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## EPAPHRODITUS

SOME of the surest indications of character are the incidental, involuntary manifestations of the disposition and temper of the inner man. Even the most selfish, self-centred person may appear unselfish when on parade. That is why people instinctively are far more desirous of obtaining knowledge of how a man of prominence deports himself in housecoat and slippers, than in observing his speech and conduct on public occasions.

Many homely touches may be observed in Paul's Epistles when he quite incidentally extols the virtues of some of his little-known associates. A snapshot often presents a more natural picture than what is sometimes called a "camera study" taken in a studio. One of Paul's snapshots, with which his Epistles abound, is of Epaphroditus. He tells his story in the second chapter of Philippians from the twenty-fifth to the thirtieth verses.

Epaphroditus must have been an unusual character. Apparently he had been so ill as to be "nigh unto death"; and his illness had been due to some special exertion, for we are told that it was "for the work of Christ he was nigh unto death, not regarding his life." And this special service which he had rendered was evidently not his own proper duty. He had been brought low by doing his own share, and the share of a number of other people besides. Paul attributes his nearness to death, as he informed the Philippians, to such effort as he had made "to supply your lack of service toward me".

The Philippians evidently had failed in their duty. They had done less than might reasonably have been expected of them. They had proceeded on the principle of "letting George do it", and Epaphroditus had allowed himself to become "George". So the hero of our tale was one who carried his own full share of the load, and then voluntarily took on extra burdens to supply someone else's "lack of service".

But that is not the complete story. By some means or another, news of his illness had reached the Philippians, and Epaphroditus feared that his friends in Philippi would be disturbed, and made anxious by news of his illness; and because of the depression which he feared knowledge of his indisposition would bring to his distant friends, he was himself "full of heaviness", and longed after them all, apparently eager to see them, that he

might show them he was on his feet again, and that they need no longer be anxious on his account.

It is possible that they correctly interpreted the facts of the case, and blamed themselves for having left Epaphroditus to carry too heavy a load. But that any of them should have anxiety on his account troubled him so much as to fill him with heaviness. How smoothly and frictionlessly life could be lived if in every heart the love of God was so shed abroad as to make everyone as unselfish as Epaphroditus! Then indeed should we all taste of millennial—or, perhaps, even of pure and unadulterated heavenly joys.

But what are the facts of the case? In this present state of existence the Philippian spirit is likely to linger somewhere about the corridors of life. It will recognize that certain work must be done, and will surreptitiously look around the corner to see if there is some willing drudge to do it. The Epaphroditus spirit will never want for an opportunity.

The Philippian attitude manifests itself sometimes in family life, where those who are willing to work are allowed to do their own share, and the share of someone else besides. It is often conspicuously present in church life. There are people who will accept no responsibility. They do not believe in letting their left hand know what their right hand is *not* doing; and therefore they assume no responsibility for a share in the church's financial burdens. They take it for granted that Epaphroditus will be glad to give twice as much because they give little or nothing.

The Philippian spirit will not teach in Sunday School. That would necessitate regular and punctual attendance—and they like to be free to go or not as their mood at the time may dictate. They are unwilling to visit those who need care—the mother who is kept a prisoner by her children, the sick and aged who are deprived of the privileges of the sanctuary. Someone of course ought to visit them, but this Philippian spirit is disposed to furnish Epaphroditus with a few extra names, so that because they will make no calls he may make fifty or more.

Some Philippians have good voices, but to accept responsibility for attendance at choir-practice and punctual arrival at church would be rather too much to expect of them. Epaphroditus may sing neither tenor nor bass, but he can make a joyful noise unto the Lord; therefore

give him a gown that he may spread it over two or three seats. Or, perhaps, some Philippian has qualities which would make him very useful as an usher if only he could get up early enough in the morning to arrive well in advance of service time, and be ready for duty. But he is sorry that he needs a little more sleep! Epaphroditus is more wakeful, he can do with fewer hours; therefore let him do it.

So could we continue the tale—but is there any justification for the Philippian spirit? It is often excused, though we doubt whether it can ever be justified on Christian grounds. It is true that the willing horse will always be allowed to pull more than half the load. It is true that those who are willing to work, to do their own duty and supply for someone else into the bargain, will always be allowed to do it. That may be; but what if he fails to do it? Will that make the slacker any more willing? Not at all. The work will be left undone. So then it will always remain the privilege of Epaphroditus to do his own job, and someone else's day's work beside.

What made Epaphroditus willing thus to do more than his share? Why did he "more than others"? Paul explains it. The special labour which brought him nigh to death because of others' dereliction of duty was done "for the work of Christ". Doubtless the Apostle Paul was greatly beloved by this worthy man, but he did not find the motive for his vicarious service in his love for Paul. Whatever he did was to him "the work of Christ", something which must be done for Christ's sake. Should we withhold our gifts, and refuse to render a sacrificial service, if we always recognized the work that was calling for help was "the work of Christ"?

Did He, the Holy One, please Himself? Was He content to do only His-own task? Had He been so, we never had known Him; He had never been made "a little lower than the angels", but must have remained in the glory which He had with the Father before the world was. He wrapped Himself with our nature as one clothing himself for work, that He might be fitted for our task; and He did not only one man's work, but every man's work. In our behalf He rendered to God all that was wanting by reason of our "lack of service". And in the doing of that great task, bearing "our sins in his own body on the tree", effecting our redemption, He came not only "nigh unto death", but to death itself, as is inevitable to every one who will follow in His footsteps, and become "obedient unto death".

What is the Christian's duty? Merely to do "his bit" as we used to say during the war? But what is our "bit"? Every Christian's "bit" is his best. Nothing short of the Christian's all can in any sense be his "bit".

Well done, Epaphroditus! May we learn thy spirit, that the distress of others may fill us with heaviness to the exclusion of all thought of ourselves.

## JOCK TROUP IN JARVIS STREET CHURCH

January 22 to February 12

From the day of his conversion to Christ, which took place in 1916, while he was serving in His Majesty's Navy during World War 1, Jock Troup has been utterly devoted to the work of evangelism. Following his demobilization in 1919, he returned to his home in Wick, in the far North of Scotland, and immediately began there to witness to both great and small. His association with the fishing industry brought him into contact with all the large fishing communities of Great Britain.

In 1920 the Lord dealt with Jock Troup in a very special way and gave him to know as he never knew, the full meaning of "the filling of the Holy Spirit". This experience resulted in a great outpouring of the Holy Spirit wherever he preached. Under his preaching in Yarmouth and in fishing centers of Scotland he had the unbounded joy of seeing thousands of men and women in agony of soul, earnestly seeking the Saviour. So great was the power of the Holy Spirit upon the people that boats had returned to port because anxious souls longed to know Jesus Christ as Saviour. The same conviction was manifest also among the shore staff. In his own words Jock Troup states:

"I have dealt with workers who were so deeply convicted of their sin that it was impossible for them to continue their work until they came to a saving knowledge of Christ. Then agony of soul gave way to joyous acclamation. In those days it would have been entirely out of place even to have dared to introduce a worldly song. The songs of Zion were all the people wanted to hear. These revival fires quickly spread until much of our country was in the throes of a mighty spiritual awakening." This was the beginning of Jock Troup's evangelistic career and up until this present time his ministry has continued to bear much fruit unto God.

Along with many missions held in most of the towns and cities of Britain, he was for 13 years in charge of the work at Tent Hall in Glasgow, Scotland. This work was the direct result of D. L. Moody's evangelistic campaign in that city held over sixty years ago. During Jock Troup's time at Tent Hall he has seen thousands of sinners seeking the Saviour with an annual aggregate attendance of 360,000. His last mission in the Old Land before leaving for America was in Inverness, the capital of the Scottish Highlands. The meetings were held in the Baptist Church and on many occasions every available seat was occupied there and often the messages had to be relayed to an adjoining hall.—H.C.S.

## DR. SHIELDS IN AUSTRALIA

Two cables were received from Dr. Shields this week:

RAD14 24 IMP  
DARWIN, AUSTRALIA  
JARWITSEM:

ARRIVED FIRST LAP 1700 MILES. DELIGHTFUL FLIGHT. FLOWERS, SHRUBS, ABUNDANTLY BLOOMING. VERY WARM. TWO THOUSAND NON-STOP SYDNEY TONIGHT. WELL. LOVE.

SHIELDS

YRN A2 36 IMP—BRISBANE SUB 7 2045  
L.C. JARWITSEM

ARRIVED FROM SYDNEY TODAY. THREE SERVICES SUNDAY. RETURN SYDNEY 11th. CABLE ADDRESS THERE TILL 13th, USHERS HOTEL. MELBOURNE NEXT WEEK. SLADE AND CAMBLIN CABLES RECEIVED SYDNEY. REJOICE, GOOD NEWS. WELL. MUCH LOVE EVERYBODY.

SHIELDS

# The Jarvis Street Pulpit

## "Should the Church Mind Its Own Business?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 8th, 1925

(Stenographically Reported)

(This sermon, preached nearly twenty-five years ago, was mentioned in a testimony given at our New Year's Morning Meeting as having been the human means employed for the conversion of a member of Jarvis Street who, as he put it, is now about to join the Quarter Century Club as a Christian.)

"Now then ye are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:20.

**M**Y SUBJECT this evening might have been stated in the question, Should Christian ministers mind their own business? Should the Christian church mind its own business? What is its business? What are we here for, as Christian people? There are some ministers who seem to profess to be expert in almost every branch of knowledge except in that in which they ought really to be expert. There are some ministers who are familiar with many books, familiar with most of the best sellers—but apparently least familiar of all with the one Book which they are commissioned to expound. There is a conception abroad that it is the church's business to uplift the masses, to educate, to reform, to be a sort of advisory counsel to the government of the day. How far removed are all these things from the simplicity of the divine commission as given in this Holy Book! Believers are a colony, they are representatives of another kingdom than any of the kingdoms of this world; they are the subjects of a Prince Whose sovereignty mankind in general do not recognize. The church is a divine workshop where God the Holy Spirit works, made up of men and women who are being added to the church, and are being saved.

