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A FATEFUL DAY FOR THE WORLD

ON THE 23rd day of February the people of Great Britain will decide whether they will retain the Socialist Government in power, or return to economic, political—yes, and we may even say, moral sanity.

This writer a few days ago returned to Toronto from a world tour. We had only a glimpse at Britain, and at Holland, which is suffering from the same disease. But in India, and other countries of the far east, we saw something of the effects of Socialism upon the national life. India, perhaps, would not be classed as Socialistic; but as a matter of fact, it is suffering, and will suffer for generations, from the withering blight of Gandhism.

Socialism is incipient Communism: it is really the same in principle. Socialism aims at taking, by legal processes, from those who have, for those who have not; while Communism substitutes sheer force for legal action. But in both cases people are deprived of those things of which they are legitimately the owners, by some kind of force. The command which says, "Thou shalt not steal" recognizes the right of private ownership, Socialism in all its forms, and in all degrees, is really a violation of the law of God.

Australia had a Labour, or Socialist Government for some years, we do not know the exact term, and New Zealand had a similar Government for thirteen years continuously, until both countries were so surfeited by the needless, and senseless regimentations, that at last people of sanity united and threw off the yoke, in both countries.

It will, of course, take some time before the effect of those Socialist régimes can be fully overcome. But it is good to know that "down under" the reign of Socialism is over, at least for the present.

Britain is different. She is, of course, a more potent factor in international affairs than either of the countries named. Hence the decision of the British electors on the 23rd of February will have its repercussions throughout the whole world.

China is now under a Communist régime. She is already demanding Hong Kong, and if she sets out to take it, who can stop her? The population of Singapore is 75% Chinese. That of Hong Kong, of course, is also largely Chinese; but the exact percentage we do not

know. We do not consider the Governments of India or Burma as being at all stable. They might easily prove to be ripe plums waiting to be gathered into Stalin's basket. Indonesia, where we spent some time, has a population of 76,000,000; and Indonesia is "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Insurrections have broken out several times since the war, and still there are tens of thousands of armed insurrectionists aiming at the overthrow of the present Government; and these armed thousands are under the leadership of three noted Communists, which do not include the man, Wakeling, whose name appears in the newspapers. Indonesia ought to be like a fortified Gibraltar, a dam to hold back the tides of Communism that may flow down from the north. But Roman Catholic pressure in the State Department of Washington led to the American representatives taking an absurd position, and insisting that Indonesia should be surrendered to the Indonesians, and that the Dutch Government, after 300 years and over, of occupation, should withdraw. In Holland, in the Dutch Parliament, a combination of Roman Catholic and Labour parties by vote acquiesced in the dissolution of the Dutch East Indian Empire. When we were there the Dutch troops were assembling here and there awaiting ships for repatriation to their homeland. If that tide from China should flow as far as Indonesia, nothing could save Australia and New Zealand. The dual blight that has fallen upon the Far East in all cases is a combination of Roman Catholicism and Socialism.

The withdrawal of Britain from Egypt and India will, we believe, be seen in time to be two of the greatest tragedies of history.

Why Do We Write Thus?

Britain for centuries has been the most influential nation in the world; and whatever else may be said of British rule, she administered justice impartially, and has always sought the highest welfare of the untutored, and immature people over whom she ruled.

What Now?

If Socialism should be returned to power in Britain it will mean, ere long, the complete dissolution of the British Empire. Many of these men think of nothing

but short hours, little labour, big pay, and holidays, and let the world go to the devil as fast as it may!

If Britain, on the 23rd of February, should throw off the Socialistic yoke, we believe it would electrify the whole world. It would inspire right-thinking people the world around with new hope and new courage. It would vastly improve the relations of Britain and the United States. It would give pause to those movements that aim at the socialization of other nations, and would do more than any other single event could do to restore economic stability to the world, and bring about a revival of world prosperity, and would do much to bring peace to the world.

To hope for such a result on February 23rd may seem to be an exhibition of the most daring optimism. A few years of Socialism multiplies parasites as a putrid marsh multiplies mosquitoes.

Can Britain Throw Them Off?

We cannot, between now and February 23rd, reach more than our regular constituency, but we do urge all our readers everywhere, who know the way to the Mercy Seat, earnestly to plead that God will arise and scatter His enemies, and utterly rout the Attlee Government on February 23rd.

CHILDREN SING WELCOME TO DR. SHIELDS

EACH Sunday morning in Jarvis Street Church the children's choir, under the leadership of Mr. W. J. Hutchinson, brings a message in song. Arrayed in their white choir gowns, the boys and girls look positively angelical and as their sweet voices blend in singing the songs of Zion:

Heaven comes down, our souls to greet
And glory crowns the mercy seat.

Last Sunday morning, their message in song was somewhat unusual, but that will not be wondered at by any who know "Uncle Hutch", as the directing genius of our choir is generally known. For some time past, it has been understood that he has been exercising his genius in preparing a fitting song of welcome for the Pastor on his return from his world encircling trip. That Mr. Hutchinson's effort succeeded in expressing the sentiments of the youthful members of his Sunday morning choir, there was not the slightest doubt from the rapt expression on their faces and the intensity of meaning they put into their anthem. The ripples of laughter and the evident signs of hearty approval that the singing spontaneously evoked from the congregation left little room for doubt that Mr. Hutchinson's original composition expressed equally well the feelings of the entire church family. As a number have requested the words, we venture to reproduce them below. The air of the first part, needless to say, is "Home, Sweet, Home," and the last chorus is an old favourite in which our Children's Choir excels.—W.S.W.

HOME SWEET HOME

Mid' pleasures and palaces wherever we may roam,
Be it ever so humble, there's no place like home:
And though you have journeyed to lands beyond the foam,
We're sure that you always call Canada your home.

Chorus Home, home . . . sweet, sweet home,
There's no Pastor like you, we're glad that you came home.

'Tis true we have missed you and since you went away,
Your people have never once ceased to work or pray,
For God has been graciously honouring His word,
And souls have been coming to know and love the Lord.

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

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Chorus Home, home . . . sweet, sweet home,
There's no church like Jarvis Street, wherever you may roam.

And now God has brought you quite safely to this shore,
We all mean to serve Him as ne'er we did before,
We pray He will bless you for many years to come,
Until He shall call you to share His heavenly home.

Chorus Home, home . . . sweet, sweet home,
There's no friend like Jesus and no place like home.

We are travelling to that better land,
On golden streets our feet shall stand,
And there we shall with Jesus reign
And never, never part again.

"What . . . never part again!"
"No! . . . never part again!"
"What . . . never part again!"
"No! . . . never part again!"

And there we shall with Jesus reign
And never, never part again.

"MUST THE OWNER LEAVE ALL THESE BEAUTIFUL THINGS?"

From *The Journal of John Wesley*

Two or three friends took me to Blaise-Castle, about five miles from Bristol. Mr. F——, a person of exquisite taste, built it some years ago, on the top of a hill, which commands such a prospect, all four ways, as nothing in England excels. Thence we went to Lord Clifford's seat, at King's Weston. His house, one of the most beautiful I ever saw, stands on a little eminence in his park, and fronts all four ways. The prospect is fine every way, commanding both the land and the water; and the rooms are very elegantly furnished, particularly with excellent pictures. And must the owner leave all these beautiful things? Will death have no more respect for a lord than for a beggar?

HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER?

The Jarvis Street Pulpit

A Saviour for the Whole Creation

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 13th, 1949
(Stenographically Reported)

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

"As he saith also in another place, Thou art a priest for ever after the order of Melchisedec."—Hebrews 5:4-6.

IN THE course of last Thursday evening's lecture, when we were dealing with the rebellion of Korah against the high-priesthood—I might almost say the joint high-priesthood of Moses and Aaron—these verses came into my mind. Since then they have lingered there, and it seemed to be the will of God that I should attempt—I use the word advisedly—an exposition of them.

Very often, I must confess, I come to a text of this sort as to the highest peak of some mighty mountain range, and I say, "I have no skill to climb to its summit. I have scarcely ability to begin the ascent, perhaps the best I can do would be to stand somewhat at a distance, and call attention to it." I have been many times through the Rocky Mountains. Sometimes, I have been disturbed by the cackling of people who seemed to have no appreciation of their majesty; and yet I have felt, always, a desire to have someone with me, to whom I could say, "Do you see that?"—and nothing more.

So in this infinite word there are mountain peaks so high that the vulture's eye hath not seen them, nor hath the feet of man trodden them. We can only look, and wonder, and worship. I wish you would pray this evening, not only for the preacher, but for yourselves, that the Holy Ghost will give us eyes to see, and hearts to understand, and to receive, the truth in the love of it.

The sons of Korah, who were of the tribe of Levi, and who were charged with the ministration of the tabernacle but not included in the priesthood, became envious of Aaron, and of Moses, and said: "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" It is recorded, "When Moses heard it, he fell upon his face." Then he spoke to these men and bade them put incense and fire in their censers, and to appear before the congregation. And the glory of the Lord came down, and settled over the tabernacle. Then Moses reminded them of the enormity of their sin, that they had rejected the priesthood of God's appointment. Moses had not appointed himself. Aaron had not appointed himself—both had reluctantly accepted the office, and bowed to the sovereignty of God. And now these "sinners against their own souls," as they are called, lifted up their hand against Moses and Aaron. Moses gathered them together, with the two hundred and fifty princes whom they had influenced in their rebellion, and said: "If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new

thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they shall go down quick into the pit; then ye shall understand that these men have provoked the Lord." And when he had made an end of speaking, "The earth opened her mouth, and swallowed them up, and their houses, and all the men that pertained unto Korah, and all their goods."

They were a type of people who reject the gospel of our Lord Jesus, and the Priesthood of Him Who is "a priest for ever after the order of Melchisedec," who would substitute some human invention for that which has been divinely provided.

I.

