

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 35

130 Gerrard St. E., TORONTO, DECEMBER 21, 1950

Whole Number 1491

"Joseph Shall Put His Hands Upon Thine Eyes"

By the Editor

WHEN I had had much less experience, and before the angel of sorrow had come my way, I was accustomed to think that manifestations of grief, by crying and tears, were infallible signs of weakness. I supposed that really strong men were men of steel, or of marble, hard and cold, and incapable of deep human feeling. I pictured them as finding their highest joys on an intellectual plane; and that if they were Christians, they would be so occupied with great thoughts about spiritual things as to be but little concerned by the little pin-pricks which weaker mortals designated as pain and sorrow. Ah, but I know better now! We have learned, most of us, a truer conception of greatness. We have learned that a man's greatness is determined rather by his sensibility than by his insensibility, that he is the greatest man who can feel most deeply.

Such foolish views of human importance as I entertained in my callow youth, find no support in the Bible. How full of human interest this Book is! How human! How beset with human frailties all its heroes were!

The Bible is full of the stories of men who sinned, and suffered, who sorrowed deeply, who wept much, who were bereaved, and betrayed, whose hearts bled, whose spirits sighed, and were weary — a story of men who dug graves, who buried their treasures out of their sight, and then discovered that the sun had gone down while it was yet day: that the night had come, the night when they could see no stars.

And yet always the story of the faithful ends like Jacob's. "Joseph shall put his hands upon thine eyes"; "All things work together for good"—a scripture it is true, somewhat hackneyed, but not outworn. It is all right in the end of the day for the children of God. There is pardon; and after this peace and order reign.

Abraham was a great man, and was not above being troubled about his children. It must have been a grief to him that Isaac and Ishmael could not dwell together; but it all came right when his day ended: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the field of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre."

Then came Isaac; and although his name means

laughter, his history was full of tears, and in the record of his life, history repeated itself in Esau and Jacob. But again peace came in the evening, "And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."

And now follows Jacob, a life full of blessing, but much sorrow. How the clouds gathered in the afternoon! Joseph went away into the unknown, and though still alive, he was dead to Jacob. "No doubt," said he, "an evil beast hath devoured him." He was not actually, literally, devoured by an evil beast, but there are many things in life which resemble beasts of prey: envy, jealousy, ambition. How many a Joseph has been devoured by them!

Then toward the evening of Jacob's life came the famine, and a drab sky promised to hide the sunset altogether. Simeon went away, then Benjamin. No wonder Jacob cried, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

But soon there was a rift in the clouds, as though the sun might shine again before his going down. There came strange news, which seemed to be too good to be true, that "Joseph is yet alive"!

And so the aged Jacob is told that he must emigrate in his old age, and go to live with his children. But God said to him, "I will finish your story well, Jacob. You and Esau, you will remember, stood together at your father's grave, and you know, too, how Isaac and Ishmael buried Abraham — well, you shall see your children about you in peace, and your long-lost Joseph shall put his hands upon thine eyes."

How full of meaning that story is for us, and how much sweeter still when we see Jesus in it! I never can read Genesis without seeing Jesus. That is true, of course, of all the children of the covenant. We may wander far, but we shall close our eyes in our Father's House at last, and the Saviour will be with us then.

This text which I have used as a caption for this article, promised to Jacob that boon, the lack of which had brought Jacob all his deepest sorrows. He had known much of the blessing of God. But everything had seemed to go wrong from the time he lost sight of Joseph. His

whole life had been out of tune ever since. Read his story, and observe how he struggles to maintain interest in life. But if the last thing for which life continued to be worth living; is taken away from him, if Benjamin leaves, the last cord is snapped.

And it is so with us all. Losing sight of our Beloved Lord, we cannot interpret our circumstances, the action of others, ourselves, or the ways of Providence. Life becomes a tangled skein. To lose the sense of the divine Presence, and overruling power, is to become weary of life, and puzzled beyond all possibility of peace.

Yes; we all become tired and weary. Some wilderness seems to shut us in. All the circumstances of life seem to be aimless, and endless, channels of a maze; and though we are always pondering the path of our feet, and trying to relate and interpret conflicting experiences, for a while we find no solution for our problem. So was it for Jacob until God at last stepped in and promised him time to think things out.

There is a deeply moving pathos in Jacob's reply to Pharaoh, when at length he had reached Egypt: "How old art thou?" the Egyptian king inquired. And Jacob said to Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

It is true he told him the number of his years, one hundred and thirty; but they were measured rather by his checkered experience, than by the lapse of time: "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage." Poor Jacob! It seems to me he had a feeling that he had lived pretty much in vain.

But the promise that Joseph should close his eyes involved the promise that he should open them. For all to be well in the end, promised him such an understanding of his own life as he had never had. It is so with us all. There is a sense in which there cannot be light until evening. As the evening and the morning were the first day, so must it be the last; and perhaps with many of us we shall never really be able to see until our eyes are closed, or closing: It shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light." In the experience of the presence of our Joseph, we shall understand the weary lonely years which culminated in famine. Oh, the sin of it! Oh, the treachery of it! Oh, the ingratitude of it! And yet the patience, the grace, the love of it all! How plain it all is when our Joseph stands ready to put his hands upon our eyes; and if all is to be well in the end, things cannot be altogether wrong even now.

Surely this was a promise of peace at even-tide. It will help us all to look forward to the evening hours. We have forgotten how to do so. We demand that we be paid by the hour. We demand something like the saying of a certain broadcast station: "News of the hour on the hour". Such news is not always wholly reliable. Does not the ploughman plough in hope, and the toiler in office and shop, look forward to rest and reward? So ought we to learn to do.

And we shall find in the evening the companionship and the consolation for which we have so earnestly longed. Does it seem remote in time and interest? No; to the true servant of God it will come quickly enough,

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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and it will be bed-time, and the time of rest, before we know it. And our Heavenly Father never fails to kiss His children good night, ere they fall asleep. Our Joseph will always be there to put His hands upon the closing eyes.

Meanwhile, let us trust Him. Fear not to tread the path before you, though it lead down into Egypt. What was it God said to Jacob?—"I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Our Egypt may seem an alien land to us, as it must have seemed to Jacob. But let us not fear to journey thither, for our Joseph will meet us there. And when at last rest and night-time come, and He shall close our eyes, if there be still any mystery, if all things are not as yet explained, when He puts His wounded hands, with infinite tenderness, upon our eyes, and we fall asleep in His care, we shall open our eyes amid the balmy beauty, and floral loveliness, and fragrance of a land of perpetual summer, and there our Joseph will lead us unto fountains of living water, and will wipe away all tears from our eyes.

And there shall be no night there!

ADVICE TO STUDENTS FOR THE MINISTRY

"Do get on with your studies. Remember you are now forming the character of your future ministry in great measure, if God spare you. If you acquire slovenly or sleepy habits of study now, you will never get the better of it. Do everything in its own time. Do everything in earnest; if it is worth doing, then do it with all your might. Above all, keep much in the presence of God. Never see the face of man until you have seen His face who is our light, our all. Pray for others; pray for your teachers and fellow students."

—ROBERT MURRAY MCCHEYNE

WHAT IS "THE CARNAL MIND"?

THE dual nature, the old man, and the new, found in every Christian, often confuses the minds of un-discerning people. The scripture says, "The carnal mind"—that is, the natural mind, the mind of a man untouched, and unilluminated, and undisciplined, by the Holy Spirit—"is enmity against God: for it is not subject to the law of God, neither indeed can be".

Writing to the Corinthians, Paul described them as "carnal", and said that hitherto he had been unable to feed them with strong meat, but of necessity had given them milk, and treated them as babes in Christ.

In that case, the evidence of carnality was their foolish and dangerous comparison of one apostle with another. Some preferred Paul, some Cephas, some Apollos, who, as Paul said, were nothing but ministers through whom they had believed, and as long as they entertained these foolish preferences they were carnal and walked as men.

In the epistle to Jude certain people are described as "mockers" "who should walk after their own ungodly lusts". They are identified thus: "These be they who separate themselves, sensual, having not the Spirit"—they were soulless, carnal. They lived on the natural levels of life; which does not mean that they were immoral, or vicious, in character; but that they were still subject to the desires of the flesh, and of the mind, "having not the Spirit".

There are countless multitudes of people who profess and call themselves Christians, and who, it may be, have actually been born again; but they have continued stunted, and dwarfed, creatures who have never grown up into Christ. They know nothing whatever about the ministry of the Holy Spirit in their lives, or in their works.

That is a very dangerous condition to be in. It is like one who is in such wretched health as to have no resistance to any germ that might find lodgment in their systems. So they may become a prey to tuberculosis, or to any other disease.

The Apostle James refers to the carnal nature as offering hospitality to every evil thing, in these verses:

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Thus it will be seen that those who entertain "bitter envying" and "strife" in their hearts, ought not to glory therein, for they are in danger of lying against the truth. Of them it is said—we quote again: "This wisdom descendeth not from above, but is earthly, sensual, (or natural, or carnal) devilish".

Therefore it is but a short step from a state of carnality to a state of positive devilishness.

We remember how Dr. John Wilmot so unerringly diagnosed the actions of certain students, and certain professors, when he said it was "utterly carnal". Time has completely established the truth of that observation, that that same spirit has proceeded from carnality to devilishness.

THE ROAD TO MODERNISM

By Rev. John Poorter, B.A., Durban, South Africa

SOME years ago I listened with interest to an address delivered by a brother minister on the subject of Modernism. He dealt most ably with the denials and repudiations now so familiar to us, namely, modernistic unbelief of the full inspiration of the Scriptures, the cardinal doctrines of Christ's deity, His virgin birth, substitutionary death, the resurrection, and so on. One could not but reflect that while all that he said was entirely relevant to the facts which we possess concerning world-wide apostasy, yet he had not touched upon the subtleties of the subject at all. The address was confined to the extremes of modernistic thought.