A minister is a shepherd of the flock: "Take heed therefore unto yourselves, and to all the flock, over which"—not some Stationing Committee, nor even a Deacons' Board—but "over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And in relation to the world about us a Christian minister is an ambassador for Christ. His chief business is to represent his Lord, to communicate to rebellious men the message which he has received from his Sovereign.

### I.

What then is the ambassador's mission? It would help us much if we could learn to simplify that; and to keep to first principles, to do the thing that we are sent to do. An ambassador is appointed to mediate between, to be the medium of communication between sovereign states. It is a tremendous compliment to rebellious men when the pen of divine inspiration describes a minister of the gospel as an "ambassador"; because it recognizes that certain powers reside with us. It is true that salvation from beginning to end is of God; that it is of grace and of grace only. I will yield to no one in my absolute conviction of the sovereignty of our God. He could have made men machines had He so willed; but when He said, "Let us make men in our

image, after our likeness", if I may reverently say so, He limited Himself; He constituted a man, within prescribed limitations, himself a sovereign: He put a crown upon his brow and a sceptre in his hand, and said to him, "Have dominion". "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

"For man, as man, retaineth yet,  
Howe'er debased, and soiled, and dim,  
The crown upon his forehead set,—  
The immortal gift of God to him."

That is perfectly consistent with what I conceive to be the true description of the doctrine of total depravity. The kingdom of mansoul has come to bankruptcy. Even our wills are insolvent; and yet strange and paradoxical as it may seem, there does reside within us the power—I cannot tell where, I cannot tell how—but there resides within us the power to yield to God, to say "Yes" to God, or to rebel against God.

"Thou seemest human and divine,  
The highest, holiest manhood Thou;  
Our wills are ours, we know not how,  
Our wills are ours to make them Thine."

And an ambassador is accredited as a representative of his king to another king; who has power to receive or reject his testimony.

On the other hand, my dear friends, be it remembered that the King Whom the ministers of the gospel represent has not laid His sceptre down. Let it never be supposed that He is dependent upon human suffrage, that the progress of the cause of truth, that the ultimate establishment of His kingdom, is in any sense dependent upon human consent: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." His kingdom will be established. But it is our privilege to come into happy and harmonious relationship to Him, and to yield a glad and joyous consent to the exercise of His sovereignty everywhere. An ambassador, then, is sent to communicate the will of the king to others who have the power to yield to it, or to continue in their rebellion.

An ambassador, moreover, is always strictly limited in his powers. He is the mouthpiece of another; he is the messenger of another; it is his business to communicate the will of another rather than his own. It is not the minister's business to supply a new gospel: it is not his business to work out some other means of bringing men into happy relationship to God than the means

which God Himself devised. I wish all our theological schools could come to an understanding of this great fact that their business is to teach men not what men have said about God, but what God has said about men, and what He is saying to men. It is not our business to think our own thoughts, but to receive from Him His message—and to deliver it.

So, my friends, if I may magnify my office, it is my duty as I shall answer to Him who sends me, to seek the clearest possible understanding of the spiritual import of the gospel, and to bring that message to the hearts and consciences of men, whether they will hear or whether they will forbear. We are not concerned with the good pleasure of men: it is not our task to make the gospel palatable. It is our task to deliver it! My message is especially to you this evening, my unconverted friends. I magnify my office. I am afraid the ministry in our day, and it has largely itself to thank for it, is almost without authority. If I close this Book, and begin to think my little thoughts, and plan what I think men ought to do, and what God ought to say, my folly ultimately will appear to all men. Moreover, men with reason will have to inquire, What will this babbler say? But if a minister be the mouthpiece of the Word of God; if he does nothing but quote Scripture to you, for that testimony you shall give an account at the day of judgment. Our Lord says, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

When war is declared between two states, the ambassador is handed his passport; he is rejected; he is sent across the boundary line into his own country. And when any state thus rejects an accredited ambassador—that means war! If you reject the testimony of any true witness for Christ who comes to you in the Master's name, with the Word of the truth of the gospel; you can never be the same man or woman again. As God lives; when the judgment is set and the books are opened, it will be found written that you had your opportunity—a message from the King. The context of this verse that I have read to you assumes the existence of a state of war—man at variance with God, in an antagonistic state of mind toward Him, alienated from Him, a great gulf between them.

Is that true? Is a word of reconciliation needed to-day? Is it a fact that human nature is biased against God? This apostle says, "We are made manifest to God; and I trust also are made manifest in your consciences." Have you ever thought of what that means? Here is a gospel preacher who comes in the name of the Lord, and tells a man that he is a sinner, that he has unsheathed his sword against the Most High; and the whole set and bias of his life is against God,—and that man goes out in a rage. I am not at all disturbed when a man is made angry by my preaching. We all like to please men. I would rather please people than otherwise at any time. But, my friends, when the Word of the Lord finds the hearts and the consciences of men, when they are pricked in their hearts as we were saying this morning, there may be an uprising of the old man in opposition to the testimony of God's Word; and a man may stamp out of the church, and say, "I will never go and hear that preacher again." I have had hundreds of people say that. A great number of you who are here to-night said it—but here you are notwithstanding. And why did you not stay away? If I were to turn this service into a testimony meeting I have no doubt I could find scores

who have gone out of that door, and said, "I will never enter Jarvis St. Church again." But here you are, and you are going to keep on coming! And here is the philosophy of it in part: you did not like the preacher, but when you got alone with God, he was manifest in your conscience, and you said, "That preacher told me the truth, and I did not like it—but it is true. It is true! A state of war exists between me and God; I have no communication with Him: I don't pray, I am not in fellowship with Him, I am alienated from Him." You know that is true.

## II.

But what is the message of the ambassador? It is to advise the rebel that war should cease. Many a man when he has got into a fight would like to get out of it, if he could get out of it without loss to himself. There are many people here who have had a little war on their own account. You have lost your temper, and your relationship with some other people was strained. In your better moments you knew that you were wrong, and you would like to have peace—but you had not the courage to humble yourself, and admit that you were wrong. You say, "I would like the war to end, but what will be the terms of peace? Does it mean just bowing down and admitting that I was wrong?" I rather think that Germany wanted peace before she had been at war very long; she discovered that she had undertaken a task that was too great for her. And when the Kaiser made the first famous "peace offensive," as it was called, it was just an effort on his part to extricate himself from a very difficult situation on the best terms possible. But he feared—he feared—his government feared, the day of reckoning.

And what is the cause of disagreement between the nations of Europe to-day? What is the great bugbear that keeps European statesmen awake at night, and even disturbs some on this side of the sea? It is just this: it is all summed up in that great word "reparation". I do not wonder that France wants to be paid something. I saw a little of what she suffered myself. One can scarcely understand how it could be possible for anyone to pay what was really owing for that unparalleled crime of which Germany was undoubtedly guilty. But, if there were someone who could come and say, "I will adjust the balance; I will pay for the damage; I will be responsible for all the reparation; I will give a guarantee for future security; I will be responsible for the maintenance of peace between these states—if there were some superman possessed of illimitable wealth who could himself bear the cost of the war, what a blessing it would be to the world! If all the world could come together, and shake hands, and say, "The debt is paid, now we can go on together." What a blessing that would be, would it not?

But in this war between God and man, there was one great catastrophe, one great crime committed, for every thought of man was directed against God, every word and every act—all found its ultimate expression in a murderous attack upon the Son of the King Himself. And this war laid the King's Son low in death.

How is it possible, under such circumstances, that there can ever be peace between these warring states? The Christian ambassador's message is to say that the King against Whom men have rebelled, has Himself provided a Way whereby all the cost of the war can be paid: "God was in Christ, reconciling the world unto Himself". It

is profoundly true, as we sing in that simple chorus, that

"Jesus paid it all—  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow."

And the minister's business is to bring this glorious, good, news: that we need no Treaty of Versailles, that we need no Paris conferences, that we need no Dawes' Commission, that we need no council of experts to answer the question, How can man be just with God? God answered it at the place called Calvary—answered it for ever! There he cried, "It is finished!" The one and only way is to receive from Him pardon, forgiveness, entire absolution. Peace is offered through the blood of Christ.

I said at the beginning, that while man is permitted to say "yes" or "no" to God, yet God is Sovereign; and I said also, that the climax of the war between God and man was reached in the death of God's Son, that the cross is a revelation of man's enmity toward God: "Golgotha, a place of a skull", is the place where sin is finished, where it brings forth death. And yet the sovereign grace of our God has turned that fact to our salvation, and made the very blood which man's sin shed, to be the means of reconciliation between God and man. Oh, the wonder of it!

What, then, should be the minister's attitude? I bring you this message of the simple old story. I have been preaching from this pulpit nearly fifteen years, and have never had any other story to tell. I never expect to have any other story to tell. I expect to go on preaching this same gospel in the millennium. I believe we shall use this Bible in the millennium. If we have not actually the material Book, we shall know all that is in it. We shall meet each other morning after morning, and say, "Is it not glorious to see the Word of the Lord being fulfilled?" And forevermore we shall see God fulfilling in Christ "the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." That will be our occupation. I am sorry for you folks who are not preachers. You had better get into the ministry, for after a while the preacher will be almost the only man in the universe who will not be out of a job. There will, of course, be a place for you choir folk up there. (Laughter). We will sing and preach of Christ and His glory forevermore.

