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THE WISDOM OF TURNING BACK

EVERYONE admires a resolute man. "A double-minded man is unstable in all his ways." The man who can set a worthy goal before him, and steadfastly pursue his purpose until his end is achieved, will always command the respect of his fellows. The person who is "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," will never write a worthy record of achievement, nor will he long enjoy the respect and fellowship of men of sober minds.

The principle applies to every walk of life. Nature herself proclaims the value of fixed laws and invariable courses. Neither the sun nor the moon, nor one of the myriad stars departs from its appointed orbit; and if the stars must fight against Sisera, they do so "in their courses."

We confess to a great admiration for people who are like the "living creatures" of Ezekiel's vision, of whom it is said, "they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went."

This principle is of special value as applied to the Christian life. Given the word of truth for our instruction, the Holy Spirit for our illumination and guidance, it ought to be possible for the Christian man to pursue a straight course; indeed, by faith, to walk in the path of the just, which "shineth more and more unto the perfect day." Such steadfastness of purpose, such resolution of will, such perseverance as endures to the end, are qualities which are admirable in the extreme.

Notwithstanding, human nature is very frail, and we all make mistakes. The people who never make mistakes are usually found in insane asylums. Normal people, in respect to all the duties and activities of life, prove themselves to be, occasionally, short-sighted. Even after long premeditation, and the weighing of all the evidence which seems to favour the probability of success, the wisest man sometimes finds himself in a cul-de-sac, or, worse still, but a few feet short of the precipice.

It is very humiliating to any one of us to have to acknowledge we have made a mistake, that we acted precipitately, or without due forethought; and perhaps without complete knowledge. But when the factual demonstration of his error faces a man, the wise man will turn back. There are circumstances in which he is compelled to do

so. There are other situations in which the retracing of one's steps is optional.

The Japanese speak of "saving the face." There is not one of us who has not tried to do so. Most people are willing to come in by the back door, or through a window, or in any other way, to get back to the place where they ought to be, if only they can do it without admitting that they ought never to have gone away. We doubt whether any one can charge another with such folly, without at the same time incriminating himself. What a pack of simpletons we are, in wanting to obtain, or retain, credit for a wisdom which was not ours! and falsely and foolishly to bolster up our pride by continuing in a course which must inevitably prove unprofitable in the end. How much wiser to face the facts! to say, "I made a mistake," and to turn right about face, and get back into the path of duty, and of privilege. The detour leading back to the main highway is much travelled. We need not fear that we shall be alone.

Sometimes we invest large corporations with credit for a kind of business infallibility. We have found comfort sometimes when we have viewed a colossal blunder, as for example, the North Toronto C.P.R. station—a white elephant, or an animal of some colour, which daily advertises the fact that the Directors of that vast enterprise were capable of making a mistake like the rest of us.

What business man is there who, finding a certain course unprofitable, does not immediately retrace his steps? He may enjoy the advantage of being able to do it without letting anyone know. But whether our error is known only to ourselves and God, or to both and the world at large, let us have sense enough to turn back when we ought to do so.

One of the most faithful men of all time was Abraham. Yet he turned aside into Egypt. But he had the good sense at last to retrace his steps. And it is said of him, "he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."

Scriptural illustrations could easily be multiplied, which exhibit the wisdom of men who, when they found they were on the wrong road, turned right-about-face, and went back again. How foolish it was for Naaman

the Syrian to be so vain that when he had heard Elisha's prescription for his healing "he turned and went away in a rage"! How wise he was later to listen to the plea of his servants, and retrace his steps, and dip himself in Jordan seven times until "his flesh came again like unto the flesh of a little child, and he was clean."

This is ever the way of wisdom: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of evil man, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths."

NEW ZEALAND COMMITTEE EXPRESSES APPRECIATION OF DR. SHIELDS

The following cable was received from the Committee in New Zealand responsible for Dr. Shields' tour:

RAA64 30 IMP
AUCKLAND N.Z. 2 1135
DLT JARWITSEM
TORONTO

WARM CHRISTIAN GREETINGS FROM NEW ZEALAND COMMITTEES. DEEPLY GRATEFUL YOUR CONGREGATION SENDING ITS BELOVED PASTOR WITH McINTIRE. SPLENDID MEETINGS. DOCTOR IN FINE FORM. MUCH BLESSING.

VICTOR MACKY

"THE CHIEFEST AMONG TEN THOUSAND"

HOW difficult would it be to name a noble figure, a sweet simile, a tender or attractive relationship in which Jesus is not set forth to woo a reluctant sinner and cheer a desponding saint! Am I wounded? He is balm. Am I sick? He is medicine. Am I naked? He is clothing. Am I poor? He is wealth. Am I hungry? He is bread. Am I thirsty? He is water. Am I in debt? He is surety. Am I in darkness? He is a sun. Have I a house to build? He is a rock. Must I face that black and gathering storm? He is an anchor sure and steadfast. Am I to be tried? He is an advocate. Is sentence passed, and am I condemned? He is pardon. To deck him out, to set him forth, Nature culls her finest flowers, brings her choicest ornaments and lays these treasures at his feet. The skies contribute their stars. The sea gives up its pearls. From fields, and mines, and mountains, Earth brings tribute of her gold, and gems, and myrrh, and frankincense; the lily of the valley, the clustered vine, and the fragrant rose of Sharon. He is "the chiefest among ten thousand, and altogether lovely;" "in Him dwelleth all the fulness of the Godhead bodily." I offer him to you—make a free offer of him, and doing so will challenge you to name a want for which I shall not find a supply in Christ, something that fits your want as accurately as the works of a key the wards of its lock.

"A Way he is to lost ones that have strayed;

A Robe he is to such as naked be;

Is any hungry, to all such he is Bread;

Is any weak, in Him how strong is he!

To him that's dead He's Life; to sick men, Health;
Eyes to the blind, and to the poor man Wealth."

—THOMAS GUTHRIE, D.D., of Edinburgh. 1859.

The Gospel Witness

and

Protestant Advocate

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DR. SHIELDS RETURNS HOME

FOR the first time in more than three months, we carry no cable message from Dr. Shields in these pages. The reason is that the indefatigable and almost ubiquitous Editor arrived at Malton Airport last Thursday morning to be greeted by a hurriedly gathered company of some fifty or more friends who were so anxious to see him that they arrived there an hour and a half before his plane was due, transforming the waiting room at the airport into an annex of the Jarvis Street Church rotunda for the interval! Dr. Shields came on an East bound plane, though he had quit the same airport on an East bound plane some three months ago and had been flying East ever since, with minor divagations of some few thousand miles North and South. He left New Zealand on Tuesday and arrived in Toronto Thursday morning! The world, it seems, is only a neighbourhood, though some of us cannot quite accustom ourselves to the wonder of this speedy method of modern travel.

Despite two nights aloft in his non-stop flight from the Antipodes, apart from refueling and change of planes, Dr. Shields gave every evidence of glowing good health, a diagnosis that may be further confirmed by consulting his log book and schedule of preaching engagements between here and here, travelling only in an Easterly direction. The Pastor's unexpected homecoming in the midst of the Jock Troup campaign made it impossible for any special welcome to be prepared for him, apart from the informal reception committee at the airport, but there is no mistaking the heartiness and the warmth with which the members of the Church family say to each other with a sense of satisfaction, "The Pastor is home!"

There has been much prayer offered up for Dr. Shields' safe return, and we gladly acknowledge the Lord's goodness to him and to the church that a long, gruelling trip like this has been safely completed in health and strength, and with the manifest blessing of God. We hope to hear much more from him of what he saw and heard on the mission fields of the world.—W.S.W.

The Jarvis Street Pulpit

The Power of An Indissoluble Life

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

(Stenographically Reported)

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,
"Who is made, not after the law of a carnal commandment, but after the power of an endless life."—Hebrews 7:15, 16.

THE text I announce is too big for me to expound. Once, I think when I was barely out of my teens, I dared to try to preach from it—but I have been afraid of it ever since. And now I dare attempt only to point you to this treasury of truth, to call your attention to it; for it is one of those profound and infinitely rich texts that defy exposition. I think there are passages in God's Word that were written to be quoted. The best use we can make of them is to quote them; for their pregnant words are far beyond the power of human speech to unfold. My text is one such: "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life".

"The power of an endless,—or indissoluble life". The argument of the epistle to the Hebrews throughout is that the priesthood of our Lord Jesus Christ is superior to the Levitical priesthood. The epistle opens with a magnificent declaration of the eternal Sonship of the Lord Jesus. He is named as the Creator, the Preserver, the Redeemer, the Heir of all things, the One Who upholds all things by the word of His power, the One Who is seated on the right hand of the Majesty on high. He is said to be greater than the angels. To Him is applied the scripture, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom".

