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"FOR MY SAKE AND THE GOSPEL'S"

THE ultimate revelation of God to man is in Christ. He is God's last word to the world. The message which the Lord Jesus came to give to the world is called the gospel. Mark begins his record with these words, "The beginning of the gospel of Jesus Christ, the Son of God." The supreme consideration of life therefore to every one of us is, What is my personal relationship to Jesus Christ?

It is possible for one to be comfortably related to the church, to enjoy the respect and esteem of its members, and indeed to occupy an official position in its life, to bear the responsibilities of such a position well and worthily and to be praised for the exercise of its duties, and yet to fail in a right relationship to Christ.

One may—as for example, a deacon is required to have—enjoy a good report of them that are without; one may be a highly respected citizen, somewhat noted for his philanthropies and good works in general, and yet be out of fellowship with Christ. One may be a very highly placed denominational official, he may be noted as an "executive" of large capacity, he may be tremendously influential; and yet not be in abiding fellowship with his Lord. He may be a noted preacher, may attract large congregations, may be esteemed and generally admired for what is regarded as his faithfulness and ability; but he may fail in that essential requirement of the Christian to walk in fellowship with Christ.

But it will be his fellowship with Christ that will determine ultimately the real attitude of men toward him. It was said of Christ in the days of His flesh, "There was a division because of him." There is always a division because of Christ. He divides the ages into periods before and after His coming. He divides all religions into the true and the false. He divides society; He separates a man from his house, his brethren, his sisters, his father, his mother, his wife, his children, and even his lands. There are occasions when faithfulness to Christ will separate him from all these, and require him to stand alone.

A man's personal relationship to Christ, if he is a minister, will determine his standing among other ministers, the relation of his church to other churches, the

estimate based upon his testimony by religious people in general. And it is quite possible, if he follows the Lamb whithersoever He goeth, that he will tread a very lonely path. No one would presume to say this has ever been done absolutely, but in the measure in which any one of us endeavours to put Christ first, and to keep Him first, and to follow Him at all costs, he will find himself forsaken by all but those who are moved by a like spirit, and who have set before them a similar aim.

In the measure in which a man, or a church—which means, individual Christians in general—are loyal to the person of Christ, they will be true to His gospel; first, in their own response by faith, to its truth, and thereafter in their confession of the faith of the gospel that is in them. They will not compromise in respect to the inspiration and supreme authority of holy Scripture. Their loyalty to Christ will compel them to be loyal to His Word. Nor will they deviate from, or dilute its supreme message, the miraculous Incarnation, the equally miraculous life and death and resurrection of Christ, with its equally miraculous promise of a new birth, a new creation, a Spirit-filled life, a life saved by blood, and consecrated to the task of preaching the gospel of redemption. These two always go together; and whatever a man must endure for Christ's sake, he will endure also for "the gospel's". It is well to face the fact that faithfulness in these matters, uncompromising loyalty to Christ and His gospel, inevitably results in the loss of much that carnal men highly prize.

One may discover that people of whose very existence he was ignorant take up an attitude of bitter hostility toward him, and he will often be led to wonder why such should be the case. He may say, "I have never spoken ill of them, nor have I done them any injury. I have not entertained an unkind thought of such persons for I did not know there were such persons. I had never even heard of them. Why should they be so hostile toward me?" Let such an one find comfort, as he reviews his endeavours to be loyal to Christ, in the reflection—All this has come upon me for His sake, and the Gospel's.

The fact is, there could be no other reason. But why that reason? Why should Modernist preachers be at

pains to hate one who abides by evangelical principles? The answer is that the standard set up by the faithful evangelical is a crying rebuke to those who know in their own consciences that they have compromised with error. And when men take up that attitude toward those who have never crossed their path, whom they have never seen or heard, but of whom only they have heard that he holds to the gospel of salvation through the blood uncompromisingly, all unconsciously such men seek to justify themselves, and by and by fall into the habit of evil speaking, and ultimately speak almost venomously of every faithful witness to the Lord Jesus Christ.

What is the psychology of that attitude? Simply this: "The lying tongue hateth him that is afflicted by it." When once a man bears false witness against his neighbour—and false witness consists in something more than flagrant, manifest, absolute lying. It may consist in the somewhat polite misrepresentation of another, a rather mild and oblique defamation; but the thing is done, and notwithstanding all the euphemisms with which the false witness has wrapped his falsification about, he has yielded to a lying tongue, and ends at last by hating him that is afflicted by it.

That it is painful for one to find himself so often without the camp; to discover that simple, childlike loyalty to the Saviour and His gospel, has numbered him with that sect of which others know nothing except that it is "everywhere spoken against" — that these experiences are painful to the sensitive soul who loves the fellowship of his brethren second only to fellowship with Christ, need not be argued. But it is an experience which must be endured. It is not, however, without due reward. When "Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first."

Our Christian warfare will end at last. We shall not have to fight for ever. Ultimate victory is assured; and meantime we shall be wise to adopt Paul's attitude when he said, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God: Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's day; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God."

FROM THE EDITOR'S ROOM

Since so many of the readers of THE GOSPEL WITNESS inquire each week concerning the condition of the Editor, we shall endeavour to include a short report in each issue. This week we can report very little change over last week and can only state that Dr. Shields continues to rest although he is critically ill.

—REV. H. C. SLADE, Associate Pastor

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

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ST. PATRICK WAS A BAPTIST

In last week's issue of THE GOSPEL WITNESS we printed a sermon, St. Patrick Was A Baptist, by Rev. John Summerfield Wimbish, pastor of Calvary Baptist Church, New York. Already we have heard enthusiastic comments about this pertinent message concerning the patron saint of Ireland. Readers will be pleased to learn that additional copies may be obtained. The message in attractive booklet form, with shamrock cover showing St. Patrick's statue on the hill of Tara in the county of Meath, Eire, was offered to a world-wide radio audience and there has been unprecedented demand for it. Our readers may obtain this valuable booklet by writing to the Calvary Radio Ministry, 123 West 57th Street, New York 19, New York. Single copy, \$0.25. Five copies, \$1.00.

—L.K.T.

SUNDAY IN JARVIS STREET

A large Bible School attendance considerably augmented the morning congregation. A glance at the gallery revealed that it was well-filled and the main auditorium too contained a large assembly. Pastor Bruce Rowlandson of Bethany Baptist Church, Harriston, preached on "The New Birth". The souls of all were refreshed at the contemplation of this fundamental truth of the Word of God. At the conclusion of the service a lady responded to the invitation, publicly professing her faith in Christ.

In the evening Mr. Slade preached. His subject was "Gethsemane". The hearts of all were drawn Godward as this solemn subject was considered. After the message one young man responded to the invitation; he was the son of the lady who publicly professed her faith in the morning. All felt that the day was a good and profitable one in the courts of the Lord.

—L.K.T.

Love is the crowning grace in Heaven, but faith is the conquering grace upon earth.—THOMAS WATSON

WHAT HAVE WE NOW? — ST. JOSEPH'S YEAR

A reader of the gospels notices that their great Personage is the Lord Jesus Christ. All others occupy a secondary position to this One Who was God incarnate. Then we note too that there is very little mention of His mother, Mary, His brethren, His sisters and His foster-father, Joseph. How strange it is then to see the Roman Church elevating Mary to a position where she is given the homage and worship which is due to God alone! Stranger still is the fact that this apostate Church has designated this year, 1955, as Saint Joseph's year!

Last year was given over to the devotion of the Virgin Mary and her crowning as the "Queen of Canada". Our newspapers, magazines and especially the Roman Catholic press heralded abroad the praises of the one whom the Church has blasphemously designated as "The Mother of God". Childish devotion and elaborate pageantry characterized the various regional rallies in honour of the one who was simply the handmaid of the Lord.

Apparently the Church has found that the year was a profitable one in gaining the attention of her followers for this year is given over to honouring Joseph. *The Canadian Register*, English mouthpiece of the Archdiocese of Kingston and Toronto and the Dioceses of Hamilton and London expatiates on this subject as follows:

A YEAR FOR MARY'S HUSBAND

"Canadian Catholics can look back on a creditable record of devotion to the Mother of Christ during the Marian Year recently concluded. The public observances on all levels, national, diocesan and parochial, showed that our people are second to none in the love and veneration for Mary. And we know that the demonstrations were no empty show; they came from the heart.

Consequently we feel confident that during the present year they will give similar evidence of their regard for Mary's husband. Last November was the fiftieth anniversary of the founding of Saint Joseph's Oratory in Montreal. To commemorate the event the Bishops of Canada designated this year as a period of special public devotion to the Foster-Father of Christ, and in many places across the nation there will be public demonstrations similar to those of the Marian Year.

Catholics are on solid ground when they honour Saint Joseph. God Himself set the pace by selecting him to be the husband of Mary and the Guardian of Jesus during his early years. His unique position called for qualities of mind and heart found in only one man. He was to be the faithful husband of Mary and yet had to respect her perpetual resolve of virginity. He had to exercise the authority of a father over a Child who had divine authority over him. Joseph measured up to his assignment because he was completely one in mind and will with God, the most perfect of human creatures with the exception of Mary.