It is the same old message. But how should we bring it to you? We "beseech" you. The Lord might have commanded His ambassadors to deliver an ultimatum, to demand instantaneous surrender, on the threat of absolute destruction. But this is His day of grace: He does not send us with a harsh message like that. He bids us come to you as though He were dependent upon your suffrage; He bids us come to you with tender spirit and loving speech, and beseech you "in Christ's stead, be ye reconciled to God." I wish I were able this evening to persuade you. Paul said in this chapter, "knowing therefore the terror of the Lord, we persuade men." Behind his earnest entreaties, behind his mighty logic, behind his irresistible argument, there was a background of the knowledge of what God is. He said, "Knowing therefore the terror of the Lord," knowing what is in reserve if men reject—we persuade men, we beg them to come to Christ, we beseech them to be reconciled to God.

And we come to you in that spirit, dear friends, this evening: and beseech' you, for your own sakes, to be reconciled to God. There can be no peace while in opposition to Him. Just as the members of my body are so related to my mind as to act easily, without friction, almost unconsciously, in obedience to the telegraphic directions of the brain, and as I can be at peace, and without pain and in rest, just in the measure in which these members obey the direction of the head, as my hand now closes without pain when I close it naturally. It cannot be turned backward without pain. It was not made that way—so your soul was made to live in right relationship to God. It was made for Him. And it would be as easy, to use a very homely metaphor, it would be just as possible, rather let me say, for you to live normally, in the exercise of all the powers of your manhood, apart from God, as it would be for one of the finned creatures of the deep to be at home upon the dry land. God is your element: "In him we live, and move, and have our being"; and separated from Him there is no peace, there is no joy, "there is no peace, saith my God, to the wicked." In the nature of the case, it is impossible. Why try it? Why continue the experiment? We beseech you, for your own soul's welfare, be ye reconciled to God; come into right relationship to Him through Jesus Christ, and find salvation there. It is impossible that you should come to a realization of the fulness of life's estate in any other way. It is useless to try, to fight it out with God.

I have often thought of those early days of the war. I had in my mind a picture, and you had too, of those battalions of Germans in a seemingly endless procession rolling through Belgium as though there were no end to it at all, thousands upon thousands, hundreds of thousands, with all their death-dealing instruments. And one could imagine the helpless Belgians standing by and saying, "It is no use! It is no use! We cannot fight against that." No wonder the Kaiser spoke of General French's army as "the contemptible little army." But you see, he set himself against the cause of righteousness, and when he declared war, he declared war upon the whole moral order. It was long in coming. France stirred herself, and spread herself across the plain; and then the lion roared, and other thousands crossed the Channel. They left stores, and factories, and offices; they put off the emblems of civil life, and put on their uniforms. Then across the sea another nation ultimately awoke; and against those armed millions of Germany, there arose at last a great army. I remember visiting the British Admiral at Queenston during the latter part of the war. His housekeeper was his niece. And the old sea dog told her to tell us what a fix the Germans were in; and she took us to the war map. They were getting telegraphic communications every hour, and she had made a careful study of the whole situation: he told me that she knew as much about it as any field-marshal. She showed us the outlay of the land that had been crossed by the Germans and over which all those millions had to go back again, how they were being hedged in, and driven back. She said, "You see, we have got them here: and it means peace in a short time, or the surrender of an army of millions. It is a physical impossibility for them to get out, or to get back."

Oh, my friends, if you could see God's war map! "The chariots of God are twenty thousand, even thousands of angels." All the resources of Deity are arrayed against the soul that will rebel against God. We beseech you in Christ's stead, be ye reconciled to God. There is no

chance of winning the war from your side. There is nothing to do but yield to Him. I remember during the closing months of the war I was in Ireland, and I sat one afternoon in the study of Mr. John Dillon, leader of the Irish Nationalist Party. His room was full of newspapers; they were all filed by some industrious secretary, or by himself, I don't know which. He was gathering from all the newspapers everything they could get against the "British oppressors". He was determined upon war. And as we talked together, I said to him, "Well, Mr. Dillon, human nature is full of faults; and because human governments are made up of faulty men, any government is defective, and we have to learn by experience." And I continued, "Why do you not take your coat off? You have double the representation of any other part of the Empire, you have two members to every one that the British elector has, why do you not go to Westminster, and by reasonable means, seek to translate into legislative action your view of what a government ought to be?" "Why," he said, "no Irish Nationalist could survive who would do so." I said, "Do you mean you would not accept any responsibility for the government of Ireland under the Crown?" "Absolutely none, sir," he said. "Well," I replied, "what do you go to Westminster for?" (I prefaced that question by saying that I did not want to be rude, but that I could not quite understand his view, if he would accept no responsibility, if he would make no attempt to better things and yet continue as a member of parliament, and the leader of a great party.) "What do you go to Westminster for?" He drew himself up and said, "To raise a row! The function of the Irish Nationalist Party is to present a critical opposition to the Government of the day."

One of the chief characteristics of the carnal mind is that it is enmity against God. I have told you of the little boy in the house where I boarded years ago. His mother was trying to correct him. He was only about four years of age, and he said, "Now, see here, Ma, I ain't got to do nothin' except what folks don't tell me I ain't got to do." If you can untangle that combination of negatives you have an illustration of what the Scripture means when it says "the carnal mind is enmity against God." You laugh at John Dillon, you laugh at that little boy, but that is just exactly your position if you are not a Christian, you are opposing God for no reason at all. The prodigal wanted his own way, his own will. "Give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." But when he got his way he went to beggary and bankruptcy. And he had to come back to his father, and say "I have played the fool. I thought I knew how to map out my own life and spend my own money; but if you will only let me in at the back door I shall be thankful." But he came back as a son, ready to do his father's will. And when at last we submit to Him, dear friends, we don't regard Him as a despot who breaks our wills and takes from us all the pleasures of life, but will rejoice to sing:

"The King of Love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack if I am His,  
And He is mine forever."

I beseech you, in Christ's stead, be ye reconciled to God. Take the joy of God home with you.

You have heard that story of one of Napoleon's officers, one of the French admirals who was defeated in a naval

battle by Nelson, and came on board the British flagship to surrender. He advanced with all the Frenchman's politeness to Nelson, and extended his hand in greeting. The British Admiral made no response. He did not even smile. Stern inexorable justice, he seemed to be, as he said to the Frenchman, "Your sword first, if you please, sir." Then the French officer unbuckled his sword, and laid it down at his conqueror's feet. "Now," said Nelson with a smile, "give me your hand"; and he gripped it in friendly greeting. And when you come to God it is, "Your sword first, if you please." But when you lay it down, and say, "I yield, I yield I can hold out no more," He will give you His hand and He will pronounce His benediction upon you. He will say, "I give unto you eternal life, and you shall never perish, neither shall any man pluck you out of my hand." Oh, may we find salvation in Him to-night! (A large number came forward and confessed Christ.)

### DR. McINTIRE REPORTS

In the Air,  
Hong Kong to Manila,  
December 14, 1949.

Dear Saints in Christ,

Hong Kong has over 1,000,000 refugees from China. It is a pile of rock off the mainland, but beautiful. One sees how it has served the British Empire so faithfully.

There has been a mix-up of planes, and every one is full, so there are delays. The meeting night before last in Hong Kong with missionaries, with Dr. Shields, had to be cancelled. Then at 6 p.m. when Dr. Chisholm and John Young were unable to go on to Tokyo with Dr. Holdcroft, the meeting was "on" again, and 38 missionaries were anxious to hear of Bangkok and the International Council of Christian Churches.

One of the "shocks" was that Dr. Roberts, president of Hunan Bible Institute (a branch of BIOLA, Los Angeles) had attended the W.C.C. meeting. Dr. Roberts, a fundamentalist, sought out Dr. Garman in Bangkok and told him he was with the I.C.C.'s stand for the faith, but could not approve of its "methods," so he went back to the W.C.C.'s conference. Dr. Shields says he will write an editorial for THE GOSPEL WITNESS on "Doctrine and Methods." *The Beacon* will publish it, too. And as advance notice he says, "The W.C.C. is such a conglomeration of unpalatables, incompatibles, and impossibilities that it resembles some of our experience with oriental cooking that seemed to have utilized a bit of everything that ought to be thrown away, so that no spiritually healthy person could possibly stomach it." After hearing this observation, I can assure all our readers that for all this party it is born of bitter experience.

Dr. T. T. Brumbaugh, a secretary of the Methodist Mission Board, and the representative of the Foreign Missions Conference of North America to the Bangkok conference of the W.C.C., did not hesitate to declare his modernism and socialism in Bangkok.

Mr. Kim, from Korea, who was excluded as a reporter from the W.C.C. meeting, did have opportunity to talk to Dr. Brumbaugh. He told Mr. Kim, "Yes, I am a modernist." He told him the Bible could not be trusted and that he could not believe that Christ was born of a virgin. He said he was not a communist but a "socialist." How can any God-fearing Methodist support a board that has such boasting modernists and socialists? As a modernist, he would destroy the Christian church with a false message. As a socialist he would destroy



the U.S.A. with its free enterprise. This kind of man is an enemy of the faith and of human freedom!

In the Philippines there is strong support for the I.C.C. in the Baptist and independent groups. We anticipate great meetings every day. Each speaker will be in a different place every night.