My text says that even IN RESPECT TO THE PRIESTHOOD, which was but a type and symbol of the greater Priesthood of Him Who is the apostle and High Priest of our profession, that even in respect to the priesthood, "NO MAN TAKETH THIS HONOUR UNTO HIMSELF, BUT HE THAT IS CALLED OF GOD, AS WAS AARON." The priesthood, I think, in part at least, was a forerunner of all those who are the gifts of the ascended Lord, and whose function it is to proclaim the perfect work of the one perfect Priest. And even then no man should take this honour unto himself.

I wish I had ten thousand ministerial students here to say to them, "Young gentlemen, do not dare to take this honour to yourselves. Do not dare to set yourselves up to be ministers of the gospel unless, and until, beyond all possibility of doubt, you are sure that you have been called of God, as was Aaron."

It is a tremendous job to be a preacher—I don't mean to be an ecclesiastic. The world is full of men who are called ministers, who are religious officials, who preside over religious assemblies, but who are not preachers, men upon whom God's ordaining hand has never been laid; in fact, I fear that the modern church suffers from having—I do not generalize—a very largely unconverted ministry. I have, myself, dealt with hundreds of men who are ministers, who give every evidence of the fact that they have never seen Christ. They don't know Him: they have never received His word as a divine commission.

I do not want to speak a discouraging word to any young men here this evening, when I tell you that I do not think there is any position in the world so exacting, so trying, as that of a true prophet of the Lord. I have been a minister for a long time. In the beginning of my

ministry someone wrote me, and said, "And so, as a minister's son, and knowing all that is involved, you have decided to be one of God's fools?" Yes; by all human standards that is true. But notwithstanding all the difficulties of the way, notwithstanding all the obloquy that attaches to those who in these degenerate days, endeavour, at all costs, to abide by the truth of Scripture, and go to Christ without the camp, bearing His reproach—I say, notwithstanding it all, I think I can say that if I had my life to live over again, and I could see the end from the beginning, I would still choose to be one of God's fools.

There are compensations in the service of God. "No man taketh this honour unto himself." There was a young man who attended this place some years ago who told me he was saving up his money as he intended to be a minister. After some years he came to me, and said, "I have abandoned the idea." I said, "Why?" He said, "I did not know what it was to be a minister when I first thought of it; but now I know I simply have not got what it takes." It takes much—even for that human position—to be a preacher of the gospel, to be a leader of God's people; and no man should take this honour unto himself, but only such as are called of God, as was Aaron.

A young fellow came to see me once, when, before I lost my reputation, I was on the Credential Committee of the Old Convention, and on the Examining Committee of McMaster University, and all the rest of it. They happened to have a meeting when I was not present, and this young man feared that he had not made a very good impression; and he came to see me. He asked me to use my good offices with the other members of the Committee, so that he might be credentialed.

I said, "Mr. So-and-So, have you come for a compliment, or shall I tell you the truth?" He said, "I don't know, but I suppose I ought to say I came for the truth." Then I said, "I am positive you are mistaken. God never called you to be a preacher." He said, "How do you know, sir; you have never heard me preach." I said, "I don't think I need to hear you preach." "Then how can you be so sure I have not been called?" I said, "Because there is not enough of you to be a preacher. You would be half way through the service before the people in the front seats knew you had arrived."

I have seen it again and again. A man who was a stranger, but one of God's men, called of God, as was Aaron, commences a service, and in every part of the assembly everyone knows that *someone* has arrived. That is our trouble to-day—the sons of Korah take this honour unto themselves, when God has never called them. That, by the way!

II.

The ministry is a great job. It makes such demands upon a man intellectually, emotionally, physically, as no other occupation I know of, can possibly make. And yet IT IS NOTHING AT ALL AS COMPARED WITH THE PRIESTHOOD OF HIM WHO IS MADE "A PRIEST FOR EVER AFTER THE ORDER OF MELCHISEDEC."

When that verse came to me—I have read it hundreds of times—it seemed to burn itself into my mind, and it staggered me: "So also Christ glorified not himself to be made an high priest." So great a calling was that Priesthood, so incomparable a task that even He did not magnify Himself to be made an High Priest. And where He did not, the greatest of men may well humble themselves in the very dust before God, rather than arrogate

to themselves a task that lies exclusively within the Divine prerogative.

"What think ye of Christ?"—what He really was? He was the one and only perfect Man the world has ever seen. As we worship Him as Incarnate Deity, we must never forget His proper humanity, that He was bone of our bone, and flesh of our flesh. He had to be our Kinsman, before He could become our Goel, our Redeemer. Think of Him, as I suppose He must have appeared, only in part, to Pilate. When he said, "Behold, the Man"—he spoke better than he knew, for he directed attention to the only Man, to the realization of the Divine Ideal, when God said, "Let us make man in our image, after our likeness." Here is One Who, at last, is "the express image of his person." But aside from His union with Deity, which, of course, infinitized all His human qualities, it is legitimate, and I think, necessary, that we should view the Lord Jesus as a Man. What then? Being that perfect Man, He glorified not Himself to be made an High Priest.

I wish I had the power to describe the Lord Jesus to you, as He appears to my own mind. What a Man of stature! What a symmetrical Personality! What a perfectly balanced Character was His! Think of His physical frame! I am glad we have no picture of Jesus. They talk of people being photogenic—they photograph well. No one could ever have painted a picture of Jesus. The greatest artist, had he tried in His day, could not have transferred to canvas the glories of that human Personality, even physically.

I am sure that His was the finest and most perfect physique the world ever saw. There was not a flaw in Him, physically. His eyes, I think, must have been, even as John saw Him in a vision, like coals of fire. The spouse in the Canticle speaks of Him, and His bushy locks, "black as a raven." I think His hands were perfect. Yes; there is a lot in hands. And His walk, His gestures—there must have been music and rhythm in every movement, for He was a sinless Man—in perfect harmony with all the laws of God.

His voice, I think, was like no other voice that mortals ever heard: "Never man spake like this man"; not only as to His words of wisdom, but as to the organ which gave expression to His wisdom. I think it was like the peal of a great organ. It must have been like listening to a great orchestra, just to have heard Him speak as a Man.

And what sensibilities He had! How responsive He must have been to all the telepathic tides that flowed: the antipathies that smote Him, the affections that went out to Him to attract Him. Touched with the feelings of our infirmity, as He stood before the vast multitudes, who hung on His words, I think they played upon every chord of this Harp of a thousand strings, just as He played upon them, though they responded less harmoniously.

And as to His moral qualities, oh, how perfect He was! Never a taint of sin had entered His mind. Never a word that was not holy had passed His lips. Never a thought that was not Godlike had ever found hospitality in that capacious intellect.

And what a mind He had! What discernment, what perception, what penetration! Able to see through the opaque circumstances of to-day into the sunlit events of days to come! Never surprised, because everything was anticipated.

And what language! He was a Master Linguist. Of course, I know divinely He knew all languages, but hu-

manly He knew His own as no one else ever knew it. What gracious words proceeded out of His mouth! They were music—all of them.

And His reason! those stronger elements of intellect that grappled with difficult things, to resolve them, analytically into their elements! What a logician He was! How His arguments marched like an irresistible army! Was there anything He did not know? Was there anything known to humankind that was hidden from His human mind? (Remember, I am speaking of that.) I do not think so. Said the doctors of the law, "How knoweth this man letters, having never learned?" That He knew "letters," that He could command their intellects, they all admitted. Such a Man was He! Oh, I wish I could tell you what I think He was! I don't think I would be guilty, if I were an artist, of the sacrilege of trying to portray Him. The glory of His Person, even by human standards, so far transcends human thought, that it would be folly and presumption, to try to describe Jesus Christ.

I heard a professor once, when professors believed the Bible, preach a sermon from a very common and familiar text. But it was not a common sermon. He was a tall, thin man, with long and expressive fingers. I can hear him, and see him yet, as somewhat nervous in his general demeanour, he leaned over the pulpit; and having quoted his text, he said, "It stretches the great arms of its meaning down—down—down to the lowest depths of the bottomless pit." And then he said, "It stretches the great arms of its meaning up—up—up beyond the clouds, beyond the chambers of the sun, beyond the gates of pearl, up—up to the Throne of the Eternal. And it stretches the great arms of its meaning out—out—out, until it embraces the whole world in its gracious grip."

I thought I had seen that text before, but I never had. I could say the same of this text: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."

Infinitely more, such an one, transcending the utmost reaches of human imagination, in the splendour of His manhood, in the glory of His character, in the infinite and innumerable correspondences of His life—such an one glorified not Himself; He made "not himself to be . . . an high priest." Said the human Christ: "It would be too much for Me to do it Myself"; "but he that said unto him, Thou art my Son, to-day have I begotten thee." Born of the virgin Mary, begotten of the Infinite Spirit, with all the qualities of Deity, endued with all the perfections of unfallen humanity, and in His proper Person, as God manifest in the flesh, becoming the highest, the utmost, the acme of the divine achievement—God manifest in the flesh! Oh, such a Saviour we needed, and, thank God, such a Saviour we have!

My dear friends, I don't know how to let you see this text. I wish I had some glasses through which you could look. I wonder could I, by comparison of these infinite matters with lesser things, offer a suggestion? Never since the day when the Spirit of God brooded upon the original chaos, and brought light, and life, and beauty out of universal disorder, has this old world ever been troubled as it is to-day. There is not a spot anywhere to which you could go, to escape the groans and travail cry of a creation in pain. There is not a man of any nation, anywhere, equal, in statesmanship, to the solution of these problems.

