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## The Jarvis Street Pulpit Spiritual Fire-Fighting

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, June 24th, 1934  
(Stenographically Reported)

"And others save with fear, pulling them out of the fire."—Jude 23.

### Prayer Before the Sermon

We are in Thy presence O Lord, for we have assembled in Thy name, and we have Thy promise that on all such occasions Thou art in the midst of Thy people. Though we cannot see Thee, nor touch Thee, nor hear Thy voice with the physical ear, yet Thou art present. We pray, therefore, that Thou wouldst make Thy presence real to us; that we may not be content with a mere theory about the matter. So fill this place with Thy presence this morning that it shall be impossible for anyone, man or woman, boy or girl, to leave this assembly without knowing that they have been in the presence of God.

We have opened Thy word, and we would meditate thereon. And yet we cannot know the things of the Spirit without the Spirit's ministry... These things of the invisible realm cannot become real to us unless Thou dost make them real. We pray, therefore, that Thou wilt engage our minds this morning. Grant us the illumination of the Spirit that we may see clearly things which otherwise would be hidden from our view. We beseech Thee, O Lord, to quicken many in Thy presence who as yet have not received the Lord Jesus as Saviour. Be pleased to bless the testimony of Thy word to those of us who are Thy children this morning. Stir up our pure minds by way of remembrance. Rekindle our zeal, we beseech Thee. May the love of God be shed abroad in our hearts by the Holy Ghost Who is given to us, that we may be constrained to love, even as Christ loved.

Take this service under Thy control. May every exercise of the hour be used of the Holy Ghost to the edification of the people, and for the glory of Thy great name. Thus manifest Thy presence and Thy power wherever the gospel of salvation is proclaimed, and get to Thyself a great name. We ask it for Jesus' sake, Amen.

ONE is naturally disposed to seek, for a service like this, a subject appropriate to so glorious a morning. And yet I suppose if a fire were to break out anywhere on this street, or anywhere in the city, the fire engines would come sweeping through the streets on this

beautiful summer morning just as rapidly as at any other time.

I think the devil is never more busy than in the summer time. I have never been able to understand why churches should take a vacation in the summer. It seems to me a closed church at any time is a reflection upon the gospel; and for churches to combine to hold a little service, because they have not sufficient spiritual vitality to continue in their work alone, shows surely a lamentable decline of spiritual interest and power.

Very simply this morning I desire once again to preach to you the gospel of salvation. Here in this text the Holy Ghost likens that terribly destructive power with which we are all too familiar, the power of sin, to fire. And those who are commissioned to witness for Christ are exhorted to save people, to save them with fear, pulling them out of the fire. We shall look at that metaphor for a few minutes this morning.

### I.

SIN IS LIKENED TO FIRE. Let it be understood that "all have sinned, and come short of the glory of God." There is no exception to that universal "all". Men and women, boys and girls, everywhere in every clime, of every colour, and of every race, have all sinned. That sin, which, by nature is in every one of us, is likened here to a consuming fire. Sin, like fire, is usually very small in its beginning. Some of the little tricks of childhood are very engaging, very interesting, sometimes. You laugh at a child's tendency to deception, to cover things up, to be untruthful, to do little things that do not seem to be serious offences. The child is often scarcely reprimanded for what he or she says or does. But the sin that is in us very early begins to work, and however small it may be

in the beginning, it is the very same in nature. It is of the very nature of fire to spread, to increase in volume, and in destructive power. So sin, like fire, ought to be dealt with and is most advantageously dealt with when it is in the beginning. Far better that children should be brought to Christ and saved from the excesses of riot into which their elders have plunged, than that they should be allowed the utmost reaches of the far country.

Sin, like fire, often smoulders for a long time in secret. As a man "thinketh in his heart, so is he". Men think, usually, before they speak, and sometimes speak before they act. Sin is often slumbering in the mind, in the imagination, in the memory, working its way through all the chambers of the mind before there is any outward manifestation of the consuming power within. It is for that reason we are admonished: "Keep thy heart with all diligence; for out of it are the issues of life." You cannot judge a man for his thoughts, for the reason that you do not know what he thinks. You cannot tell always by outward appearance, whether a man be good or evil. But we are to remember that "all things are naked and opened unto the eyes of him with whom we have to do". God judges us, not for our outward character and conduct only — He does judge us for that — but He judges us for deliberately entertaining within thoughts that are alien to His will, and that have in them the germ of all destructiveness. There was a time twenty years ago or more when books issued from the German press advocating violence, preaching the philosophy of destruction, of German superiority, and of the right of Germany to dominate the world; and many reading those books were disposed to regard them lightly as the ravings of philosophical madness, thinking that they might be lightly disregarded. But that which was sown in the minds of a nation at last bore fruit in its conduct, and all the world was deluged with blood. It is what we think in our hearts that determines our standing before God. You remember the Psalmist in one place prays: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer". It is not enough that the outward life be conformed to the principles of His gospel, but the heart, the mind, must be cleansed within.

Some of you children go to the movies, perhaps. You are fond of reading tales of violence. You can hardly pick up a book but you see representations of men with guns, doing violence somewhere. And we are disposed to pass these things by lightly. But I suppose if anyone were to hand to you this morning a parcel and say to you, "Now carry that carefully, for it is dynamite," you would handle it in a very gingerly fashion, would you not? I saw some men some years ago when they were about to — what they call — "shoot" a well. They had a can of nitro-glycerine, and when the well was dug and the cartridge prepared, they went to the top of the well and very carefully poured the nitro-glycerine into that open cartridge, and then let it down into the well, and put the shot down after it. I do not believe they do that now. But it seemed to me a very dangerous procedure.

The other morning my house shook as though the earth were opening beneath it. I went out into the street — it was about half past two in the morning. I looked up and down and could see nothing. I looked for fire but could see no evidence of it. People came out

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from other houses, some of them attired in ways that were not exactly prepared for the photographer. But they went looking up and down to see what had happened. I could see nothing at all and went back into my house, only to learn that a few doors down there had been a stick of dynamite placed in a neighbour's house. One of the men who came out said, "I don't know where it was, but I know what it was. As sure as you live that was dynamite!" And so it was.

Let me tell you young people many books that you read, many pictures that you see are just as that dynamite. Be careful what you take into your mind. Be careful what you think about. Sin is as a fire just as that stick of dynamite rested in that porch while people passed by for hours, perhaps, all unconscious of its presence.

There may be in the minds and hearts of young people, yes and older people too, here this morning — doubtless there is — that which unless it be checked, unless it be dealt with by divine power, will sometime utterly wreck a life, and blast an immortal soul. Sin has an awful power, and sometimes it smoulders in secret, before its presence is even suspected.

But sin like fire, sooner or later, burns its way out into the open. "Be sure your sin will find you out." It may be hidden from mortal view, but it cannot be hidden from the knowledge of God. Sooner or later what we really are at heart will appear, and no concealment whatever will be possible. How very often it has occurred that the fire has begun somewhere perhaps in a basement and has worked its way out through the studding, began to

gnaw its way into every room in the house before its presence is detected, and then all at once there is a sudden outburst, and the whole house is wrapped in flames, and people wonder how it occurred so suddenly. It did not occur suddenly: it was working away in secret, perhaps, for hours before it appeared from without. So does it happen sometimes that a reputation is blasted, character is destroyed, and people wonder. The man is said to have appropriated thousands of dollars, and he was looked upon as a perfectly respectable and honest man. People wonder how it happened. Oh, he just became dishonest in little things, taking advantage of people here and there, until the habit grew upon him, and the fire spread, and laid hold of the imagination and of every faculty of the mind until suddenly the man becomes as a flaming torch, consumed with the sin that he had harboured within.

Sin has a fearful power of destruction. There are some buildings that are called fire-proof. I dare say that some of the modern structures are really fire-proof. We had a great fire in Toronto perhaps about thirty years ago — some of you will remember it — down on Front Street, where the Union Station is now. There were a great many very fine buildings even at that time, and according to the standards of that day many of them were supposed to be fire-proof. And some of the workers of that terrible night have told me that it seemed sometimes in some places as though the buildings melted before the flames. And when the fire had passed there was only a mass of tangled iron, utterly destroyed. Oh, how strong some men have seemed to be, and yet this devouring fury has consumed them, and destroyed them at last. There is no natural fireproof temple in the world. Only one Man who ever lived could say what Jesus said, and that was Jesus Himself: "The prince of this world cometh, and hath nothing in me." He came with his flaming torch, and set fire to the imagination, but it would not kindle; it would not burn. He tried to set fire to his fleshly nature, saying: "Command that these stones be made bread", for He was hungry. But he could not start the blaze. Then he attacked the spiritual realm, and tried to set fire there, but he found that that holy Man Who was both God and Man, was "holy, harmless, undefiled, separate from sinners." He was the one and only fire-proof personality the world has ever seen. All the rest of us have sin within us, and unless it is divinely controlled, and divinely extinguished, it must destroy us all. Not only so, but this is a fire that apart from a divine extinguisher, burns on for ever.

People sometimes discuss the question as to whether the fires of hell described in the scriptures are literal or figurative. I do not care which they are. Fire is fire wherever you find it. And there are fires of the mind that are worse than any flame that could consume the body. The rich man remembered, his memory was on fire. Abraham said: "Son, remember that thou in thy lifetime receivedst thy good things." And he did remember. He said, "I am tormented in this flame." This fire burns on and on forever unless God shall deal with it.

