

The Gospel Witness and Protestant Advocate

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A CONCRETE ANSWER TO MODERN UNBELIEF

WHAT a strange day! but what a challenging day in which to stand for the Gospel! This is a strange time for there is a sad confusion in religious circles so that the believer is called upon to exercise his God-given discernment in order to choose between the right and the wrong. Some may despair at this fact and seek refuge in some form of escapism while others try to compromise but the true believer in the Lord Jesus Christ sees a mighty challenge and looks for the intervention of the Lord.

For ourselves we have no time for any declaration or written articles that "beat around the bush". Nice little tidbits which lack both directness and force strike us as the work of effeminate persons rather than the utterance of men of God. As God gives us grace, we shall therefore speak very plainly here and endeavour to show that God has a definite answer for the unbelief that characterizes Canada and the world today. Our many readers beyond the borders of this fair Dominion will bear with us as we cite examples in our own land; we are sure that the great scriptural principle which we shall seek to enunciate is applicable in every land.

Modern Unbelief

When many read the phrase "modern unbelief", they will immediately think that the reference is to some form of atheism or militant infidelity outside the churches. The sad fact, however, is that the great centers of modern unbelief are to be found not beyond the pale of the churches but right within their borders. More harm is accomplished by so-called teachers of the gospel than by a hundred confirmed atheists on the outside.

In this regard we can safely say that the churches of Jesus Christ have seldom come upon a sadder day. The great hours of the churches were those when they were besieged by determined enemies from without for the Lord enabled His servants to rise and turn aside such threats. The era of persecution, reformation and disputation become "their finest hour". Then the churches stand out terrible as an army with banners.

When the attack is from within, the case is different. When the attackers play the role of fifth-column operators and become ministers, leading officials and profes-

sors, this whole issue is confused. The real enemies of the faith then mingle with and in most cases "lead" the hosts of the Lord. Truly a case of the blind leaders of the blind. The pit to which they head, however, is the pit of hell. Those who dare raise their voices are said to be "divisive", "separatist", "church-splitters" or "quarrelsome".

Let us be even more specific. In our land there is not one of the major denominations that is not honeycombed with this modernism and unbelief. There is not one of the major denominational theological colleges that is not committed to a gospel of unbelief. Further these great churches and colleges positively are opposed to any who truly preach Christ and we are fast coming upon a day here in Canada when measures will be taken to stifle the glad sound of the gospel.

From one end of this Dominion to the other there are thousands of villages and hundreds of larger towns where there is not one single evangelical church. This is not speculation nor is it a statement made merely to raise unfounded fears. It is a fact! Further there are whole sections of our large cities where there is not one evangelical church. Around Toronto alone new sub-divisions are springing up and while the modernists and Romanists rush in to build, evangelicals are deterred by a lack of money, prayer support and capable workers. We know of one such development, not six miles from where we write. Its present population is nearly 10,000 and its eventual population will be 35,000 to 40,000 persons. What a challenge it presents! How important that there should be a sound, aggressive evangelical witness from the very beginning. Our thought must not be only of the moment but of the future "that the truth of the gospel might remain with you."

God's Answer

What is heaven's answer to the modern unbelief? How does the Lord view the expansion of these spiritually powerless, carnal institutions which bear the name of churches? His Word provides the answer! The example of the early apostles presents the answer. In a world full of religion, these early men of God went out bearing the gospel and establishing New Testament Churches.

Much of modern evangelism is making absolutely no

impact because it is serving simply to send its converts back into the dead churches of this land. This is the height of folly. True evangelism will walk hand in hand with New Testament churches. God's answer to modern religious infidelity in high places is in the vigorous expansion and establishment of true New Testament churches.

Increasingly this vision has been laid upon us for now is the hour in which to act. The Lord seems to be sending indications that He is preparing us for a great spiritual crusade. Toronto Baptist Seminary has a fine band of graduates who already have opened pioneer causes in some of our larger centres. During the past year and a half Roseland, Owen Sound, and Kingston have seen churches established and these are already flourishing. In French Canada, the city of Valleyfield is being opened to the gospel.

What of the future? The Lord is sending the Seminary some choice young men. Some have already been tried in the fire of modernism and come determined to preach Christ. On every hand centres present themselves and appears as "Macedonian calls". In Toronto itself these booming new developments are literally springing up. One is Don Mills which we mentioned will have a population of nearly 40,000 souls. How are we to reach these areas?

We have the vision, the challenge is before us. Our two pressing needs are prayer and funds. Very frankly our financial needs are tremendous if we are to take up all these challenges. These larger denominations that go into such developments and cities and operate on a "community church" basis simply write headquarters for building funds and receive lavish help. Such is not the case with evangelical Baptists. We enter an area and seek out the believers, organize services and a Sunday School and then seek to win souls. We do not appeal to unbelievers for financial help but rely upon the Lord's people. If our works are to progress, suitable buildings are essential.

At the present time the Conservative Regular Baptist Association of Canada could use a minimum of \$50,000.00 in a church edifice loan fund. This money would be loaned out by the Association to pioneer causes which in turn would pay back the money to the fund as they were able. Seldom does THE GOSPEL WITNESS appeal for money. We make bold to do in this instance because we are persuaded that strong, Bible preaching, Christ-exalting churches are God's answer to modern infidelity. May the Lord speak to every reader that gifts large and small may pour in for this hour of challenge. Send gifts and requests for information to Secretary, The Conservative Regular Baptist Association, 337 Jarvis Street, Toronto 2, Ontario.

SUNDAY IN JARVIS STREET

The preacher at both the morning and evening services was Dr. H. C. Slade. In the morning his subject was "A New Heart". At the conclusion of the service one young lady responded to the gospel invitation.

The evening service again was a time of blessing and the presence of the Spirit was felt. The subject was "God's Answer To An Inquiring Soul".

The Gospel Witness and Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields
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The Editor's Corner

Ferré Articles

We have been pleased to note that the articles concerning the visit of Dr. Nels Ferré to Canada aroused such interest. From one end of the country to the other have come letters assuring us that Christians want such information. Especially encouraging has been the response from many who belong to member denominations of the Canadian Council of Churches which sponsored Dr. Ferré.

New Booklet

Because of the heavy demand for extra copies of the issues of THE GOSPEL WITNESS dealing with Dr. Ferré's visit we find ourselves left with few extra copies. We have therefore incorporated the material into a twelve-page booklet entitled — "The Canadian Council of Churches—WHITHER BOUND?" It is now ready for distribution. Readers may obtain free of charge as many copies as they can prayerfully distribute. Any offering toward this work would be deeply appreciated.

Dr. Shields' Books

In the very near future we hope to be able to announce the publication of the first in a memorial series of books by Dr. T. T. Shields. These will have a uniform binding and will be priced for wide distribution. The first one printed will be "The Doctrines of Grace"; it will be composed of 17 lectures on the great truths of the faith. Pray for this work and seek to extend the ministry.

The Jarvis Street Pulpit

A RELIGIOUS MAN CHANGED!

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, November 29th, 1931.

(Stenographically Reported)

"And he trembling and astonished said, Lord, what wilt thou have me to do?"

—Acts 9:6.

Prayer Before the Sermon

O Lord, as we open Thy holy Book we again remind ourselves that its treasures are hid to the view of all save those whom Thou dost enlighten. As Moses was admonished to remove his shoes in the presence of the Light that shone from the burning bush, so would we come reverently to this Book of Revelation. We pray that we may be conscious of Thy presence, and that a light from heaven may shine into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. We ask it in His name, Amen.

THE morning text will be found in the chapter which was read this morning. I shall try to discuss with you the meaning of that revolutionary change which comes into the lives of those who believe on the Lord Jesus, which sometimes we describe as conversion, which the Bible calls birth from above. What is involved in that great change which takes place when God comes into a human life?

Someone said to me recently, "I understand conversion means a change of opinion." Well, that is a word which has a pretty wide signification. A man may be converted from one political view to another. The word "conversion" is employed to denote many things. I speak this morning of that change which is effected when a man enters into that experience described by our Lord when He said, "Ye must be born again." What is it to be born again? What is it to be really saved, to be made partaker of eternal life?

We have before us the record of the conversion of one of the greatest characters of all Christian history. The chapter opens with a description of this man as being like a beast of prey, "breathing out threatenings and slaughter against the disciples of the Lord". And he is suddenly, not gradually, but suddenly so changed, so completely transformed that we find him preaching Christ in the synagogue that He is the Son of God.

I.

HOW IS THAT CHANGE WROUGHT? In the verse I have read to you this man is described as praying. "Trembling and astonished," he said, "What wilt thou have me to do?" Let us see, then, what preceded this prayer, by what means this man was inspired thus to pray.

Saul of Tarsus apparently had never been an irreligious man. He was a man who was thoroughly instructed in the law of the Lord, and had worshipped the God of his fathers from infancy. He was far from being a sceptic; he believed profoundly in the truth of the Old Testament Scriptures, and had been thoroughly instructed therein. And yet he had not been born again; he was not a saved man: he was still an enemy of the Lord Jesus Christ.

And there are still many such who are exceedingly religious, who have had a religious upbringing, who have been taught the Scriptures, as Timothy was, from their youth up, and who know the Scriptures, who know something of the word of God, and yet they are not saved.

