Did you know you

were brought here to join in a fight?" Apparently the idea that it is wrong for Christians to fight—and the pacifism in India is so strong in Christian circles—has been so generally spread that the W.C.C. general secretary thought that was the lever to use. Bakht Singh told him he came here to raise a testimony to the Lord Jesus Christ. He then told of modernism in India and how he had fought it. Manikam said he was against modernism and communism and would be the first to oppose it in India. Dr. Visser 't Hooft then gave him to understand that he, too, was against modernism. He also told him the W.C.C. had many evangelicals, that it had invited the representatives of the National Association of Evangelicals to come to Amsterdam, and that they were there. He said the N.A.E. men did not "fight" the W.C.C. Bakht Singh asked why they kept us all out as "observers." Dr. Mackay said he had met with us three hours in Buenos Aires and there was no use injecting such questions at the conference. Also, that his wife had sent him *The Christian Beacon* for November 10 with Mr. Veatch's cartoon, and that we had come to "disrupt" their meeting. He also said that Mr. McIntire was an unfrocked minister, that he refused to resign from a mission board that "we unfrocked him." Bakht Singh said if they were going to talk about us we should be present. He then told the men what he knew of conditions in India and mentioned E. Stanley Jones. Dr. Mackay objected to bringing in Dr. Jones' name. Bakht Singh then wanted to know why the nationals of East Asia had been excluded. He was told that their names were with ours and they presumed they were standing with the I.C.C.C. He was then told if he would apply separately he would be admitted.

Finally, Bakht Singh suggested that all the nationals from the B.R.C. and the nationals from the E.A.C. meet and discuss the issues without any from the West or the I.C.C.C. and W.C.C. present. This was agreed, and Saturday at 2 p.m. set.

While the nationals, six of them, went, the remainder of the brethren of the B.R.C. held a prayer meeting. But only four were present from the other side, Dr. Leung and Manikam and two others. Their explanation was that the other nationals were busy.

The same objections were made: we came to break up their meeting, McIntire was "unfrocked." Dr. Cruspero said it was because he fought against the modernism. When Dr. Cruspero began to present the evidence of modernism Dr. Leung told Dr. Manikam he was needed "outside" and the others said they had no time to discuss it, and the meeting ended. Dr. Cruspero said, "They would not face our facts."

Bakht Singh said that Dr. Mackay thought all the Christians of Asia were with him, but that he did not know the many who were following Christ. The gentleman who attempted to "win" the nationals did not realize either that they have taken their stand and knew their facts and Bible long before the I.C.C.C. came along. It is not the "I.C.C.C. men from the West" but the nationals of the East who are here to defend the faith and the churches.

Mr. Arie Kok, general secretary of the International Council, sent a letter, with the approval of the B.R.C., to *The Bangkok Post* (See last week's issue of THE GOSPEL WITNESS.) stating the facts about Dr. T. C. Chao, the W.C.C. president for Asia. *The Post* published it in full. It closed, "If the reports of Dr. Chao's own sayings are incorrect, we should be happy to co-

operate with you in the correction. To expedite any necessary correction, we shall be happy to welcome Dr. W. H. Visser 't Hooft, the general secretary, who will have full information, to any session of our conference in the Trocadero Hotel." Dr. Visser 't Hooft remained silent on the matter. He did, however, in a press conference as reported in *The Bangkok Post*, say, "Unless the righteousness of Christians exceed that of the communists, they shall in no wise enter into the kingdom of heaven."

A strong national leader in Siam is Boon Mark Gillisarn, who led his church out of the Church of Christ in Siam, and they have been using a hall belonging to the American Bible Society. The local secretary of the Society, a Christian and Missionary Alliance man, informed him, when he heard that he had invited Bakht Singh to speak in his Sunday morning service, that Bakht Singh could not speak in the Bible Society building. He also told Boon Mark that, because of his support of the I.C.C.C. meeting, his church would have to move out of the building. Boon Mark said, "We have no tent, but there are large trees here. We have our lot and are preparing to build. I hope they will not put us out, but will reconsider."

It is the same story everywhere.