Then the Holy Ghost, through the writer, brings into our view that mysterious character of Old Testament time, the One Who was King of Salem, and King of righteousness; but King of righteousness before He was King of peace. Our Lord is said to be "a priest for ever after the order of Melchisedec". Here, specifically, it is said that He is "not made after the power of a carnal commandment". He is not ordained to a temporal priesthood, for "they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood". In contrast with the temporal, transient, character of all other priests it is said of Him, "that he was made after the power of an indissoluble life".

That is the heart of the whole Christian revelation, because the theme of the Bible, from Genesis to Revelation, is the Lord Jesus Christ. And the end, the purpose, of the Incarnation was the work of redemption which He came to accomplish. The heart of redemption is salvation through the blood, the blood of our Lord Jesus Christ. He was Himself the Temple, the Altar, the Ark of the Covenant, the Priest, the Sacrifice—all

that was pre-figured in the temple found its fulfilment in the person and work of Jesus Christ. He is described here as a Priest, "made after the power of an indissoluble life".

I desire to turn over that phrase and think aloud, for that is all I can do with it, and ask you to think with me of the significance, to us as believers, of the fact that we have a Priest Whose life, in the very nature of the case, is indissoluble. The idea here expressed is not merely endlessness of duration; it is not quantity: it is quality. His is a life that is not subject to any power of dissolution, a life that cannot be destroyed, the very life of God Himself. He, being the Centre and Source and Fount of the world's life, is our High Priest, "made after the power of an indissoluble life".

I.

Think of that principle for a minute or two in relation to THE GREAT FACT OF ATONEMENT. We shall never have done studying the death of Christ. We shall never, in this life, get to the bottom of it, or be able to stretch our rule upon it; we shall never be able to estimate the dimensions of it, nor scale its heights. It is the one thing that angels desire to look into, and before which they stand in adoring amazement, worshipping Him, the Lamb that was slain from the foundation of the world.

Look at that principle, holding it in your mind as we think a little of this miracle, *this stupendous wonder, that such an One as He should die*. How was it possible for One made "after the power of an indissoluble life", in any sense, to die? It seems almost a contradiction in terms that such a life could be laid down. You remember how plainly He taught us that His death was no accident; that that tremendous event was not to be accounted for on the ground merely of human antipathy, or of human activity of any sort. He said in advance of the event: "Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father".

The death of Jesus Christ was not the death of a man. It was more than physical dissolution. It is not to be accounted for by reason of the enmity of the Jews, nor by the bitter hostility and frustrated ambition of the Pharisees and Sadducees. It is not to be accounted for by the political acumen of Pilate to discern the will of the mob who thirsted for His blood. Nor was the blame all Herod's, contemptible character as he was who

failed to deliver Christ but sent Him again to Pilate. You must not say that the death of Christ was caused by the cross of wood, by those who drove the nails and platted the thorns and pierced Him with a spear. These instruments could never terminate the life of the Son of God, an indissoluble life. They could not rob Him of that vital principle. He went to the cross deliberately. He went of His own volition. He chose the place, He chose the time, He chose the manner of His death; and at the hour ordained from all eternity He sovereignly "laid down" that indissoluble life in our behalf.

What did it mean? We must remember that behind all their opposition there were spiritual forces, for we read that when He thus died He "spoiled principalities and powers, he made a shew of them openly, triumphing over them". The death of Jesus Christ was a triumph, not a defeat. It was the mightiest victory the universe has ever witnessed. Go back in the history of Christ to the days of His flesh, and see how again and again efforts were made to lead Him to death by some other than the appointed path. They brought Him "unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way". Once it was reported to Him that certain Greeks desired to see Him. They came saying, "We would see Jesus". I have for years thought that that text is grossly misused. That is the great desideratum of every enlightened heart and conscience: "We would see Jesus". These men came saying, "We would see Jesus"—but they did not see Him. Did you ever notice that He refused to see them? He hid Himself from them. Why? I do not believe they desired to see Him for any good purpose. He knew why they wanted to see Him. It was on the occasion when He refused to show Himself to those seeking Greeks that He said, "And I, if I be lifted up from the earth, will draw all men unto me",—mark—"this he said, signifying what death he should die."

It was not time for Him to die: He would not die by the hand of the assassin. Once He passed through the midst, rendering Himself invisible, so that they should not lay hands upon Him. But on the occasion when the Greeks came to Him, He deliberately hid Himself from them. He said, "Not yet. I am ready to die, I will die, I will lay down my life; but it will be at the appointed time". When one of our Lord's fearful disciples came to Him saying, "Get thee out, and depart hence; for Herod will kill thee," He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. Go and tell Herod that I defy him to interfere with my programme. To-day and to-morrow I shall do cures; the third day I shall be in Jerusalem and then I will die—but not until then."

There were principalities and powers that would have turned our Lord aside from His purpose, and effected, had it been possible, a termination of His life by some other means than that which was foretold when it was said, "He that is hanged is accursed of God." (Deut. 21:23.) He came to bear our curse by hanging on a tree, and by no other means would He permit Himself to die—challenging men and devils to vary His programme by a hair's breadth. He came at last to the cross and died, and until then there was no power on earth, there was no power in hell, that could cut His life short. Peter, by inspiration, recognized that when

at Pentecost, referring to Jesus Christ, he said, "Him, being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain." He recognized that the cross was the result of the "determinate counsel and foreknowledge of God". Very well, then, that is the life He laid down.

The late Dr. Stockley once said a significant thing, that if Jesus Christ did not bear the punishment which our sins deserved, then that punishment must still await us. I believe that is true. I cannot conceive of a God Who could pass by iniquity. The moral government of the universe would be impugned if sin could go unpunished.

In your studies of the Atonement, students, you will give thought to what is known as "the governmental theory," and there is a truth in it. There is a governmental necessity for the death of Christ in our behalf. But there must be a recognition of the fact that Jesus Christ is inseparable from His government, and that His government is inseparable from Him; that His laws, in all realms, are but the transcript of His own nature; and that one cannot violate the law of God anywhere without doing violence to the nature of the Law-giver. Sin always drives a spear to the heart of God. It would nail the hands of Omnipotence to a cross, and exchange the crown of universal diadem for a crown of thorns. That is what sin does.

Christ is our High Priest. He is our Sacrifice, and He comes to offer a sacrifice for our sin. In the Old Testament we read, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul". The life of the flesh is in the blood. That is scientifically true—if science knows the truth. The blood is the life in solution, and the precious blood of Christ is the life of our great High Priest, our Sacrifice, in solution,—it is indeed the wealth of the world—no, of the universe—in solution.

What is the value of the life that Jesus Christ laid down? What life did He lay down? The life of the body? Was it mere physical life, animal life? Was it by His physical sufferings alone He made atonement for the soul? Certainly not. That was an element in it, but the death of Christ was more than the laying down of a mere physical life. It was the laying down of an indissoluble life, an endless life; a life that was equal in value to the life of all the sons of Adam born. The value of the life of Jesus Christ was equal to the value of the life of every human from Adam until the day the Lord shall come again. And He laid down that life to pay our debts.

He took it again—I am going to suggest something that you may not agree with, but I think it will bear investigation. As to the body, Jesus Christ died. Pilate would not deliver the body until it was certified that He was dead. They laid His body in the tomb, and on the third day He rose again, having loosed the pains of death because "it was not possible that he should be holden of them". I venture the assertion that the life of Jesus Christ was of such infinite value that it could have atoned for the sin of a million worlds. It was adequate to pay all debts. He laid it down and took it again, and that is the ground of our hope. That is the hope of our salvation, that by that infinite price our obligation to the law was fully met and discharged.

Having paid the debt—this is what I want you to see—He did not exhaust His life in the payment of the

price of our redemption. If it were lawful to say so, I think I might say that, fearful as the debt was, inestimable, incalculable, as was the price, yet His life was of such infinite worth that the payment of our debts used, shall I say, but a small part of His capital? The life He laid down He took again. Laying it down for three days He atoned for the sins of the whole world, for all eternity; and when the price was paid, He took it again. He came back into the body of the flesh which God had prepared for Him, and in that perfect body, and by the power of that indissoluble life, He ascended to the right hand of God where now He sits making intercession for us.

I wish I could give you a glimpse, just a glimpse, of what I think this little faith of mine sees laid up in Jesus Christ for me; that He Who is my Saviour, Who has cancelled all my obligations, His life unimpaired, unexhausted, undiminished, in all its fulness and power, is there on the throne for me, just for me. You may claim it too, but I am speaking about myself just now. It is just for me.

What can anybody add to that? What can you add to the value of the precious blood? If the blood of Jesus Christ, God's Son, does not wash your sins away, there is nothing in earth, in hell, in heaven, in time, in eternity, in all the resources of men and of angels—or of God Himself—that can do it. He has put at the disposal of our faith the very life that throbs in the heart of God Himself. That is the ground of our salvation. What do we need of any other priest? It is no wonder it is said of Him, "Thou art a priest for ever after the order of Melchisedec".