Because Joseph proved his worth during the earthly life of Christ, the Church chose him as her universal patron, that he might exercise the same loving care over the Mystical Body of Christ. And we in Canada are especially close to him and have a particular claim on his solicitude since he has been designated as the special patron of Canada. How suitable it is that he who watched over the early years of Christ on earth should be chosen to protect the life of Christ in the diversified membership of the Church in this youthful country! How carefully he has carried out that assignment is attested by the evidence of miracles at the Oratory on Mount Royal.

We all owe much to Saint Joseph, whose Feast we observe today. It is important that we count our blessings, and that during this year we match the public demonstrations in his honor with deep personal devotion and the highest kind of tribute, emulation.—"J.G.H."

—L.K.T.

From Our Files

Thirty Years Ago, THE GOSPEL WITNESS, March 26, 1925—Various readers have informed us that each week they read first of all this small column in THE GOSPEL WITNESS. Especially have some been appreciative of the accounts of the movings of God in Jarvis Street Baptist Church thirty years ago. Those close to the life of the church now feel that again the church is being prepared for a full tide of blessing similar to that of 1925. Here is the account of the blessing experienced exactly thirty years ago—

Last Sunday morning established a new record in the Bible School, when the total attendance numbered eleven hundred and seven. It may be interesting to our readers if we give the particulars, which were as follows: Adult (The Pastor's Class), 403; Young People's, 141; Intermediate, 159; Junior, 206; Primary, 111; Beginners, 50; Cradle Roll, 34. The total enrolment as of the Sunday before, March 15th, was 1,421. Thus the attendance on Sunday was 77.9 per cent. of enrolment.

All this is producing growing pains in the Jarvis Street body. With the exception of the Adult Department, which meets in the church auditorium, every department is crowded for room, so that we shall be forced at an early date somehow to provide additional accommodation: It was an inspiring sight to see the gallery crowded with young people, and the church filled in every part. Many responded to the invitation at the close of the sermon.

At the evening service every available seat was occupied in every part of the building. The church was really crowded. Eighteen believers were baptized. We are growing accustomed to facing new problems; and it was interesting on Monday evening when the Cradle Roll Superintendent approached the General Superintendent and said, "We must have more room." Close upon her heels was a member of the Baptismal Committee to see the Pastor, enquiring as to what arrangements could be made for the people who are baptized to find seats in the auditorium after baptism. Sunday evening they could not find a seat for them anywhere, and chairs had to be placed in different parts of the church to accommodate those who had earlier been baptized. We referred the enquirer to the chief usher, requesting that reservations be made in future. At the close of the sermon printed in this issue the invitation was given, and again a large number responded to the appeal to receive Christ as Saviour and Lord. The after-meeting was, as usual, full of blessing; and was brought to a conclusion with great difficulty some time after ten o'clock.

—L.K.T.

THE SEMINARIAN

The March issue of *The Seminarian* has come off the press and is full of good things. The students of Toronto Baptist Seminary have excelled themselves in this issue. In it are articles by Miss Eleanor Bouskill, Miss Marion Veit, Mr. Ken Kimbley, Mr. Messa Dencha and Mr. Samuel Pourret. Readers would be well-advised to order their copy by sending fifteen cents to Mr. Harold Hill, 337 Jarvis Street, Toronto 2, Ont. Order copies for your young friends in Seminary, Bible School or those contemplating Christian service.

—L.K.T.

"AND ABOVE ALL"

And above all things have fervent charity among yourselves: for charity shall cover a multitude of sins. (1 Peter 4:8).

And above all these things put on charity, which is the bond of perfectness.

(Col. 3:14)

THE Bible frequently represents the Christian life as being a warfare; the believer is told "to put on the whole armour of God"; "to fight the good fight of faith" and is admonished to be "a good soldier of Jesus Christ". The enemies which he must fight are numerous and varied — sin in all its forms, error in its many manifestations, the wiles of the devil and sin in his own personal life. Surely it is true that we shall not . . .

"Be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas."

The believer is called upon to make decisions in life which place him at enmity with certain false teachings and teachers. A Christian who is smugly tolerant of any error and prides himself or herself in the fact that he or she has made no enemies has probably done nothing. Occasions inevitably arise when we are called upon to denounce in no uncertain terms those who would dishonour the Name of Christ in the very name of Christianity! Only cowards shirk in such an hour.

Yet we cannot and must not allow ourselves to acquire a bitter and vindictive disposition so that our whole lives consist in being quarrelsome and generally disagreeable. The humorous story is told of the Irishman who landed on an isolated desert island. On landing he was greeted by one of the natives of whom he inquired. — "What is the type of government here?" The native asked why he wanted to know. To this the good man responded— "Whatever it is, I'm *agin* it." How easy it is for the believer to become similarly affected in the midst of trial and struggle.

Of course those who are religious pacifists would declare that the sure cure for the believer is to engage in nothing of a "controversial" nature. We are told that then the Christian will have about him an air of sweetness and light. Such a prescription, however, is absolutely unscriptural and could only result in stunted and "green house" Christians who would be of little earthly use in the Lord's service. Paul was impressed with this problem for he deals with it in numerous places. On the one hand he desired his converts to be confirmed in their determination to fight a good fight but on the other hand he was equally desirous that their lives should not become dried up and bitter in conflict. To achieve this ideal, he did not advocate that they discard all armour; on the contrary he urged them to don the "whole armour of God" (Eph. 6:13). In another epistle he describes part of this armour as "the breastplate of faith and love" (1 Thess. 5:8). Is this not the Christian's secret in the midst of battle? A burning love for God demands that he engage in combat with those things that oppose God while the burning love of God in the soul insures that his own inner life does not become corrupted and soured.

Evangelicals who are worthy of the name have often been accused of a "lack of love" because they have been characterized by a zeal for God's honour. We will not

deny that perhaps this has been true in some cases and since none of us is perfect we lay no claim to exemption from the accusation. On the other hand we are keenly aware that our accusers themselves are usually not interested in the good of our souls but rather desire to divert well-deserved censure from themselves. How often have we heard timid evangelicals, modernists and apostates urge us to be more "loving" and "charitable" in our declarations and judgments. With a seeming regard for Scripture they point to the great "hymn of love" in 1 Corinthians 13 and remind us that charity is the chief possession of the heart. We notice, however, that they seem to pass lightly over that sixth verse of this same chapter — "Rejoiceth not in iniquity, but rejoiceth in the truth."

While we freely state that the enemies of the truth plead charity to protect themselves from well-deserved rebukes, we are keenly aware of the fact that Scripture does demand of us that we walk in love and speak in love. If the love of Christ constrains or impels us, we shall find that even in the midst of the fiercest conflict with evil, the soul is quietly at rest in God and cherishes no ill-will toward our fellows.

Peter so emphasized the need of charity or love that he boldly told his readers that "charity shall cover a multitude of sins". How true that is! We have met some who were so theologically sound and precise that they could have presided over the deliberations of the Westminster divines but their soundness in theology was marred by an unlovely and un-Christian criticism of brethren whose views may not exactly coincide with their own. They have not hesitated to speak disparagingly of those whom God has mightily used in the present and in the past. Carping criticism becomes their stock in trade and what could have been a good testimony for the Lord Jesus Christ is destroyed.

On the other hand, we have perhaps met some who were not so well established in the things of God but whose whole walk and talk savoured of a true Scriptural charity toward fellow believers. We have overlooked their minor theological errors and praised God for their lovely spirit and further prayed that the God of all grace will continue to lead them on into His truth. But in this case charity has successfully covered a deficiency in the believer.

The Word of God is very severe in speaking of those who have supernatural gifts but lack in love. Paul declares, "Though I speak with the tongues of men and of angels and have not charity, I am become *as sounding brass, or a tinkling cymbal*" (1 Cor. 13:1). Much noise but no music for God! Coldly correct but disqualified for real service!

The Lord may have granted many of us few gifts but for all He has provided a lustrous polish which will so enhance them that they will make us useful servants. Reader, that one gift that is yours may seem little in your eyes but add to it, charity and you will know new divine favour and greater usefulness. "And above all these things put on charity, which is the bond of perfectness."

—L.K.T.

The Jarvis Street Pulpit

How To Be a Happy Christian

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

Preached in Jarvis Street Pulpit, Sunday Evening, November 28th, 1926
(Stenographically Reported)

(This sermon is taken from our files of hitherto unprinted sermons, and is printed verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since delivery.)

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matthew 10:32, 33.

SOME years ago when I was absent on a holiday, before I became Pastor of this church, a friend supplied my pulpit, and he wrote me of his experiences. He said he had greatly enjoyed the day — he was there one Sunday only — and he thought the people had enjoyed it, with the exception of one man who was rather deaf, and who sat in the front seat, and who seemed to be suffering severe pain induced by his religion! He did not need to say more — I knew to whom he referred. There are some people who make the religion of Christ — or represent the religion of Christ — as a somewhat melancholy experience.