What a debt we have in Canada! I do not know how much it is, and if I did, it would not help me, because I

could not imagine that amount. And Britain! I have travelled a little bit, and it used to be that the British pound, and the Union Jack would open doors anywhere. But they will not open any door now—all the locks have been changed. The British pound counts for nothing. The British flag does not count for very much to-day. Its place has been taken by the American dollar, and by the American flag. Poor Britain—the vastest Empire upon which the sun ever shone, reduced almost to complete bankruptcy—pouring out her treasury of blood in the salvation of the world, until she is not able to give any more blood transfusions. Poor John Bull is too weak to do it to-day. And France is worse still. Italy is still worse. Germany, a wreck! Russia!—I don't know whether she is altogether as terrible as she seems, or whether she is the most colossal bluffer the world has ever seen. Be that as it may, it is an awful job to think of two hundred millions of people on the march, a literally awful spectacle! And India—I expect to go there—with its four hundred millions not settled by any means. Nobody knows what the future holds for India—as to whether it will become a province of Russia! China! with another four hundred millions. Napoleon once said of China, "There sleeps a giant: Let him sleep." But he has awakened, and he is on the march. What may come out of China, and out of India, God only knows.

How can the debts of the world be paid; and who can pay them, or resolve this universal chaos into some kind of governmental order? The world has gone crazy. When you have travelled a little bit, you get very tired of it, especially when you travel by air. You go from one country to another so quickly that I declare I feel like having my pockets leather lined, I have to pull out my passport so often. And what a time one has trying to understand exchange in these days! What the Governments do, I don't know. I withhold my criticism, because, for the life of me, I don't know how they manage.

What I ask is this: Suppose it were suggested—if it were even conceivable, that by whatsoever means such a thing could be—that a man could be brought forward to whom the world could say, "Here, settle our affairs"!—suppose that were suggested, I should say, "It is absurd!" Of course it is absurd. But I submit to you a greater problem: the moral disorder, the moral eccentricity of this world, out of harmony with God and His laws everywhere, not on the surface only, but deep-rooted in the heart of every individual, and in the very nature of the soil itself, the curse: the curse everywhere evident.

Theologians have laughed at the story of Eden, but if it were not there in the Bible to account for what we know to-day, somebody would have to write it. And as for the debt of unnumbered generations, as for the task of finding any kind of moral readjustment and balance, that would maintain the absolute sovereignty and infinite glory of the Creator, and at the same time minister salvation to His rebellious creatures—that is a bigger task than that facing any statesman. It was the task of a High Priest. This world needed a High Priest Who would offer a sacrifice, Who could pay the debt, Who could restore the balance: "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee."

I wish I could summon all your powers of vision, intellectually, morally, emotionally, spiritually—I wish that every capacity of your mind could become exercised, and marshalled to respond—shall I dare to say—not to my call, but to respond to the call Divine: "Behold—

behold—behold the Lamb of God, which taketh away the sin of the world" ("Hallelujah!" "Amen!")! Can you see it? Oh, these pygmies, these men who turn aside from God's gospel, and God's way of salvation! The sin of it, the folly of it! Ah, yes, "the only begotten of the Father, full of grace and truth," "In whom are hid all the treasures of wisdom and knowledge"; in Whom "dwelleth all the fulness of the Godhead bodily." What a Priest! Who offered Himself, His infinite soul, and poured out His soul unto death, and made His soul an offering for sin!

III.

My dear friends, we need a Priest who is not only mighty, and infinitely wise, and infinitely gracious, but we need a Priest Who will be a Priest for ever. Read the account in the Old Testament of certain kings, and you will find that as long as the Lord's prophet, or priest, lived, they walked in the ways of the Lord. But when the prophet died, they departed from His ways.

I was reading yesterday a bit of the historical record of a great company of my friends who used to be here. They are all gone now. They have crossed the river. Some of their churches are not what they used to be. Other men are there. You and I need Someone Who will save us, and keep on saving us for ever.

Did it ever occur to you that to the longest reaches of eternity you will always need a Saviour?—always! You will have to have one. And a mere man would not do. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen." He said also in another place, "Thou art a priest for ever after the order of Melchisedec."

I have tried a little sometimes, I don't know with what success, to get people to take a *longer and broader view of the redemption that is in Christ Jesus, than that which consists merely in the forgiveness of sins.* Now do not let anyone assume that I do not think that is a major blessing: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Nothing can take the place of that. Our sins must be forgiven for His name's sake. But that synchronizes with the new birth, with our place in the divine family, adoption into the household of faith: and thereafter we must grow up into Him in all things. There is a passage in the Scripture which I have never dared even to attempt to expound, that we are to increase "with the increase of God." I believe when we get to heaven—wherever that is—that we shall go on with Him for ever and ever. Don't you think so?

"The Lamb is all the glory,
In Immanuel's land."

A man says to me, "Sir, don't bother us by talking about the nations. Don't trouble us by discussing the menace of Roman Catholicism, and these anti-Christian systems: all we want to hear about is the forgiveness of our sins. We only want to be sure we have a ticket to heaven; and if we have that, we shall be quite satisfied." Well, thank God if you have a ticket to heaven. But I am sorry for you. I should like to be an educated saint. I should like to have the correspondences of life enlarged. I should like to be able, as I have often said to you, to sit down, and have a talk with Moses, and with David, and with Paul. And I should be rather ashamed if any one of them should say, "Why you have never got beyond the kindergarten class, have you? Thank God that you can learn here; but you might have

enjoyed Heaven more if you had begun to get ready for it earlier."

What does this great saying mean? A Saviour! The forgiveness of sins? Yes; all that: Who is He: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made"; "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist—or hold together." He is the Keystone of the arch, this mighty Saviour of ours.

I am going to several different countries, where I have no doubt I shall see some evidences of the curse, even in the soil. But I would remind you that our Lord is coming again some day. He is really coming again. Do not run away with the idea that the Pastor does not believe in the second, personal, visible, audible, return of Christ, because he does not subscribe to a lot of imaginative talk about the secret rapture. There will be a rapture, but it will not be secret: it will be open; and when He comes every eye shall see Him.

It will be a great day when Jesus comes again. And when He comes we shall have new bodies. I am glad of that. I am hoping, and living for the day when He will come and change the body of our humiliation "that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." I do not know what we shall look like. In those days we shall all be different—I hope so. We each have our own individualities, and we shall be known one from the other. But what I am trying to reach out after is this, that when Jesus comes, and our bodies are changed, the redemption of the whole creation will synchronize with the completion of our redemption, when our physical natures share in all the benefits of the death, and resurrection of Jesus Christ. We are told—listen—we are told that "the whole creation groaneth and travaileth in pain together until now." Can you hear the groaning and the travail?—the whole creation groaning and travailing in birth pangs. What for? "waiting for the adoption, to wit, the redemption of our bodies." And when our bodies are thus completely redeemed, and made like unto His glorious Body, then the whole created order will be delivered into the glorious liberty of the children of God. There will not be thorns and thistles then; and the lions won't eat us up. The promise is that the nature of the animal creation is to be changed: and the whole created order is to be made free—delivered into the glorious liberty of the children of God.

I believe heaven will ultimately be right on this earth. I so believe in the sovereign power of God, that I cannot conceive of His allowing Himself to be driven out of this planet, which He ordained to be the theatre of His greatest glory: "I (John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." It is only a figure—I dare say—but it is easier for me to believe that the New Jerusalem would come down ready-made, than that these poor, struggling human beings on this earth, could make this

world a fit place to receive Him. No; I believe God will give us the New Jerusalem ready-made.

Now all that I have been trying to say to you is that this work of redemption includes the forgiveness of your sin, the transformation of your character, the making of you over into the image and likeness of God, giving you at last a body like unto the body of His glory, to make you just so that you may see Him as He is, when He comes; a redemption that requires, at the same time, that this sin-cursed earth, shall share in our redemption, and be restored to something vastly superior to the Paradise that was lost.

Now let me just quote you this text, and let you go—count yourselves fortunate, for I could preach for three hours yet: "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." The writer to the Hebrews says, "It is no use for me to tell you any more, because you could not understand anyhow."

Ah, yes; and completing that quotation, "Thou art my Son, to-day have I begotten thee," and in confirmation of that view of the universal redemption, so far as this planet is concerned, it is said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Some day our Lord is coming back, and will take to Himself His great power and reign.

Let us pray:

O Lord, we thank Thee for this great salvation, for this great Saviour. Help us that we may give ourselves afresh to Him to-night. If we know our own hearts, there is nothing we would withhold from His sovereign disposition. Come to us, Lord. Take possession of us. Bless, we pray Thee, this church family, and every member of it, Brother Slade, the Deacons of the Church, all the officers, and teachers, and scholars of the School, Brother McCaul, as he shall come, and later, Brother Jock Troup. Oh, may those who are here, abide in the fulness of the blessing of the gospel of Grace; and to those who shall come give that illumination of the Spirit which shall glorify Thyself, and bring honour to Thee. Hasten the day of Thine appearing, for Jesus' sake. Amen.

Let us sing for our closing hymn:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all!

Ye chosen seed of Israel's race,
A remnant weak and small,
Hail Him who saves you by His grace,
And crown Him Lord of all!

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all!

Oh that with yonder sacred throng
We at His feet may fall;
Join in the everlasting song,
And crown Him Lord of all!

MODERNISTS VAINLY ATTEMPT TO ANSWER CHARGES

Dr. Carl McIntire Writes:

January 29, 1950.

Auckland, New Zealand,

Dear Christian Friends,

New Zealand with its north and south islands is a land of beauty and delight—temperate with no extremes of heat and cold, yet with lakes, snow-covered mountains, small active volcanoes, the sea, and fertile lands. It is a little paradise. We flew this week to Christchurch, Dunedin, and back to Wellington and Auckland, 1,500 miles round trip.

Fifteen hundred people welcomed us in the Auckland Town Hall Sunday afternoon, the 22nd, and again at night. Our meetings have been mainly in the hands of laymen, and the strong opposition from the National Christian Council (the World Council of Churches affiliate) has stirred them to greater efforts.