The atoning value of the death of Christ meets all the demands of the moral law, which is a transcript of the nature of God. It meets the demands of the Divine Holiness, every demand that outraged Deity has made on behalf of sin—all is adequately answered and satisfied by the outpouring of the blood of Him Who was made "after the power of an indissoluble life".

II.

If that be so, what relation has this truth TO THE SECURITY OF THE BELIEVER? What is salvation? Not joining a church, is it? Not submitting to an ordinance; not making good resolutions; not turning over a new leaf; not any sort of works of righteousness which we have done, or can do; not following an example, however exalted; not seeking to pattern our lives after the perfection of the life of Jesus Christ. It is something more than that. "My sheep hear my voice, and I know them, and they follow me: and I give unto them"—what does He give?—"eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Salvation is the impartation of a new life. It is a new birth. By the power of the Holy Ghost we are begotten again—how? "By the word of God that liveth and abideth for ever." This is the quickening word by which we are begotten by the power of the Holy Ghost.

Do not allow anybody to deny the Virgin Birth, do not allow anybody to deny the literal resurrection of our Lord; because both these miracles must be repeated in the life of a new-born soul. We are quickened by the Holy Ghost, quickened into a new life, as our Lord was begotten by the Holy Ghost. And mark you: the very

life that was in Him is in every believer if we are really saved. What sort of life is it? Does that mean that we go on and on and on for ever? Not primarily so. The life here described is not merely endless, but a life that is indissoluble, a life that is not subject to death, a life that no man or devil can take from us. It means that we are really begotten of the Holy Ghost, and that the very life of God is in us. Salvation consists in personal, vital, union with Him Who is our living Head. Every believer in the Lord Jesus Christ is a member of His body, of His flesh, and of His bones. The life that is in Christ is in us. And may I reverently say that we too are made, by sovereign grace, by the power of the Holy Ghost, "after the power of an indissoluble life."

What a salvation that is! It is a life that has a natural immunity from every alien principle. Scarlet fever, measles, influenza, typhoid, and other germs, take up their residence in these bodies of ours, and if there be a weakness at any one point they fasten upon it. I read the other day of someone who announced a cure for cancer. Remarking upon it, a great blood specialist said, "The only thing we know about cancer is that it is a blood disease, and I do not see how it is possible to cure cancer by any other means than by that which will cleanse the blood stream. We cannot cure cancer until we can pour new blood into the body."

How anxious mother is about the life of the children! When a child is seized with croup, how alarmed everyone is! When disease comes into the home, what a difficult time is experienced!

There is a parallel between that and the moral condition of the world, for there are germs everywhere that get into the blood stream, that corrupt people and lead them down; but when the life of God is given to the believer he is immune from all these attacks, from every kind of germ hatched in earth or hell. That life cannot be destroyed; it is as indestructible as God Himself. When a soul is saved, it is saved for ever.

What was that you were singing when I came in, about being in the front of the battle? That is a fine hymn. There are some churches that could not sing that very sincerely. They are in no battle at all. But we have a battle, though we are inclined to be a little fearful sometimes. Our Lord Jesus said, "Fear not them which kill the body, but are not able to kill the soul." They cannot really hurt you. We need not be afraid of Pilate, nor Herod, nor Caiaphas, nor Annas, nor any of the kindred of the high priest—nor of any kind of hierarchy, Baptist or otherwise. The worst they can do is to kill the body: they cannot kill the life that is a gift from God.

I think a Christian ought to be the bravest man in the world. I think a man who knows God ought to be fearless in the very teeth of death itself. "And who is he that will harm you, if ye be followers of that which is good?" Other people may not be able to go into malaria-infested districts, but if the life of God is in us we ought to go as His servants into the lowest depths of society unharmed—"Others save with fear, pulling them out of the fire." You ought to be able to go into fire itself without being hurt. That is what the Hebrew children did. It was a physical manifestation of the spiritual principle that there is no fire even in hell that can harm the life of a child of God: his is an indissoluble life.

"Nor principalities, nor powers." We wrestle, you and I, not against flesh and blood—although we have seen some of that; we have seen very much of the flesh

—“but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Those are the foes we have before us, as Christians. Can we stand it? When a man wins the Victoria Cross he often wins it at the jeopardy of his life. No soldier who went to the front had any assurance that he would come back. But supposing a man could have been clad in an armour which no bullet could pierce? Supposing he were given a life-principle upon which no disease of any kind could fasten? Supposing he had been made immune so that, standing before the most powerful gun that human ingenuity could devise, he could say, “Fire away. You cannot hurt me”? What a soldier a man of that sort would be! What a giant to face, if he knew that he could not lose his life, if he knew that he could cut his way to the citadel of the foe and come out unmarked!

Yet are we not so equipped spiritually? Shame on us that we are like the children of Ephraim, who, being armed and carrying bows, turned back in the day of battle! There is no power in hell that can hurt a true child of God. We ought not to be afraid. Oh, they may singe your hair! The ladies ought not to mind that, for many of them cut it off anyway! I hope they will get over the habit some day. People may say some things that will hurt a little. I think I will tell a story about a minister's little boy. The little lad came in one day with a hurt finger. “Who did that?” his mother asked him. As quick as a flash he replied. “Dr. Shields”! I get blamed for everything! Well, my friends, all that people can say against you will not hurt you. We are made “after the power of an indissoluble life”.

Is it not glorious to know that that matter is all settled? (“Hallelujah!”)

“’Tis done, the great transaction's done—
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice Divine.”

It is done! And I am as safe to-night as if I were walking the golden streets. That is why they could not hurt us in a Baptist Convention!—“Made after the power of an indissoluble life”.

If we had time I could multiply illustrations of that great principle, but I shall give you two: one from the Old Testament and one from the New. Pharaoh, observing the rapid increase of an alien people within his dominion, took counsel to destroy the male children, because he feared the ascendancy of this virile race. When he had thus given orders—mark how the Bible expresses it: listen with both ears—“In which time Moses was born.” What a time to be born! What a time for this child to be born, when the sword was unsheathed to destroy all the male children! Who was this Moses? He was one upon whom God had set His hand; his coming into the world was no accident. God had a purpose in his life. Pharaoh said, “We will kill him.” His mother had nothing with which to protect him. She made an ark of bulrushes and hid him among the flags; she laid the helpless babe in the ark of bulrushes, and put it down by the river—in the hope, I think, that Pharaoh's daughter, coming down to bathe, might see him. She came, and when she saw him—I spoke of these significant words in a sermon in THE GOSPEL WITNESS—“the babe wept”. He wept just in time. Tears rolled down his cheeks, and the tears on those baby cheeks had a mightier influence on the world's history than the flowing of the mightiest river. “Kill

him” said Pharaoh, but,—“He shall give his angels charge over thee, to keep thee in all thy ways.” You know what happened: into the palace, out of the palace, into the wilderness; by and by before Pharaoh, at last through the Red Sea, and out into the wilderness; and when the day's work was done, his eye being undimmed and his natural face unabated, God said to the little babe, “It is time to go to bed. Come up into the mount, and I will put you to bed myself:—

“By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

“That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

“This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

“And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land
To lay him in the grave?

“In that strange grave without a name
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

“O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.”

Not until God's hour struck did Moses lie down to rest. Man is immortal until his work is done. That is true of everyone of us who is made “after the power of an indissoluble life”.

And the other example, parallel with it, in the Book, is this: "Now when Jesus was born"—when was He born?—"in Bethlehem of Judaea, in the days of Herod the king." Herod was a reincarnation of the spirit of Pharaoh, and he gave commandment to destroy the life of the male infants. But God sent an angel to take care of that Babe, and Joseph and Mary went down into Egypt "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." When they heard that Herod was dead they returned. But the significance is in the later commandment: "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." They are dead! The young Child is still living—and He shall still live, for He is "made after the power of an indissoluble life".

And we live in Him. As He rose from the grave, so shall we—and so have we, spiritually. That is what our baptism means. There is a passage in the New Testament I never tire of quoting. I hope you all know it from memory: "The God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power"—what is the measure of the power available to every believer?—"his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places"—the figure, it seems to me, is that of the Lord's stooping down and raising Him from the grave into the heavenly places, and between that grave and the glory, what intervenes? What is there to prevent His coming from the grave into the glory? I will tell you—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That power is ours!

III.

Which leads me, in a sentence or two, for your comfort, to ask you to apply, not so much this evening but in the days to come—to apply this principle to THE LIFE OF THE CHURCH OF CHRIST. The church is as indestructible as the individual believer. The church—I do not mean what men call the church—I mean the body of God's elect, those who have been saved by His grace and made new creatures by His Spirit—they are as indestructible as God Himself.

We mourn this division in our Baptist ranks, and we sincerely hope and pray that among the brethren from whom we have been compelled to separate, there are still thousands who love the Lord Jesus Christ in sincerity and in truth, and who will at last come to see the errors of the day; that they will then stand for the same things as we do, as many of them as are truly saved. Some will not; but the church, the believing body, is made after the power of an indissoluble life. The life of God is in us, and the cause of Christ is safe. Do not draw such a long face! Do not look so miserable! We ought to be happy, because we are bound to win. The life of the church is indissoluble.