But there surely is a way of being happy as a Christian. This world has sorrow enough; and you will not make the religion of Christ attractive, if, in your life, you represent it by groans and sighs and tears. We have been singing of One Who is described in the Scripture as "a man of sorrows and acquainted with grief", and it is true: "Surely he hath borne our griefs, and carried our sorrows." He was a man of sorrow; and yet, even as He bore the weight of the world's grief, He found the secret of true joy. To His disciples He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In the concluding book of the Bible we have a picture of the Golden City from which all pain, all sorrow, all tears, and all death, are to be for ever banished: it is to be a morning land, for "there shall be no night there". We read of many in the Word of God who endured great trial, who were subject to many afflictions, who were called to pass through severe tribulation; and yet who learned to "rejoice in the Lord alway: and," said the apostle, "again I say, Rejoice."

Why is it that so many who profess the name of the Lord Jesus seem utterly to have missed the joy of His salvation? It is possible to lose it. The Psalmist prayed in the fifty-first Psalm, "Restore unto me the joy of thy salvation." What is the secret of joy in the Christian life? How may we rejoice in the Lord alway? Some of you may have thought as I announced these verses that they were a strange text for such a subject, and yet I think they have in them the principle which must operate in the life of the believer if he is really to be a happy Christian.

I.

OUR LORD HERE REQUIRES OPEN, FRANK, PUBLIC, CONFESSIO OF HIMSELF. He wills that we should take such

an attitude toward Him, and toward His truth, and toward the world about us, that there shall be left no doubt in the minds of any as to where we stand; and He says that whosoever shall confess Him before men, whosoever shall boldly avow, his faith in Christ, and always and everywhere, pledge his uncompromising allegiance to the King of kings — in respect to that man He says, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" — which does not mean that in the dim and distant future, when all nations shall be assembled before Him, and He shall separate them the one from the other as a shepherd divideth the sheep from the goats, that then He will confess those who have confessed Him here. It means very much more than that. He is even now our Representative before the throne; He is in every relationship our Substitute; He has done for us, and is doing for us, and will yet do for us, that which we cannot and could not do for ourselves. He lived our life for us, fulfilled our day's task for us, wrought out in our behalf a flawless righteousness. Then He died our death for us, in our room and stead He died. He was raised again from the dead as the Firstfruits of them that slept, our Representative still through the forty days in which "he shewed himself alive after his passion by many infallible proofs." He ascended to the Father, and in the immediate presence of God, He pleads the merit of His own blood; for He, has entered into the holy place with His own blood "now to appear in the presence of God for us", and He ever liveth to make intercession for us. He stands in the presence of God as our Representative, as our Advocate at this moment; and whosoever shall confess Him here, He will immediately confess before the presence of His Father, He will establish communication between heaven and earth, He will accept full and complete responsibility for us, and plead His own righteousness in our behalf.

He spoke of Himself as the fulfilment of Jacob's dream, Himself the ladder from earth to heaven upon which the angels should ascend and descend. He is the Avenue of communication with God, through Him only do all the resources of Deity become a part of the believer's possession. We may appropriate them, and use them, and enjoy even now "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The secret, my friends, is, that if we are to be His at all, we should be His altogether. There is no satisfaction in halfway measures in any department

of life; there is no joy in any kind of lukewarmness: "Whatsoever thy hand findeth to do, do it with thy might." And if you are going to be a Christian at all, if you are His, then be His seven days of the week—everywhere, always, altogether. That is the secret.

Yesterday Mr. Fraser read a little snatch from one of Moody's sermons to me as I was busy in my office. Moody said, "I have great respect for the woman that started out during the war with a poker. She heard the enemy were coming and went to resist them. When some one asked her what she could do with a poker, she said she would at least let them know what side she was on." And I wish some preachers — and others — would take a poker, and let everybody know on which side they stand in these days of such general lukewarmness.

II.

With that as a starting point, I desire to bring you this evening an exhortation rather than a sermon, and simply refer you to SOME ILLUSTRATIONS IN THE NEW TESTAMENT OF MEN WHO HAVE BEEN ONE HUNDRED PER CENT. FOR CHRIST.

Look at the example of Peter, a man of courageous spirit, one might suppose, a man of noble impulses, a man who was generally the spokesman for the company of disciples, always ready of speech in the presence of the Lord, until the dark days came, and the crisis was reached, and the Master became unpopular and fell under the condemnation of the religious leaders of the time, and was hailed before the Roman governor. You will remember the story of how Peter's courage failed him, how ignobly he acted, how he betrayed his Lord again and again. Somebody said to me the other day, "Did you hear about Mr. So-and-So?" — naming a certain man whom I knew very well. I said, "What about him?" "Did you know that he has accommodated himself to circumstances, that he has changed his position entirely in respect to this great controversy?" I said, "No. I had not heard, but I should not be surprised! I should not be surprised at anything!" Nothing would surprise me — why should it? "Lord, I am ready to go with thee, both into prison, and to death," said Peter. And again, "Though all men shall be offended because of thee, yet will I never be offended." And yet before the cock crew, he had denied his Lord thrice! What about Peter's spirit at that time? Did he live in enjoyment of his religion? "He went out, and wept bitterly." There is no comfort, no joy, to the man who denies Christ.

But you know how he came back again, you know how later they hailed him to prison; how he dared to stand before the very murderers of his Lord and bring home their crime to them, so that they said, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Peter had many a trying experience; but in the midst of it all, when every day and everywhere he was confessing Christ, when whole-hearted in the service of the Lord, he was full of joy and gladness, and never failed to recommend the religion of his Lord.

And, my friends, I believe that is the call of the hour to God's people, that we should be pronounced in our religious faith — yes, in our religious affiliations. If you have a religion that you are ashamed of, get rid of it and get a religion that you are not ashamed of; if you have a master you blush to confess, then change from

his service to the service of One Whom you count it an honour to follow.

Look at another case. Look at the case of Saul of Tarsus. Saul was a very intense character; and in his opposition to Christ there was absolutely no reserve, he went all the way, ready even to slay those who called upon the Master's name. But when he met Christ, when he yielded to Him, he gave Him everything, he surrendered all his powers of body and mind. I love to quote one particular text which he wrote by the inspiration of the Holy Spirit—I hope I do not weary you with quoting it — it is this: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Paul made such complete surrender to Christ that even in the realm of the intellect, he crowned Him Lord; he counted it a dishonour to entertain a thought that was contrary to Christ, every thought was brought "into captivity . . . to the obedience of Christ." He was settled and established in the faith, and went on his way always rejoicing.

III.

Now, my friends, THERE IS GREAT GLADNESS FOR THE MAN OR WOMAN WHO WILL FOLLOW CHRIST AFTER THAT FASHION. There may be great suffering, there may be much tribulation, there may be, according to the standards of the world, real loss: "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 God, and bringing into captivity every thought to that he might know all that a mortal might know of Jesus Christ, and he said, "If all the world were mine, its wealth, its honour, its preferments, if all its gilded palaces, and all its thrones of authority, and all its royal sceptres — if everything were mine, I would pay it all, I would surrender it all, that I might obtain a knowledge of Christ" — the most exact of all sciences, a thing that everybody ought to know. So openly, heroically, always, he confessed his Lord.

I have even had letters recently from ministers — of a confidential character — telling me why they do not say some things openly! Oh, the pity of it! "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus *by night*." Did you ever wonder where the account of that interview came from? Who was present when Nicodemus came to Jesus by night? It was not written down then, but many years after, when John was an old man, he wrote the record of it, he wrote it by divine inspiration, one of the things which the Holy Ghost brought to his memory, perhaps, in a very direct way, communicated by the Lord Himself, Nicodemus came *by night*—and he never amounted to anything. Two other things we know of him: he was a member of the council and he said, "Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." Nicodemus subsided, he had nothing more to say; once he spoke, but in the face of opposition he immediately lapsed into silence! He comes again when Jesus is dead—and Joseph of Arimathea, too, a rich man—he came to beg the body of Jesus; and together they wrapped it in fine linen with spices, "as the manner of

the Jews is to bury", and they laid it in Joseph's new tomb. But oh, what a pity that men of their qualities, in the hour when Jesus Christ needed witnesses—what a pity, what a shame, it was, that they were not at His side!

You young people, there is no sort of satisfaction in a Sunday religion, there is no peace in Church on Sunday—that is, if it is a real church where the Word of God is preached — there is no joy gathering with God's people on Sunday, if the rest of the week you are somewhere where God is never named.

How many this evening will confess Christ? It has been laid upon my heart to exhort you, that some who have been long hesitating, will openly and courageously avow your faith in Christ. He said that if you do it, He will confess you before His Father; but while we remain ashamed of Him here, He will deny us yonder. Shall we confess Him this evening? Shall we let Him have everything this evening?

I come to you — as did the recruiting officers in the time of war — not to discuss the war, but to solicit your enlistment in the service of Jesus Christ. Our sin had made such service impossible, but He knew our need, and took our sin upon Him, carried it to the cross, and buried it in His grave. Your sin, however great it may be, is no hindrance to fellowship with God, His blood will remove that: the only thing that can prevent our fellowship with Him is our refusing to stand by His side, to acknowledge Him, to trust Him, and follow Him even to the end. Will you enlist this evening? How many are there here this evening who will put on the uniform to-night?

