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"ABSOLUTELY NO COMMENT TO MAKE"

— Canadian Council of Churches

'PROFOUND' ANSWER TO OUR CHALLENGE

THE Canadian Council of Churches will not deny one word that we have written with regard to the Council's sponsoring Dr. Ferre! An official of the Council was contacted by a *Globe and Mail* reporter in Toronto and he informed the newspaperman that the Council had "absolutely no comment to make" about THE GOSPEL WITNESS charges. In other words our challenge still stands and the Canadian Council is condemned by its own declared silence.

Let every Christian ponder these words—"absolutely no comment to make" about a man who has stated: "As a matter of fact the reference in John to the claim of the Jews to the effect that they were not born in adultery could give external credence to a Nazi claim that Jesus was German."

"Absolutely no comment" to make about a minister who denies the existence of hell, the sinlessness of Jesus Christ and who teaches that there is a purgatory. "Absolutely no comment" to make about one who says that "Jesus never was nor became God" Shame! Shame!

The Canadian Council of Churches then is fully aware of the position of Dr. Ferre and in the face of his infidelity the Council maintains a contemptible silence. If any Christian is in doubt as to the program of the Council, then surely this declaration should remove any reasonable doubts.

We are fully aware of the reason for silence on the part of the Canadian Council of Churches—the Council has no answer to our documented statements! It has

been caught red-handed in the midst of its treachery. Facts cannot be answered!

The secretary at the Council office told *The Globe and Mail* reporter that THE GOSPEL WITNESS is entitled to its own opinion. Opinion is a weak word and a poor substitute for facts. If the quarrel were about something abstract then there could be differences of opinion. Again we say—what is involved here is not opinion but *fact!* Anyone who has followed our exposures of Dr. Ferre and his Canadian sponsors will realize that we have not indulged in stating opinions. Our case has been a documented one and we have simply quoted Dr. Ferre's own utterances. We have allowed Dr. Ferre to speak for himself and for his sponsors and by his own words he and they stand condemned before the infallible tribunal of Holy Writ.

This issue will not be quietly laid to rest as the Canadian Council of Churches hopes. The Council is not interested in "controversy". Then we ask—why did it sponsor Dr. Ferre? If Christians were awake, the visit of such a teacher could only cause controversy. If Christians are dead, as the Council apparently hopes, then there would be no controversy. The response from all across the country indicates that there is much life left and that believers will not be satisfied with "No comment". If the Council continues to take such a position and refuses to speak, more and more Christians will become rightly suspicious and conclude that the Canadian Council of Churches is dedicated to the proclamation of another gospel. Over its doors could be emblazoned "Ichabod!"

DR. SLADE GOES TO SWEDEN

On July 25 the Pastor of Jarvis Street Baptist Church will leave New York by air for Sweden and the regional conference of the International Council of Christian Churches to be held there from July 31 to August 7. Accompanying him will be Mrs. Slade and their daughters, Misses Ruth and Lois Slade.

Our readers in Europe will be interested to know the schedule and we give it here in outline. On July 26 the plane lands at Amsterdam; on July 27 the stop is at Jonkoping the site of the conference in Sweden. Dr. Slade has been pressed to assume the office of vice-president of the International Council, which position was held by Dr. Shields until his death. Canada thus will be likely represented on the executive of this great international evangelical fellowship of Bible-believing churches and mission agencies.

After the Conference Dr. Slade will proceed to France where he will visit some of the churches of the French Bible Mission. On August 7 he will be at Court, Tramelan and Bienne. Then on August 10 he will speak in Paris at the church of Pastor Guedj.

On August 14 Dr. Slade will attend morning service at Highgate Road Baptist Church, London, where Dr. John Wilmot is the preacher. Then in the following week he will fly back to New York and thence motor to Toronto.

We urge our readers to engage in prayer that he may be given journeying mercies and that the cause of the International Council may be strengthened through this conference.

MORE BAPTISMS IN MILLIKEN

Seven believers were baptized in Milliken Baptist Church last Sunday. This brings the total number of those baptized in this new work during the past 2 years to 43! The hand of the Lord has been upon Pastor Acheson and his people in a very peculiar way.

Among those baptized was a young married couple. The husband was until four weeks ago a Roman Catholic and the wife a nominal Protestant. The Lord opened their eyes and both willingly professed Him in His appointed way.

The Milliken Daily Vacation Bible School had an average daily attendance of 119 with a number of the children making professions of faith.

JARVIS STREET D.V.B.S.

The Vacation Bible School is over! For two weeks classes have been held in the church from 9 a.m. to 11.30 a.m. Each day the children gathered for Bible stories, singing and Bible contests. The workers were encouraged with the interest displayed by the pupils and the school was a decided success.

On Friday the closing session was held at 8 p.m. Parents and friends gathered to witness the program and the presentation of prizes. Greenway Hall was well filled. One of the great benefits of the school was that it provided a sphere of service for the younger Christians.

Yes, every sin is a mistake, and the epitaph for the sinner is: "Thou fool!"—ALEXANDER MACLAREN

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and

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SUNDAY IN JARVIS STREET

Mr. Samuel Tulloch, the Jarvis Street pastoral visitor, was the preacher at the Sunday morning service. As usual the people of God were blessed by his exposition of the Word of God. One young lady responded to the invitation and expressed her desire to follow her Lord in the waters of baptism.

In the evening the pastor, Dr. Slade, delivered a forceful, scriptural sermon on the subject, "Can We Deny That Jesus Is God and Still Be Saved?"

During the evening service one was baptized.

"REVELATION TWENTY"

In THE GOSPEL WITNESS we reviewed recently the book Revelation Twenty; An Exposition by J. Marcellus Kik (published by the Presbyterian and Reformed Publishing Co., Philadelphia, Pa.). We announced that the book could be purchased from THE GOSPEL WITNESS for the sum of two dollars. Our first order was quickly sold so that we have ordered a second lot. If any of our readers desire a copy of this valuable book, please write at once. Every preacher should order this study.

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

The Jarvis Street Pulpit

Abram Returns from Egypt

A Sermon by Dr. T. T. Shields

Preached in Massey Music Hall, Toronto, Sunday Morning, January 22nd, 1939
(Stenographically Reported)

"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

"And Abram was very rich in cattle, in silver, and in gold.

"And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

"Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord." Genesis 13:1-4.

Prayer Before the Sermon

We thank Thee, O Lord, that we rear no altar to an unknown God, but are able, in the name of Thy Son, to address Thee as Our Father Who art in heaven.

We thank Thee for the disclosure of Thy purpose of grace. From the beginning of human history Thou hast planned our redemption, and when the fulness of time was come, Thou didst send forth Thy Son, made of a woman, made under the law, to redeem them which were under the law, that we might receive the adoption of sons. We thank Thee that so many in Thy presence have passed from death unto life, from alienation and strangerhood to a place in the family of God. And Thou hast, by Thy grace, shown us our need of a Saviour, and brought us to put our trust in Him, so that we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Help us that we may appropriate the riches of Thy grace, which are ours in Christ Jesus.

Look upon us all this morning as we endeavour in this service to render to Thee an acceptable service. How true it is that we are dependent upon Thy grace! We cannot pray; we cannot praise; we cannot serve Thee in any way acceptable except as Thou dost enable us to do so.

So come this morning to every boy and girl, to every man and woman in this house, and make Thy presence real to us all. We have need of the cleansing of Thy precious blood. If we have grieved Thee, O Lord — and who of us has not? — if we have stepped aside at any point from the path of Thy commandment, we pray that Thou wilt give us light to see it, and grace to confess it, and faith to appropriate the forgiveness which awaits us who would confess our sins.

So bring us, even at the beginning of this service, into fellowship with Thyself, that we may enter into the enjoyment of unclouded intercourse with God.

There are those here, perhaps, who are bearing burdens that seem to them to be too heavy. There are some who face problems which defy the solution of human wisdom. It may be there are some who are beset with temptations which they feel they have no strength to withstand. Perhaps there are some whose hearts are lonely, who feel that Thou hast set them in a solitary place. It may be there are some who nurse some bitterness in their hearts: The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

Look upon us this morning. Come to every one of us in such a way that we may be made to know that Thou understandest all our ways afar off. Thou knowest our down-sitting, and our uprising; nothing that concerns us is hidden from Thy view, and nothing that belongs to our peace has failed to find a place in Thy gracious purpose concerning us.

So do Thou include us all in Thy benediction this morning. Put Thine arms about this congregation. Draw us all very close to Thyself.

Our thought goes out this morning to all Thy people, of every name, and in whatsoever land they assemble, as they come together in the name of Jesus Christ. We pray that

Thou wilt manifest Thyself to all who worship Thee in sincerity and in truth. May the preaching of the gospel, wherever the cross is uplifted, be in demonstration of the Spirit and of power! May this be a day of salvation to many people, and of grace upon grace to those who know Thy name.

