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The Jarvis Street Pulpit A CHRISTMAS MESSAGE

Preached by the Pastor, Dr. T. T. Shields

Christmas Morning, December 25th, 1947

(Stenographically Reported)

"Oh, that I knew where I might find him! that I might come even to his seat!

"I would order my cause before him, and fill my mouth with arguments."

"I would know the words which he would answer me, and understand what he would say unto me.

"Will he plead against me with his greater power? No; but he would put strength in me.

"There the righteous might dispute with him; so should I be delivered for ever from my judge.

"Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

"On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job 23:3-10.

I DO not very often listen to the radio. There is so little worth hearing, and so much that is better not heard at all. But at Christmas time we expect something worth while, and I have listened a little. The hymns of the nativity, of course, proclaim the truth of Christ's coming; but the interpretations of the significance of Christmas one hears are simply appalling. One might suppose he was living in a heathen land, and that he was listening to the announcement of the observance of some pagan feast. One listens almost in vain for a voice that can really tell us the meaning of Christmas.

I.

It was because of that that my thought was directed to these scriptures. First of all THIS VOICE FROM THE TWILIGHT OF DIVINE REVELATION—I say twilight. Let us never forget that it is the same sun which makes the twilight as that which brings us the glory of noon day. The book of Job is almost certainly the oldest of all the books of scripture. Its date undoubtedly was anterior to Israel. Nothing of Israel is spoken throughout the entire book. Job says nothing of the symbolical instruction, and prophetic Levitical economy. He had not heard of it. He belonged to the age of the patriarchs. He was the priest

of his own family. He offered prayers and sacrifices for all his children. The book may have antedated the period of Abraham, for nothing is said about him. There are some vague intimations that may, perhaps, with some reason be interpreted as allusions to the deluge, and one even to Sodom and Gomorrah; but for the most part, it belongs to a period before Moses, and yet, undoubtedly, it has its proper place in the Scripture canon. There is light here, but it is the twilight of divine revelation.

Job was not without some knowledge of God. He knew that in order to see Him, one "must believe that he is, and that he is a rewarder of them that diligently seek him." Job, by some heavenly light, had been led into a somewhat dim knowledge of God. He knew that there was a divine providence overshadowing him, and ordering his steps, superintending all the affairs of life. When affliction came upon him; and his friends came to comfort him, and propounded the same theory which men have propounded from then until now, that such special afflictions must be the result surely of some particular sin, Job repudiated that philosophy. He knew that so far as God had given him light, he was following that light. But as to exactly Who God was, and what He was, He could not speak very clearly yet. I know that looking down

the vistas of the centuries he saw a brighter gleam afar, and he said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth".

Why did he speak thus? He was in great distress. He needed a bit of Christmas cheer, if anyone did: "My breath is strange to my wife, though I intreated for the children's sake of mine own body; Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me. My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me."

Yes; the root of the matter was found in him, yet he is groping after a fuller knowledge of God, and cries out in the bitterness of his soul: "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments."

Then, as I read to you, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him. Wherever I go I cannot find Him. Oh that I knew where I might find him."

As I have listened to some things over the radio I have said to myself, "There are many people who have not progressed beyond Job's day. They do not know where to find God yet. They are still in the dim twilight, if, indeed, they have any light at all."

It is well to remind ourselves that people who are less privileged than we, who, perhaps, still grope after God, are not godless; they are without a clear understanding of God. They believe that He *is* somewhere, but *where*, and *Who* He is, they know not. The light of the glory of the gospel of Christ has not yet shone unto them.

II.

Let me take you from Job to what perhaps I may call THE TWILIGHT OF THE REVELATION OF THE NEW TESTAMENT. I have reminded you that the Dayspring from on High has visited us, that the light of twilight is the same as the light of noon, though not so brightly shining. "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." That is all they knew. What a meagre conception of Incarnate Deity was theirs! "We have seen his star in the east, and are come to worship him." Yes, but all the stars are His, for "he made the stars also"; "The heavens declare the glory of God, and the firmament sheweth his handiwork."

I am afraid that Evangelicals in their zeal for the revelation of the written word are sometimes careless of the teaching of the written word—that there is a lesser

revelation of the works of God in the works of God which declare "His eternal power and Godhead". The wise men coming from the east, declared that they had seen "His star". What star? Oh, perhaps a special torch-bearer, a new, a different star, one that, without leaving its orbit might lead the way to the Babe of Bethlehem. At all events it was a supernatural light of some sort, and it was *because of a light from heaven that they even dreamed of finding the King*. Always it begins up there. Always the light shines from above.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." How strange that he should have had some confidence in the dependability of Holy Scripture! He went to the right source for his information. "They said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." They had the geography of it anyhow, and a little more—something inside, a providential intuition may have broken through, a divine interference.

"Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."—They did not know that Herod was insincere until God told them. "When they saw the star; they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

But *they saw*! "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." "He hideth himself" said poor Job. But the wise men saw the young Child, and His mother; and they recognized Him; they worshipped Him, and when they had opened their treasures, they presented unto Him gold, and frankincense, and myrrh.

"Being warned of God in a dream that they should not return to Herod, they departed into their own country another way"—and we never hear any more about them. We do not know what effect their view of the young Child had upon them. They returned to their own country another way, still cherishing the hope that that for which they longed, had come. But was it not still the twilight of this larger revelation?

III.

Let me take you to another passage. THE CHILD HAD GROWN, AND CERTAIN MEN GATHERED AROUND HIM, and one went in search of another: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in

whom is no guile! Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." I have always thought that Jesus smiled when He said that. It was as though He said, "Philip thought he had found you, but he was only the Shepherd's crook. Before he called thee, whilst thou wert under the fig tree I saw thee." And Nathanael answered and said unto Him: "Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." That is the word of divine revelation. "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Nathanael knew a little more than the wise men, even as the wise men knew a little more than did Job.

IV.

Now THE CROSS AND THE EMPTY GRAVE HAVE BECOME HISTORY; and there is another who speaks of this same Jesus. What a man he was, a great scholar; learned in the law, brought up at the feet of Gamaliel, a man whose erudition was so manifest that one of his judges said, "Paul, thou art beside thyself; much learning doth make thee mad." But speaking for himself this same Paul said, "I have not learned very much. What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ." "Oh that I knew where I might find him"—"No", said Paul; "not that!" "That I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "That I may know him." "But you know him, Paul!" "Yes; I have said I know him: I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. But still it is the ambition, the main purpose of my life that I may know him better—and better—and better, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

There is a saying against which I always rebel. "A certain man received his education at a certain college." Did he? Well, if that is so, he is not an educated man. You don't receive an education at college. You discipline your powers, and enlarge your capacity to receive knowledge. Education is a life process, and the vital man is always learning. It is only the ignorant who say, "I was educated in such a place". The man who is in process of being educated does not profess to be educated. He is like Paul here. I asked a little boy one day, "Are you a Christian?" "Yes, sir; I was converted when I was eleven, and I got my sanctification when I was twelve." You know where he had been—he was educated!

But this great scholar, no longer a young man, Paul, after all the abundance of revelation given to him, said, "I am still at school. I am still learning; and it is my supreme ambition to apprehend that for which I was

apprehended of Jesus Christ, so that I may realize in my own mind what God has planned and purposed for me."

Then they say Christmas means exchanging parcels all nicely tied up. That is all right as far as it goes; but oh! the height, and depth, and length, and breadth of the significance of the eternal fact of the incarnation, that God was in Christ reconciling the world unto Himself. That is something to ring the bells for, is it not?

V.

Let me take you on ONE LITTLE STEP FURTHER. This same Paul is still learning. He says to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"—and before Job said, "Oh, that I knew where I might find him"—He has given us this which "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel".

No longer twilight! The sun now shines from his zenith. We are no longer in darkness in respect to what lies before us.

I was reminding myself this morning that in the first summer of my pastorate in this church in nineteen hundred and ten, motor cars were fewer than that now. They were looked upon as the special privilege of people who were particularly well-to-do. We had a few people in Jarvis St. then who owned motor cars—not half a dozen, I am sure. But they were looked upon as people who had money to spend on luxuries.

One of these friends one day invited my wife and me to go for a drive into the country. He had a chauffeur. He had an open car, they called it a tourist car. Between here and Hamilton and Niagara Falls there was no paved highway. It was a dusty, uncomfortable road. Before we started I saw the chauffeur put some pieces of rope into his box. I wondered if we were going to be towed, or were we going to tow someone else. We went on until we got into some very deep sand, and the wheels commenced to go round and round in the sand. Then the driver got out, and pulled out his thick rope, and put it around his wheels, as now we put on chains, and away we went, on our way toward Grimsby. You could not see anything for dust. When we got there, we could not see ourselves for dust—and they called it pleasure. But we did actually get there at last: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth"—"God having provided some better thing for us, that they without us should not be made perfect." They travelled the dusty road. Job did too. He sometimes had to cry out, "He knoweth the way that I take—I don't!" "When he hath tried me I shall come forth as gold." But now we are really out on to the King's Highway, and we can look down the long road, and know where we are going, and we can see sometimes far into the distance.

My dear friends, we have come a long way. We have

not to cry as did Job: "Oh, that I knew where I might find him". I am trying to recall a hymn:

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads—
A place than all besides more sweet;
It is the blood-stained mercy-seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith they meet
Around one common mercy-seat.

Ah, whither should we flee for aid
When tempted, desolate, dismayed?
Or how the hosts of Hell defeat,
Had suffering saints no mercy-seat?