The varieties or stages of modernism are endless. I think it is obvious that a very large number of men in the modernist camp today arrived there after a process of decline. They were led step by step, until a marginal point was reached within the heart where faith was overthrown by unbelief. We have reasons also for saying that in some cases at least their intentions were not in the direction of modernism, but that having once committed themselves as fellow-travellers on the road, they subsequently lacked either courage or clear thinking, and went the whole way.

On the other hand, of course, many are in the position where true saving faith has never been their possession. They were blind from the beginning. As natural men they had not been able to receive the things of the Spirit. One can hardly speak of these as having arrived in modernism by a process of decline: They were plunged into colleges or seminaries where the onslaught was so immediate and overwhelming that within a short time all semblance of Bible belief was gone. The ruin thus accomplished is more complete and devastating than the effects of fleshly sin. The sinner who sits by the swine-troughs of pleasure or vice at least knows his condition as one of need. Not so the apostate or the liberal, who imagines that he has need of nothing.

The road to full-blown modernism is not plainly marked with all the signs of a highway. For that very reason it is necessary to warn wayfaring men of the nature of the road, and of the kind of men they are likely to meet, and of whom and what to beware.

Many evangelicals unwittingly wander from the highway of truth by an utter *confusion regarding the nature of tolerance*. They fall victims to the constant propaganda cry of liberal thought, which is that "love and mutual tolerance" will solve every problem. This is related, of course, to the modern conception of God. "God is love." From which it is concluded that "Love is God", which is untrue. Such love as the modernist has in mind has no part in the Divine nature. God is love, indeed. But truth, justice and righteousness are all infinitely compounded in the nature of the eternal God. If the term "love" therefore is meant to convey the meaning of a weak and unresisting tolerance of anything and anybody, then we do not wonder that right and wrong, and truth and falsehood, become hopelessly confused.

It follows from their false conception of tolerance that modernists consistently oppose exactness in doctrine, or definition in statements of belief. In its eagerness for the much-vaunted tolerance principle modernism is ready to admit all and sundry to its ranks without doctrinal tests. It then rejoices in the resultant "fellowship". But such fellowship is hardly distinguishable from mere

friendliness. Between friendliness and spiritual fellowship there is a clear distinction. The first is based on human similarities, while the latter is a spiritual KOINONIA effected by the Holy Ghost, the Spirit of Truth.

Then there is a *speculative vagueness* about much of modernism that attracts the aspiring intellectual. Such men will tell you that they are "students of truth", and that they are willing to receive truth wherever it may be found, whether in science, or history, or literature. For them there appears to be a seductive glamour in such a quest, as if they were explorers of untravelled regions. This age-old phenomenon is plainly a conceit of human depravity. The Pauline warning against being spoiled through philosophy and vain deceit, after the rudiments of the world, and not after Christ, is doubly needful at this point. The natural man loves to believe that he is moving in sublime mental realms, or grappling with profundities.

For the evangelical Bible believer truth is no elusive phantom which has to be pursued or explored. Truth, that is, saving truth, is a completed revelation, and the Scriptures are final. If we give ground in a fraction on this point we find ourselves with a fallible Christ, and not one in whom "dwelleth all the fulness of the Godhead bodily."

Running parallel with our present thought is also the danger that the Christian worker may come to *disparage doctrine*, or else be persuaded that there is an antagonism between doctrine and conduct. The secular cry for practical religion has at its root a desire to get rid of historic truths which are the foundation of conduct and life. Dr. Machen in his "Christianity and Liberalism" dealt with this subtlety of modernism. The modernist would try to convince the man in the pew that doctrine is a term for complicated human theologies, about which he ought not to bother his head. In fact, of course, doctrine is nothing more than Scriptural fact. In attacking doctrine, therefore, the modern and liberal is assailing the Bible and Christ. "Christ died for our sins, according to the Scriptures." That is doctrine. The life produced within the believer by the Holy Spirit is inseparable from the doctrine or historic fact which underlies that life. When once this is fully grasped it is absurd to refer to a Hindu like Ghandi as being a better Christian than most of us. You simply cannot have Christian conduct without Christian faith. And you cannot have Christian faith without Christian doctrine.

The road to modernism is also marked by a *feigned horror of what is called Pharisaism*. Many a man who becomes a fellow-traveller gets the idea that to believe something clearly and without compromise savours of the Pharisees who tithed mint but neglected the weightier matters of the law. By the weightier matters he means the practical part of religion. He lapses into a broad humanitarianism which is absorbed in works. He stigmatizes all unyielding convictions as Pharisaic rigidity.

But let us pause a moment to ask ourselves exactly what was the Pharisaism which the Lord Jesus so vehemently denounced? Did He condemn them for insisting on Scriptural truths? On the contrary, His own appeal to them was constantly on the grounds of what the Scripture said. "Ye do err, not knowing the Scripture, neither the power of God." This was spoken on an occasion when, through Rabbinical writings, the plain truth had become obscured by the traditions of men. We say therefore that the Pharisees were not denounced

because of their fundamentalism, but because of their traditionalism and formalism.

This indifference towards exactness in statement is but a step removed from despising doctrine. Once a man has got thus far he stands in peril of exchanging his Bible for the false freedom of tolerating anything.

Another stopping place on the road to liberal theology is the undeniable fact that so many modernists are *able and pleasant people*. This has succeeded in disarming many an unguarded soul. It has neutralized many otherwise strong convictions. We have all met nominal Protestants who, because they have been kindly treated in some Roman Catholic hospital, "will never say another word against the Catholics." In cases like this people confuse convictions with personal animosity. Christians could not come to terms with atheistic Communism, or be neutral about it, simply because one or a hundred Communists were kindly people. The neutrals or non-combatants, are a very large class. In some respects they do irreparable harm to the cause of truth, for their neutrality obscures the issues involved, and creates the impression that the conflict is a storm in a teacup.

Not long ago a friend of mine listened to one of the most advanced modernists of the United States. It was the first time he had heard him. He came away saying, "Though it was poison to listen to, yet the amazing thing was that so much of what he said was excellent, and ably spoken." This experience will be typical of many. The probable effects of this address on others who were less firmly rooted in the Scriptures might well be disastrous. The majority in the audience thought that every word of the speaker was pure gold.

Modernism preaches the validity of *subjective standards of judgment*. "The measure of mankind is man," said Alexander Pope. Thus too modernism grows impatient with an objective standard, the Bible. Even where it accepts the Bible it arrogates to itself the right to determine such matters as inspiration and authority. The late H. G. Wells, in one of his short stories, tells the tale of a man who visited the country of the blind. He alone was able to see. He described colour and splendour to the inhabitants, who were first interested, then suspicious, and at last incensed against him. He had to flee to save his life.

There lies the danger and the error of a subjective standard. It ultimately means anarchy. Every man does that which is right in his own eyes.

A final point, and it is this. The *modernistic apostasy is not sterile or static*. Like a giant fungus it grows apace. The man who attempts to grow a little of this plant in his garden, and resolves to trim it to his will, discovers one day that it has got out of hand and is over-running his whole garden. That, and no less than that, is the experience of many. Our concern in this article is not with the open and avowed modernist, but with the compromiser, the weak evangelical whose unguarded tolerance overrides his convictions.

The tendencies we have mentioned here are present in modernistic belief in varying proportion. Together with the obvious and world-wide swing towards a gospel for this life only, they mark the road to modernism. At the first slight divergence from evangelical truth the distance between it and liberalism appears deceptively small and negligible. But at every fresh step that distance increases, until at last the direction is the reverse of what it was to start with. Surely the most important thing about any road is its destination. We believe that this road is the one that leads, not to life, but to spiritual blindness, and decay, and death.

The Jarvis Street Pulpit

A Scriptural Profile of Antichrist

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 17th, 1950
(Electrically Recorded)

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

But ye have an unction from the Holy One, and ye know all things.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.—1 John 2:18-24.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.—1 John 4:1-3.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.—He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 7-9.

THE subject I am to discuss with you this evening is not a popular one. It is a subject, I fear, which is seldom studied in the light of God's word. The doctrine of the Second Advent of our Lord is one which has received much attention, and I suppose there is scarcely any aspect of truth concerning which the human imagination has been permitted to run so riotously. Books have been written, and turned out from the press, which, by the mere passage of time, in a very short while, have been shown to be utterly untrue.

A Pathetic Recollection

I have in my mind this evening a picture of an afternoon service I once attended. The speaker was one of the finest looking men I ever saw, tall, well proportioned, a massive head, fine features, and a great shock of jet black hair. He was really good to look at. When that gentleman walked on the platform with his great Bible, he had an air about him, and one had a feeling that at last the oracle had arrived, and we should certainly learn something, and hear some Solomonic wisdom today.