In Bangkok I received an urgent appeal to go to Cebu. The Rev. Edward Todd, a G.I. who served the United States in the Philippines, has returned to serve the Lord. He is with the Philippine Faith Mission. He writes:

"From THE GOSPEL WITNESS I learned that both you and Dr. Shields would be visiting Manila some time after your stay in Bangkok, and I am hoping that it will be possible for you to visit the City of Cebu while you are in the Philippines. Your presence in this part of the country would be most inspiring to many of the local pastors since this was always reckoned to be a Presbyterian field. Many of the old pastors see the difference in the modern missionaries sent out by the Presbyterian Board of Foreign Missions and there is much talk about modernism at Silliman University. Cebu is the second largest city in the islands with a population of 170,000. There are three Presbyterian

Churches—now called the United Church of Christ in the city. The Chinese Gospel Church is the largest church in the city and I can arrange meetings for you there. If only for an evening, your presence here would be worth while. Contact can be made with pastors in the surrounding islands and I believe we could get some of the Missionary Alliance folk from the south to come up for the occasion."

We will try to go to him Monday, December 18.

It is a glorious treasure to believe that the Bible is God's Holy Word! "Thou through thy commandments hast made me wiser than mine enemies" (Psa. 119:98).

Every man who loves and gives to missions must be told, and must be concerned about the program of modernism. As the U.S.A. sent scrap iron to Japan only to see it used to kill her bravest sons at Bataan, so God's people are sending money to denominational boards—U.S.A. Presbyterian, Baptist, Methodist—only to have it used to destroy the labours of the faithful missionaries! It is a crime against God. May God have mercy!

Yours in Christ,

CARL MCINTIRE

#### I.C.C. DELEGATES IN EGYPT EN ROUTE TO BANGKOK



The above photograph, together with other material for these pages, was posted, air mail, by Dr. Shields in Egypt on Nov. 23. The articles are now outdated, but we reproduce the photograph, which was sent to Mrs. Shields with the following note written in a hand well-known to us: Mohammed, Rev. W. H. O. Garman, Rev. Carl McIntire, Rev. Don Moffat, Dr. J. Holdcroft, Sir Arie Kok. On the camels: Mrs. McIntire, A Desert Vagrant. The last description doubtless explains the grin discernible on the faces of the camels!

## GOSPEL TRIUMPHS IN THE PHILIPPINES

Dr. McIntire Writes From Singapore  
Singapore,  
December 23, 1949.

Dear Christian Friends:

We are in the thick of a real struggle here in Singapore. Dr. Shields and Mrs. McIntire and I arrived from Manila, Wednesday at 7 a.m. But this story must wait until after I give you the equally thrilling account of God's blessing and power in the Philippines. This is a missionary journey in every sense of the word, and it is such a joy to see the work and hand of God.

Plane delays and shifts to other lines threw the schedule for our meetings off, and the first night only the meeting in Manila could be held. Large crowds in both Iloilo and Bacolod were let down. We were met at the plane by Bernard Bancroft and a number of missionaries, all ABWE (Association of Baptists for World Evangelism) and for the next few days we all witnessed one of the most effective and successful mission works we have seen. The next night Dr. Shields spoke in Manila and I flew south two hours to Iloilo, the third largest city in the Islands. The Philippines comprise 1,087 islands and from the air there are islands everywhere. The waters are green and blue, and on some high mountains volcanic remains can be seen. Dr. Garman secured an appointment with the President of the Philippines, and Galila flew with me to take his place in Bacolod. At Iloilo there was no plane to Bacolod so we chartered a "cub" plane and flew over for a meeting to which people had come for many miles. Galila was in Bangkok and is the secretary-treasurer of the conference set up there for the International Council of Christian Churches.

Iloilo is the place where things started for the "separation" movement in the Philippines. It is where ABWE started its first work. Comity had assigned the various islands to different denominations and the Baptists have Negros, Panay and others. These islands are called the Visayans, the Central Philippines.

In 1929 the Rev. R. C. Thomas, a beloved and strong missionary, broke from the Northern Baptist Convention over modernism. He founded the Doane Evangelistic Institute, and this he set as the centre of the sound work. The Convention has put its emphasis on education and medical work, while ABWE has been evangelistic. The NBC (Northern Baptist Convention) has literally "educated the heathen" while ABWE has "saved them by the blood of the Lamb." In Copez Province on Panay, the NBC has 30 churches and 6 pastors, not one self-supporting, while ABWE has strong self-supporting churches all over this section. In "Zion field" there are 45 ABWE churches, 39 are self-supporting and the other six are aided by the 39. In addition there are 80 preaching centres maintained by these 45 churches. These churches have all joined the International Council of Christian Churches. When we were talking about the comparison between the NBC's and the ABWE's work, one of the nationals said, "That's what modernism does to the churches."

Doane Institute has 60 students preparing for the Lord's work, under the directorship of Mr. and Mrs. E. Gordon Wray. With them are Ruth Woodworth, Mona Kemery and Mr. and Mrs. William Hopper. The Institute, a large, spacious building, in the centre of town, has had special care in God's providence. When the Japanese came, a fire started by incendiary bombs burned to right

next door, when the wind changed and it was saved. A USA bomb fell through the roof, down through the bedroom (the one I had) and into the basement—but it was a dud. A USA dud! The building was saved!

As we drove up to the Institute from the airport the students were out in front singing, "There's a welcome here for you." In the evening service every available space was taken and people stood inside and outside. It was a blessing to expound the Scripture, then tell of the ICC's stand and ministry, and then warn of modernism and the World Council of Churches. Philip Irabon, a national, who graduated from Wheaton and National Bible Institute, has started an orphanage with 130 children on a nearby island. He came over by sailboat. He has no support from the United States and he told me of his need for a doctor and two teachers. When I went to my room that night, on the wall were these words of Carey, "Expect great things from God, attempt great things for God."

Early the next morning we caught a boat (two-hour ride) to Bacolod, on Negros. The Rev. and Mrs. Don Rogers are there alone; they came out nine months ago. He led the Baptist Church in Clayton, N.J., 20 miles from Collingswood, out of the Convention. We had to come here to meet, though he had attended the Springer meetings in Collingswood!

Over 200 pastors and workers welcomed us in the Bacolod church. They were out front singing, too. From 10 o'clock to 12 we preached, answered questions, and enjoyed the Lord together. This church was started by Paul Friederichsen, now on furlough. He has pressed the issues of evangelism and separation—they must go together. Think of coming to a town, where a "dead" NBC church exists, setting up a tent, preaching for two months every night, and leaving a self-supporting church of 200 members at the end! It sounds like Paul's work in Thessalonica. The door is wide open for this evangelism—people flock to hear the Gospel.

When I returned to Manila that afternoon to speak there that night, we found that Dr. Shields was going north in answer to urgent calls, and would not be back until Tuesday, and that Dr. Garman was going to Tokyo for a meeting with General MacArthur, and then on home. It was decided that I should "go south" again. Mrs. McIntire went along. Saturday night we were in Iloilo again, and after a meeting in Bacolod Sunday morning, Mr. and Mrs. Rogers drove us 95 kilometers over terrible roads and through bandit-infested country to Kabankalan, a city in the news recently because it was almost destroyed by a typhoon. The hipa houses were blown about like toothpicks and 1,200 people died in that vicinity. On the way down we passed a church on the road where the pastor and his people were out to stop us. When we went inside 200 more people filled the building. The pastor explained that he had gathered them from five churches and he wanted us to stop and speak. He thought, if he had his place full, we would stay there—and not go on to Kabankalan. When we said, No, he insisted we return at eight the next morning and that he would have the people there. But, we could not. They sang, and we spoke of the love of God and the need to be true to the Bible.

In Kabankalan God blessed. The church had been rebuilt and at least 500 people were there, inside and outside. As we drove up, some pastors and leaders formed two lines from the car to the door, and over the front was a sign of welcome to us. The people sang the "welcome" song, and later the "farewell." Even the



NBC people came. Some students, just home for Christmas from Silliman University, a Presbyterian school started in 1901, were present. The school has destroyed the faith of some!

We expounded 2 Corinthians 6. The apostasy is very real there. People back home do not realize that modernism has taken possession of so many mission fields, especially here in the Far East. We warned of the World Council of Churches and its leaders' attempt to keep "fundamental missions" out of countries it could control.

Kabankalan had no warning of the typhoon. The warning sent by the Government came 12 hours after the storm did its damage. The city is now suing the Government for damages because it did not warn them in time! The Government knew the storm was coming, and for some reason the warning was delayed. Now, they hold the Government responsible! This was a perfect illustration of our warning against the World Council of Churches. The people all understood the point. Who would not? My, but they were affectionate and full of thanks!

A meeting was announced in Iloilo for Monday night, but since I had promised to go to Cebu, the second largest city in the Islands, and Presbyterian territory, I could not go back to Ilo. So Mrs. McIntire at their insistence, took that meeting. She gave a report of Amsterdam and South America. For her came nurses and teachers from the NBC work in Ilo and NBC missionaries, who did not come to hear me. We must say, too, that everywhere we were given gifts of love and remembrance. The Doane Baptist Church in Ilo presented Mrs. McIntire with an oil painting of a Philippine scene.

The story of Cebu must be told in detail for it is the account of the most foolish opposition we have thus far met, and it gives a side to this whole issue which needs to be emphasized and clarified. The next moment I have time to write I will get the letter off.

From Cebu I flew back to Ilo, and Mrs. McIntire and I flew to Manila. Dr. Shields came back from the North. He was full of joy and praise. He, too, had the same experiences. In one place he spoke in the city auditorium which was packed out. He says Baguio is beautiful beyond compare. It is the resort of the Philippines in the mountains. He went on north to Laoag and the meetings were the same. The north has been Methodist territory. However, the ABWE does not, and rightly so, recognize comity.

Tuesday night in Manila was a farewell meeting. Don Moffat had come from Hong Kong. He is remaining to visit the field until February. The ABWE has 35 missionaries in its various fields over the islands. We did not get down to Mindanao, the largest island in the south, where a big work is being done.