There, there, on eagle wings we soar,
And sense and sin molest no more;
And heaven comes down our souls to greet,
And glory crowns the mercy-seat!

Oh, let my hand forget her skill,
My tongue be silent, cold, and still,
This bounding heart forget to beat,
If I forget the mercy-seat!

That is Christmas. We know where to find Him now. It was the shepherds who were keeping watch over their flocks by night who heard the angel chorus most appropriately, which told of the coming of the Good Shepherd; and, because we could not find Him, He found us, and laid us upon His shoulder, rejoicing, and finding us, He brought the morning with Him.

Let us pray:

We thank Thee, Lord, for all Thy goodness to us, that the darkness is past, and now the true Light shineth. For the light of the knowledge of the glory of God in the face of Jesus Christ we give Thee thanks this morning. Help us that thus this season we may not be unmindful of the fact that heaven has stooped to earth in order that earth might be lifted up to heaven.

So make us all one with Thyself, for Thy name's sake, Amen.

RELIGIOUS FREEDOM IN TORONTO

From *The Toronto Star*, December 3.

Liberty to worship according to individual preference is one of the rights most precious to a free people. When Controller Balfour opposes the sale of a Gerrard St. E. property to the Jehovah's Witnesses as a church site "because there are enough of those fellows around the street corners now," he exhibits an attitude of mind alien to Ontario though familiar enough in another province. As Controller Shannon promptly told him: "They are entitled to be around our street corners." They are also entitled, as Controller Shannon also pointed out, to have their place of worship, and as their tender was the highest for the site in question, the board of control has properly sent on a favorable recommendation to city council.

The Witnesses are, in the main, good and sincere people, although many of them are cheeky as house-to-house canvassers, and their attacks upon other denominations are indefensible. In any event, their right of assemblage and right to a place in which to worship are rights common to all religions. The sect has flourished under attack; indeed, the assaults upon it have been one of the reasons for its growth.

The issue is one upon which Controller Balfour should vote alone in council; if, that is, he does not in the meantime realize how unseemly his attitude has been.

R.C. REPRESENTATIVE SEEKS TO DENY RELIGIOUS FREEDOM IN TORONTO

In Spain, Italy and Quebec, religious freedom is denied to Protestant minorities by the Roman Catholic Church. But the same church also seeks to apply the same rule of intolerance here in Toronto. Accompanying excerpts from the daily press of Toronto tell the story. A few weeks ago we told of listening to Controller Balfour, the representative of the Roman Catholic Hierarchy on the Toronto City Council. We thoroughly enjoyed his denunciation of the Communist candidate for the Board of Control, but, as we then remarked, it was a case of the pot calling the kettle black. It was the advocate of one form of totalitarianism condemning another form of totalitarianism. We did not expect to have an example of it so soon as this, though we did not doubt that Controller Balfour would prove to be a loyal subject of the pope of Rome.

Let it be said for the hundred and first time, that THE GOSPEL WITNESS has no affinity for the so-called "Jehovah's Witnesses". We detest their doctrines for the same reason that we detest those of the Roman Catholic Church, namely, that they are anti-Scriptural and soul-destroying because they make much of works and little of grace, and consequently belittle the Lordship and Saviourhood of the Lord Jesus Christ. But the "Jehovah's Witnesses", so-called, have just as much right to be wrong as have the Roman Catholics, and that right we are willing to defend.

If Controller Balfour and his fellow-religionists were compelled to pay for separate sectarian schools for the children of "Jehovah's Witnesses", as we are to pay for priests' schools for Roman Catholic children, then he would begin to understand something of our objection to the Separate Roman Catholic school system of this province.—W.S.W.

BOARD OK'S SALE OF VACANT LOT TO WITNESSES

From *The Toronto Globe and Mail*

Sale of a vacant lot at the corner of Gerrard St. E. and Marjory Ave. to the Jehovah's Witnesses was approved by the board of control yesterday despite an outburst by Con. Balfour, a Roman Catholic, against the sect. The land will be used as a location for a church.

Con. Balfour said he wouldn't vote for the transfer because there were too many of "these people" now on the streets.

"They have as much right to stand on the street or attend their church as you have," retorted Con. Saunders, a member of the Salvation Army.

"Oh, no, they haven't, that's a different matter," exclaimed Con. Balfour.

Mayor McCallum broke up the exchange by calling for the next item on the agenda.

FRENCH GOSPEL SERVICE

We had a fine attendance at our last monthly Gospel service in French and we announce the forthcoming service well in advance in view of the slowness of mails during the holiday season. The service will be held in Greenway Hall on Sunday, December 30, at three o'clock. The speaker will be Mr. Wilfred P. Bauman, B.A., B.D., who since his return from France a month ago has been engaged in visiting the churches of the North and in working among French-Canadians of that vast area.

Let us watch that we never undo with our hands what we say with our tongues.

—C. H. SPURGEON

"NOT OF WORKS, BUT OF GRACE"

The Sixth Sermon in a Series of Seven Sermons on How to Receive Eternal Life

By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 16th, 1951

(Electrically Recorded)

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4-5.

"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

—Rom. 11:6.

Prayer Before the Sermon

Thou hast taught us in Thy Word, O Lord, and we have experienced the truth of it, that every good gift is from above, and cometh down from the Father of lights, with Whom there is no variableness, neither shadow cast by turning. We thank Thee for this great truth, that Thou art the same yesterday, today, and forever; Thou art the Author of all things that are, the Creator of all worlds.

Thou art the same, and though changes take place in Thy creation, Thou art the same, and Thy years do not fail. The terms of admission to Thy holy presence are ever the same; Thy disposition toward Thy children is always the same. Thou dost not weary of our coming; Thou hast summoned us to Thy presence. Thou hast given us Thy promises of grace that our faith may stand upon them, and that we may with confidence, and without wavering, come to the mercy seat. Through Jesus Christ by one Spirit we have access to the Father, and we come that we may worship the Holy Trinity. And as we desire so to do we cast ourselves upon Thee and Thine abounding grace, that we may be enabled to render to Thee an acceptable worship. Thou hast told us that as the heavens are higher than the earth, so are Thy thoughts higher than our thoughts, and Thy ways than our ways. It is not possible for us to understand the thought of God. We cannot do so by any unaided attempt to discover the truth ourselves. Only as the Spirit searcheth all things, even the deep things of God, and reveals to us the treasures which are wrapped up in Thy manifold Word, can we really understand that which is written.

We thank Thee for the unending storehouses of grace, like those of Joseph in the long ago, though infinitely transcending them. They are so filled that they are beyond human power of exhaustion, for no matter how often Thou dost enrich us, how frequently we may call upon Thee, Thou art never the poorer for Thy giving. Thou art still able to do all that we ask of Thee, and even more.

We thank Thee that Thou hast not called us to a life of stagnation—that Thy salvation is something vastly more than a ticket to heaven, or than an assurance of safe entrance within the gates of pearl. Thou hast come that the works of the Devil might be destroyed, Lord Jesus. We have been predestinated that we might be conformed to the image of God's Son. We thank Thee for all the provisions of grace, and for all the ministries of Thy Word, and of Thy church, which are designed to be means of grace, that this great desideratum may be realized in our experience, that we may grow up into Christ in all things, daily becoming at least just a little more like Jesus. O that the Christ that has been formed in us, the hope of glory, may be manifest in our thought, in all our deliberations, in all our planning and performing! in all the expressions of life without may that which has its centre in the Lord Jesus characterize the life of Thy people. Oh give us Thy help that we may demonstrate the truth of Thy gospel. Grant us Thy Spirit that we, being led of the Spirit, shall not fulfill the lusts of the flesh.

And now this evening, O Lord, in this hour of worship, we pray that Thou wilt shut us up to Thyself. Every one before Thee has many earthly interests, many family ties. It is not Thy will that we should ignore them, or become indifferent to them, but rather that they may be sanctified and sublimed to holy uses. So hear the muttered prayers of fathers and mothers, husbands and wives, and friends and children, and grant to us all a fulfillment of our secret and holiest desires. For Thou hast said that if we delight our-

selves in the Lord He will give us, not merely what we ask, but the desires of our heart. Grant us this, O Lord, this evening.

But we acknowledge our limitations; we recognize that we are brought sadly into bondage; into the bondage of circumstances, even into the bondage of the weather sometimes. We do not always ride upon our high places. We need Thy help, the consolation of Thy grace, the inspiration and energizing of Thy dynamic Spirit, that we may not live little lives, cribbed, cabined, and confined, but that we may live largely and luxuriously as the children of the King, who are familiar with the way to the palace, and with the King's table, and with His wardrobe. O clothe us with Thy righteousness, make us such Christians as the angels shall not be ashamed of, and bring us ever more into stricter and closer conformity to Thy will, and therefore to Thine image and likeness. Then shall we be able to do Thy work. If Thou wilt restore to us the joy of Thy salvation, then shall we be able to teach transgressors Thy ways, and sinners shall be converted unto Thee.

We think of all the assemblies of Thy saints, large and small, in the cities, and in the country, and in all countries; of those who keep lonely vigil in the sick room, and of those who stand alone amid all the perplexities of life, feeling a loneliness which only God knows. The heart knoweth its own bitterness, and the stranger doth not intermeddle with its joy. But Thou knowest how to minister to the hearts of men; Thou hast the tongue of the learned to speak a word in season to the weary. So do Thou exercise Thy great ministry of grace, Thou Head of the church, Thou Father of our spirits, Thou Holy Ghost the Comforter and Teacher: throughout the world at this hour may multitudes be lifted a little nearer heaven, for Jesus' sake, Amen.