I heard him attempt to discuss some of the most abstruse subjects with the positiveness of a man who was sure that he had fathomed the depths, and scaled the heights, and, like the river Pison, "compassed the whole land of Havilah, where there is gold." I sat and marvelled, and wondered how it was possible that even a big head like his should contain so much that was utter nonsense. I think it was one of the most conspicuous

exhibitions of theological ignorance I ever witnessed in my life, and one of the most striking examples of the presumption of fools who step where angels fear to tread. When he reached the end of it he sat down with the air of one who had settled all arguments, and brought all controversy to an end. When the service was over he stepped down to the front, and a crowd of admiring ladies were soon gathered about him. They looked at him, and he accepted all their pious plaudits. Sitting back somewhere in that congregation was a man, who was little physically, a very inconspicuous, inconsequential looking man, and in order to lend a little dignity to his diminutive physical stature, he wore a collar that buttoned at the back, a Roman collar. He was very short, but he always wore a long coat, and his head was as bald as the proverbial billiard ball, there wasn't a hair on it. This little bald-headed, Roman-collared, long-coated gentleman walked up to the oracle. I can see him now, as he looked up at this great man, and simply asked him a question, a very discerning and penetrating question. I ought to say that that little man was a walking library. There was scarcely a book published on the subject that he had not read and devoured, and with which he was not thoroughly conversant. He was really a scholar of the first order, but you never would have judged so by looking at him. You might have thought the other man was, and would never have thought that he was so theologically vacuous. However, these two met, and the little man asked him a very penetrating, dis-

cerning question. The big man looked down at him, and said, "Well, brother, I am afraid I shall have to admit that I am not as thoroughly informed on Kingdom truth," (whatever that is) "as I ought to be." The little man dropped his head for a moment, then he looked up, and said, "I see; I understand now. That is what makes you talk that way." He turned on his heel and walked away.

Packaged Religion

One is almost inclined sometimes to expose some of these theological extravagances to the intelligent ridicule they so richly merit. But people like to get their religion as they do their groceries, in package form. I went into a store the other day—it had been a high class store, and I found the whole thing transformed. I said, "You have made some changes here?" "Yes," said the man, "I do not know whether for the better or not, but these women, you know, will not buy anything they cannot see. They want everything done up in cellophane packages, all ready to hand, and so we had to conform to modern practice, whether for the better or not I do not know. Of course some of us older men," he said, "do not care very much for it."

Some people are like that religiously. You can buy a package of the Second Coming of Christ, all done up and ready for your consumption—like pre-digested breakfast food. You can take it without thinking at all; if you did think you would not take it.

Some of these things which are so confidently proclaimed nowadays are not new by any means. Principal Fairburn, a hundred years ago, dealt with these people who were so positive in their identification of successive Antichrists, so ready to assign a particular date or period, at least, to certain prophecies of the Scriptures. "Then," said Dr. Fairburn, in effect, "the years passed, and in a little while the mere passage of time proclaims the fallacy and the folly of all their prognostications but," he said, "quite unperturbed, they move their stakes up a decade or so, and begin all over again." You have it in theories which people absorb, as though it were the last word, not knowing that, in the generations past, these fallacies have been subjected to the test of time, and shown to be untrue. We have had plenty of them here, haven't we? I do not know who is going to be the next. The Kaiser was one, Hitler was another, Mussolini was another, and even back at the time of the Franco-Prussian war Napoleon the Third was nominated as the Antichrist, and the Franco-Prussian war as Armageddon. It wasn't even a back-yard skirmish, hardly a fight at all, compared with what the world has become accustomed to in our dreadful day.

Shall We Substitute Indifference for Extravagance?

Are we to pass these things by, and disregard them altogether? I do not think so. As you pass a police station sometimes you will see a notice board outside, and a portrait of some distinguished man, under a big placard, "Wanted". Yes, distinguished for a robbery or a murder, or something of the kind, and his photograph is presented so that the passer-by may see it, and perhaps somewhere downtown, quite incidentally and accidentally, run into the original, so that he will be able to whisper it to the police. Sometimes portraits are published in the newspaper—somebody has escaped from Kingston or Guelph, or somewhere else. Somebody sees it in the newspaper, and then after a while they see

somebody, and they say, "Why that is the very man," they tell the police, and he is soon caught, and back in custody again.

The Bible Contains Both a Hall of Fame, and a Rogues' Gallery.

The Bible is full of the record of good men, a regular album, but it is a rogues' gallery too, and has the portraits of evil men. Of course the great portrait in the whole Bible is that of our Lord Jesus Christ. You have heard the story of the little American boy playing with a lot of blocks, whose father wanted to teach him geography. He said to the boy, "Now if you get those blocks all together in the right place you will have a correct map of your own country, the United States of America." The little boy did not know very much about geography, as he looked at the blocks they did not mean very much to him. So he turned one over, and he saw a man's eye, and then he turned the blocks all over, and he found another eye, a nose, a forehead, hair, and so on. He said, "Here is a man's face." So he brought the two eyes together, and the nose, and he arranged it all, until there was a complete portrait of George Washington, the father of his country. His father was looking on, and when he had finished it he said, "Daddy, look. George Washington." His father then got a piece of thin cardboard, slipped it under the blocks, then put another on top, and said, "Now, son, we'll turn it over. There is the United States. Get George Washington in the proper place, and you get a map of your own country."

The Bible has in it a portrait of the Lord Jesus Christ, and if you get Him in the proper place, and see Him clearly, you will see all other truths in right relation to Him. That is the important thing. Thus you will not only have a portrait of Christ, but you will have a portrait of Antichrist, and it is put here so that we may be warned. Surely we need to be warned, do we not, against error in so many directions today?

A Scriptural Profile of Antichrist

What I want to do this evening is to get you to look at the Scriptural portrait of Antichrist. I am not going to tell you tonight who he is, or where you can find him, but we will look into the word of God and see what sort of a person Antichrist is to be. Then, when you have his portrait clearly outlined in your mind and in your memory, you will be looking abroad, like one perhaps who saw a convict's portrait in the paper. One day he comes to her door, and instantly she recognizes him. If we are instructed in the word of God we shall be able to recognize Antichrist when we see him. We shall not name him the Kaiser, or Hitler, or Mussolini, or Stalin, but we shall be able to see from the word of God just what he is like.

The Word Antichrist Is Used Exclusively in John's Epistles

I said to you that the word *Antichrist* is used exclusively by John, not in his Gospel, but in his First and Second Epistles. In the Second Chapter of his First Epistle, and the eighteenth verse—"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." You remember how the apostle Peter, in his Pentecostal sermon, quoted from Joel's prophecy, saying, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon

all flesh," and he said, "This, which you observe, the coming of the Holy Ghost, and the speaking with tongues, and so on, this is that which was spoken by the prophet Joel." And so the apostle Peter identified this Christian era with "the last days", the final dispensation. "One day is with the Lord as a thousand years, and a thousand years as one day." John says that the appearance of many Antichrists is an indication that we are at the last time, the last days, and the last hours—the closing period of the world's history, the Christian dispensation.

Our Lord Predicted the Coming of False Christs

Our Lord said that there would be false Christs, false prophets, and that they would deceive many, if it were possible, even the very elect. I do not know whether John refers to that when he says, "Ye have heard that antichrist shall come," or whether he was referring to the oral teaching of the apostles to that effect. Anyway, "You have heard it," he said, "and now are there many antichrists; whereby we know that it is the last time." Now what was the character — not the one and final Antichrist, he isn't speaking of that, he is speaking of many Antichrists; many were animated by the spirit of Antichrist, who were actuated by the principles of Antichrist. There are many of them. No doubt he had in view ultimately some towering personality or system, but just now he is speaking of lesser matters, the spirit and principles of Antichrist, which he had observed.

What does he say about these people? You know we are told today that Antichrist will not be a religious person mainly. He is described by some of our friends as a great military leader, a most sagacious politician, who subdues the world to his will by force of arms, and is not primarily, or pre-eminently a religious person. In fact, they go so far as to say that Antichrist will be someone who is opposed to Christ, an atheist, or an atheistic system, if that be it, but not religious. "They went out (these antichrists) from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." These many Antichrists had been professing Christians, they had been members of the assemblies of believers, but they had gone out from them, showing that they were not of them. But they were religious people.

"Who Is a Liar?"

Look at the twenty-second verse: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." What does it mean to deny that Jesus is the Christ? Acknowledging Jesus to be the Christ, to what great truth do you set your seal? The whole doctrine of the Incarnation, the virgin birth of Jesus, that Jesus was not only Jesus, He was Jesus Christ; He was the anointed One Who came down from Heaven, and the man who denies that Jesus was born of a virgin, begotten of the Holy Ghost, that He was God manifest in the flesh, that He came down from Heaven—whoever that man is, he is a liar. The Scripture says so.

I remember doing battle with a certain Professor years ago, Professor George Cross, who was at one time at McMaster, and later at Rochester, and in one of his books he said, "It may be doubted whether we are justified in calling Jesus the Christ." I said at the time, and if he were living I would tell him still: "Dr. Cross, on the

authority of God's word, I declare that you are a liar. You deny that Jesus, Who was born in Bethlehem of Judea, is the Christ of whom all the prophets have spoken."

It has become quite respectable to indulge in that kind of denial. Take for example the former minister of Riverside Church in New York, Dr. Harry Emerson Fosdick, I think one of the most over-rated men in the world, but still he had a reputation, and you can easily get a reputation for yourself if you go around with a hatchet, like Carrie Nation, wasn't it? who went in splitting up hotels, and all that kind of thing. And if you are sufficiently iconoclastic in your attitude, smashing everything to pieces, and denying everything, you could easily earn a reputation for being quite an important man. But if you tell the truth, and adhere strictly to that which is written, you may not enjoy such a reputation. Now Dr. Fosdick, in his "Modern Use of the Bible", says that, "The virgin birth involves a biological miracle that is incredible to the modern mind," or words to that effect. Incredible, he ought to have said, to the carnal mind. It is. But it is a denial that Jesus is the Christ, and "Who is a liar but he that denieth that Jesus is the Christ?" That is the positive denial of the claims of the Lord Jesus.

A Widely Spread Error

Look abroad to-day and see how widely spread that error is. In the World Council of Churches, for instance, and the National Council of Churches, now so-called in the United States — is an aggregation of all the theological opposites that the devil ever coined—they are all brought together, and nearly every one of their leaders denies that Jesus is the Christ, that He was virgin-born, begotten of the Holy Ghost. You may add to that the Ism known as Unitarianism. It is simply a denial of the Deity of Christ, a denial that Jesus Christ is come in the flesh, and whoever denies that, be he a Baptist, or a Presbyterian, or a United Churchman, or an Anglican, or a Unitarian, or what not—whoever denies that Jesus is the Christ, the word of God says is a liar, and is Antichrist, denying the Father and the Son, because to deny one is to deny the other.