We were met at the marine base, where the flying boat landed, by members of the committee and their wives, headed by Mr. and Mrs. Victor Macky of Auckland. The press was on hand and we have had a splendid press in every city. A little opposition makes the press interested. For some reason the World Council doesn't seem to realize this! A reception was held Saturday night when 100 invited friends came for an informal evening together.

The World Council Under Scrutiny

The World Council's three-page confidential letter, sent to all its clergy, against us has aroused many people and made many of the clergy cautious. It was "confidential." But last Sunday I explained that a pastor had given it to me, and it was not "confidential" any longer. I announced we would deal with it publicly in our next Sunday night message.

One most interesting feature is that virtually the same men who handled the Martin Niemoeller campaign are in charge of ours in New Zealand. I explained before that he had been in "evangelical" hands, and so in New Zealand. The World Council has been praised and praised—unity, pentecost, love,—so much that it has been "taken for granted." But not so any more. This whole land has been shaken.

Another factor has been the action of the Baptists. We reported in *The Beacon* that a matter was to be presented asking the Union to withdraw from the W.C.C. There was a struggle at the convention ending in a compromise: (1) A "fact finding" committee of six was appointed to investigate the World Council and the International Council of Christian Churches; (2) all discussion of the issue was to cease until the committee reported a year later. It is the second provision that had led the Baptists not to "co-operate" with our meetings, though many did co-operate with the Niemoeller campaign because that came before the conference meeting. There can be no "truce" in the battle of the Lord, and the quicker God's people find out the facts the greater will be the movement for the true faith in the country at large. Condition (2) favours the World Council. I wonder, too, how Baptists can agree to such a restriction on the local churches?

Christchurch is an "English city" with the River Avon, clear as a crystal, running through it. Flowers are everywhere. One thought of Switzerland. The mountains are called "the Alps." Mr. L. B. Miller and members of his committee welcomed us and we were guests

in his home. He had entertained the Niemoellers, too. Christchurch is the headquarters of the National Council of Churches, and the representative of the Central Committee of the World Council of Churches resides there. Mr. Miller was unable to get a local minister to "chair" the meeting in the Lyceum Hall. But God's people came, and the second night the crowd was increased—600 in all. The demand for literature was tremendous! The people said over and over, "We never dreamed the N.C.C. was like that." But the documents, and especially *The Christian Century* convinced them! The pro-communism of Dr. Chao in China alarms them.

Modernism Answers With Personal Vituperation

The Presbyterian Outlook is also published in Christchurch. It had printed "A Word of Warning" in its January 11th issue, which was a slander against me. "Who is the Rev. Carl McIntire who will visit New Zealand this month?" it opened, and then it said, "Mr. McIntire has control of large funds and has started not only a rival Church (a single congregation, two sections of which have since broken away from him) but a rival organization to the World Council of Churches"! It was the reference to the Collingswood congregation that stirred me! A church which has stood like a flint—left its property, went to a tent for Christ's sake, and every year has gone forward, with no splits, much less "two," and the session of 24 elders has unanimously given me leave for three months for this world trip to testify to the Bible as God's Word and against the confusion and apostasy of the World Council. —I wanted to see Mr. Richards, the editor, face to face! This was arranged.

Mr. Richards said his warning was "an interim" report, pending an "interview" with me, but the article did not indicate this. Before we finished he told me the Roman Catholics should be in the World Council of Churches and that the Roman Church was a "Christian church" and the "Spirit of God was in it." He said he had a "great deal of sympathy with communism." Finally, when I asked if he would publish a statement from me correcting the "slander," he said, "Yes, if I thought you were honest." I learned he had obtained his information from "sources outside the country." As for communism, he said, it had both "ideals and sin." He had no sympathy with the "sin" but much for its ideals—"social justice," housing, etc. It all sounds like John C. Bennett's *Christianity and Communism*.

Presbyterians Who Deny the Reformation

I went over to the Presbyterian Book Store and found Bennett's book published by the "Student Christian Movement Press." I also secured *Studies for Women's Groups*, 1949, published by the Women's Committee of the National Christian Council in New Zealand, by the Presbyterian Bookroom, with the seal of the N.C.C. on it.

The 14 studies are entitled, "Our Faith," and each section head is "Our Faith . . ." No. 1 is "Our Faith: Roman Catholic"; No. 2, "Our Faith: Anglican"; No. 3, "Our Faith: Presbyterian"; No. 4, "Our Faith: Congregational"; No. 5, "Our Faith: Baptist"; and so on. We shall photographically reproduce this in *The Beacon*. The one on, "Our Faith: Roman Catholic," praises the Roman Church and presents her as she is not. "Catholics do not buy souls out of purgatory," "Jesuits do not believe the end justifies the means," we are told. Here Rome is included in "Our Faith" for the National

Christian Council's church women to study! Why not tell of the Reformation rather than deny it?

This is all in point here, because the N.C.C. in its "confidential" document to the pastors takes serious offense at the charge that Rome was invited to participate in the ecumenical movement. It appears that the N.C.C. has already included Rome in "Our Faith" and this prepares the way for Rome to be in the W.C.C.'s movement.

Wednesday morning we flew to Dunedin. It is the "Edinburgh" of the South. It is laid out with Princess Street and George Street in the centre. The Scots settled it only 101 years ago and it is a prosperous, modern city of 96,000 people.

Again, the men who headed the Niemoeller Committee headed ours, but our book, *Modern Tower of Babel* had gone before and done a work for the glory of God. Our time was short—press conferences, ministers' meetings, tea, evening session in the Town Hall, and departure at 7 a.m.

There were about 50 ministers and workers at the afternoon conference. The chairman, the Rev. Graham Miller, a missionary in New Hebrides, spoke as if he had been travelling with us. He gave a glorious testimony and told of his commitment to the International Council's stand since the day he heard the news of its position. A most profitable question period followed. Some pastors had driven 100 miles to be present.

Over 600 people came to the evening session which was spirited and with applause. It is information! information! We must get the facts to the people—God's Spirit with the Word will do the rest. People are most appreciative. Mr. A. W. Patterson, the chairman of the Dunedin meeting, said to the pastors, "When Niemoeller came the radio and everything was open. When these men came, the N.C.C. closed the radio. We want freedom. These men are just as much entitled to be heard in New Zealand as the W.C.C. men."

An Attempted Monopoly

Really, we are witnessing the "activity" of the W.C.C. One of its purposes is to stop those who will not join its *monopoly* and *union*. It amounts to a large labour union and if you do not go along, you can't work! I am convinced that all the talk about "minority rights" and "liberty" on the part of the W.C.C. and the F.C.C. mean nothing. It is "minority rights" for the "radical minority" they favour, but not minority rights for the "religious minority" in their own field.

At Wellington the trouble developed with the Methodists. But the second night in the Town Hall things were spirited. Really, we should stay longer in a place. All of this must be followed up.

Word from Australia is that the committee in Sydney has started its job. A paper against us has been issued there, too. It quotes a statement about Dr. Shields, by Dr. W. J. Gallacher, executive secretary of the Canadian Council of Churches, "He is now in no sense representative of the churches or the Christian community in Canada."

Dr. Henry Smith Leiper, associate general secretary of the World Council, is quoted as saying, "I have just thought of the fact that the representatives of the International Council of Christian Churches and the American Council, when they come to your country, will undoubtedly try to emphasize the supposed eagerness of the World Council to bring all the Protestant churches into the Vatican, which is one of their constant charges.

"It seems to me that you should have ready for news-men, or for other uses, the facts as they are recorded. The only official approach to the Roman Church which was ever made by the World Council since its foundation, or provisional foundation, was a letter written by William Temple, and I am having the text of the letter typed to the bottom of this letter. In addition to this, the Committee invited certain Roman Catholic individuals to come to Amsterdam unofficially as observers. This they were forbidden to do by official action of the Roman Church.

"There is absolutely no substance to any statement concerning any other supposed approach—official or unofficial—to the Roman Church toward any linking of the Roman Church to the World Council."

The text of the letter spoken of is not given in this Australian release against Dr. Shields and me. I wonder why? We must get it. It seems now that when the W.C.C. secretary hears that the I.C.C.C. men are to visit a country he must write about it to his W.C.C. affiliate as "I have just thought."

Well, praise God, there is an issue, and say what they will, it is the issue of the full truthfulness of the Scriptures and the purity of the church which must be emphasized. On this issue the W.C.C. spokesmen cannot reply to the facts of the I.C.C.C! And all their other "answers" only call attention to their inability to join the issues for the sake of the truth and the glory of God!

We will report later on the closing events, yet ahead, of our New Zealand campaign. Then we are off for Fiji and Honolulu and home.

I don't know what we would do if we heard someone sing, "Home on the Range."

In Christ,
CARL MCINTIRE

WHAT PRICE ECUMENICITY?

Dr. McIntire Reports:

In the Air,
Auckland, New Zealand, to Fiji,
January 31, 1950.

Beloved in the Lord:

I do not believe we ever felt the power and presence of prayer so much. Surely, a great volume of prayer has been going up all over the world from God's saints for our mission. The expression in Jude, "Praying in the Holy Ghost," is a precious reality. In every city in New Zealand we met people who said, "I've been praying." Strange—but it's not strange—in both Australia and New Zealand we had people come and tell us that in a prayer group they had been praying for years for "your coming." Dr. Shields' paper and ours have been finding their way into hands in these lands, and there are those who have followed the struggles of the last few years and have been praying. The people of God are crying out to Him for help and for Him to deliver His church.

Before I go on, I must testify to the fact that everywhere we have been people are talking about the return of the Lord.

The True Ecumenicity and the False

This morning at ten o'clock in the Y.M.C.A. we met a company of forty pastors and laymen, and we had a delightful time. We told of the position of the International Council of Christian Churches and read the doctrinal statement and functions of the Council in full.