I HAVE been speaking to you for several Sundays on the subject of "How to Receive Eternal Life," for eternal life is the salvation which everybody desires. Perhaps some of you will say, "Not everybody, surely." Well, we desire some things not knowing what we desire, and I do not mean that people everywhere desire such salvation as is described and defined in Holy Scripture. But nobody courts extinction of being. That would be a truly terrible anticipation, that life should be blotted out, and that there should be no future whatever. I have often pointed out to you that the principle of the immortality of the soul is not distinctively a Christian doctrine. It is believed universally that personality survives after death, that the grave is not the end of everything. Indications of that are to be observed in all the religions of the heathen; in every form of paganism there is a future toward which men are bound. And in that sense everybody desires to enter upon whatever future there may be as comfortably and safely as possible, not knowing what is meant by that future, nor the conditions of life which may there obtain. But there is an inarticulate hope in practically every breast that at last, far off, at last to all, every winter shall turn to spring.

Our Lord Jesus came to bring life and immortality to

life. Nobody knew what lay beyond the grave until He came. He comes to show us what life is, to bring immortality into the light, so that men will not longer vaguely talk about being gathered to their fathers, but through the light which shines in the face of Him Who only hath immortality, we may learn something of the life beyond, and of the world for which we are bound.

We take a further step this evening in our endeavour to know something about how that eternal life, which is salvation—which begins here and never ends, which gives us the profitableness of godliness in the life that now is, and assures it to us for the life that is to come—may be obtained: How then are we to receive eternal life? My text is very simple and very explicit: "Now to him that worketh (worketh for salvation, and tries to earn it for himself) is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

I.

Let me begin with the remark then that SALVATION IS A REWARD, it means wages for work well done. I say not for the moment whose work, or whose wages, but merely that salvation is a reward, which has a distinct moral basis, and moral and spiritual value.

During this season many will give and receive gifts, but for all of them someone will pay. These gifts will not come out of thin air; someone somewhere has laboured to produce them, and someone somewhere has been paid for their production, and before you are in a position to bestow these things upon a friend you must pay for the gift. Millions of dollars—think of it—will exchange hands this Christmas season in the purchase of articles that are procured with a view to bestowing them upon somebody else as a gift. They will cost a great deal of money, but the recipient will receive them without money and without price. It is not enough therefore, that we should speak of the gift of God as being eternal life, we must go behind that, and discover if we can by whose labour and travail, by whose sorrow and sacrifice, such a gift was made possible. A gift to you, and a gift to me, but a gift for which somebody somewhere must pay.

Now I say salvation is a reward. Salvation must be earned; it is not produced without works. Do not jump to conclusions; hear me through. It does not come of nothing. What is salvation? Salvation is the reward of an absolutely perfect life, which in every respect conforms to the exacting standards of God's holy law. Salvation, that eternal life, if so we may describe it, is what every human soul had possessed and enjoyed if sin had never entered, nor death by sin. Then had we lived forever in perpetual enjoyment of the fellowship of God, and of all the bounties of His provision.

Most stores carry goods of varying qualities, and of differing prices. Some sell things, or profess to sell them anyway, a little more cheaply in the basement. If you want to pay more, or at least look a little bit more respectable, you may go and buy the same things for a higher price somewhere else, so that nobody will see you in the basement, if you do not want to abase yourself. But there are other stores which do not condescend to these lower grades of quality; they deal only in first class articles, the very best that can be made—the best of material, and the best of human skill. There are systems of transportation, trains and ships, which have first class, and second class, and third class accommodation.

There are some trains that carry "pullmans only", and if you want to travel second class you must take another train. There are some trains in the United States which are "extra fare" trains; you pay a little extra, not always for greater comfort, as I have found, but for faster time and fewer stops. Now God's storehouses are not in the basement. He carries no second class articles. He deals only in the best. Why should He deal in anything else? Why do you buy something third class? Not because you want it, but because you haven't resources enough to pay for the second or the first. If you had you would buy the very best the store contained. Our Lord is not limited in His resources, why therefore, should He deal in second or third class articles? When the prodigal came home in rags he might have been pleased to receive a cast off garment of one of the servants, but his father said, "Bring forth the best robe and put it on him." That was the only robe he had waiting for him, the very best. And transportation to heaven is "all pullman", no second or third class cars. You travel God's highway at His best. That is a comfort, isn't it? God wants us to have His best.

I was in a store one day years ago—it was not a chain store—and there were some oranges displayed. A gentleman came in wearing a clerical collar. The oranges were not sorted out as they are now in the chain stores—so much a dozen for the smaller ones, and then the larger ones, and so on. They were all there together. So he turned them over and picked out a large one here, and a large one there, and at last the grocer said, "Excuse me sir, I think it is only fair that you should take your share of the smaller ones. I have put them out at one price." "I do not care," said the man, "I am entitled to the best." I do not know whether he was right or not, but when we come to God's storehouses we are entitled to the best, and He wants us to have the best. But somebody has to pay for the best; somebody has to pay for the ticket; somebody has to pay to make the bestowal of a priceless gift possible.

I say salvation is a reward. But whose reward? Who buys the goods? Who pays for the ticket? I have been speaking to you of the sacramentarianism of Romanism. *Romanism says you may get to heaven, and you may have a robe fit to wear in heaven, but you will pay for it yourself.* It is all of works. There is nothing given away, and you will find that out if you become a Roman Catholic. They do not give anything for nothing. Whether they provide the best or not, they certainly charge the highest price, you can be sure of that. The whole system of Romanism is a price-list; it is a catalogue of costs—what it will cost you to get through this life to heaven. Hence, the sacramentarianism that I have discussed. The church is a ticket agency, the sacraments the tickets, and the mass, if it be faithfully observed, is the only first class ticket on sale, even though you pay for it yourself. "Holy Orders", of which I spoke to you last Sunday evening, has to do with the uniform of the ticket agents, commonly called priests. From birth to purgatory, especially the last, Romanism is exclusively a system of works. You have to pay for it yourself. Rome knows nothing of free transportation to heaven, though its votaries get a good deal of free transportation on earth. Rome issues no complimentary tickets, except when the pope grants plenary indulgence to some favourite. Then he detours purgatory, and goes straight to heaven. But even then he must pay his way, the only thing remitted is purgatory. But that is Rome. It is the very antithesis of the gospel;

it is the opposite of Christianity. There is nothing Christian about it.

But, my dear friends, *many non-Romanists teach the same thing in principle*. We do not hear very much about grace in our day. If you go to the majority of churches you will be told how to behave yourself, how to keep out of trouble, how to do good works, how to be respectable. And even when you die, and the minister is called in, he will tell your friends that you were a good man, and therefore you must have gone to heaven. The very opposite of what the Bible teaches. I will venture to say that that doctrine is preached from the vast majority of pulpits in Toronto to-day. Other churches rather like Rome and emulate Rome, and set themselves up as ticket agencies. They teach that if you are to have salvation you must procure it as the reward of your own works.

II.

Let me go a step farther. **THOSE WHO PRESUME TO TRY TO PAY FOR THEIR OWN SALVATION, MUST PAY THE FULL PRICE.** There is no use trying to bargain. You cannot, like the labour unions, appoint a bargaining agency. "Every one of us shall give account of himself to God." You will deal with the great Store Keeper directly, not through an agent; and if you are determined to pay for salvation, if you will not humble yourself and acknowledge your bankruptcy, but say, "I am a good fellow; I will pay my way," then, you must pay the full price. "To him that worketh is the reward not reckoned of grace, but of debt."

What is the price? What is the extent of our debt? The apostle Paul tells us: "I testify again to every man that is circumcised, that he is a debtor to do the whole law." Which is to say, if you are depending upon the law, and upon the works of the law, upon your own righteousness, it is not enough that you keep one precept of the law. That is the ground now of your confidence; that is the direction of your pursuit. Very well then: you are a debtor to do the whole law, not part of it. What does that mean?

It means that we must keep the whole law *as to the letter of it*. The Decalogue? Yes. The Ten Commandments? Yes, without fail, even in respect to the letter of it. If that is the ground of our confidence, then we are debtor to do the whole law, not part of it. It is no use to say, "I do not steal, but maybe I do swear a little." "I do not get drunk, but I do feel sometimes as though I would like to have a little of the things that some other people have." You are covetous, though the Law says, "Thou shalt not covet." "Well, I feel I am fairly respectable. Oh no, I am not a Sabbatarian. I play golf, and amuse myself in other ways on Sundays." But the Law says, "Remember the sabbath day to keep it holy." "In respect to the second table of the law I honour my father and mother, and keep that so far as I know how, but . . ." Don't forget, "Thou shalt have no other gods before me." Is there anybody here this evening that would dare to stand up and say, "I am prepared to demand entrance to heaven on the ground that I have never violated, even as to the letter of it, one of the Ten Commandments." There is not anybody here who would dare to say it, because there is not anyone here who does not know that it would not be true.