Let us bow in prayer:

It may be, O Lord, that there are some in Thy presence who have long been lukewarm; some, like Nicodemus and Joseph of Arimathea, have been disciples of Jesus secretly, some have never once acknowledged Thee in the presence of others. Wilt Thou be pleased to take these simple and weak words this evening and help men and women to confess Christ? May there be a great turning of men to Thee to-night. Help us all so to resolve, as we bow quietly in Thy presence. May it be the beginning to many of a new experience, as they shall recognize and acknowledge that Jesus is both Saviour and Lord. For His name's sake, Amen.

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THE NEED OF REVIVAL

There can be no doubt that organized religion as represented by the leading so-called Protestant denominations has fallen upon evil days. There seems to be a steady diminution of church attendance at such places except where there may be a somewhat unusual man in the pulpit, as for example, Harry Emerson Fosdick. But in the main, such churches are on the decline.

We are able to speak from a fairly extended experience and observation in Toronto, and we know that this is true. The number of religious assemblies unaffiliated with any of the leading denominations increases continually. While it may not be possible to agree with all of them on scriptural grounds, one cannot but admire their zeal, and their general loyalty to the fundamentals of the gospel. Most of these places have sprung up as an unwitting or deliberate protest against the deadness of Modernistic churches of all denominations. Churches which are carrying on with full vigour, with few exceptions, are places where the gospel of salvation through Christ is preached.

Modernism, basically, is the substitution of human for divine authority in religion, and the substitution of human works for divine grace as the ground of salvation. Modernistic churches are rapidly drifting toward Rome. As the Word of God is set aside, and the Spirit of God is grieved in the assemblies of those who profess and call themselves Christians, forms and ceremonies and ritualistic practices in general are brought in as substitutes for spiritual life and power. We have heard of non-Episcopal churches in this city in which there are chapels, some form of altar on which candles burn, and over which a crucifix stands. We have repeatedly said that there are fundamentally only two religions: a religion of grace, which bases salvation exclusively upon the merit of Christ; and a religion of works, which substitutes for His completely adequate atonement, some form of human merit. The rejection of the authority of Scripture, and the repudiation of the principle of salvation through the blood of Christ, throw wide the door of any religious organization for the inflow of all the superstitions of Rome.

We believe the day is upon us when we need another Reformation, another Wesley revival. We shall be able to combat the "Sword of the Spirit" Movement, so-called, in the Roman Catholic Church only by "the sword of the Spirit" itself, which is the Word of God. The Papacy has not been so active, nor so aggressive, for a century or more as it is to-day. The entrance of God's Word gives light on any subject; and nothing but the gospel, preached in demonstration of the Spirit and of power, can be sufficient to enlighten the understanding of those who still mistakenly suppose that Roman Catholicism is a form of Christianity. Those who have experience of the power of the gospel, being justified by faith, and being born again, have peace with God, will be quick to recognize the anti-Christian—we had almost said, character, but we use a deeper and stronger word — the anti-Christian nature of the Papal system. Therefore, if we are to offer effective opposition to Rome, and to Modernism in general, we must be men of prayer who know how, both in public and in private, to wield "the sword of the Spirit, which is the word of God".

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER?**

AMONG THE CHURCHESwith **H. C. SLADE****News From Here and There**

In some of the recent issues of THE GOSPEL WITNESS we have presented the stories of several of our home mission causes which are supported by The Conservative Regular Baptist Association. In this column today we present brief reports from four of our self-supporting congregations. We bless God for the close fellowship which exists between our churches and for the work which He has enabled us together to do.

First Baptist Church, Essex

Pastor B. R. Oatley-Willis writes of the past year with thanksgiving:

"God graciously gave us the joy of seeing *seven definite professions of faith in Christ, two of whom were formerly Roman Catholics*, who are now witnessing a good confession. One, a middle aged man, managed to get his aged parents to witness his baptism. It was the first time either had been inside a Protestant church building. The father has since lost much of his hostility and we are praying that the testimony of the son shall minister in his salvation. Seven have been baptized and nine have been received into membership. Last fall saw the commencement of our 'Young Married Couples' Class' and, in conjunction with it, our nursery was also started.

As is usually our practice, special meetings for children were held in the Fall with our auditorium filled to its utmost capacity every afternoon for five days, averaging around two hundred every day. A number of professions were made and new prospects gathered in for the Sunday School.

In order to promote increasing interest in missionary activity our Young Peoples' Department is devoting some of its Mondays to a study and discussion of the mission causes of our Association.

Our church family was blessed and encouraged recently by a visit from Dr. Robert Dubarry. His gracious ministry challenged us all and enabled us better to pray for the work of The French Bible Mission. A substantial offering was taken for this work in France.

The past year, financially, has been the best, and money raised for all purposes has been most gratifying and we are thankful to the faithful people here for the way in which they have responded to the various calls when they have been made. We are happy to be able to contribute to the Forward Movement of our Association as it has launched out in the past year."

Trinity Baptist Church, Niagara Falls

Pastor George H. Stephens, too, speaks of blessing and advance in the work of the Gospel in that tourist centre. During November two weeks of evangelistic meetings were held with Mr. Aceti as the evangelist. Then during February Rev. Frank Wellington conducted a week of meetings for the children.

Mr. Stephens speaks enthusiastically of the new radio broadcast of the church—"Then too, we commenced a radio broadcast at the first of the year, we could only get a fifteen minute period at 2:15 each Friday afternoon, but we feel confident that it will bring forth fruit in the days ahead. We call our program the "Baptist

Messenger", as you know this part of the country has all kinds of religious programs but the Lord seemed to suggest to me that we make this a distinctive Baptist program, and with that in mind we launched out on faith with no money, but to His praise I can say that all our expenses have thus far been met. Ours is quite a strong station and it has been heard as far north as Orillia. We feel that through this broadcast we may be able to overcome a lot of strange ideas that people have about Baptists, as well as getting the Gospel out to those who never go to church. We have reason to believe that already many are listening to the program."

Mitchell Square Baptist Church

For three years Pastor Samuel Tulloch faithfully labored in Mitchell Square. The believers there rejoiced in his ministry and enjoyed the blessing of the Lord during his stay.

Although this church has a small membership, the members have accomplished much in making improvements on the church building. A passer-by would be pleased to come upon a lovely church building on a country road.

Very recently two girls professed faith in Christ, encouraging the faithful Sunday School teachers. In addition to Sunday School, two services are held on the Lord's Day and a prayer meeting during the week.

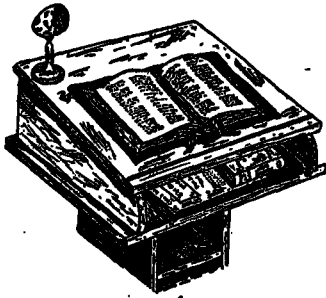
Central Baptist Church, Toronto

Pastor G. Adams reports on a year of progress in this city church — "The annual business meeting saw encouraging reports from various departments of the work and we rejoiced in a healthy financial statement. With some help from sister churches we recently redecorated our auditorium, and we trust that the "new look" will be symbolic of new vitality in the church. A change in time of our Bible School, from afternoon to morning, has meant an improvement in the attendance at morning service. Each month a boys' tract band distributes a thousand or more leaflets in the district. The influence of the church has extended beyond as a Sunday School has been started at Rexdale, in the home of Mr. and Mrs. A. Ullman, faithful members of Jarvis Street. A new sense of expectancy has gripped the hearts of the Lord's people here and we are confident that the Lord will bless our efforts as we harmoniously work together."

FRENCH LANGUAGE GOSPEL SERVICE

Calling all French-speaking readers near Toronto! At 3 o'clock this Sunday, March 27, a French language gospel service will be held in Greenway Chapel, 130 Gerrard St. E. — southern entrance of Jarvis Street Baptist Church. In the Toronto area are many French-speaking citizens; we ask that you contact as many as possible and tell them of this service. The preacher will be Dr. Robert Dubarry of Nimes, France. Don't miss this opportunity of hearing this man of God before he returns to his native France.

—L.K.T.



English Bible Course

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By Rev. C. D. Cole

Thursday, March 17th, 1955

THE PERIL OF NEGLECT

Hebrews 2

THE author of the Hebrew epistle alternates between doctrine and exhortation, between argument, and warning. He is writing to a people who are showing signs of apostasy, and he will seek to save them from departing from the living God, and thus drawing back unto perdition.

I.

A Parenthesis (1-4)

The first four verses of the second chapter of Hebrews are parenthetical. They mark a break in the sequence of thought in order to drive home a point. And the point is that earnest heed must be given to what God has spoken in His Son. These verses are a warning against inattention and indifference. It is the first of several interjected warnings in the Epistle against the sin of unbelief. "Therefore we ought to give the more earnest heed to the things which we have heard." The word "therefore" gives us the ground of the exhortation. Since we have a revelation from the Son of God, by Whom the worlds were made, Who is so much better than the angels, Who has been appointed Heir of all things, what He says should be heard and heeded, held on to, and profited from. We refuse His word at awful cost. To turn a deaf ear to what Jesus Christ says is absolutely fatal.