Let me humbly exhort you students, and my brethren in the ministry: let us go about our work with the conviction that we are tending the plants which our heavenly Father has planted—and you remember that Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," but no one can root up the plants of His planting. They will grow downward and upward. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God", because they are "made after the power of an indissoluble life".

That little group of Baptists yonder—what difficulties they have! Defection breaking out among the few! There may be some Diotrephes who loves to have the pre-eminence. Diotrephes must have a position! He must be first! That is the most deadly spirit in the church. Let us be willing to take the last place—or any place. When you see a little group like that, with dissension arising, you are afraid the flock will be scattered. But somehow or another Diotrephes goes; Demas asks for his letter—and Alexander the coppersmith goes to the old Convention! You say, "What have we left?" You have the flock of the Lord. If they are left, they will stand; and the trump of the archangel shall summon us into His presence.

The Ark of God is safe. The Architect and Builder of the church, Himself made after the power of an indissoluble life, says, "Upon this rock will I build my church." He builds the church. You and I do not do it; He does it. He "adds to the church daily such as are being saved"; "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers". He does it all. He is the Head of the church. He walks in the midst of the candlesticks, and holds the stars in His hand. Who would not like to be a "star" preacher? I should! "They that turn many to righteousness shall shine as the stars for ever and ever." The way to be a "star" preacher is to live with Him Who walks in the midst of the golden candlesticks, with Him Who holds the stars in His right hand. The preacher who is held in the right hand of God will be both comfortable and safe.

Are there any Welsh people here? I have heard that in the old days when the Welsh miners used to carry candles, one could see them, even of a windy night, going from their work to their homes, picking their way over the hills by the lighted candle they carried; they were so expert that, whichever way the wind blew, they could carry that candle through a storm and light the way home. I wonder sometimes that some preachers are not blown out! There are a great many people who try to blow them up! Most of us need to be blown up two or three times, and to have some punctures too! But if we are held in the right hand of Him Who walks in the midst of the candlesticks He will keep the light burning, and there is no wind that can extinguish the preacher's light or take his message from him. It is a great thing to be a preacher.

Let me tell you students a story. A student came to me once just after graduating from high school, and said, "I should like to consult you about my career." "What do you want to know?" I asked. "Well," said he, "my principal says that I have unusual talents. He says that I have a very promising future before me, and I am undecided what profession I shall select. I thought I should like to ask you if you think the Christian ministry would afford sufficient scope for the exercise of such talents as I possess"! (Laughter.) I told him I

thought he would find quite enough to do, and that he would have no surplus ability if God should send him into the ministry. But if you have talent enough to be Prime Minister of Canada—or of Great Britain—I hope you will never consent to step down from the pulpit to take such a poor job as that! It is a great thing to be a preacher in the church that no power on earth or in hell can destroy.

I will not discuss it, but I suggest for your meditation and comfort, that you call up the Old Testament before your minds, and see how God took care of the collective life of His people. The Israelites in Egypt: "The more they afflicted them, the more they multiplied and grew." I hope you will have a hard time. I hope all our churches will have a hard time. I hope you will have a great deal of persecution. I hope we shall have so much tribulation that after a while we shall come to glory in it: "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is a good thing for us to be afflicted. The more we are afflicted, the more we shall multiply and grow.

Do not go into controversy unnecessarily; do not go around with a chip on your shoulder; do not go around as though spoiling for a fight, because those who are spoiling for a fight are usually spoiled in a fight. But I mean, stand for the faith. When you go to war, you cannot be destroyed; nor can your church. The church is established upon a rock. He did not say that the Baptist Convention cannot prevail against it—although it implies that if such Convention should oppose the gospel—but He did say, "The gates of hell shall not prevail against it."

Go back to your task with new hope, with new inspiration, and with a new joy in the assurance of your own salvation, and in the perpetuity of your task. We have a job that will last for ever. I never expect to be out of a job. I am going to preach as long as I can in Jarvis Street. I tell the people if they do not like what I say they may go, because I am staying! They seem to like to have me tell them that. But when we get through here, and into the glory, we shall go on preaching. I read one of Spurgeon's great conference addresses in which he said something like this: "Brethren, shall we have a pulpit somewhere amid the spheres? Shall we have voices so strengthened as to reach attentive constellations? Shall we be messengers of the God of grace to unfallen worlds who will be wonder-struck when they hear the story of redeeming love?" Then he said, "I rather think so, for it is written that 'now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God'."

Did you ever attend a prayer-meeting when people did not ask for anything? when people did not come begging for bread? It is a glorious thing to be privileged to ask for things, but the greatest meetings I have ever attended have been composed of persons who came to pour out their souls to God in praise of all His goodness. The church at Antioch "ministered unto the Lord". They praised Him, and praised Him again, and kept on praising Him. I think we shall come to a time when we shall not have to ask Him for anything. All our needs will be supplied, and our business forevermore will be to worship the Lamb, to praise the Lord, to tell to other worlds the glory of redeeming love.

Let us go to our homes with a stronger faith, a

deeper love, and a renewed resolution by the power of the Divine Spirit, to carry on the Lord's work, that when He comes, in spite of all our difficulties, in spite of all our conflict,—when He comes, when the marriage of the Lamb is come, each seat shall be occupied, and we shall find that sovereign grace has gloriously triumphed. May the Lord bless to us our meditation this evening.

VICTORIA AVENUE BAPTIST CHURCH, HAMILTON

(REV. JOHN BYERS, Pastor)

THE Annual Business Meeting of Victoria Avenue Baptist Church, Hamilton, held on January 25th, was characterized by a spirit of unity, fellowship and joyful enthusiasm. Supper was served by the ladies. The reports presented by representatives of the various departments indicated that the work is progressing, giving occasion for thankfulness that the hand of the Lord has been upon us. A new interest is manifest among the young people. The work of Bible School is promising, with increased attendance in the Adult and Beginners' Departments. The ladies of the Dorcas Society ministered goods to the Lord's people in Switzerland and to Jewish families in the city, while the House Committee, in addition to their practical duties in the house of the Lord, sent flowers to the sick and sorrowing. The Children's Happy Hour was a means of instruction in the things of the Lord.

An unexpected feature of the evening was the suggestion, duly adopted and awaiting only patient and faithful fulfilment, that members and friends give thirty cents per week by envelope above regular offerings, so that the mortgage may be fully paid when it falls due in three years.

Pastor Byers, in summarizing the work for the past year, voiced thanksgiving to the Lord for His supply of all our need, and for the promise of His presence. There are many signs in the Christian Church as a whole of a forthcoming revival: God is moving mightily in the great cities. In recent weeks we have experienced the mercy-drops in Victoria, as lives have been quickened and souls have been saved through the public preaching of the Word and through private individual witnessing. A number are awaiting baptism. Deacon Sargeant voiced the appreciation of the people for the faithful and untiring efforts of Mr. Byers in ministering the Word, in leading the flock, and in visiting the sick and suffering.

In a spirit of expectancy we are looking forward to an evangelistic campaign under Jock Troup, the noted Scottish evangelist from Glasgow, from February 19th to March 5th. All departments of the Church are giving whole-hearted co-operation in the special meetings for prayer, which have already commenced. Sunday, February 5th, was a day of unusual blessing, when a goodly number responded to the invitation. The testimonies of these young people thrilled the hearts of all present. We solicit the earnest prayers of all the friends of THE GOSPEL WITNESS, and invite all within reach of Hamilton to share in the blessings of the ministry of Jock Troup in our midst.—O.L.C.

HOW TO SET THE WORLD ON FIRE

John Wesley once said: "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and Him crucified, I would set the world on fire."

GREAT BLESSING IN AUSTRALIA

Dr. McIntire Writes:

Melbourne to Sydney
In the Air
January 18, 1950

Beloved in the Lord:

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Things are really being "turned upside down." It is tremendous what God is doing in Australia for the International Council of Christian Churches. People and groups that were suspicious of us or even hostile have completely turned around.

Last night in our farewell service in Collins Street Baptist Church 600 people—Baptist, Presbyterian, Methodist, Church of England, Church of Christ, Brethren, and others—stood in dedication to the battle for the Faith in Australia, and to get their churches out of the World Council of Churches. The Bible Union of Australia dedicated itself yesterday to press the battle by every means possible. I believe the World Council of Churches has received a stunning blow. We have reached the real evangelicals from most all churches, and they are amazed that they are in the World Council. Preaching the Word and the presentation of facts about the World Council has done it.

Dr. Shields Mightily Used

Dr. Shields has been in his glory. I doubt if he ever preached with greater power or freedom. Monday night he preached on, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." I never heard such a message on the sufferings of Christ. It simply stirred the people to the depths.

Niemoeller and Bell who were here for the World Council just did not produce such messages and the people see the difference.