It is well that you who are teachers should endeavour to inform the minds of the scholars under your charge, that you should endeavour to expound to them the word of God, and to persuade them, and encourage them to commit to memory the words of Holy Scripture. That is all good in its place; yet we must remember that though people are thus religiously trained, and scripturally instructed, something more than that is needed in order that they may be saved.

But generally to-day is it taught that people may be trained up in the fear of the Lord, that children may be educated into being Christians, and especially if they are instructed in the Scriptures, and they come to know their Bibles what more can be demanded of anyone. I say, this man was thoroughly versed in the letter of the Old Testament Scriptures, and devoted to the cause of religion, and all that he did, he did in the name of religion, and yet he was in his heart an enemy of Jesus Christ. So may a mind be instructed and yet remain enmity against God in its very warp and woof, in its essential nature biased against all the truths that have been stored away in the memory.

This man had witnessed at least one worthy example of what it means to be a Christian. His lot may have been cast among many whose religion consisted in a mere profession. But he had been privileged to see at least one man who believed profoundly in Jesus Christ, and who had exemplified in his own character and conduct all that he believed. Saul of Tarsus had seen one man die. He had not heard only of it, but he had actually seen one man die for the faith that was in him. He had seen him die with a prayer on his lips that the sin of his murder might not be laid to the charge of those who had shed his blood. Perhaps no worthier example of a Christian could be found then or in any subsequent age than Stephen, the first Christian martyr, had presented. And yet though Saul had seen the gospel lived before his eyes, he was not a Christian.

It is well that we should seek to live Christ as well as teach and preach Him. It is well that the wife should so endeavour to live before her husband, and the husband before the wife, and the parents before their children. But oh, let me remind you that you have not done your full duty, and that the great desideratum has not been realized when you have merely taught your children, and

set before them a worthy example! That does not ensure their admission to heaven. This man had been privileged to witness both, and he was yet unsaved. It was not that of itself that led Saul of Tarsus to pray.

I may say further that this man had listened to a great preacher, to a marvellous summary of the whole Christian revelation. Study Stephen's apology. Consider what of importance was omitted from that marvellous epitome of all that God had spoken, until the gospel shone in full-orbed glory from the face of Jesus Christ. And Saul of Tarsus had heard it all. He was present on that great occasion when this man, full of the Holy Ghost, had thus set before the people the record, germinally, the record which God had given of His Son. And yet, though he had had the whole gospel story told to him, he was still "breathing out threatenings" against the disciples of the Lord.

So people may have the advantage of teaching and preaching that is thoroughly, soundly, biblical, and nothing may have been omitted from a full-orbed Christian testimony, yet they may still be found in the gall of bitterness, and in the bond of iniquity. Men need more than that to teach them really to pray. I say *really* to pray; for Saul of Tarsus had often said his prayers; he had often gone through a form of prayer; had been numbered on numerous occasions with those who professed to worship God. And you may have said your prayers from the time you were a little child, never omitting a single day, morning or evening, and yet you may never really have prayed at all.

This was the voice of real prayer. What led him thus to pray? Well, it was a visitation from heaven; it was the shining of a light that never was on sea or land. It was a divine, a supernatural, visitation. God touched him, flooded his soul with light until he was made to see something of what he was.

We have all sorts of substitutes for sunlight; on a dark day we turn on the electric light. How many kinds of rays there are I do not know. But let me tell you that in the work of conversion, changing a man from a natural enemy of Christ into a child of God, there is no substitute for the light that shines from heaven, for the power that is exercised by God Himself. There is no man, no institution, no organization, no book, no ceremony, no means which can be devised by men which can ever take the place of the direct life-giving recreating touch of the divine Spirit. Conversion means a new life as well as a new light. It means a new birth. It means God Himself stooping to touch an individual soul. It is just as much an act of creation as was the creation of the first man. "If any man be in Christ, he is a new creation." God has created again a man in His own image and likeness, and no one but God can do it, no priest, or preacher, or teacher, or any human agent, or agency, or instrumentality whatsoever.

I read years ago, I do not know whether from Drummond, or whether he was quoting another, a word to this effect, that God has reserved a point at the genesis of life for His own direct appearing. It is not within human power to give life. "In Him is life." The life is as it were the light of men.

Now have you been visited by God apart from all preachers and institutions, priests and ceremonies? Has your soul had direct contact with God Himself? If it has not, you are not saved. It is God's work. There on

the Damascus road the light from heaven shone, and a voice from heaven spoke. Faith always comes by hearing, and hearing by the word of God. There was a voice accompanied by a light, a word accompanied by divine power, and Saul was called by his name: "Saul, Saul, Why persecutest thou me?"

And you remember how our Lord said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." You recall how He stood at the grave of Lazarus, and that ear that had been unresponsive to all other voices, when Jesus commanded "Lazarus come forth", immediately responded with a full and complete obedience, and he that was dead came forth. Men are saved by the hearing of the word of God.

But had not Saul of Tarsus heard the word of God? He had read it; he knew the word of God, and the letter of it, the Old Testament. And there was enough in the Old Testament for people to be saved by, for Abraham was saved, and Isaac was saved, and Jacob was saved, so was Moses, and Joshua, and David, and hosts of people who had no fuller revelation of the word and will of God than had Saul of Tarsus, so far as the letter of it was concerned.

Here is something which I cannot explain, but which many of us have experienced: You heard the gospel preached hundreds of times when it entered only into your mind, did you not? It did not enter your heart at all. You heard the Scripture taught, and you received it intellectually, just as you would receive any other information, but it had no effect on your life at all. But there came a time when you heard, perhaps, the same words with a spiritual accompaniment; perhaps it was from the lips of the same preacher you had heard hundreds of times before. But that morning, or that evening, there was not only the word, there was the voice of the Word; there was a word within a word, and though uttered by human lips, you knew that God had spoken it. And it got behind your mind; it entered into your heart, and you knew something that you had never known before.

When thus God speaks to men they are invariably led to pray. I pray that some may hear that this morning, not words, but a *word* from heaven, accompanied by a light from heaven, a power from heaven which will make this morning service a crisis hour of your life, so that from this forward old things shall have passed away, and behold, all things shall become new!

Thus Saul was led to pray.

II.

NOW WHAT WAS THE MERIT OF HIS PRAYER? For what did he pray? He "trembling and astonished said, Lord, what wilt thou have me to do?" Saul of Tarsus had learned who Jesus was; he had identified the voice from heaven as the voice of Jesus Christ, and he knew, therefore, that the man who had been crucified and laid in the grave, was no longer dead, but alive — this crucified Man of Nazareth. Though he was certified as dead by those who were charged with putting him to death, and though he had been buried in the grave, the startling, revolutionary, truth laid hold upon Saul, and he learned that Jesus was alive! Have you learned that?

I know that we celebrate Christmas, the time of His birth. I know that we celebrate Easter, marking the anniversary of His resurrection. I know that people pro-

fess to believe that Jesus is alive, but how many people really believe that Jesus is actually living to-day, and is somewhere in the heavens? How many people believe it? You hear a man take the name of Jesus on his lips in an oath. Does that man believe that Jesus lives? No! If he really believed that Jesus was alive, he would not dare thus to employ that sacred Name.

Now I am asking you this morning to re-examine your theory, re-examine your doctrine. Are you but a doctrinaire? Do you hold certain truths theoretically? Do you repeat the apostles' creed without any heart in it? Do you say, "I believe certain things," when in fact you do not believe them? Do you really know now that Jesus lives? Do you? That He Who died is alive again? You cannot be saved unless you do.

What is the word? We have not to say, "Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart" — What! "that God hath raised him from the dead, thou shalt be saved." That is what you must believe. Do you believe it? that the sinner's Substitute has come out of prison; that He Who was your Representative upon the cross is no longer in the grave, but in the glory? Do you believe that in your heart, that God hath raised Him from the dead?

What else did he know? As soon as he knew that Jesus was risen from the dead, he recognized and acknowledged that Jesus was Lord, and so addressed Him. But a moment ago Jesus was an Imposter. But a moment ago He was the Leader of a false religion; His disciples were deluded dupes of His imposition, in whom he had no confidence, and of whose presence he would purge the earth if he could. But in a moment, in the twinkling of an eye, a voice from heaven convinced him that Jesus was alive; and as soon as he knew that he knew that He was the Lord. It must be so. If Jesus is alive, and is ascended into heaven, He is Lord of all.

Do you so confess Him? Let me go back to our Scripture. Here is our proof: "That if thou shalt confess with thy mouth the Lord Jesus" — as our version has it — "If thou shalt confess with thy mouth Jesus as Lord . . . thou shalt be saved." And that is exactly what Saul did. Believing in his heart that God had raised Him from the dead, he confessed Him as Lord, and said, "Lord, what wilt thou have me to do?" All that is involved in salvation.

Do you confess then, Jesus as Lord? What does that mean? It means that henceforth he is the supreme authority in your life. You know no higher authority than that of the will of Jesus Christ, and it must be the supreme passion of life to know His will, and to do it, if you are a Christian: "Lord, what wilt thou have me to do."

III.

NOW LET US SEE HOW THE PRAYER IS ANSWERED. That ought to be our question, our prayer; that ought to be our attitude. If we believe with our hearts in the risen Christ, and confess with our mouth that he is Lord, we shall be saved.