In Christ,

CARL MCINTIRE

## THE NEW GOSPEL OF ECUMENICAL-ISM IN ACTION: INCLUDE ALL BUT THE BIBLE BELIEVERS

In the air,  
Bangkok to Hong Kong,  
December 13, 1949.

Dear Fellow Christians,

The "story of Bangkok" will be reported by both sides for many days to come. What took place there concerns the whole church of Christ. From our viewpoint it is a miracle and a manifestation of God's power and wrath. From the viewpoint of the World Council of Churches it was all a disgrace and tragedy. In all our days we have never seen the W.C.C. men quite so mad or so reckless with their speech.

The secretary of the conference, Dr. Leung, issued a statement published in the Chinese press, calling us "scum" and "false pretenders," "crooked rascals." He also said we were "trying to make them out communists so as to get money from American capitalists." One of their leaders from Korea said that we "had paid the U.P. to print our statements."

Their spider web had all been spun to catch the innocent little flies of the young national churches of East Asia. Then the cobweb sweeper came along. The local press had been lined up. *The Standard* featured an issue for them with articles on "The Rising Christian Church in Asia," "The History of Protestant Missions in Siam," and played up "The East Asia Christian Conference" with announcements of the meetings, and closed by saying, "All the above meetings, at the Wattana Wittaza Auditorium, are open to the public." This was December 3! To top everything off, the Prince Regent and the Prime Minister of Siam were tied into the program. The field was all theirs—no one else existed. The same presumptuous arrogant conceit manifested by the W.C.C. and the F.C.C. reached the same level. Within

the ecumenical movement all was to be assured for East Asia.

Their first real mistake was the announcement that 17 men, who had come representing the International Council of Christian Churches, could not even sit in their "public meetings." They were the spokesmen for unity—unity for all. Did not they want all? Did not they desire all churches to be in one meeting? Yet here they would not permit "listeners" and some of them from the national churches. The Press came to the I.C.C.C.—What's the trouble? Why? What is your "side of the story"?

When they were shown the facts and evidence—and were asked to see that the charges and statements were not taken from their context—they had their story. So the news broke.

The leaders of the conference could not deny the W.C.C. president Dr. Chao. The leaders of the conference were embarrassed again when a message came from the Chinese delegation asking for a new attitude toward the "new democratic" China. The leaders of the conference were again embarrassed by having to meet in secret to discuss the question of communism. And finally, the leaders of the conference were embarrassed by the qualifying and questionable brief reference they did feel constrained to make.

The sin of the ecumenical movement caught up with them—inclusivism: Include all but the Bible believers. Include the modernist, the communist, the pro-communist, the compromising fundamentalist. And now the pro-communist element in the W.C.C. arose to plague them in the worst possible spot—East Asia, with the eyes of the world upon China, and fearful, and rightly so, that all East Asia will go communist. Only God turns tables like that. It reads like an Old Testament story. Could it be that they tasted a "judgment" of God for their folly?

Then a separate conference was established and the emphasis on the Word of God and the rise of modernism was fully told. All East Asia knows of two groups. The world has heard again. It is impossible to conceive of the good that has been done.

The W.C.C. men cried out in every possible way—hold your conference, but not here at the same time and place as the W.C.C. But God told Amos to go to Bethel and speak to Amaziah. Amaziah said, Go to Judah—some other place, but not here, and now. The W.C.C. leaders said we came to break up their conference. This was their fear. We are thankful their conference did not break up. If it had, we would have been blamed, but we cannot be blamed for their actions and modernism and pro-communist associations. The best thing they did, so far as we were concerned, was to meet under the circumstances they did.

After reading the above to Dr. Shields, sitting across the aisle of the plane from me, he wrote the following: "It was all cleverly arranged. Bangkok was rather remote from the headquarters of the W.C.C. and the I.C.C.C. Valuable treasure was to be had there: at least a few gems which would admirably round out the ecumenical bracelet. Of course, a handcuff may be just as really a manacle, though it be piously bedecked with jewels called Christian. The ecumenical slave-dealers had arrived. Everything was in readiness to rob the innocents of the real jewels of Christian independence and Christian liberty, and to leave in their place their authoritarian substitutes of pretty words for unity.