We pray for all our rulers in this country, and in the Empire to which we belong, for the King and all his counselors, and for the rulers of all nations. If it please Thee, O Lord, out of the present chaotic condition of things, in Thy way, and in Thine own time, bring peace which shall be glorifying to Thyself: The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Out of our trouble and anguish, O Lord, we cry to Thee again and again, O Lord how long! Wilt Thou not come quickly and make Thyself known to the sons of men? Or send to this sin-stricken earth a great and gracious visitation of Thy Spirit, that multitudes may be turned from darkness into light, and from the power of sin unto God. But whether or no, in Thine own time, O Lord, come and take to Thyself Thy great power and reign, that the kingdoms of this world may become the kingdoms of our Lord and His Christ, that He may reign forever and forever.

Hear us in this, and grant us, we pray Thee, our requests even exceeding abundantly above all that we ask or think, according to the power that worketh in us. We ask it in the name of Jesus Christ our Lord, Amen.

"WITHOUT faith it is impossible to please God." "Being justified by faith, we have peace with God through our Lord Jesus Christ." The most conspicuous example, perhaps, of the possession and exercise of the grace of faith which the Bible contains we find in the story of Abram, who believed God, and it was counted to him for righteousness.

It is instructive always to study the lives of great men, particularly the lives of great believers, and the life story of Abram is crammed with spiritual lessons for those who have eyes to see.

We have been studying the first chapter of Abram's spiritual history this morning, and we have observed how he was called in Ur of the Chaldees to leave his country and his kindred, and go to a land which the Lord would show him. We followed him to this place between Bethel and Hai, where he pitched his tent, and built an altar, and called on the name of the Lord. I would like you to follow in his journeyings a little further this morning, and we shall learn something of how the children of faith fare on their pilgrim journey from Ur to heaven.

I.

First of all we have Abram, this child of faith, who has committed his way to the Lord, encountering in the way of God's will for him, a great difficulty, for as he went on his journey he came to a place where a great famine prevailed, where scarcity everywhere obtained. And yet he was in the way of God's will for him when he came face to face with this great difficulty.

There is no greater error than to suppose that the children of faith will find their pathway easy. If it be true, according to the proverbial saying, that the path to hell is paved with good intentions, it is equally true that the road to heaven is paved with great difficulties. Joseph Chamberlain, the father of the present British Premier, once said, "Difficulties exist for statesmen to overcome." And it is true that difficulties exist in the life of the Christian for faith to overcome. It is quite true that the believer may live victoriously. It is not necessary that we should be continually defeated; but we triumph at a price. We may become victors, but victors in conflict. There are difficulties all along the way. If anyone here is face to face with some apparently insuperable obstacle, something that you cannot get around, and you feel that you cannot get over, you must not necessarily conclude that you have turned aside from the divinely-ordered path. Many people, when they come face to face with a difficulty, say, "Why should this happen to me? What have I done that I should thus be visited with affliction?" My friend, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It is rather a mark of the believer that he has difficulties, than the reverse. Do you remember Jeremiah's saying: "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" David also observed that he had "seen the wicked in great power, and spreading himself like a green bay tree." You find a great many people prospering, having a good time, succeeding in almost everything to which they put their hand, so far as human observation can see, and they have no fear of God before their eyes. On the contrary the believer is beset with trouble. He has difficulties to face every inch of the way. So with Abram! So must it be with you and with me. Our ability to meet such emergencies, and to triumph over them, really proves our character.

Character is proved in the hours of emergency. Anybody can sing, and be happy on a June morning when everything seems to be bright and fair, and all is well with us. It is the difficulties of life that prove of what stuff we are made. If we are really Christians we shall have abundant opportunity to show of what spirit we are made. And that is true in every walk of life. It is the man who is able to meet an emergency, the man of initiative, the man of resource in any trade, in any business undertaking, in any political venture, in almost any aspect of life's activities — it is at the cross roads, the time of crises, when it requires stamina, resolution, and quick decision very often that the real quality of the man is proved.

So let us not complain of our difficulties, but rather face them in faith, and exemplify something of the powers of divine grace to deliver us therefrom.

II.

How did Abram meet this difficulty? He turned aside; he went on a detour. He went down into Egypt. There are many Christians who try to overcome their diffi-

culties that way. Indeed, instead of trying to overcome them, they try to avoid them. They go roundabout, make a detour. They get off the beaten track, and look for something easier. How many of us have made that mistake! Instead of facing the issue in faith, and asking the Lord to deliver us out of our difficulty, we have run away from it, and invariably we have found that instead of running away from trouble, we have run into still greater trouble. It was so with Abram.

Before I proceed further, let me admonish you. When you come to the place of the cross-roads, when you face these common obstacles in the path before you, just commit your way unto the Lord. Make sure that you have His will for you. Do not take a position and then proceed on a course after your own judgment, and then, when you have brought yourself into a still greater maze of difficulty, expect God, miraculously, to extricate you from it. That is how we do, when we go our own way without consulting His judgment or referring our problems to the Word of God for solution, then when we find ourselves in the marsh we expect God to sanction our course, to endorse us, and to help us out of our trouble.

Let us see what happened to Abram. He got into trouble, domestically. He told a lie about his wife — it was a lie that had an element of truth in it. It was a half truth. It was a word of compromise. How many there are who try to take a middle course, who are not frank, who are not absolutely straightforward in their dealings with others! In one of his epistles, Paul says: "Wherefore putting away lying, speak every man truth with his neighbour". If I were to take that as a text this morning, some of you would say, "I wonder what the Pastor thinks we are?" Yet I have no doubt it would be a very appropriate text, even for you. There are few people who have learned how to be perfectly frank. What they say is true, but they do not tell the whole truth, and half a truth is sometimes actually an untruth.

And so Abram got into difficulty as we all do if we turn aside from the providentially-ordered path. It was so grave a difficulty that it would utterly have ruined him if the Lord had not interposed. But the Lord plagued Pharaoh and his house with great plagues, for the sake of Abram's wife. God stepped in. I think you will bear me witness that I am always trying to teach you that salvation is all of grace; that is to say, it begins with God, and it ends with God. We are dependent upon God all the way between. If God had not interposed in your behalf and mine, we should not be here this morning as Christians. If He had not done exceeding abundantly above all that we could ask or think, if He had not done for us what we had no right to expect Him to do, if He had not gone even beyond His promise, we should have been in a bad way: Ah, "if it had not been the Lord who was on our side, now may Israel say: if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul." I doubt whether there is a Christian here this morning, however young, who cannot look upon his or her life and say, "If God had not stepped in just at that point I should have been off the track entirely. But blessed be His name, He does step in."

We used to have a brother who attended our prayer meetings who was very dogmatic, very severe, sometimes very harsh in his testimony. He had no sympathy with

the idea that a Christian could ever backslide. I have seen him backslide a good many times, but he did not know it. He did it with his tongue. Oh, we have all turned aside into Egypt. There is not one of us who has not done it at some time or another. We have all gone on a detour somewhere, and we should never have got back to the main highway if the Lord had not stepped in. But He did; and we have found it to be true, that He does heal our backsliding, and love us freely.

And I should like to point out to you that while Abram was in Egypt he prospered materially. He became very rich in cattle, in silver, and in gold. I suppose some people might have thought that Abram was rather a divine favourite; that God had blessed him above others with material prosperity. How prone we are to measure the divine favour by our material goods! If we have health and strength, then God specially favours us! By all means give God thanks for that. If we are immune to certain troubles which afflict other people, if you are happy in your family life, you are not afflicted in your children, give God thanks for that, by all means. And if it be so that He has prospered you in material things, in any measure, so that you are able to say:

"Not more than others we deserve,
But He has given us more;
We have food while others starve,
Or beg from door to door" —

if even to that extent God has prospered you, be grateful for it, and give God thanks. But never assume that these are the supreme manifestations of divine favour. A man may thus prosper in the measure in which he forsakes God.

I knew a man years ago, a member of this church. He was a minister's son, and he was far from being rich. While he was poor he was diligent in the Lord's service. He counted the Lord's day ill spent in which he had not participated in a half dozen services of some sort. He was teaching in missions, attending church, assisting in open air work, always busy in the things of the Lord. Then the tide turned, and he began to prosper. He finally augmented his prosperity by marrying a woman with a good deal of money, so their fortunes were doubled. By and by he got a car, then he had a chauffeur. Then he had two cars, and two chauffeurs. When he was poor he was able to serve the Lord without weariness, but when he got to be rich he was too tired even to get into his car and have someone else drive him to church.

I went to a funeral service one day in Mount Pleasant Cemetery. This man was there. He was now touching the Lord's work with but the end of his fingers. My great predecessor, Dr. Thomas, was associated with me in the service. When the service was over, and the people were dispersing, I can see Dr. Thomas now as he put his arm about this man's shoulders and said, "Fred, my boy, not very many people can carry a full cup. I wish you were as I knew you once!" He left us. He became an official in another church. Later a man told me of being on a fishing trip with a number of men, of whom this man was one. He did not know that I knew him. But this man who related the circumstances to me was a Christian, and he said, "One day I said, 'Mr. So-and-So, come and let us have a little talk together.'" Then he said, "We sat down, and I said to him, 'So-and-So, are you a Christian?' 'A Christian! Why I am a deacon of the church!' 'Are you?' 'Yes; why do you ask me that question?' 'Because

I have seen nothing about your conduct while we have been here in the woods, that even suggests that you have ever been in the company of Christ.'" Oh, he went down into Egypt. He prospered so far as the standards of this world were concerned, but he did not prosper spiritually. Neither did Abram. There is not much spiritual growth, my dear friends, when we are on a detour.