But let us see what follows? How did God answer Saul's prayer? He was first of all instructed to go into the city and there it should be told him what he should do. And he went into the city, and a humble, otherwise

unknown, disciple was sent to him more perfectly to instruct him in the way of the Lord. And Ananias went to him and told him first of all that he was to receive the Holy Ghost. In effect, he said, "Saul, you heard a voice from heaven, and you recognized it as the voice of Jesus, and He is in heaven. An absentee Saviour is not sufficient: you must have the divine presence with you, and therefore He has sent me to you that you might receive your sight, and be filled with the Holy Ghost."

What do we need? Forgiveness of sin! Confession of the Lordship of Jesus! Yes; but we need to throw open every avenue of our being to the incoming of the Spirit of God. "If a man have not the Spirit of God, he is none of his." It is a command to be filled with the Holy Spirit. We have not to tarry as did the disciples before the Holy Ghost was sent from heaven. He came to abide with His people, and He is here now. And if we have been quickened, the Spirit of God has quickened us, and He is with us. Notwithstanding, we are thus to receive the Holy Spirit in his fulness, and henceforth to live by His power. "Have ye received the Holy Ghost since ye believed?" or, "Did ye receive the Holy Ghost when ye believed?" Is Jesus Somebody far away to you, or is He a present Reality? Does the Spirit of God abide with you, illuminating your understanding, and empowering your wills day by day, first to teach you the will of God, and then to enable you to do it?

So Ananias came to Saul, and told him about the Holy Ghost, and then he told him too what the divine programme was for him. He was to have a hard time; he was to show him "how great things he must suffer" for Christ's name's sake. This preacher was not to lower the standard, and to go off in a fit of exultation and say, "We have got a big fish! Saul of Tarsus has professed conversion, and we must be careful not to offend him now by making the gospel too difficult!" No; he was told that he must bear witness before the Gentiles, and kings, and the children of Israel, and that he must suffer for His name's sake. And Saul accepted the programme. Is that what it means to us? To bow to the Lordship of Jesus Christ; to accept whatever He may send to us; to be ready to do His will anywhere, at any time, at all costs?

And then his eyes were opened. It was no light thing when Saul was converted. It was a revolution in his life. Oh, that we might have some of those revolutionary conversions, when everything is turned upside down, when the whole life is changed by divine power!

And immediately he received his sight, and he was baptized. He was not baptized until he received his sight. That is why some professing Christians have not been baptized, I suppose — they have not received their sight. If you will just come with open eyes to the word of God as a believer, if you have not as yet been buried with Christ by baptism unto death, and raised again to walk in newness of life, planted in the likeness of His death, to be also in the likeness of His resurrection — if you have not thus obeyed Him, well, if your eyes are open, and you read that Book by the light which the Spirit of God will give you, you will find that in apostolic days all who believed were baptized. The Apostle Paul — Saul of Tarsus — this man chosen of God to be His mightiest instrument in the propagation of the gospel through all this dispensation — when his eyes were opened, he arose and was baptized. Have you been baptized? Have

you asked, "What wilt Thou have me to do?" If you will ask that, the Lord will teach you that it is your next duty to be baptized.

And then after that straightway he got to work, and he preached Christ in the synagogues, that He was the Son of God. His mind was stored with the Old Testament. He thought he knew what it meant.

Did you ever go into a house where it was dark; there were no lights on; perhaps the blinds were up and there was just a glimmer of light from outside. If it was moonlight you may have seen just a little. And you have gone into the place again when the sun was shining, and the place was flooded with the glory of the morning, and you have said, "Oh, how different everything looks! I can see the house, the garden, the trees, and flowers, and pictures on the walls. I can see everything now that the sun is shining." Well, in the reading of the Old Testament there is a veil before the eyes of the Jews, and of everyone else for that matter, which veil is done away in Christ. And when a man knows Christ, and he goes into the Old Testament, he finds Him in Genesis, and in every book of the Old Testament.

As soon as Paul learned the meaning of the death of Christ, and His resurrection and ascension, and His glorious Priesthood, how the Old Testament was lighted up with the glory that shines from His face! And then he understood it. I do not wonder that straightway he preached Christ in the synagogue, that He was the Son of God.

The example of Stephen did not mean anything to him until the Lord opened his eyes. But I have not any doubt that that moment came back to him, and he saw Stephen with the glory of heaven upon his countenance, as he said, "Lord, lay not this sin unto their charge." And he saw a new significance in that.

Do not be discouraged, my friends, if you try to exemplify Christ before those who do not know Him. Some day the light will shine. Do not be discouraged, teachers, if all your teaching seems to have no effect. The word is there, and some day a light from heaven will set it on fire, and they will see the glory of Jesus in the Old Book, and in the whole Book, so that straightway then they will be able to bear witness that Jesus is the Son of God. Oh, how many of us believe that this morning?

ROMAN CHURCH PROHIBITS CHURCH BUILDING IN COLOMBIA

CONSTRUCTION of a Presbyterian Church in Bucaramanga, capital of Santander Department, was halted this month as a result of a campaign led by the Bishop of Bucaramanga, Dr. Guillermo Sorzano, after plans had of his diocese. The stop order was issued by the mayor of Bucaramanga, Dr. Guillermo Sorzano, after plans had been approved by the city engineers and a building permit issued.

Bishop's Campaign

When news of the building permit became known, March 3rd, Bishop Munoz launched a campaign from the pulpit of the Cathedral Church of Bucaramanga to prevent the construction. The opposition was carried on by radio and press and also through the public schools of Bucaramanga and neighboring towns. Priests and Catholic organizations had signatures solicited to petitions urging the civil authorities to rescind the building permit. Catholic Action, a militant organization of the Church, petitioned the President of the Republic to intervene.

Protest Parade

The diocesan clergy scheduled a public parade and manifestation for Sunday afternoon, March 13th, in which all Catholics of the city were to participate. According to Father Luis Antonio Perez, parish priest of San Laureano Catholic Church, the parade was called "to demonstrate our strength and our faith, and to establish our protest against the projected Protestant Church in Bucaramanga."

Mayor Cancels Building Permit

On March 9th, mayor Sorzano notified the Presbyterians that he was rescinding the municipal building permit. When news of the mayor's act was made public the Vicar of the Diocese of Bucaramanga, Father Andelfo Arias, released the following announcement:

"The Parish Priests of the City, with joy in their souls announce to the Catholics of Bucaramanga that the competent authority has officially announced the indefinite cancellation of the building permit for the construction of a new Protestant Church in the city.

Because of this step the religious manifestation which had been scheduled for next Sunday is indefinitely postponed.

They thank the authorities for their wise determination to sweep away the storm clouds which were crowding the limpid sky of Santander

In this hour of triumph of God and of the Immaculate Virgin, Patroness of the Diocese, they invite you to a solemn Te Deum, which in place of the public manifestation planned for the same hour, will be sung in the Cathedral Church, in all the parish Churches, and in all the Churches of the city, together with the Rosary of the Most Holy Virgin, with the consent of the Diocesan Prelate, to whom they credit this new triumph of which he with his prayers and advice was the soul and life.

For God, for the Church, and for the Fatherland, Forward.

(Issued under the names of Fathers Ricardo Duran, priest of the Carmen Church, Raul Angarita, priest of the Fatima Church, Luis Antonio Perez, priest of the San Laureano Church, and Andelfo Arias, priest of the Cathedral Church).

Presbyterians in Bucaramanga

The work of Presbyterians in Bucaramanga (80,000 population) was begun in 1912. Citizens of all social classes have praised the work of the congregation through the years. At present the Presbyterians have an organized Church of about 100 members, a Sunday School, Young People's Society, Women's Association, and other activities. The Church also runs a primary day school which meets on the Church property during the week. This school, with an enrollment of 60 children, has been the target of several attacks by the Catholic clergy of the city.

The New Church

Plans for the new building were drawn by a licensed Colombian architect and engineer. The 90,000 peso structure was to replace an antiquated chapel in which Presbyterians have been worshipping for many years. The Catholic clergy opposes the project not because of its design or style, but because of a determination to have no more Protestant Churches in Bucaramanga.

Pastor of the Church is Sr. Jose Ayala. Sr. Ayala has been licensed by the Presbyterian Church of Colombia to preach the gospel. The local congregation pays his entire support through offerings and tithes. The Rev. J. Leslie Inglis, resident Presbyterian missionary, is Director of the primary school. He is an ordained minister from New Jersey, and has had pastorates in Hazen and Oxford, N.J.; and Mt. Vernon, N.Y.

Anti-Protestant Tracts Circulated by Roman Catholic Clergy

Following is an article from the parish tract of Bucaramanga's San Laureano Catholic Church, March 6th:

"A Challenge and a Problem"

The Protestant Adventist (sic) sect plans to build a church in Bucaramanga and has obtained approval for its plans.

To carry out their plans they have foreign money and the pressure of the powerful nation to the north of our country.

The construction of a Protestant church in Bucaramanga would signify two things: an insult to our Catholicism, and an affront to our Fatherland.

If we have the true religion, if we carry in our veins the sacred heritage of Catholicism, if we are all Catholics, why do they want to build, as a mute challenge to our beliefs, a temple of a false religion?

Besides, why do they want to invest large sums of money in the church?