The Need For Consideration

The Scriptures lay great stress on consideration; on how we hear, and what we do with the Word of God. In Acts, the third chapter, and the twenty-second and twenty-third verses, Peter quotes Moses as saying to Israel: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Seven times in the Book of Revelation do we read, "He that hath an ear, let him hear what the Spirit saith unto the churches." To lightly regard what the Son of God says is dangerous. To make light of the gospel of salvation means eternal ruin. Salvation is deliverance from all of the eternal consequences of sin, and, to miss it will be awful. And we miss it unless we understand the gospel, and we will not understand the gospel unless we give attention to it, and try to understand it. From the Divine side it is the Holy Spirit Who convicts and enlightens, and Who is therefore to have all the credit for

our conversion. But from the human side, from the side of human responsibility, we must give heed, we must seek to understand and take to heart the gospel of salvation. The sinner is just as responsible to heed and to hear as if there were no Holy Spirit to lead him to do so. The work of the Holy Spirit is a necessity, in salvation. Repentance and faith are the gifts of God, but it is our duty to repent and believe. As a matter of fact, we do wait for the Holy Spirit's work, but we are not told to do so. The sinner is told to repent, and believe. The sinner's duty is determined by what God commands, and God has commanded all men everywhere to repent. Repentance and faith are sacred duties, as well as inseparable graces.

Now repentance and faith require thought and reflection. Repentance is a change of mind toward God about sin, about self, and about the Saviour, and nobody will change his mind without serious reflection before God. "Therefore we ought to give the more earnest heed to the things which we have heard." The attention we should give should be measured by the greatness of the One Who speaks, and by the importance of what He says. If God has warned of an eternal hell I must seek to escape it. If God has revealed a glorious Heaven I must seek to enter in.

The Reason For Consideration

The reason for such serious attention is given us in these words: "Lest at any time we should let them slip." The Authorized translation means that we should not forget, or lose our hold, on what is said. But in the original the allusion seems to be to water. Some render it, "Lest they should run out like water from a leaking vessel." And others think the figure is an allusion to a ship drifting past the harbour. Either of these figures will illustrate the truth. If we do not seriously consider what we hear it will soon leak out of our minds. If we do not take to heart the gospel of salvation we will drift past the harbour of safety, and our frail barks will land on the shores of eternal ruin. Drifting is an unconscious experience. In drifting in a boat you are not conscious of moving at all. This is true in the moral realm. Many a person is drifting into bad habits without realizing that he is becoming worse as the days come and go. Somebody has said that bad habits are like a bed — they are easy to get into but harder to get out of. And this is the way most people are going to hell — by drifting. Humanity is made up of many individuals, like little boats, on the stream of human existence. It is a stream of strong currents, and unless we use the engines of thought and reflection we shall find the current carrying us past the harbour of safety, to land us on the shores of eternal destruction. In drifting there is no endeavour. To the question, "What must I do to be lost?" the answer is, "Nothing, absolutely nothing." People give little evidence of being saved who are always talking about the things they do not do. Salvation is not made up of a lot of negatives, or of things that one does not do. In conversion, in an experience of grace, there is a positive exercise of the mind and the heart and the will. The Lord once said, "Ye will not come unto me that ye might have life." We are saved by faith, and faith is made up of belief and trust. These are positive exercises of the human soul.

The exhortation is further enforced by comparing the danger of refusing the word spoken by angels with the

danger of failing to heed the word spoken by the Son of God. The law was given by angels, and what they said was valid, "and every transgression and disobedience received a just recompense of reward." The law was a ministration of condemnation and death; the gospel of Jesus Christ is a ministration of justification and life. The law destroyed sinners; the gospel saves sinners. The law says, "Pay me that thou owest"; the gospel says, "I forgive thee all that debt." The law condemns the best man; the gospel justifies the worst man. By the law is the knowledge of sin; by the gospel is the knowledge of Him. The law reveals the justice of God; the gospel of Jesus Christ reveals the love of God.

The Danger of Neglect

The question is, "How shall we escape, if we neglect so great salvation?" Escape what? Some would say chastisement from the Heavenly Father. But I am sure that this is not the primary application of the text. Let us be as plain as we can. What is salvation? Salvation is deliverance from the penalty of sin. And the penalty of sin is eternal punishment in a lake of fire. To neglect salvation is to miss the deliverance from the wrath to come, even from the eternal burnings. Salvation is by faith in the gospel of Jesus Christ, and we will not believe the gospel if we do not give attention to it. To neglect the salvation spoken of by the Lord Jesus Christ will bring the sinner to eternal ruin.

The Question, But No Answer

I suppose all of us have heard how a certain Welsh preacher began his sermon from this text. Leaning over the pulpit he said, "My friends, I have a question that I cannot answer, and you cannot answer it. And if an angel should come down from Heaven he could not answer it. And if somebody should come from hell he could not answer it. The question is, 'How shall we escape if we neglect so great Salvation?'" There is no answer to this question, for there is no escape; there is no way to escape damnation if we neglect the gospel of salvation. Oh, let us never preach as though the gospel saved from some little inconvenience, or some temporary discomfort. The gospel of Jesus Christ saves from eternal punishment, from the everlasting burnings, from the wrath to come.

"How shall we escape if we neglect so great salvation?" Neglect spells ruin in every realm. The merchant does not have to burn his store down in order to come to financial ruin; he has only to neglect his business. The sick man does not have to cut his throat to destroy himself; he has only to neglect the means of recovery. A man floating in a boat above the Falls does not have to make a move; he has only to neglect the use of oars or motor to be carried to his death. Most of the tragedies of life are the result of neglect, and the tragedy of tragedies is for a sinner to neglect so great salvation.

To neglect salvation is to behave insanely. To neglect the gospel proves human depravity, it demonstrates the ruin of mind and heart and will. Men are naturally in earnest about everything except salvation. A man in a burning building tries to get out. A man who is sick tries to get well. A man who is out of work tries to get a job. But every man in his natural state neglects salvation, and left to himself drifts to eternal ruin. This word "neglect" comes to us from the Latin, and it literally means, "not to pick up." Neglecting salvation is refusal

to pick up salvation that is provided and brought to our doors and laid at our feet. To neglect salvation is like refusing to pick up a diamond lying at our feet. In the Greek it is the word which is translated "made light of" in the parable of the marriage of the king's son. When the invited guests were told that dinner was ready they made light of it, that is, they neglected to come. And to neglect salvation is to make light of the greatest blessing ever to come to man.

Let us summarize the reasoning of the writer in these verses. There was a revelation from God made by angels. This revelation was ratified, and every sin against it received adequate and appropriate punishment. There is also a revelation from God in His Son. This revelation comes to us on the very best of evidence, and he who neglects it must receive adequate and proper punishment. And this punishment will be more severe than that for despising the law of Moses. In Hebrews 10:28, 29, we read: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" This salvation was first spoken by the Lord, and was confirmed to us by them that heard Him. We have what Christ said personally in the four Gospels; we do not have to wait until we get to Acts 2:38, to learn the law of pardon, or the way of salvation. What the Lord spoke was confirmed by those who heard Him. Some take this as evidence that Paul was not the writer of the Hebrew letter, since he received the gospel directly from Jesus Christ. I do not think there is much weight to that argument. The writer here is speaking in general terms, and saying that those who heard the Lord perpetuated His message with heavenly confirmation; "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

II.

The Subject Resumed

At verse five the writer resumes the discussion about angels: "For unto the angels hath he not put in subjection the world to come, whereof we speak." The particle "for" connects with the closing words of the first chapter, which speaks of angels as ministering spirits for the heirs of salvation. The heirs of salvation are men, and the world to come is subject to them, and not to angels. The blessings of the new covenant are for men, and not for angels. What is meant by "the world to come?" Different answers are given. Some say it is the one thousand years of Christ's personal reign on earth following His second coming. Others think it is the new earth of eternal duration. Without being dogmatic I believe "the world to come" is the new economy under the exalted Son of God, and is about the same as the kingdom spoken of in Hebrews 12:28, where we read: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." The world to come is something already begun when Hebrews was written. The world to come is the Messianic economy in distinction from the Mosaic economy. The Mosaic economy was being shaken, the old covenant was ready to vanish away; but the world to come, the new order of things under Christ, involves a kingdom which cannot be

moved or shaken. Dr. John Brown says that "the world to come" is a Jewish phrase for the state of things under the Messiah, and seems nearly equivalent to the Kingdom of Heaven, the Kingdom of God, the Kingdom of Christ. And he goes on to say that the term embraces the whole Divine administration in its bearing on the salvation of man, and that the apostle fixes its meaning by adding, "Whereof we speak," or "Concerning the things about which we are discoursing." The apostle, throughout the Hebrew epistle, is discoursing about the new covenant, and the new order of things under the Messiah. This new order of things begins in grace, and is consummated in glory. The old covenant was temporary; the new covenant is permanent. And in this new economy under the new covenant the blessings are for man, and not for angels. Man is to have the chief place under the Messiah.