A Duty to "Try the Spirits"

In the Fourth Chapter of this same Epistle John says, "Beloved, believe not every spirit, but try the spirits whether they are of God." We are not to believe everything we are told. I do not want you to believe what I say because I say it; I want you to try anything I say by the word of God. If you find it to be in strict accord with the teaching of the word of God, as you are given to understand it, then you may hold fast to it, but if you find that it seems to you to be in any way, at any point, unscriptural, then do not accept it. That is fair, isn't it? "Believe not every spirit, but try the spirits whether they are of God."

A Sad Example

Let me give you an example of what I mean. Some years ago a man was converted in our services, and ran well for a while. Then he came in to see me one day, and said, "I have just been baptized with the Holy Ghost; I have had the gift of tongues, I have been speaking in tongues, and I know what it is to be baptized with the Holy Ghost." He told me of his experience. I knew him very well, and I said, "Now John, your pastor desires

nothing for you but the very best; I want you to have the very best that God has for you, and if you have received some larger blessing in the Christian life, then I rejoice with you." We were in my study, and my Bible was on the table. I said, "Now John, here is a Bible, and I have one, and we will open the Scriptures and see . . ." "Don't talk to me like that," he said. I said, "What! Do you know any higher authority than the word of God?" He said, "I have an experience, and nobody can rob me of my experience." I said, "But John, that experience is subjective, it resides in the breast of a fallible man. It may be different tomorrow, and then where will you be? Don't you need some objective authority, a 'Thus saith the Lord,' by which to try this experience?" "I don't want to hear it," he said. I said, "John, what has happened? You do not want to listen to what the word of God has to say?" Do you see the point? He had set aside the inspired word of God, and now the norm, the standard, the criterion, by which everything was to be judged, was some emotional experience that he had had. Whether it was in accord with Scripture, it did not matter. Nobody could rob him of his experience. I saw that man go down and down and down, until he became useless to himself and everybody else. One day he came to me, and he said, "Will you come out to Queen Street?" I said, "What do you mean, John?" "Out to 999?" I said, "What is the matter?" He said, "My wife is out there." So I said, "Why certainly I will go out." I went out to see her, and there she was sitting on the edge of a bed, her hair down, and combing her hair—a wild maniac, right out of her mind. I said, "John; how did this happen?" He replied, "I was anxious that she should have what I have," and in one of these hysterical meetings, they prayed and they sang, and they rolled on the floor, and I do not know what else, until at last, her mind not being as strong as his, under the pressure snapped.

Where There Is Danger People Should Be Warned

I am glad to say that it was a temporary experience, and she recovered afterwards. But I do not wonder that people go off their heads when their hearts go wrong. And that is why I speak, to save people from running to such an excess of riot in their thinking, and then have to retrace their steps and begin all over again, when they have discovered the fallacy of the things they have believed.

"Try the spirits whether they are of God: because many false prophets are gone out into the world." Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

What Is Meant By "Confessing" Christ?

What are we to understand by confessing that Jesus Christ is come in the flesh? Does it mean merely to give lip service, or mental acquiescence to a certain doctrine, and say, "Yes, I believe it, I confess I believe it"? My dear friends, if there is any truth of the word of God that has no impact upon your life, but has come to your attention so that you say that you believe it,—if it does not make you a different person, then you do not believe it. You may confess it with the lips, but you really in

your heart do not believe it. "With the heart man believeth unto righteousness."

I think we may get a little light on this text if you set beside it a saying of the Lord Jesus: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." What did He mean by confessing Jesus Christ before men? Merely pronouncing the words, and saying, "I believe" or setting his signature to a statement to the effect that a certain thing is true? One may do all that, and yet in his heart not believe. Surely to confess Christ before men is to make such a confession as the martyrs made; they confessed it, and when they were told to recant they refused, and when they were sentenced to be burned at the stake unless they did recant, they refused to recant. They confessed Jesus Christ before men, and the Lord knew what that confession meant; He knew that they believed in Him with all their hearts. Confessing that Jesus Christ is come in the flesh is not a mere oral declaration, it does not mean merely joining the church and being baptized. Confessing Christ means to so confess Him from the heart that even God Himself accepts it as an abandonment of one's self to the Sovereign power and grace of the Lord Whom we confess. Any spirit that confesses Christ after that fashion is of God. You cannot confess Christ after that fashion without the Spirit of God; not one of us can. And every spirit that confesseth not is not of God, "and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."

Antichrist a Deceiver

In the Second Epistle—there is only one Chapter—let me call your attention to this, that the Antichrist professes to be what he is not. Now if the Antichrist were an atheist, and confessed his atheistic creed, you would not call him a liar. "I do not believe in God," a man says. Very well, that is an acknowledgment, a confession, but at least he states what he believes, as he sees it; he is not a liar. And if a man is all that he professes to be, then he is not a deceiver. "For many deceivers," John says here, "are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Going Beyond What Is Written

"Whosoever transgresseth . . ." a very interesting word. You know what transgression is. Our English word is to step across. You are familiar with the words, "transportation", "trans-Canada", "trans-Oceanic", — across, and a transgression is not falling short of a mark, but going beyond the mark. Now better translated, "Whosoever advances, goeth beyond." I notice that the latest American translation of the New Testament translates it thus: "Whosoever advances (or goes beyond), and abideth not in the doctrine of Christ, hath not God." My friend went beyond the word of God when he put his experience before the word of God, didn't he? And those who pile up tradition on the word of God, and proclaim new doctrines, for example, the doctrine of the Assumption, the doctrine of the Immaculate Conception, the doctrine of the Infallibility of the pope—building up a canon law which is added to the word of Scripture, and acceptance of which is made indispensable to the salvation of the soul, that is exactly what is here: "Whosoever (goeth beyond) and abideth not in the doctrine of Christ,

hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

The Need for Diligent Study

I wish you would give diligent study to the passages to which I have directed your attention this evening. I shall not have time tonight to consider that great passage in the Second of Thessalonians, but there is a picture of the son of perdition. I think Judas must have been a type of the Antichrist; he is described as a son of perdition. - This anti-Christian system, whatever it is, or Antichrist, whatever he is, the Bible says is from below, and so, just as all goodness and righteousness and truth found its manifestation in the person of our Lord Jesus Christ, and just as its ultimate triumph will come when He shall come, and all the kingdoms of this world shall become His, so all evil will be gathered up in one great system, or one great personality, perhaps, heading that system. Thus there will be two things—the revelation of God in Christ, and the revelation of the devil in the son of perdition, the Antichrist, and in that final battle the Son of God will win, and Antichrist will be completely overthrown.

The Blessing of Divine Revelation

What a blessing it is that God in His mercy has made us to know that Jesus Christ has come. We are not deceived by these things. You look at his portrait, and you say, "This is not the portrait of Christ, that is the opposite of Christ. Of the doctrines which emanate from such sources," you say, "They are not according to the word of God." "But ye have an unction from the Holy One, and ye know all things," which is to say that the Spirit of Truth dwells in the heart of the believer, and He is an anti-toxin, He resists error. Not always perhaps does a man know.

The Oxford Group Movement

I remember when the Oxford Group movement was here a few years ago, one of our men, who was not as old in the faith then as he is now, but still had taken to the word of God, and was saturated with the word of God even then, said to me, "Pastor, there is something wrong about this. I do not know quite what it is, but it does not seem to me to agree to the word of God; I cannot make it fit. There is something wrong." Yes, "Let the word of Christ dwell in you richly in all wisdom," and when these things come that unction from the Holy One, the indwelling of the Spirit of Truth illuminating this Book, will teach you that it is wrong.

The Word of God an Antitoxin

Do you know why you are not in a Sanitarium suffering from tuberculosis, with only a little while to live? Do you know why? Not because you haven't been exposed to the germ. We all have; that thing is like evil, we should have to go out of the world to escape from it. It is everywhere, and you cannot escape it. Take what precautions you will, you will be exposed to it. Why are we here? Because, by the goodness of God, we have sufficient health to resist it, and when these germs come, the health within us throws them off. That is exactly what John says here: "Greater is he that is in you, than he that is in the world." You do not need to fall a prey to all these errors. Christ dwells within, and you have His word, you have His Spirit, and if you are in

exuberant spiritual health, the moment these things come that health will throw them off.

No One Is Immune to the Infection of Evil

Do not say that you are not in danger. This world has never known but One Who was able to say, "The prince of this world cometh, and hath nothing in me." He will come and he will try to inoculate me with his poison; he will try to destroy my spiritual health, but He, who was Himself the truth, declared, "I am in you." Of Himself He said, "He hath nothing in me." When the devil came, first to one door and then to another, he found they were all double-locked and barred against his entrance. That is our only safety, dear friends. We cannot say, as Jesus did, "The prince of this world cometh, and hath nothing in me." He has a great deal in us, and unless Christ comes to take up His dwelling within us, and to guard every avenue of life against the entrance of error, we shall fall a prey to it, as others are doing. May the Lord teach us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Then we shall be able to look with equanimity on these troublous times.

The Advantage of Being "Established, Settled"

Mr. Slade told me something last week that brought me great comfort. He told of a lady who used to be a member of this church—I do not know whether she is here tonight or not, but who had returned to Toronto, and is returning to our fellowship. She had been fifteen years out of town. She or some others, I do not know who, had gathered together a little company of people who came together for prayer and testimony in somebody's home, and one of the ladies present. . . . You tell us what was reported, Mr. Slade.