When you begin by declarations for "Christian co-operation" and "true spiritual unity," all arguments for "non-co-operation" or "isolationism" are removed. When you announce that we would be in the World Council of Churches and among its strongest supporters, if it were what it ought to be, the issue simply becomes clear—co-operation on the proper basis. Call it "true ecumenicity versus spurious ecumenicity." Dr. Clarence Bouma, editor of the *Calvin Forum*, has a splendid article on this subject in a recent issue. The International Council of Christian Churches is going to be used to unite God's people around the world in a real fellowship for the faith once delivered to the saints; the very thing the World Council of Churches can't do because of its nature—false common denominator and inclusivism.

Flirtation With Rome

The "flirtation with Rome" really hurts the World Council here. I read and answered before the clergy the "confidential" document the National Council of Churches had sent them. This document objects to the charge we have made about the invitation to Rome to participate in the ecumenical movement. But the very secretary of the National Council of Churches whose name appears on the document wrote one of the studies of Amsterdam in *Our Faith*, mentioned in the last letter, No. 22. He is the Rev. Alan A. Brash. In his "conclusions," he says: "The Assembly was a witness to the fact of the unity of Christians in their Lord. Admittedly this witness was clouded by the absence of the Church of Rome, large sections of the Orthodox churches, and some other denominational churches, and also by the fact that even the 147 churches that did participate are still in many ways divided." Why does he then object to our reference to their desire to have Rome? Think of it! The "cloud" over Amsterdam includes the fact that Rome was absent! Does the cloud remain until Rome joins the ecumenical movement? In the "Functions" of the World Council, Section III (4) of its constitution, it is stated: "To promote the growth of ecumenical consciousness in the members of all churches." So this *Our Faith* of the National Council of Churches is it, one concludes.

The pastors asked a number of questions, and the spirit was fine. The question of closing mission doors is really acute. The National Council of Churches' pressure to keep us from "radio interviews" in New Zealand was objected to. There is no doubt about it, the World Council of Churches has more than it can take care of in New Zealand.

One joy is that already two couples, men and their wives, plan to come to Geneva for the Second Congress of the International Council of Christian Churches. The committee set up to sponsor our meetings is continuing. It is a committee of laymen, and what men! How they love the Bible and our Lord! They certainly did entertain us and care for the meetings. Yesterday, Monday, was New Zealand's "Fourth of July," and the "Empire Games" were on. Members of the committee and their wives took us to luncheon and on a tour of the city, and we saw the sailboat races in the harbour and visited the botanical gardens and the museum.

At the luncheon, Victor Macky, Robert Laidlaw, A. Ward Campbell, and others made speeches of appreciation of the International Council and our coming. Mr. Laidlaw suggested they wire Dr. Shields' and my church a message of gratitude. Mrs. Laidlaw is Dr. Harry Ironside's sister, and they are hoping that Dr. and

Mrs. Ironside will be able to visit New Zealand next year. My, they will see a beautiful land!

In our tour we went to the top of Mt. Eden in the centre of the city. It is an extinct volcano. From its cone we counted seven other extinct volcanoes in the City of Auckland and just about it.

Doctrine Is Thrown to the Winds

Last night the *Star* carried a story quoting the Rev. L. O'S. Beere, vice-chairman of the Auckland branch of the National Council of Churches. He said: "The World Council had neither the power nor the desire to investigate the orthodoxy of its constituent churches." This, of course, admits our case! Contrast this with the International Council's constitution and the section which states a careful reception of members. There must be agreement in the faith and agreement as to the Gospel, or there can be no fellowship. "If we walk in the light, as he is in the light, we have fellowship one with another."

We shall never forget the climax of our New Zealand campaign. Sunday night, the largest company yet assembled for our meeting. We spoke on "The Modern Tower of Babel," and expounded the Word of God, weaving in the facts of the position of the World Council of Churches. We all felt the power and presence of the Spirit of God, and there was a gracious and glorious response from the people—around 2,000.

May every believer who reads this letter anywhere in the world join the prayer bands for the International Council's testimony and struggle. God has put it in the field and given it to battle for the Lamb.

The Ecumenical Ship Headed for the Rocks

Oh, yes. I must speak of Dr. Shields' use of Dr. Visser 't Hooft's description of the ecumenical ship. He used it in several places. It appeared first in *The Ecumenical Courier*, organ of the World Council, as a statement of the World Council's general secretary. Dr. Shields has a story about each descriptive phrase that puts the audience in "stitches" of laughter. He says he will publish it all when he gets home. He must.

Dr. Ketcham wrote on it, too. Here it is again, "It is a new type of craft on its maiden voyage, heading for an unknown destination with an inexperienced crew speaking different languages—and we embark in the midst of one of the worst storms in history!" On the phrase, "inexperienced crew," Dr. Shields tells a story of a woman greatly exercised over her operation, her first. In her anxiety the doctor asks the trouble and she explains. The doctor replies, "Don't worry, madam, it's my first one, too!"

We must have men; we must have more money; we must press the issues at every point. Souls, eternal souls, are at stake. Modernism saves no one. The witness to the purity of the Gospel and the purity of the church has to be maintained and pressed everywhere.

Is "Separation a False Doctrine"?

I have received other news that needs prayer, too. The World Council is now using the National Association of Evangelicals against us for all it is worth.

(1) In Bangkok, the World Council's general secretary tried, as I reported, to influence the national from India against the International Council by commending the NAE to him.

(2) *The Ecumenical Press Service*, December 21, 1949, in a release attacking the IOCC closes: "The ACCC and the IOCC, which have both been repudiated by the WCC, the FCC, and the NAE, which latter represents widely respected fundamental groups."

(3) *The Christian Century*, January 4, 1950, also mentions favourably "the fundamentalist National Association of Evangelicals."

All this in a few weeks! An arrow in the World Council's quiver is the NAE! Has the World Council become a promotional agency for the National Association of Evangelicals? Yes, NAE would not stand for the purity of the church and said to "attack" was "negative." Many of its leaders are in the World Council of Churches and "separation is a false doctrine," according to Dr. J. Elwin Wright. Some of its leaders went to Amsterdam. How will they react to the WCC's praise and use of them? This should speak volumes.

Add to this these late developments. We have word that Dr. J. Elwin Wright has called off the "Congress of Evangelicals" he announced for Chicago in 1950. He writes: "It became increasingly apparent that evangelical organizations in many instances had no vision of the spiritual possibilities of the proposed assembly. There is little surprise that certain organizations refused co-operation, as it seems to be the settled policy of some never to co-operate with anything they do not originate. It was shocking and disappointing that other highly respected and important groups failed to catch the vision."

This is really the third time he has attempted to start something on the international level. But it is more clear than ever that an association cannot meet the issue of the WCC. Another council of churches can! And the issue of the one and only Gospel of God, and the one and only message of the church is the issue of the apostasy.

Dr. Wright now suggests 1951 as the time for his meeting. How does he expect things to change in his favour by that time?

These two developments concerning NAE lead us again to express our Christian love for these brethren, and pray God that they may see the demands of the Scriptures for an absolutely separate, uncompromising, and militant witness for a twentieth century reformation. If they would only see it, "by-gones would be by-gones." God's grace in our hearts is glorious, and we long that these brethren would join us all in an all-out witness and battle in these last days.

Surely God is working. I'll mail this in Fiji. There will not be many more letters now. I want to write one on conclusions.

In Him,

CARL MCINTIRE.

WHAT SIN IS

Look now at sin; pluck off that painted mask, and turn upon her face the light of the Bible. We start; it reveals a death's head. I stay not to quote texts descriptive as sin; it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—every thing that man hates it is; a load of evils beneath whose most crushing intolerable pressure, "the whole creation groaneth." Name me the evil that springs not from this root—the crime that lies not at this door.

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

PRIESTS PULL POLITICAL STRINGS

THE article which follows this is taken from a paper published in the Old Country. It tells the same story of Romanist aggression there that we see taking place on this side of the Atlantic, in both Canada and the United States. In a recent press dispatch from London, England, the following note reveals that the Roman Catholic Hierarchy there employs the same procedure used by their opposite numbers in Quebec. While it is politely phrased, the pastoral directive handed to English Roman Catholics means: Follow your conscience but vote for the candidate who will promise to take public funds and give them to our church.

In a closely contested election such as the forthcoming one in England promises to be, a solid block of minority voters enjoys a strategic position in which it may exercise much more influence than its numerical strength would normally allow it. The following item appeared in the daily press of January 31:

Britain's Roman Catholics meanwhile were told to find out candidates' views on education before voting.

Bernard Cardinal Griffin, archbishop of Westminster and ranking Catholic prelate in Britain, gave those instructions at a school rally.

The church claims Roman Catholic schools are endangered by the Education Act of 1944, under which the church must guarantee large sums for reorganization of education and extension of facilities.

Mindful of criticism of the church's stand, the cardinal struck back.

"It is intolerable," he declared, "that we should be regarded as obstacles to progress in education simply because we refuse to accept a death sentence for our schools."

"Press the justice of our claim to the candidates at the forthcoming election. . . . When you have heard their answers, then use your vote, and vote according to your conscience."

£60,000,000 FOR ROMAN CATHOLIC SCHOOLS IN ENGLAND

By Rev. Henry Townsend, M.A., D.D., former President of the National Free Church Council

From *The Christian Irishman*

THE Roman Catholic Hierarchy has launched a scheme for Roman Catholic schools which they themselves estimate at sixty million sterling: a scheme which means that non-Romanists are expected to meet the bill to enable children to be instructed in dogma which denounces Protestantism and all its works.

The plan was published in full in *The Universe* of 4th November. From Cardinal Griffin, the Archbishops, and the Priesthood, the Roman Catholic population is commissioned to attend meetings during the General Election and obtain promises from candidates that they will vote for a sum of sixty million pounds to teach the Roman Catholic children that submission to the priest is the teaching of our Lord Jesus Christ.