III.

But now Abram was, circumstantially, driven out of Egypt. God so ordered it that he could not stay there. Left to himself, probably he would have remained, I do not know. But he was almost expelled from the company of a heathen prince for his behaviour. It is possible for a professing Christian to make himself contemptible to men of the world. It is possible for a man so to forget his God, and to behave as though he had never known Him, that the men about him will cease to have any respect for him whatsoever. Abram came up out of Egypt no richer, spiritually, than when he went down: on the contrary he had suffered a severe spiritual declension.

Again, it was by divine mercy that when he came up out of Egypt he brought out of Egypt those whom he had taken there. It is not always so. You get on a detour sometimes, and your friends are lost to you. I have known many a man who, in worldly ways, led other people astray, and he came to see the error of his ways, but he came back from Egypt alone. He did not even bring his wife and family with him. Lot went down into Sodom later. I wonder if he did not excuse himself for doing so, perhaps, by comparison with what Abram had done. Lot, too, came out of Sodom, but he did not bring everyone with him. He left his wife behind him. You cannot always be sure if you lead anyone astray, if you get right yourself, that you will bring them back with you. It may be a haunting memory with you for the rest of your life that you were the occasion of someone's stumbling, of someone's turning aside. Let us see to it that in life's crises we behave as the children of faith, lest we give occasion to the enemy to blaspheme, lest we bring reproach upon the name which we have professed.

Abram came back bringing his family with him, rich in this world's goods, but sadly impoverished, spiritually. Oh, how many have begun well, and have been soon hindered! How many there are, who have been born again, really born again, who have become children of God through faith which is in Christ-Jesus, are to be numbered among the Lord's uneducated children! Do you know what I mean? I mean, they have left school. They have not gone on with Christ. You have seen a family in which there are a number of children, sons and daughters. The father was able to give them every reasonable advantage, educationally, and most of the children accepted what father had to offer them. They went to school; they went on to high school, and to university; grew up as cultivated young people. They read, they developed their minds, they multiplied life's correspondence so that they were able to sit down with their father and discuss almost any subject intelligently. But there was one boy who did not want to go to school, and he left school. He may not have gone far wrong, morally, but he was indolent. He did not apply himself to the cultivation of his mind. He was a member of the family, a joint heir, with his brothers and sisters, to his father's property; but when the rest of the family engaged in conversation, he looked blankly on. He did not know what they were talking

about. He was outside the circle. He said, "You will excuse me, father, will you?" And he went away somewhere. He engaged in something that required no mental effort. He was at home with his family; he had not grown up, mentally.

There are many of the Lord's children who have gone down to Egypt instead of staying at school. Justified by faith, they have not gone on with Christ, by making Him their Teacher, their Guide, their great Exemplar. And at life's evening time instead of having grown up into Christ in all things, instead of exemplifying the image and likeness of their Lord, they are still, religiously, in the kindergarten. It may be that they have been so busy getting on in material affairs that they have allowed themselves no time for the culture of the soul. What an irreparable loss! So was it with Abram. But I remind you that he came back out of Egypt, as it is our privilege to do. Grace brought him back to the king's highway again, as grace has brought us back again and again.

And so it is said, "he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first. Had there been another pilgrim who started long after Abram, and overtaken him at the place between Bethel and Hai, where his tent was pitched, he might have said, "Why, Abram, you started so long before me! How is it that you have made no further progress than this? Still near to Bethel, after the lapse of so much time? What have you been doing here, Abram?" I think he would have hung his head and said, "Alas! I have not been here all the time. I have been down into Egypt. I got off the track, turned aside from the road appointed. I was afraid of the famine. I did not meet it in faith. I went down into Egypt." And the other might have said, "But you have a great company, Abram. You have increased in cattle, and in silver and in gold." "Oh, yes! Men who see no further than the realm of the things that are seen and temporal, say I am a very fortunate man. They say I have prospered, but oh, I have lost much time. The fact is, I had to come back to the place of the beginning. I am back where I built my first altar, and, by the grace of God, I am going to begin all over again. I ought to have been far on the road to Canaan, but I have wasted time, and I am back where I started."

Oh, that is a chapter from your biography and from mine. We ought all to have been much further on the road if only we had kept to the king's highway. What a pity! Paul said it to the Galatians: "Ye did run well; who did hinder you?" So could it be said of Abram, so, I fear, could it be said of most of us. But let me remind you that God, in the infinitude of His grace, has made it possible for us to begin over again. What a mercy that we are permitted to come back to the place of the altar which we made at the first! Well, it is possible; and there is no other way of keeping on but to come back to the place of beginning.

A few weeks ago one of the architects said to me, "I should like to take you to Montreal. There is something there we ought to see." It was cold weather, but we thought we would venture it by motor. We started out one evening about nine o'clock, and taking but a little sleep by the way, we arrived in Montreal the next day about two o'clock, in a blinding snow storm. We got through with our business and started out again so that we could get through and away from the city before the streets

were too crowded. We drove about twenty-five miles before we stopped to have lunch. Then, over icy roads, with the temperature about zero, we started back home, about eight o'clock at night. It was snowing, and the snow was rather deep, but we kept to the road, or we thought we were doing so, picking our way until we came to a place where there was a big light, and a big sign: "To Ottawa"! I said, "Are we going to Ottawa? I thought we were bound for Toronto!" The architect said, "We must have missed the road. We stopped and inquired of someone. "Oh," they said, "You are on the wrong road." "Cannot we get across to the highway?" "You would not be wise to try it. The roads are bad, and you would most likely lose your way. Your safest and shortest way is to just turn right around and go back to a certain place." "How far?" "About fifteen miles." Thirty miles off the track at about eleven o'clock at night in zero weather, with icy roads. I pressed him. I said, "Surely there is a way that we can get across!" "No." I was not satisfied and asked a second man. He said the same thing. Then I said, "We shall try a third." But all, with one accord, said, there is one way: go back again." So we did. Pretty nearly back to Montreal, it seemed to me! But we got to a place where we had turned instead of going straight on, which was the way home.

Many people would have blessing if they would only be willing to come back. Many people would get rid of a world of trouble if they would just ask grace of God to say, "At a given point I went wrong. I made a mistake. I ought not to have done it. I am wrong. Forgive me." But they go meandering along over ploughed fields, and through all sorts of marshes, piling up trouble for themselves, because they will not come up out of Egypt and come back to the place of beginning, to the altar which they made at first. And there is no other way but to begin all over again.

People have left us. Even Christian people, you know, go off in a tiff sometimes about something, nobody knew what. I used to run after them. I never do it any more. I am very much like the mother whose little boy said to her one day, when he had been reprovved for something: "I will go out and let a little doggie bite me." "Well, go on," his mother said; and she let him go. I have learned that that is the best way. They will learn their lesson; and if they do not, you cannot teach them anyhow. Some have come back and have said, "I was wrong," and I have said to them, "Well, I never did anything but love you anyhow, and we are just as glad to have you come back as we were sorry to have you go."

Oh, the Lord lets us go into Egypt sometimes, but in His mercy He brings us back again, back to the place of the altar which we made at the first. What do I mean? I have had many people come to me and say, "I thought I was a Christian, but I am not sure. I may have made a mistake." I always say, "Let us put the matter now beyond all possibility of doubt. If you cannot come to God as a child of His, if you think there may be doubt as to whether you were ever born again, come as a poor sinner and begin all over again:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come, I come."

Abram came back to the place of beginning, and began all over again. He bowed at the altar, and called upon the name of the Lord. There is only one altar. There is

only one place of sacrifice. There is only one place where we can get rid of all our errors, all our mistakes, as we euphemistically call them, or in other words, of our sins, and that is at the place where the blood was shed:

"At the cross, at the cross,
Where I first saw the light;
And the burden of my sins rolled away;
It was there by faith I received my sight,
And now I am happy all the day."

If you have lost the joy of divine fellowship, if you have got off the track, come back to the place of beginning: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And if you come you will find Him saying: "Their sins and their iniquities will I remember no more." The father never brought his past up to the prodigal son. He blotted it all out, and received him into the fulness and favour of his love, and of his home. So will He receive us. May we all come to Him for His name's sake, Amen.

Let us pray:

O Lord, we thank Thee that where sin abounded grace did much more abound, and where sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Forgive us for our wanderings in Egypt. Bring us back to the main road, every one of us: and even as we are bowed, may we call upon the name of the Lord at the place of the altar, and we have Thy word for it that whosoever shall call upon the name of the Lord shall be saved. Save us all for Thy name's sake, Amen.

STRENGTH FOR THE HOUR

As thy days, so shall thy strength be.—Deut. 33:25.