Because the construction of buildings with many social services is a means of economic domination according to the plans of the United States. Yankee pastors are above all economic conquerors for the United States in Latin America.

Social problems, family problems, the breaking of the unity of the faith, upheavals in public order — all this and more is brought by Protestantism.

Protestantism . . . is a time bomb for the tranquility of our country. And in the recent bandit hordes, as is amply proved, there were Protestants giving economic, medical, and technical aid to those heartless men who assassinated so many thousands of Colombians . . .

Therefore, we cannot permit the construction of a fatal Protestant church in Bucaramanga. No, absolutely not! Catholics are resolved to use all their resources before permitting such an outrage. Protestants must understand that they have provoked a religious-social conflict which has upset our tranquility, our unity of belief. Our reaction will be unanimous, strong, sincere and fiery.

The accusations in the above Catholic tract have been frequently repeated in the Catholic press of Colombia and, as frequently refuted in the Bulletins of the CEDEC.

There is no evidence of Protestant participation in the violence of 1948-53. That epoch of bloodshed appears to have been caused by nominal Roman Catholics in armed rebellion against the government. *National unity* does not result from politically compelled profession of the established religion, but only by a respect for individual differences and the free advance of the community toward truth. Colombian history includes 10 revolutions involving most of the national territory and some 70 uprisings confined to limited areas (not including the armed revolts of 1948-53). Far from producing a "religious-social conflict", Colombian Protestants are spreading the leaven of Christian love in this Andean nation. They treat every man as a brother and do good to all, regardless of political affiliation.

Government Statement on Religious Freedom

In surprising contrast to the anti-Protestant campaign of the Bucaramanga clergy is the following statement of Dr. Evaristo Sourdis, Colombian Minister of Foreign Affairs, made early this year to foreign newsmen:

Freedom of worship is a Colombian constitutional law which is observed and endorsed by the government. In our country a person may be born, baptized, educated, married, die—in other words, develop his whole life—within his religious beliefs without any interference, but on the contrary may count upon the respect and protection of the government regarding these rights.

—News Service of the Evangelical Confederation of Colombia.

EDITOR'S NOTE: We hear so much about the persecution of the Roman Church in Argentina. Why do we not hear one word in the press about the heartless, bloody and persistent persecution of Protestants in Colombia. *The Toronto Star* should send its reporter, Mr. Douglas Blanchard, to Colombia and he might learn that if Rome is briefly persecuted in Argentina then for once she receives what she continually renders to those in other lands. We challenge *The Star* to run a series of articles on the situation in Colombia.

"BAPTIST" UNIVERSITY HEAD RECEIVES DEGREE FROM ROMAN CATHOLIC COLLEGE!

ASSUMPTION COLLEGE in Windsor is a Roman Catholic institution of higher learning. Naturally it is an important link in the whole Romanist system in this province and across the Dominion. Its very name, its program and its personnel indicate that it is a sectarian institution. Great was our surprise therefore to learn that this school presented a Doctor of Letters degree to Dr. Watson Kirkconnell who is president of Acadia ("Baptist" — with apologies to real Baptists) University. Further, one of the Windsor papers tells us that "Dr. Kirkconnell, who was also the special convocation speaker, was honoured for his work in fostering liberal education in Canada."

Picture this memorable scene! The student body and the faculty proceeded to the observance of the Baccalaureate mass. After this the convocation exercises took place in another building. At this time a Roman Catholic college honours a "Baptist preacher". In vain we tried to conjure up a picture of other Baptist worthies in a similar position. We simply could not fit John Bunyan, Andrew Fuller, William Carey, C. H. Spurgeon or T. T. Shields into this scene. Surely Dr. Kirkconnell is a

remarkable Baptist who stands out in a *peculiar* manner from all true Baptists.

We felt that the Windsor paper used a choice word to describe Dr. Kirkconnell's distinctive contribution to education. We are told that he "was honoured for his work in fostering *liberal* education in Canada." We did wonder if it should not have read *liberal Baptist* education. This has been Dr. Kirkconnell's specialty. Maybe he was honoured for his part in so diluting the Baptist message in some quarters that it no longer poses any real threat to the Church of Rome. Surely he has done an admirable service to the Vatican in this regard and the Roman Church would indeed be very ungrateful to allow

it to pass unnoticed.

Dr. Shields once declared at a public meeting that he would be pleased to nominate Dr. Kirkconnell to be an official in a Baptist Morticians' Society for he was eminently qualified to teach young men how to conduct the funerals of once flourishing Baptist churches. Dr. Kirkconnell will know our reference if we simply mention First Baptist Church in Winnipeg.

Shame! Shame! True Baptists bow their heads and are pained to see such compromise. May God awaken all evangelical Baptists to sever such temporizing connections. May we dare to strike out for God and refrain from any appearance of evil.

A Devotional Study in Revelation

by Dr. R. D. Barry

CHAPTER I. THE TRUE DESIGN OF THE BOOK OF REVELATION

"THE REVELATION OF JESUS CHRIST"! On the very threshold of his writing John uses this very significant phrase. All the scriptural concepts concerning Jesus Christ presented thus far will in this final book of Holy Writ be decisively completed. The God-man who had been man on earth in humble attire will now be seen arrayed in the glorious garments of royalty. This revelation was necessary, if all scripture was to be brought to its triumphant conclusion.

Matthew, in his fascinating gospel, paints the portrait of the *King* but he could not possibly fully delineate the many-sided character and attributes of the Son of God. Mark, therefore, in a vivid and condensed narrative, records in great numbers the *works* of the *Servant* Jesus Christ. Luke, in his turn, gives a picture of the *Son of Man*. The apostle James for his part describes, in his epistle, the *sovereignty* of the heavenly messenger. These many witnesses are nevertheless unable to uncover before our eyes the *whole* person of our Master. Then the apostle Paul who had probably never met Jesus in the flesh received a further revelation concerning Him. Through divinely inspired reasoning and deep reflection upon the Scriptures he is enabled to present an elevated conception of Jesus Christ and His work. This we may read in his thirteen epistles. Finally the anonymous author of the Hebrew epistle acquaints us with the *celestial office* of the eternal Son of God.

This, however, was not to be all! John, "the disciple whom Jesus loved" had the privilege of outliving all these other witnesses. The day arrived when he, *and he alone*, was entrusted with the final revelations of His Lord. Before his wondering eyes were unveiled the future actions of Jesus Christ that he in turn might pass them on to the disciples of the new faith which were in number to exceed the sands of the sea.

The exiled apostle presents himself to us in the gloomy solitude of Patmos, that insignificant and baleful island looming out of the Aegean Sea across from the ancient diocese of Ephesus. In the midst of his severe trial, he faithfully devotes himself to holy meditation. Soon his spiritual yearnings are to be rewarded when his Master will unfold before his dazzled eyes the unique spectacle described in the final book of the Bible.

In this book we are confronted with extraordinary facts, lofty visions and divine principles that merit universal admiration; but these simply constitute the background against which one Person stands out in all His splendour. Is it any wonder that the book is described as "the Revelation of Jesus Christ"? Let it be clearly understood that presented in this book are not merely a series of symbols, truths and prodigious acts but *the total manifestation of one Person*. This revelation is moreover in perfect harmony with the *whole* of Scripture.

The disciple to whom God had eternally purposed to reveal His supreme secrets is therefore carried from the extreme depths of his misery to visions of unparalleled grandeur. His pen will now reveal them to us.

CHAPTER 2 REVELATIONS CONCERNING THE PERSON OF JESUS CHRIST

IN THIS initial chapter we shall limit ourselves to a consideration of the visions which served gradually to introduce the awe-struck seer of Patmos to hitherto hidden secrets. These visions mark the portal to a far-reaching revelation of the designs of the Lord.

In the course of these visions the discerning disciple is to witness *eight successive* appearances of the Lord Jesus Christ, whom, on repeated occasions, he had seen in the flesh. But so entirely new and superhuman in character were these manifestations that the astonished seer was utterly overwhelmed.

I. Alive

The first "revelation" of Jesus Christ was one which was in full harmony with what the beloved disciple already knew of Him. The author of Revelation, whom we know also as the writer of the fourth gospel, frequently employs the word "life" in his writings. It is fitting therefore that the Lord should introduce himself in a rôle that was familiar to His aged follower. Now, he catches sight of the Son of God as "ALIVE"! (Rev. 1:18).

Beginning in the thirteenth verse of the first chapter this description is presented in more detail:

"One like unto the Son of man, clothed with a garment down to the foot" — a sign of majesty.

He is "girt about the paps with a golden girdle" — a mark of dignity.

"His head and his hairs were white like wool" — a symbol of eternity.

His feet are "like unto fine brass, as if they burned in a furnace" — a sign of quick justice.

"In his right hand seven stars" — representing the guides of the seven churches.

"Out of his mouth . . . a sharp two-edged sword" — a threat to iniquity.

"His countenance" which is as the sun "when it shineth in its strength" — revealing the One Who gives without ever being impoverished.

In this amazing appearance we perceive the Person Who essentially is. This superior quality of life allows Him to exercise His unlimited prerogatives.

The One Who stands "in the midst of the seven candlesticks which are the seven churches", commands the attention of all the witnesses of God and beckons them to prepare to glorify Him. In this meeting with Him Who is "alive for evermore" the lonely Patmos disciple will receive both divine inspiration and decisive comfort.