Dr. Shields is being mightily used. He has been known for years and for 25 years his paper has been read and his sermons preached here! He left for Tasmania Wednesday for meetings in Launceston and Hobart. The men there wanted him, not me. Tasmania is the island south of Australia. His schedule is really strenuous, but he enjoys it. One man who has prayed for 20 years for the doctor, especially for his health, recently lost his wife and he is in the hospital. Dr. Shields went to see him.

Everyone said we had come at a bad time—vacations, summer, etc. But in many ways it has been the best. No other meetings are in process, people and pastors are in from the country and smaller places, and we are getting the widest hearing, and every meeting attracted more people and led to the final climax last night.

On the plane is Mr. W. R. McEwan, secretary of the Bible Union. It was decided after the meeting last night that it would be well if he went to Sydney with us for the meeting tonight, and the final service tomorrow night when Dr. Shields gets back from Tasmania. All planes were booked full. At the airport the last minute one person failed to show up, so he is on!

Getting Down to Grass Roots

I must say a word about Geelong. Sunday afternoon they drove us out 45 miles for one rally there in the Baptist Church. Two hundred people came and most all the pastors—three drove 100 miles. There is every evi-

dence that the World Council movement is from "the top down." All most people know, if they know anything, is that "it's a good idea to co-operate," and they are stirred when they see the evidence of modernism, Greek Catholicism, the courting of Rome, pro-communism, all mixed with Bible believers in so-called "Christian unity."

The Geelong Advertiser reported my message, and the next day Dr. Calvert Barber, president of Queen's College, Carlton, put a reply in the paper. He represented the Methodists at Amsterdam and was in Section III that produced the report, "The Church and the Disorder of Society." The brethren urged me to send a reply. Both items I am sending for reproduction in *The Beacon*. His arguments are that the WCC is the great Christian movement, and we are just trouble makers. He appeals to the presence of evangelicals in the WCC as proof that it is true to the Faith. As for Dr. Chao, he can't help himself, for he is caught up "in a revolutionary situation."

Another incident in Geelong is interesting. Australia has just had an election and removed its socialist Labor Party. One of the ministers in the Labor cabinet, an "anti-capitalist and socialist," was defeated for re-election. He claimed that his stand for socialism was the stand of the World Council of Churches and he actually quoted in the campaign the Amsterdam pronouncement of the World Council. He was voted out! And it was the church people who defeated him. Well, the WCC's "The Church and the Disorder of Society" is a political document after all!

We had "tea" (our supper) in the manse of the Reformed Presbyterian Church, Alexander Barkley, pastor. We stood in the pulpit of the church dedicated in 1862 by John G. Paton. Then we were rushed back to Melbourne. The land is flat. We passed great pastures with thousands of sheep. The country looks like west Texas or the pampas of Argentina.

There is one work here that the Lord's people are sure to hear more about in the years to come. A leading layman is president of the Australian Institute of Archaeology. He is Mr. W. J. Beasley, and the Lord commended the International Council of Christian Churches to his heart. He deals in facts, and has gathered thousands of dollars worth of evidence from Bible lands. He is the author of several books and defends the Faith and the Scriptures. Story after story in the Old Testament he has verified. He says, "Every word counts," and "The testimony of archæology is to the judgments of God." He gave Mrs. McIntire a necklace 4,000 years old, and also one for Mrs. Shields. Doctor and I received small sealed tubes of the burnt grain from Jericho. I know of no other work such as this dedicated to the support of the Scriptures. We have urged Mr. Beasley to come to Geneva.

Stanley Jones' Pacifism

Stanley Jones is scheduled to come here. We were asked to deal with him. Reports from the U.S.A. tell me that he is meeting with the strongest opposition ever. I took his book on Gandhi and dealt with it publicly. His idea that, if Russia should attack the U.S.A., the U.S.A. should not resist, but practise "non-resistance," did not sit well with anybody! But so many did not know his pacifism and "near-communism." If we could only get to the people! Yet, now the Federal Council of the Churches of Christ in America is featuring him as the "evangelist" of their campaign.

(We were stopped here.) Letter continued January 21, 1950.

Farewell to Australian Friends

Our plane, a flying boat, is on the way to New Zealand. It is now 2.10 a.m. We took off from the harbour of Sydney at 12.30 a.m. About 50 people, the committee and their wives, had a farewell "tea" after the meeting tonight, and then went with us to the "water's edge." My, it has been such a blessed day and night. When we returned yesterday from Melbourne every minute was taken. And the meeting in the Assembly Hall was the largest yet! And the farewell tonight surpassed that. Dr. Shields came at 5 p.m. from Tasmania, a land where he said he would "like to retire to." He was loaded with gifts and fruit.

The chairman of the committee in Sydney, the Rev. Robert M. Leghorn, pastor of the Tabernacle Church, is God's man. He took the lead in forming an "independent committee" for our campaign. Tonight he presided and read a resolution passed by the committee unanimously supporting the ICCO's stand and pledging themselves to carry on the battle. Almost everybody present stood in approval of the committee's action. Gifts of appreciation were presented to us, which we shall always value, and we all sang, "God be with you till we meet again."

A W.C.C. Supporter Disgusted

We were contacted by a number of "key" church leaders. Last night we had dinner with a former president of the Australian Council of Churches (the World Council's promoter here). He is "fed up" and through with it all. He told us many things and that "all was not peace" in the WCC at all. He gave us the story that when Bishop Bell came out for the World Council a reception was given him in the Australian Hotel and "cocktails" were served! He said he protested, as did some others. He is "done," he said, and will work to get his church, the Church of Christ, out of the World Council. Dr. Jesse Bader, the Federal Council's secretary on evangelism, led the church in and represented it at Amsterdam. He says he is certain there are others in the World Council and the Australian Christian Council who will leave and come to the International Council. It was a great "thrill" to hear this brother's testimony. I believe things are really going to happen in Australia. It's the same story everywhere—the people have not been informed. And the WCC leaders are not able to meet the facts when they are presented.

In my last letter I told of the invitation to the World Council men to present "their case" in our meeting Thursday night. They would not touch it. Mr. Leghorn pressed it as far as possible. The Rev. Alan S. Walker, a Methodist, who was at Amsterdam, said that they could not consider it, and the suggestion that their representatives meet privately to see the facts of the International Council was turned down, too. All this does not help the WCC with the people.

Plans for the Future

I believe that several of the evangelical leaders should visit the U.S.A. and bless our churches, as Gupton did last year. There is no language difficulty. This can be worked out, and some of our men can come over here. They want them.

I wish that all the readers of *The Beacon* and THE GOSPEL WITNESS, I wish that all the members of the Collingswood and Jarvis Street churches could see and feel first-hand the blessing of this missionary journey. It is of the Lord. Small groups in Australia have been praying for "our" coming to their land! I pray that we may be a greater blessing to our own churches and the whole movement than ever before.

We turn our faces toward New Zealand. For ten days it will be Auckland, Wellington, Christchurch, and Dunedin, then back to Auckland.

Just above our plane is the Southern Cross. All the lights are out in the plane, and we seem so close to the stars (12,000 feet now). The bottom star in the Cross points due south. On the southern horizon there is light, a red glow, and the southern aurora borealis is sending beams of light into the heavens. It is a glorious spectacle. Just think—a few short weeks ago we saw the "northern lights" over the North Atlantic, and now we are "down under" on the other side of the earth. This world is so small. But think what God did for it. He sent His only Son to die for it. Surely, it cannot be long before our Lord comes now. We long to see new heavens and a new earth wherein dwelleth righteousness.

Pray for Australia. God has a great future there for the testimony of the International Council of Christian Churches. Beloved, there is a movement, born of God's grace and power, raised up against the apostasy of our black days. Thank God!

As ever,

Carl McIntire.

HOW TO GROW OLD GRACEFULLY

WE HAVE all seen, I am sure, if it has been our privilege to watch true Christians growing old, the special and absorbing way with which the personal Christ, their knowledge of Him, and His knowledge of them comes to be all their religion. You hear them talk of Him, and it seems as if their lives had entered into that heaven, which, as we read the mystic description of it in the Book of Revelation, seems to consist in His personality. He is its temple; He is its sun; His name is written on the foreheads of its happy saints. Indeed Christ, to the Christian growing older, seems to be what the sun is to the developing day, which it lightens from the morning to the evening. When the sun is in the zenith in the broad noon-day, men do their various works by his light; but they do not so often look up to him. It is the sunlight that they glory in, flooding a thousand tasks with clearness, making a million things beautiful. But as the world rolls into the evening, it is the sun itself at sunset that men gather to look at and admire and love. Christ is the revealer of duty and truth; and duty and truth become clear and dear in His light. The young Christian glories in the way in which, under his Master's power, he can work for humanity, for truth, for his nation, for society, for his family. But as the Christian life ripens into evening, it is not these things, though they are not forgotten, that the soul dwells on most. It is the Lord Himself. It is that He is the soul's and the soul is His. It is His wondrousness, His dearness, and His truth, that fill the life as it presses closer to where He stands—as the setting earth rolls on towards the sun.—PHILLIPS BROOKS

"PUT ON YOUR APRON!"