MR. SLADE: The meeting took the turn of a thanksgiving meeting, and this particular lady, to whom Dr. Shields has referred, said, "Well, I feel that I ought to give thanks to God for the ministry of Jarvis Street and Dr. Shields." She said, "As far as I was concerned, I knew nothing about God's word when I came here; I was perfectly ignorant of the teachings of the Bible, and all I know I learned from his lips." And she said, "Now in this world of turmoil and trouble, through his teaching we know where we are, and we are not perturbed, and haven't the least trouble. We know that Jesus shall reign, and that everything will be worked out to His honor and glory, and therefore, we are at peace." She said, "I just feel in my heart that I ought to give thanks to God here in this little meeting for the ministry, and the faithful teaching of the word of God of our Pastor, Dr. Shields."

An Insurance Against the Storm

You see, my dear friends, these things may not mean much to you now, but when the storm breaks, you will say, "Where are we?" If the word of God dwells in you you will know where you are, and you will not be "carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but established in the truth you will be able to stand. May the Lord make us such stalwart Christians that we shall be able to stand fast in the liberty wherewith Christ makes us free, and never again be entangled with the yoke of bondage. Let us pray.

O Lord, we thank Thee for this word of Divine revelation. We do praise Thee that Thou hast not left us in the dark, and though we cannot see all the details of the

future, we can see enough to know that the Lord God Omnipotent reigneth, and that there is no power in this world, whether it be Russia, or China, whether it be Rome, or all the evils of the world rolled into one, whatever they may be we rejoice to know that Thou art Sovereign over all, and that the kingdoms of this world shall become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever. Amen.

Now let us sing:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

"For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

"People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

"Blessings abound where'er He reigns;
The prisoner leaps to lose his chains,
The weary find eternal rest,
And all the sons of want are blest.

"Let every creature rise and bring
Peculiar honours to our King;
Angels descend with songs again,
And earth repeat the loud Amen."

THE ALL-SEEING EYE

What a poor refuge is secrecy to a sinner. Not the mists of a foggy day, nor the obscurity of the darkest night, nor the closest curtains, nor the deepest dungeon, can hide my sin from the eye of God. Adam is known in his thickets, and Jonah in his cabin. Achan's wedge of gold is discerned by Him, though buried in the earth, and hooded with a tent. Shall Sarah be unseen by Him, when she mockingly laughs behind the door? Shall Gehazi tell a lie, and comfort himself with an imagination of his master's ignorance, as long as God knows it? Whatsoever works men do, are not hid from God, whether done in the darkness or daylight, in the midnight darkness, or the noon-day sun: He is all eye to see, and He hath a great wrath to punish. The wheels of Ezekiel are full of eyes: a piercing eye to behold the sinner, and a swift wheel of wrath to overtake him. God is light, and of all things light is most difficultly kept out. The secretest sins are set in the light of His countenance (Ps. 90:8), as legible to Him, as if written with a sunbeam; more visible to Him than the greatest print to the sharpest eye. The fornications of the Samaritan woman, perhaps known only to her own conscience, were manifest to Christ (John 4:16). There is nothing so secretly done, but there is an infallible witness to prepare a charge. Though God be invisible to us, we must not imagine we are so to Him; it is a vanity, therefore, to think that we can conceal ourselves from God, by concealing the notions of God from our sense and practice. If men be as close from the eyes of all men, as from those of the sun, yea, if they could separate themselves from their own shadow, they could not draw themselves from God's understanding: how, then, can darkness shelter us, or crafty artifices defend us? With what shame will sinners be filled, when God, who hath traced their steps, and writ their sins in a book, shall make a repetition of their ways, and unveil the web of their wickedness!

—STEPHEN CHARNOCK

THE CHALLENGE OF A DESPERATE WORLD TO CHRISTIAN YOUTH

By the Rev. Israel Gueiros, B.D., M.D., D.D.

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An address delivered at the Opening Exercises of Faith Theological Seminary, Wilmington, Del., September 19, 1950.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

—1 John 2:17.

DEAR Brethren in Jesus Christ:

At Jerusalem I had the great privilege to meet the outstanding man, the President of this Seminary, the Rev. Dr. Allan A. MacRae whose name was well known to me. When we were at Geneva, after the Second Plenary Congress of the International Council of Christian Churches, he invited me to visit Faith Seminary and asked me to speak today.

It is really difficult for me to deliver a speech to such an important and scholarly audience; but I know you are real Christians and you do not pay attention to my English. Please remember that I have been travelling day after day since July 28, and in such circumstances it is not easy to prepare an address, and this is just a testimony taken here and there from our travelling experiences.

I thought I must say some words to the young people who have the greatest ideal in the world, which is to give their lives to the glory of our Lord Jesus Christ. That is the most beautiful, the most fascinating, the most glorious career a young man can choose. In a few words I could make you know what I mean. What every human being is trying to find in this world is happiness, but happiness is not a consequence of culture or political power, things which fascinate men so much. We can be really happy only when we know we are giving happiness to another. Real and unforgettable happiness comes to our hearts when we empty ourselves in order to take gladness, joy, and peace to someone else. How happy we are when we go to some sinner in darkness and turn the light of life upon him! Think how happy you are because God called you to be His instruments to save this despairing world.

Emily Dickinson wrote a little poem which reads like this:

NOT IN VAIN

If I can stop one heart from breaking
I shall not live in vain.
If ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

If someone shall not live in vain by helping others in the world's way, think of those who are helping others in God's way! Remember, "The whole world lieth in wickedness" (1 John 5:19), but the world does not know that it needs your help to take people from darkness to light. That is the reason I choose this theme to explain to you, "The Challenge of a Desperate World to Christian Youth".

I.

I will try to point out to you briefly the world's situation and its only need. Today the world is very little because of the airplane, and we are able to get in touch with all nations in a few days. That is what happened to me. I came from Brazil, South America, and visited

the United States, Rome, Damascus, Amman, Palestine, Cairo, Athens, Geneva, Paris and once more, the United States.

The Pyramids of Egypt, the ruins of the Colosseum in Rome, the Acropolis of Athens, and the ruins at Samaria spoke to us so clearly of those tremendous civilizations which passed away because those empires were built upon foundations of human wisdom. "The world passeth away." But there is a civilization which will not pass away because its foundations are eternal—the Christian civilization.

Let us look over Egypt. The mummies, the old tombs, the old Pyramids, the old Sphinx speak about something very great which has passed away. Visiting the great museum of Cairo, we saw so many things those old people did which we cannot do today. Egyptian science in those days knew the process to preserve the human body which is not known today by our modern scientists. There are secrets in the Sphinx which no one has discovered. The simple thing of how those old engineers could move such huge stones to build those temples without cranes and heavy power equipment such as we have today we cannot understand. We saw a model of a palace built in 300 B.C., a real cubist building having cold and hot water in the bath rooms. Isn't it marvellous? But all the culture, all the science, all the power, all the glory of the old Egypt are in museums and in literature today. They were built upon human wisdom and every human reality. They have passed away.

We visited Rome. The old and glorious Roman Empire was presented to us in those magnificent ruins, but as we tried to picture it with our imagination we could only cry over those ruins, "Great Emperors, where is your glory?"

Augustus, where is your power?

Antonius, where is your Cleopatra?

Cleopatra, where is your beauty?

Nero, where is your Circus, your Colosseum?

Where is that tremendous power built upon wickedness? Everything is in ruins — ruins of temples, ruins of the great Colosseum, ruins of the magnificent palaces, ruins, ruins. That is the glorious Roman Empire!

We had a brief contact with Greece, the same glorious and cultured Greece, which, being defeated by the Roman Empire, really dominated the world by her wisdom and her culture. Over the ruins of the Parthenon in Athens we remembered the greatness of Greece. Thales, Socrates, Plato, Aristotle, Sophocles, Pericles, Zeno, Epicurus have been in that same Greece and added to her greatness. But where is the glory of Greece? The material glory is over. Ruins spoke to us about those artists who worked beautifully but have passed away. Fragments of Aristotle's philosophy, parts of Plato's idealism, Socrates' art of asking questions in order to discover realities, and almost nothing more remain. The glory of Greece is over.

We saw Palestine, the Holy Land, the Land of Promise, the cradle of Christianity. In the Holy Land we saw some important realities with our eyes. All the Holy Land seems to be a desert—sand and stones everywhere. Refugees are everywhere, as the sand of mankind there. Here is the most pitiful situation I have ever seen in the world—thousands of people living in tents, without any bit of comfort, troubled, hungry, starving, children growing up as animals, begging with eyes of fear, driven as dogs! If you would give a nickel to one of them, soon

tens and hundreds would run to you with outstretched hands asking, asking!

What happened to the Land of Promise? What happened to the land "which floweth with milk and honey?" What happened to those who used to be the beloved of God? They forsook the Lord and served strange gods, and the Lord turned and consumed them.

The Son of God came to Israel and Israel despised Him. The rejected Messiah established His throne which will endure forever, but the Jews were rejected. Jerusalem rejected Him. Jerusalem was finished as a nation for nearly 1950 years. Just as Joseph spent twenty years between the time he was put in the pit by his brethren to the day of glory when he sat on the throne of Egypt, so I think it may be Jesus Christ after twenty centuries of rejection will come to His glory. That is the reason Israel went back to Jerusalem and once more she is an organization. But because Israel rejected the Word of God and despised it, the heavy hand of God has been upon her, and Israel's blessings laid upon the Gentile church, the beloved of Jesus.

Jerusalem, Judea, Samaria, Damascus, Rome, all Europe, North America, Brazil, we saw going back in reverse over the trails of the Gospel.

Jerusalem despised the Gospel and the Holy Land became a desolation.