Meeting the Jewish Objection

In this section before us the writer is not continuing to give proof of the superiority of Christ over angels. Sufficient proof has already been given in the seven quotations from the Old Testament that we had in the first chapter. What the writer is doing now is to meet the Jewish objection to the doctrine of a dying Messiah. To the Jew Christ crucified was a stumbling-block. The natural Jew could not accept a Messiah Who had died. In his way of thinking, He Who could not save Himself could not save others. While the Lord Jesus Christ was hanging on the cross the chief priest and the scribes and the elders cried, "Let him come down from the cross and we will believe him." And our Lord's own disciples felt very much the same way for a while. We have only to remember Peter's, "Be it far from thee, Lord," when Christ told them of His coming sufferings and death.

Not Angels, But Men

The writer meets this Jewish objection with the Jewish Scriptures. His first quotation is from Psalm eight, written by David. As David studies the heavens he thinks of the greatness of creation, and over against it the insignificance of frail, mortal, fallen man. And he is led to wonder, and he exclaims, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" In this Psalm David is not writing as a historian, but as a prophet; David is not writing of man as originally created, but of man in his fallen state as destined to Glory. The word for "man" in the Hebrew is "Enosh" which means frail, mortal, fallen man. What is such a man that he should have such a glorious destiny? Look at David's further description of man. First, he has been made lower than angels. The word "made" does not mean created; it is not describing man as created by God, for man was not created lower than angels. Man was the acme of creation, for he was made in the image and likeness of God. But the verb "made" here means "to bring down from a higher to a lower state," and man, by his sin, has been made subject to death; he has become mortal, lower than the angels who cannot die. This frail, fallen, sinful man, is crowned with glory and honour, says David. The past tense is used because it is from the standpoint of God's eternal purpose. All things are put in subjection to man in the new economy; it is men and not angels who are so greatly blessed. The new covenant is for men, and not angels.

After quoting David our author faces existing facts, and says, "But now we see not yet all things put under

him." Fallen man, so gloriously described by David, had not yet reached such excellency, says the writer of Hebrews. And we can say the same today. Man is not master in any realm. He is not master in the material world; with all his inventions and discoveries man is still in danger from animate and inanimate things. Life is still a struggle from the cradle to the grave. In this day of the atom and hydrogen bomb human existence is more precarious than ever before. And it is the same in the moral realm. Man is not yet master of sin. The devil is not yet under his feet, but is still his tempter and accuser. The struggle against Satan and sin is fierce even for the best of men. Even the apostle Paul did not claim to have Satan under his feet. Augustine wrote his confessions, and if any one of us should write a story of his life, in order to make it a true story there would have to be a large place for confession of sin. The writer of our epistle looks upward, and says, "But we see Jesus . . . crowned with glory and honour." How do we see Jesus? It is not by dreams and visions, but with the eye of faith. We believe what God says in His Word about His Son. We believe that Jesus of Nazareth, the Son of God, is exalted above all things, that He is on a Throne. We see Jesus crowned with glory and honour. We see manhood crowned in Jesus. We see in Jesus the begun fulfillment of the prediction of human glory. We see the Head exalted, and the body will ultimately be where the Head is. Jesus, for a little while, was made lower than angels for the suffering of death, and after suffering He was crowned with glory and honour. Redeemed man, the mystical body of Jesus Christ, is still in a state of humiliation, but he shall not be forever, for some day he will be brought to glory. One of these days Jesus Christ is going to say to the Father: "Behold, here am I, and the children which Thou hast given me." Blessed Redeemer!

Christ Tasted Death

We must not overlook the moving cause of such a wonderful destiny for fallen man. We have it in these words: "That he by the grace of God should taste death for every man." Jesus Christ tasted death. Death was a bitter experience for our Saviour. He felt the awful pains of suffering in His body, but He would take nothing to deaden the pain. The nails pierced His hands and feet, the crown of thorns pierced His brow, and the sun that He Himself had made poured down its hot rays upon Him. And His mental anguish must have been terrible. He felt the insults from the mocking crowd, He felt the shame of His exposed body on the cross. But His soul agony must have been the most terrible of all. We cannot dwell upon it. The darkness hides Him from the eyes of men as He utters that strange and awful cry, "My God, my God, why hast thou forsaken me?" None of the ransomed will ever know how deep were the waters He passed through in saving us from our sins.

Again, we must observe that it is the Son of God in His mediatorial character Who is before us. In His essential being He had no God, for He Himself was God of very God. And it was by the grace of God that He tasted death. The justice administered to the Son was grace to us poor sinners. It was nothing but gracious condescending love for sinners, for hell-deserving wretches, that caused Christ to taste death for every one. "Man" is not in the original. The Greek simply reads, "for every one." That is, for every one which He would bring to Glory, for every one who should be heirs of salvation.

III.

The Reason For a Suffering Messiah

In verses ten to eighteen we have a two-fold reason for the incarnation and death of the Son of God. This tragedy of all tragedies was not without reason. The cross of Christ was not a senseless thing. Christ crucified is the power and the wisdom of God. First, there was a reason in relation to God: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." The only fit or suitable way to save sinners was by the sufferings of the Messiah. No other way would have been becoming to the personal perfections of God. It was the only way to save sinners, and at the same time uphold all the rights of a Sovereign God. God was Sovereign, entirely so, as to whether or not He would save sinners. He might in Sovereignty have chosen to leave every sinner to his just doom, but in choosing to save sinners there was a way that was becoming to God, a plan that was fit and suitable. And there was no other plan that would have been becoming to the personal perfections of God. I make so bold as to say that God had to save sinners through the sufferings of His Son or abdicate His Throne, or insult His justice. Who can propose any other plan that would be becoming to a holy and sin-hating God? God could not retain His glorious attributes and save sinners by any other plan. The plan is becoming to every attribute of God.

Christ Made Perfect Through Sufferings

In bringing many sons to glory the captain of their salvation must be made perfect through sufferings. And again we must note the official and mediatorial character of the Son of God. In His essential being He was eternally perfect in every sense of perfection. And personally, as the Son of man, He was holy, harmless, undefiled, and separate from sinners. He needed no course of discipline to make Him perfect. But officially, as a Saviour, He could not be perfect without sufferings. He was perfect God and perfect Man, but He could not be a perfect Saviour without sufferings, without dying. He could not be a successful Mediator between God and men without dying as Surety of the better covenant.

In the second place, there was a reason for a suffering dying Messiah in relation to Christ Himself. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." As it became God to save sinners through a suffering Messiah, so it behooved Jesus Christ to be made perfect as a Saviour through suffering. This word "behooved" is translated "ought" fifteen times in the New Testament. It speaks of obligation or duty. If Jesus Christ is going to save sinners, if He is going to undertake that gigantic task, then He was obligated to become a man, and die; He was obligated to take upon Him the nature of man, without sin, and die for men's sins. The only way He can be their Mediator, and be successful, is to be their Surety, and pay their sin debt. This is the only way He could be faithful to God, and merciful toward sinners. The Saviour of sinners must possess three qualifications: He must have merit, He must possess power, and He must have sympathy. And as the Mediator the Lord Jesus Christ possessed these qualifications. He merited salvation for us

by His obedience unto death, even the death of the cross, and as Mediator God gave Him power over all flesh, that He should give eternal life to all them given by the Father. And as the Mediator He can succor His tempted people, because He has suffered, being tempted.

Oh, let every one of us delight to live under His protecting wing, for in so doing we shall abide under the shadow of the Almighty. What a Saviour! Blessed be His Name for ever and ever.

CHEWING GUM AND ROMAN CATHOLICS

A Belgian expert on Roman Catholic church law recently declared that a Roman Catholic who chews gum before going to Communion commits a mortal sin.

He was replying to a Belgian who had asked if "ordinary American gum" could be chewed before Communion. Said the expert: "American gum contains digestive substances, which, if swallowed, would break the Eucharistic fast."

This opinion illustrates the absurdity of the Roman Catholic doctrine of the Mass and all that it entails.

In order to show readers that this concern for "breaking the fast" is continually being expressed by deluded Romanists, we reprint the following question and answer from "The Messenger Question Box", a Roman Catholic publication printed in Dublin, Eire:

"Q. I suffer from asthma and inhale vapour of glycerine in order to get relief, may I do so in the morning before going to Holy Communion?

"A. Yes.

"Q. May a man smoke on a Sunday morning before going to Holy Communion?

"A. A man may smoke on a Sunday morning before going to Holy Communion. Out of reverence for the Blessed Sacrament many men prefer not to smoke before Holy Communion, and we heartily recommend this practice.

"Q. Is it right to use toothpaste when cleaning the teeth before Holy Communion?

"A. Toothpaste may be used when cleaning the teeth before Holy Communion."

—The Rock, P.O. Glebe, N.S.W., Australia

VERY REVEALING!!!

We have always understood that it was illegal to buy tickets on the various "sweepstakes"; whether it is illegal or not, certainly no Christian would participate in this gambling. In a heading on the front page of Tuesday's Toronto *Telegram* we were attracted by the news that "GALT PRIEST DRAWS HORSE IN SWEEP". The article proceeded to inform us that "Canadians hold 149 tickets drawn in the Irish National Hospitals sweepstakes on the Grand National Steeplechase. One is listed as Rt. Rev. Monsignor Doyle, Galt. It is a ticket on Red Seal." You certainly hear strange things about Catholic priests! Yes, and most that you hear is true.