## II.

NOW WE ARE ADMONISHED HERE TO SAVE SUCH AS ARE IN THE FIRE. I wonder what our churches are for? Let me speak soberly and yet truthfully. Many churches are about as useful for the purpose for which they were established as a fire hall would be if it were absolutely

devoid of fire-fighting apparatus. What is the use of sending some firemen to a fire with some prima donna to sing to the crackling flames. Of what value to send some man of rhetorical power who will stand before the consuming building and point out all the wonders of the structure! What is needed when there is a fire is someone to put it out, and if there be anyone in the flame, to save them from the fire. And that is the business of the gospel, not doing the devil's business, like half the churches of this continent are doing, with no recognition whatever of the awful fact that sin is here, and that it has power to destroy both soul and body in hell — not a word about that. In half the pulpits of this city to-day the choir will sing, the minister will rehearse his platitudes — in nine cases out of ten stolen from someone else, and be very nice, very pious, and very amiable; and people will go out as they came in, with heart and conscience untouched. Our business is to save people, and the church has absolutely no reason to exist if it does not pull people out of the fire. That is our business. No use to substitute the schoolmaster for the fireman, and send the doctor of philosophy to put out a great blaze. Better a man who does not even know the king's English, who knows fire when he sees it, and knows the only way by which it can be extinguished. Mere instructions, with nothing else, will accomplish nothing. We ought to see something done. We are to save people.

Now I know that it is true that God saves us; that salvation is of grace, and of grace alone. He is the Alpha and the Omega, the beginning and the end. There is no salvation apart from God, but He is pleased to use us as His instruments. He is pleased to employ men and women to save people out of the fire. That is the business of you Sunday School teachers. Oh, but you say, "Just a little child!" Yes; just a little child. What if that building were on fire, and father and mother have been saved, and all the elder children have been saved, and what if it was to be said that the baby, the youngest of the family, is sleeping soundly in one of the upper stories? Will there be anyone so lacking in the ordinary feelings of humanity to say, "Oh, it is only a baby, let it burn." I cannot understand people who say, when I give an invitation here and a little boy or girl comes up, not knowing very much, but feeling in his or her heart that he or she wants something that he has not got — "Oh, well, it is just a child!" God can use the children. God saves the children. Far better a fence at the top of the precipice, than a hospital at the bottom. Far better to save people from going into every sort of sin by the grace of God, than even to bring them out of the fire at last, with all the marks of the flames upon their characters, which can never in this life be wholly effaced. That is the business of all of us, to pull them out of the fire.

You say, "I am not a professional. I have never been to college. I am not fitted for that." Did you ever see a fire in a village where there were no professional fire-fighters? Did you ever see the men and the women, the boys and girls everywhere, getting to work to try to put out the fire, and save people from the fire? If we have been brought out of the fire, then it is our business to save other people. I have not heard of the most conservative person proposing that an oxcart should be substituted for the most rapid motor car in the fire halls of the city — an ox cart with a barrel on it! Just imagine such firemen saying, "Please tell them that we will be

there by and by. It may take us a while, but we will be there." When you are dealing with fire you cannot afford to waste a minute. The siren blows and as fast as that vehicle can travel it speeds through the streets, and everyone must get out of the way because you want to pull people out of the fire. The king's business requires haste. We have not time to waste in this business. Close all the churches indeed! Let us take a summer vacation while the devil has all his own way with boys and girls until the fall! You have heard that story of the little girl when they were packing up to go to the seaside for the summer, and they were starting in the morning. When she had said her usual evening prayer she said, "Now God, good bye, we will be back in September". Just a childish saying, if there be any truth in it! But it might just as well be credited to some ministers and to some churches. They absolutely cease from their God-given task, and let the devil have his own way.

I was in Rochester a short while ago and they told me of the union of thirty-eight churches, and it was not even summer time, for an evening service, under the shadow of that centre of Baptist infidelity, Rochester University, and Rochester Colgate Divinity College. That is what you may expect where you have these soul-destroying doctrines taught. Thirty-eight churches combined to see if among them they can possibly hold an evening service. And the thirty-eight churches together had less than one-fifth of the attendance of our Sunday School this morning at ten o'clock! Including some of the largest churches of Rochester, right in the best season, thirty-eight of them had less than two hundred people, and they called that getting God's work done. The condemnation of high heaven must be upon things like that.

"Save with fear, pulling them out of the fire." Why we ought to be afraid. No fireman trifles with fire: he has seen too much of it. He knows how terribly destructive it is. And I venture to say that there is not a fireman of experience in this city that ever goes to a fire without a sense of fear of that terrible thing he is going to fight. So ought we to be afraid of sin in ourselves or in others. So ought parents to be more afraid of sin in their children than of Smallpox, or any other childish malady. "Save with fear, pulling them out of the fire." It is of no use to sing them a song and leave them there. God having raised up His Son, sent Him to bless us by turning every one away from his iniquity, pulling them out of the fire.

### III.

HOW CAN WE BE SAVED? This building is perhaps about sixty years old, and it was built before the days of fire-proof buildings. We did the very best we could to make it safe. A few years ago the Insurance Company said to us, "You will have to rewire your building throughout; your system is obsolete; you must bring it up to date and make it safe." We said we would do it, and in one week the underwriters served us with notice that unless they had some assurance that the work would be undertaken immediately they would cancel all our insurance, and not allow us to hold another service in the church. We had to do it. What for? Well, to make it as safe as we possibly could. But this building would burn. God grant that it may not, except it be set on fire with the holy fire. I wish we could have a fire like

that. How can we be made fireproof? Well, we shall have to be made of the same material as the Lord Jesus was made of, that is all. We shall have to have that same material in us that when the prince of this world comes he cannot set fire to us. Oh, but you say, "That is impossible. There is the old man." Yes, and the old man is a very inflammable old man. Just a spark will set him off, and sometimes it is fire, and sometimes dynamite, and sometimes both. How could we make this building fireproof? By just tearing it down and building it all over again. That is all, according to modern plans. How can we be made fireproof? Listen: "Ye must be born again"; "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." There is no other way to be made new creatures in Jesus Christ. Then the new nature which He gives will fight against the old, and the devil will come to the new nature and find that he cannot set that on fire. That is what the scripture means when it says: "Whosoever is born of God doth not commit sin." It is the new nature that does not sin; the old nature does. The old man is combustible enough, but not the new man. And that is the only way by which we can be saved for time and for eternity. Let us send for the fireman to-day. Let us put in a call for we need Him, and no one else can help us.

Let us pray:

We thank Thee, O Lord, that salvation is offered of Thy grace, and we pray that in this morning hour some may, by the power of God, be pulled out of the fire. Make this an occasion of grace to us all, for Jesus' sake, Amen.

### SUNDAY IN JARVIS STREET

Mr. Samuel Tulloch, the able pastoral visitor at the church, preached at the morning service on the subject, "Souls Eternity Bound". The presence of the Lord was felt in a definite manner and one young girl responded to the gospel invitation.

In the evening a good number attended again and remained for the Lord's Supper. This service proved to be a blessing to those who attended to remember the Lord's death till He come.

When I attempt to do what I can't do, then I do it in the power of the Spirit.

—G. CAMPBELL MORGAN

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

# How The Apostles Would Evangelize Canada!

*And his dominion shall be from sea even to sea, and from the river even to the ends of the earth. (Zech. 9:10).*

**T**HIS verse from the prophet Zechariah is repeated with only slight variation by the psalmist in Psalm 72:8. It is prophetic of the ultimate universal sway which the Lord Jesus Christ shall exercise over all the universe. This One whom the world once beheld in evident humility and voluntary abasement, and who now intercedes in invisible glory, shall one day visibly appear to take up the power and to reign for ever and ever. That which is now known to the eye of faith shall be revealed to the wondering eyes of all peoples of all time.

Hark the bursts of acclamation!

Hark those loud triumphant chords!

Jesus takes the highest station;

Oh, what joy the sight affords!

Is this not a great source of consolation and joy to believers? Reader, do you not love to think of that time when the once despised Jesus shall be exalted before all the worlds? There is no doubt as to this ultimate rule of the glorified Son of God. The inspired writer in Holy Writ declares—"He shall have dominion . . ." This is no matter for speculation for in the mind of the Lord, it is as though the event had already occurred. When God declares that some event shall come to pass, there is no uncertainty for His Word is forever settled in heaven.

Let us not labour under the delusion that we have no part in the work of God. We realize full well that God could, if He so desired, bring about His purpose without the participation of any mortals. It has pleased Him, however, to make use of redeemed sinners to extend His kingdom and as believers, we should count it a great privilege to be instruments in His hands to further the gospel.

## Our Concern for Canada

Especially do we long to see our Lord Jesus Christ exalted in our own native land. Upon the Canadian coat of arms appears part of this verse of Scripture—"from sea to sea." Would to God that this were a reality and that the gospel of redeeming love held sway from the Atlantic to the Pacific and from our southerly border to the Arctic! Are we wrong in having such a desire for the land of our fathers? Is it selfish to bestow our spiritual longings upon our fellow countrymen who are without God, without Christ and without hope? No! for a vital part of our commission must concern our Jerusalem—that is—the area about us. Indeed we would venture to say that if Canadian believers are not deeply concerned for their kinsmen after the flesh, then there is something lacking in the spiritual life. Reader, are you aware of the fact that Canada today lies before us as a great mission field that should challenge us to renewed consecration and activity?