My soul, why art thou perplexed about the future? Seest thou clouds in to-morrow's sky which thy present strength is inadequate to meet? God has not given thee thy present strength to meet the future, but to meet the present. When thy morrow shall become thy day thou shalt learn thy power over it. Why art thou distressed about the unborn sorrow? Thou thyself art born anew for each new day. Thine armor is freshly burnished to fight each rising sun. In the hour of battle thou wilt laugh at the memory of thy fears. Thou wilt say even of the last enemy that shall be conquered—"Oh, death! where is thy sting? Oh, grave! where is thy victory?" Thou shalt marvel at thyself when thou passest through the valley; thou shalt tread it so lightly, so easily. Thou shalt ask, "Can this be death?" Thou shalt wonder to hear its desert break into singing, to see its wilderness blossom like the rose. Thou shalt be surprised to find so many lights gleaming in the valley. But the lights will be not in the valley but in thee. God will illuminate thee for the dark day, and what shadows shall abide the blaze of his illumination? The light will not come till the shades come. Weaken not thy spirit by forebodings before battle, for in a moment, in the twinkling of an eye, when the battle-trump shall sound, thy power shall be raised incorruptible, and "as thy days, so shall thy strength be."

—GEORGE MATHESON

Make all your services tell for eternity; speak what you can look back upon with comfort when you must be silent.

—ROBERT MURRAY MCCHEYNE

THE GLOBE AND MAIL, SATURDAY, JULY 16, 1955.

Pamphlet Challenges Council of Churches

A pamphlet which, in the words of Leslie K. Tarr, the author, seeks to alert Christians "to the danger of the enemy called modernism," has been printed by the Gospel Witness and Protestant Advocate in Toronto.

It is a challenge to the Canadian Council of Churches to explain its reasons for sponsoring Dr. Nels Ferre as a speaker in Toronto early in May.

(Dr. Ferre doubts the doctrine of the Virgin Birth and surmises that Christ could have been the natural son of a German mercenary.)

Mr. Tarr said Dr. Ferre's address, given at the Calvin Presbyterian Church, struck at the roots of Christian belief.

"When we made our first protest I was only in possession of one of Dr. Ferre's publications,"

he said. "Now I have collected most of them and I am convinced he cannot be considered a true exponent of Christianity. He has been described as sincere—that I do not dispute—but our attack is on principles, not personalities."

Dr. W. J. Gallagher, secretary of the Canadian Council of Churches is out of the country at present. He will be in Europe until September, attending central committee meetings of the World Council of Churches.

In his place, Rev. Frederick Poulton said yesterday that the council has "absolutely no comment to make."

He said the Gospel Witness has a perfect right to its own views "but we do not want to get into any controversy."

THE TELEGRAM, Sat., July 16, 1955

Need New Reformation Editor Claims

By ELIZABETH CUDDY
Telegram Staff Reporter

A call for a "Twentieth-Century Reformation as well as a Twentieth-Century revival" is made by Leslie K. Tarr, editor of The Gospel Witness, in a pamphlet titled The Canadian Council of Churches.—Whither Bound?

This spring Mr. Tarr attacked the Canadian Council of Churches for having Rev. Nels Ferre, Ph.D., D.D., professor of Philosophy and Theology at Vanderbilt University, address the Department of Christian Education. At that time, in speaking of the Virgin Birth, Dr. Ferre said there was some credence to the Nazi claim that Christ was the son of a German soldier.

ALERT CHRISTIANS

"Our aim in publishing this information is to alert Christians to the danger of this enemy of the Gospel called modernism," stated Mr. Tarr in the pamphlet. "It is bringing dishonor upon the name of our God, confusing Christians, damning souls and closing churches."

The editor asks all Christians who are members of churches belonging to the Canadian Council of Churches to determine whether their denomination actually accepts such doctrine.

He points out that by supporting these churches one also supports the Canadian Council of Churches.

"The Council is apparently more interested in being considered liberal and broad-minded than it is in being a trustee of the everlasting Gospel," stated Mr. Tarr. "This is not an isolated instance of such heresy, for the Canadian Council of Churches is basically a representative of an anti-biblical position which is a direct threat to the Gospel."

At the beginning of May when the issue first appeared in The Gospel Witness both Dr. Ferre and the Canadian Council of Churches were challenged to reply. But according to Mr. Tarr so far no answer has been received.

LETTERS ABOUT "WHITHER BOUND?"

The response to the release of the pamphlet, "The Canadian Council of Churches—Whither Bound?" has been overwhelming. In one day of the past week we noticed orders for over 300. Friends have responded too with financial gifts that we might be enabled to broadcast this information on an even greater scale. Below are some of the many letters that have poured into the office.

From British Columbia . . .

. . . a dozen copies of "Whither Bound." Keep up the good work of exposing modernists and Romanists and God bless your work. An agnostic is more dangerous than an atheist. I enclose one dollar.

From Northern Ontario Pastor . . .

Please send me five of your free booklets entitled "The Canadian Council of Churches—Whither Bound?"

From Florida Postcard . . .

Please send me five copies of tract dealing with Dr. Nels Ferre.

From New Brunswick . . .

I like THE GOSPEL WITNESS and usually read it through. Your's seems to be the only paper that exposes such items as Dr. Nels Ferre being asked to speak at a meeting sponsored by the Canadian Council of Churches. I am glad that you are carrying on the same line as THE WITNESS has stood for . . .

From Vancouver, B.C. . . .

I would like to get some copies of your booklet, "The Canadian Council of Churches—Whither Bound?" I will mail or distribute them to as many as I can. I think there are a lot of people and preachers too who are not aware of Dr. Ferre's anti-Christian preaching. I enclose one dollar for above, thanking you and wishing you every blessing in your good work.

From Georgia . . .

I would like to get 10 copies of "The Canadian Council of Churches—Whither Bound?" Enclosed is cheque for two dollars to help defray expenses.

From Vancouver, B.C. . . .

Please forward a dozen copies of "Whither Bound". One dollar enclosed. Success to your sword, shield and battle! You must be a relative of Gideon.

From Nova Scotia . . .

I am pleased to note that you have ready for distribution the articles on Nels Ferre's pronouncements and will be pleased to have a number for distribution.

I wish to commend you for your courage and zeal in bringing to the notice of our Christian people the reality of the unbelief in our Churches and Colleges.

From Alberta . . .

I would like some copies of "The Canadian Council of Churches—Whither Bound?" I am not a Baptist but I do enjoy reading my GOSPEL WITNESS and am determined to stand true to my Saviour no matter what the cost.

From Ontario . . .

Will you kindly send me two dozen copies of your new booklet, "The Canadian Council of Churches—Whither Bound?" I am a life-long member of the Salvation Army and am deeply concerned over our connection with apos-

tate churches. I wish to spread this startling information among many sleeping Christians. May God bless and sustain you and all your workers as you seek to glorify Jesus Christ.

From Saskatchewan . . .

Kindly send me five copies of the booklet "The Canadian Council of Churches—Whither Bound?"

From Ontario . . .

Would it be possible for you to send me one hundred of your May 19 issue of THE GOSPEL WITNESS AND PROTESTANT ADVOCATE. I would appreciate this very much. Modernism is and has taken a wide swath in this community and I could use that particular issue to help open the eyes of many as to what the Canadian Council of Churches really stands for and how our modernistic preachers are denying the true Word of God.

From Alberta . . .

I would like to receive some of those books on The Canadian Council of Churches. Send what you can spare and I will see that they get out in . . . We have only a United Church, Mormon and Roman Catholic so there is not much here—in fact nothing. I am praying for someone to come here.

From Nova Scotia Pastor . . .

Kindly send me 25 copies of "The Canadian Council of Churches—Whither Bound?"

From Saskatchewan . . .

Please find enclosed \$2.00 for your new booklet, "The Canadian Council of Churches—Whither Bound?" We could use 20 if you can spare them. Thank God for these who will print the plain facts.

From Ontario . . .

Will you please let me have 100 of those pamphlets on the Ferre episode if you can spare that many? I am going on a trip Thursday, July 21, and want to use them to defeat Satan's plans via this Quisling. The devil may have "overshot his mark" this time.

From An Ontario Pastor . . .

I must thank you for the booklet that you have so carefully prepared under the title—"Whither Bound?" It is a shocking revelation of modernism as it is today. It is my prayer that eyes may be opened to see the work of Antichrist in the Canadian Council of Churches.

I am enclosing one dollar trusting that it will help towards the publication of this enlightening booklet. I could use to good advantage 25 copies.

From An Ontario Pastor . . .

Thank you for the complimentary copy of the pamphlet *Whither Bound*. As pastor of the above church I would like to receive 25-50 copies of this booklet to pass out to my parishioners.

A Devotional Study in Revelation

by Dr. R. Dubarry

CHAPTER FIVE JESUS CHRIST AND THE LOCAL CHURCHES

Revelation 1 and 2

OUR first three chapters dealt with some of the leading themes of the book of Revelation. We successively examined the persons of its chief actors and the main visions of the Patmos Seer.

In the light of those revelations, we can now more easily view the subsequent revelations granted to the apostle John, as they unfold themselves before his eyes.

Owing to its very nature, the book is not suited to a geometrical division; but a certain symmetry, a certain rhythm and a certain logical progress are easily discovered in its pages. We shall now content ourselves with a most simple outline. The teachings of the book may be divided into the three following parts:

Chapters 1 to 3:

God and the earthly local churches;

Chapters 4 to 20:

God and the afflictions of His people;

Chapters 21 and 22:

God and the heavenly Bride.