—L.K.T.

I have more respect for the burglar who puts a jimmy under my window and steals my wife's wedding ring than I have for any Ph.D. college professor who, wielding the piratical cutlass of criticism against the Bible, breaks into the home of faith of my boys and girls.

—ROBERT G. LEE

SUPER EVANGELISM

Editor's Note:—The following article, "Super Evangelism," is copied from the March issue of *The Seminarian*, the publication of the students of Toronto Baptist Seminary. Its author is Mr. Samuel Pourret, a student at the Seminary and student-professor of French—L.K.T.

Mr. Ernest A. Flame,
Evangelist.

Dear Sir:

We have received your request to hold evangelization meetings in our city. After the monthly banquet of our ministerial association, we gave due consideration to your case, but I regret that we cannot give you a favorable reply.

First of all, your name means nothing to most of our fellow-citizens. What we need is a big name which can draw crowds to the meetings. An unknown worker will never get people converted to Christ. We have inquired about the years preceding your conversion, but these are completely devoid of interest; popular and successful evangelists must be former Roman Catholic priests, Hollywood stars, daring acrobats or notorious gangsters.

Moreover, we have found that you are not very photogenic. Our advertising campaign would thus be greatly endangered, since our custom is to distribute in large numbers the picture of a visiting evangelist, to have it printed on the front page of influential magazines, and painted on giant panels placed in busy parts of the city. You will therefore easily understand that a non-commanding physique would only compromise the campaign. Your sole advantage is a strong voice; however, you certainly realize that John the Baptist was not merely the voice of one crying in the wilderness, but that he was very attractively clad and followed a most original diet. All evangelists should revert to that New Testament practice in order to successfully preach repentance to hardened sinners. Besides, your tie is of an old-fashioned model and could not be easily removed in the heat of an exciting address.

Furthermore, the architecture of our platform would not fit your dignified type of gesture. It has been specially designed to allow the speaker freedom of movement; a stage of thirty feet by ten gives him ample space to dramatize his sermon. We are equally proud of our pulpit, it has been built with a special kind of wood which gives great resonance when hammered by a fiery preacher, and it possesses two very solid side-tables of convenient size, upon which he may occasionally jump to give more weight to his argument.

We were told that you devote most of your service to preaching. Such a practice is a great mistake. In our day, people do not like lengthy sermons; they like variety. And after all, if you want to please God, you must please men first. The last evangelist we had offered a very entertaining programme. He was accompanied by a complete team, while you travel alone. We thus had a few trumpets, two or three drums, half a dozen accordions, a number of trios, quartets, and so on. We even featured a converted cowboy with his guitar and patented lasso. As for the preacher, he has been the toast of the town ever since. He told a good many excellent jokes and his message was very original. In one word, we felt that the

audience had a good time, and that the Lord was really magnified.

We also heard that you have a marked preference for what are called "the old hymns of the faith". Now, we agree that these deserve being sung, but you must confess that they also deserve the epithet of "old". To-day, tastes have changed and you cannot expect the people who have never set foot in a church to know those antiquated tunes. Therefore we need to adapt the words of these hymns to a more modern tempo, the type to which these poor sinners are accustomed to hearing in beer parlors or night clubs.

We appreciate having a few testimonies given at the beginning of each meeting. The people greatly enjoy hearing how a drunkard or loose woman was brought to Christ. They simply delight in having a detailed account of a convert's former life. When the apostle Paul gave his testimony, he never gave any information about his persecutions of Christians, and we firmly believe that he was mistaken in this. He would have had a greater influence on his fellow-countrymen. We thus feel that we need on our platform a few men and women whose former lives have been scandalous. This is always a great source of blessing, and brings much glory to God. Unfortunately, you do not agree with us on that point.

You are a Baptist of the Baptists. We heard that once you refused to have with you on the platform a learned theologian who denied the unity of Isaiah. Fraternity is our watchword, and when we hold an evangelistic campaign, we like to have a full platform of ministers. It always provides a nice background and the crowd is greatly impressed. A preacher of the gospel should always feel honoured to have the support of a man who conscientiously refuses to accept the Mosaic authorship of the Pentateuch. We would even most heartily welcome a tonsured and duly mitred Roman bishop, or a bearded archbishop; a flowing white beard adds much to the prestige of a revival meeting.

Your preaching lacks originality. You should speak of the things to come, instead of telling the same old story of Jesus and His love. You should give a set date for the end of the world. We would, however, advise you to allow a margin of fifty years, so that you will be safe in the event that the predicted catastrophe does not occur during your lifetime. You should also be acquainted with every earthquake, every meteorite which reaches our atmosphere, and other unmistakable proofs of the approaching end of the world. There is nothing like that to influence and interest people.

Finally, we do not like the way you give the invitation at the close of a service. Your appeals lack emotion and pressure, and we regret to learn that you do not appreciate the most effective methods of bringing souls to Christ. These methods rest upon the Darwinian principle that man is an improved ape. We therefore have a crew of specially trained workers who scatter in different parts of the audience at the beginning of the service.

When the invitation is given, these men make their way toward the front, and naturally enough, others follow! We thus have sinners converted by the dozen!

In view of your unusual views on modern evangelism, we therefore cannot receive you in our city. In so writing we would have you understand that we are seeking only the furtherance of the kingdom of God,

Sincerely yours,

I. M. Itt, D.D., Secretary, Ministerial Association.

P.S. You will herewith find the booklet we recently issued entitled: "How to Entertain and Impress People in Need of Christ".

For Younger Readers

BIG TREE

By AFRIKSON*

*All names in this story are fictitious

Michael Okanji sighed as he sat down on a rock to eat his morning chop. Logging was not easy work, but the job gave him enough money to buy food and clothing for his wife and two children.

That was what worried Okanji. It looked as if he might not have the job much longer. Mansi the foreman had threatened to dismiss him.

"What is the matter, Okanji?" asked Akfore, walking over from the log where he was sitting.

"Too much trouble," replied Okanji. Akfore and he had cut a lot of trees together, and they always felt they could discuss their problems with each other.

"Do you think Mansi will sack you?" Akfore asked.

"I can't tell," said Okanji, finishing his last bean cake. "I know he wants to. If I lose this job, I do not know what will happen to my children. I cannot find any job again."

"It is not fair — at all!" Akfore exclaimed, kicking over an axe leaning against a tree. "You are one of the senior men on the gang and the best worker. It is all because you do not come from this part of the country."

The two men did not notice that the rest of the crew had finished breakfast and had gathered around.

"Ha! What else can you expect from a Yago!" one of them called as the others broke into laughter.

"Yagos are all cowards!" another shouted.

Okanji's face burned. He knew that his tribe was not popular among the local people. Mansi, the foreman, had often insulted him about his family, who lived far inland under backward conditions.

Often he had wanted to fight back, but he remembered each time that Jesus Christ had silently suffered the worst insults, so that He could give salvation to men of every tribe.

"If you are not afraid, bush boy, why don't you grease Mansi's palm?" one man called, making fun of Okanji's refusal to bribe.

"I can't do that," he answered. "You know I follow Jesus Christ. I cannot fail Him, even if I lose my job."

The men started to laugh again, when a lorry came down the bush trail toward the clearing. As it rumbled to a stop, out jumped Joe Mansi.

"Come on!" he shouted. "It looks as if it might rain tonight, and we must take that big tree out on to the motor road before the ground gets soft."

"Okanji! what is this?" he exclaimed, seeing Okanji

in the middle of the group. "Are you responsible for this delay? I have warned you not to trouble me again. You are sacked today!"

"But, Joe! What have . . ."

"Are you talking back to me, Yago? Away you go, one time. Today is your last day!"

Okanji picked up his axe and followed the others to the big tree they had been working on before breakfast.

He knew this was the chance Mansi had been looking for. Now the foreman would tell the manager that he had stopped the men working. It would do no good to argue. Already the foreman had told the manager that Okanji was a poor workman.

Chips of wood flew in all directions as the men cut into the base of the tree.

"It is a big tree," Okanji said to Akfore, standing back as the men with the big saw took over the job.

"Plenty big," Akfore agreed. "It is the biggest we have cut since the last rains."

"How about that long branch hanging over this way?" Okanji asked. "I am afraid it will pull the tree the wrong way when it falls."

"You are always afraid of something, Yago!" said some of the other men. "Look at it well. See how they have cut it. The tree will fall into that bush on the other side."

"Okanji, make you bring that iron bar from lorry," called one of the crew. Okanji walked over to the lorry, parked at the edge of the clearing.

Passing the driver's seat, he was surprised to see Joe Mansi, fast asleep. On the seat beside him was a gourd of palm wine.

A rending sound made Okanji look up in time to see the giant tree waver in the air and begin to fall. The earth trembled as tons of falling timber pulled at the roots.

Then a shout went up from the men. As the trunk broke loose, the weight of the over-hanging branch twisted the great tree around toward the lorry.

With no time to call, Okanji sprang toward the cab and dragged Mansi from the seat. Together they rolled on the ground as the tree screamed down on the lorry. With a deafening crash it smashed across the cab, flattening it as if it had been a kerosene tin.