## No Revival in Canadian History

In all its history this dominion has known no great revival. England has had its Wesleyan revival; Wales its Welsh revival at the first of this century; Ireland the awakenings of the last century; the United States the mighty movement under Finney and even India was visited in the Telugu revival on the Canadian Baptist field. Our Canada, however, has experienced no such

sweeping evangelical conquest. We cannot but feel that the Lord is waiting to pour out upon this land a great blessing!

## 45 Per Cent. Roman Catholic

Census statistics can often be dead columns of dead figures but at the same time they do illustrate our contention that this country lies before us as a mission field. *Nearly one half of our population is Roman Catholic!* Yes, over 45 per cent. of the people of Canada claim to be members of the Roman Church! Are they not candidates for salvation? Does not the Church of Rome so hide the gospel that its devotees are as much in need as the savages of the darkest places upon earth? Truly this one mission field alone should cause us to see this land as desperately in need.

## Dead Modernism

What of the remainder of our populace? Over 40 per cent. of Canadians belong to the three major Protestant denominations. Anyone who has visited *many* of these churches (note that we do not say *all*) must be painfully aware that either the gospel is not preached at all or else it is so concealed under abstract language that no one could understand it. Modernism and dead ritualism have so made inroads that most of these churches are impotent and so hundreds of thousands of our fellow citizens present a great mission challenge to us.

## A Stupendous Task

Those of us who are evangelical Baptists feel that the historic Baptist position is the closest to the New Testament teaching and we cannot but mourn the fact that we have made such little impact upon our Canada. Possessed with a burning conviction that this land needs New Testament churches, we cannot but feel a sense of weakness as we view our meagre resources and the desperate shortage of labourers. The task looks staggering and we sense our inadequacy.

"Oh," we inquire, "how would the apostles set out to evangelize this land in this twentieth century?" Suddenly there occurs the answer—*In exactly the same manner as they set out to evangelize the world of their own day!* The same principles that were applicable in that day are applicable in this hour for the same eternal and unchanging Christ still stands as the one King and Head of the churches.

Before the apostles lay the empire of empires and around them lurked enemies that were powerful. At their disposal lay no physical resources or official commendation. Their intellectual resources were meagre and in number they were 120. "A hopeless task," you say? Oh, so it appeared—except for God! But Spurgeon well declares that "their tramp was that of a legion that went forth to conquer as well as to fight". Truly the earth trembled beneath their tread.

It surely would be profitable for us to discover how they evangelized the world of their day for then we should discover how they would evangelize Canada today and how we should accomplish this feat.

## I.

THEY WOULD ESTABLISH NEW TESTAMENT CHURCHES. "Oh," declares some reader, "that is a minor matter. After all, the important thing is to hold evangelistic campaigns, see people saved and then leave the results with God." Who said that the matter of establishing New Testament churches was a minor matter? Certainly the Word of God never did! *The matter of establishing gospel preaching, New Testament churches is a minor matter only if you disobey the plain revelation of Scripture.* How inconsistent it is for Christians to accept the clearly revealed way of salvation and at the same time to reject or wilfully overlook the plainly revealed divine program for propagating the gospel.

If the apostles were to be called upon to evangelize this growing land of ours they would obey their Master's directions, knowing that blessing would come thereby and that the maximum success would then attend their labours. What is this Scriptural plan? Surely the Great Commission outlines it clearly and is in accord with the directions and examples of the Book of Acts and the epistles. The Lord, before His ascension, commanded His disciples — "Go ye therefore, and teach (make disciples of—margin) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20)

Surely the order here is very clear.

1. Disciple all nations—that is, evangelize or preach the gospel to all nations that men might be saved.
2. Baptize the believers—that is, initiate the believers into the local assembly and thus show forth their identification with Christ and His people.
3. Teach the believers all things of the Word.

In what sharp contrast this stands with much of the loose modern concept of evangelism. There is no scriptural warrant for such instructions as — "Now that you are saved, go to whatever place of worship you desire." The Lord declares specifically that believers are to be baptized and then taught in the Word of God and not in the traditions of men.

*Any evangelism which overlooks this divine program is not New Testament evangelism.* Call it by whatever name you will, but do not describe it as scriptural. Paul's tireless labours were to the end that souls might be saved and that churches might be established. In his letter to his fellow pastor, Timothy, he discloses his high regard for the local, gospel-preaching, New Testament church as he describes it in these words — "the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15). In his mind this was no optional matter of trivial import. It was part and parcel with the proclamation of the gospel, the preservation of the results and the extension of the message.

If Canada is to be evangelized in apostolic fashion (and we desire no other) then this matter of the establishment of New Testament churches must assume its proper place of importance. Oh, that every city, town, village and major crossroad had such citadels of gospel truth pointing men to the Saviour!

## II.

Next, let us note SOME OF THE SPIRITUAL CHARACTERISTICS OF SUCH CHURCHES. We do not refer to the obvious fact that they were independent, local bodies of baptized believers for this is apparent to anyone who has no theological axe to grind in approaching the New Testament. At the moment we are more interested in noting the spiritual characteristics of such assemblies. That the apostolic churches had blemishes cannot be denied but still their splendor far outshines these and, taken as a whole, we see in them the divine pattern and ideal.

*They preached the Word of God.* How apparent is this feature of the life of these churches! No Sunday evening forums, no entertainment programs for hell-bound sinners and no performing horses! In dead earnestness they preached the Word of the living God. From Jerusalem, through Judaea, Samaria, Asia Minor to the Imperial City itself they carried one message. Like the servants of God today, they found that they could not exhaust its contents.

These early churches gloried in this message and had no continual and frenzied search for some novel message to tickle men's ears or to please their lusts. There were no conventions to discover some new way to touch "the modern mind". The preachers of these churches would not exchange the Word of God for anything else. In Acts it is recorded that Peter and John were requested to refrain from preaching but their answer was unmistakable — "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." (Acts 4:19, 20).

How often too do we read words to this effect — "The Word of God grew and multiplied"? That church which ignores the Word of God need not expect to reap the results that accompanied the onward march of the apostles.

*The apostolic churches were characterized by the private testimonies of their members.* These Christians were testifying, joyous believers. They must tell all around what a dear Saviour they had found. In Acts 8 is the lovely story of Philip leaving the Samaritan revival in order to go down to a desert place to tell one soul about his Saviour. The very next chapter tells of the testimony of a humble, obscure disciple by the name of Ananias, who was used to explain the way of God to the learned Saul of Tarsus. In a Philippian prison Paul and Silas felt they must tell their captor the way of salvation. While in his Roman confinement Paul led Onesimus to the Lord Jesus Christ. How joyous were these Christians! Wherever they were, they felt that they must testify of Jesus Christ.

Is this not a characteristic much to be desired by a New Testament church today? What a reputation to have before men! The old story about D. L. Moody is illustrative at this point. One day Mr. Moody confronted a man on the street and asked him if he were saved. "Mind your own business," came the sharp reply. "That is my business," answered Moody. "Oh, you must be D. L. Moody," replied the stranger. If the few real New Testament churches that exist now in Canada were characterized by such a spirit, things would happen!

*Conspicuous in the life of the apostolic churches is a vital dependence upon the Holy Spirit.* Indeed someone has suggested that the Book of Acts may well be called



the "Acts of the Holy Spirit". These churches were not distinguished by mechanical preaching, wooden theology and lifeless testimony. The whole witness was real, vital and powerful because the churches and individuals were empowered by the Holy Spirit.

Once again the account of Philip and the eunuch illustrates this dependence. We read there that the Holy Spirit led Philip to the correct place, and He had caused the Ethiopian to read the Word of God and He opened the man's heart to Philip's testimony. The existence of the Holy Spirit and the need of His power was not a doctrine with no relation to life but was an essential element in the lives of these men of God.

*Prayer, too, occupied a prominent place in the churches of the New Testament.* Again, this was no matter of routine alone. It was the experience of these churches that time and time again, they were shut up to God. If He did not intervene, the day was lost. Experience of His timely aid, deliverance and empowerment caused them to rejoice to come before Him with supplication. Let us listen in at one of those prayer meetings —

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

That is prayer! That is praying that brings about the intervention of the One who holds all things in the hollow of His hand.

*These early churches were characterized by sacrifice.* How many unnamed heroes there must be behind the New Testament story — humble men and women whose monuments are not in stone but in heaven where they shall shine for ever and ever long after stone has decayed and gone back to the dust of earth.

Think of the number which sacrificed themselves and laid their all upon the altar. If we desire to see this land evangelized as was the world of that day we shall need to see young men who are called of God rise up to surrender all to Him. Perhaps among our readers there are those who feel that God is calling. Do not hesitate to answer and put yourself at His disposal.

Of all Christians, this task demands a sacrifice of time, talents and means. It is not enough that we should begrudgingly give an hour on Sunday. This mammoth undertaking demands the consecration of the whole being to the Lord Jesus Christ. Some Christians stop short at the thought of sacrifice but, in so doing, they are robbed of blessing and give indication of a barren spiritual life. Those who pride themselves that they are justified and sanctified may also be *ossified!*

These are but a few of the spiritual characteristics of those apostolic churches that rocked the Roman Empire and turned a world upside down. No carnal devices were required as substitutes for power with God. Such churches today are needed to evangelize this land. No number of other frothy organizations can accomplish the task for they lack the divine credentials.

### III.

POSSESSED WITH THE CONVICTION AS TO WHAT WAS THE DIVINE PROGRAM, THE APOSTLES WOULD VIGOROUSLY EXECUTE IT. Ah! here's the problem! It is not enough that we sit back comfortably and declare to the world that we know how this land is to be reached if we at the same

time do little or nothing about it. It is not enough to criticize all others while we do little or nothing. Let us be more than idle theorists or armchair strategists.