If on that ground you seek salvation you are debtor to do *the whole law, not part of it, but every part of it*, not only as to the letter, *but as to the spirit of it*. "Who-

soever hateth his brother is a murderer." "I have no blood on my hands." Are you sure that you have not entertained thoughts of hatred toward someone who has injured you? What about the Seventh Commandment which can be violated with a look? "The letter killeth, but the spirit giveth life." Is there anybody here who would dare to say, "I have kept all the commandments of God in the letter of them, and in the spirit of them"—if any man were to dare to say it everybody else in this congregation would call him a liar, and he would know that he was lying himself.

But, my dear friends, you are a debtor to do the whole law. "Well, I really did try to turn over a new leaf, and I remember there was a period in my life when for a number of days I really think I kept the law." Did you? For the sake of argument let me grant you that you did. But *the whole law is for the whole life*; and we must keep the whole law not only for a little while, *but all the time*.

"To him that worketh is the reward not reckoned of grace, but of debt." What does the law of God demand? *An absolutely perfect life, a flawless life*. That is what you and I owe the Holy One. We have not given it Him. We are up to the eyes in debt, because we are debtors to keep the whole law.

III.

WHAT IS THE MEANING OF SALVATION BY GRACE? What does the text mean when it says, "To him that worketh not. . ." Is there no value in morality? *Is a man freed from doing the best he can because he cannot do the very best that ought to be done?* Because I cannot do all the works required of me, then may I do none of them, and go to the devil as fast as I can? Is that what it means? Oh no. There is no license here to continue in sin that grace may abound. We must bring forth fruit meet for repentance; we must repent. I spoke to you a few weeks ago on "Not Penance but Repentance." Penance is something you try to do for yourself; repentance is something that God does in you. What is repentance but a vision of the holy law of God. What is repentance? Why it is getting the bill from your great Creditor. There is the bill of your indebtedness, and you read it over. You say, "There is nothing in that bill I can dispute; I owe it all, every bit of it, and I have paid nothing. What shall I do?" Are you going to try to pay it? "No I cannot." What are you going to do then? "I am going to my great Creditor to tell Him that I cannot pay it. I am going to Him to plead bankruptcy, and say to Him, 'Here I am; I have nothing to pay. Not a little in my hand, but nothing in my hand I bring.'"

But surely *our repentance is proved by our works?* It is in a repentance that is wrought by the Spirit of God. You would not say that anybody is sincerely penitent who continues in sin, would you? The man who steals, or the man who gets drunk, or the man who swears, says, "I am very sorry for it sir," and then he goes on doing it. You say, "You cannot be very sorry or you would at least try to bring forth fruit meet for repentance, and acknowledge that it is wrong."

Now repentance is *an acknowledgment of the enormity of sin, the greatness of our indebtedness*. As I have said, it is an examination of the bill. "There are my liabilities. Let me look at the other side of the ledger. What are my assets?" Nothing at all. "I haven't got anything to set against my liabilities. There is only one thing I can do, and that is to plead bankruptcy, to admit

that all that I have is just filthy rags. I haven't any money, or anything else." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

I used to know a man years ago who was a self-taught musician. He was a good man, and he had learned to play a few hymns, mostly by ear I think. I have seen him sitting at a little organ, and my, what airs he put on! The airs he put on were greater than the airs the organ emitted. I have seen Paderewski play, but I never saw any great artist that made such an exhibition as this man. He seemed to think that all the world was watching him, and admiring him. I set against that a remark of Dr. Joseph Parker. He said, "I went to hear Paderewski play, and when I came home I wanted to destroy my piano." He said, "What is the use? Who could play like that?" He had heard the master. I may foolishly boast of works of righteousness which I have done—until I see Jesus, until I see what He is like, and see in Him the incarnation of the holy law of God. And then, seeing myself in contrast, I can only cry,

"Rock of Ages cleft for me,
Let me hide myself in Thee."

Hide my filthy rags from the face of the Holy One!

And what then? There must follow *an acceptance of somebody else's payment for our gift*. I want a ticket for heaven, I want to go, but I have no money. "I will pay for you." Hungry, but I have no means. "Come with Me into My banqueting house." Filthy rags, and I cannot buy anything better. "Come to Me, and I will give you the best robe." But it costs so much. "Yes, but you will not have to pay for it. I have paid for that; I have wrought out that robe of righteousness for you; I made it possible for you to come and sit at the King's table; I made it possible for you to sweep in triumph through the gates of pearl." "To him that worketh not, but believeth on him that justifieth the ungodly," who sees his own utter moral and spiritual bankruptcy and impotence, and who casts himself upon Him Who is full of grace and truth, and says, "I accept it all."

"Nothing in my hands I bring,
Simply to Thy cross I cling."

But, my dear friends, *this must be an unmingled salvation*. "If it be of works it is no more of grace: otherwise work is no more work. And if by grace, then it is no more of works: otherwise grace is no more grace." It must be one or the other. In other words, our Lord Jesus said, "You pay everything, or confess you can pay nothing, and let me pay everything." That is what grace is. It is God doing for us what we cannot do for ourselves.

Years ago, before prices were skied as they are today, I was in Atlantic City, and a good friend, who was a very wealthy man, invited me to have luncheon with him in one of those enormous palatial hotels, which were built to take money away from rich people. You could not cross the rotunda without paying for it, it seemed to me, and if you offered the person who took your hat a quarter I think he would have thrown it at you. Well, we went to a table and sat down, and it was all *à la carte*, luncheon time. I knew a young fellow who once said, as we sat in a restaurant with some others, "Gentlemen, I am a Hebrew scholar, I always read the menu backwards. I

look at the price first." Well I looked at the prices, and they were enough to cause any ordinary mortal to faint. Little things, like relishes and radishes, or a bit of celery—I remember that there was not anything on the menu less than fifty cents. And when it came to the main dish, whether it were chicken or steak, or whatever it was, it was away up in the dollars.

But that time I did not read the price; I was somebody else's guest. And it had to be of works or grace, and I was quite willing on that occasion that it should be all of grace. He asked me what I would like, and I humbly selected something. "Oh no, no, there is something better than that. Have so and so." He ordered the dinner, and I just said "Amen" to what he ordered. Not out loud you know. Then by and by the waiter came and presented the bill. I do not know what it was, but I know he handed out several bills of large denominations to pay for it. You would not tip the waiter for such service with anything like a dollar. I do not know what it was—two or three dollars. What do you suppose I did? Did I fumble in my pocket to get out my two or three dollars, and say, "No, no, I am going to pay for part of this. If I cannot do anything else I can pay for the radishes." I did not propose to "go Dutch", and each pay for his own. I should have insulted my millionaire host if I had offered to pay for it. I knew he did not want me to do so; he wanted me to have the best, and he knew that he was able to pay for the best. And he did pay for the best, and I accepted the best. For once in my life for one or two brief hours I lived as a multi-millionaire. Whether it was the old man or the new you shall say, but I confess that I liked it! It was a happy experience.

That is what it is to be invited to dinner by the Lord Jesus Christ, to be entertained by One Whose resources are infinite. How we dishonour Him, how we insult Him, by offering our poor pennies to augment the infinite price of His redemption. "The wages of sin is death—that is what we have earned—but the gift of God is eternal life through Jesus Christ our Lord"—that is what the Lord Jesus earned for us, and He bestows it upon us without money and without price. I do not know how you feel about it, but I like that kind of salvation myself. I like to know that I am not in debt for it. You talk to me about purgatory. What a terrible thing it is, that after a long life of doing, doing, doing—suppose I am a priest, and a woman loses her husband, and I go to comfort her. She says, "My poor husband." I say, "Never mind, he has just gone to purgatory. The flames of purgatory are hotter than the flames of hell, but you have at least this comfort, that they do not burn forever. That is the only difference." "But oh, how long will the soul of my poor husband be there?" "I do not know." "A year?" "Maybe five hundred years. I do not know." Who that has any humanity at all would want to be a priest? I would not. No, I like to preach this gospel. God is too rich to sell salvation, and were it for sale, we are too poor to buy. The thing is already finished, sealed, signed, and delivered. It is mine, and it is recorded in heaven, and I am on the way thither. Hallelujah. Let us pray.

O Lord, we thank Thee for the infinitude of Thy mercy; the utter boundlessness of Thy redeeming grace—that we have been brought from bondage to liberty, from poverty to plenty, from shame to righteousness, from humility to glory. Thanks be unto God for His unspeakable gift. Amen.

Now we shall sing one of Hart's great hymns, and I

want to read all the verses to you because they summarize all that I have said:

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity joined with power:
He is able,
He is willing; doubt no more.

"Come, ye needy, come and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh,
Without money,
Come to Jesus Christ and buy.

"Come, ye weary, heavy laden,
Bruised and broken by the fall;
If you tarry till you're better,
You will never come at all: @
Not the righteous—
Sinners Jesus came to call.

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him;
This He gives you;
'Tis the Spirit's rising beam.

"Lo! the incarnate God, ascended,
Pleads the merit of His blood;
Venture on Him, venture wholly,
Let no other trust intrude:
None but Jesus
Can do helpless sinners good."

"THE RIGHT PURGATORY"

The pope, which so fast looseth and purgeth in purgatory, cannot, with all the loosings and purgations that he hath, either loose or purge our appetites, and lust, and rebellion that is in us against the law of God. And yet the purging of them is the right purgatory. If he cannot purge them that are alive, wherewith purgeth he them that are dead? The Apostles knew no other ways to purge, but through the preaching of God's Word, which Word only is that that purgeth the heart, as thou mayest see (John xv). "Ye are pure," saith Christ, "through the Word."
—WILLIAM TINDALE

"Vain it is to crave reformation in manners where the religion is corrupted."
—JOHN KNOX

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

A PROTEST AGAINST SEPARATE SCHOOLS

213 Union Street,
Sydney, N.S.
Sept. 10, 1951

To,
Mr. H. R. McPherson
City Clerk,
Sydney, N.S.