In many of the meetings offerings were taken by the nationals for the 1951 Manila Conference called by the Bangkok meeting of the International Council.

The separation issue is clear here! These Baptist brethren had seen the issue and its vital relation to their work and church. There is no use building churches, if they are not to be kept pure, true churches. The issue has centred recently over Youth for Christ. Some of its leaders came out and announced they would "unite the NBC and ABWE" as a "great service for Christ." These brethren do not see that light and darkness cannot unite and have fellowship! It did not work! In Manila,

Youth for Christ featured Henry Sloane Coffin of Union Theological Seminary in New York as one of its "evangelistic" speakers! We could write on and on. But Youth for Christ has much to answer to God for, and we are thankful for the American Council's and the International Council's clear stand against its compromise and confusion.

In Him,

CARL MCINTIRE.

## THE GAZE OF JESUS

By Rev. A. C. Whitcombe, B.A., of Brantford

"And when he had looked round about on them."

—Mark 3:5.

IT WAS said of Robert Burns, the Scottish poet, that his eye was remarkably luminous and his gaze intelligent. History tells us of great men who had a compelling or commanding gaze. The eyes are called the windows of the soul. Through them the inner man looks out upon the world and reveals something of himself in doing so. What then shall we say of the gaze of Jesus Christ, the most perfect of men, the man from Heaven?

His gaze could only be described as compassionate when He gazed on the multitude and saw them as sheep without a shepherd. It was this compassion that drew Him down from His glory and led Him to the cross. It is this same compassion that makes Him a gracious and merciful High Priest now.

Have you thought of His gaze of anger with which He swept the synagogue on the Sabbath Day when they watched to see if He would heal the man with the withered hand? How often anger must flash from those all-seeing eyes now while we put the misinterpretations of our religion ahead of the spiritual good of the needy!

But there is the gaze of unrequited love. See the rich young ruler leaving the presence of Jesus with his hand on his money bag, somewhat sad at heart, but not so sad as the Master Himself of whom it is said that He loved him. We could expect His gaze to rest in love upon an obedient disciple or an earnest and insistent inquirer, but not upon one who has deliberately chosen to flout God and Spiritual things in favour of material wealth.

There is the searching glance exhibited in His journey through Jericho when He stopped beneath the tree in which Zaccheus had perched himself and looking up called on him to descend. Just as He knew Zaccheus to be there, so He knows where every eager inquirer is and will find him and bring salvation.

We must not overlook the gaze of rebuke which rested on Peter. Need we review Peter's assurance that he would never deny his Master and the Lord's warning that he would do it before the second cock crowing? The same Peter was tried and failed in the High Priest's Palace. As the denial of Jesus died from Peter's lips, the cock crew and his Lord turned and looked on Peter, who went out and wept bitterly, and found repentance.

There was no look of rebuke and reproach for Judas. This unhappy man realized his folly and went out and hanged himself. It is easy to deny the Lord for it is a hard thing to be laughed at, or to be made to feel alone because of our religious beliefs. It is a hard thing to stand before the cross and hear Him say, "All this have I done for thee," but if it breaks our hearts, we have the proof that He is ready to forgive and restore.

The text speaks of an inclusive gaze. There was nothing in the synagogue that escaped those all-seeing

eyes. All things are naked and open before the eyes of Him with whom we have to do. He who walked among the golden candlesticks is pictured as having eyes of fire. He notes all that is good, all that is bad, all that is superfluous, and all that is lacking in His church and in our hearts: "His eyes behold, His eyelids try the sons of men."

Out of this thought come two emotions. First, there is fear. But the repentant soul can bid its fears be gone for there is a Saviour who, seeing all and knowing all, is still ready to forgive all. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

In Genesis we are told of a well called Lahai-roi or the well of Him that liveth and seeth me. That well was pointed out to Hagar as she sat disconsolate and hopeless in the desert dying of thirst. With the well, hope revived both for herself and for her child; her confidence in God and His care was established. Happy is that soul who has such a spot in his or her spiritual history. It is from such experiences that we become certain of the fact that He will guide us with His eye upon us and afterward receive us into Glory.

## CANADA DOUBLES ITS DRINK BILL

### Is There Another Depression Coming?

To some of our readers there may not appear to be any connection between the title and the sub-title of this article. To us there is a very close relationship. But before discussing that, we set forth here some statistics on the rising flood of liquor that is inundating this country, and which has assumed the proportion of a flood in Ontario. These figures were prepared by the Dominion Bureau of Statistics. *The Globe and Mail* report included the following remarks.

Ottawa, Jan. 4 (CP).—Consumption of beer and liquor in Canada is more than double what it was 10 years ago. . . . Convictions for drunkenness among males in Ontario rose from 182 for each 10,000 of population in 1946 to 198 in 1948. The rate of convictions for females remained the same in the three years.

While the period coincides with the change in Ontario's liquor laws and introduction of the cocktail bars the analysis warns against jumping to conclusions.

*The Toronto Star* made the following remarks:

Ottawa, Jan. 5—Ontario has increased its spending on booze more than all the rest of Canada combined, figures prepared by the dominion bureau of statistics reveal.

These latest figures for the dominion cover, in the main, 1948.

They show gross sales to Canadians of \$456,515,100 up some \$30,000,000 over the previous figures. . . . "And that is only the cost in dollars and cents for the drinks themselves," one statistician reminded. "The toll in lost hours of work, lost employment, in wrecked humans, in divided families, in life itself, can't possibly be estimated."

The story of the increase in spending on liquor in Ontario and on increased consumption gives the lie direct to those who supported George Drew when, as premier of Ontario, he opened the bars on the pretext it would reduce drunkenness and consumption of liquor.

### FIGURES REVEAL GROWTH

Here's the story of the growth of booze sales in Ontario:

	1948	1947	1942
Liquor Store Sales ....	\$76,545,339	\$73,983,727	\$33,035,844
Beer .....	89,365,375	76,633,623	45,548,177
Wine .....	4,767,864	4,951,697	2,903,584
Total Ontario Sales ..	170,587,578		

What a shameful record this is! And Ontario has the great dishonour of leading the procession down the

primrose path by showing a greater increase in its spending on booze than all the rest of Canada combined!

### What Has This to Do with a Depression?

But what has this to do with a depression? We do not profess to be versed in economics, and we have neither means nor desire to prognosticate the financial future of our nation, but we are convinced that morals and prosperity have a very real connection, whether in the individual or in the nation. Like the Psalmist we have all observed: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found." (Psalm 37:35, 36.) God always pays, though He does not always make up His accounts every day or every month, or even every year. But in the end of His own time He pays. What a terrible day of reckoning lies ahead for Canada and for Ontario with their sad record.

Even if there were no moral issues involved in these huge expenditures, they would bleed the country white. If Canadians were to spend 465 millions on chocolate sodas or some other equally harmless commodity, or if they were to throw down the sewers grain and other products of labour to that amount, it would eventually prove to be ruinous, even in this land of plenty. "Waste not, want not" may be an old saw but no economic device or discovery of our day has yet rendered it inoperative. Unfortunately money spent on strong drink is not merely wasted, bad as that may be, it is actually spent to bring about the ruin of the bodies and the souls of the youth of the land. By way of illustration take a concrete example that has come to the writer's attention.

### A Concrete Illustration

On the day before Christmas a busy and efficient postman was making his rounds, laden with messages of good will for every house on the street. As he called at one door, it was opened and he invited in. After a longer interval that would ordinarily be required for the transaction of Post Office business, he came out and resumed his rounds. A few houses down the street, he again entered and this time when he came out on the street, his step was noticeably slower and not so sure as it usually was. A third time he was invited into another home, with still worse effects on his wonted efficiency. How the Christmas mail was delivered we do not know, but we were told that the postman was off duty for a week after. The financial loss of a week's pay is a severe one for the father of a family, and we could not forbear asking ourselves what the postman's wife thought of the Christmas "cheer" offered to her husband.

But alas, that is not the end of the story. One of those who gave strong drink to the postman learned that very evening that his brother had been seriously injured in a motor car accident, evidently the victim of some driver who had in turn been "treated" by some well-intentioned but thoughtless friend. We do not suggest there was any connection, we merely record the facts.

Government statistics can inform us of the price paid for the liquor consumed in these particular cases, but only the recording angel knows what it cost in blood and tears. In the train of this accursed business that corrupts both the bodies and the souls of men and women, are found not only broken bones and wrecked cars but broken homes and wrecked lives.

Some may advance the theory that increased drinking may be explained by the emotions attendant post-war adjustments and by the wave of prosperity, that has put ready cash into everyone's pocket. That is doubtless a partial explanation, but it does not touch the root of the matter. Further, a price increase in liquor does not necessarily represent a corresponding increase in quantity. But drinking is essentially a moral matter. We think the postman's wife would agree with our contention, and many other thousands of wives also. Viewed in this light, the doubling of Canada's drink bill means the halving of its moral stamina. We wish it were possible to explain it otherwise, but we confess with deepest sorrow that there appears to be evidence that this Dominion has suffered some serious diminution in its sources of inward spiritual strength. If the divine blessing of prosperity is to be prostituted into a curse, if Canadians instead of giving thanks to the Great Giver, use His bounty to blight their own souls and their neighbours', then the judgment of God is sure. The prophets of old who inveighed against the sins of their times were scorned by the men of those days, but that did not prevent the stroke of divine wrath. If another depression comes, a thousand and one theories will be offered as to why it came. Everything and everybody will be blamed; some will even dare to call God's justice into question. We sincerely and earnestly hope that Canada and the world may be spared such another dreadful calamity as we have passed through in the "thirties." But how have we used the plenty it has pleased a good God to shower upon us? We have many causes for shame and not least among them, the great increase in drinking. Canada stands in need of some fiery Jonah to traverse from one end to the other, bearing a stern message of wrath to come. There would be hope for this nation, if like the Ninevites of old we covered ourselves with sackcloth and ashes and bowed in true repentance saying, "Who can tell if God will turn and repent, and turn away his fierce anger, that we perish not?" (3 Jonah 3:10.)—W.S.W.