Once a group of churchmen met in an American city to have a conference on how to reach the masses with the gospel. While these learned gentlemen sat in comfort discussing their theme, Mr. Moody came along and set up his soapbox and began to preach. Scores and hundreds of the working people gathered to hear this plain preacher while the clergymen upstairs talked on and on. How easy it is to be like those clergymen and merely to talk (yes, and to write!), philosophize and criticize.

If the apostles lived today in Canada they would be persuaded of the divine program *and then they would vigorously execute it.* While we would sit around and discuss the seemingly insurmountable problems and what we like to think as peculiar difficulties, they would be out putting God to the test. Are we really persuaded that the God of the apostles is our God or is it merely a theory with us?

Hudson Taylor correctly observed—"How often we attempt work for God to the limit of our incompetency rather than to the limit of God's omnipotency." It is only too evident that of ourselves we are inadequate for the task of evangelizing Canada but God is not inadequate. He longs to see His people take Him at His Word and launch out upon His promises. Only such implicit faith will equip us to tell upon our land.

Reader what is your vision for Canada? Do you not long to see the Lord Jesus Christ enthroned in countless thousands of hearts? If that is your God-given desire, do you know of a better way of reaching these souls than that which the Lord has ordained? If persuaded of that program, what are you doing to further it?

### IS THIS "SIMPLE POINT" UNDERSTOOD?

In the strategic land of India there have been gatherings to celebrate the 250th anniversary of the landing of the first Protestant missionary. Leaders from various parts of the world have journeyed there to have part in the festivities. The Church of South India, a group that is modernistic and ritualistic has had a prominent part in this program.

The *Ecumenical Press Service*, the publicity organ for the World Council of Churches, contains an account of these celebrations:—

#### INDIA

#### 250 Years of Protestant Missions in India

(Madras)—A predominantly Christian gathering of nearly 5,000 people took part in the united celebration of the Ziegenbalg Jubilee (marking the 250th anniversary of the landing of Ziegenbalg, first Protestant missionary in India) convened under the auspices of the Tamilnad Christian Council.

Prof. Chandran Devanesan, President, Tamilnad Christian Council, welcomed the visitors. Rajkumari Amrit Kaur, Union Health Minister of India, was in the chair. She spoke of Protestant service under God and extolled the work of the missionaries, especially because they had seen to it that religion had not bound itself to narrow social customs. She praised Christian education and medicine.

Assuring the foreign missionaries that their work was thankfully accepted and appreciated, Rajkumari Amrit Kaur said that she thought it was possible that the work of foreign missionaries could be fitted into the rapidly changing pattern of life in modern India. The only time when the followers of the tolerant religion of Hinduism were "wounded" was when a restricted meaning was applied to the work of missionaries — the preaching of the Gospel and conversion. But she was sure that this simple point was well understood

today. Indeed missionary work in India had existed side by side with Hinduism since the time of St. Thomas the Apostle.

—*Evangelical Press Service, Geneva, January 27, 1956*

One sentence especially startled us. The Indian Health Minister is quoted as saying that "the only time when the followers of the tolerant religion of Hinduism were 'wounded' was when a restricted meaning was applied to the work of missionaries — the preaching of the Gospel and conversion." The communique adds that "she was sure that this simple point was well understood today".

What does this mean? It means that those missionaries who are concerned with the never-dying souls of their Indian friends are not as welcome as those who will build sewers, till fields, teach and provide health care. We do not despise or under-estimate such services but true missionaries recognize these as but auxiliaries to the work of the gospel. Apparently, however, the Indian Minister of Health feels that there is no cause for alarm because "this simple point is well understood today." Are we to understand then that the majority of the missionaries of India carry on a social program rather than a program aimed at conversion? We are persuaded that true evangelicals in India do not understand this "simple point" even if the Church of South India does.

NOTE—A Reuters despatch from New Delhi identifies Rajkamari Amrit Kaur who made the above statement as being a "Christian"!

### IS THIS THE UNITY YOU DESIRE?

The Ecumenical Press Service, the organ of the World Council of Churches, carries an article that reveals to what lengths the World Council has gone in its courtship of the Roman Church. As you read this, recall that it comes from the modernists themselves. It is surely a sad confession:

#### FRANCE

#### *The Week of Christian Unity*

"Serve the Lord with gladness: come before His presence with singing." - With this psalm the young Fathers of the African Mission Seminary opened the Week of Christian Unity at Lyons. Abbe Michalon, who is responsible for organizing the Ecumenical week, primarily a week of prayer, reminded people that this Week which had been celebrated for the past twenty years in Lyons, provided an opportunity for Christians to express their common hope.

Cardinal Gerlier was in the front row of the congregation, accompanied by four Bishops. Abbe Michalon also greeted three representatives of the World Council of Churches from Geneva, whose participation stressed the importance which they attach to the Week at Lyons.

The first address was given by Canon Bossan, Archpriest of Die, in the Department of the Drome. Canon Bossan's parish includes 600 Catholic families and 300 Protestant families. This constitutes a living testimony that contacts between Catholics and Protestants form part of the ecumenical task. Canon Bossan said that a small town like Die "offers great opportunities for ecumenical work, provided that the masses are led by trained leaders towards real unity, avoiding false mirages and illusionary concessions." For unity will not be realized unless everyone is true to the truth of his own confession. "The witness of our Catholic faith is never hurtful to a Protestant Christian. For us the unity of the Church already exists. The unity for which we pray to God is the unity of a living body."

The Arch-Priest of Die believes that Catholics and Protestants can give a definite meaning to ecumenism while remaining loyal to their particular truth; "unity would come from God!" He said: "We must rejoice when others do good; we must forgive one another our sins, past or present. It is our duty to achieve unity of purpose and unity in char-

ity. In this way we shall prepare the way for complete unity."

Cardinal Gerlier recalled the late Abbe Couturier, a pioneer for Christian unity. Referring to the address they had just heard, he asked: "How will unity come about? We do not know. Humanly speaking, the solution still eludes us. But we can have faith in the power and the grace of God, which surpass the limits of our horizon."

—E.P.S., Geneva, January 27, 1956

## The Editor's Corner

### *An Important Series of Articles*

A series of articles under the general heading, "The Canadian Religious Scene" will appear in the next few issues of THE GOSPEL WITNESS. It is our profound conviction that the next ten or twenty years will be crucial for evangelical forces in this land. As a Baptist, the editor writes from that viewpoint with the conviction that this country needs the evangelical Baptist testimony. These articles will be:

1. How the Apostles Would Evangelize Canada (in this issue)
2. The Contrast With the American Scene
3. The Dry-Rot of Modernism in Canada
4. When Baptists Aren't Baptists

We intend to make these articles to be as provocative as possible and trust that every subscriber will read them. Yes, write us about your impressions.

### *The Annual Letter*

We have been reviewing this year's annual letter prior to sending it out to you. It has indeed been a blessing to my own soul to look back and see what the Lord has enabled us to accomplish. Read the letter carefully and prayerfully.

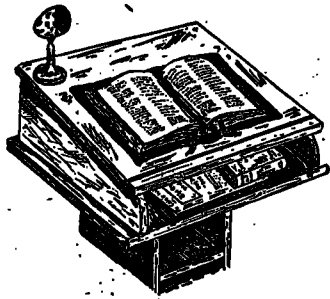
### *Who Writes in "The Gospel Witness?"*

Periodically the question arises as to who writes the articles in THE GOSPEL WITNESS. Just recently one reader wrote to rebuke Dr. Slade about an article which appeared in these pages; obviously the reader assumed that he was the writer and so poured out wrath upon him. It so happened that Dr. Slade had not written the article in question! All unsigned articles are written by the editor (Mr. Tarr). Any articles not written by the editor carry with them the name or initials of the contributor. The Sunday School lesson and the Story for Younger Readers are prepared by Dr. Clark and Dr. Cole is responsible for the English Bible Course.

He has no enemies, you say?  
My friend, your boast is poor:  
He who hath mingled in the fray,  
Of duty that the brave endure,  
Must have made foes. If he has none  
Small is the work that he has done.  
He has hit no traitor on the hip;  
He has cast no cup from tempted lip;  
He has never turned the wrong to right,  
He has been a coward in the fight.

—ANON.





## English Bible Course

SIXTEENTH LECTURE  
in the  
ENGLISH BIBLE COURSE  
TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole

February 2nd, 1956

CELESTIAL CITIZENSHIP

Philippians 3:15-21

**T**HE topic of our meditation tonight is "Celestial Citizenship". "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ".

We have already noted that the word for conversation means commonwealth or citizenship. The Christian is for a while a pilgrim on earth, but even then he belongs to the society of heaven. As beneficiaries of the New Covenant, we have come to Mount Zion, the city of the living God, the heavenly Jerusalem. Everything of earth is temporal and transient. We have no continuing city here, but we seek one to come. Heaven is the reality, earth is but a transient show. Heaven is our fatherland, because our Saviour is there. Heaven is our commonwealth, because our King is there. We are even there now in Him. In Colossians three, Paul says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

### In the World, But Not of the World

The Christian is in the world physically, but he is not of the world morally. He has been chosen out of the world by Christ, and called out of the world by the Holy Spirit, and separated from the world by faith and manner of life. Now these are mental and heart experiences and do not isolate us from the world physically, but make us to be lights in the world, and the salt of the earth. The Christian is one who has been stripped of his own righteousness, and has been clothed in the imputed righteousness of Jesus Christ. He is a person who, as a sinner, has committed himself and all of his eternal interests into the hands of Jesus Christ. He is a person who has lost all hope of ever being accepted of God on his own record, and is accepted in the Beloved through faith in Jesus Christ. This world is condemned; the believer, the Christian, is justified. The world lies in the wicked one; the Christian is in Christ. The lost man is taken captive by Satan, and unless he is rescued by One stronger than Satan, will share his doom; the Christian is one who has been taken captive by Jesus Christ, and

will share His fortune and His glory. Our Lord Jesus Christ who died for us means to have us with Himself in glory, and for this He prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." The world awaits its doom; the Christian awaits his glory. Christ's objective as Mediator between God and men is that of bringing many sons to glory.