Let us, however, notice that some of the characteristics of each division are found in the others.

In close agreement with the rest of Scripture, the book which we are now considering lays emphasis on the absolute individual nature of the relationship between God and men: mention is particularly made of "him that overcometh," of *him* that hath an "ear", of *Him* who says "come!" However, the individual must, for his own good and for an efficacious testimony, devote part of his life to a close intercourse with his brethren in the faith. In so doing, he cannot find a better opportunity to give and to receive, that is, to be doubly enriched. On the other hand, his testimony has more effect because the complex and legitimate curiosity of the world toward the real people of God is not satisfied by the mere vision of an isolated Christian.

Moreover, grace, in the infinite variety of its effects, cannot be fully exercised in a solitary life: only a community can give a glimpse of the possibilities of divine grace. The consummation of God's work among men will be the harmonious amalgamation of all those many lives into a unity of love. The redeemed people will be one manifold being and one spirit.

In the book of Revelation, God thinks it necessary to deal with His own in a collective way because He wants to remind us that a Christian is complete only in his relations with his brethren. In chapters 1 to 3 He treats of their earthly and temporary *present* relations within

the local churches. In chapters 21 and 22 He gives a glimpse of their heavenly and final *future* relations, as they are gathered together into one body—the Bride-Church. The immense privileges of the glorified Bride show the essential importance of the local church as a preparatory school. *Let us here notice that the Lord makes of the local church an EXPERIENCE for the Christian, whereas the Bride-Church is to Him a HOPE: He thus avoids a confusion commonly made between the two. He SPEAKS to the local church but DEPICTS the Bride. The latter is only seen as a whole brought to perfection by the work of grace. She thus will never be in danger and will therefore never incur reproaches or receive admonitions. Hence God makes no attempt to teach her anything. Let us point out that it is a serious mistake to direct one's thoughts and one's affections exclusively towards a Body which is only in the process of formation and to ignore a visible local institution on which the Bridegroom himself has lavished His solicitude and His promises, and of which He thinks preferable to speak rather than of His Bride.*

Following in the steps of the apostle John, we shall now consider the local assembly in its two aspects: the earthly and the heavenly, or, in other words, its outward manifestation and its reality.

1. THE EARTHLY ASPECT OF THE LOCAL BODY

1. THE MAN WHO BEHOLDS IT. "I, John . . ."

This was the last remaining apostle and the disciple whom Jesus loved; he had moreover heard the most intimate confidences of His Master. The Saviour's mother had been committed to his care and he had thus been able to learn more about the preparation for the ministry and the divine mission of Jesus Christ. Greatly gifted for observation, he could have a clearer and truer conception of the state of the churches which had been entrusted to him. However that conception had hitherto remained fallible.

There he is now, jexiled in Patmos and probably assailed by a great poverty. It may be that the churches of which he had been in charge supported him from time to time. A thousand grievous problems are thus set before his mind. He knows the distressing condition of the churches in Asia, a condition of which he himself suffers: "I John, who also am your brother, and companion in tribulation and patience of Jesus Christ."

2. WHAT HE BEHOLDS.

Carried away across the sea; John had been brutally separated from the churches he loved so much. The nearest one was found some seventy miles away and they were situated on a circle about one

hundred and forty miles in diameter. On account of geographical difficulty, they could have no close relationship. Neither could they help one another. Moreover, they did not form any confederacy; the Lord therefore never thought of speaking of "The Church in Asia". For He successively enumerates the assemblies at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

We can here picture the apostle as, on a Lord's day, his mind goes back with anxiety and nostalgic love to the weekly holy exercises of his distant diocese. In his imagination, he makes once again the long accustomed itinerary from church to church, and he follows the same circuit which the Lord will take up again in His revelation. His mind goes back across the sea to the dearly beloved churches which he was so happy to visit in bygone days. How he would like to speak once more to them! But could he not write them? We know he is able to send letters, to give accounts of his trials, to ask questions, to lavish words of comfort. For that purpose he now seeks the divine help: he is "in the Spirit". And suddenly "a great voice as of a trumpet" is heard behind him, inviting him to turn. He then catches sight of the chief Shepherd of the sheep, clothed in dazzling glory. Immediately the vocation of the churches takes, in the apostle's eyes, a much higher plane. These, as viewed from the celestial sphere, appear to him in a totally new light. For it is impossible to really know a church except through comparison with its heavenly idea. What John was perhaps about to write would have been out of date, and the voice from on high will now dictate new accents to him, and will give him a true picture of the local body.

2. THE HEAVENLY ASPECT OF THE LOCAL BODY

1. THE ONE WHO REVEALS IT. What a difference between the "I, John", the poor under-shepherd, and the celestial being who, having taken in charge the spiritual future of the churches, appears to him in radiant glory in the midst of the golden candlesticks! These seven lights call back to mind the seven lamps shining in the Holy Place of the Tabernacle. But here no central stem joins the lamps together: from John's observation post the Lord Himself represents as it were the connecting point from which the seven branches radiate. Such an amazing vision easily explains John's reaction: "When I saw Him, I fell at His feet as dead." Have we ever had a vision of the Lord such as to fall prostrate before Him? For any true vision of the divine person must needs be followed by a like prostration. Let us mark here the tender case of the Son of God for His churches. There may be degrees of faithfulness among them, as they still have relations with Satan, the universal great divider. But a more solid tie binds them to the Lord and thus unites them together. We therefore have here a penetrating picture by the Bridegroom Himself of the true condition of His churches.

2. WHAT HE REVEALS

(a) *Of His person.* Each of the letters to the seven churches has a distinctive introduction in which the Master presents Himself under one of the features which John had just seen and describes in the first chapter: "He that holdeth the seven stars", "the first and the last", "He which hath the sharp sword with two edges", . . . etc. Each of these features bears a close and obvious relation with the condition of the particular church thus addressed.

(b) *Of His knowledge.* It is a superhuman task to observe all the ways of a single individual. But here the chief Shepherd perfectly knows, not only the works of one body of believers, but them all. Each of them is accurately described and stands with its own characteristics. Surely none of them would dare contradict these indisputable statements. "I know thy works" cannot but be the expression of an infallible verdict.

(c) *Of His appraisal of good.* The chief Shepherd naturally perceives the good in the churches. Not only does He approve of it when it seems to outstep evil, but He even praises it in its faintest manifestations.

(d) *Of His judgment of evil.* The Lord does not merely acknowledge the good. Evil, in all its aspects and in its subtlest manifestations cannot escape His attention. And He always utters an appropriate reproach which is the constant expression of a benign and well informed frankness.

(e) *Of His discerning vision of the needs.* The Lord even goes further. He discovers the problems of each church and gives answer to them in words of encouragement or exhortation. He lays before them a picture of the ideal which they must realize, while He rectifies all false ideals. He casts threats and lavishes promises. Each letter contains the appeal: "He that hath an ear, let him hear . . ." and the encouragement: "He that overcometh . . ."

(f) *Of the necessity of making His mind known to the churches.* For each of them the Lord has a purpose; with it John has been entrusted that he might in his turn reveal it to them. The apostle must write "these things". He must not write a series of general statements, but he must address himself to each individual assembly designated by the divine Shepherd. A higher meaning is given to the apostle's calling. It seems that God tells him: "For the time being thou shalt not thyself go and waken these churches. Many labours, many hardships and many expectations will first await thee. But the day will afterwards come when thou shalt again exercise thy ministry of love, until thy departure for a better land. Only the outer appearance is now known to thee; but I shall soon unveil the reality before thine eyes. Each church must know its true condition, and each member must, through thy message, be in a position to "hear what the Spirit saith to the churches".

* * * * *

Across space and time, the echo of this word sounds in our own ears. The voice of the Spirit is so clear that one ear is sufficient for us to learn what the Master has to teach. For the different messages are not only meant for the churches in Asia but for *all churches in all times*—ours included.

A more comprehensive study of the seven letters helps us to understand what the Lord's purpose is concerning the local church. How much more attractive and privileged our own assembly will appear if we lend an attentive ear to the ringing voice inviting to turn and contemplate the true vision, instead of the outward appearance! *The celestial aspect alone has any value.* Only the truth, as it is found in the Lord's own statements, must be taken into account. Our zeal and our hopes will therefore greatly increase if we have a vision of our Master's purpose concerning the local body from the ideal standpoint which He has Himself taken.

The chief Shepherd addresses each of the seven churches of Asia by these words: "I know thy works".

But while he observes the works of the church as a whole, he also discerns those of each individual, mainly those of all unregenerated men. If the sinner's nature is thus known in all its hidden parts, how necessary for him to have a truer knowledge of His Saviour! In our natural state, we have an imperfect and erroneous vision both of God and ourselves. May God help us to "turn" at the sound of the voice of His Grace that we might see Him as He is!