Dear Sir,

My Tax notice for 1951 lies before me. In response to your claim for \$221.13 for my taxes I send you my cheque for \$1. This I do under protest. My protest is against the action of the City Council in demanding taxes from me, a considerable portion of which goes to support of Roman Catholic schools in Sydney.

Permit me to say that our system of education as established by law is secular, and makes no provision whatsoever for privileges such as the Roman Catholic church enjoys at the expense of Protestant and Jewish tax payers. I am not unwilling to share the burden of taxation for secular education, but my conscience will no longer allow me to support the religion of the Roman Catholic church in its schools within the city of Sydney.

For your information may I state briefly that during the French regime which came to an end in Nova Scotia (proper) in 1713, and in Cape Breton in 1758 education was entirely in the hands of Roman Catholic Religious orders. "From 1758 to 1811, the schools in the English settlement were largely under the auspices of the Society for the propagation of the gospel, assisted by the government with here and there itinerant teachers and private schools."

In 1811 an Act was passed "for encouraging the establishment of schools throughout the Province". Also another Act to establish Grammar schools throughout the Province, both kinds of schools to be assisted by government funds. Further progress in local organization is marked by the Act of 1856.

In 1841 a General Board of Education was created. In 1859 provision was made for a Superintendent of Education. In 1854 a Normal school was established. In 1864 was passed the first Free School Act (c58 of R.S. 1864), under which the Executive Council of the government became the Council of Public Instruction, and the common schools of the Province were declared to be "free all children in the section in which they are established".

In 1865 still further progress was made by the passing of an Act making assessment for school purposes compulsory. Here it should be noted, and that with interest, that in the course of the debate of this statute an amendment was made in favour of separate schools (Journals 1865) April 11th, and was defeated. By separate schools is meant religious schools. The organization established by Acts of 1864 and 1865 has continued with some changes and improvements until the present day. And let it be carefully noted that no privileges are recognized by either Acts, or any subsequent Act, as belonging to any class or creed. Yet notwithstanding this, Roman Catholics in Sydney enjoy special privileges which are a contravention of such Acts. By these Acts the Council of Public Instruction is empowered inter alia, "to make regulations not inconsistent with this Act that are deemed necessary for properly carrying out the provisions of this Act according to the true interest and meaning thereof."

What now is the position with regard to education in Sydney? We have no less than four schools staffed exclusively by Roman Catholic teachers (chiefly Nuns), teaching Roman Catholic doctrine to the children. This is a flagrant violation of the Law which does not sanction the teaching in our public schools of the peculiar views which characterize the different denominations of Christians. Reg. 27.

These so called public schools are to all intents and purposes separate Roman Catholic schools, teaching the dogmas of the Romish church. These schools are privileged schools, and as such are a contravention of *the Education Act of 1865 which has not been changed*. As I said these schools are staffed by Roman Catholic teachers, and no Protestant teacher has a ghost of a chance of an appointment. These schools exist primarily to teach the dogmas of Rome.

And let it be known that these Roman Catholic schools while nominally under the school Board, are practically under the control of the Roman Hierarchy. The selection of teachers for these schools is not made by the school Board, but by a Roman dignitary, and of course the school Board meekly acquiesces in the appointment of Rome's choice.

Further to prove that these schools are religious schools, the walls are decorated with signs and symbols of Roman Catholicism. This of course has as its one main object, the inculcation of Romish beliefs into the minds of the children. Rome's signs and symbols and teaching are quite in order in a Romish church, but are illegal in our public schools. It is a contravention of the Law, and would give offence to Protestant children who may be in attendance.

These Roman Catholic schools in Sydney are not public schools, and they do not conform to the Education Act, inasmuch as they teach the peculiar tenets of Rome. Further the female teachers in these schools wear the dress or garb of their Order, with all the dangling symbols of Romish belief. All this is intended to impress the children with the dogmas of Rome.

If Rome is so privileged in Sydney, why should not all the other denominations have the same? The Presbyterians have a right to demand separate schools for their children, and to demand that their schools be supported out of the public purse. The Anglicans, the Baptists, the United Church, the Salvation Army and others have as much right to Private schools, and support out of the public purse as the Roman Catholics.

If all the religious denominations demanded what the Roman Catholic has demanded, and obtained, then that would be the end of our Free secular system of education, and the nullification of the Act of 1865 when an amendment for Separate schools was defeated.

If the Romish church wants special privileges in the form of separate schools let her have them, but let her pay for them out of her own pocket, and not out of the Protestant pocket. If Rome does not like our system of education which she calls "godless", then let her carry on the education of her children at her own expense and not at mine.

Further I live in a free country where I have the right to worship God according to an enlightened conscience, enlightened by the word of God, and to support morally and financially that which my conscience approves, but am under no obligation to support a religious system

such as the system of religious education taught in Roman Catholic schools in Sydney.

On religious grounds I refuse to compromise my conscience any longer by paying taxes on my property for the support of the Romish faith which I deem to be the very antithesis of Christianity. This is not a dodge to escape taxation, but a solemn decision, and protest against the action of the city council of Sydney in exacting taxes to support a system of religious education I have absolutely no faith in.

If the city council decides to sue me at Law, or to take any high handed action to rob me of my home and property, I will withstand them in our civil courts. Let the city of Sydney show me or anyone else their legal right to demand taxes of me or any Protestant or Jew or atheist for the support of Roman Catholic education in Sydney.

In conclusion let me again affirm in no uncertain terms that the Roman Catholic schools in Sydney are illegal and a contravention of the Education Act of 1865.

I remain

Sincerely Yours,

A. R. MURRAY

A LETTER FROM DR. McINTIRE

Hong Kong to Bangkok
December 4, 1951

Dear Christian Friends:

The Manila Conference is over. What a praise to God it all was! There are times when one cannot express his joy. It is full today. We have had eight days of glorious, heavenly fellowship. "Worthy Is the Lamb That Was Slain to Receive . . . Honour," and the "Hallelujah Chorus," as in the Sao Paulo Conference last July, brought the meeting to a close. When God does a work, it is sure!

The spirit of prayer, understanding, brotherly love, and the emphasis on fulfilling the Great Commission of Christ gave to this meeting a missionary and evangelistic ardor throughout. In the midst of a pagan and superstitious East the light of the Gospel shines out.

I want to show you something of this spirit. The 20 resolutions are a record. The major addresses and acts of the Conference will all be printed.

From the moment I arrived Friday afternoon it was clear that the national leaders themselves were in charge. The committee formed at Bangkok was in action—hotels, rooms, program, radio, the proposed constitution were all in order. Hong Chun Kim, Ernestos Singson, Antonio Ormeo, Melquiades Galila, who is not well, and others had been at work. The press was at the airport for a picture and statement. The Philippines Government had done everything to facilitate entrance and visas. The Chinese, because of the communist complications, had difficulty in travelling. The story of the removal of these barriers is a testimony to God's providence. The committee took me to a Chinese restaurant for supper where I was "briefed" and a few adjustments were made in the program because of the persons known to be coming. The final program was off the press the next afternoon. A staff of Filipinos took care of the registration and the issuing of the blue and gold badges.

The Baptist group had held their convention the week before. The missionaries met in one place and the nationals in another, and all came together for the final day. Don MacKay, secretary of the Association of Baptists for

World Evangelism, was the leader of the convention. The Baptists have several hundred churches in the Islands. All are in the International Council of Christian Churches, and they are clear and strong on separation. God has rewarded them.

Talk about industry! The men worked. Aside from forming the Far Eastern Council of Christian Churches, which was a major accomplishment, for the constitution was discussed and debated for three days, they gathered the Presbyterians and Bible Protestants together on the side each afternoon and founded the Philippine Council of Christian Churches. God just gave that extra. It had not been planned. There is a struggle on everywhere for the faith. These men are not losing time.

That which united and blessed the Conference was the one understanding on the part of all as to the faith, the apostasy, and the duty required of us by God's Word. The Twentieth Century Reformation is here indeed!

There were 116 official delegates and 36 observers. It was decided at the opening that delegates would be: (1) those who were sent by their churches in response to the Bangkok call; (2) representatives of affiliated organizations of the ICCC; (3) any member of the Bangkok Conference which called the meeting. Observers were those who registered for that purpose. Visitors were not counted. The evening congregations numbered about 300.

The First Baptist Church is being built. It had been delayed because of storms, but we met there just the same.

(Our plane, a Constellation, just passed over the border between Indo-China and Siam. The land looks barren.)

The two men from Australia could not get away from their accent, and they were the occasion for many smiles. The Rev. Keith McNaughton of Melbourne, president of the Bible Union of Australia, was made a vice-president. Dr. Fred C. Schwarz was active night and day. He and the Hon. James E. Bennet took several of the radio broadcasts. Every radio station gave time. The Christian Manifesto against communism was read in full on four stations. Dr. Schwarz and his wife have been invited to the U.S.A. in March for another speaking tour under the auspices of the ICCC. He plans to visit the British Isles and attend the Edinburgh Regional Conference in July, 1952. He is on his way now to Japan for ten days to speak on communism. He is keen and quick, accurate and unanswerable. The illustrations from the medical world slay the World Council's Goliath.