II. Dead

John's second vision is described in Rev. 5:6: "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." This picture is even more striking still when we recall that John himself in the gospel gives the account of the parable of the Good Shepherd and also records John the Baptist's words: "Behold the Lamb of God, which taketh away the sin of the world." Before his eyes comes the picture of the one who in the first vision was alive but now He is DEAD! In these we observe an impressive warning to the sons of men for even THE LAMB was slain!

But at the same time He is a "transfigured" Lamb, wearing "seven horns" symbolizing His power. He has seven eyes which represent His divine intelligence. Though slain, He is further presented as playing an all important rôle in the courts of eternity — "Thou art worthy to take the Book, and to open the seals thereof." The vaults of heaven forthwith ring with praise of His name. The four witnesses of creation are joined by the twenty-four elders, who represent the people of God, in bowing to worship before Him. To the God-Man Who was slain are given "praise, honour and glory" and He is counted worthy of opening the sealed book. He is thus entrusted with the names of the elect and of the reprobate.

While care must be exercised to preserve all the symbolism of this vision, let us remember that the picture

here depicted of the Lamb presents but one aspect of that divine Person. In the figure then we must see nothing less than the whole Person of Jesus Christ Himself; otherwise we find ourselves guilty of beholding but one aspect of His whole being.

III. Redeemer

A third vision of our Lord is found in Rev. 7:2 where He is described as the REDEEMER Who gives a position of security to those who are about to perish. While the protective seal is placed upon the elect, the four angels are holding the "four winds of the earth". Above even the noise of the tempest the divine Person "cries with a loud voice". Truly, "where sin did abound, grace did much more abound". To us the seals represent the eternal and divine guarantee of the efficacy of the work of Him Who washed us from our sins in His own blood.

IV. Mediator

A new vision confronts us in Rev. 8:3 — "another angel came". Here we behold a MEDIATOR. Since the word "angel" means "sent", we may conclude that the Son of God is so designated throughout this prophecy.

He stands by the altar and "has a golden censer". Thus Jesus Christ stands as the great intermediary between *man and his God*. Through Him, the sinner's meagre offering is made perfectly acceptable and satisfying because it is infinitely augmented by the Saviour's own merits and irresistibly accompanied by His strong intercessions.

The Son of God, in addition to being man's representative before the Father, also appears as God's intermediary *between God and His creatures* (chapter 10). He of whom the prophets had spoken now appears in His ineffable majesty. He is "clothed with a cloud" as He embraces all mankind. His right foot is placed upon the sea, which in the Bible symbolically represents the unruly and His left foot rests upon the earth, which designates those stable persons, that is all those who keep at least the vestige of religion. On His feet, heavy and menacing as pillars of fire, He thus stands firmly over the whole of His creation.

In receiving the mysterious "little book" John is made the custodian of a secret which for a time must remain hidden. Appropriately enough this mysterious revelation was given to the disciple who, leaning on Jesus' breast, had already heard things which the other apostles could not have understood.

V. The Conqueror

Once more the beloved disciple is brought into the presence of Him whom he had loved and whom he delighted to serve. This picture of the CONQUEROR is presented in Rev. 12:5. A few striking verses marvellously sum up what the writers of the four gospels had depicted at length concerning the unique calling of the Son of God and the perils He had to encounter. After finishing His earthly course and having frustrated the adversary's designs, Jesus Christ is raised to the Father and is re-established on His throne. Thus in the midst of his visions, John beholds the new appearing of the Son of God whom he had known in His voluntary weakness and His victorious death. Now this One who had once been an endangered Babe is finally going to "rule all nations with a rod of iron."

VI. Judge

In Revelation 14:14 is presented the "JUDGE". John, during the Saviour's life, had frequently heard the solemn threats of the Son of God; but never before had he understood fully the imposing character of the Personage who uttered them. Suddenly he contemplates Him as He "thrusts his sickle on the earth", and a little later, he sees the winepress which was to be trodden without the city. What a great contrast there is between this manifestation of His essential sovereignty and the memory of His voluntary humiliation as a prisoner whom John had seen derided before the tribunal of the High Priest!

VII. The Lord of Lords

The seventh vision appears in Rev. 11:19. It is so full of significance that in order to describe it, four expressions are necessary—"FAITHFUL, TRUE, THE WORD OF GOD, KING OF KINGS AND LORD OF LORDS." Once more this vision stands in amazing contrast with John's remembrance of His Master riding a lowly ass along a way which had been summarily adorned with clothes and branches. After having seen Him in this relative dignity, the apostle now beholds Him in the fulness of His glory under three aspects:

(a) The *Faithful and True* which attributes are especially mentioned in John's writings:

(b) *The Word of God*, which reminds us of the first verse of John's gospel—"In the beginning was the Word, and the Word was with God, and the Word was God."

(c) *The Lord of Lords*, a striking confirmation of Thomas' testimony which John was to immortalize by recording it—"My Lord and my God."

VIII. The Lamb

Completing a vast circuit, the apostle in Rev. 21:22, 23, comes back to the first of his visions. Once more he is confronted by the "LAMB" whose appearing is mentioned twenty-eight times in this book. The last glimpse then that the author has of the Son of God is that of a victim, who, after being sacrificed, is glorified. These are the two extreme characteristics of Jesus Christ. He is the superhuman messenger of the Father, who was humbled in becoming man *but* He was sovereignly raised above all things. The Lamb is now the "light" and the "temple" of the celestial city. Henceforth we shall not go *toward* Him but we shall be *in* Him, in the very midst of His dazzling presence.

Having reached the last of the eight appearances, let us marvel at their logical unfolding—Alive, Dead, Redeemer, Mediator, Conqueror, Judge, Lord of Lords, glorified Lamb.

At the conclusion of these visions, the apostle John ardently renews his wish. He had heard the heavenly message—"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Often he must have cried—"Lord Jesus, come quickly!" but at the end of his enlarged vision, an even more fervent yearning was to cause the apostle to utter this cry—"Amen. Even so come, Lord Jesus."

May all who read this preliminary study be led of God to desire a share in the visions of this Book. Neither Peter nor Paul, nor perhaps any of the apostles had knowledge of them. And yet all these things are "for us"! May this revelation lead us to a more intimate fellowship with the One who was freely *offered up* for us all and then *depicted* in His essential glory.

AMONG THE CHURCHES

WITH THE SECRETARY

"IN JOURNEYINGS OFTEN"

"APOSTOLIC LABOURS"—These two words are by no means an exaggeration of the works we were able to see on our recent itinerary with Dr. H. C. Slade. If we returned to Toronto somewhat tired physically, we were certainly refreshed and enthused spiritually. The working and leading of the Holy Spirit was most evident, the aim and purpose of the Seminary amply vindicated. The Lord's people, who have so loyally supported the work, may be assured that their gifts are well invested.

VALLEYFIELD

This beautiful city of over 25,000 inhabitants is known as the "Venice of Canada". Its canals and bridges show that it has not been misnamed. It was our privilege to stay at the home of Rev. and Mrs. Yvon Hurtubise and enjoy their kind hospitality. These hard-working missionaries have been able to obtain a ground-floor location in a store, part of which is used to sell Christian literature, services being held at the back. These services are bilingual in character, about twenty attending. Opposition, strangely enough, has been experienced from the Protestant element. What a sad commentary on a decadent Protestantism. However, the work of visitation continues. Miss Margaret Eddy, one of our Seminary

students, reports that the first calls made by herself with Mrs. Hurtubise, found a friendly reception. The day following doors were slammed in their faces with the words, "Je ne suis pas interesse" ("I am not interested"). The priest had, of course, paid his call.

Being anxious to have open-air meetings Mr. Hurtubise requested an interview with the city council in order to obtain permission. The public and the press were allowed to sit in on other business, but with the entry of Mr. Hurtubise the press and public were excluded and the interview was held behind closed doors. You know the result. No permission was given. The answer to this problem will be the purchasing of a lot, (one has been located); such an open-air testimony can then be maintained and a building erected. If any of our readers are so minded to help in this matter our Toronto office will be happy to forward such assistance.

The work in French Canada is one which does not show the spectacular results we often see in other centres. Nevertheless the persistent labours of our home missionaries yield lasting evidence of the Spirit's working. Thus we are told of an Irish Roman Catholic and of English-speaking folk who have been visited and have shown concern for their souls. Then there is D.V.B.S. which is to

be held in a suburb of Valleyfield, the distribution of Bibles, New Testaments and Gospel tracts reinforced by the personal word. The work in Valleyfield is hard and exacting but this centre has been virtually untouched by an evangelical witness. In Mr. Hurtubise and his wife we have aggressive, faithful and fearless missionaries whom the Lord is using and we are anticipating the day when a virile testimony to God's grace shall be established, under God, through our fellow labourers.

KINGSTON

It was an inspiration to see firsthand this husky infant work. Rev. Samuel Dempster has described Kingston as a "Boom Town", and we are persuaded that this is no exaggeration. It seemed impossible to go to any part where some kind of building development was not being carried out. In one subdivision alone, in a matter of months 1,250 homes have been erected and another 450 are to be built immediately. A large modern plant is to erect a fifteen million dollar extension to its present facilities. Large fields were shown to us which are shortly to be subdivided, adding yet more hundreds to Kingston's rapidly growing population. So the story could continue, it seems, almost indefinitely.