### PROGRESS IN NORTH BAY

Pastor Geo. H. Stephens of last year's graduating class of Toronto Baptist Seminary writes as follows:

We have been having some blessing in the work up here since last you heard from us, and we feel it is only the beginning of something greater. As you perhaps know, we had Mr. Wilf. Bauman from Toronto Baptist Seminary up here two weeks ago and we had a grand week-end with him. He showed his slides on South America and we had a goodly number out both morning and evening. We also had Mrs. Fred Bauman from Timmins with her violin, and altogether we had a wonderful time.

As a result we made several new contacts, some unsaved, and they are beginning to show much interest in the things of the Gospel. As well we have some people who have moved in lately to this part of the country and they are coming out now, too, and are very pleased with the spiritual atmosphere of the place.

A week ago yesterday we were to have had Brother Boyd with us, but the weather prevented his coming, however he was able to come yesterday, and I can assure you that his ministry was a blessing to all of us. We have had a young fellow of about fifteen years of age coming out for this last while back, and his has been

rather an unusual case. This lad had been going to the Roman Catholic Church. This last summer we got the rest of the family of six out to our Bible School. Last night as I was taking them home after Brother Boyd had finished, he expressed a desire to know the way of salvation. We took him on up to our house where Brother Boyd talked to him with the result that before he left, he had accepted the Lord as his Saviour. He seemed to have a very clear idea of what salvation really was. When he left us, his face was just shining, and we were both quite sure that a real work of grace had been done in his heart. I can assure you that no finer Christmas present could come our way than that.

So we are beginning to see the hand of the Lord moving after a time of discouragement, when the work seemed to be at a standstill. No doubt at all but we shall have many more discouragements, but they only try one's faith after all, and after they are over we can see the real purpose behind it all.

### WILL FRENCH-CANADIANS LISTEN TO THE GOSPEL?

When we commenced the work of preaching the Gospel among French-Canadians, multitudes of Job's comforters were not lacking who were ready and willing to heap up to the clouds the barriers that we saw only too clearly besetting our way. Had we listened to them, we would have fallen into the despair of the ten spies who said, "We were in our own sight as grasshoppers, and so were we in their sight." (Numbers 13:33.) The task of telling the good news of free salvation to those who have been enslaved by the traditions and superstitions of Rome is never an easy one and there are many adversaries. This we expected from the first and we have never been disappointed, but neither have we been disappointed in our conviction that a great door and effectual was opened unto us. In spite of the power of Rome in social, political and family life, in spite of the threats of the priests and the ignorant fanaticism of many of their poor deceived dupes, we have discovered that there are many French-speaking Roman Catholics who are hungering and thirsting for the Saviour that alone can bring satisfaction for time and eternity. The sad part of it is that there are still thousands upon thousands of such persons in French Canada who have no way of obtaining a Bible and no one to point them to Christ. "The labourers are few . . . Pray ye therefore!"

In response to our request, Rev. John Boyd of Sudbury, has forwarded us a few letters that he has recently received from French-speaking Canadians who have heard the good news of the Gospel either through the printed page, *The Voice of the Gospel (La Voix de l'Evangile)*, or over the air by radio. Last week Mr. Boyd told something of the problems now facing him in connection with the monthly paper he has edited for French-speaking readers, and these pages have also told of his regular French broadcasts over several stations, carried on in conjunction with his English Gospel programmes. We do not mean to suggest that Mr. Boyd receives as much "fan-mail" from his French readers and listeners as do some of the radio stars who perform before the microphone for great English-language networks, and certainly we can guarantee his salary does not compare with theirs. In fact there is this further contrast that they receive money, he pays out money for broadcasting. But there is a sweetness in reading letters that express

the gratitude of hungry hearts to the human messenger who has announced to them the way of life, and this is worth more than all other gifts that earth has to offer. Some of the letters enclosed small amounts, evidently given in these cases from their depth of poverty, but expressive of a genuine concern that the preaching should continue. Here are a few samples of the way in which some French-Canadians respond to the sound of the Gospel when it is brought to them in their own tongue. The first letter comes from the extreme North of Ontario, well beyond the height of land separating the rivers that flow South from those that flow in a Northerly direction to cast their waters into Hudson Bay.

To the splendid teachers of the true Word of God, the editor of "*La Voix de l'Évangile*", Greetings!

It is always with a great pleasure and interest that I receive and read your very humble little sheet, *La Voix de l'Évangile*. I gladly respond to your appeal in the last issue recently received. I am sorry I cannot do more, but I suppose that even the little that I can do will still be of some help in the task, so ungrateful in appearance, of spreading the knowledge of the true Word of the true God . . .

I am happy to assure you that the seed sown in inducing the reading of the Holy Gospels and of the Holy Bible is not a vain work among us Roman Catholics. This grain of mustard, referred to by our Lord, will, according to His Word, become a great tree in which the birds will find a shelter and in whose shade the sheep will come at last to find peace and rest led by the rod of the tender and adorable Good Shepherd.

Alas! we French-Canadians are fettered by our ancestral beliefs and we have been assured that outside of the Roman Catholic Church there is no salvation. This is a famous and supposedly truthful teaching that enchains and holds back many of us, without counting the zeal of our fanatics who are always ready to denounce and reject the so-called "apostates"

However, the time is coming when the true light will pierce the heavy darkness of our traditions, which the Lord Himself denounced in the days of His flesh . . . May the knowledge of this true Gospel find free course among us. The mere reading of it will bring more good will in our midst, and it will begin to dispel the darkness and the result will exceed all hope.

I close with the most earnest desire and hope that this testimony will encourage you to continue the task of propagating the Word of the Gospel. For my part, I would be very sorry if you were not able to continue the distribution of *La Voix de l'Évangile* which fulfils each month a mission so worthy and necessary.

You will find enclosed a five dollar bill to cover the cost of one of the books, *Mes Combats*, a Bible tract, a Gospel calendar, or any other book that you recommend for profitable reading.

Hoping that this letter will reach you without too much difficulty, I count on a word from you soon.

The remainder of the money, if there is any, could serve for a contribution to the support of the work of the Gospel. In the present circumstances I would like to do more but my finances are very limited and do not allow me more than this modest amount, however, I hope that our Lord will take care of the support of this mission for the service of His kingdom.

Fraternally yours,  
Signed \_\_\_\_\_

From a radio listener in the extreme South-eastern part of the province adjoining Quebec, comes this encouraging word:

December 15, 1949.

Messieurs,

Your programme in French is very much appreciated. The Gospel is certainly not well enough known. I include herewith one dollar.

The next two letters are postmarked from North-western Quebec, five or six hundred miles North of the town from whence the last note originated.

December 11, 1949.

I have appreciated *The Voice of the Gospel* very

much as it comes in each month, and I am sending you two dollars to help a little.

From a Sister in Christ.

December 5, 1949.

Monsieur,

I heard your programme last Sunday, and I write to ask you if you would please send me a copy of the New Testament that you offered.

With many thanks, I am . . .

The reference to an offer of a New Testament is explained by the fact that each broadcast promises to all who write a copy of the Word of God. The following letter was apparently written by one of the comparatively rare French Christians in Quebec, all of whom stand much in need of further teaching and encouragement in order that they may stand fast in Christ.

December 14, 1949.

Monsieur,

We hear your French service on the radio and it is very good, all the more so because it is in French, which is our own language. There are five in our household who are all saved by the Grace of God. We also receive your paper every month and thank you for it. I have put a dollar in this letter to give you a little help.

The one who wrote the following note of appreciation has evidently come to regard Mr. Boyd as an intimate personal friend because of the help he has received from *The Voice of the Gospel*, though he lives in a remote part of Quebec, cut off from all other Christian fellowship. How such isolated souls need our prayers and our help!

December 12, 1949.

I have just received *The Voice of the Gospel* and I find it very instructive and edifying. I need not tell you that I am very glad to get this little religious periodical and you may rest assured that the Lord will bless it. I am enclosing herewith two dollars to help in the work that you are carrying on for the glory of God. At the same time I wish to ask you to pray for my wife, who has been ill for a year and is losing her sight. She would like to be healed of this affliction so that she can read the Word of God. I shall send you more later on.

The last letter comes from the farthest point, far-off Haiti, which is a former French colony, where that language still persists among the coloured population who languish in heathen superstition covered with a thin veneer of Romanism, whose priests take the place of their ancient witch doctors.

Dear Brethren:

I venture to write these lines to ask for your help. I have just made a missionary trip into the countryside and have seen the need of Gospel tracts. Can you send me, if at all possible, several thousand by the first mail? Pray for me, that God may bless the distribution of these tracts to the salvation of souls.

Sincerely yours in Christ . . .

These are but a few of the letters that come in from our French-speaking fellow-citizens who recognize that they have been deliberately kept in darkness, and who welcome the first rays of the Gospel light that has shone upon them. We could print many other letters from those who are violently opposed to the Gospel we proclaim, but we have learned to take such letters as a matter of course, and only pity those who hate the light, praying that they may not finally shut it out. If there were no other proof than the letters we have printed above, it would be patent that French-Canadian evangelization is not a hopeless task. But we thank God that we have seen many other trophies of His Grace in French Canada. We invite the help of God's people in furthering the good work that has been begun in His Name and upon which has already rested the first-fruits of His blessing.—W.S.W.