Monday afternoon there was a reception and presentation of all delegations. This was in the Shanghai Restaurant, a Chinese place. Here the Conference got acquainted and Mr. Bennet spoke. He was a tower of strength. The nationals delight in his stories, and he was made chairman of the Resolutions Committee and honorary vice-president of the Conference. In the evening the Mayor of Manila extended greetings and I spoke on "The Great Commission and the Twentieth Century Reformation." The new Reformation is fulfilling the Great Commission. It is returning the church to the Great Commission and returning the Great Commission to the church. I outlined the principles and the history of the movement—the struggle within and without the churches, the trials and separations, the American Council of Christian Churches, Amsterdam in 1948, Geneva in 1950, Sao Paulo in 1951, and now Manila; then Edinburgh

and Beirut in 1952. Action, growth, victories, sufferings—and all for Christ and the church.

I want to write in more detail concerning the major addresses; also the outstanding incidents.

Of course, the major work was the formation of the Far Eastern Council of Christian Churches. About seven different names were offered and considered. This one seemed the most suited and was unanimously adopted. I witnessed general discussion and debate, then a molding and crystallizing of opinion. God did this. All wanted God's will. All seemed conscious of the far-reaching significance of what was taking place. All rejoiced in God's evident hand. The constitution included the ICCC's declaration of faith without a change. The preamble is different, the condition of voting suitable to the situation out here, but always the church was the unit and basis. The line is drawn. No church in the World Council of Churches can be a member of the Far Eastern Council of Christian Churches. The Council will have a general assembly. There is no power over the churches. Each independent church gets two votes. The denominations have one for the first five churches, and one for each additional five, with a maximum of 50 votes possible. This will work for larger assemblies and more return of blessing to the churches.

When you see the fruit of such a meeting, you see afresh why the Spirit wrote, "Not forsaking the assembling of ourselves together, . . . and so much the more, as ye see the day approaching." God's people need to come together in such conferences. We think of the distances in the Far East, but the men from Japan are just "over night" by plane; Australia is 24 hours; Hong Kong four hours. We must adjust the church, the mission field, our thinking to the small world of space we are living in, and gear the work of Christ to it. When I was in Princeton Theological Seminary in New Jersey, it took me longer to drive to my home in Oklahoma than it did to come from Collingswood to Manila, and, as a student, I always drove home for Christmas. Small world to-day! Will we move between the outer spheres of God's universe in less time in the ages of the ages as we experience the exceeding greatness of His kindness toward us in Jesus Christ? I think it will surpass that. We are joint heirs of Jesus Christ of all things.

"A Christian Manifesto on World Communism and the Christian Church" was first suggested by the Rev. Samuel Boyle, Reformed Presbyterian missionary who was in China, but is now in Japan. Mr. Boyle wrote the book, *The Church in China "Leans to One Side,"* showing the pro-communism in the church and the WCC movement in China. He is a gifted writer. The Manifesto is mainly the work of Mr. Boyle and Dr. Schwarz. It was drafted and redrafted three or four times before being presented to the body. It is the first document of its kind ever adopted by a church council. The World Council of Churches could not adopt such a paper, for its leaders are not agreed and many do not believe what the paper says about Christianity! They tell us Christianity and communism have much in common! This Manifesto says that they "cannot be identified at any point." Mr. Boyle testified that it was the Bangkok meeting of the ICCC in 1949 that convinced him that the ICCC was right and that there had to be an open, clearly joined battle for the faith if the church was to be delivered and spared.

Yesterday when we left Manila (our plane turned back twice because of engine trouble), with Mr. Boyle, the

Rev. R. B. Strom, and Mr. D. S. Modak, who came as far as Hong Kong, we discussed the conditions in China. Why is there such poverty? Mr. Boyle gave an answer that goes to the heart of the issue. God's Word says the people are like unto their idols! He told of an experience where, because of superstition, men will not plow the ground. Poverty is related to idols; superstition to idols, ignorance to idols. The Gospel gives liberation, light, and, as a by-product, economic advances. I believe this. Seek first the kingdom of God and all these will be added. The Orient needs the Gospel. Oh, that the church would arise and send an army of soul-winners to turn men in these heathen lands from darkness to light.

I went immediately upon my arrival in Manila to see Dr. Santiago Cruspero in the hospital. He was operated on for a brain tumor and a section of the brain removed. He was unconscious and the doctor gives no hope. Here is a man who stood and led. He was president of the Bangkok Conference. There are five children, 12 years of age and under, that are the concern of the brethren. If they go to his relatives who are Roman Catholics the children will suffer. The offering the last night was taken for the family. An orphanage, directed by Christians, has offered to take them in, but it will cost \$10 per month per child until they are old enough to work for themselves. God will provide. Dr. Cruspero was missed, and prayed for much, but as in all of the Lord's work—it goes on! No one is indispensable; all are expendable for Christ. He gives; He takes.

We are nearing Bangkok. I'll write another letter after we leave there. I must tell of the Roman Catholic president of the Philippines Anti-communist League, and Action, who came to the Conference and apologized.

In Christ,
Carl McIntire.

GOD MANIFEST IN THE FLESH

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

IN ONE brief and pregnant word written to Timothy, the apostle Paul summarizes the testimony of the Word concerning the eternal Son of God. "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). The word "mystery" is one used a number of times in the Pauline epistles. e.g.

"We speak the wisdom of God in a mystery."
(1 Cor. 2:7)

"To make known the mystery of the Gospel."
(Ephes. 6:19)

"To speak the mystery of Christ." (Coloss. 4:3)

A Scriptural mystery has been aptly defined as "a truth undiscoverable except by revelation from God." The natural mind is utterly incapable of comprehending the mysteries of the Gospel, to whom they are darkness and an occasion of stumbling. Such minds "receive not the things of the Spirit, neither can they know them, for they are spiritually discerned." Great foundation truths such as the Virgin Birth, the Incarnation and the Deity of Christ, the Atonement made through the shedding of His blood, the Resurrection, Ascension, and Eternal Priesthood, are all within the category of spiritual mysteries. They refuse to yield their glory and their light to the mind of the flesh. The natural man, try though he may, must eventually find in them stumbling and

frustration. It is only when he receives by faith the mind of the Spirit that the sun rises upon his blindness. It is then that he discovers the Scriptural principle that "the things of God knoweth no man save the Spirit of God."

The Incarnation Is a Mystery

The fact that God was made manifest in human flesh is the initial mystery of the New Testament. Indeed, the fact of this embodiment by which the Eternal Son would take the form of sinful man is uniformly the teaching of the Old as well as the New Testament. Its advent in time was according to the plan and purpose of the sovereign God. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." If we were to ask, Why should this be so?, there can be only one answer to the believing heart: There was that concerning the nature of sin, and its irreconcilable antagonism to the holy law of God, that made it eternally necessary for God to enact the incarnation. In other words, there was no other way by which man could ever know the mercy and the righteousness of God, and their high demands, but through the mystery, "God was manifest in the flesh." Do we understand it? I fear not. But we need not seek to grasp it, except through the adoring wonder of faith. Milton's majestic phrases are surely fitting here.

"That glorious form, that Light unsufferable,
Wherewith He went at Heaven's high Council table
To sit amid the Trinal Unity . . .
He laid aside: And here with us to be,
Forsook the courts of Everlasting Day,
And chose with us a darksome house of mortal clay."

When Jesus was born in Bethlehem the first step had been taken in that act of humiliation which was to culminate in the Cross. His incarnation was essentially a part of the Divine condescension. It was the initial act which even angels proclaimed with joy, as a pledge and promise to man. "Unto you is born a Saviour." In that short sentence lies the whole, epitomised in a phrase. "Born a Saviour." In His very birth the herald points to the Cross. He was born to die. Let us be careful to avoid the error of supposing that it is possible to stop short of the Cross. Many will be doing that very thing this Christmas season. They will laud the cradle, and ignore "the crown of pain to three and thirty years." They will sing of Bethlehem, but not of Golgotha. But we dare not forget that God's plan of redemption is a whole, and that the rejection of any part of that whole, through unbelief, is an attempt to enthrone our reason in place of God's revelation.

The Virgin Birth Is a Mystery

If ever we have an illustration of the natural mind's inability we have it in the widespread denial of the virgin birth. We have to recognize that this question is but part of that larger one which involves the rejection of almost every element thought to be supernatural or miraculous. Denial of the Virgin Birth is seldom if ever an isolated attitude of unbelief. It is almost certain to be interwoven with all kinds of other denials and mental reservations. It is objected that belief in the Virgin Birth is an obstacle to faith. In our experience, far from being an obstacle, it is an aid to faith. It is almost strikingly simple to the believer. Dr. Gresham Machen says that

"It is an organic part of that majestic picture of Jesus which can be accepted most easily when it is taken as a whole." By which the writer meant that when once we see Jesus as "God manifest in the flesh", faith has not the slightest difficulty, "Intellectual" or otherwise, in saying Amen to the inspired record on this point. Belief in the miraculous will be conditioned wholly by our belief in God. Wonders do not repel us, but rather will they enable us to say, "Thus it behooved Christ to be born, for He is evermore to be distinguished from all others."