TOLERANCE

By the late Dr. T. T. Shields

WORDS may be used as a frank expression of the mind, as vehicles for the conveyance of truth; or they may be used as a veil with which to conceal the truth, and sometimes as a mask by which to represent the opposite of the truth. There are vagrant words which are seldom permanently domiciled. They drift about like tramps from one company to another. They acquire different accents as they consort with a variety of dialects. Such words need to be questioned, examined as to their origin and most recent associations, and for the purpose to which they are directed.

Words lose or change their meaning, as a rich man may lose his fortune. They change their employment, as a man once a mighty merchant-prince may fall to the level of selling popcorn or peanuts. Words change the levels of their habitation, and the scope of their vision, as some feathered creatures of the high mountains, and the still loftier altitudes, clipped of their wings, may learn to keep company with barnyard fowls. Words too may lose their noble bearing, and the dignity of their original vocation, as when Samson, by association with Delilah, lost his raven locks, the strength of his mighty sinews, and the far sight of his flashing eyes, to become a blind Philistine slave grinding at the mill.

TOLERANCE comes to us as a verbal aristocrat of noble lineage and pleasant address, and suave and gentle speech, as though he were anointed "to preach the gospel to the poor; to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." He is instant in season and out of season in preaching toleration. We must be tolerant of everything and toward everybody. Not infrequently he dons a clerical gown and enters the pulpit. He frequently enters an editorial sanctum, to suggest what should be written. But he is never happier or more at home than when speaking from a political platform, or proposing political measures.

But who is this exquisite BEAU BRUMMEL, this modern ADONIS before whom we are constantly being admonished to bow down? The tone and accent of TOLERANCE need to be studied, and especially ought we to observe his eloquent silences, as well as his plausible speech. If he be carefully observed and examined in this way, it will be seen that he pleads for tolerance of evil rather than for good. He begs us to tolerate the fire, not the firemen; the poison, not its antidote; the bandit, not the police; he war-monger, not the legitimate defender of his country; the time-serving politician, not the far-seeing statesman.

The term *tolerance* has a medical use, denoting a body's degree of physical immunity to an excess of poison. The modern preachments of tolerance seem to assume that humanity, considered as an individual, a religious

or political community, a state or an international sphere of human interest—that in all these relationships, humanity is endowed with such immeasurable degrees of tolerance that it can absorb any and every kind of poison, religious, educational, political, racial, without injury to itself.

It may be profitable to view a few of the spheres of human interest within which this modern doctrine of universal tolerance is so loudly proclaimed.

In the realm of religion in general, the doctrine of tolerance amounts almost to a new religion. Let it be said, however, parenthetically, that we believe in tolerance to the utmost degree religiously, if and when tolerance means the absence of force, or compulsion, or restraint of any kind, in respect to religious belief and practice, save only where such belief and practice infringes upon the liberty of others. We do not believe in tolerance when it means that we must refrain from teaching what we profoundly believe lest it should be offensive to others—we believe the opposite—nor that we should refrain from defending our religious convictions against those who would rob us of liberty to entertain them.

But we are told we should be so tolerant as not speak a word against those who would reduce the Bible to a book of fables, rob it of its authority, and give it the value only of a pile of rags or of old iron which may be made over into something new. We are urged indeed to be tolerant toward those who, in the name of scientific, historical, or ethical knowledge, would rob us of even the essentials of the Christian faith.

We are asked also to be tolerant toward many anti-Christian religious systems. We are called intolerant if we expose the fallaciousness of the absurd philosophy known as Christian Science; and if we point out the dangers which inhere in Roman Catholic domination, though our fears may be corroborated by the entire history of that church. If we point out that its principles are not alone anti-Christian but tend to the blinding and enslavement of the individual, and the steady deterioration and ultimate decay of the nation in which it gains the ascendancy, we are called bigoted, narrow, intolerant.

So also in the political realm. We believe in civil liberty. We believe that every man should be free to advocate any sort of governmental reform, but, we are told, because of this, Communism, Fascism, Nazi-ism, and we know not how many other political isms, should be allowed to spread and multiply without let or hindrance. We agree that in this realm also there should be no application of force or compulsion unless and until the propagation of these isms should go to the extent of advocating violence. But we ought not to be tolerant of them; we ought, by every legitimate method of moral suasion, to combat these errors.

But tolerance is a very comforting and comfortable word. It is a fitting disguise for a time-serving politician whose foresight is limited to the next election, or at the most to the bounds of his own political career. Tolerance is easy to those who have no convictions of truth. It is an alias for indifference. Tolerance is a cloak for the man who, having convictions, fears to jeopardize some temporary prize by their expression. In such case, tolerance is a gaudy uniform in which to dress up a craven coward as a hero.

Tolerance is a mask for the time-serving politician. He would postpone all religious and political crises until

he has had time to feather his own nest; and if after him the deluge, he cares nothing, being indifferent to the wellbeing of future generations, and of the future of the state which he professes to serve. He would sacrifice the ultimate welfare of a nation to his own temporal advantage—and all in the name of tolerance.

Tolerance may be worn as a religious and scholastic gown to accentuate the religious profession of one who is devoid of any conviction of revealed biblical truth. One whose religious profession gives him a position with its emoluments, a living, a career, but whose religion is so shortsighted as never to have seen the King in His beauty, or to have beheld the land "that is very far off", may well include tolerance as an article of his creed.

But in all these instances, tolerance is a one-sided and superficial virtue. Thus do men preach tolerance when what they really mean is, Let us alone: we do not wish to be disturbed; for good or ill, we would have our own way, and we resent and resist all persons or principles that would intrude upon our smug complacency, and upon our determination to do as we like.

A PRECIOUS GIFT

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

—Romans 5:1.

IT IS a glorious thing to be saved. The Christian should be the happiest person in all the world. He has been granted the gift of repentance and that should thrill his soul. Further, the gift of faith has been imparted to him and such a gift is an inestimable boon to any sinful son of Adam's race. Then, too, he has been regenerated by the Spirit of God moving upon the waters of his soul calling cosmos out of the chaos wrought by sin in the human heart. Persuaded as we are that salvation is of the Lord we feel that while the gifts mentioned above are precious indeed the doctrine emphasized in the verse mentioned above is the sweetest and grandest that the Christian heart can ponder. To be declared just by a holy God through faith in His only begotten Son is to me, at least, the boon of boons.

So, then, let us look at the various aspects of this doctrine which shook the foundations of Mediaeval Europe and emancipated countless numbers of men and women from the bondage and corruption of Rome.

What then is the principle of justification? Why, of course, it is grace. Grace, the unmerited favour of God. Grace, the self-communicative, spontaneous, abounding love of God in action to poor, lost, guilty sinners. God took the initiative in the soul's salvation, and He is the Good Shepherd who seeks the sheep that are lost. So grace, God's grace, marvelous grace, infinite grace is the grand and glorious principle of justification. Thank God for that grace which is greater than all our sin.

But, secondly, have you ever considered the ground of our justification? The only ground of justification is the precious blood of our Lord Jesus Christ. Well may we sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

"Without the shedding of blood there is no remission:" and the ground of any poor sinner's justification must of necessity be the blood of the Lamb slain before the foundation of the world.

Having looked at the principle and ground of justification we now come to the condition of this doctrine. The condition of justification is faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Justification comes by grace through faith. Faith is the hand that accepts God's gift. It is the knob by which we tune into the music of heaven which floods our souls. It is the tap through which the pure, crystal water of life flows from the throne of God to water our thirsty souls. "Faith cometh by hearing, and hearing by the word of God."

The guarantee of justification is, of course, the resurrection of Jesus Christ from the dead. "He is declared to be the Son of God according to the resurrection from the dead." And the power that was manifest to the world in the victory of Jesus Christ over sin and death and hell, is the same power that raises the sinner from his tomb of death and enables him to walk in newness of life. And we are kept by the power of God. God raising His Son from the dead is the guarantee that He who hath begun a good work in us will perform it in us until the appearing of our Lord Jesus Christ.

What then is the evidence of our justification? In God's sight we are justified by faith, while in the sight of men we are justified by works. There is no contradiction in these statements. Before men we are, or ought to be, "living epistles known and read of all men." And by a consecrated, consistent, concentrated life of practical Christianity we prove to the world that an inward work of grace has been performed and accomplished in our hearts.

"I'd rather see a sermon, than hear one any day,
I'd rather one would walk with me than merely tell the way,

The eye is a better pupil and more willing than the ear,
Fine counsel is confusing but examples always clear:
And the best of all the preachers are the men who live their creeds,

For to see good put in action is what everybody needs."

And what are the results of justification? Peace with God; access in this grace wherein we stand; we rejoice in the hope of the glory of God; we rejoice in tribulation; in short—

"Pardon for sin, and a peace that endureth,
Thine own dear presence to cheer and to guide;
Strength for today and bright hope for tomorrow,
Blessings all mine and ten thousand beside."

By justification we are not made just but declared just, so that we stand in the presence of a holy and just God just-as-if-we'd-never-sinned. Hallelujah!

—REV. SAMUEL DEMPSTER

In the day of prosperity we have many refuges to resort to; in the day of adversity, only one.

—HORATIUS BONAR

Modernism mutilates the Bible, minimizes sin, humanizes Jesus, and deifies man.