A Message Delivered at a Chapel Service of Toronto Baptist Seminary by W. S. Whitcombe

"Be clothed with humility."—1 Peter 5:5.

THIS text was suggested to me by a motto that I received from my friend, Pastor Emile Guedj of the church at Colombes, Paris. It is now attached to the wall of my room where you may read it: "Soyez ornés d'humilité"—"Be adorned with humility." I was struck by this pithy and pointed aphorism when I saw it, but I could not recall our English rendering of the text until I took time to look it up in our King James Version, where it reads, "Be clothed with humility." This has a somewhat different shade of meaning, though it is not contrary to the *Version Synodale* from which our French brethren quoted their year's motto. To decide between the two renderings I started on that round of discovery in lexicons, commentaries and versions that some of you are beginning to find can be both thrilling and fruitful. Most of the translations I consulted agreed with our familiar English wording, "Be clothed with humility." The American Revised has it, "Gird yourselves with humility." A modern German translation puts it something like this: "Put humility as your apron."

What Is Humility?

All of these varied shades of meaning help to bring out the fulness of content in this inspired exhortation, but before we examine them more closely, I suggest that we look first at the word "humility" which forms the heart of the text. It is often the commonest words to which we need to pay most attention, lest they perish by wrong use, quite worn away to nothing by careless handling. What is humility? Strong reminds us that it means literally getting down to *humus*, the ground. It is something the same picture that is evoked by the history of the Greek word *tapeinos*, which is related to our English word "tapestry," and speaks of the floor level. In the ancient pagan world lowliness was not generally esteemed as a moral excellence. Humility was chiefly thought of as a virtue in slaves but a mark of weakness in free men, it always had some flavour of abject, grovelling fear. It was one of the words that were redeemed by the Saviour and ennobled by Christian usage. It had already been sanctified by our Lord who described Himself as meek and lowly in heart. His first beatitude was, "Blessed are the poor in spirit," though the world is still exceedingly sceptical of the worth of this particular blessing the Saviour offers. And the second beatitude is like unto it, "Blessed are they that mourn." And the third beatitude repeats the refrain, perhaps because it is so totally contrary to all the world's rough thumb and forefinger can plumb: "Blessed are the meek."

The Casket That Contains All the Virtues

Augustine remarked that humility is first, second and third in Christianity, while another of the ancient teachers of the church said that humility is the casket that contains all the other Christian virtues. They meant that humility is a prerequisite to all other blessings because it is a readiness to receive the gifts that God so freely showers upon all who will receive them. When the psalmist was willing to acknowledge his transgressions, he discovered that "the sacrifices of God are a broken spirit: a broken and a contrite heart, O God thou wilt not despise." (Psalm 51:17.) The prophet who had seen God high and lifted up, proclaimed it as a fundamental truth of his message that "the high and lofty

one that inhabiteth eternity" dwells also "with him that is of a contrite and humble spirit." (Isaiah 57:15.)

The first requirement of the Gospel of grace is that we should get down to bed rock truth and acknowledge that we are poor and blind and naked. Who of us has any reason or any right to be lifted up, to entertain exalted opinions of himself and his merits? We ought all to be humble, because in truth we are all of us lowly, or to put it with bald literalism, we are "low-down," which is just what the word "humble" means. The Pharisee was deceiving himself when he thanked God in his foolish pride that he was not as other men were. The poor publican, who would not so much as lift his eyes up to heaven, was but telling the truth when he cried, "O God be merciful to me, the sinner." We cannot share in the saving benefits of the sacrifice of the God-man who came not to call the righteous but sinners to repentance, until we recognize that we are sinners, yea, that each one of us for himself must in all truth say, "God be merciful to me, the sinner." This is what the Apostle Paul meant when he described himself as the chief of sinners.

A Christian's Spiritual Clothing

With this in mind we can see more clearly what the Apostle meant by his exhortation, "Be clothed with humility." Clothing is an expression of our inmost being, through long habit it becomes a part of ourselves. The Greek word here that has given rise to the variety of translations I mentioned a moment ago, connotes the idea of clothing which is tied on, hence the American Revised Version gives us the phrase, "Gird yourselves with humility." That is to say, we must so cultivate the spirit of lowliness that it becomes at last incorporate in our very being, something that is girded upon us in such a way as to become part and parcel of our constitution.

This text was originally addressed to saints, not sinners. Those who name the Saviour's name must never forget that they have nothing except what they have received. We who have begun the Christian life by laying ourselves in the dust before God, can never hope to continue it in vain glory and pride. "God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Peter 5:5f.)

The Mark of a Slave

I have already mentioned the translation of this text which renders it something like this: "Put on humility as your apron." Some scholars support this interpretation because the root of the Greek verb means an apron, the slave's apron which had become the badge of servitude. It is possible, if not probable, that this was the thought that Peter had in mind when he wrote these words. But whatever scholars may decide about the meaning of this word on the grounds of lexicography, surely we must think that the Apostle who wrote these words had in mind that memorable occasion when His Lord and Master girded a towel about Himself and washed the disciples' feet, thus acting out a parable which He thus interpreted: "I have given you an example, that ye should do as I have done to you." (John 13:15.)

It must have taken a long time for fiery, impetuous Peter to cast aside his dignity and lower himself to the rank of a slave. He must have felt that the slave's apron was a strange apparel to gird upon himself. But at long last he learned his lesson, and now he turns to his

fellow-believers and exhorts them also to be willing to take the place of the lowly servant and to minister to the needs of others. And who among us does not find it a hard lesson to learn? Where else can we learn it but in the school of Him Who humbled Himself and became obedient unto death, even the death of the Cross. Only as His mind dwells in us shall we find it possible to bend our pride down to the ground and be found with our Master wearing the emblem of slavery, and like Him finding true greatness by making ourselves the least.

Ugly Garments Made Beautiful

This thought helps us to see the fitness of the French version: "Be adorned with humility." The very thing that is regarded as a badge of shame is transformed into a thing of beauty, just as the cruel Cross to which our Lord was nailed has become a glorious bridge that joins heaven and earth. The slave's coarse apron is transmuted by heaven's alchemy into a king's robe, the least becomes the greatest, the servant of all is made the chief among those he served. Thus it is with our Lord and Master, so must it be with us.

A picture comes to my mind from those vivid indelible impressions we form in childhood, without consciously analyzing their significance. In my mind's eye, I can see my mother as she tied on her apron and busied herself in the household tasks about the kitchen. The sense of well-being and perfect contentment that then reigned in me still refreshes me as I think of it now. It may be because I was just a hungry, thoughtless boy, but it seemed to me that the most beautiful dress in my mother's wardrobe was that snow-white apron which to my young mind was inseparably associated with mother and home, and all they meant to me. So may our humility become a spiritual adornment, but it cannot be of our making, it must come from the spirit of Christ who dwells within our hearts by faith.

I need not tell you that this is not the world's way. It has never placed much value on humility. You recall the old fable of the frog and the ox: how often we see it reenacted before our eyes. Little men love to puff themselves up and to expand, not to grow, to prodigious proportions, until they suffer the same ignominious ending as the self-inflated frog. Little men dearly love to seize Saul's armour and strut around in it though they cannot and will not strike a single blow against Goliath. Nothing is so indicative of smallness of soul as the revealing droop of stolen robes, and nothing is so indicative of true greatness of mind as when David refuses the king's garments because he knows they will prove to be more of a hindrance than a help.

The passage from which our text is taken was written especially to pastors: "The elders which are among you I exhort, who am also an elder." (1 Peter 5:1.) Do I need to remind you that we who have been made under-shepherds of the flock stand in special need of this warning, as we stand in special need of its promise? Let us therefore resolve, by God's grace, to gird ourselves with humility, to fasten on the slave's apron in order that we may be the servants of all, ever praying that by that same grace it may become our adornment in the eyes of God and men.

TO OUR REGINA ANONYMOUS FRIEND

Our warmest thanks for your gift of \$20.00 towards the work of THE GOSPEL WITNESS, and for your continued sympathetic interest in the work, and the assurance of your prayers on our behalf.

OUR SUBSCRIBERS WRITE

AMONG letters that have come to this office in the course of the last week are two from former students of Toronto Baptist Seminary. One from the Canadian West reads as follows:

January 30, 1950.

Dear Miss Lindsay:

I am enclosing \$5.00 for THE GOSPEL WITNESS. Surely it is doing a great work in these days, and I am impressed more and more with its usefulness as it contends for the faith. We depend on THE GOSPEL WITNESS for many things, which we would not otherwise learn about. And, of course, the sermons are a must with me. . . .

Another former student now labouring in the United States writes to say that THE GOSPEL WITNESS is his favourite weekly, and he adds these words:

It is by far the most profitable of the many papers that come to my door. We follow with real interest the reports of the Pastor in his world tour in behalf of the Faith.