"It would be all over in a day or two, but the shouting. They were there with all their verbal machinery for the making of counterfeit diamonds.

"And then!—equipped with powerful searchlights of knowledge, the I.C.C.C. police arrived on the scene even in this place so remote from those regions where knowledge abounds. Of course, the slave-dealers were violently angry—as they would not have been had not the I.C.C.C. already earned for itself a reputation for being a very effective police force.

"The psychology of the W.C.C.'s anger here and elsewhere is worth analyzing. Those who work in the dark hate the light. The burglar hates the policeman, the somnolent devotee of the *status quo* will try to throw the alarm clock out of the window. For these and other reasons, notwithstanding our well-known amiability, the W.C.C. hates the I.C.C.C."

But the local picture also shows God's hand. The Presbyterians have been the main mission factor. Their emphasis has been schools and hospitals, not evangelism. They have educated many heathens to die in their darkness. We talked with a local reporter, a graduate of the Presbyterian School, and a Buddhist. He said, "It is the ones they give money to that become Christian." Even more serious is the desire of the mission to hold onto the workers. Mr. Boon Mark, of whom we have spoken, left the church because of modernism. He said that the mission wanted to control everything and that its workers were under them.

Our coming won the confidence and affection of many nationals. Boon Mark, who has the confidence of the nationals, desires to make a strong centre for the I.C.C.C. in Bangkok. His break with the mission and church is the serious problem of the mission. Will others follow him? When the nationals, who really believe and are not "rice" Christians, hear, where will they stand? Effort has been made to persuade Boon Mark to return. All hope of that is banished. Now their strategy has changed.

His friends in the mission have told him that since he has joined the I.C.C.C. they are no longer friends. He received the letter from the American Bible Society that he must vacate because he has joined the I.C.C.C. Sanctions are being applied. Mark must be made the example. We are confident that the letter is not just locally inspired, but bears pressure from higher levels. When are these W.C.C. leaders going to learn that the surest way to help Mark's cause with his own nationals is to persecute him for his stand for his Lord? This means, of course, that there will be a strong Siamese church with the I.C.C.C. "Known unto God are all his works." It was said, "The work has been set back 50 years." Maybe the W.C.C.'s has, but their gospel couldn't save, and their program is not the Bible's. There is one place where we all agree with Dr. MacKay's "sharp" statement. Our kind of Christianity is not his kind! They are two different religions. His Barthianism is not the historic Christian faith.

We came to love the brethren of Siam and they loved us. The so-called "fighting" did not disturb them. One said it has to be done to save the faith. Those who know the Word realize the many injunctions there to preserve the truth.

One brother, head of a hospital, invited us all to a Chinese dinner Saturday night. We all used chopsticks. The menu: shark fins, watermelon seeds, roasted pork skin, burnt duck (bones to be eaten), fried shrimp, crabs,

chicken wings, baked fish with stewed bloat, noodles, and a dessert of lotus seed, eggs and bird's nest. The bird's nest is very expensive. It was very good.

Last night this same doctor and his wife came to the hotel with gifts—a cane which came from the king's palace for each man, a Chinese fan for Mrs. McIntire. Mrs. Boon Mark presented her with a silver peacock this morning. My, how you love these wonderful saints.

There is so much more to tell. I have said nothing about Buddhism. Ninety-nine percent of the people worship this idol. We saw the sleeping Buddha, 75 yards long, covered with pure gold, the emerald Buddha, with the doors of the temple of pearl. We saw the standing, sitting and black Buddha. Buddha is everywhere. The glory that belongs to the Son of God, men would give to an image of a dead man.

"Oh, Zion, haste, thy mission high fulfilling."