### Salvation as a Progressive Work

This Philippian letter treats of salvation as a progressive work, a work of God in the human soul. And Paul says that He that hath begun this good work will complete it. In the Ephesian letter, Paul tells the Christians that they are God's workmanship. The work of God is manifested in us by our aspirations after holiness and our striving for perfection. Both God and the Christian work. The Christian is created in Christ Jesus unto good works. Paul says, "By the grace of God I am what I am," by which he meant to say that God had made him a Christian. And he says, "I laboured more abundantly than they all: yet not I, but the grace of God which was with me," by which he means to give God credit for all that he had accomplished. God's work in us is the cause of our working out our salvation. God's work in us assures success so that our striving after perfection will finally be realized. Paul as an aged saint had not reached the prize but he was reaching out after it and pressing forward to seize it. Christ is bringing many sons to glory, not by taking them by the hair of the head, but by working in them to work and to will of God's good pleasure. Too many Christians would like to ride to glory in a pullman car with stop-over privileges at Vanity Fair. But nobody will get to heaven on flowery beds of ease. The road to glory is rough and difficult. Paul says that we must through much tribulation enter the kingdom.

Now, if Christ is bringing me to glory, that is what I am interested in and what I am striving after. I am longing to be sinless, to be perfectly whole if Christ is working in me to will and to work of God's good pleasure. God will finish the work He has begun and this assures me that I am not striving for perfection in vain. Perfection is not something that is unattainable, but it is unattained in this life. And this is because God does not complete the Christian in this life. God's last act of salvation is glorification. This will not be accomplished until Christ comes and we awake in His likeness. Then will our hands lay hold of the prize of sinless perfection. Then shall we be conformed to the image of God's Son.

### The Two Aspects of Salvation

Let us distinguish again between the external and internal aspects of salvation. Salvation in the sense of justification is instantaneous and complete, and is the beginning of the life of faith. Justification is God's declaration that the sinner who is trusting in Jesus Christ is no longer exposed to the penalty of the law which he has broken, but is restored to His favour. Justification is God's acquittal of the guilty sinner only on the grounds of the merits of Jesus Christ to whom he is united by faith. Justification makes us safe but it does not make us sound. Sin is a disease as well as a crime. Justification is freedom from guilt but not fitness for heaven. Justification in itself does not make the Christian one whit better in character, but it is God's declaration that the believer is absolutely perfect because

Jesus Christ the Lord is his righteousness. If Christ bore my sins in His own body on the tree, then I have no sins to bear, and if I have no sins to suffer for, then I am eternally safe. That is the blessing of justification. It means eternal safety. It means that we have been delivered from the wrath to come. But sin is also a disease and a part of salvation is to make us sound. And this work of making us sound is a progressive work. It begins in regeneration and is completed in glorification. God begins it and God will complete it. In our experience this involves pain and pleasure. God working on us to make us like His Son is the explanation of all the experiences we have on our way from earth to glory. The Christian life is one of continual repentance and of perpetual hope: As sorrowful, yet always rejoicing; pressing forward, but never reaching the prize of sinless perfection.

## I.

**Citizens of Faith Striving for Perfection (15, 16)**

Now in verses fifteen to sixteen, we have the citizens of heaven striving for perfection. Paul has already told us that he is in the race but that he has not arrived at the goal. In the preceding context, he says that he has not attained unto that perfection for which Christ apprehended him, but is pressing forward and will not be satisfied until he reaches it. And now he says, "Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you."

**The Perfect Are Not Sinless**

Paul wants the Philippians to think as he does about the Christian's attainment in this life. He wants the perfect people at Philippi to realize their imperfection and keep on striving for perfection. Now the perfect ones that he appeals to are not sinless people, but mature or advanced Christians. This word translated perfect is often used for mature Christians in contrast with babes in Christ. In first Corinthians 14:20, the word is translated men in contrast with children. Paul exhorts the Corinthians to be children in malice, but in understanding to be men. He wants them to be like children when it comes to malice, and who ever found a child that could hold malice. But he wants them to think like men ought to think, that is, like full-grown people, like mature folks. So Paul is here exhorting the mature Christians to have his mind about Christian attainment and this matter of sinless perfection. He does not want them to think they had reached sinless perfection, but to press forward in striving to attain unto it. Maclaren says that a sense of imperfection and a continual effort after the higher life are parts of Paul's perfect man. And again he says that the measure of our perfection is the consciousness of our imperfection — a paradox, but a great truth. In other words, the Christian who thinks right will not pride himself on being sinless. The most advanced Christian is always the most humble Christian.

Now Paul seems to feel that some of these Philippians may not think as he does about this matter, but he believes that God will yet show them that they are still short of His pattern for their lives. What did Paul think of himself? He says, in effect, I do not think that I am already perfect. I make no claims to having apprehended that for which Christ apprehended me. The Greek students will be impressed by the way Paul combines

the passive and the active in the passage before us and with the tenses of the verbs. Dr. Robertson says that there are sermons in Greek tenses, and we have an instance of that in the passage before us. When Paul says, "Not as though I were already perfect," it is the passive voice and the perfect tense, and he is actually saying, "Not that I have already been perfected, or been made complete by God". The believer can always think of himself as God's workmanship, but he should not think or speak of himself as a finished product, as a building that God can look upon and pronounce finished. But we are assured that God will finish what He has begun, and then we can say that we have laid hold of that for which we were laid hold of by Jesus Christ. The better a man is the more sensitive is his conscience. As we make progress towards perfection, the clearer our conscience testifies to our imperfection. The worse a man is the less his conscience talks to him. As we are able, by the grace of God, to conquer one sin, the God-enlightened conscience will point out other sins that we had not thought much about. God will show other things that are wrong just as we make progress in the things that we know to be right. As we walk by the light we already have from the Word of God, more light will come to us from His holy Word.

## II.

**Citizens of Heaven Warned Against Enemies of the Cross (17-19)**

Now in verses seventeen to nineteen, the citizens of heaven are warned against the enemies of the cross. "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ.)" We are all imitators, more or less. Jesus Christ is our supreme example and our highest ideal but we are justified in following the example of a godly man. Paul here places himself and those like him in the church at Philippi in contrast with the enemies of the cross and urges others to follow him and not these who are enemies of the cross. Paul wants the Philippians to copy his self-distrust, his willingness to count everything but loss for Jesus Christ, his sense of his own imperfections and his striving after perfection.

**Enemies of the Cross**

Who are these enemies of the cross? The commentators differ. Some claim that they were the pagan adversaries referred to in chapter one verse twenty-eight. Others think that the reference is to Judaizers who have already been referred to in this third chapter. And still others think that there is no reference to either the pagan libertines or to the Judaizers, but that the allusion is to worldly professors in the church, who have a form of godliness but deny the power thereof. They think that the reference is to those abusers of grace who are known as Antinomians. Paul does not name them, but only describes them. Their end, he says, is destruction, or perdition. Their God is, the God of lust, their inward desires. Their glory is their shame. They glory in what they ought to be ashamed of. They are men who mind earthly things. The Psalmist in the seventeenth psalm refers to men of the world who have their portion in this life. And these enemies of the cross, whatever might be said of them, were men of the world who had their portion in this life. It is a description of those to whom

Jesus Christ and His cross are not precious, a description of those who are not aspiring after holiness. Does it picture some or many in the churches today? This is a solemn question and it ought to cause every Christian who reads it to check and double-check to make his calling and election sure. Paul writes in tears. His ministry was a weeping ministry. Great man that he was, he was not ashamed to cry. At Miletus, he reminded the Ephesian elders that for three years he had warned every one day and night with tears. In Romans nine, as he thinks of his own people in unbelief, he has great heaviness and continual sorrow of heart. Paul's theology was not on ice. He was a man of compassion and wept over the lost. Paul was a unique Christian and servant of God in many respects. The occasion of his tears was different from that of most people. We never find him crying in prison or when he was hungry or facing persecution, for the grace of God was always sufficient for these things. But he wept over sinners. Grace is not given us to keep us from weeping over the lost, and to be unconcerned about the lost is not any sign of grace, but rather lack of grace. No preacher ever had a harder time than the apostle Paul, and no one ever had greater joy than he. His life was made up of paradoxes — unknown and yet well known; dying and behold, alive; chastened, and not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing all things. What a strange character the apostle is and was to this world!