Finances Exhausted to Defeat R.C. Dictators

England has exhausted herself financially to defeat two Roman Catholic dictators in Italy and Germany, but nothing is of importance at the next general election in England and Wales—except money for the same dogmas confessed by Mussolini and Hitler. Deputations are to be trained to put questions at the right time and in the right place, because "no gains in any other sphere could compensate us for the loss of Catholic schools, and that is what threatens us," and "sixty million pounds is the minimum for which we can ask in this public field."

The Education Act of 1944 was generous to denominational schools. The Roman Catholic schools were placed on exactly the same basis as Church of England schools and those owned by Free Churches and Jews. The Church of England has honoured the Act, so have other managers of schools. There are many black-listed schools, but for years the managers of these unhealthy, insanitary buildings have done as little as possible to modernize them. The 1944 Act offered to provide half the cost of reconditioning these black-listed schools if the denominational managers desired to retain control of the teaching staff: that is, Roman Catholics could have reconditioned their schools to the standard of the Ministry of Education, and the State would have borne half the cost, would have borne also the charges of heating, lighting, cleaning, and maintenance, would have paid the salaries of the teachers to instruct the children in Roman Catholic dogmas.

If managers of Church schools could not find half the cost to reconstitute the building, they could hand the control of the school over to the State; and the State said it would meet the whole cost of adapting the premises, of maintenance, and of salaries. Such schools, reconditioned at public expense, would still be owned by the Church for Sunday use and week-day social functions: but the teachers would be appointed by the local education authority and not by the managers.

Church of England Schools

How has the Church of England accepted the Act of 1944? Final figures will not be available for some time but I mention the example of two dioceses: out of 144 Anglican schools in the diocese of Canterbury, 39 are to be aided by the State to the extent of half the cost of reconditioning the premises; in the Winchester diocese out of 166 Anglican schools 37 are to be so aided. In these aided schools the managers will retain their control as heretofore. This means that 234 Church of England schools in the dioceses of Canterbury and Winchester will be reconditioned by the State and the religious teachings in such schools will be on the basis of an agreed syllabus, with facilities for teaching Anglican doctrine.

Demand for Special Favours

The Roman Catholics demand special favours for their schools; the total cost of reconditioning old schools and the erection of new schools, the maintenance of such schools, the payment of monks and nuns and other teachers—the whole cost, which with maintenance and salaries, will far exceed sixty million pounds.

The scheme is ingenious, subtle and vague. How is the sum of sixty million pounds to be raised? The vagueness on this important question is amazing. The Hierarchy does not say in plain English "we are going to try to raise a loan for this amount and build new schools and repair old ones as we shall decide." If, as a result of promises to promote the scheme in Parliament, an amended Act should pass which would authorize the State to grant a loan of sixty millions to the Roman Hierarchy—is that the hope of the authors of this scheme? I quote the proposals.

"The solution which Catholics now propose is as follows:—

"The managers of a Catholic school should be empowered to lease their school to the local education authority, who would be bound to accept the lease at an agreed nominal rent, or, where there is a mortgage

on the school, at a rent which would allow for mortgage interest and redemption.

"The local education authority would be responsible for all expenditure connected with the school.

"In consideration of this the authority would be given the sole power of regulating the secular curriculum and the Church would surrender the right of the Catholic managers to appoint teachers.

"Teachers would, however, be subject to approval as regards religious belief, character and fitness by representatives of the Church, and the religious education provided in the school would continue unchanged.

"The same provisions would apply to new Catholic schools which might be set up by the Church with the approval of the Ministry of Education."

The Money Rome Wants

The question remains: how is this capital sum to be raised? If the managers of Catholic schools are to lease their schools to the local education authority, the schools must be there before they can be leased. As owners of the schools the managers will charge a rent for their use; further, they intend to charge mortgage and redemption interest—altogether a fabulous sum to be exacted from the public for the use of buildings at the disposal of the Romanist Hierarchy.

The Object Lesson from Scotland

It becomes obvious that this scheme is after the manner of the plunder of the education authorities of Scotland. I give examples of such plunder. At the passing of the Education (Scotland) Act of 1918 the Roman Catholics secured incredible terms for their schools. The examples are taken from Glasgow.

"At the passing of the Act, 46 R.C. schools were transferred from the care of the R.C. Church to the care of the ratepayers under the Education Authority. For ten years the ratepayers paid £252,180 for the 'use' of these schools in which to teach R.C. children the things of Romanism as well as the things of ordinary education.

"In 1929 the ratepayers of Glasgow paid £477,971 9s. 4d. to the R.C. authorities when they were forced by arrangement provided by Section 18 to buy over 39 of these 46 R.C. schools. Seven of these schools still remain the property of the R.C. Church, and the ratepayers were still paying for the 'use' of these schools in which to teach Roman Catholics the things of Romanism. From 1928 to 1932 the ratepayers paid £223,888 for the 'use' of these seven schools. In 1935, the Lanarkshire County Council were forced to pay to the R.C. authorities £30,825 for 'buying over' eight Roman Catholic schools in the county. And this after having paid to the R.C. authorities vast sums of the ratepayers' money for 'rent' for the 'use' of these schools in which to teach R.C. children the things of Romanism. Rent paid for *sixteen years for eight schools*, and then forced to purchase them!"

Is this an example of the intention of the Roman Hierarchy toward England and Wales? When they plan to charge a rent and mortgage interest to the British public for the use of R.C. schools, is the further intention to sell the schools ultimately to the ratepayers?

The subtlety of the scheme is manifest in the verbal surrender of the right to appoint Catholic teachers: but in the following clause it is stated that teachers will be subject to approval as regards religious belief "and the

religious education provided in the schools would remain unchanged."

A Challenge to the Public

Protestants and Free Churchmen in England have received such an arrogant challenge, surely they will answer it. Let every Protestant clergyman and Free Church minister explain and expose this scheme to his people.

THE POPE DISMISSES CANADIAN ARCHBISHOP

THE unusual has taken place! An Archbishop of the Roman Catholic Church has been dismissed! The polite word that is employed in the newspaper reports, and there have been many of them, is that the resignation of the Archbishop of Montreal has been accepted by the pope. In the language of everyday affairs he has been "fired" by his "boss."

The announcement was not made in Montreal, but in Rome. The newspapers of Canada merely copied the item from a Vatican press release handed out in Italian far beyond the mountains, on the other side of the sea. Even the official French-language press of the Canadian Hierarchy could only copy what their "Lord of Lords and King of Kings," their Ultramontane Absolute Sovereign deigned to tell them. No other church in Canada does business in such a fashion. Even in business, if the Canadian manager of a large business corporation resigned or were dismissed, the announcement of it would come from the Canadian head office rather than the United States office, as a matter of courtesy. The only other organization that conducts its affairs in this totalitarian manner is the Communist Party, which is governed from Moscow.

Do we need to say that the Archdiocese of Montreal is one of the largest in Canada, and probably contains more ecclesiastical property than almost any other in the whole world. Millions upon millions of dollars worth of property are vested in the control of the Archbishop of this great metropolis, but as Canon Law stipulates, the Canadian priest holds it all in trust for his Italian master far across the seas.

We stress this point because few Protestants realize the implications of the principles upon which the Roman Catholic Hierarchy is regulated. How humiliated Baptists or Presbyterians would be if this sort of dictatorship were exercised in the handling of their church property or the appointment or dismissal of their ministers. Yet Roman Catholics uncomplainingly submit to it, because they have never known anything better.

Why Was He Dismissed?

But what was the cause of the Archbishop's dismissal? No newspaper appears to take seriously the official reason given: that it was on account of "ill health." The press reports that the Archbishop is now in Victoria, indeed he went there before his resignation was announced, and that in spite of inclement weather he is seen taking daily walks. We are glad that his health has not suffered, but we must ask, why was he politely ushered out of this important and influential position that he filled in the largest city of Canada?

Was It Because He Burned the Bible?

Was the prelate dismissed because he had been guilty of commanding all "the faithful" in his great diocese to burn the Bible? We well remember the pastoral letter

that he circulated and printed in French when we commenced to distribute Gospel tracts in Montreal offering free copies of the New Testament. Archbishop Charbonneau commanded those who looked to him for spiritual guidance to burn the Word of God. Was he dismissed for his wicked action? Not a bit of it. There was not the slightest suggestion of it, for that is the policy of the Church of Rome: burn the Bible wherever it is possible so to do without offending Protestant susceptibilities.

But again we recall that according to the Roman Catholic paper *Le Devoir* of his own city, the Archdiocese of which he is head contains more houses of ill fame than any other city of Canada, if not of the entire continent. The city police did nothing to clean up the infamous scandal of brazen immorality as it paraded on the streets of that great "Catholic City." Finally, during the war, the Canadian Army officials stepped in and threatened to put the entire metropolis "out of bounds" to all troops unless it were cleaned up. Only then did the Montreal police take steps to clean house. This is the story that has been appearing in recent numbers of the Romanist paper of his archdiocese. Was the quasi-omnipotent prelate of the Church of Rome dismissed for dereliction of duty in failing to cleanse his city of this fearful plague of moral and physical pollution? Not a bit of it; there has been no hint that this failure on his part to clean house had the remotest connection with his dismissal.

Again, there has been considerable persecution of street preachers and colporteurs in Montreal. The attacks on so-called "Jehovah's Witnesses" and their systematic arrest has had a large place in our daily press. But are we to suspect that it was this injustice that was the occasion of the Roman prelate's resignation? We have yet to read of anyone thinking there is the slightest connection between them.