In Christ,

CARL MCINTIRE

## THE FRENCH-CANADIAN WORK GOES FORWARD

By Rev. J. R. Boyd of Sudbury

SINCE several friends have recently made enquiries about the conditions and status of our French works in Sudbury District, I once again seek space in the helpful columns of THE GOSPEL WITNESS to advise our many co-labourers how we stand. Deep concern has been shown by some, especially in churches whose pastors have gloried much in recent developments in the Union of Regular Baptists of Ontario and Quebec. Many of these faithful saints have enquired because, throughout the years, they prayed and gave for the various enterprises in which we are engaged. They felt they had a stake in our French work. They followed with interest the formation and development of our little French Church at Lavigne. They prayed for the French paper which has been financed by Union funds but was produced and sent out by the voluntary labours of Sudbury workers. Yes, some in their prayers even bore us up as we travelled day and night visiting and helping the interested in many scattered communities within reach of Sudbury. Then they read the announcement that those who agreed with Dr. Shields would be no longer supported or assisted by the Union Treasury. So naturally they are wondering what has happened.

Things are not yet quite so bad as that threat predicted. No, we have not recanted to avoid suffering the punishment so speedily promised. But the men now in office, having accomplished their long-desired feat of ousting Dr. Shields, like Jonah's mariners, are trying to make the best of it with what they have left of the cargo and ship. They have told us, in effect, that they are doing very well, considering that they carried "Jonah" so long. They will no doubt realize and regret this mistaken identity in due season.

Appeals have been made on the basis that the present administration is continuing to support all the missionaries who at convention time were dependent, wholly, or in part, upon the Union. This claim is technically true, but actually false. Those listed as "Home Mission Pastors" are being supported. Other works equally important which were previously made possible by Union help have been suspended or permanently cut off. Since I am writing only of our own District, I shall cite examples from this field only.

## Shall "The Voice of the Gospel" Be Silenced?

For slightly over five years we have served in writing and circulating the monthly bulletin, *La Voix de l'Évangile* ("The Voice of the Gospel"). This four-page paper was sent to all French-Canadians who requested and received New Testaments or Bibles from any of our Union workers. It was designed to help these people who never before had God's Word to study with greater benefit. The circulation has varied but in spite of all obstacles and set-backs has increased until at present we require about four thousand five hundred copies to supply our needs. Though one should be extremely pessimistic about deliveries and interest, and though we should restrict our imagination to suppose that there were only four French-Canadians in each household thus reached, we still can safely assume that by this means at least twelve thousand people are touched by this paper each issue. Most of these have no other assistance in learning about the Word of God. Quite a number have professed faith in Christ after reading it and receiving further help through personal letters we wrote. Several faithful witnesses in isolated districts use these as their chief guide in learning how better to testify to their friends. Missionaries in Africa and in French sections of the British West Indies have begged for them to use in their work. These struggling workers at home and poorly-furnished labourers abroad, were not listed as home mission pastors; but if I rightly know God's Word they are workmen worthy of support. Yet, one of the first actions of the Board was to suspend support of this project for at least three months. The hard-pressed, lonely soul struggling against Rome's awful might, the naked-handed, untrained witness heading for the lumber camps and other places of opportunity was not even to be given notice of suspension. They would not have votes at next convention. (I hope they have some faithful proxies.) We never had a cent of remuneration for the writing, revising, mailing or following up this work. We never asked it. We asked only that printing costs and postage be provided. But this we could not have.

## French Visitation

Then, too, wherever it was possible we visited and taught personally those who would hear the Word. This, of course, we did in our own time. When Rev. W. J. Wellington was asked to do this in North-Western Quebec and I in Sudbury District, the Union undertook to assist in travelling expenses. We always endeavoured to keep such expenses to a minimum and then applied every cent we could get ourselves to them. The Lavigne Church has been established and has put one young man into the ministry, has greatly assisted in developing other workers, and has a second son now in the Seminary, as a result of such visitation. Other communities have been blessed by the salvation of smaller groups or individual Catholics. Yet this was not classed as pastoral work by the policy makers and was cut off. Evidently these brethren would say that the Good Shepherd was not a Shepherd when He went after the sheep that was not with the ninety and nine.