Two high school girls, both but recently born-again, had been taught in their school Scripture class that the Miracle of the feeding of the Five Thousand was not really a miracle at all. They had not come across the curious explanations of modern unbelief before, and, puzzled, consulted their Pastor. Said he: "Do you indeed believe that Jesus is the Son of God?" Yes, they believed that. "And do you accept that God could, if He will, do wonders?" Thoughtfully, yes, they accepted that. "Have you any difficulty in believing that the Lord Jesus could perform this wonder?" "None whatever; He is God the Son. He can do anything." And so these two babes in Christ grasped the fact that the miraculous is essentially in harmony with and natural to God.

Our comment upon those who assert that they cannot believe in the Virgin Birth, or other miracles, is that, whatever they believe of God, He is not the same God as the One Who unveils Himself in the Scriptures. Whatever they hold of Christ, while rejecting His Virgin Birth and essential Deity, their Christ is not the Christ of the New Testament. This may be a hard thing to bear, but such is the plain alternative involved. When we choose to deny the Virgin Birth—simply because its mystery is darkness to unregenerate minds, our real reliance upon the Bible as infallible is gone. We can no longer say, as many simple Christians do indeed say, "I believe this because God says so in His Word." We have to find separate reasons for every statement of belief we may wish to make, for the Word of God is no longer infallible to us.

The humble and devout soul who rests on the Word may even feel that the foregoing argument is unnecessary. So it is, in a sense. Blessed is our enjoyment of heaven's sublime truths, when their place is long ago assured in our hearts! For such there are no mysteries here, only light, bright and glorious as the noonday. "O come let us adore Him, Christ the Lord."

CHRIST THE CENTRE

Christ crucified is the central point in which all the lines of evangelical truth meet and are united. There is not a doctrine in the Scriptures but what bears an important relation to it. Would we understand the glory of the divine character and government? It is seen in perfection "in the face of Jesus Christ". Would we learn the evil of sin, and our perishing condition as sinners? Each is manifested in His sufferings. All the blessings of grace and glory are given us in Him, and for His sake. Practical religion finds its most powerful motives in His dying love. That doctrine of which Christ is not the sum and substance is not the gospel, and that morality which has no relation to Him, and which is not enforced on evangelical principles, is not Christian, but heathen.

—ANDREW FULLER

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 13 December 30, 1951

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

REVIEW OR TEMPERANCE LESSON

Lesson Text for Temperance Lesson: Deut. 19:19-21; 1 Thess. 5:1-8; Isa. 28:1-3.

Golden Text: "Be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. 5:18.

I. The Appropriateness of Punishment to Sin: Deut. 19:19-21.

The Book of Deuteronomy or the Book of the Second Law, as its name implies, contains the final instructions of God through Moses to the children of Israel, renewed as they were about to enter the Promised Land (Deut. 1:1). Forty years had passed since the law was first given on Mount Sinai, and a new generation had arisen, by whom the original provisions of the law might easily be forgotten, misunderstood or disobeyed. By inspiration Moses clarified and amplified the commandments of God.

The ordinances of the law centred about two main themes; the relationships and duties of the Israelites toward God, and their relationships and duties toward one another. The whole law could be summed up in the two commandments, "Thou shalt love the Lord thy God" and "Thou shalt love thy neighbour as thyself" (Lev. 19:18; Deut. 6:5; Matt. 19:19; 22:35-40; Lk. 10:27).

The Lord gave explicit directions concerning the procedure which must be followed when one injured his brother intentionally or accidentally (Deut. 19:1-14). In the case of witnesses at court, a man wronged or condemned through the words of a false witness would be given compensation. Justice would be satisfied if the witness committing perjury were given the punishment which would fall or had fallen upon the injured brother (Prov. 19:5, 9; Esther 7:10; Dan. 6:24).

The exercise of justice would curb the evil, for discipline has two functions; correction for the actual wrong-doer and an example for others (v. 20; 1 Tim. 5:20).

The principle of "Eye for eye, tooth for tooth" (Exod. 21:22-25; Lev. 24:17-20; Matt. 5:38) regulated the compensation which was justly due an injured brother. It did not give a private individual permission to seek revenge for personal wrongs, for such retaliation is not according to the Scriptures (Deut. 32:35; Rom. 12:19; Heb. 10:30), but it guided the judges in the administration of public justice.

The sin of intemperance affects not merely the individual who indulges his appetite, but more particularly, it harms those who are associated with him and hence violates the principle of brotherly love (Rom. 14:19; 15:2; 1 Cor. 8:9).

Again, sin will, in the end, be adequately punished (Ezek. 18:20; Rom. 6:23); judgment is inevitable (Acts 17:31). Intemperate sinners have regard to the present only; they shut their eyes to the future (1 Cor. 6:9, 10; Rev. 21:27). They are bent upon enjoying themselves, and throw thought and discretion to the winds (Isa. 22:13).

This passage also teaches that Divine punishment for sin is always adequate and always appropriate (Psa. 35:7, 8; 64:1-10; Prov. 26:27; 28:10). Let every one beware of the sin of intemperance in any shape or form (Prov. 20:1; 23:29-35; Dan. 1:8; 1 Cor. 9:27; 1 Tim. 3:3).

II. The Atmosphere of Sin and Punishment: 1 Thess. 5:1-8.

The Apostle Paul, when instructing the Thessalonian Christians in regard to the Lord's Coming, emphasized the certainty of the event itself, but the uncertainty of the time (Matt. 24:36, 42; Acts 1:7). To sinful men the Lord's Coming would be sudden and unexpected; they would be unprepared to meet their Maker (Amos 4:12; Matt. 24:43, 44; Lk. 21:34, 35). Similarly, men usually die as they live; the end of life follows the pattern of its journey (Rev. 22:11). The Christian, on the other hand, abiding in Christ and living in the light of His Holy Spirit, will ever be ready to welcome his Lord and Master (1 John 2:28).

Darkness in Scripture is the metaphor used to suggest sin, ignorance and death (John 3:19; Eph. 4:17-19), whereas light is the symbol of holiness, knowledge and life (John 8:12; Eph. 5:6-14). Drunkards are spoken of as living in the at-

mosphere of darkness and night, whereas believers, described as "children of the day" are commanded to live in the sphere of light, associated with the day (Rom. 13:11-14). Night is the time used by sinners for frivolity, sinful pleasure and crime.

Punishment is sure to follow sin. Therefore, we are exhorted to walk in the light of the Lord's commandments, soberly and watchfully, armed with the panoply of God (Eph. 6:10-17; 1 Pet. 5:8).

III. The Certainty of Punishment for Sin: Isa. 28:1-3.

The prophet Isaiah, although a prophet of the southern kingdom of Judah, was inspired to give warning to the northern kingdom of Israel also. In speaking of Israel he frequently uses the designation "Ephraim," the name of one of the tribes of Israel. He pronounced woe upon "the proud crown of the drunkards of Ephraim," by which he meant Samaria, the capital city of Israel. Samaria is described as being at the head of the fat valley; that is, the city was situated on a hill about which were clustered rich and fertile valleys, resembling a wreath about the head (1 Kings 16:24).

It was the custom at feasts to put upon the heads of drunkards crowns of flowers. The flowers, bright and gay, might seem appropriate to the carnal pleasure of the men, for the flowers would soon fade, and their glorious beauty would perish (1 Pet. 1:24). So would Samaria and all Israel be, destroyed at the hands of their enemies.

The reference is to literal drunkenness in Ephraim (vv. 7, 8; Isa. 5:11, 12, 22; Amos 4:1; 6:1-6), as well as to that which is metaphorical, suggesting that as a drunkard is overwhelmed with wine, so would Samaria be overpowered by its foes. The punishment would come by the hand of God.

DAILY BIBLE READINGS

Dec. 24—Woe to those who drink wine Isa. 5:11-24.
Dec. 25—Woe to the drunkards of Samaria Amos 4.
Dec. 26—Woe to those living at ease Amos 6.
Dec. 27—Wine is a mocker Prov. 20:1-13.
Dec. 28—Wine biteth like a serpent Prov. 23:29-35.
Dec. 29—Wine and sensuality Isa. 22:1-24.
Dec. 30—Walking in the light Eph. 5:1-18.

SUGGESTED HYMNS

Yield not to temptation. More holiness give me. Standing by a purpose firm. Shining for Jesus. Christian, walk carefully. Take my life and let it be.

Vol. 17 First Quarter Lesson 1 January 6, 1952

THE CALL OF MOSES

Lesson Text: Exodus 3:1-2, 11-20.

Golden Text: "There appeared to him in the wilderness of Sina an angel of the Lord in a flame of fire in a bush." Acts 7:30.

I. The Burning Bush: verses 1-2.

The Book of Exodus is an appropriate book to follow the Book of Genesis. The word "Exodus" means "way out", as "Genesis" means "beginning". The story of the way out from sin is a necessary sequel to the account of the beginning of sin. God brought Israel out of Egypt, delivering them from bondage by His mighty power. The redemption of the children of Israel illustrates many phases of the truth concerning the redemption of the sinner.

The call of Moses must be considered in the light of the historical circumstances. The days were dark, but it was in that very time that Moses was born as a light to his age (Isa. 9:2; Matt. 4:16; Acts 7:19, 20).

The descendants of Jacob who went into Egypt numbered only seventy, exclusive of Joseph's family (Gen. 46:27; Deut. 10:22), but during their sojourn in that land they multiplied rapidly and became a vast multitude of six hundred thousand men (Exod. 12:37). This marvellous increase in numbers was due to the blessing of the Lord upon them (Deut. 10:22; 26:5; Psa. 105:24), and was but one part of His promise concerning them, for spiritual blessing was to be their portion also (Gen. 15:13, 14; 26:4; 46:3).