## THIS GRACE ALSO

By Dr. John Wilmot

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also (2 Cor. viii, 7).

IN chapters eight and nine of this epistle, the apostle instructs the people of God concerning the privilege and responsibility of Christian giving. His words in this connection are no less "the commandment of the Lord," and, therefore, "given by inspiration of God," than is, for example, his treatment of the Mosaic and Gospel dispensations, and the excelling glory of the latter, in chapters three and four; or his appealing presentation of the ministry of God's reconciling love in chapter five. And the manner in which he deals with the subject, and the terms employed, afford it an exalted place in the economy of grace. The apostle's words are the words of the Spirit. He is making no forceful appeal for a needy cause; he is rather shewing that giving—*Scriptural* giving—is an evidence of grace bestowed; among the fruit of the Spirit—a cluster of virtues including "this grace also." There is, therefore, no exaggeration in his treatment of the subject, or in his lofty description of giving as a Christian virtue.

Had ministers and church officers heeded these words; had Christians practically regarded them, and had the Church remained *thus* in "subjection unto the gospel of Christ" (ix, 13), how would she have been saved the descent to—yea, and below—the level of the fashion of this world, and her resort to God-dishonouring methods of meeting her financial obligations. And how enriched in spiritual life and service she would have become, instead of being found, as Laodicea in the all-penetrating view of her Lord, "wretched and miserable, and poor, and blind, and naked." For herein is God's immutable law of spiritual increase and prosperity. In Moses' day, "he that had gathered much had nothing over; and he that had gathered little had no lack" (viii, 15); and Solomon wrote, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty (ix, 6 margin). Alas! the Church has forgotten the words of the Lord Jesus, words she was exhorted to *remember*, "how He said, it is more blessed to give than to receive." She has sown sparingly; she has reaped also sparingly.

Writing on this subject, and in referring to these chapters, Dr. Arthur T. Pierson said, "When the principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value and use. Should these sublime and unique teachings be translated into *living*, the effect not only upon benevolent work, but upon our whole *spiritual character*, would be incalculable. This body of truth, scattered through the four Gospel narratives, is gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Cor. viii and ix." And not only so; our Lord based His teaching on Moses and the Prophets, and in these chapters the apostle enforces and applies to the Christian Church, the sum and substance of instruction previously given, both in the Scripture of the Old Testament and by our Lord Jesus Christ. Here are the Spirit's final precepts for the direction of Christian giving, and of Church finance.

The apostle introduces the subject by informing the Corinthian Christians of the generosity of the Macedonian Churches, and he sets forth the abounding riches of their liberality, and the grace which was thus evinced, as an *example* to be followed. But altogether eclipsing any example set by fellow-believers, is the amazing grace of their Lord, Who, though *He* was rich, yet for their sakes became poor, that they, through His poverty might be rich. Having thus spoken of exemplary grace in others, the apostle proceeds to *exhort* the Corinthians—and through them, all believers the age through—to do likewise, to "perform the doing of it"; and he further *encourages* them in the "performance," by the promise of a bountiful reaping from a bountiful sowing, and by the fact that God, to Whom they give, and Who "loveth a cheerful giver," is the magnanimous Rewarder of all such, *multiplying* their seed, and *increasing* their fruit, and *enriching* them with His abounding grace, and an all-sufficiency in all things—a wealth of divine blessing consequent upon the grace of liberality.

How did the Macedonian Christians give? For their "forwardness" provided the "occasion" of the enunciation of the principles set forth in these chapters. In the first place, they were marked by genuine consecration of life and substance to God. "*They first gave their own selves* to the Lord, and unto us by the will of God." Their giving to the apostles, to the work, or to alleviate the distress of fellow Christians, was the evidence that they had given themselves unto the Lord. This principle the Scripture recognises in various relations. Christ and His redeemed are one. "Both He that sanctifieth, and they who are sanctified, are all of one, for this cause He is not ashamed to call them brethren." Therefore, is it written, "He that receiveth you receiveth *Me*," and "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*." So it was that Saul of Tarsus persecuted the Lord in persecuting the church. And thus also Peter would prove his love to Christ by feeding Christ's sheep.

We are not our own, having been purchased by the blood of Jesus; spirit, soul and body, we are His. And it is in cognizance of this fact that the injunction "Present your bodies a living sacrifice," and the like, are written. If the words "ye are not your own," in the fulness of their content and meaning, be recognised, the unreserved devotion of our lives and substance to the Lord's pleasure will be transformed from duty to delight. There will be abundance of joy in abounding liberality.

When the apostle writes of his personal relation to the Lord Jesus in the terms of gain and loss, he testifies that he has suffered the loss of all things on account of the surpassing excellency of the knowledge of Christ. But his gains according to the flesh were already *reckoned* loss; he had written them down as one huge loss, and having "counted" them thus, their cost to him was negligible, for the loss of a loss is a gain, and he had gained Christ and His righteousness. It would seem to be according to this principle of reckoning that the Macedonian Christians viewed and practised what in these chapters is regarded as exemplary giving, for "*they first gave their own selves*," and so of their subsequent gift—already acknowledged to be the Lord's—without any qualification they could have said, "We give Thee but *Thine Own*." Believers are stewards; not owners but trustees; receiving all *from* God and holding all in trust *for* God.



Naught that I have my own I call,  
I hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His forever.

The apostle proceeds to regulate the *practice* of giving. The divine prescription should be followed in this as in other matters generally regarded as more distinctly spiritual in their nature. In the judgment of Scripture the Christian's monetary matters are spiritual matters. The metaphor of sowing and reaping is employed. The reaping is spiritual, and "whatsoever a man soweth that shall he also reap" is a law which changeth not. God regards the spirit of the giver rather than the value of the gift. Giving is a spiritual grace although the gift is a thing, in itself, material.

In the dispensation of the law we recognise the government of God. To be "not under the law but under grace" does not mean withdrawal or abandonment of divine rule and authority; rather is it true that grace *enables* the Christian to do what the law commanded. It is the *grace* of God which teaches, trains, disciplines; it is in a dispensation of grace that the Scripture says, "Let everything be done decently and in order." Thus we find *regulations* for the Christian's faith and practice, including the motive and method of his contributions to the work of the Lord.

One of the foremost of these is that giving must be *proportionate*; it is to be "according to that a man hath." Divine wisdom is needed in the division of income and the allocation of gift. The Scripture directs that personal necessities, including home needs and comforts and those of dependents, be provided. Negligence as to this is tantamount to a denial of the faith! (1 Tim. v, 8-16). The ministry also must be duly supported (1 Cor. ix, 14; Gal. vi, 6; 1 Tim. v, 17-18; &c.) "The household of faith" is to receive especially of our bounty, and lastly, we are commanded to "do good unto all" (Gal. vi, 10.)

What percentage of income should be ear-marked specially for the Lord's treasury? The law of Moses stipulated one-tenth. In the epistle to the Romans the apostle shews that, as touching Christian conduct, responsibility is not lessened by reason of the change of dispensation from law to grace. Rather is it enhanced. "Shall we sin *because* we are not under the law but under grace? God forbid." In like manner we may ask, Shall the proportion of income devoted to God be smaller *because* the Christian is no longer under law but under grace? God forbid. While bearing in mind the several obligations enjoined by Scripture (referred to above) and providing for their due discharge, let each, "according to that a man hath," determine—not how meagre, but—how large a proportion may be set aside for the work of the Lord.

Emphasis is given to the *freedom*, as well as to the responsibility of the individual in making his decision. "Each man, *according as he purposeth in his heart*, so let him give." The words imply a deliberate resolve, definite and sincere. It is to be made "in his heart." The careless giver is not acceptable. Giving must be considerate; the amount purposed as *before* God, and presented as *unto* the Lord.

*Guidance in determining the percentage* is also supplied. God's acceptance of the gift, be it large or small, is conditioned by the *willingness* of the giver—"If there be first a willing mind, it is accepted." *Cheerfulness* also must characterise the giving; a cheerfulness which

is better understood by the word joyfulness, yea, hilarity. If the gift be of constraint, or grudgingly made, God is not honoured thereby nor the donor blessed therein. Oh, to be marked by this eager, joyous excitement in our giving unto the Lord! *Liberality* is also enjoined. The Macedonian Churches were rich in liberality, and the Corinthians were encouraged to imitate them in "abundant" and "bountiful" giving. For the law of return and reward operates in the realm of grace as in the sphere of nature—a plentiful harvest cannot be except from a bountiful sowing.

Throughout this apostolic treatise a lofty place is assigned to Christian giving. It is spoken of as "a grace," in company with other graces. "This grace *also*" gives to it a relative position. It is not a little surprising, on a first hearing or reading, to find the Christian's monetary contributions so described. Pulpit intimations generally more frequently refer to the *organising* of some financial scheme or effort, than to the willing and joyous *offerings* of God's people. Instead of the believer's *privilege* in this matter receiving exposition, the church is more accustomed to numerous and pressing *appeals*. The emphasis is often placed upon the gifts and the givers, resulting in a glorying in men, rather than giving being regarded as the expression of the grace of God received, and thus becoming "abundant by many thanksgivings unto God."

Scriptural giving is the outcome of grace bestowed, having its origin and source in God (viii, 1.) The gift itself is so named (viii, 4), and what is more amazing than all else, the same word is used of the grace of our Lord Jesus Christ.

Other graces are mentioned, and giving is classed among them, having equality of place (viii, 7.) Faith is the first named, for "without faith it is impossible to please God"; and Utterance, Knowledge, Diligence—these must be supplied or superadded; and Love, the superlative virtue—"above all things, put on love, which is the bond of perfectness." In these the Corinthians already abounded, but, writes the apostle, "see that ye abound in this grace also"—this grace of liberal giving. For by this is proved the genuineness of love (viii, 8), and in this service is also exhibited the reality of a professed subjection unto the gospel of Christ (ix, 13.)