## Continued Progress

Have these works been dropped because these men refused to support them? No, thank God they have not and will not be discontinued. Thanks to the Regular Baptist Missionary and Educational Committee functioning under the faithful chairmanship of Rev. H. C. Slade, assurance has been given that the visitation work will

not be left undone for lack of funds. Then our own people, those who have spent many hours addressing, folding and mailing papers, rallied to the rescue of the thousands who waited for it. Though the bulk of each month's issue goes far beyond our own district to places we never see, our people resolved to assume the responsibility of paying for this messenger until relief comes from some source. We may have been a serious menace to the lofty aims of the great; but we shall not break faith with these thousands who wait for our help.

We hope that some members of the Board will yet see that there is work more important than running away with Dr. Shields' shoes. But since so many have reminded us that they are still partners with us in these works I felt I must give a clear picture of the situation.

Blessing has followed our efforts of late. God has used His Word to bring some to better understanding of His truth, and the brief testings of faith have greatly strengthened His Own people. But this is another story. For now we merely say, "Thanks to all who stand with us." If you feel for these needs and the still greater tasks toward which we are moving, pray for us and those whom we reach. If to these you would give, you may do so assured that your gifts will be used to God's glory and praise.

## THE REAL GOSPEL MESSAGE

By the Rev. Dr. Dinsdale T. Young

Broadcast sermon preached at the Central Hall, Westminster, London, Eng., on Sunday evening, November 19th, 1933  
(Specially Reported for "The Christian Herald")

Text: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

I **THOUGHT** to have preached on that text to you my beloved people, at least once every year of these nigh twenty years that I have been amongst you. It is one of the cardinal texts of the Bible; and it is a text which throbs with a message for this day; it is the sweet, golden word, the plaintive word which we have just read. What a remarkable thing it is that the sternest preacher the world ever knew preached the sweetest sermon ever heard! What a surprise we have in John the Baptist, a rugged man, a preacher of terrible things—he would not have been at all popular with many congregations to day; and yet from his rough lips these words drop.

We are told here that he saw Jesus coming unto him. I hope we all see Jesus coming to us now. It is no more true that Jesus was coming towards John those centuries ago, than it is true now that Jesus is coming to this great congregation. Oh, that we may all see Him, and see Him as John saw Him. John spoke to that little concourse of people about him, and then to all the ages, and to you and to me assembled in this place to-night; for, my dear friends, this word of John the Baptist is spoken to you and to me, and to every man; it is a personal message for every individual soul, "Behold the Lamb of God, which taketh away the sin of the world."

Now there are three things in this message that I would the Holy Spirit might impress upon us to-night: First, Sin; then Sacrifice; and then Salvation; and, oh, what tremendous realities these are!

Look at the note that is struck here concerning sin. "Behold the Lamb of God, which taketh away the sin of the world." Sin is the blackest word in the Bible; it is the darkest word you can ever meet. Is the world full of sin? Yes, so full that the two words might be almost read co-extensively. Is the world saturated with evil?

Surely it must be, or such a sacrifice would not have been needed as the sacrifice of the Lamb of God. I infer the tragedy of the sin from the marvellousness of the sacrifice.

What is Sin? Never since the world began was it more necessary to ask that question than it is to-day; and if I asked it at every service it would not be superfluous. Sin—missing the mark. Yes, but how missing the mark? By disobeying God. That is the essence of sin: disobedience. I think if we could all realize that sin is disobedience to God, to such a God, so tender, so gentle, so patient a God whose heart is as sweet as His understanding is unsearchable and His power infinite, if we could all realize that sin is disobedience to Him, it would surely make us averse to sin. I believe that the clear plan of the world as revealed in the Bible, and specially as revealed in Jesus Christ, God the Son, would do more to convince of sin than all other forces that might be brought into operation. The greatest definition of sin, I think, in the Bible is that brief, pregnant definition which the Holy Spirit gave to St. John, that sin is lawlessness. And is the whole world in a state of lawlessness towards God? It is. And is every evil that I perpetrate an act of rebellion against God? It is. What a tremendous thing sin is! Anyone who deals with present-day life, and with present-day tragedies, and who does not deal with sin, is not even approximating in any adequate way to the treatment of this thing. Sin lies at the root of the world's love of war, and of the selfishness of the age. Sin is the secret of all the disquietude that is haunting the earth to-day. And, my dear friends, forgive me for saying it, but sin is the root of all your troubles and mine. Sin is moral evil in relation to God; and I submit to you that no one takes a true view of things, the Bible view of things, which is God's view of things, who does not regard it in that light. Sin is moral evil and an insult to God; and really all sin is an outrage upon God. Through all the centuries men have discussed, and are still discussing, the origin of evil. I am far more anxious about the extirpation of evil than about its origin. It does not trouble me very much how sin got into the world; the trouble is to get it out; and God has a plan for getting it out, and it is here in our evening text, "Behold the Lamb of God, which taketh away the sin of the world."