Rome abandoned the real Gospel, and we saw there just superstitions and exploitations. We saw tremendous numbers of people really anxious for salvation, but, in unhappiness and darkness, visiting Rome, making penances, trying to save themselves. They are without hope.

II

Germany, the cradle of the Reformation, started denying the Word of God, and the philosophy of incredulity made prideful Germany become crazy for power. They forgot the blessings of the Reformation which brought them the Word of God, and despised it. Because Germany was the cradle of rationalism, too, in my opinion, God sent the First World War, trying to make Germany repent. But that did not happen. Instead of going back to the Word of God, Germany tried to deceive God by accepting Barthianism. Then God gave to the German people a dictator to punish them, and Hitler led Germany once more into destruction. The prideful and rationalistic Germany with the name of being a Protestant nation, but dead, did not repent under the first punishment, and God sent the second one. The same century saw two tremendous destructions. The German people are in despair and agnosticism now, because they despised the blessings God gave them in the sixteenth century, when they opened the Bible to the dark world.

In those days it was not possible for the evil forces to put down the tremendous influences of the Word of God, and, in spite of the persecution, the Word of God was spread abroad. The Papacy, Francis the First, Charles the Fifth, Catherine Medici, Philip the Second, the Inquisition did not succeed. The Gospel, the real Gospel, was sent to Holland, to England, to Norway, and finally to America. Brazil and the United States received the first contact with the Gospel almost at the same time, but the blessings came more abundantly to your nation.

III

Two attempts were made to establish the evangelical church in Brazil. The Huguenots tried to establish themselves in Brazil first. When a second expedition was

going to Brazil they received the news that all Huguenot pastors were killed on the Guanabara Bay in Brazil, and the great blessing which was going to Brazil in that second expedition of Huguenots turned and came to the United States. You received that blessing which was going to my country, and this first attempt was a failure there. The second attempt was made by the Prince Nassau, a Holland prince who established himself in Brazil during thirty years. Finally, the Holland people were expelled from Brazil and the church which was there was extinguished. That was the second failure. But you received those Christians who were trying to discover a place where they could worship God freely. The Bible came with them and over Bible principles your nation was builded.

IV

The United States took first place among the powerful nations only some three hundred years after their foundations were laid.

While visiting Mount Vernon mansion, there, in that temple of the American nationality, I saw Washington's Bible, and I could observe he used it very often. He learned the principles of democracy from the Bible. George Washington gave to the United States the Christian Constitution which is yours and the nation improved at a high speed.

Unfortunately, rationalism coming from Germany started working the ruin of faith in this country. In the beginning only the so-called outstanding professors in colleges and universities were rationalists, but a little later, when some pastors began to follow the ways of iniquity it was necessary to change the name of rationalism because the churches did not want to have rationalist pastors. They changed the name of the rationalist philosophy into "modernism". Under this beautiful name which sounds like a progressive thing the ministry in great numbers marched. When rationalism with the name "modernism" emerged in American Christianity and some real Christians began to fight for the faith, the modernists felt it was necessary to change the name once more and they called themselves "liberals", in order to be able to denounce the real Christian people as intolerant, narrow-minded, retrograde, etc.

But the reaction increased, and when the hand of God was laid upon the land some scholars in Germany felt after the First World War that that so-called Christian nation was far from the Bible, and they tried to deceive God, pretending they were going back to the Bible. So there was born the so called "neo-orthodoxy". Germany, instead of repenting, continued in the same incredulity, now rebaptized with a name which sounded like a Christian one. But as baptism does not save anybody—but only regeneration—Germany was not saved and God put the nation under the feet of Russia. Because the German people chose unbelief as the best way of life, God gave them their choice. Atheistic Russia is showing to those so-called Christian people, but despisers of the Word of God, what unbelief means. Maybe some are in repentance now, but it is too late for Germany as a nation.

God is giving time to the American nation to repent. But the people are still trying not to hear God's voice. Twice in this half century God gave opportunity to the United States to see what happened to the nation which was the cradle of the Reformation and which became the

cradle of rationalism, but Americans, though they saw the tremendous destruction, did not pay attention to God's advice.

V

Dear Americans, pay attention, please. God has been so good to you that He did not permit your nation to taste the destruction of war. Twice you had to interfere in the war and pay some price in blood, but war did not come to destroy your nation. Praise the Lord!

The nation does not repent yet. Take care, Americans. Maybe the cup of God will overflow pretty soon and destruction will come over this wonderful nation which sent salvation to me and to so many people over the world.

Take care, real Christians, and work hard to turn your people back to the real Christianity of the Bible.

Germany's example must be the trumpet of God to the American nation. Those who feel unbelief is the best way of life love communism and are trying to enslave your country under the atheistic philosophy of communism. They are doing this in the same way the church in Germany did—just denying the Bible, just taking out the Christian confidence in the power of the Gospel of Christ to solve all human problems. A Princeton pastor told me, "The American pastors during one century tried to make people not to believe the Bible, but the people did not accept this teaching." I don't think that is true. The majority in this nation really do not believe the Bible any more. People went out of the churches and are trying to please themselves on Sundays in some amusements, because the churches are not giving them what their souls need. All the nation is really anxious for that happiness which satisfies.

When I say many Americans are not Bible believers any more I mean what I have seen. A tremendous number of soldiers and marines and civil American workers have been in my country during the war and we did not see in them the Christian people Brazilians thought Americans were. Those Americans did not believe in the Christianity of Christ. They only believe that so-called Christianity which modernism creates — a Christianity without power, a Christianity without form, a Christianity which does not preserve man from evil, a Christianity of drunkards, a Christianity of smokers, immoral, and degenerate people, a Christianity without doctrine, without principles, without the Bible. That Christianity was the victory of modernism in this country.

Modernism destroyed the moral resistance of the church; the modernists stole the power from the church as Delilah did to Samson, and they started criticising the church for loss of power and for the failure to solve the problems of the desperate world today.

But God is still forgiving the United States and is delaying the day of destruction. It looks as though some Abraham is on his knees, full of faith and in fervent prayer talking to God those same words: "Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous that are therein?" And God is saying: "Because some few righteous which still are in your nation working hard to save the prestige of my Son's Bride I am delaying my judgment."

VI

Dear American youth you received the call of God to save this world in despair. You are the moral and Christian reserve of this nation. You have a hard work to do and a tremendous fight to face. Be strong! Be

strong, and God will use you to save the world as He did the young David. Israel was facing an enemy so strong, so powerful, that all the warriors were afraid. In that very moment a giant stood and challenged God's people. Those fighters were without power. No one wanted to face the giant. Then God sent His servant, David, who put down the giant with five smooth stones he took out of the river and his slingshot. But when the giant fell, David ran to him, took his own sword, and cut off his head.

How similar the situation to-day!

The American Council of Christian Churches, God's David, is raising its voice in the name of God and sending its stones against the giant of modernism, and is using the same weapons to cut off its head. The greatest weapon of modernism is the religious organization. So we have organization against organization: American Council of Christian Churches against Federal Council of Churches, International Council of Christian Churches against World Council of Churches, faithful seminaries against unfaithful ones.

That is God's way. Goliath's sword to cut off his own head!

The world in despair is looking to Christian youth and waiting for help. You are that Christian youth. Maybe someone thinks it is necessary to be a missionary in some foreign country in order to meet the challenge of this desperate world, but the principal appeal comes from your own nation. Save your nation and the old missionary spirit will prevail once more.

American youth needs to turn to the old principles which produced the greatness of this nation and try to rebuild what the enemies destroyed. The world in pain and despair looks to this blessed nation and is awaiting her help. But what can you do if you are in the same condition?

Your nation has money to give away, but money does not buy love. The United States gave money, material, and lives to save Russia from Germany's power, and Russia still is the greatest enemy the United States has. Your nation saved the Vatican in the Second World War, and Roman Catholicism still has the second place among the enemies of your country.

What the world needs is FAITH. What the world needs is SALVATION. The greatest need of this world is JESUS CHRIST. When you love someone, the response of love is love. If you give salvation to a nation it will be a good friend forever.

Dear Christian youth, as I said before, you made the good choice, you are in the right position. Remember every day that God is calling you to respond to the challenge of this world in despair.

"QUARREL NOT WITH DEATH'S RUDE HAND"

Were I the tenant of an old, crumbling cottage, through whose chinks and rents the cold rain was dripping, and frosty winds blew, it were, I think, a kindness to pull down this crazy building and build me a palace in its room. Quarrel not with death's rude hand. It pulls to pieces this frail tabernacle, that, on the day when mortal shall assume immortality, mercy may raise for me from its wreck, "a building of God, an house not made with hands, eternal in the heavens."

—DR. THOMAS GUTHRIE, 1859.

ILLUMINATING LETTERS TO THE GOSPEL WITNESS

THE GOSPEL WITNESS mail is a source of great encouragement to us. Occasionally we receive a request to discontinue the paper; and usually the reason given is that they find it difficult to find time to read many periodicals, or sometimes the subscriber says he cannot afford to continue. Very seldom is a request for discontinuance accompanied by a complaint as to the quality of the contents of the paper. Not infrequently those who have discontinued, when the paper ceases to reach them, discover how much they miss its weekly visit, and renew their subscription.

The following letter is a sample of this sort:

A Letter from Edmonton, Alta., Dec. 13, 1950

Dr. Shields:

Dear Sir:

A short time ago I asked you to discontinue our copy of THE GOSPEL WITNESS, for we did not find it easy to carry on with the various expenses we incur.

But I have missed the magazine so much that we are making an extra effort to continue for some further time with THE WITNESS. So I enclose five dollars as a further subscription. Our last copy was dated November 16th, and we should like (if possible and convenient) to carry on from there.

We keenly watch rapidly developing world events, and look for the end very soon, and rejoice in its nearness.