Canadian Labour Disputes Decided in Rome

The fact of the matter is that a Roman priest and prelate is not charged to give his people the Word of God, or to deal with moral corruptions and social evils, nor still less to demand fair play and free speech for non-Romanists as well as for Roman Catholics. A Roman Catholic Archbishop's job is to do the bidding of his Supreme Overlord and to advance the interest of the Italian Church. The newspapers print persistent rumours that the dismissal was caused by his too ardent championing of the rights of the labour men in their conflict with a great corporation. Further there are rumours that he has run afoul of the Provincial government on other matters as well, notably those having to do with the University of Montreal and with the local union of school teachers. What truth there is in these reports we do not know; but we do know that under the Charbonneau régime a new line has been followed in labour matters that gave the appearance of a certain degree of "liberalism." Did the former Archbishop think that by posing as the champion of the ordinary man he could win the masses of the people back to the church in the face of so many and so strong attractions that were drawing them in other directions, and has the Vatican decisively vetoed his chosen line of conduct? We do not know and probably shall never know finally, for the Church of Rome, like all closed corporations, washes its soiled linen behind closed doors. And that policy has the advantage of not disclosing their weak-

nesses and differences to the enemy, though the lack of sunlight in those cloistered recesses allows the retention of many a stain.

The newspapers also refer to the statement by well-informed circles that the two members of the Quebec Provincial Cabinet who visited the pope recently carried with them briefs presenting the view of the Duplessis government on these same labour disputes. Think of it: Canadian labour disputes not decided by a conference between employers and employees, the elected parliament has not the final word; it is not even to be found in the labour headquarters. (The French-Canadian priests ring the changes on their vehement protest against foreign interference by international unions.) But, note, the final word is to be handed down by a foreign prince in the Vatican, after priests and cabinet ministers humbly present, on bended knee, their briefs to this Italian potentate. This is the way Romanism works out in actual practice, as our newspapers see the story, and there is at least a shrewd suspicion that they know something of what is going on behind the scenes.

We wonder what the former Archbishop of Montreal is thinking about in his lonely exile, far, far from his native heath and the scene of his one-time power. We sincerely hope that in his loneliness he turns to the Word of God which he once commanded his "faithful" to burn. We can find it in our hearts to wish him no harm but rather hope much good for him.—W.S.W.

BOOK REVIEW

Paul As His Contemporaries Saw Him

ST. PAUL THE TRAVELLER AND THE ROMAN CITIZEN, by Sir William Ramsay. *The Baker Book House, Grand Rapids, Michigan.* Price: \$3.50 in U.S.A.

Any book on the Apostle Paul is of never-failing interest, for more than any other man of the ancient world, apart from our Lord Himself, he has influenced the whole course of history. His enemies compelled him to talk and write about himself, and when he did so he had the knack of writing so as to construct his own monument which still speaks to those who have ears to hear. One cannot be neutral concerning the Apostle Paul, men still speak and write of him as though he were a contemporary, either hating or loving him as they do the great creative thinkers and leaders of the present. This book on Paul is written by a great scholar and has long been regarded as one of the classics in its field. Students will welcome it with special gratitude, while the ordinary reader who is interested in the Acts and the Epistles of Paul will find much to repay his study of this volume.

The point of view maintained throughout the work is that expressed in the opening paragraph:

"The aim of our work is to treat its subject as a department of history and of literature. . . . How would an observant, educated, and unprejudiced citizen of the Roman Empire have regarded the new social force, that new philosophical system, if he had studied it with the eyes and the temper of a nineteenth century investigator?"

The author confesses that he began his study of the Book of Acts with a bias against its accuracy, but the more closely he examined it in the light of history, the more he became convinced that it was not only history, but such a work as to place its author among "the historians of the first rank" (p. 4).

While this treatment of Paul and his writings is quite different from that given in a devotional commentary, in Luther's *Commentary on the Galatians*, for example, it is none the less a most useful one, particularly in our day when the New Testament is being attacked on literary and historical grounds. While the intricacies of the "North-Galatian theory" and the "South-Galatian" theory may prove to be too abstruse for all but specialists, the ordinary reader will find many incidental hints that will more than repay his investment in this book.

Report of "The Emergency Missionary and Educational Committee of the Union of Regular Baptist Churches of Ontario and Quebec"

WE GREATLY regret the necessity of even referring to the Convention of the Union of Regular Baptist Churches held last October. We do so only to refresh the minds of such readers as are interested.

The strange Constitution of the Union, governing representation at the Convention, reads as follows:

"Each Regular Baptist Church qualified to send messengers to the Convention of this Union as provided in section 4, shall be entitled to appoint two messengers to such Convention for the first one hundred members or fraction thereof, and one for each additional one hundred members or fraction thereof over fifty, providing the church appointing messengers to the Convention shall certify on a credential form, that the messengers appointed are personally in full accord with the doctrinal position and practical design of the Union as defined in sections 2 and 3."

Of the churches served by the 49 signatories to the "no confidence document" 40 were entitled to send 2 delegates each; but that meant 80 delegates; 3 were entitled to send 3 delegates, and one was entitled to send 4 delegates—a total of 93 delegates. Ten of these churches had less than 25 members; 7 between 25 and 50; 2 between 50 and 100; 6 between 100 and 150; 4 between 150 and 250; and 1 over 250. Thus the disproportionate delegation from these small churches numerically completely overwhelmed the delegation from the more substantial churches. For the year 1947-48, the latest normal year, including the amount spent on Toronto Baptist Seminary, but excluding any amount received for the Seminary from the Union, Jarvis Street Church alone contributed to Union causes \$29,027.08. Yet it had only 13 delegates, against 93.

The Necessity for the Emergency Committee

A good number of churches, and a still larger number of faithful members in the churches dragooned by the notorious 49, found it impossible to put any confidence whatever in an administration elected by such a hand-picked delegation. For that reason, following the Convention there was appointed an Emergency Missionary Committee of the Union of Regular Baptist Churches of Ontario and Quebec, to receive contributions from churches and individuals who had no confidence in the new administration, and to carry on its share of Union interests formerly depending upon the support of the Union Treasury.

From the 1st of January, 1949, Jarvis Street Church discontinued all contributions to the Union Treasury; but the church did not cease to make regular contributions to mission funds, with the result that there is now in the Jarvis Street Mission treasury, an accumulation of some thousands of dollars awaiting disbursement.

A Resolution of Jarvis Street Deacons' Board

At a recent meeting of the Deacons of Jarvis Street Church, the following resolution was unanimously passed:

That the Deacons' Board recognize the Emergency Missionary Committee of The Union of Regular Baptist Churches as representative of the same interests as have been carried on for years by The Union of Regular Baptist Churches of Ontario and Quebec;

And that we recognize the said Committee as the only Agency through which we can continue to do

all that we have been trying to do through the Board of The Union of Regular Baptist Churches;

Also by such recognition we desire to assure the Committee that as soon as a definite missionary programme is announced, Jarvis Street Church will support that programme exactly as it has hitherto supported the missionary programme of the Union.

And further, that we authorize the payment through the said Committee, as formerly through the Union Treasury, of the amount now standing to the credit of the French Bible Mission, namely \$2,619.37;

And that we assure the French Bible Mission that this church will continue to support that Mission to the limit of our ability.

In taking this position, and in the announcement thereof, we are of the opinion that this Committee will prove to be only an emergency measure; and we look forward to an early day when the membership of our churches will be fully informed of the facts, and that we shall then be able to carry on as heretofore, our missionary work through a trustworthy Board of the Union.

Mission Funds Now Available to the Emergency Committee

This resolution makes the Jarvis Street mission funds, and we presume the mission funds of other churches which have withheld their funds from the Union Treasury, available to The Emergency Committee with the announcement of a continuing missionary programme.

The Emergency Committee have received information to the effect that the new Administration has made no provision to continue the support of the French Bible Mission, nor of Western Missions, nor to encourage others to do so.

One who has been a missionary of the Union for some years, Rev. John Knight, of Jamaica, received a grant of \$800 per year. The new Administration forwarded the cheque to Mr. Knight, and he returned it saying that he could not accept money from a Board constituted of men capable of such conduct as they had displayed.

The Emergency Committee Meeting

The Emergency Missionary Committee of the Union of Regular Baptist Churches met in Toronto, Tuesday, February 14th, 1950. The following members were present:

Mr. Paul Bauman, Toronto
 Rev. John Boyd, Sudbury
 Mr. J. S. Fraser, Calgary Church, Ottawa
 Rev. George Hicks, Brownsburg
 Rev. Duncan Macgregor, Sault Ste. Marie
 Mr. R. R. McNeill, Timmins
 Rev. T. T. Shields, Toronto
 Rev. H. C. Slade, Toronto
 Rev. Walter Tompkins, Fort William
 Rev. W. S. Whitcombe, Toronto

Rev. John Byers, Hamilton, is also a member of the above Committee, and had wired saying he would be present; but on Tuesday he telephoned to say that all roads between Toronto and Hamilton were blocked by

the snowstorm, and he found it impossible to reach Toronto, even by train, to be in time for the meeting. Mr. Byers' presence was greatly missed; but he is in full accord with the purpose of the Committee's organization, and we are sure with all the decisions it reached.

The Emergency Committee's Decisions

After due consideration it was decided as follows:

It was unanimously agreed that this Committee express its sympathy with Messrs. Rogers, Stephens and Hurtubise in respect to the irksome relationship in which they are now placed; and that we desire to assure them that if and when they decide to inform the Board of the Union that they desire no further support from the Union Board as now constituted, and request the said Board to feel they have, as from this date, no further financial obligation toward them, this Committee will then come to their help and give them the same support which they have been receiving from the Union Board.

This decision was communicated to these brethren by telephone, and they each replied that they had felt a continuance of dependence upon the present Board was intolerable, and that they had virtually decided to sever all connection with the Union Board, as the Rev. John Knight had done, regardless of the cost to themselves.