Notice it does not say "sins of the world," but "sin of the world." And if, like leaven it has permeated the whole world, then the world must be guilty before God. Do not dismiss that as an absurd notion. Do not wave it away as some exploded idea from an old-fashioned theology; it is a fact of life. Whenever you get sin you get guilt, and the liability to suffer punishment; and unless God intervenes, punishment must descend. I know how many there are who have persuaded themselves that they will not have to answer for their guilt. I know how easy it is to say there is no hell. I shall believe there is no hell only when this Book tells me there is none; but this Book assures me with a solemnness that shocks my soul, that there is a hell. And no one declared that so forcibly as the One who spoke the most awful things about guilt and its punishment.

Let me pass from that to a brighter picture. Has God dealt with the problem of sin? Yes. God has provided a Lamb. Oh, how winsome the message sounds! "Behold the Lamb of God, which taketh away the sin of the world." What does that mean? I believe it means the Lamb which God has provided. Has God provided a

Lamb? He has. Not "a" Lamb, but "the" Lamb; the uniqueness stamped upon the personality. What are we to understand by it? Simply a gentle creature, a mild and lovely example, an ideal of character in all its charmfulness? No. I make bold to say, and I say it dogmatically, that the Lamb in this connection can only be the Lamb of God in this sense that He is the sacrifice for sin; and the Lamb in Scripture is always a sacrifice for sin. "Behold the Lamb of God, which taketh away the sin of the world." God might have swept this sinful world into annihilation or dashed it into flames of fire because of its sin. But instead, He has intervened, and intervened with love undreamt of, and matchless; and He has provided an Atonement and a Sacrifice. "Behold the Lamb of God, which taketh away the sin of the world." And that Lamb is Divine; John says in almost the next sentence that He is the Son of God. Oh, the marvel of it! I am always telling you dear young folk how wonderful the truths of the Evangelical religion are. There is the romance of an unmatched reality. Think of it. The God who has been outraged by the world's sin loved that sinning world so much that He allowed His own Son to be the atoning Sacrifice for the sin of the world. "Behold the Lamb of God, which taketh away the sin of the world." That is my message to you to-night. I do not expound it; I do not explain it; I do not philosophize about it; I simply declare it to you. The great point about preaching is to declare the message. And who can ever conceive it that God's own Son should at the dictates of God's own love have become the atoning Sacrifice for the sin of the world. Oh, there is no other way of salvation, my friends. That vicarious Atonement, that objective Atonement, is the only ground of all our hope.

It's all my hope and all my plea,  
For me the Saviour died.

If the sin of the world is ever to be removed it must be by that Lamb of God. If your sin and mine is ever to be removed, and all the guilt taken from us, it can only be by accepting that Divine provision, the Lamb of God.

And that leads me to speak the final word concerning Salvation. "Behold the Lamb of God, which taketh away the sin of the world." Does that sacrifice remove human sin? It does. You may call sin a burden. If that be the figure then He lifts it from us. Blessed be God, He has lifted it from hundreds in this place to-night. If the figure used of sin be a pestilence, or a plague, or a disease, then He releases us from its terrible results. He "taketh away" or "beareth away" the sin of the world; all the guilt of every sinner is taken away for ever if a man will believingly and trustfully and with a penitent heart behold the Lamb of God.

There is life for a look at the Crucified One,  
There is life at this moment for thee.