Thank you, and wish you well.

Sincerely,

A Letter from Montreal

Nothing gives us greater joy than to learn of spiritual blessing received through THE GOSPEL WITNESS, and we especially rejoice when we learn that we are able to minister to those who have, by the grace of God, been brought out of the darkness of Roman Catholicism.

We have a multitude of friends among French-Canadian Roman Catholics, even amongst those who nominally are Roman Catholics still, who write us saying that it would be economic ruin, and they would be reduced to starvation, were they to allow their anti-clerical, and anti-Romanist sentiments to be known. Many such have written us, declaring that in their view we are among their best friends.

Some time ago a gentleman brought us \$10.00 for THE GOSPEL WITNESS. He said that on a train from Montreal he had fallen in with a French-Canadian Roman Catholic, who asked him if he knew Dr. Shields. Receiving an affirmative reply, the Romanist said, "He is one of the greatest friends of French-Canadians. Will you please give him this \$10.00 bill to help in the work he is doing, and tell him it is sent to him by one who is still nominally a French-Canadian Roman Catholic."

Such letters as those to which we have referred, are encouraging. But when we receive one from some who have been translated out of darkness into the kingdom of God's dear Son, we are more than ever delighted.

The following letter was received from Montreal, with a cheque for \$38.00 enclosed as a gift to THE GOSPEL WITNESS. This gift has been acknowledged, but we thank our Montreal friends once more.

A Letter from Montreal, December 4th, 1950

Dr. T. T. Shields,

Dear Sir:

My sister and I were "born" Roman Catholics, and knew nothing about the Lord Jesus, the Bible, nor prayer, until

four years ago, at which time we were converted through the radio ministry of the late Rev. Talbot Hindley, a lovely Anglican minister from England, who preached the gospel with all its dignity and power.

Later, a friend sent us THE GOSPEL WITNESS. We found it so very instructive that we are now reading it regularly. We understand your work, and are most sympathetic.

We love God's faithful servants, and we thank our Heavenly Father for the Reformation.

With best wishes for a happy Christmas and a God-blest New Year.

Sincerely yours,

(Note: A cheque for \$38.00 was enclosed in this letter as a gift to THE GOSPEL WITNESS).

A Letter from Vancouver

THE GOSPEL WITNESS has a host of friends in Western Canada, in all the Western provinces, and especially in British Columbia.

Some years ago, when Sir William Robertson Nicol was the great Editor of *The British Weekly*, a Home Mission Pastor in one of our small churches showed us a letter he had received from Sir William, in response to a letter he had written him. The Canadian Pastor had written the Editor, expressing his great appreciation of his articles, and telling him of the blessing they had brought him. Sir William's letter was overflowing with expressions of gratitude.

It is many years ago, but we recall the substance of what he said. He wrote to this effect: "Subscribers to *The British Weekly* must find profit in reading its pages, or otherwise they would not continue to subscribe. But of the many thousands who read it, very few ever write to me a note of acknowledgment of blessing received. I have to go on in faith, trusting that people are helped, who never tell me so."

Similarly, we have no doubt thousands of our readers find blessing in THE GOSPEL WITNESS. We cannot complain that few acknowledge that fact, for many do. But there are thousands of others who, we suppose, are like the nine lepers who had been cleansed; and when only one returned to give thanks to God, our Lord said, "Were there not ten cleansed? Where are the nine?"

Even as we write, this Editor feels a sense of condemnation in the reflection that he might often have written to others, thanking them for what they had written, when he failed to do so. However, we are always happy to hear kind words spoken of THE GOSPEL WITNESS.

The following is a letter that is full of kind words. It was accompanied by a gift of \$100.00 for THE GOSPEL WITNESS Fund. The letter was most welcome, and the \$100.00 cheque did not in the least diminish our gladness.

We have had several requests that the address on The Atom Bomb—Romanism and Communism, might be printed in pamphlet form. Here, for instance, is a sample letter, dated in London, Ontario, December 9th.

We are happy to respond to the suggestion of this letter in respect to the reproduction of the address by Dr. Israel Gueiros, of Brazil, which appears in this issue.

Following is the London letter:

London, December 9th, 1950

Dear Dr. Shields:

Your sermons in December 7th issue of THE GOSPEL WITNESS I have read with deep delight. In the light of present world conditions, no other message can suffice: "The same, yesterday, to-day, and forever".

The sermon on "Elements in Present World Confusion",

I wish could be reprinted in tract form. Not only is it valuable to all Christians, but of peculiar value to The Protestant League.

Often I think of your readers in Egypt, in the East Indies,—particularly to readers like the man with all the bound volumes of your paper. What an encouragement it must be to you that the Lord has given you such glimpses of His use of your paper!

I noticed recently, in reviewing my file of Christian Beacons, where they sometimes reproduce from THE GOSPEL WITNESS, a sermon in their issue of Sept. 28th, 1950, an address by Dr. Israel Gueiros, of Brazil, on "The Challenge of a Desperate World to Christian Truth". I have been wondering whether you would care to reproduce that address in THE GOSPEL WITNESS. It could be reduced, perhaps only excerpts from it, with a statement about him. It struck me as an important contribution to Protestant literature, significant as from a South American. It is addressed to American youth, but could be applied to Canadians, too.

Yours sincerely,

-We replied to this letter as follows:

December 16th, 1950

Dear

Thank you for your letter of December 9th.

The sermon on "Elements in Present World-Confusion" would go to all the countries you name. It is with the wide range of THE GOSPEL WITNESS in view very often that I speak on these subjects.

My trip around the world was, as you kindly suggest, encouraging, because I came upon THE GOSPEL WITNESS everywhere. In Australia and New Zealand we have had quite a large circulation, and so I was fairly well known before going there.

I wish it were possible to print some of these things in pamphlet form, but my difficulty is this: THE GOSPEL WITNESS costs a lot of money to produce. We have no revenue from advertisements, and even the increased rate to \$3.00 a year does not pay for the printing. Only as we obtain contributions from our friends is it made possible to continue our publication.

I have numerous requests for the publication of certain articles and addresses in pamphlet form, where they could be freely distributed, which I should be glad to comply with, but always I am faced with the problem of how to pay the bills.

You will be interested to know that our large edition of the first address on the "Definition" of the doctrine of the Assumption, is completely sold out, and the second one nearly sold out.

When I have completed my series on "The Present Anti-christ", I may be able to gather them together into a book, and sell enough to pay for the publication. The difficulty in issuing pamphlets is that it never occurs to people that it costs anything to print, and so they have to be given away.

Thank you for the suggestion respecting the address, of Dr. Israel Gueiros. I may be able at a convenient time to reproduce it in THE GOSPEL WITNESS.

With kindest regards, and renewed thanks for your letter, I am,

Sincerely yours,

TTS/L

(T. T. SHIELDS)

We will inquire as to the cost of reproducing the address named, and see if, by any means, it can be accomplished. If any others of our readers feel, as our Vancouver, and London correspondents do, we should welcome their co-operation in providing funds for their publication.

But here follows the Vancouver letter:

Letter from Vancouver

Vancouver, B.C.
December 15, 1950

Dear GOSPEL WITNESS:

Profoundly impressed by your timely address just to hand on the ?—Twin Devils! I had thought to get your

permission to publish it here in tract form. However, have neither time nor strength. You do things better in Toronto, except for open Sunday—Just defeated here.

Great meeting this week with John Cunningham. The Chairman allowed quite a debate by a Catholic Actionist—pity in Protestant Action meeting! At last he got, "Sit down and shut up" — charging the speaker's address as untrue.

Have pleasure in forwarding cheque for \$100.00 to help with the good work. My love and Christmas greetings to your "boys and girls" in the office — (Helpers in Christ Jesus). Praying always for your health and strength—even as your GOSPEL WITNESS prospers.

Again, God bless, God help you! Stand up! Speak up! and never shut up till Jesus calls you home!

Faithfully yours,

A Letter from Cannington

We received the following letter dated at Cannington, December 14th, 1950.

Here we will publish the letter first, and our comments afterwards:

Cannington, Ont.
December 14, 1950.

Jarvis Street Baptist Church,
Toronto.
Gentlemen:

I enclose cheque for \$100.00 and would be pleased to receive a voucher for income tax purposes.

You may expend it as you see fit, but would suggest you consider missionary work among French Canadians.

Thanking you,
Sincerely,

As the letter states, a cheque for \$100.00 was enclosed, and of course we shall send a voucher for income tax purposes, as we always do, for \$5.00 or over. We are grateful to our friend for giving us liberty to expend it as we see fit, and directly, or indirectly, we shall spend it for missionary work among French-Canadians.

Of course, even THE GOSPEL WITNESS is a missionary to French-Canadians, as we have stated; and with our friend's kind permission we shall put this \$100.00 in THE GOSPEL WITNESS Fund, and for this reason:

Of all our funds THE GOSPEL WITNESS Fund is the most needy, not because it is being neglected by anyone, but because of the enormously increased cost of publishing.

We do not want to pre-empt whatever responses may be awaiting our January appeal for help. We always send out a letter to all subscribers in January. But we do ask all our subscribers earnestly to pray that God would move some of His stewards among our subscribers, to send us, if possible, some large gifts, but otherwise, whatever they can.

Here let us add this word: it is amazing the number of letters we receive from people who have no income but their old-age, or military, pension. They send their subscription and express their deep regret that they are unable to send us a large contribution. We value these subscribers more than we can say. It is an unspeakable joy to feel that we are permitted to minister, through the pages of THE GOSPEL WITNESS, to great numbers of people who are aged, and for various reasons, shut in. So we say to all such: we know that you have no money to send us, but will you join us in prayer to the Father in Heaven that He will move His stewards, who have money, out of their larger resources, to assist us in this great missionary endeavour.