The lumber gang rushed forward, expecting to find two dead bodies; instead they pulled out both men alive, though slightly cut and dazed. The bent frame of the lorry had kept the tree from crushing them.

"Thank you, Lord Jesus, for keeping the tree from killing us," Okanji prayed silently as he rested on a mat. Beside him lay Joe Mansi.

"Okanji," the foreman said at last, looking up at the tree tops.

"Yes, Joe?"

"How could you do that . . . save my life . . . when I have hated you so much?"

"Christ loved us all while we were His enemies. I did it for Him."

"But we are not even from the same tribe."

"I know, Joe, but with God there is no difference between tribes. He died for all; we all need His salvation."

Mansi turned his face toward Okanji.

"Okanji," he said, "forget what I told you about your job. And when you come to work tomorrow will you tell me how I can follow your . . . your Saviour?"

—African Challenge

Bible School Lesson Outline

Vol. 19 First Quarter Lesson 1 April 3, 1955

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

REVIVAL UNDER HEZEKIAH

Lesson Text: 2 Chronicles 29:1-11.

Golden Text: "Because it is written, Be ye holy; for I am holy."—1 Peter 1:16.

I. The Call to Holiness: verses 1-9.

When Uzziah the King of Judah intruded into the priest's office, he became a leper, and was expelled from the kingship. His son Jotham "became mighty, because he prepared his ways before the Lord his God" (2 Chron. 27:6). While Ahaz, the son of Jotham, was king of Judah, the Assyrians captured Samaria, enslaving the people of the northern kingdom (2 Chron. 28:16-27).

Hezekiah the Good was a son of this Ahaz, and his reign was marked by spiritual prosperity, revival, renewal of consecration and renewal of worship on the part of the officers and the people.

Hezekiah's name means "The Might of Jehovah", and surely the strength of Hezekiah was due to his dependence upon God (Deut. 33:25; 2 Sam. 22:33; Neh. 8:10; Psa. 18: 1, 2, 32, 39). In the first place, he refused to follow the example of his father, Ahaz, whose reign was characterized by foolishness, compromise and idolatry. Blessed, indeed, are they who are brought up in homes where the Lord is honoured and served (2 Tim. 1:3-6). But the godly life of Hezekiah proves that the Lord by His grace can enable a person to overcome all handicaps of heredity and environment.

Before announcing his instructions that the priests should sanctify themselves and the temple, Hezekiah saw to it that his own life was holy (John 17:19). Teachers and Christian workers will find their teaching effective only if it be backed up by a practical demonstration in their lives of the truths they teach (1 Cor. 4:15, 16).

When the Holy Spirit would appraise the lives of the kings, He uses as His standard the life of David (verse 2; 2 Chron. 7:17; 17:3; 28:1; 34:2, 3). David was a man after God's heart (1 Sam. 13:14; Acts 13:22), and while, not sinless, he walked before the Lord in humility and righteousness. On the other hand, Jeroboam "who made Israel to sin" is the standard by which the evil kings are judged (1 Kings 14:16; 15:30; 16:26; 2 Kings 3:3).

Hezekiah wasted no time, but began his reforms in the first month of the first year of his reign. It is a good thing to be in haste to perform a good work, for the business of the King requires haste (1 Sam. 21:8). Let us be zealous to do good works (Rom. 12:11; Tit. 2:14).

If the temple is to be cleansed, its doors must first be opened. The doors had been shut, the sacrifices discontinued and the formal worship of Jehovah abandoned in the reign of Ahaz (2 Chron. 28:24, 25). It is a sad sight in these days to see empty and closed churches. Many others are so spiritually dead that they might just as well close their doors. But it is an inspiring sight to see church doors open and people entering to worship the Lord (Psa. 100:4).

The doors of the temple were repaired, that they might easily be opened, after which the whole building was cleansed. The church building must be prepared for its sacred function, for it is "the place where his honour dwelleth" (Psa. 26:8). Hezekiah removed all the images and altars devoted to idols. The heart of the Christian is the temple of the Lord (1 Cor. 6:19; 20); it must be kept free from idolatry, and it must be cleansed of all that is sinful (1 Cor. 10:14; 2 Cor. 7:1).

The priests were instructed to lead the people back to God. Nothing is more essential in these days than a whole-hearted return to God on the part of His people (Isa. 55:7; Hos. 6:1-3; 14:1-4). Let the doors of their hearts again be opened, and let the lamp of testimony again be rekindled, lest the Head of the church remove the candlestick from its place (Rev. 1:20; 2:5), for the Lord intends that Christians should be the light of the world (Matt. 5:14). Let the incense of

prayer again rise (Psa. 141:2; Rev. 5:8; 8:3), and let sacrifices and burnt-offerings again be made; the sacrifice of the broken heart (Psa. 51:7); of obedience (1 Sam. 15:22), of suffering (Rom. 8:36), and of devotion (John 12:3).

King Hezekiah exhorted the priests to help the people to break away from their wicked past, even as our Lord urges His people now to awake and arise from the dead, to put off the old man and to put on the new (Eph. 4:17-24; 5:14). Stern resolution is necessary if we would not be caught in the prevailing unbelief, cynicism and ungodliness.

III. The Call to Consecration: verses 10, 11.

The King displayed courage when he faced the stern reality of the appalling spiritual declension which characterized both the leaders and the people. He did not make pious excuses for their sin or condone their unbelief, but he warned them that this condition was the result of the wrath of God resting upon them because of their sin (John 3:36; Col. 3:5, 6). Conviction of sin is the first step in salvation and in consecration (Isa. 6:5; Acts 2:37, 38).

Hezekiah announced his resolution to take steps that the wrath of God might be turned away from them (2 Chron. 19:3; Ezra 7:10; Psa. 10:17). He had determined to make a covenant with the Lord in the form of a solemn promise to consecrate himself, his energies, his time and his possessions to Him (2 Chron. 15:12; Rom. 12:1, 2). Just as the good king had formerly taken upon himself the obligations of the sins of the people (verse 6), so now he undertook the duty of vicariously dedicating them unto the Lord.

Daily Bible Readings

March 28—Prayer for Revival	Psalms 85
March 29—Preparation for Revival	Isaiah 57:13-21
March 30—Promise of Revival	2 Chronicles 7:12-18
March 31—Prelude to Revival	Hosea 14
April 1—People Need to be Revived	Hosea 6
April 2—Priests Need to be Revived	Isaiah 24:1-15
April 3—Praise for Revival	Psalms 138

Suggested Hymns

I am Thine, O Lord.
When the heart made pure.
Revive Thy work, O Lord!
More holiness give me.
God is here, and that to bless us.
There shall be showers of blessing.

PASSING OF REV. G. ADAMS' FATHER

THE GOSPEL WITNESS extends the sympathy of the staff and readers to Rev. and Mrs. G. Adams on the death of the former's father, Mr. W. A. Adams of Middlesex, England. Rev. Adams left on Thursday to fly to England for the funeral and to be at the side of his mother during this time. May the Lord graciously bestow the promised oil of joy for mourning.

—L.K.T.

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FISCAL YEAR ENDS

March 31st for

3

VITAL MISSIONARY ENTERPRISES

There are only seven more days to March 31st when the fiscal year ends for THE GOSPEL WITNESS, Toronto Baptist Seminary, and Jarvis Street Baptist Church.

Gospel Witness

The key note of THE GOSPEL WITNESS is, "I am not ashamed of the gospel of Christ." It exists for the sole purpose of propagating the evangelical principles of the Protestant Reformation and defending the faith "once for all delivered unto the saints": In the truest sense THE GOSPEL WITNESS is a missionary. It preaches the gospel to the unsaved and by its informative articles, together with its inspiring messages, brings comfort and help to the Lord's people both at home and abroad. There is no missionary cause in the whole world more worthy of your support. You can help this message to continue its important task by sending a substantial contribution between now and March 31st.

Toronto Baptist Seminary

During the twenty-eight years of the Seminary's existence, some hundreds of young men and women have been trained and sent forth to proclaim the unsearchable riches of Jesus Christ. Graduates are to be found in almost every province of the Dominion. Some are in the United States and some are serving on foreign fields. By the fact that quite a number have applied already for enrolment to begin their studies next September, we are persuaded that God intends this great work not only to continue, but to expand. Every member of the faculty of Toronto Baptist Seminary believes the Bible to be the inspired and infallible word of God, and enjoys full freedom to declare the whole counsel of God. As the Seminary has no endowment funds, gifts large or small will be gratefully received.

Jarvis Street Baptist Church

While the appeal for Jarvis Street Church is made chiefly to Jarvis Street members, inasmuch as THE GOSPEL WITNESS and Seminary, as well as many other missionary projects, are supported mainly by Jarvis Street, we feel quite justified in appealing for funds to others outside the membership, who count themselves faithful friends of our cause.

* * * *

As the time is short, and we are extremely anxious to close our books in all three accounts on March 31st with a substantial balance on the right side of the ledger, we ask you to send your gift in at once and make it as large as you can. We make this three-fold appeal in the firm belief that many of the Lord's stewards who read these lines will want to have a share, if not in all three, in at least one of these worthy missionary enterprises.