And is the power of sin destroyed by beholding the Lamb of God? It is. We might well read our text thus, "Behold the Lamb of God, which is taking away the sin of the world." Every believer is always having his sin taken away as he beholds the Lamb of God, and there is holiness in no other way. I preach to you to-night good news, a present forgiveness, a present renewal, lifelong sanctification, and eternal glory. The gladdest news that can ever be proclaimed but on this condition, that you will behold the Lamb of God, with the eyes of the soul, with that spiritual vision. I call to the worst,

and I call to the best, and I say to each that the only hope for life everlasting is in beholding the Lamb of God, which taketh away the sin of the world. Let us look to Him now. Let all who hear my voice look to Him now. Look, and look while life lasts. My beloved friends, we may behold everything else, but if we do not behold the Lamb of God we are rejected; for therein lies our only ground of hope. So I cry now the old, old cry, "Behold the Lamb of God, which taketh away the sin of the world." This Gospel is as effective as ever it was. This old Gospel is proving its matchless worth; it is incomparable. Old it is, but ever new; bright it is with the glory of the Lord. "Behold the Lamb of God, which taketh away the sin of the world," and life everlasting is yours. Amen.

### GOD'S UNCHANGING WORD

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the word of God,  
Naught else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token,  
There is One greater than my heart  
Whose word cannot be broken.

I'll trust in God's unchanging word  
Till soul and body sever:  
For, though all things shall pass away,  
His word shall stand forever.

—MARTIN LUTHER.

### SUNDAY SCHOOL LESSONS FOR 1950

A LIST of the Evangelical International Sunday School Lessons for 1950 as given in these pages several weeks ago has been printed in convenient form to slip into one's Bible. These cards are now available at cost price to all who wish them.

Write THE GOSPEL WITNESS at 130 Gerrard Street E., Toronto 2, Ontario.

## Bible School Lesson Outline

Vol. 15 First Quarter Lesson 3 January 15, 1950

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

### THE RESULTS OF JUSTIFICATION

Lesson Text: Romans 5:1-11.

Golden Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."  
—Romans 5:1.

One way of studying this chapter profitably would be to group the various thoughts under headings suggested by the repetition of the phrase "much more": the "much more" of redemption (v. 9), of resurrection (v. 10), of the riches of grace (v. 15), of righteousness (v. 17), and of reign (v. 20).

What a glorious thing it is to be saved! Many Christians, unfortunately, do not "possess their possessions" (Deut. 11:22-25). They remain children in the faith, and fail to grow to maturity (Heb. 5:11-14; 6:1). To believe on Christ as Saviour is but the first step in the Christian life (2 Pet. 1:5-11). With Christ we potentially gain all spiritual blessings (Rom. 8:32; 1 Cor. 3:21-23; Eph. 1:3; 2 Pet. 2:3), and we need not live at a "poor dying rate" when the Lord has made adequate provision for a more abundant life through the Holy Spirit (John 10:10).

Those who have been declared righteous by virtue of their faith in Christ, Who has taken away their sin and imputed unto them His own righteousness, have peace with God (Lk. 2:14; Col. 1:20-22). Through the one Mediator the believing sinner has been reconciled to the Father (v. 11; 2 Cor. 5:18-21; 1 Tim. 2:5, 6; Heb. 8:6; 9:15); the controversy is over (Lk. 15:20-24). Some of the ancient manuscripts have the reading "Let us have peace with God."

Believers have been given the right and the privilege of approaching directly into the Father's presence (Heb. 10:19-22). By grace they have a new standing; they are no longer aliens and strangers, but sons (John 1:12; Gal. 4:1-7; Eph. 1:5; 2:18, 19). Through the Holy Spirit blessed communion with God may now be theirs (Eph. 3:12; Heb. 4:16; 1 John 5:14, 15). Their hope for the future is strong because they shall one day share in the very glory of God (John 17:24; 2 Thess. 1:10, 12).