The apostle concludes with an outburst of "thanks," or grace, "unto God for His unspeakable gift," a gift the value of which it is impossible fully to declare. It cannot be that Paul had in his mind anything less than God's supreme gift, the gift of His Son, of which he speaks in viii, 9. He frequently breaks out into thanksgiving in the midst of his epistles, and he is always moved thereto by the thought of the unspeakable gift of God, a theme which captivated and gave character to his entire life and service.

Thou didst not spare Thine only Son,  
But gav'st Him for a world undone,  
And freely with that Blessed One  
Thou givest all.

As from Thyself we all derive  
Our life, our gifts, our power to give,  
Oh, may we ever to Thee live,  
Who givest all!

God does not comfort us to make us comfortable but to make us comforters.—JOWETT.

## The Gospel Witness and Protestant Advocate

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

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### ABUSE

John Wesley one day remarked to Dr. Adam Clarke, "As I was walking through St. Paul's Churchyard I observed two women standing opposite to one another. One was speaking and gesticulating violently, while the other stood perfectly still and in silence. Just as I came up and was about to pass them, the virago, clenching her fist and stamping her foot at her imperturbable neighbour, exclaimed, 'Speak wretch, that I may have something to say.' Adam," said Wesley, "that was a lesson to me: silence is often the best answer to abuse."

### THE WORD OF GOD

The Word of God is the holy of holies—yea, the only holy thing which we Christians have and know. For though we possessed the bones of all the saints, or holy and consecrated garments piled up in a heap, that would avail us nothing; for these are all dead things that can make no one holy. But God's Word is the treasure that makes all things holy, by which the saints themselves became holy. Whenever we teach, preach, read or consider God's Word, our person, the day, our work, are all thereby hallowed, not because of the external work but because of the word which makes saints of us all. Therefore I always say that all our life must be according to the Word of God, if it is to be pleasing to God and holy in His sight.—MARTIN LUTHER

## Bible School Lesson Outline

Vol. 15 First Quarter Lesson 4 January 22, 1950

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

### NEW LIFE IN CHRIST

Lesson Text: Romans 6:1-14.

Golden Text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."  
—Romans 6:23.

I. Walking in Newness of Life: verses 1-10.

Chapters 6 to 8 form the third division of the Epistle. The holiness of God, which was lacking in man (Rom. 1-3) and imputed to the believer through faith in Christ (Rom. 4, 5), will also be imparted to him by the risen and ascended Christ through the Holy Spirit (Rom. 6-8). Those whom the Lord pronounces righteous will also be made righteous; the just shall be made holy.

People who are determined to go their own way will find strange excuses for their conduct; even Satan will quote Scripture in the attempt to justify himself (Matt. 4:6). Some might argue that since "where sin abounded, grace did much more abound" (Rom. 5:20), or in other words, the greater the sin, the greater the grace, therefore to sin much would mean that more grace would be made manifest (Rom. 3:8). The Apostle answers strongly in the negative, "May it not be so" (v. 15; Rom. 3:4, 6, 31). Sin may be the occasion, but never the cause of grace. As far as the Christian is concerned, more grace results in less sin. The one who was formerly dead in sin has now become dead to sin (Gal. 6:14; Eph. 2:1; 1 Pet. 2:24). Just as a corpse makes no response to the outside world, so does the Christian become insensible to many of the appeals of his former sphere of life (Gal. 5:24).

The Christian is identified with Christ the moment he believes, for he is at that time baptized into Christ by the Holy Spirit (1 Cor. 12:13). All that Christ is, and all that He did will be attributed to those of whom He is the Representative, just as all the people of a nation become party to a pledge or pact signed by its envoy on their behalf. Because of his union with Christ, the believer is reckoned as having died to sin in the death of Christ, and as having risen with Him in His resurrection. The ordinance of baptism pictures the death, burial and resurrection of Christ, and the one who is baptized confesses that he counts the death, burial and resurrection of Christ to have been for him (Gal. 3:27; Col. 2:12, 13). It would seem that verse 3 refers to the baptism of the believer into Christ by the Holy Spirit, and that verse 4 refers to water baptism, which is the symbolic representation of the spiritual truth of our union with Christ.

Christ rose from the dead by a stupendous miracle, by a display of power and glory so unique that this event is set forth as the proof that Christ was the Son of God (Acts 2:32-36; Rom. 1:3, 4). By that same power the sinner who believes is raised into new life (Gal. 6:15; Eph. 2:4-6), and by that power he is enabled to live victoriously from day to day (Eph. 1:15-23). Let us avail ourselves of the resources at our disposal (Eph. 4:20-24).

The truth of our union with Christ is illustrated by the

process of grafting (v. 5; John 15:1-8; Rom. 10:17-24). Since we have been grafted into Christ as shoots are grafted into a tree, our life has become one with His. We have become partakers of His Divine nature, and we may share in His glorious resurrection power, just as the grafted shoots derive life and sustenance from the tree to which they are attached.

The "old man", the corrupt human nature which we inherited through Adam, received its death blow at Calvary (Eph. 4:22; Col. 3:9, 10); its dominion was broken on the cross of Christ. The expression "the body of sin" probably refers to sin viewed as an organized power acting through the body.

A slave's bondage terminated at death. Once death had intervened, the master would have no power over his former slave; the law binding the slave would no longer be valid. Similarly, those who have died with Christ have been acquitted, and the claims against them by their former master, sin, have been discharged. Let us stand fast in our new liberty (Gal. 5:1).

The freedom of the believer is described also in legal language. Once a person had been executed, he would be regarded as entirely justified or separated from the crime for which punishment had been exacted (John 8:36; Gal. 2:19; 1 Pet. 4:1). Christ died once and for all (Heb. 9:25-28; 10:10-14) and paid in full the penalty due to us. The sentence of death will never again be meted out to Him or to those who have taken shelter beneath His cross (John 3:16-18; 5:24).

It is well to remember that the life of Christ after He arose from the grave is distinct in many respects from His existence upon this earth prior to the crucifixion. He was no longer subject to the limitations of the flesh as before (John 20:19, 25), for His Spirit was now in complete control (Acts 1:9; 1 Cor. 15:42-44; 1 Tim. 3:16; 1 Pet. 4:1, 2). He had vanquished sin; He had satisfied the claims of the law, and He had destroyed the power of death (1 Cor. 15:55-57; Gal. 3:13; 4:4, 5; Col. 2:14; Heb. 2:14, 15; Rev. 1:18). The fruits of His victory may be shared by all who put their trust in Him.

**II. Serving in Newness of Spirit: verses 11-14.**

What a great deal of misery we should save ourselves, if we would but take God at His word! He asks us to count as true His word that we have died with Christ and risen with Him, and He exhorts us to act accordingly (2 Cor. 5:14, 15; Col. 3:1-3; 2 Tim. 2:11). No longer are we under the necessity of obeying the sinful impulses of the flesh, if we belong to Christ. Victory over the enslaving habits and cravings of the old nature is now gloriously possible. Christ has gained the victory for us; the enemy is no longer irresistible or unconquerable (2 Cor. 2:14). The Christian must

not allow the corrupt self with its leanings toward sin and death to be supreme (Rom. 13:14). Christ must be enthroned in the life.

The act of placing oneself at the disposal of God is described in terms of military life (v. 13). The two opposing armies are led, the one by Satan and sin, the other by God. The believer's bodily powers, his mind and his will are as weapons to be used in the service of his Commander and King (Rom. 12:1, 2).

An old Roman law provided that if a man should travel beyond the limits of the land, he would not be subject to the laws of Rome. Debts contracted at home could not be collected, and he would be freed from all the obligations and restrictions, but at the same time from all the protection and privileges of Rome, as long as he remained abroad. The believer has been delivered from the land controlled by sin and Satan (v. 14), and has been translated to the kingdom ruled by our Saviour (Col. 1:13). Sin, then, cannot demand his allegiance; he does not have to commit sin. We hear, sometimes, this excuse for wrong-doing, "I could not help it." The believer need no longer be under such bondage. Nor can the law catch up with the believer and demand its sentence of death, for in Christ he has been transported from the realm of the law to the realm of free grace (John 1:17). We gladly, then, and wholeheartedly should serve the Lord, Who has liberated us from bondage.

**FOR JUNIOR CLASSES:**

The story of the resurrection of Christ may be reviewed, and by means of illustrations such as the planting of grain (John 12:24; 1 Cor. 15:36, 42-44) and renewal of natural life in the spring of the year, some of the results of His resurrection may be emphasized; for example, the certainty of the resurrection of the bodies of all (John 5:25-29; 1 Cor. 15:22), the promise of everlasting life for those who believe upon Him (John 3:14-16; 11:25, 26), and the power to live in a way which will be pleasing to God.

**DAILY BIBLE READINGS**

- Jan. 16—Union with Christ ..... John 15:1-8.
- Jan. 17—Baptized into Christ ..... Gal. 3:22-29.
- Jan. 18—Raised with Christ ..... Col. 3:1-10.
- Jan. 19—Glorified with Christ ..... Eph. 2:1-7.
- Jan. 20—Living unto Christ ..... 2 Cor. 5:14-21.
- Jan. 21—Walking in the Spirit ..... Gal. 5:17-26.
- Jan. 22—Service with Christ ..... Rom. 6:15-23.

**SUGGESTED HYMNS**

Dying with Jesus. Help me, O Lord! Free from the law. More holiness give me. Take my life, and let it be. Saviour, Thy dying love.

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