"GASHMU SAITH IT"

An Article by the late Dr. T. F. Shields

IT IS amazing that so many people acquire reputations as oracles merely by circulating baseless rumours. There is a very suggestive word in that treasury of practical wisdom, the book of Nehemiah, in the sixth chapter and the sixth verse. The enemies of the Jews sent a letter to Nehemiah "wherein was written, It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildeth the wall, that thou mayest be their king, according to these words."

God's builders must always expect that their motives will be impugned. Every man who has been used of God to build some part of the walls of Jerusalem has been charged with supreme egotism, with a desire to exalt himself and make himself king. He may have received the clearest commission from God to do the work in which he is engaged, and may be confirmed in his conviction of duty, as Nehemiah was, by "the hand of my God which was good upon me"; but all that will avail nothing to silence the criticism of Sanballat, and Tobiah, and Geshem the Arabian. God's builders have always to face the tongue of misrepresentation and slander. We have sometimes thought it is the Devil's device to occupy the people of God by tempting them to spend their time in refuting his slanders.

Nehemiah was informed that certain things were "reported" about him. Thus do the sharp tongues of the wicked endeavour to strike to the heart of God's faithful ones: "They say"; "everybody believes"; "it is the general opinion"; "it is reported"! In this way an atmosphere and attitude of opposition is created; and usually there is someone to stamp with his personal authority that which is "reported", and to accelerate the speed of the circulating rumours: "And Gashmu saith it!"

So far as we are able to determine, Gashmu served no useful purpose in the world except to credential the enemy's slanders. How truly modern is this line of ancient history. "Gashmu saith it"! Gashmu has wrecked many an individual church. Nothing is so dangerous to the welfare of any church as one or more unsanctified tongues. Trifles are magnified into important issues when some utterly trivial rumour is given the certification of Gashmu.

In time past we have suffered much from the signature of Gashmu. We have seen people of no consequence, of no weight or influence in any circle where they are known, become important messengers of what "Gashmu saith"—"Of course, I do not know the facts of the case myself; I am not on the inside of matters; I am not taken into official counsel,—but when Mr. So-and-so says it, you may be sure there is something in the wind." Which, being interpreted, is to say, "It is reported among the heathen, and Gashmu saith it!"

We have observed the same principle in operation in inter-church or denominational affairs—irresponsible rumour-carriers dignifying their silly talk by the solemn assertion that "Gashmu saith it".

Moreover, this very quotable gentleman is often invoked by the critics of the Word of God. We were once afraid of the sayings of the higher critics; but we discovered their hollowness, their unreliability, and, in many cases, their puerility; and we have observed that their chaff-like intellectualism could move no one, were they not able to say in support of their, "we may well sup-

pose"; "it would appear"; "it is extremely probable"; "it may seriously be questioned"; "the assured results"—were not all these driven home with a "Gashmu saith it"?

Since Gashmu has so long been vocal, it is perhaps vain even to hope that he will cease from his talking. But what shall we set over against this everlasting irritant, that "Gashmu saith it"? The best of all answers is a "thus saith the Lord". Let a man be commissioned by a word from Heaven, and sustained and directed and inspired by a word from Heaven, and he will by that same word become invincible. He will then be enabled to go on with his work until all the breaches in the walls are stopped, and the Holy City becomes again the city of the Great King. He will be able to do all this in spite of what "Gashmu saith"!

MODERN ANGELS OF LIGHT

"He *did* preach some strange things *but* he appears to be such a nice man and he is *so* sincere." How often do we hear these and similar words spoken about some preachers who deny nearly every truth of the Word of God. It seems as though those who speak in this manner are under the impression that a man could not be an emissary of Satan and a "fine fellow" at one and the same time.

In reality, however, Satan's most effective agents are always personable individuals. The cause of the prince of friends is best served not by some repulsive and objectionable advocate but rather by a lovable, smooth-spoken gentleman who radiates "sweetness and light". In the Word of God we read that Satan himself is transformed into an "angel of light". It is not as an ugly, tailed monster that he seeks to seduce believers and to destroy the gospel; his appearance and manner are calculated to win the unwary and undiscerning.

The devil's most effective tools today are garbed not in red tights but in clerical garb or scholastic robes. Their mouths do not belch forth fire but smooth and subtle words that are aimed at creating doubts as to the integrity of God, His Son and the Word. These agents, while sending out such veiled infidelity, are exceedingly careful that they coat the poison with a colorful sugar covering of pious language. For instance they might say as does a certain American preacher who is soon to be tried for heresy, "I don't believe that Jesus Christ was born of a Virgin *but* that does not affect my estimate of His person." The unwary may be led to think that such a man is an honest, careful Bible student who highly regards the Saviour. Not so! One who thus despises the plain Word of God quite obviously is a law unto himself and examination would likely reveal his contempt for the Lord Himself.

The Apostle Paul was keenly aware of Satan's wiles and his messengers' agility and so he warned the Galatian believers that the *truth* of the gospel was of more importance than the talents, personality, attractiveness or seeming spirituality of the messenger.

"But though we or *an angel from heaven*, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8).

Do not be deceived by attractive labels and fancy containers. If the contents are poisonous, no amount of external dressing will make the dose edible. Be on guard against these heretical, sincere angels of light.

For Younger Readers

HE TRUSTED HIS FATHER

I was standing with a friend at his garden gate one evening when two little children came by. As they approached us he said to me:

"Watch the difference in these two boys."

Taking one of them in his arms he stood him on the gate-post, and stepping back a few feet he folded his arms and called to the little fellow to jump. In an instant the boy sprang toward him and was caught in his arms. Then, turning to the second boy, he tried the same experiment. But in the second case it was different. The child trembled and refused to move. My friend held out his arms and tried to induce the child to trust to his strength, but nothing could move him. At last my friend had to lift him down from the post and let him go.

"What makes such a difference in the two?" I asked.

My friend smiled and said, "The first is my own boy and knows me; but the other is a stranger's child whom I have never seen before."

There was all the difference. My friend was able to prevent both from falling, but the difference was in the boys themselves. The first had assurance in his father's ability and acted upon it, while the second, although he might have believed in the man's ability to save him from harm, would not put his belief into action.

So it is with us. We hesitate to trust ourselves to that loving One whose plans for us are far higher than any we have ourselves made. He, too, with outstretched arms calls us, and would we but listen to His voice we would hear that invitation and promise of assurance as He gave it of old:

"Come unto Me, all ye that labour, and are heavy-laden, and I will give you rest."

—D. L. MOODY

MUSINGS BY THE WAY

"For this child I prayed."—1 Samuel 1:27.

Devout souls delight to look upon those mercies which they have obtained in answer to their supplications, for they can see God's especial love in them. When we can name our blessings Samuel, that is, "asked of God", they will be as dear to us as her child was to Hannah. How sweet was that water to Samson which he found at "the well of him that prayed". Quassia cups turn all waters bitter, but the cup of prayer puts a sweetness into the draughts it brings. Did we pray for the conversion of our children? How doubly sweet, when they are saved, to see in them our own petitions fulfilled! Better to rejoice over them as the fruit of our pleadings than as the fruit of our bodies. Have we sought of the Lord some choice spiritual gift? When it comes to us it will be wrapped up in the gold cloth of his faithfulness and truth, and so be doubly precious. Have we petitioned for success in the Lord's work? How joyful is the prosperity which comes flying upon the wings of prayer! It is always best to get blessings into our house in the legitimate way, by the door of prayer; then they are blessings indeed, and not temptations: Even when prayer for a time speeds not, the blessings grow all the richer for the delay: the child Jesus was all the more lovely in the eyes of Mary when she found him after having sought him sorrowing.

That which we win by prayer we should dedicate to God as Hannah dedicated Samuel. The gift came from heaven, let it go to heaven. Prayer brought it, gratitude sang over it, let devotion consecrate it. Here will be a special occasion for saying, "Of thine own have I given unto thee."

Reader, is prayer your element or your weariness? Which?

"A living dog is better than a dead lion."

—Ecclesiastes 9:4.

Life is a precious thing, and in its humblest form it is superior to death. This truth is eminently certain in spiritual things. It is better to be the least in the kingdom of heaven than the greatest out of it. The lowest degree of grace is superior to the noblest development of unregenerate nature. Where the Holy Ghost implants divine life in the soul there is a precious deposit which all the refinements of education and the ennoblings of philosophy cannot match. The thief on the cross excels Caesar on his throne; Lazarus among the dogs is better than Cicero among the senators; and the most unlettered Christian is, in the sight of God, superior to Plato. Life is the badge of nobility in the realm of spiritual things, and men without it are only coarser or finer specimens of the same lifeless material, needing to be quickened, for they are dead in trespasses and sins.

A living, loving, gospel sermon, however unlearned in matter and uncouth in style, is better than the finest discourse devoid of unction and power. A living dog keeps better watch than a dead lion, and is of more service to his master; and so the poorest spiritual preacher is infinitely to be preferred to the exquisite orator who has no wisdom but that of words, no energy but that of sound. The like holds good of our prayers and other religious exercises; if we are quickened in them by the Holy Spirit, they are acceptable to God through Jesus Christ, though we may think them to be poor and worthless things; while our grand performances in which our heart is absent, like dead lions, are mere carrion in the sight of the living God. Oh for living groans, living sighs, living despondencies, rather than lifeless songs and dead calms! Better anything than death. The snarlings of the dog of hell will at least keep us awake, but dead faith and dead profession — what greater curses can a man have? Quicken us, quicken us, O Lord!