The path toward the fulfilment of this hope is a steep and difficult one. Trials and tribulations are necessary in the process of perfecting Christian character, just as acid and the darkness are needed in the development of photographic plates (Jas. 1:3, 12; 1 Pet. 1:6-9). Believers are able to rejoice in the midst of their persecutions and suffering (Matt. 5:12; 1 Pet. 3:14; 4:12-14), since the Holy Spirit fills their hearts with a consciousness of God's love for them (Rom. 8:18).

Christ died for sinners, for the helpless, the unworthy and the ungodly (Mk. 2:17; Rom. 4:25; 1 Tim. 1:15; 1 John 3:5). Since we have done nothing to merit salvation, it is entirely the work of God (Rom. 4:5), and whatever God does is perfect (Phil. 1:6). Therefore, our eternal security rests upon the fact that we have been saved by grace.

As we have been saved by the death of Christ from the penalty of sin, so shall we be saved by His resurrection, life and power from the dominion of sin (Rom. 6:5, 6, 22). Our Saviour lives to continue His work on our behalf, until we are finally presented faultless before His throne with exceeding glory (Rom. 8:28-30; Heb. 7:25; Jude 24). By partaking of His death we become reconciled to God; by partaking of His life we are sanctified from day to day (2 Cor. 4:10, 11; Gal. 2:20; Col. 1:21, 22).

Verses 1 to 11 may be summed up in the statement that saints are saved by the life of Christ, and verses 12 to 21 in that statement that sinners are saved by the death of Christ. This truth is illustrated by describing the contrast between men of Adam's race and men who are in Christ. "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). Adam was the representative head of our race. When he sinned, we all sinned. His disobedience to God marked the entrance of sin and death into the human

family (Gen. 2:17; 3:6, 19). The law of Moses defined sin and charged men with the transgression of God's commandments, so that they became conscious of their need (Rom. 4:15; Gal. 3:21-26; 1 John 3:4). All Adam's descendants have come into the world with his sinful nature; one after another they would join the long procession downward to darkness and death, were it not for the fact that Christ has become the Head of the new spiritual race (Rom. 8:19-22; 1 Cor. 15:45-57). Those who take their place with Him by faith are made children of God, partakers of His holy nature, and with Christ before them they form another procession which marches onward and upward to life and light (John 3:5, 6; 2 Cor. 5:14-17; Col. 1:13-15; 2 Pet. 1:4).

Some of the scholars may be puzzled as to the relation between our condemnation and Adam's sin. Through Adam we inherited the tendency to sin, but we are sinners, not only by nature, but also by reason of our own deeds, for which we are personally responsible (Ezek. 18:20; Rom. 3:23). In the final analysis we are not lost because of Adam's sin, for on the cross Christ paid that debt, but we are under condemnation when we refuse to have part in His atoning death. The seeds of sin dwell in our nature as part of our natural inheritance, and like disease germs, will produce spiritual death, as these do natural death, unless we avail ourselves of the remedy provided (John 3:14-19; Rom. 6:23).

FOR YOUNGER CLASSES:

The joy which comes to the individual when his sins have been forgiven may be illustrated by reference to Luke 15:4-7, 11-32. Emphasize the Scripture truth that the way to be happy is to trust and obey; to put trust in the Lord Jesus Christ as Saviour, Lord and Friend (Matt. 19:16-22), and then to obey His word willingly, promptly, completely and unceasingly (Matt. 7:21-27).

DAILY BIBLE READINGS

- Jan. 9—Condemnation in Adam ..... Rom. 5:12-16.
- Jan. 10—Justification in Christ ..... Rom. 5:17-21.
- Jan. 11—The Justified Have Peace ..... Psalm 85.
- Jan. 12—The Justified Have Joy ..... 1 Pet. 1:1-9.
- Jan. 13—The Justified Have Hope ..... Heb. 6:11-20.
- Jan. 14—The Justified Have Access to Christ ..... Heb. 10:20-25.
- Jan. 15—The Justified Have Salvation ..... 1 Thess. 1.

SUGGESTED HYMNS

I know not why God's wondrous grace. When peace like a river. Blessed assurance! Jesus is mine. What a wonderful change! I am redeemed. Come, sing, my soul!

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