Enclosed is 40 cents, which I trust will cover the cost of six copies of THE GOSPEL WITNESS dated October 6th, 1949. I am anxious that the Bible School teachers of our children should receive the same inspiration and blessing that I did from that great message, "And Behold the Babe Wept!"

Thank You.

Most of the replies to the Editor's Annual Letter come on the printed form supplied for that purpose, but there are a considerable number of friends who take time to write a personal note. We know that many subscribers feel that they belong to THE GOSPEL WITNESS Family, and have a personal interest in our message and the causes we plead. And best of all they assure us of their continued prayer for us. As sample of the sentiments expressed by such friends, we print parts of two letters of recent date:

January 29, 1950.

Dear Mr. Whitcombe:

This is the first letter I have written to you, but I have read your interesting and always worthwhile articles in THE GOSPEL WITNESS for a very long time and my husband and myself always look for them and enjoy them greatly.

We have taken THE GOSPEL WITNESS for almost twenty-five years now, and Dr. Shields' sermons are still my delight and comfort in dark days. Also I think we have another common bond of interest in Rev. J. R. Boyd of Sudbury. His radio sermons on Sunday come in clearly, and for years now he has written and told us of his work among the Roman Catholics in the North. We are very much interested because we live near an Indian Reserve and have watched the intrigues of the Romanists trying, and succeeding too sometimes, to force the Indians to have Roman Catholic teachers in what was once a Public School. . . .

Yours sincerely

Still another subscriber who is a prayer helper writes as follows:

Enclosed please find cheque for five dollars in response to Dr. Shields' letter regarding gifts toward the support of THE GOSPEL WITNESS. I venture to enclose this in a personal letter to you for I want to thank you for your good article in protest against the "unfrocking" charge that is repeatedly cast up at Dr. McIntire.

The whole trip round the world by Dr. Shields and Dr. McIntire and their party has been cause for praise to God. Just before they began the trip, I had been distressed for Dr. Shields and was asking particularly for help for him. . . . He has been given great encouragement. . . .

We thank all these writers and many more who have assured us of their interest in the cause represented by this publication. We venture to hope that the few excerpts from these letters will serve as a reminder to other subscribers who have intended to reply to the

Editor's Annual Letter, but who have not yet fulfilled their good intentions.

The best news of all came from a young Irishman whom we met at the Troup Meetings, now going on in Jarvis Street Church. He has been for many years a reader of THE GOSPEL WITNESS and he told us that his brother, back home in Northern Ireland, had been converted through reading these pages. / May there be many more such!—W.S.W.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 8 February 19, 1950

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

BUILDING FOR ETERNITY

Lesson Text: 1 Corinthians 3:5-17.

Golden Text: "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

I. The Foundation: verses 1-11.

The ancient Greek city of Corinth was the centre of culture and commerce. Its pagan inhabitants were well-educated, industrious and wealthy, but at the same time, pleasure-loving, idolatrous and loose in their moral standards of life. The Apostle Paul had established the church at Corinth during his second missionary journey (Acts 18).

The First Epistle to the Corinthians was probably written from Ephesus a little earlier than the Epistle to the Romans (Acts 19, 20). It would seem that members of the household of Chloe had visited the Apostle (1 Cor. 1:11), reporting unhealthy signs in the church, certain indications that the members were walking according to the flesh, and not according to the Spirit. The Apostle found it necessary to rebuke these worldly-minded Christians for errors in creed and conduct, and he also desired to answer questions which were troubling them (1 Cor. 7:1). To grasp the contents of the Epistle, read it through carefully a number of times, and make a list of the various disorders, false doctrines and evil practices which the Apostle mentions, and write a brief summary of his argument in each case.

Christians who exalt human leaders and thereby cause divisions and factions, show that they are walking according to the desires of man, not according to the will of God (1 Cor. 1:10-13; Col. 2:8). God alone is to be exalted, for He is all in all. (Rom. 11:36). Paul and Apollos were but ministers of the one Master (Matt. 23:8-10); they were stewards of the one Owner (1 Cor. 4:1, 2; 5:18; 6:1-10); they were co-labourers with God (2 Cor. 6:1). They could plant and water the seed (Acts 18:4-11, 27), but the Lord alone could cause the seed to germinate (1 Pet. 1:23). God has reserved to Himself the prerogative of creating life, both natural and spiritual (Gen. 2:7; John 1:4; 3:16; Acts 17:28).

Various metaphors are used to describe the members of the Church of God. As related to Christ, we are called His Bride (2 Cor. 11:2; Eph. 5:22-32; Rev. 21:2); as related to one another we are His husbandry or branches of the vine which He has planted (v. 9; John 15:1), His body (Rom. 12:5; 1 Cor. 12:12, 13; Eph. 1:23; 2:16; 4:4, 11-16), and His building (v. 9; Eph. 2:22; 1 Tim. 3:15; 1 Pet. 2:5); as related to the world, we are His epistle (2 Cor. 3:2, 3).

There is no Christianity without Christ, for the Christian life is built upon Him (Eph. 2:20). Unless the life is built upon Christ as the foundation, it can never withstand the storms of sin, temptation and sorrow (Matt. 7:24-27).

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

There is no salvation apart from the Lord Jesus Christ. Some would trust in their own good works, some in the church, some in forms and ceremonies, but there is no other name under heaven given among men whereby we must be saved (Acts 4:12).

II. The Superstructure: verses 12-17.

Whether he will or no, each Christian is building upon that foundation a superstructure, for which he is responsible (Eph. 2:20-22). Some of his service is acceptable unto the

Lord, and will remain, whereas some is performed for selfish motives and will not remain (John 15:16). Let us not build to burn, but let us build wisely and carefully for eternity. Each individual must decide whether he will neglect or advance the welfare of his soul. We are not saved by good works, but unto good works (Eph. 2:8-10); we are justified by faith before God, but by works before men (Rom. 5:1; Jas. 2:24).

The time of testing will surely come. All Christians must some day stand before the judgment seat of Christ to receive rewards for the works which they have done since being saved (Rom. 14:10; 1 Cor. 4:5). It is not possible for a believer to lose his salvation (John 10:28, 29), but he may lose his reward (Rev. 3:11); he will not suffer condemnation (John 3:18; 5:24; Rom. 8:1), but he may suffer loss (1 Cor. 9:27).

In Scripture fire is a symbol of holiness (Exod. 3:1-6; Matt. 3:11; Acts 2:3), of power (1 Kings 19:12), of testing (Isa. 48:2; Mal. 3:1-3; 1 Pet. 1:7) and of judgment (Deut. 9:3; Isa. 66:15, 16). Fire will refine gold, silver and precious stones, but it will consume wood, hay and stubble. Some Christians will just be saved, although others will have an abundant entrance into the Kingdom (2 Pet. 1:11).

Man is a trinity—body, soul and spirit (1 Thess. 5:23), and the relationship of these three to one another may be illustrated by the relationship existing between the three sections of the tabernacle: the body corresponds to the outer court, the soul to the holy place, and the spirit to the holy of holies. The body of the believer is the dwelling-place of the Holy Spirit (Rom. 8:9; 1 Cor. 6:19, 20; 2 Cor. 6:16; Eph. 2:21, 22). Therefore, the body must be kept pure (1 Cor. 6:15-20; 2 Cor. 7:1). Even as the setting up of an image or idol in the most holy place would defile the sanctity of the temple, so must we worship God alone, and not allow self or sin to have dominion over the citadel of our lives (Matt. 22:37; Rom. 6:12; 1 Cor. 9:27). "The Holy Spirit would not only be resident within our hearts, but He would also be President."

DAILY BIBLE READINGS

- Feb. 13—Building God's Temple—the Church Eph. 2:10-22.
- Feb. 14—Gifts for the Work 1 Cor. 12:1-12.
- Feb. 15—Prophecy Edifies 1 Cor. 14:1-12.
- Feb. 16—Charity (Love) Edifies 1 Cor. 8:1; 1 Cor. 13.
- Feb. 17—Affliction Worketh Eternal Glory 2 Cor. 4:8-18.
- Feb. 18—A House Eternal 2 Cor. 5:1-10.
- Feb. 19—An Eternal Pillar Rev. 3:8-13.

Once More Available:

THE PRIEST, THE WOMAN, AND THE CONFESSIONAL

By FATHER CHINIQUY

THE GOSPEL WITNESS has issued two large editions of this book, which are both exhausted, and still there is a great demand for it. We have therefore put it on the press again and it will be available shortly.

Send in Your Order Now for Speedy Delivery

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THE GOSPEL WITNESS,

130 Gerrard Street East,
Toronto 2, Canada.

Please send me copies of *The Priest, The Woman, and The Confessional*, for which I enclose dollars.