While Joseph lived all was well with his people, but in the course of time a new king arose who knew not Joseph. The kings who had ruled Egypt in the time of Joseph were known as "Shepherd Kings". They had come from the east, or from the neighbourhood of Canaan. The new king probably belonged to a new dynasty, as he did not have the same sympathy for the strangers from Canaan. Their prosperity

aroused the envy and fear of the new king, who evidently had no regard for God. The new Pharaoh thought that he was adopting a wise plan for dealing with "the minority problem" of Egypt (Exod. 1:10-14), but his cruelty had the effect of helping, rather than hindering the children of Israel (Psa. 2:4). Persecution often makes the light of the Christian burn the more brightly.

Moses was eighty years of age when he entered upon his life work (Exod. 7:7). Those long years of training were necessary to prepare him thoroughly for the great task. He spent forty years in the palace and in the schools in Egypt (Acts 7:23), and forty years in the obscurity of the desert (Acts 7:30), then forty years leading the children of Israel (Deut. 29:5; 34:7). Incidentally, the figure "forty" is frequently associated with the idea of testing (1 Kings 19:8; Matt. 4:2; Heb. 3:9).

Mount Horeb received the name "Mountain of God" because God was pleased to reveal Himself there (Exod. 4:27; 18:5; 24:13; Num. 10:33; 1 Kings 19:8). Moses reached Mount Horeb after a long sojourn in the desert country where he had been tending the flock. As a shepherd Moses would learn faithfulness and humility (Gen. 46:34). God frequently uses the wilderness as a training ground for His servants, for there He may speak with them alone (Matt. 4:1; Lk. 3:2; Gal. 1:16, 17).

God revealed Himself to Moses as a God of infinite holiness, majesty and glory. Fire is a symbol of holiness, as it destroys all impurities (Exod. 13:21, 22; 19:18; Deut. 4:11, 24; Acts 2:3; Heb. 12:29). The bush was on fire with the presence of the Lord, and yet, in a miraculous manner, the bush was not consumed, but rather glorified (Matt. 3:11). The miracle of the preservation of the bush was a manifestation of the glory of the Lord.

Moses did well to turn aside to see the wondrous sight, to obey the heavenly voice, and to draw near with reverence and Godly fear (Heb. 12:28). He recognized the sovereignty and majesty of the One addressing him, and hid his face (Judg. 13:20-22; 1 Kings 19:13; Isa. 6:2; Rev. 1:17).

God revealed Himself also as a God of faithfulness and truth, keeping the covenants which He had made (Psa. 89:33, 34; Matt. 22:32). Greatest of all God's disclosures was that of His redeeming love, soon to be exercised on behalf of the children of Israel (v. 7, 8). This is a picture of His grace in the salvation of men. He had seen their affliction, heard their cry, taken knowledge of their sorrow and was come down Himself to deliver them (Lk. 19:10; John. 1:14; 1 John 3:8).

God promised to deliver the people out of Pharaoh's hands, to bring them out of Egypt and to take them into Canaan (v. 9). These words illustrate three aspects of salvation which God accomplishes in the heart of the believer through the Lord Jesus Christ; regeneration, sanctification and victory: redemption out of the hands of Satan (2 Tim. 2:26), deliverance from his power (Col. 1:13), and safe conduct into the place of light and liberty (2 Tim. 4:18).

II. The Clarion Call: verses 11-20.

The Almighty God uses frail human instruments to carry out His mighty purposes (1 Cor. 1:27; 2 Cor. 12:9). Moses realized his weakness (Jer. 1:6), but he was encouraged by the promise of God's presence with him (Deut. 31:6-8; Josh. 1:5-9; Matt. 28:20). The Omnipresent God was also the Eternal One, the Great I AM (Exod. 6:3; John 8:56; Rev. 1:4; 4:8).

God commissioned Moses only after disclosing His name and nature to him (Isa. 6:1-8; John 20:19-21). Those who would be used in God's service must first know Him.

Moses was to tell the Israelites about God, relating his own personal testimony and repeating to them the good news of the Lord's redeeming grace (Lk. 24:45-48; 2 Cor. 5:20; Jas. 5:20). He was given the very words to speak (Exod. 4:12; Matt. 10:19).

The commission given to Moses was definite, sufficient and straightforward. God warned him of the difficulties and disappointments ahead (Matt. 8:19, 20; 10:16-18; Lk. 14:28-33). Pharaoh would not let them go, but by a "strong hand". God's messenger must be faithful, even although his mission seems to be unsuccessful (Isa. 6:11; Ezek. 3:11).

The Israelites did not at first hearken unto Moses. They demanded a sign that God had appeared unto him (Exod. 4:30, 31; Isa. 7:14; Matt. 12:39), and became discouraged when they were not delivered immediately (Exod. 5:22, 23).

Anguish of spirit also prevented an early acceptance of the truth (Exod. 6:9).

As for Pharaoh, King of Egypt, the Lord foretold his stubborn resistance, and the judgments which would be meted out to him before he would consent to let the people go. The Lord would give the children of Israel such favour in the eyes of the Egyptians that the former slaves would have much substance when they departed (Gen. 15:14). They would ask assistance from their neighbours and would receive much gold, silver and raiment. All came to pass, even as the Lord had said (Exod. 12:36).

DAILY BIBLE READINGS

Dec. 31—The Bitter Bondage	Exod. 1:1-14.
Jan. 1—The Stern Command	Exod. 1:15-22.
Jan. 2—The Providential Deliverance	Exod. 2:1-10.
Jan. 3—The Unsuccessful Champion	Exod. 2:11-15.
Jan. 4—The Successful Cry	Exod. 2:16-25.
Jan. 5—The Burning Bush	Exod. 3:1-10.
Jan. 6—The Clarion Call	Exod. 3:11-20.

SUGGESTED HYMNS

Show me Thy face. Jesus calls us o'er the tumult. Jesus, I my cross have taken. Eternal light, eternal light. O happy day, that fixed my choice. O Jesus, I have promised.

TRUE RELIGION

From John Wesley's Journal

I preached at St. Mary's, on, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Dr. W——— told me, after the sermon, "Sir, you must not preach in the afternoon. Not," said he, "that you preach any false doctrine. I allow all that you have said is true; and it is the doctrine of the Church of England. But it is not guarded; it is dangerous; it may lead people into enthusiasm or despair."

Religion is commonly thought to consist of three things—Harmlessness—using the means of grace,—and doing good, as it is called; that is, helping our neighbours, chiefly by giving alms. Accordingly, by a religious man is commonly meant, one that is honest, just, and fair in his dealings; that is constantly at church and sacrament, that gives much alms, or (as it is usually termed) does much good.

Now in explaining these words of the Apostle, "The kingdom of God (or true religion, the consequence of God's dwelling and reigning in the soul) is not meat and drink;" I was necessarily led to show, that religion does not properly consist in any or all of these three things, but that a man might both be harmless, use the means of grace, and do much good, and yet have no true religion at all. And sure it is, had God then impressed this great truth on any who before was ignorant of it, that impression would have occasioned such heaviness in his soul, as the world always terms despair.

Again, in explaining those words, "The kingdom of God (or true religion) is righteousness, and peace, and joy in the Holy Ghost;" I insisted that every follower of Christ ought to expect, and pray for, that "peace of God which passeth all understanding;" . . . But all this is "enthusiasm from end to end," to those who have the form of godliness, but not the power.

I know, indeed, there is a way of explaining these texts, so that they shall mean just nothing; so that they shall express far less of inward religion than the writings of Plato or Hierocles. And whoever guards them thus (but God forbid that I should do it) will undoubtedly avoid the danger, of either driving people into this despair, or leading them into this enthusiasm.

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

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WHAT ARE YOUR RESOURCES?

Be sure that to its last particle you are using the strength you have, ere you complain of not having enough for your tasks. Take heed of the vagrant expectations that wait for they know not what, and the apparent prayers that are readily substitutes for possible service. "Why liest thou on thy face? Speak unto the children of Israel that they go forward." But go out among the crowds, and give confidently what you have, and you will find that you have enough and to spare. If ever our stores seem inadequate, it is because they are reckoned up by sense, which takes cognizance of the visible, instead of faith which beholds the real. Certainly five loaves and two small fishes are not enough, but are not five loaves and two small fishes and a miracle-working hand behind them, enough? It is a poor calculation that leaves out Christ from the estimate of our forces. The weakest man and Jesus to back him are more than all antagonism, more than sufficient for all duty. Be not seduced into doubt of your power, or of your success, by others' sneers, or by your own faintheartedness. The confidence of ability is ability. "Screw your courage to the sticking place, and you will not fail"—and see to it that you use the resources you have, as good stewards of the manifold grace of God. "Put on thy strength, O Zion."

—ALEXANDER MACLAREN

"I WILL BE WITH THEE!"

When thou passest through the waters,
I will be with thee!
Sure and sweet and all-sufficient
Shall His Presence be.
All God's billows overwhelmed Him
In the great Atoning Day;
Now He only leads thee through them,
With thee all the way.

—F. R. HAVERGAL.

SEND THE SERIES ON

"HOW TO RECEIVE ETERNAL LIFE"

TO A FRIEND

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The sixth of the series of sermons on this subject was preached by Dr. Shields last Sunday, and appears in this week's issue. The subject for next Sunday will be—

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