The Editor feels the greater freedom in writing thus,

because the paper has no revenue from advertisements, and because the Editor has done his editorial work for nearly thirty years without so much as one cent of remuneration. Any income from books which he has published, has gone into THE GOSPEL WITNESS Fund.

A Letter from Belvidere, Illinois

Our office informs us that a subscriber from Illinois merely returned a renewal notice filled out, and without comment, a cheque for \$50.00. That is the estimate of our Illinois subscriber of the value of THE GOSPEL WITNESS. Printing costs have so enormously increased that our GOSPEL WITNESS fund is greatly in need of such large gifts as \$100.00, and \$50.00; nor would a gift of \$1,000.00 be excessive.

We express our warmest thanks to our subscriber in Belvidere, Ill.

THE GOSPEL WITNESS wishes all its readers a Merry Christmas and a Happy and Prosperous New Year.

A CERTAIN DR. J. G. ENDICOTT

THE following item appeared in *The Globe and Mail*, Toronto, Monday morning last, December 18th:

While last-ditch stands around the UN evacuation beachhead at Hungnam in Northeast Korea were fighting off hordes of Chinese Communist troops last night, a capacity audience jammed Massey Hall in Toronto to hear Dr. J. G. Endicott declare the whole thing is a fraud.

The meeting, sponsored by the Canadian Peace Congress, heard Dr. Endicott say this: "The report of huge Chinese armies fighting the Americans is one of the biggest hoaxes MacArthur has pulled yet."

To help Dr. Endicott and three other delegates to the recent Sheffield and Warsaw World Peace Congress sessions carry this message across Canada, the Toronto meeting donated and pledged \$1,800.

We wonder where this Dr. Endicott belongs. Certain delegates who had been at Sheffield, England, and Warsaw, Poland, in November, in the invitation card are described as "reporting delegates". We received an invitation card, but did not attend. We are not quite sure where Dr. Endicott belongs, but we suggest that he ought to be in one of three places: a lunatic asylum, a jail, or, better still, front place on the beachhead at Korea, where the United Nations soldiers are fighting for their lives. He might then have a chance to prove whether General MacArthur's report of "hordes of Chinese Communist troops" was a reality, or "a fraud".

BOOKS AND BOOKLETS
By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"08
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

NATIONAL UNION OF PROTESTANTS

Rome and Communism

Miss Monica Farrell, speaking at the third annual convention of the National Union of Protestants in the Wellington Hall, Belfast, last week, said that Rome claimed that Communism was endangering world peace. It was as a result of Vatican policy that the world was plunged into the last two wars.

Rome also claimed that Communists suppressed information, but had the peoples of Franco Spain, or Columbia or Portugal a free Press? She did not accuse the Communists of keeping the people in ignorance. Communism had taught millions to read and write whom Rome had left in ignorance. That did not mean that Protestants approved of Communism.

Miss Farrell said that to ask the people to fly to the refuge of Rome to avoid the awful Reds was like asking a man to rush into the claws of a panther to avoid the claws of a tiger.

Mr. W. J. Morgan, M.P., presided.

Bible School Lesson Outline

Vol. 15 Fourth Quarter Lesson 14 December 31, 1950

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

PROMISES OF BLESSING

Lesson Text: Malachi 3.

Golden Text: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

I. The Coming of the Blessed One: verses 1-6.

The Old Testament prophets were reformers, in the true sense of the word. They were sent of God to declare to the people of their day the flaming message of rebuke for the prevalent sin and apostasy, but with a message of encouragement to the faithful remnant who continued to fear God. It was their task to call the nation to repentance.

Among the sins of God's people which merited reproof was the habit of murmuring against Jehovah—against His Person, His commands and His Providential dealings (Numb. 14:2, 29; 26:63, 65; 2 Cor. 10:10). The charges laid at their door brought forth either an impudent denial or an insolent challenge: "Wherein have we despised thy name?" (1:6); "Wherefore?" (2:14); "What have we spoken against thee?" (3:13). Beholding the seeming prosperity of the wicked, they went so far as to charge the Lord Himself with unrighteousness: "Where is the God of judgment?" (Mal. 2:17).

To these sceptical sinners, as well as to the discouraged believing remnant, the prophet, speaking by inspiration, announced the coming of the Messiah, the messenger of the covenant (Isa. 63:9). Of late there had been no Divine intervention, and evil seemed to hold undisputed sway, but the Lord would surely come; He would break the long silence (Psa. 50:1-6; Hab. 2:20; Hagg. 2:7). The Lord would send a messenger before Him to prepare the hearts of the people for His coming (Isa. 40:3; Mal. 4:5, 6). That messenger was John the Baptist, the forerunner of the Lord Jesus Christ (Matt. 3:3; Mk. 9:11-13; Lk. 7:27). It is significant that the word "Malachi" means "my messenger".

The children of Israel had long been awaiting the coming of the Messiah, hoping to be delivered from political bondage, but they did not realize that their greatest need was for redemption from the bondage of sin. The prophet announced that the Messiah would surely come, and that when He came, He would purify them and refine them, even as gold and silver are refined by fire of judgment and purging (Job 23:10; Isa. 1:25; 4:3, 4; Zech. 13:9; Mal. 4:1; Matt. 3:10-12). Who could stand before the Holy One of God (Rev. 6:15-17)? When purged from sin, they would be able to present offerings which would be acceptable to the Lord (Isa. 1:10-20; Mal. 1:11).

It was because of the faithfulness of God, Who changeth never (Numb. 23:19; Rom. 11:29; Jas. 1:17), but is the same yesterday, to-day and forever (Psa. 102:25-28; Heb. 1:10-12; 13:8) that the Israelites, the descendants of Jacob, had not been utterly consumed (Lam. 3:22; Am. 9:9). Their sins would have brought about destruction and ruin, had not the Lord remained true to His covenant (2 Chron. 21:7).

II. The Conditions of Blessing: verses 7-18.

The Divine Surgeon carefully diagnosed the spiritual illness of the inhabitants of the land and plainly declared the cause of their present distress. In spite of their pretended innocence when, blinded with pride, they argued against every charge, they were arraigned before the bar of God's justice and pronounced guilty of robbery against the Most High. Wherein had they robbed Him? They had withheld from Him the glory due His name (Psa. 29:2), the obedience of their hearts to which He was entitled (Isa. 29:13), the tithes which He had commanded (Gen. 14:10; 28:22; Lev. 27:30; Numb. 18:21, 24; Deut. 26:2) and the offerings which they had promised in token of love and gratitude to Him (Exod. 23:19; 34:26).

To experience a return of His favour, the people must return to the Lord (Deut. 28:1-3; Isa. 55:7; Zech. 1:3). To prove that the Lord was true to His promise, let them take Him at His word (1 Kings 18:24; 37-39; 1 Chron. 21:26; 2 Cor. 9:6-8). Let them bring into His courts the whole tithe (Prov. 3:9, 10; 1 Chron. 26:20; 2 Chron. 31:11; Neh. 10:38; 38:10-12) and the generous offerings (Exod. 22:29). If this were done, instead of cursing, they would experience much spiritual blessing (2 Chron. 7:14). Moreover, the Lord would undertake for them and fight for them against their enemies, giving them complete victory (2 Chron. 20:15-17; Isa. 54:17) and also economic prosperity (Deut. 28:11, 12) and a good name among the nations (Deut. 28:13; Mal. 2:9).

They must cease their sinful complaining against the Lord, for they had been murmuring in the time of adversity that it did not pay to serve the Lord (Job. 1:9; 21:7; Psa. 73:13, 14; Jer. 12:1), since to them it seemed as though the wicked always prospered, whereas the righteous frequently suffered adversity (Psa. 73:1-12; 94:3).

In spite of the general unbelief and wickedness, there were some, the faithful remnant, who remained true to the Lord (Isa. 1:9; 10:20-22; 11:11; Jer. 15:11-21; Rom. 11:5). They were His chosen servants (Rev. 17:14), the ones who knew the secrets of the Lord (Psa. 25:14) and had their dwelling in the atmosphere of His presence (Psa. 91:1; John 15:7). Upon them He would shower His blessing (Ezek. 34:26). They feared the Lord; that is, they loved, honoured, revered and obeyed Him (Psa. 19:9; Mal. 4:2). They thought upon His name, meditating upon what He was and what He had done for them (Psa. 1:1, 2; Mal. 2:5, 6), and spoke of Him often one to another. Men of earth might despise them, but the Lord took notice of them and would remember them when His books were opened (Psa. 56:8; Dan. 7:10; Rev. 20:12). They would be His own precious jewels, the crown of His glory (Dan. 12:3; 1 Thess. 2:19, 20). May we all be among those chosen faithful ones who bring joy to the heart of their Master and Lord!

DAILY BIBLE READINGS

- Dec. 25—Blessings in Serving the Lord Dan. 3; Rev. 22:1-5
 Dec. 26—Blessings in Tithing Prov. 3:9, 10; 1 Cor. 16:2; Lk. 6:38
 Dec. 27—Blessings in Christian Fellowship 1 John:1
 Dec. 28—Blessings in Deliverance Psa. 34
 Dec. 29—Blessings in Separation 2 Cor. 6:14-7:1
 Dec. 30—Blessings in Thinking on Christ Psa. 104
 Dec. 31—Blessings in Belonging to the Lord Isa. 43:1-21

SUGGESTED HYMNS

When He cometh. When the heart made pure is the temple of the Lord. Revive Thy work, O Lord! Abiding, oh, so wondrous sweet! Take time to be holy. There shall be showers of blessing.

SEND US NAMES PLEASE

Frequently we receive names from GOSPEL WITNESS readers, who request that we send sample copies to such persons. We invite our friends to send us lists of persons who may become potential subscribers.