As Kingston grows so too does the work under Mr. Dempster. Some brethren have accused brother Dempster of only being able to count in fives. May those brethren rest assured that we found his arithmetic quite reliable.

What a thrill it was the Sunday morning we were in Kingston to see a veritable fleet of cars going in all directions picking up children and adults from various parts of the city for Sunday School and morning Service. It appears almost phenomenal that in a few months a Sunday School can grow from fifteen to 126. This is God's doings and is marvellous in our eyes. It is confi-

dently anticipated by Mr. Dempster and his workers that the Sunday School will reach the 175 mark easily in a few weeks. On our way back to Toronto we called in on the Kingston folk for their midweek prayer service to discover that in our two-day absence they had added another 18 through visitation.

There is little doubt that the present facilities will soon be far from adequate for the work. With this in view Mr. Dempster has been "angling" for a suitable building lot. One has been located, the cost of which is \$4,500. Real estate is high in Kingston. Dr. Slade and myself were able to see this piece of land and in its relation to other expanding parts of the city it is ideally located for the work.

In Kingston we again see the vindication of that apostolic method of establishing works in large centres and working out from them. From our observations it is evident that Mr. Dempster is God's man for this work in Kingston. The Lord has been pleased to seal his ministry with souls. His radio ministry reaches far beyond the city and has augmented his work. His work and that of his faithful workers make it possible to say that they NOW have one of the largest Sunday Schools in the City of Kingston.

Dear friends, our workers such as Rev. Hurtubise, Dempster, Reg Brown, Cherry, Greenleaf and others are down in the mine after precious gold, you hold the ropes as God's stewards. Our programme as an Association is not only consolidation but continual ADVANCE as God's people pray and give of their substance.

—REV. B. R. OATLEY-WILLIS

NOTE: During the past week the Kingston Church has made the down payment upon this lot and look forward to the erection of a fine building for the preaching of the gospel.

PENTECOSTALISM

By Leonard S. Pitcher

PENTECOSTALISM is a general term for the teaching of a sect which believes that the sign-gifts that attended the descent of the Holy Spirit as recorded in Acts 2, are to characterize the whole New Testament age until the Second Coming of Christ. It lays special emphasis on the gift of tongues and the gift of healing, and its services are frequently attended by a great display of emotion and excitement. Since many of the groups are independent, it is impossible to state with accuracy the extent of its membership. It is safe to estimate that in the United States there are over 400,000 Pentecostals. These are not to be confused with the Nazarenes and other "second blessing" groups which reject the idea of speaking in tongues.

Difficulties of Evaluation

It is difficult to evaluate a sect like that of the Pentecostals because of the great variety of opinion and practice within the group. There are some Pentecostal assemblies which are characterized by an almost chaotic confusion, with scores and sometimes hundreds of people noisily moving about. Other congregations meet in comparative quiet and disapprove of the noisier conduct of their brethren. Some believe that no man is truly saved who has not the gift of speaking with tongues; others

hold that such a man may be a true Christian but has missed the choicest experiences of the Christian life; while still others believe that such a person may be Spirit-filled and wonderfully useful even though God has denied him the gift. But it must be plainly stated that despite the presence of earnest, godly Christians in the Pentecostal movement, the sect is a striking example of the error into which good people can fall when they fail to follow the whole teaching of Scripture on a subject.

The subject of the Holy Spirit and His various ministries is clearly presented in the Bible. The Christian church has generally held that all who are believers in Christ were baptized by Holy Spirit at regeneration. All Christians are to look to God that they might be filled with His Holy Spirit (Ephesians 5:18), and to regard this as the normal daily experience of an earnest, growing believer. Emotion accompanies Christian growth (Galatians 5:22, 23), but it neither constitutes growth nor is the measure of it. Christians should not believe that the Holy Spirit will normally manifest Himself today by the signs of Acts 2:1-4 any more than they should suppose He will manifest Himself by great physical strength, as in the case of Samson (Judges 14, 15, and 16).

They do believe that the Spirit manifests Himself today

through the fruits of Christian character, the stirring of men's souls through the proclaiming of the gospel by Christians, and by the vigour of the church's missionary programme. Instructed Christians have never questioned the presence of great spiritual experiences in the life of a normal believer, nor is there objection to emotion connected therewith. But the Evangelical Christian Church as a whole believes in a normal, steady growth in grace through faith and trial toward the goal of conformity to the image of our Lord (II Peter 3:18; Romans 5:1-5). Normal Christians do not "look down" on other believers whose experience in grace has developed in different ways as long as there is that same sensitive loyalty to the pattern of faith and life outlined in the Scriptures.

Distortions of Doctrines

It should be noted that, with a few negligible exceptions, Pentecostals are Christian brethren, who believe in the Deity of Jesus Christ, the salvation of all who believe in Him through His atoning death on the cross, His resurrection, ascension and second coming to the earth. It is with the greater regret therefore, that we refer to what we cannot but feel to be some distortions of other doctrines.

1. Pentecostalism holds that since God is the same in all ages He will therefore manifest Himself in the same ways, and bestow on us the same gifts of the Spirit as were given in the apostolic age. These gifts are received, they say, when believers follow the pattern of Acts 1:13, 2:5, by "tarrying" for the power of the Spirit. This is called the "second Pentecost". In many cases persons who so "come under the power" fall into an ecstatic condition in which they are only partially conscious of their surroundings for a time.

2. Pentecostalism does not teach that regenerated believers will be preserved by the power of God unto eternal life. It holds that such may fall away from divine grace and be lost.

3. Pentecostalism tends to the belief that any check upon the manifestations that may be observed in its assemblies would be a restraint of the Spirit of God and hence would be quenching and grieving Him. This explains why there is commonly much that appears to be disorder in Pentecostal meetings.

4. Pentecostalism teaches that the gift of healing practised in their public assemblies is a true reproduction of the gift of healing exercised by the apostles and others in the early years of the church. It regards this gift and the gift of tongues as being intended to arouse the unsaved to the reality of the power of God and thus move them to repentance and to faith in Christ. In this connection it is only right that we should state that many Pentecostal people have much genuine zeal for winning the lost to Christ through personal work as well as in these meetings.

Distinctions From Scripture

Let us examine these views in the light of the Scriptures. First, we must note that there is no ground in the Word of God for the assumption that the gift of tongues is to be a part of church experience in the whole New Testament age. Pentecostals do not expect the sound of a rushing mighty wind in their midst (Acts 2:2, 3) nor do they look for tongues of fire resting on each person present in their assemblies. Why do they select the gift of tongues and insist that it is to characterize the

New Testament age? But more weighty points than this follow.

1. The Pentecostal gifts of the Spirit recorded in Acts 2:1-4 and Acts 3 are not necessarily for today. Hebrews 2:4 indicates that the gifts involved were evidential for the opening days of the Christian Church. It was God's purpose that the Hebrew people should have unquestioned proof of the truth of the gospel of Christ. God, we read, confirmed the verbal witness of His apostles with supernatural signs of His approval, so that people who had no written New Testament might have ground for faith in Christ. These sign-gifts were distributed by Almighty God according to His own will and discretion to validate the true gospel. After that confirmation had been granted the sign-gifts were no longer necessary; for the New Testament had been completed, and was recognized as part of God's Word. Since the sign-gifts were no longer necessary, and since God never works wonders simply to entertain people, they gradually vanished. It is simply a matter of record that the gift of tongues and of miraculous public healing did not occur in the experience of men like Augustine, Bernard of Clairvaux, John Tauler, Martin Luther, John Knox, John Calvin, Robert Murray McCheyne, Jonathan Edwards, R. A. Torrey, Dwight L. Moody, and Charles Haddon Spurgeon. These are men who through God shook the world and changed the course of human history for the glory of Christ. How can such men have "lacked the faith" for the sign gifts? Why did they not speak with tongues and have great scenes of public healing? We can answer only that God did not intend them to do so.

2. It is true that God is always the same, but it is also true that His government and administration may vary in different ages. In Old Testament times God dealt primarily with the Hebrew people. Beginning in the apostolic days as recorded in the book of Acts, God dealt through Christ with both Jew and Gentile and joined them in one body. Even in the apostolic days we see variations in the divine methods. Dorcas was raised from the dead (Acts 9:40), but in two chapters earlier it is stated that Stephen was permitted to die under the stones of the Jewish mob. No apostle came to raise him from the dead, but devout men came and buried him. God is indeed always the same; yet many Christians are poor while others have large incomes in a day when no one could seriously suggest that poverty is a sign of divine displeasure, or financial prosperity a sign of selfishness and an undedicated life.

3. Nothing in the book of Acts or in the Epistles gives any ground for the idea that being baptized with the Spirit means a great emotional experience. Not even at Pentecost do we see indications of anything other than great joy and courage in the things of the Lord. This is no parallel to the scenes in Pentecostal meetings.

4. We note that Paul had trouble with people who possessed the gift of tongues at Corinth. In 1 Corinthians 14:27, 28, he gives rules to regulate the use of tongues. They are as follows:

(a) Not more than two or at the most three persons were to speak in tongues at a given meeting. (b) These are to speak *in turn, not together*; and (c) they are to speak only when an interpreter is present to interpret what is said.