NAME

ADDRESS



A GROUP OF OUR STUDENTS LEAD MEETING AT YONGE STREET MISSION

One of the regular tasks in the Practical Work Department for which students of Toronto Baptist Seminary are responsible is Yonge Street Mission. There are no shirkers among our students, and they gladly proclaim the Gospel in various places and manners. At the last meeting in this place, a young man made a profession of faith. Represented in this photograph are the following places, from left to right: Fort William, Ont.; Alsace, France; Toronto; U.S.A.; Paris, France (student almost hidden); Sudbury; Fort William; Toronto. Another group takes charge on the next evening assigned to Toronto Baptist Seminary.

SEMINARY ACTIVITIES

By W. S. Whitcombe

"Serving Tables"

IN THE early church the business of "serving tables" was considered so important that special choice for the task was made of seven men "of honest report full of the Holy Ghost and wisdom." It was they who served the tables, or, literally, "acted as deacons" at the tables. Our Seminary dining-room has been fortunate in having a number of friends who have taken on themselves part of the burden of this important and necessary task. We cannot hope to mention all the gifts received, but last week the Essex Church sent several richly laden boxes of good things. Our butcher has been so good to us that we half expect he will be forced into bankruptcy, while a market-gardener friend keeps us supplied in potatoes and other good things. To all a hearty thank you in the name of these future apostles of the Gospel of Christ.

Courtland

A number of the friends from Courtland journeyed to Toronto last week to witness the baptism of a young man from the Sunday School who professed Christ under the preaching of Student Etienne Huser several weeks ago. Student-pastor Oatley-Willis assisted Rev. H. C. Slade in the baptistry.

Practical Work Activities

It is not possible to report all the practical activities of our students for each of them have special tasks to do each week. On this page we carry a photograph of the group that ministered at Yonge Street Mission on a recent Monday evening, one of the regular appointments. Other groups go every second week to the railway shops in West Toronto and there preach to the workers who build freight cars and service giant locomotives. Mr. Fuller of the Railwaymen's Mission speaks in glowing terms of the faithful service our Seminary students give in this testimony.

Congratulations

From Malartic, Quebec, comes a little flowered note written in a familiar hand announcing the safe arrival of Lois Ann Hurtubise. Father Hurtubise is authority for the following assertion: "The best little girl in the world!" Our hearty congratulations to Mr. and Mrs. Yvon Hurtubise (née Marion Ford) who are preaching the Good News in French in Northwestern Quebec.

Seminary Sunday at Harriston

On a recent Sunday, six of our students took charge of the services at the Harriston Baptist Church of which Mr. G. Adams is pastor. A time of blessing was reported by all, and the following Sunday we heard the good news that a lady publicly took her stand for Christ.

No Dances or Bingos Here

Our Scottish janitor has a sense of humour. Last Saturday evening two young men came into the building enquiring for the dance. Our witty janitor directed them to the prayer meeting, advising them that they would feel better on the morrow. One of them, however, insisted that he was specially interested in the bingo, to which our good friend replied that in the meeting then being held for prayer they could lose nothing and gain everything. Theirs was apparently a case of mistaken identity in church structures.

A Good Hint for After Dinner Reading

Last week a retired missionary called us up to enquire if we could find for him the fourth volume of *Spurgeon's Autobiography*. When he told us what he wanted it for, we lost no time in lending it to him from the Seminary Library, on condition that it be returned at once if required. This friend told us that at a home for retired missionaries where he lives, a practice is made of spending a quarter, of an hour after dinner each evening reading in common some worthwhile book. *Spurgeon's Autobiography* is, by common consent, voted to be one of the richest in blessing the company has yet read in this fashion. A good deacon to whom we lent our abridged copy of the same work, as reviewed in these columns a few months ago, reports in similar terms on his reading of this monumental work. We heartily recommend such mental and spiritual food for thought.

MR. JAMES McGUIRE CALLED TO HIGHER SERVICE

OUR Jarvis Street Church family was shocked and saddened by the sudden passing of Mr. James McGuire, for many years the faithful and beloved janitor of our church home. The thousand and one cares that daily fell to his lot here did not mean to him just a way of earning his living, for he felt that he was a "door-keeper in the house of the Lord," and he loved the very stones and timber of this place where he had been blessed himself and had seen many others come to Christ. "Jim," as he was affectionately known to everybody in the church, had been converted from Romanism and had never lost the wonder of his salvation. Only last New Year's day at the fellowship meeting he told how he often came upon the students in various niches and corners of the vast building, reading their Bibles and praying. And he spoke with bated breath of the joy of the precious fellowship with these young men who later became successful pastors. Only last Sunday he was in his place in church and had been the means of bringing to the special services some of his fellow-workers in the plant where he was more recently employed.

We know that the whole church family, and a great many others also to whom his ever-smiling countenance was well-known, will join with us in expressing to Mrs. McGuire and her two sons our sincerest sympathy in their great loss. How good it is to have the assurance that to be absent from the body is to be present with the Lord!—W.S.W.

A SILENT FORCE

"Sow in the wild waste places,
 Though none thy love may own;
 God guides the down of the thistle
 The wandering wind hath sown.
 Will Jesus chide thy weakness,
 Or call thy labour vain?
 The Word that for Him thou barest
 Shall return to Him again.
 Sow with thy heart in Heaven,
 Thy strength thy Master's might,
 Till the wild waste places blossom
 In the warmth of a Saviour's light."

—ANNA SHIPTON.

USE THIS CONVENIENT FORM TO REPLY TO THE EDITOR'S LETTER ON THE FOLLOWING PAGE

(Please return this portion)

THE GOSPEL WITNESS,
 130 Gerrard St. East,
 Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my gift of \$..... toward THE GOSPEL WITNESS in response to your ANNUAL LETTER.

NAME

ADDRESS

P.S. If you specially desire that the amount of the renewal of your subscription to THE GOSPEL WITNESS be taken out of your donation, please indicate that with an X here

The Gospel Witness

PUBLISHED WEEKLY
T. T. SHIELDS, EDITOR
130 GERRARD STREET EAST, TORONTO 2, CANADA

THE EDITOR'S ANNUAL LETTER TO "THE GOSPEL WITNESS" FAMILY

Dr. Shields writes from the other side of the world

Bandoeng, Java, Indonesia,
December 27th, 1949

Dear GOSPEL WITNESS Subscriber:

I am writing this letter in far-off Indonesia, in Java, where the coffee and rubber come from. I write you with a deeper conviction of the worldwide ministry of THE GOSPEL WITNESS than ever. On this world tour in many countries I have found THE GOSPEL WITNESS is a witness indeed. Never before have I felt the imperative necessity for the paper's testimony as I feel to-day.

I find the plague of Modernism on Foreign Mission fields as virulent and as general as at home. True Bible-believing missionaries are the exception rather than the rule.

You will have read, or will yet read, my letters, and the letters of Rev. Carl McIntire in THE GOSPEL WITNESS, so that I need not repeat what those letters contain. But here in this City of Bandoeng I found a missionary pastor who is also the editor of a paper circulating throughout Indonesia, who has been reading THE GOSPEL WITNESS for over twenty years. It was first recommended to him by Rev. Robert Jaffray, brother of the late W. G. Jaffray, formerly proprietor and publisher of *The Toronto Globe*. He said he had translated and published much material from THE GOSPEL WITNESS in the Malay language in his paper.

I observed the influence of the paper in Greece and Egypt (in the latter a sermon was published monthly from THE GOSPEL WITNESS in Arabic), in India, Siam, Hong Kong, the Philippines, Singapore, and in Indonesia. Mr. McIntire tells me he met THE GOSPEL WITNESS everywhere throughout South America last summer.

Thus I have been made to feel that THE GOSPEL WITNESS is really a great missionary enterprise, and one that has this advantage, that its supporters know exactly what THE GOSPEL WITNESS teaches, and how their money is being used.

THE GOSPEL WITNESS was started for the defence of Evangelical principles against the encroachments of Modernism in May, 1922. We have been true to that aim ever since. We receive no revenue from advertising because we are really afraid that were we to accept advertisements, our readers would regard our advertising as a recommendation, and if, by any means, anything should creep in which did not turn out exactly as advertised, it would impair our testimony. For this reason we have kept away from advertising altogether.

Our only sources of income are the annual subscriptions and the donations we receive from Christian friends. The subscription price does not pay for the paper. It never did, but now the cost of production, by the increased cost of labour, and of paper, has made our problem a still more difficult one. But we believe THE GOSPEL WITNESS Family will come to our help.

I am praying as I write that the Lord will move every subscriber to send us as large a contribution this year as possible, even as much as double what they formerly sent, as a contribution to the furtherance of the gospel at home and abroad.

Anticipating your generous response, with warmest regards I venture to subscribe myself,
Yours gratefully,



P.S. I have been given the names of scores of missionaries to whom I have promised to send THE GOSPEL WITNESS without charge, as a weekly pastoral visitor to faithful workers who have no pastor. Please help me to do this by your gift.

T. T. S.

(See preceding page for convenient reply form)