The Rev. John Knight of Jamaica

It was agreed that the Committee assume responsibility for the support of Rev. John Knight of Jamaica, making him the same annual grant as had been made by the Union Board. It should be understood that Mr. Knight returned the cheque of the Union Board without conference with anyone in this country, and without having any idea whether his support would be undertaken by anyone else.

The Committee's Missionary Budget

Careful consideration was given to the formulation of a budget, and the ultimate decision was as follows:

Home Missions (English and French-Canadian)	60%
Toronto Baptist Seminary	20%
Foreign Missions (French Bible Mission, and Jamaica)	15%
Western Missions	5%
	100%

The French Work of Rev. J. R. Boyd, Sudbury

It was agreed that the Emergency Committee underwrite the expenses of the French broadcasting in Kirkland Lake, the French paper, *The Voice of the Gospel*, and other expenses incidental to the prosecution of the French work in the North.

Student Summer Fields

It was agreed that the Secretary, Rev. H. C. Slade, Rev. W. S. Whitcombe, and Rev. J. R. Boyd be appointed as a Committee to place students on Summer Fields, and that a remuneration of \$300.00 be guaranteed at the end of the summer's work to each student serving under the Committee, to enable him to return to Toronto Baptist Seminary.

Spring Conference

A Committee was appointed to make plans for a Spring Conference, to be held in May, concluding with the Graduation Exercises of the Toronto Baptist Seminary.

North Bay Contributions

In the course of the discussion the Committee was

informed that the Deacons of Jarvis Street Church had authorized the sending of a communication to the Treasurer of the Union, requesting him to return the amount contributed by Jarvis Street Church to the North Bay building, and standing now to the credit of that fund in the books of the Union. We assume that other contributors to the North Bay Building Fund supporting the Emergency Committee will do the same.

The Appeal of "The Gospel Witness"

It should be reported also that at a meeting in North Bay, where Mr. Armstrong, and Mr. Hindry visited to inspect the work done by Mr. Stephens, which conference was attended by Rev. John Boyd, when Mr. Hindry said that THE GOSPEL WITNESS no longer represented them, Mr. Boyd replied that he had written one article to THE GOSPEL WITNESS reporting on his work, and that in response to that one article he had received a number of generous contributions to his work. He further informed these gentlemen that some of the contributions which had reached him, had come from their churches, people thus having gone over the heads of their pastors to support a worthy work.

In view of these, and other reports which have reached the Emergency Committee, it has seemed wise to publish this account of its operations, in order that faithful members of all the churches of the Union may clearly understand that there is now an Agency to which they can contribute their missionary money for the carrying on of the Union interests as before.

The Committee will very gratefully acknowledge all contributions sent to it, and from time to time through the pages of THE GOSPEL WITNESS will give a report of the work it is doing.

The Emergency Committee Organized

The Emergency Missionary Committee is now duly organized, and is ready to receive contributions from churches of the Union, and from all individual members of churches of the Union who prefer to support the programme of the Emergency Committee rather than the new Board as at present constituted. In more than one church a Missionary Committee has been formed, and members of the churches who have no confidence in the 49 and their dupes, are contributing to that Committee, which will forward the funds to the Treasurer of The Emergency Committee.

Chairman of the Committee

Rev. D. Macgregor of Sault Ste. Marie was elected Chairman of the meeting, and at the conclusion of the meeting Mr. Macgregor was elected permanent Chairman of the Emergency Committee.

This Account of the Committee's Deliberations

The account of the Committee and its work, as here printed, was discussed and amended here and there, until it received the unanimous approval of the Committee; and its publication in THE GOSPEL WITNESS was authorized by resolution, to be signed by Rev. H. C. Slade, Secretary, and Rev. Duncan Macgregor, Chairman.

Signed by Order of The Emergency Committee
 DUNCAN MACGREGOR, H. C. SLADE,
 Chairman. Secretary.

EXTRA COPIES

We should like to put a copy of this issue of *The Gospel Witness* into the hands of every member of every Church in the Union of Regular Baptists. Send for extra numbers or let us have lists of names and addresses. Remember the cost of printing and mailing.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 9 February 26, 1950

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

THE APOSTLE'S REWARD

Lesson Text: 1 Corinthians 9:16-27.

Golden Text: "I am made all things to all men, that I might by all means save some."—1 Cor. 9:22.

I. The Reward of the Christian Servant: verses 16-23.

Some of the Christians at Corinth followed one leader, others another (1 Cor. 1:12; 3:4). Feeling that they were competent to judge the merits of their respective favourites, they would doubtless criticize the other leaders. The Apostle Paul evidently suffered from such criticism on the part of some of the people.

At times Paul suffered persecution in silence, trusting the Lord to vindicate him (Rom. 12:17-19). At other times, as on this occasion, when the testimony of the Gospel was at stake, he answered the critics. The language in verse 3 is legal and refers to the defence which a witness would make when examined in court (2 Tim. 4:16).

In answer to those who questioned Paul's right to call himself an apostle, he stated his credentials (vv. 1, 2; Numb. 12:1-8). He was a true apostle (1 Tim. 2:7; 2 Tim. 1:11) in that he had seen the Lord and had been a witness of His resurrection (Acts 1:31-23; 1 Cor. 15:8; 2 Cor. 12:1, 2; Gal. 1:12). Moreover, their own salvation through his ministry was proof of his authority as an apostle of the Lord (1 Cor. 3:6; 4:15; 2 Cor. 3:1, 2; 13:3).

The second criticism concerned his right to receive support from the churches to which he ministered. Unfortunately, there are some men who enter the ministry merely for the sake of salary and worldly gain (Acts 8:18-23), but the true preacher or teacher seeks only the glory of God (Gal. 1:24; 1 Tim. 3:3). The Apostle Paul insisted that he was not exceeding his rights by claiming support from the churches to which he ministered: he and Barnabas were not under obligation to continue doing manual labour (vv. 4-15; Acts 18:1-3; 1 Tim. 5:7).

But Paul had openly declared that the Gospel was free; that it might be obtained as a gift from God without money and without price. He must, therefore, make good his claims, and see to it that people did not gain the impression that they must pay money in order to receive the message of the Gospel.

Thus, although the Apostle Paul acknowledged his right to support from the brethren, he did not frequently use this privilege, nor did he ever abuse it. He feared that he might be counted a burden to the churches (Acts 20:33-35; 2 Cor. 7:2; 11:7-9; 1 Thess. 2:6-9; 2 Thess. 3:8, 9), or that he might in some way hinder the testimony (2 Cor. 6:3; 11:10). He sought only their spiritual good (2 Cor. 12:14-19). Outsiders might think that he was desirous of receiving honour for himself, whereas he gloried only in the Lord and in His cross (1 Cor. 1:31; Gal. 6:14).

Paul would have the Corinthians know that no credit was due to him for preaching the Gospel; he was constrained by the love of Christ (2 Cor. 5:14, 15). He was not following his own selfish desires, but he was obeying the revealed will of God (1 Cor. 4:1; Eph. 3:2). If he should be acting of his own free will, which was not the case, he would have a reward, and to miss this would mean woe. If he should be acting under compulsion—which was really the case, since he was the servant of God—then he was but doing his duty as a steward, and to be unfaithful would mean woe.

Paul's reward, then, consisted in his power to preach the Gospel free of charge to sinners, unhampered by any inconsistency on his own part. He would not abuse the privileges of an evangelist.

Liberty is not license (1 Pet. 2:16; 2 Pet. 2:19), but liberty is Christ's livery (1 Cor. 7:22). The servant of the Lord voluntarily restricts his personal freedom in order that he might not be a stumbling-block to others (1 Cor. 8:9-13; 10:29-33), but a true helper (Gal. 5:13). He will attempt to put himself in the place of others in order that he may lift them up and gain them for the Lord (Rom. 11:14; 2 Cor. 4:8-15; 11:22-30). The reward, as well as the motive, of his loving condescension was the salvation of others. He would

share with his fellow-Christians in the glorious blessings which followed the faithful preaching of the Gospel.

II. The Reward of the Christian Athlete: verses 24-27.

The Apostle contemplated the possibility of losing this coveted reward. How sad it must be for one to be set aside who has formerly known the joy of seeing people brought to the Saviour under his teaching and ministry! to be conscious that blessing is being bestowed in which he might have had a share!

The competitor in the games would put forth every effort to win the prize (Phil. 3:14; 2 Tim. 2:5; Heb. 12:1, 2). He would willingly subject himself to discipline and curb bodily appetites, lest he be hampered in the race. If athletes thus exercise self-control to win a corruptible crown, the Christian servant must be willing to deny self, take up his cross and follow Christ, if he would obtain an incorruptible crown.

The use of the word "castaway" in verse 27 does not imply that the unfaithful Christian will be lost, since the Scriptures plainly teach the eternal security of the saints (John 5:24; 10:28, 29). He may, however, lose his reward (1 Cor. 3:15; Rev. 3:11). In the Greek the word translated "castaway" means simply "disapproved"; that is, "set aside as unworthy to win a prize."

DAILY BIBLE READINGS

Feb. 20—The Greatness of Service	Matt. 20:20-28.
Feb. 21—More Blessed to Give	Acts 20:28-35.
Feb. 22—The Father Will Honour	John 12:23-26.
Feb. 23—Sent to Serve	John 17:13-21.
Feb. 24—Sanctified to Serve	2 Tim. 2:19-26.
Feb. 25—Shall See His Face	Rev. 22:1-7.
Feb. 26—Shall Enter into His Joy	Matt. 25:19-29.

SUGGESTED HYMNS

Ye servants of God! When Jesus comes to reward His servants. Must I go and empty-handed? O Master, let me walk with Thee! Am I a soldier of the cross? My gracious Lord, I own Thy right.

The Persian kings took state upon them, and enacted that none should come near to them uncalled, on pain of death. But oh! sirs, the gates of heaven are always open; you have liberty night and day of presenting your petition, in the name of Christ, to the King of the whole earth.—Ralph Erskine.

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