It seems obvious that if the "tongues" movement of today is truly of God, then the meetings where they are practised will be made to conform to these rules. But in

all the writer's experience he has never met anyone who would seriously maintain that these rules are followed by Pentecostal assemblies as a whole. It is most amazing that in the light of these Scriptures some have suggested that the power to speak in tongues is a sign of deep spirituality. This certainly was not the case in Corinth. How can it be so now?

If the tongues movement is not of God, what then is its source? It is hardly within the scope of this short article to discuss that question in detail. Some have suggested that the gift of tongues may be psychological in origin. But at this point I would like to quote a friend who is a Pentecostal minister. He is a cultivated, scholarly man, well trained in the Scriptures and full of love to the Lord. He holds the view that some Christians today may exercise the gift of tongues, but that the gift is seldom to be used in a public meeting. In a discussion on the origin of the "tongues" in those noisy meetings where chaos seems to prevail, I suggested that such tongues might be Satanic in origin. He replied, "I don't think there can be any question of that." I believe that such a witness should be heeded by all who seek the truth about this sect, which in some places has been nothing less than harmful in its effects.

What should be our attitude toward Pentecostalism? Two vital factors must be remembered here. First, *most Pentecostal people are true brethren in the Lord.* They believe in the inspiration of the Scriptures and are strongly opposed to all forms of modernism. As we have said, many of them exhibit great zeal for winning men to Christ. They emphasize prayer to a degree sadly lacking in the churches of many who hold them in disdain. Many of them have had a deep spiritual experience—entirely apart from that associated with "tongues"—*that makes them refreshing Christians to know. Many of them regret the fanatical extravagances practised by their associates.* It is to be greatly regretted that those who do so regret fanaticism do not clarify their relationship and stand apart from the scenes that too often bring discredit on Pentecostal gatherings. But we should give praise where praise is due.

Despite this, we must note again that *Pentecostalism is a dangerous and harmful doctrine and practice.* The denial of the security of a true believer in Christ, erroneous in itself, is used as a whip to drive unwary Christians into what sometimes proves to be the dark and tragic depths of a "tongues" experience. This writer can join with others in testifying that not uncommonly a tongues experience and "coming under the power" leads to a definite dwarfing of the mind and to a darkness in the spiritual life. It is impossible to miss the significance of this. God is never the author of confusion, but Satan is. This puts the "tongues" aspect of Pentecostalism under such a light that true Christians should plead with their brethren in the sect to see the truth and renounce the modern "tongues" movement. It is also clear that we cannot work with Pentecostal assemblies on an inter-church basis. The matter of the security of the believer is a serious matter to many, but the issue of "tongues" and of supposedly miraculous public healings creates an insurmountable barrier. All Christians always have believed that God can and does heal the sick in answer to prayer when it is His will. But such public demonstrations draw attention to man and not to God, and bring ridicule from the unsaved world. Christians must avoid

such. The trumpet must not give forth an uncertain sound, or men will be confused instead of being challenged, and the cause of Christ will be injured.

—*The Reformation Review*, April, 1955

MIRACLES OF CHRIST — MOSES — ARE POSSIBLE SCIENCE NOW ADMITS

Scientists today admit the possibility that Christ raised the dead and that Moses ordered apart the waters of the Red Sea.

Because of major changes in the scientific outlook in the past 20 years, science no longer is willing to state that the scriptural miracles are impossible, a distinguished U.S. scientist told Canadian and British doctors today.

Only Honest Stand

Dr. John R. Brobeck, professor of physiology at the University of Pennsylvania's medical school, said the only honest stand today's scientist can take is that the scriptural miracles are impossible to explain in terms of present knowledge. He was addressing a breakfast meeting of the Christian Medical Fellowship of Britain at the Royal York hotel.

The one factor that can account for the miracles is a source of energy unknown to the scientific system, he said. "In the Bible, it is known as the power of God."

If it were possible for the scientist to reproduce this unknown energy and add it to physical energies he is now able to reproduce, it is conceivable he could produce a miracle, Dr. Brobeck suggested.

"If we could identify the power of God the same way we study other forms of power, it seems to me we would see miracles every time it happened," he said.

Changes in Thinking

The changes in scientific thinking which have admitted this possibility arose from increasing doubts over the scientific method, scientific laws and the nature of life, he said.

"Science has become a lot less certain of the prerogatives of science and the scientific method," he declared. "The scientific method is by no means the only method by which one can get information."

"Modern scientists no longer speak about laws," he added. "What used to be law is now a matter of high probability. Even the law of gravity is now considered to have only a high degree of probability. It is not always inevitable that a falling body will be attracted to the earth."

The third change in scientific outlook is that scientists no longer expect to find consistency in the things they study, he said. "No mechanical motto can explain the process of life," he said. "One scientist can consider it in terms of particles; another in waves and yet each is satisfied with the inconsistency."

Coming Closer

"Science is changing," he continued. "One of the results is that a scientist is no longer able to say honestly that something is impossible. He can only say it is improbable."

Because of the change, the scientist was coming closer to the age-old Christian point of view that miracles can't be explained but that the basis for accepting the miracles, religious beliefs, is a miracle in itself.

All miracles didn't occur 2,000 and more years ago, he pointed out. "The miracle taking place in our time is rebirth (salvation through Christ). Such a miracle has wrought real changes in human personalities impossible for a scientist to explain", he said. "The reality of rebirth is exactly the same as the early Christians felt 2,000 years ago. As Christians, we are not as insistent on this reality as we should be," he concluded.

—Toronto DAILY STAR, June 23, 1955.

O, how many have been wheeled to hell in the chariots of earthly pleasures, while others have been whipped to heaven by the rod of affliction!

—JOHN FLAVEL

REWARD OF 50,000 DOLLARS TO ROMAN CATHOLICS

Below is a reprint article from "The Churchman's Magazine", London, and it speaks for itself. Interest your Roman Catholic friends in it.

1. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce one text of Holy Scripture proving that we ought to pray to the Virgin Mary.
2. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.
3. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.
4. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.
5. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text from the inspired word to prove that we ought to pray to the dead, or for the dead.
6. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators between God and men than one.
7. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome.
8. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Virgin Mary can save us.
9. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church.
10. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter.

In all 50 Thousand Dollars Reward to anyone who shall produce the required texts of Scripture.

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One five-piece suit of armor—all pieces in good shape; only need polishing.

One bundle of Christian opportunities — one that of going to church every Sunday, another, the opportunity of being a soul-winner. I seldom use these opportunities, so have decided to let them go with the sale.

One badly used Christian influence — buyer may be able to repair it if carefully handled.

The above mentioned items are in the basement of my house, located at the corner of Careless Ave. and Neglect Street.

—(Signed), A Lot of Christians
—Reprinted from *The Christian Beacon*

A BLIND LEADER Defends Communism

CANTERBURY—Dr. Hewlett Johnson, the "Red" Dean of Canterbury, said from the pulpit of Canterbury Cathedral:

"Without hesitation I say Communism has come to stay. It is a living faith, passionately held by and deeply influencing the lives of hundreds of millions of people.

"I am convinced that the synthesis of the two faiths is possible and will eventually bring blessings to the entire human race."

—"The Toronto Telegram," June 27, 1955

DAILY VACATION BIBLE SCHOOL

During the next two weeks Jarvis Street Baptist Church will be the scene of a great Daily Vacation Bible School. The school sessions will be from 9 a.m. to 11.30 a.m., Monday to Friday from July 4-July 15. The workers are eagerly anticipating a time of rich blessing as the Word of God is given out to the hundreds of boys and girls who will come. Join with us in prayer that many will be saved as a result of this endeavour.

FRIDAY AT HARRISTON

On Friday, July 1, the members and friends of Bethany Baptist Church in Harriston will have cause for rejoicing. On that day the mortgage will be burned and thanksgiving will be given to God for His goodness to His people. A council will be convened to consider the advisability of recognizing as set apart for the full time gospel ministry, Mr. Bruce Rowlandson, the aggressive pastor of the church. Among the speakers for the day will be Dr. H. C. Slade and a former pastor, Rev. G. Adams, now pastor of Central Baptist Church, Toronto. All friends of THE GOSPEL WITNESS who live near Harriston are cordially invited. The evening meal will be served by the local folks.

In order to grow in grace, we must be much alone. It is not in society — even Christian society — that the soul grows most vigorously. In one single, quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—H. BONAR.

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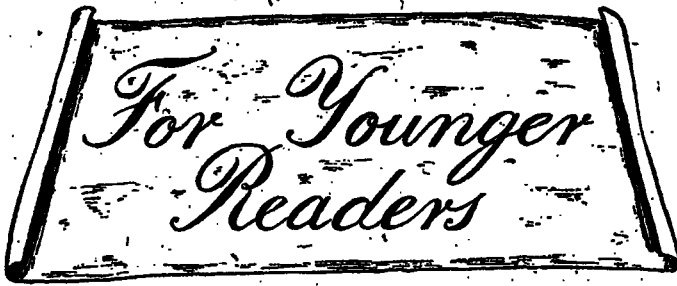
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"NOT FOR ME"

"Without money, and without price!" Such are the terms on which God offers to all the gift of eternal life. Wonderful message of love! Yet more wonderful how few will take it on these terms. This incident took place in England, where homes are heated usually by coal or wood which burns in an open fire-place.