### III.

#### Citizens of Heaven Looking for Their King (20-21)

Now, from this dark picture which is full of gloom and stained with tears, the apostle turns with evident relief to a brighter picture in which he talks about the hopes of the true believer. So in verses twenty and twenty-one, we have the citizens of heaven looking for their King and Saviour. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

#### Heaven a Reality

Maclaren says that Paul uses a very emphatic word for *is*, a word that is difficult to put in English. It is a word that suggests essential reality. The Interlinear literal translation renders it, "the commonwealth in heaven exists." It is a substantial reality. Our citizenship is not in some imaginary place, but a real place of eternal blessedness. Our commonwealth is where our King is and He is real, and His coming from that place is going to be real when He comes to perfect that which concerneth us. We are told that the Roman emperors were wont sometimes to make tours of the provinces, just as our beautiful and beloved Queen is doing now in Africa. And the coming of the emperor would be heralded and everybody would be waiting and looking with eyes eager for the sight of the emperor. Paul here thinks of Christians as waiting and looking for the coming of their Saviour and King, the King of glory. What Christian has not been comforted with those words in John fourteen where Christ says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come

again, and receive you unto myself; that where I am, there ye may be also." What greater joy does any bridegroom have than that of building a home for the woman he loves better than his own life. And Christ as the Heavenly Bridegroom will have a home prepared for His bride, His blood-bought and blood-washed Church. And when she has washed her robes, and made them white in the blood of the Lamb, the home in glory will be ready for her. But our King has an unfinished task. The legal steps of redemption have been finished. Redemption by blood was accomplished on the cross, when He cried, "It is finished." At Calvary, He obtained eternal redemption for us. Redemption by blood was done once for all, but redemption by power is a process and has not been finished in the case of a single Christian. There is not a person in the world or in heaven whose salvation has been completed. No child of God is fully sound as long as his body rots and lies as ashes in the grave. He purchased our body as well as our spirit, but we still wait for the redemption of our body by power. Our body is in a state of humiliation. It has suffered the results of the fall along with the ruin of the soul.

#### The Body of Humiliation

The word *vile* here is not the best translation. It is the body of our humiliation. And the body of our humiliation will not be redeemed by power until He comes. When the Lord Jesus Christ comes, He will change our body and fashion it like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. Life is a gallop to the grave, but the grave is not the end for our body. He has a tremendous task ahead of Him, but He is able. Glorious truth it is. Men are still philosophizing about how the dead are to be raised up, and with what body do they come. Men are still asking, "How can the body of John Huss, whose ashes were thrown on the waters of the river, and the bodies of those who have been devoured by wild beasts, or by the sea monsters, how can those bodies be resurrected?" Oh, this would pose a problem for anybody but the Almighty God. Paul said to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" It will be no problem for Him. "In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." He will be equal to the task. Our Saviour is God and with God all things are possible. He liked to talk about raising His people from the dead while He was on earth. He said, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And in that same discourse, He said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." And again, "He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

#### Improvement of the Body

W. B. Riley (and by the way he was a native of Kentucky), who will be remembered by many in this place, once announced for his subject, The Resurrection of the Body. A homely little woman came to him and said, "Are you going to tell us that we are going to have our bodies again?" And when he replied in the affirmative, she said, "Well, I won't hear you." And when he said, "Why not?" she replied, "Look at me, how homely I am. Everybody talks about it. And this body of mine has

never been satisfactory. And I don't want it again." Then Dr. Riley urged her to come and hear the message, assuring her that he had good news for her. And she came and was not disappointed. At one point in the sermon, he dealt with the Improvement of the Body, showing that in the resurrection, corruption will give way to incorruption, that dishonour will be replaced with glory, that weakness will be supplanted by strength, and that the natural will become the spiritual. This natural body suited to the animal soul will give way to a body that will be suited to the spirit of the just made perfect. That is a glorious picture. "Fashioned like unto his glorious body." I think we will be satisfied with it. I may have told you of the time when Horatius Bonar sent a copy of a little booklet he had written to Mr. Spurgeon. Mr. Spurgeon read it and liked it and returned it to Mr. Bonar with the request that he write his name in it and put his picture in it. He wanted his autograph and his photograph. And Mr. Bonar granted the request and returned the book with his autograph and photograph with a little note: "If you had waited a while, I could have given you a better picture of myself, for I shall be like Him." Yes, the little woman left the meeting with radiant and beaming face as she learned the truth about the improvement of the body.

Somebody asks, "Will we have the same body in heaven that we have here?" "Yes, and No." Yes, so far as identity is concerned; No, so far as the material particles are concerned. Why when I was a child in school, and that has been a few years ago, they taught me that our bodies changed once every seven years. But they have gone far beyond that now. And if I were to compute it or try to, I do not know how many bodies I have had. But I have the same body that I came into the world with. Individuality will be preserved. I will have my own body, and you will have yours. But, oh, what a difference between the body of humiliation and the body fashioned like unto His glorious body.

"What we in glory soon shall be,  
It doth not yet appear.  
But when our precious Lord we see,  
We shall His image bear.

"With such a blessed hope in view,  
We would more holy be,  
More like our risen, glorious Lord  
Whose face we soon shall see."

### MARCH MISSIONARY RALLY

A challenging missionary rally is to be held on Thursday, March 8, in Jarvis Street Baptist Church. Testimonies will be given about the hand of the Lord upon the churches and especially with regard to the new works. In the evening a great public service will be held. Pastor Samuel Dempster of the new church in Kingston will bring a challenging missionary message and the Seminary quartette will minister in song. Come along!

### MY COVENANT DOLLAR-A-MONTH CLUB

Desiring to have a vital part in the work of the furtherance of the Gospel, I hereby pledge One Dollar per month, to be applied to the Church Extension Loan Fund of The Conservative Regular Baptist Association of Canada. This money will be loaned out to deserving causes to assist in the erection of suitable places of worship. (Matt. 28:19, 20).

Name .....

Address .....

## Australian Mission



Los Angeles Times Photo

Australia bound! Pictured above prior to their departure from Los Angeles are (from left to right) Dr. McIntire, Dr. Kinney and Dr. Slade.

THE party from the International Council of Christian Churches has arrived in Australia and already reports from there indicate that the Lord is arousing believers. THE GOSPEL WITNESS will carry regular reports of the progress of this mission. The pastor of Jarvis Street Baptist Church, Dr. Slade, and the President of the I.C.C.C., Dr. McIntire, are furnishing us with this information.

Printed below are two more letters from Dr. McIntire and a brief communication from Dr. Slade:—

#### Letter No. 3

Kaimuki Community Church  
1053 Sixth Avenue,  
Honolulu, Hawaii.  
January 26, 1956  
7.25 p.m.

Beloved in the Lord,

Our plane leaves at 9 p.m., and we have a 24-hour ride, 5,000 miles to Sydney, across the South Pacific. Mrs. Helen Johnson is typing this for me as I dictate in the office of the church. I want to get some word back as to the gracious way God has worked here. We are all amazed at the open doors. The Lord has surely used the testimony of the International Council of Christian Churches. We wonder and are amazed at the perfection of God's providence.

Today, we saw organized the Hawaii Council of the I.C.C.C. This Council is to be a consultative body of the I.C.C.C. and to represent the 20th Century Reformation Movement in these Islands.

We first landed here in February, 1950, and met Mr. Byron D. Boone. He was introduced to the cause by Adeline Char, who had sent him the *Christian Beacon*. Mr. Boone has been faithfully promoting the testimony, receiving missionaries, and sponsoring meetings for I.C.C.C. delegations going either East or West. Mr. Boone has used the Lord's money to send the *Christian Beacon* throughout the Islands. We now see evidence of abiding fruitage.

When we arrived at the airport at 8.50 a.m., Tuesday, Mr. and Mrs. Boone, Mrs. Helen Johnson, Dr. R. W. Hambrook, and the Rev. Edward Todd were there to

greet us. Mrs. Johnson and Mrs. Boone placed the beautiful orchid leis and gave us an Aloha welcome. Immediately we were taken for a press interview and a picture of the three of us, and at noon a luncheon was arranged for evangelical leaders. The Rabbi of Honolulu came, and George Splinter, chairman of the Christian Business Men's Committee, and chairman of the Armed Services Service Centre, the Rev. Herbert Atwood, were among those who heard the testimony of Dr. Kinney, Dr. Slade and myself.

One of the significant developments was that the Rev. Ed Kahale, pastor of the Kawaihāo Church, invited us to hold our meeting in his Centre. This is the great historic Hawaiian church and the largest in the Islands, and its property in the downtown section is one of the landmarks and attractions for tourists. Kahale is the leader of the Hawaiian Congregational Church. He has been receiving the *Christian Beacon*, and when we walked into his office this afternoon for a conference, there was the *Beacon* on his desk; it had just arrived. He told me how thankful he is, and how fully he agrees with the stand of the I.C.C.C. The night that we spoke in his church, we explained the issue as well as we could. Some of the leading Hawaiian ministers had flown in from the other Islands. One of these was Gilbert Williams of the First Church of Lihue, of the Island of Kauai. Another was the Rev. Moses Kahiapo, of Paia, Maui. The Lord has opened the hearts and understanding of these men of God, and they are determined that their churches will remain faithful to their heritage of the Gospel.

The Hawaii Residents Association, Inc., has an active organization working under the name of IMUA, which means "forward". The president is Lawrence M. Judd, former governor of the Province. A special meeting of the Board of Administration was called in the Pacific Club for a luncheon to which I was invited to speak. Here I met some of the outstanding civic and political leaders of the community and had an opportunity to tell them the story of how the communists are operating in the World Council of Churches. We then had an exceedingly interesting period of questions. Many aspects of the struggle between the International Council of Christian Churches and the World Council of Churches were brought out.

The Rev. Richard Isler, a graduate of Union Theological Seminary of New York, is the secretary of the Honolulu Council of Churches. In time past he has had things pretty nearly all his own way, but more people in the area are beginning to ask questions and are finding out that he represents rather faithfully the line of the Ecumenical Movement.