—*The Sword and the Trowel*

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Bible School Lesson Outline

Vol. 19 Third Quarter Lesson 5 July 31, 1955

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

VICTORY THROUGH THE HOLY SPIRIT

Lesson Text: Romans 8:1-17.

Golden Text: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."
—Romans 8:2.

I. Freed From the Condemnation of Sin: verses 1-4.

This wonderful chapter commences with a suggestion of the vital truth that iniquity must be pardoned before it can be removed; that justification must precede sanctification. Deliverance from the penalty of sin and from the power of death has been made possible by the Lord Jesus Christ, who was made "not after the law of a carnal commandment, but after the power of an indissoluble life" (Heb. 7:16).

The language of verses 3 and 4 suggests a courtroom. The command was given that a man should live a holy life. Failing to do so, he was pronounced guilty by the Judge. In the meantime, the Judge's own Son has kept the law in its entirety and fulfilled its just requirements (Heb. 10:5-10). The Son offers to take the prisoner's place, assume his guilt and serve the sentence, while the prisoner takes the Son's place as the blameless one (Acts 13:39). Another change takes place in the courtroom. Christ judged sin, so that the sentence of condemnation, which was formerly visited upon the sinner, was now dealt to sin itself. Sin the complainant became the defendant, and man the accused one, through his Representative Christ became the accuser (2 Cor. 5:21).

II. Freed From the Control of the Flesh: verses 5-13.

The righteousness required by the law which could not be fulfilled by us may be fulfilled within us. God calls men by sovereign grace, regenerates and purifies their hearts by the power of His Holy Spirit, so that they are given the strength necessary to obey His command that they should be holy (1 Pet. 1:13-16).

The Apostle Paul uses the word "carnal", meaning "fleshly" to describe the person who follows the dictates of his natural desires and appetites (1 Cor. 3:1-4). "Flesh" may be interpreted as "self" in many instances. Notice the contrast between the sphere of the flesh and the sphere of the Spirit (Gal. 5:17-23; 1 John 2:15-17), between the mind of the flesh and the mind of the Spirit (1 Cor. 2:16; Col. 2:8; Jas. 4:4), and the walk which is according to the flesh and the walk which is according to the Spirit (Gal. 5:16, 25).

The Holy Spirit comes to dwell in the heart of every believer (1 Cor. 3:16). The body still has within it the seeds of death because of the working of sin, but the spiritual nature has been quickened into life (1 Cor. 15:45; 2 Cor. 4:16). The victory of the Spirit of life over the principle of death within the believer may be illustrated by the use of antitoxins in medicine. Disease germs destroy body tissues, break down the cells, poison the blood and cause weakness and decay. The injection of the antitoxin releases wholesome active forces which counteract the effects of the germs, restore and nourish the wasted cells.

We are commanded not to pamper or indulge the fleshly nature, but to keep it under subjection (Rom. 6:11-13; 13:14; 1 Cor. 9:27; Gal. 5:24; Col. 3:5). At the same time we are to yield to the Holy Spirit within us, who longs to fill us with the Lord's own joy, peace and power (Eph. 5:18). "The life of self is death! The death of self is life!"

III. Freed From the Corruption of Death: verses 14-17.

Believing upon the Lord Jesus Christ gives one the right to be called the child of God (John 1:12; Gal. 3:26; 4:3-7; Eph. 1:5; 1 John 3:1). In the eyes of the Roman law the adopted son had the same standing as the son by birth.

The ceremony of adoption was similar in form, but far different in spirit, from the ceremony of enslavement. In both rites the father touched the candidate with a wand, but in the one case he said, "I claim this man as my son"; in the other he said, "I claim this man as my slave." As Christians we have not received the spirit of bondage, but the spirit of

adoption; we enter the family of God, not as slaves into the fear of a master, but as sons into the love of a Father (2 Tim. 1:7; Heb. 2:11-15).

The Romans reckoned the child as an heir from the day of his birth or adoption. He had part in the responsibilities and burdens of an estate, as well as its profits and bounties. We are heirs of God, and while we now suffer with Christ (Acts 14:22; 2 Cor. 1:7; 4:17; Phil. 1:29; 1 Pet. 4:13), we shall one day share His eternal glory (John 17:24; Eph. 1:13, 14; 1 Pet. 1:3-9; 1 John 3:2).

The full redemption of the believer is yet to come (Eph. 4:30). Christ will one day present our faultless before the throne of God, having redeemed our bodies as well as our spirits and souls (John 5:21; Phil. 3:20, 21; 1 Thess. 5:23; Jude 24). The body, which is now subject to corruption, must put on incorruptibility (1 Cor. 15:49-57; 2 Cor. 5:1-4).

While the Christian awaits the promised redemption, the Holy Spirit gives Divine assistance. He is the Quickener of our bodies (verse 11), the Witness of our sonship (verse 16), the Surety of our inheritance (verse 23), the Interpreter of the will of God (verse 27), and the Helper of our weakness (verse 26). He is our Intercessor, the other Paraclete or Comforter (John 14:16), our Advocate, pleading God's cause with us, as Christ pleads our cause before the Father (verse 34; 1 John 2:1).

Thus, in Christ we have complete victory over our enemies; sin, the flesh, death and Satan (John 16:33; 1 Cor. 15:26; 2 Cor. 2:14; 1 John 4:4).

Daily Bible Readings

July 25—Victory over the Curse upon Nature	Romans 8:18-27
July 26—Victory over Satan	Romans 8:28-34
July 27—Victory over Circumstances	Romans 8:35-39
July 28—Victory over the World	1 John 5:1-13
July 29—Victory over Sin	John 3:11-21
July 30—Victory over the Flesh	Galatians 5:17-25
July 31—Victory over Death	1 Corinthians 15:49-57

Suggested Hymns

We shall stand before the King.
Conquering now and still to conquer.
What though the accuser roar?
When all my labours and trials are o'er.
Christian, dost thou see them?
The strife is o'er, the battle done.

CATHOLIC CLAIMS IN GUATEMALA

A demand that the new Guatemalan constitution give Roman Catholicism a pre-eminent position over other religions and provide for compulsory Catholic education in all schools was sent to the National Constituent Assembly by Archbishop Mariano Rossell y Arellano of Guatemala City, according to the Religious News Service.

The archbishop threatens that if his autocratic orders are not complied with the Catholic Church will take a "position of estrangement" and will be forced to the conclusion that the present regime is anti-Catholic rather than anti-Communist. He makes the ridiculous claim that 90 per cent of Guatemalans are Catholics. That claim is in keeping with the wild claims the Catholic hierarchy make in this country.

Despite the vigorous opposition from church proponents, the Guatemalan commission has approved two articles guaranteeing freedom of all religions "without any pre-eminence" and giving legal status to any religion or religious association.

Another article, according to Religious News Service, guarantees freedom of education. The archbishop says this freedom is not representative of the people's feeling. Religious freedom and free education will go a long way in settling the disturbance in that Central American country.

—THE BAPTIST MESSAGE

A Progress Report to Our Readers...

Our Announced New Subscribers' Goal for 1955 ... 2000

Two thousand new subscribers in 1955! That was our announced goal at the beginning of this year. Already we have much cause to thank God for the many contacts He has enabled us to make and the many new friends who have become members of "The Gospel Witness Family".

In order that our readers may gain some conception of the progress made, we print below the number of new subscribers gained during the first six months of each of the past three years:—

	<u>1953</u>	<u>1954</u>	<u>1955</u>
January -----	113	32	59
February -----	92	22	121
March -----	54	20	123
April -----	35	16	70
May -----	32	26	97
June -----	32	19	206
Total	<u>358</u>	<u>135</u>	<u>676</u>

(Note: 120 of those in June of this year were for our South American project. Readers and friends contributed these new subscriptions for missionary friends in that continent).

In short, during the first six months of this year we have gained more new subscribers than during the first six months of 1953 and 1954 combined. We are still dissatisfied! Thousands of homes need this paper and would subscribe to it if they were aware of its existence. We dedicate ourselves to the task of finding these homes.

IF WE ARE TO REACH OUR GOAL OF 2000 NEW SUBSCRIBERS IN 1955 WE MUST OBTAIN OVER 1200 DURING THE REMAINING 6 MONTHS — 200 PER MONTH.

GREAT AUTUMN ADVANCE

During the coming months we shall engage in an extensive advertising and circulation campaign. This will take time and money. We urge all our readers to pray for this advance. Further if any can send financial help we can certainly make good use of it in sending out sample copies, advertising and needed clerical help.

DO YOUR PART!

Do you know of persons who should receive THE GOSPEL WITNESS? Introduce the paper to them and so help us realize our goal.

WE SHALL HAVE 2000 NEW SUBSCRIBERS BY DECEMBER 31.