A friend of the poor was often known to order a quarter of a ton of coals to be taken to persons whom he knew to be in distress. The weather was severe one winter, the snow lying thick, and the kind donor rejoiced to think what warmth and comfort his gifts would bring to many hearts and homes. The coal cart drew up opposite a poor desolate-looking cottage, and the coalman knocked at the door, and told the old man within that he had brought him some coals. "Who from?" "Don't know," says the man, "but I was told to bring 'em here, and here they are."

"It's a mistake; they're not for me," answered the old man. "No such luck for me — I've no friend to send me coals for nothing." "Nay, but they're for the man as lives at the dyke. Ain't that you?"

"That's me, sure enough; but there's a mistake; it's some other dyke, maybe."

"Nonsense, man; take 'em and be thankful. I can't stay here all day talking!"

"Take 'em away then: they're not for me, and I won't have anything to do with 'em." And he shut the door, and returned to his desolate hearth. The cart rolled away, taking in it the gift that was intended for the old man.

The next day the same cart was seen drawn up opposite a low court in the town, and the same man, with a quarter of a ton of coals, knocking at one of the doors. "I've brought you some coals," he says cheerfully; "where shall I put 'em?"

"They're not for me," answered the man who opened the door; "it's a mistake."

"It's no mistake," says the coalman. "See, here's the order:—No. 24, quarter of a ton of coals. Now, that's clear, ain't it?"

"That's my number, certainly," replied the other; "but these coals ain't mine, and I can't take them in. They must be for someone else!"

"Well," says the man with the coals, scratching his head with a puzzled look, "these coals beat me; they're more trouble than enough. One would think I was bringing yer poison. Here comes a nice present of coals, and yer clean refuse to take 'em. But leave them I shall; for yesterday, I took 'em away from a house, and got into trouble for it. So, if yer don't open yer cellar door, I shall chuck 'em down here by yer doorstep."

Thus pressed, the man at last opened his cellar door, saying, "You'll soon be back to fetch 'em, I guess, so I

won't set, too much store by 'em. But if they're for me, I'm sure I'm much obliged."

One more house the coalman visits with his load, and knocking at the door, tells the woman he has brought her some coals.

"For me?" she says; "oh, it can't be true, they must be for some one else."

"No, mum, here's your number, plain enough:—No. 8, quarter of a ton of coals."

"So it is! Well, then, I suppose God has sent 'em to me, for no one else knows that the last bit of coal is on the fire now. Bring them in. I must thank Him."

"Perhaps you'd better," is the man's short answer; but to himself he adds, "She's the only sensible one; the rest are fools."

Yes. How many such fools there are in the world! Even though "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16), "The Gift of God" (Rom. 4:23).

The coals were paid for by the donor: so our salvation has been bought with a price, even the precious blood of the Son of God, "Who gave Himself a ransom for all" (1 Tim. 2:6).

Yet, though God offers to each one the free gift of eternal life, we act like these cottagers and the coals. Some, like the old man, refuse it altogether. "It's not for me."

—The Traveller's Guide

Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 2 July 10, 1955

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

JUSTIFIED BY FAITH

Lesson Text: Romans 3:9-26.

Golden Text: "For all have sinned and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus."—Romans 3:23, 24.

I. Justification Demanded: verses 9-20.

In the Book of Romans the Holy Spirit gives us through the Apostle Paul a marvellous exposition of the truth of the Gospel. In the Prologue (1:1-17) the Gospel is described as a revelation of the righteousness of God. Section II of the Epistle, The Righteousness of God in Retribution (1:18-3:20), is an explanation of the universal need of the Gospel on the part of man, his sin which calls forth the just wrath of God.

God is righteous in all His judgments, so that men are left without excuse before Him (Rom. 1:20; 2:1; 3:4, 19). The irreligious world is declared guilty (Rom. 1:18-32), and also the religious world (Rom. 2); all are sinners in His sight.

The Gospel is eminently suited to the needs of man, who has been endowed with the gift of reason. It is not contrary to reason (Isa. 1:18; Mic. 6:2, 3; 1 Pet. 3:15), although it is beyond reason, in that our finite minds cannot fathom its Divine mysteries. Certain objections to the moral government of God are mentioned in this Epistle, and then answered in a logical manner. In our contacts with men and women we should distinguish between questions asked by unbelievers who merely find fault with the words and dealings of God, and questions asked by earnest enquirers.

One of these questions refers to the Jews. (Rom. 3:1, 9). The Christian church at Rome was made up of both Jews and Gentiles, and the relationship between the New Covenant and the Old Covenant would doubtless be prominent in their minds. If the Jews were guilty before God, what advantage had they over the Gentiles? The Jews had priority of privilege, but not of standing. They had been chosen to be the recipients, guardians and trustees of the oracles of God, but

they had been untrue to their trust (Rom. 2:17-25; 9:4).

The Jews had an advantage before men, but not before God (Rom. 4:2). They were charged with guilt (Rom. 2), as were also the Gentiles (Rom. 1). All men are sinners by nature and by deed. None are righteous in heart and intention (verses 10-12), in speech (verses 13, 14), in action (verses 15-17) or in attitude (verse 18).

The law is declared to be binding to all those who live within the sphere of the law (Rom. 2:12). The Mosaic Law condemned every Jew who did not fully obey its commands (Rom. 10:5; Gal. 3:10; Jas. 2:10). Similarly, the law of conscience and the law of nature condemned every Gentile who did not live up to the light furnished him (Rom. 1:19, 20; 2:14, 15). Since no one but Christ has lived up to the required standard, no one may lift up his voice in self-defence (Psa. 143:2): his own words condemn him (Job 9:20; Isa. 52:15; Matt. 12:37). When brought to the bar of eternal justice, the human race must plead "Guilty".

The law of God is holy (Rom. 7:12; 1 Tim. 1:8). Its function is not to save men, but to disclose their sinfulness, and to show them their need of Christ (Rom. 4:15; 7:7; Gal. 3:24-26). The law acted like the surgeon's instrument, which probes the wound and brings to light the hidden source of infection (Heb. 4:12, 13).

II. Justification Defined: verses 21-26.

The same Greek noun is translated by the two words "righteousness" and "justification" and the same adjective is translated by the two English adjectives "righteous" and "just". The righteousness which men cannot attain by their own efforts or by the law is bestowed by God as a free gift to all who will accept the Lord Jesus Christ as their Righteousness (Rom. 4:3-5, 13, 16, 21-25; 1 Cor. 1:30; 2 Cor. 5:21; Gal. 2:16; 3:11-16). "All sinned and are continually coming short of the glory of God" (literal reading of the Greek in verse 23). All missed the mark at which they were aiming, and hence salvation was made available for all who would take it from the hand of God (Isa. 55:1; John 4:17; 7:37; Rom. 10:13; Gal. 3:22-24; Rev. 22:17).

The Greek words for "redemption" in the New Testament suggest the slave-market. Those formerly sold under sin have

been purchased for a price, even the blood of Christ, Who died in their stead (Gal. 3:13; 4:4, 5). They have been loosed, set free by the payment of the ransom and released for ever from bondage (Eph. 1:7; 1 Tim. 2:6; Heb. 9:12; 1 Pet. 18, 19; 3:18).

The word "propitiation" suggests the tabernacle in the wilderness. The place of propitiation for Israel was the mercy-seat above the ark of the covenant (Exod. 25:21, 22). When sprinkled with the blood of the sacrificial substitute, the place which would otherwise have been a place of judgment became a place of mercy. Christ became a Propitiation, a Covering for men in their sin, so that God could justly look upon them in mercy (Heb. 9:5; 1 John 2:2; 4:10).

At Calvary God dealt with the sins of the past, present and future. The sins of the past had previously been dealt with only in figure and symbol. A holy God had seemingly passed over the iniquity of previous times without judging it (Psa. 50:21; 90:9). But on the cross of Christ His righteousness was vindicated, for there the penalty for sin was fully paid (Heb. 9:15). The Lord could now be just in exacting holiness, and merciful in bestowing it.

God will justify the circumcision by faith (verse 30). The source of justification for the Jews is not the law, which they made their boast, but faith. God will justify the uncircumcision through faith. The means of justification for the Gentiles is not the law of the Jews. Gentiles need not become proselytes of the synagogue in order to be saved; they may be saved through the medium of faith in Christ. This does not mean that the law has been violated, but that its claims have been completely met in Christ (Matt. 5:17; Rom. 10:4).

Daily Bible Readings

- July 4—The Wrath of God Revealed Rom. 1:18-23
- July 5—The Guilt of Self-Appointed Judges Rom. 2:1-11
- July 6—The Guilt of Jewish Leaders Rom. 2:12-29
- July 7—Justification for All Rom. 3:1-8, 27-31
- July 8—Abraham Justified Apart from Works Rom. 4:1-8
- July 9—Abraham Justified Apart from Ordinances Rom. 4:9-12
- July 10—Abraham Justified by Faith Rom. 4:13-25

A Message for the Hour!

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THE AUTHOR: Archibald Brown was the student and illustrious contemporary of C. H. Spurgeon. He and Spurgeon were the great Baptist preachers of Metropolitan London.

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