IMUA is fighting communism, and, as a result of the opening which we have had, the Lord has surely been working.

No one can come to this island and be here very long without hearing about the ILWU. This is the labor organization which tied up the laboring forces of both the pineapple and sugar interests. Moreover, the leadership of this organization is definitely communist. Seven of its leaders, including Jack Hall, were convicted in 1951 under the Smith Act. They are still free and operating at top speed, pending appeals. The political influence of this communist labor element is so great that they have been instrumental in dissolving the territorial commission on subversive activity. A report that IMUA has made on "communists in Hawaii" tells this story con-

cerning one of their labor leaders: "Henry Epstein, identified Communist and leader of the Communist-dominated union which poses this 'grave security risk' has, on the other hand, apparently had free and uninterrupted access to the corridors and legislative halls of Iolani Palace. In fact, one of our daily newspapers recently reported that a member of the House had been seen to leave the House floor, confer with Communist Epstein in the corridor, and then put a few words into the ear of Speaker Kauhane."

IMUA operates a radio program which exposes communism, and I was requested and did make three transcriptions to be played on their time.

Also, Claude H. Curtis, who operates a station program locally, which also is carried on the Voice of the Andes, Quito, Ecuador, asked me to make a tape for his broadcast which I did. He showed me reports which had come to him from New Zealand, both the North and South Islands, from Bible believing people. We rejoice in his faithful Gospel ministry.

When our plane was delayed because of engine trouble and the Lord decided that we should stay another 24 hours in this paradise of hibiscus and orchids which are seen in profusion, we knew that it was for some purpose.

Last night, several of the brethren said that they believed that the time had come that a Consultative Committee should be established, which could in an organized way press the issues, and also deal with the communist question which is so acute in these Islands. Actually, if Hawaii became a state, the 49th state, as President Eisenhower is recommending, it could become the first communist state. With the labor forces spending \$250,000 a year in propaganda, and with their power in the legislature, they could elect two communist senators to the United States Senate. Some of the fine people here who were formerly for statehood are now against it for this reason. The communist issue here is paramount and exceedingly important.

This morning, we met together with the men who were available and formally established the new council. As president of the I.C.C.C., I presided temporarily and read Romans 1:1-7, and all present got on their knees and prayed to God for the new undertaking and also for the mission to Australia. I then read from the constitution of the I.C.C.C. the Preamble and Doctrinal Statement and asked the brethren present if they subscribed to it. Four men constitute the charter members of the Council. They are B. D. Boone, Edward Todd, Claude H. Curtis, and Robert H. Hambrook. Mr. Boone was made president, Todd the vice-president, Curtis, secretary, and Hambrook, treasurer. They adopted the Preamble and Doctrinal Statement of the I.C.C.C. and applied to be received as an affiliated organization. They decided to open headquarters at 1053 Sixth Ave., apply for a charter, and take immediate steps to secure as members other brethren in the Islands.

I am going to have to stop; they are calling us to go to the plane. This is enough to give you some idea as to what God has been doing.

Now, we turn toward Australia. The papers say that Bishop Oxnam and his wife will arrive here tomorrow and proceed to Australia the next day. We had heard earlier that he was not scheduled to arrive in Australia until February 1st. So, he apparently is coming earlier for some reason! Good-bye. Goodnight! We now have

to drive 20 miles to the airport. I know you appreciate Mrs. Johnson's typing this. She helped us, too, in Philadelphia, at the Third Plenary Congress of the I.C.C.C.

In Him,

(Signed) CARL MCINTIRE

\* \* \* \*

Letter No. 4

Cantas Airways,  
Saturday, January 28, 1956,  
6.00 a.m.

Dear Friends in Christ,

We are flying between Canton and Fiji and are due there at 8.45 a.m. The plane is late, we encountered strong head winds during the 1,910-miles from Honolulu to Canton. The plane came into Canton Island, just below the equator, at 4 a.m. The isle is a small coral reef, an atoll just big enough for the landing strip. The temperature was 78 degrees and we were served pineapple juice. PAA was the first to start a commercial flight over the South Pacific, landing in Canton in 1940. Now we use these facilities of speed to champion the Gospel.

Daylight is breaking. A full moon is on our right and the "eyelids" of the morning are opening on our left. The sky is ablaze. We are constantly reminded of God's power and grace. He is infinite in all his attributes — "wisdom, power, holiness, justice, goodness, and truth."

The tourist section of this Super Constellation is in the front of the plane just ahead of the engines. Dr. Slade is by the window on my right and Dr. Kinney is on the left one row ahead. We are all anticipating the arrival in Sydney. Olyde Kennedy sent some clippings to Honolulu and I sent them on East. One was an Associated Press report from New York saying we were coming. The Lord of Glory is the One we trust and ask to guide us. We have had precious fellowship together.

I have just been reading Daniel, Chapter 3. Shadrach, Meshach, and Abednego told the king, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." God delivered by power and the king testified, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies; that they might not serve nor worship any god, except their own God." Our God changes the word of kings. "The word of the Lord endureth for ever."

We were so rushed last night in getting to the airport that I did not give some details of the "Hawaii Council of the I.C.C.C." Brother Ed Todd, the vice-president, has been an "I.C.C.C. man" from 1949. He was in the Philippines, a missionary. He read in THE GOSPEL WITNESS AND PROTESTANT ADVOCATE that Dr. T. T. Shields and our party were coming to Bangkok on a journey similar to the one we are on today. Todd sent an urgent message to us to visit the Philippines and to come to see him in Cebu. We went. Now because of health conditions in his family he is working in Hawaii among the Filipines who come there for the sugar plantations. Todd has followed the movement step by step and he flew over from the Island of Maui for our visit.

We met a number of people we know from other con-

tacts. Dr. Kinney visited two members of his church whom he married, Mr. and Mrs. Otto Bileik. He is stationed at Wheeler Field.

The Rev. David Petheridge, pastor of the First Baptist Church at Waikiki, knew us when he lived in Haddonfield. He is related to Mrs. A. L. Stephenson of the Collingswood Bible Presbyterian Church. He invited Dr. Slade to speak to his prayer meeting Wednesday evening and Dr. Slade reported they had a splendid group of young people who were interested in hearing of the Twentieth Century Reformation.

It takes time for facts and issues to get to the people. We have seen evidence of real advance in Hawaii and God had a reason for our 24-hour delay with a troubled engine.

I shall mail this from Fiji and my next report will be from Australia: "All the way our Saviour leads us!"

In Him,

(Signed) CARL MCINTIRE

\* \* \* \*

An Airmail Letter From Dr. Slade . . .

Sydney, January 30, 1956

Dear Bro. Tarr:

I asked Dr. McIntire to send his releases through the Collingswood office, on to you. He writes almost incessantly and gives a very full story including many details. I hope you may be able to glean something from the letters they forward on to you.

Besides a number of meetings held in Honolulu, the most important result of our visit was the formation of the Consultative Council of the I.C.C.C. The officers appointed appear to be men of high quality and are aggressive. The impact of their activities will soon be felt.

I greatly enjoyed speaking at one of the Southern Baptist churches while on the island.

The trip down to Australia by plane, while long, was pleasant. We arrived a bit tired, but after a good night's rest were ready for preaching on Sunday. I preached at two different Baptist churches and felt we had a good reception. The churches were fairly large and both well filled.

Three years ago the Baptists of Australia voted against joining the W.C.C. Of course the leaders are constantly working on the pastors whom I believe are, in the main, strongly evangelical.

Dr. Payne, the General Secretary of the Bible Union of Great Britain and Ireland is here for the "Festival of Faith", and is meeting the ministers this week. As yet we have received no official invitation to meet them, but I understand some are demanding that we do and that we give an address. In view of the Baptist situation, our visit here is most timely. As God helps us we shall do our best to persuade them to remain out of the W.C.C.

The big meeting for Sydney is to be held tomorrow night in the spacious Town Hall. Dr. McIntire will be the special speaker and we are hoping for a great crowd.

The temperature is around 75 degrees and, excepting showers at intervals, it is very pleasant. We are not too tired and enjoying everything.

The buildings, accent of the people, the names given to places and streets, remind one constantly of England.

Convey my greetings to all the staff.



Will write further when things really get going.

Plans to visit New Zealand are at time of writing indefinite.

Wishing you every blessing.

Yours in Him,

H. C. SLADE

\* \* \* \*

WESTERN UNION PRESS from Sydney, Australia.

Sent February 1 and received February 1, 1956.

The Lord has given great victory meeting in Sydney Town Hall last night, with approximately 1,200 people. Was owned of our Lord in wonderful testimony to the Word of God. People came from many sections and long distances. The genuine Protestant spirit was manifested.

Tow, Ormeo, Kinney, Slade, Kennedy gave testimonies and I brought main message exposing apostasy and Hromadka.

A second meeting has been announced for Town Hall, February 13.

A number of communists were present and interrupted our meeting with ejaculations. Several thousand pieces of literature were distributed, including "What's the Difference?"

Evangelicals here are praising God. No meeting of this kind has been seen in Sydney and there is developing a real movement for the Twentieth Century Reformation.

The opposition of the World Council of Churches has been exceedingly strong, particularly upon the press, but God has overruled with splendid radio coverage.

Friday we go to Perth on the western coast. Then to Adelaide, Melbourne, and Tasmania.

Ask the people to continue in prayer. These victories are given by God alone as we wait upon Him and press the battle for His holy Word.

The opposition has been using the argument that, since President Eisenhower went to Evanston and Dulles helped found the Commission of the Churches on International Affairs, there is no basis for our charges concerning Hromadka. We are amazed at the way in which our state officials are being used to cover up so superficially in the minds of the people here.

We expect to be home on schedule.

Burgomaster Warnaar arrived today. He was delayed in Colombo, but had opportunity to speak to a meeting of Ceylonese church leaders there. We can say, "My Father runs the airplanes".

CARL MCINTIRE

\* \* \* \*

CABLE—PRESS from Sydney Australia.

Received February 2, 1956.

We praise God for the way He is working. Never have we seen such developments. All Australia is talking about Hromadka. He arrived today and at airfield made remarks that did not help the World Council of Churches. He is speaking tonight at the Festival of Faith. Police are guarding the building.

One newspaper, *The Mirror*, in editorial yesterday presented our position. After lengthy conversation with editor of another paper when we showed him documentation, he is now printing story presenting our side. The communist paper, *The Tribune*, carried stories praising W.C.C. and three-column headline denouncing I.C.C.C.

The consul general for Australia of the Korean government contacted us and has rendered valuable assistance. Our party was his guest at dinner today.

Reports from other cities indicate that the issue has all come into the open in press discussion.

W.C.C. general secretary last night attempted to justify the presence of communist-controlled churches in W.C.C. This was front page copy today.

We are making many friends and the Lord's people here want more information. We have learned of a prayer group which has been meeting regularly praying that Australia may be aroused. Prayer groups are now being organized for our meeting.

This is by far the greatest development we have seen in the history of the I.C.C.C. God alone knows the results. Keep praying.

All our party are here and well.

CARL MCINTIRE

## For Younger Readers

### THE CONSECRATED DIAMONDS

God promises to bless those who, like the wise men, "open their treasures" and give of their means for doing good to their fellow-creatures, and for the glory of His name.

The Princess Eugenia of Sweden, a devoted Christian lady, and very liberal, had used up all the money she could control, in doing good in various ways.

Still, in visiting among the poor, she found a number of sick persons who never could be cured, but who could be made comfortable, if they only had a hospital home. She wished to establish a hospital for incurables. But her money was all gone. It had been used up in doing good in other ways. She said to herself, "What shall I do to get money for this home?" There seemed to be no way of getting this money. At last she thought of a casket of very valuable diamonds that belonged to her. She said to herself, "May I not sell my diamonds?" She asked her brother, the king, about it. He consented. The diamonds were sold. The hospital was built. It was kept full of patients. With them this noble princess spent much of her time, talking and praying with them, and trying to lead them to Jesus. Among these was an old woman, who was very ignorant, and had been very wicked. The princess had prayed and labored much over this woman, and was very anxious to see her a Christian. But nothing seemed to make any change in her.

On one occasion the princess had to be absent for some weeks. She was going among the patients saying good-bye. The matron pointed to this old woman, and said, "You'll find her greatly changed."

As the princess came up to the bedside of this old woman, now near her end, she was greeted with these sweet words: "I thank God that 'the blood of Jesus Christ His Son cleanseth from all sin,' and that He has cleansed me from mine." As she uttered these words, tears of grateful gladness flowed down her aged cheeks.

And the princess herself shed tears of joy when speaking of it to a friend, as she said: "In the tears of that saved soul, I saw my diamonds again!" Yes, and how beautiful they must have appeared, as she thus saw them!

—Dr. R. Newton, in *The Light of the World*

# Bible School Lesson Outline

Vol. 20 First Quarter Lesson 8 February 19, 1956

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

## THE SELF-REVELATION OF JESUS

Lesson Text: Luke 9:28-42.

Golden Text: "And there came a voice out of the cloud, saying, This is my beloved Son: hear him."—Luke 9:35.

I. The Son of God on the Mount of Vision: verses 28-36.  
Parallel Passages: Matt. 17:1-8; Mark 9:2-8.

The Transfiguration of Christ took place eight days after He had been teaching His followers the obligations of discipleship (verses 18-27). Those who refuse to confess and to honour Him before men, will be lightly esteemed, but those who acknowledge Him before men will be acknowledged before the Father and share the glory of the Son (1 Sam. 2:30; Matt. 10:32; Luke 12:8). To some of the disciples He gave the specific promise that they should see the kingdom of God come with power (Luke 2:26). They were to have a foregleam of the power and glory of the Son of man, who would be fully revealed at His Second Advent (2 Pet. 1:16-18). Peter, James and John, the three members of the intimate circle, were selected to be the eye-witnesses of His majesty (Mark 14:33; Luke 8:51).

Christ gave this revelation of Himself at the hour of prayer, the time of fellowship with God. He and His chosen disciples had withdrawn from the multitude. To those who will turn aside from the pleasures of the world and wait upon Him in loving faith He will disclose His secrets (1 Sam. 3:10; Psa. 85:8; Hab. 2:1-3; John 14:21).

There is a tradition that the Transfiguration took place on Mount Tabor, but Mount Hermon in Galilee, near Caesarea Philippi, was more probably the scene of this great event.

For a brief space of time Christ allowed His glory, which had been veiled in human flesh, to shine forth, and this glory the wondering disciples beheld (John 1:14).

Two visitors from heaven appeared in glory with the Saviour, teaching us that redeemed men, themselves transformed and glorified, will share in the glory of the Lord. Moses represents those who will have entered heaven through the portals of death (Deut. 34:5, 6); Elijah represents those living and remaining unto His coming, those who shall not sleep, but who shall be changed (2 Kings 2:11; 1 Cor. 15:51; 1 Thess. 4:15). Again, Moses was the herald of the law, the Old Covenant (John 1:17), whereas he who came in the spirit and power of Elijah was the herald of the New Covenant (Mal. 4:5; Matt. 11:14; Luke 1:17). Also, Moses and Elijah had both been persecuted for their faith, and their appearance in glory emphasized the promise of the Saviour that those who shared in His suffering would share in His glory.

The theme of conversation when Christ talked with Moses and Elijah was His "decease" or "exodus" (Greek), His departure. As the children of Israel were redeemed out of Egypt by the power of God, saved through the blood, so would man be redeemed from sin by the power of God, saved through the merits of the death of Christ (Eph. 1:7; Heb. 9:12-15). The atoning work of Christ was the subject of enquiry on the part of the Old Testament prophets who spoke concerning His death and the glory that should follow, and it was the object of intense interest on the part of the angels (1 Pet. 1:10-12). It is also the theme of the praises of the redeemed here and hereafter (Rev. 15:3). Throughout the countless ages of eternity God's grace to sinful men will be heralded (Eph. 2:4-7).

The heavenly vision was marred by signs of human frailty. The disciples were at first asleep, indifferent to the great spiritual realities which the Lord would reveal to them. The same spirit of careless indifference and fatal apathy has fallen upon many in our day (Matt. 26:40, 41; Eph. 5:14; 2 Tim. 3:2, 5; Rev. 2:4; 3:15-19). Then also, Peter and the others misunderstood the purport of the vision on the mount. He knew not what he said when he expressed the wish to remain on the sacred mountain and to detain the heavenly visitors. He was carnally minded and thought only of his own enjoyment. We are to be separated from the world, but we are not to isolate ourselves from its needs

(John 17:15). Moreover, Peter would build three tabernacles, placing the three persons on one level, whereas the Lamb is all the glory of Immanuel's land (Rev. 5:11-14). We must see "Jesus only".

The cloud which overshadowed the holy mount, enveloping the group, portrayed the fact that Christ would come in the glory of the Father (verse 26; Matt. 24:30). The pillar of cloud, the Shekinah glory, symbolizes the presence of God (Exod. 13:21, 22; Num. 9:15; 1 Kings 8:10, 11; Acts 1:9). God signified His approval of His Son as at the baptism; "This is my beloved Son: hear him" (Luke 3:22; John 12:28); So shall the Son receive honour and glory from His Father on the great day of His appearing.

II. The Son of Man in the Valley of Service: verses 37-42.  
Parallel Passages: Matt. 17:14-21; Mark 9:14-29.

Note the strong contrast between these two episodes in the life of our Saviour. In one He appears as the Son of God in the midst of light, honour, hope and majesty, whereas in the second He is manifested as the Son of man in a scene which is characterized by darkness, shame, disease and despair. In the first we hear the voice of God, in the second we see the actions of Satan.

The followers of Christ must be prepared for moments of exaltation with Him on the mountain, and for hours of lowly service in the valley where need abounds. The strength obtained in communion with the Master should be joyfully expended in ministering to others, or it will diminish (Luke 9:24).

Christ had given His disciples power over the evil spirits and over disease, but they proved powerless to heal the sick boy because they were faithless, perverse and prayerless (Mark 9:29). Not yet were they willing to trust the simple word of their Lord: their hearts were so easily turned away from Him. How few Christians really live up to their privileges!

Divine grace made up for the deficiency caused by human failure (Rom. 5:19-21; 2 Cor. 12:9). Our Lord Himself healed the stricken child, and all were amazed at the mighty power of God.

### Daily Bible Readings

Feb. 13—Acknowledging Christ .....	Luke 9:18-27
Feb. 14—Sharing His Reproach .....	John 16:18-27
Feb. 15—Sharing His Glory .....	1 Pet. 5:1-10
Feb. 16—Revelation of Glory to Moses .....	Exod. 33:12-23
Feb. 17—Revelation of Glory to Isaiah .....	Isaiah 6
Feb. 18—Revelation of Glory to John .....	Rev. 1:1-18
Feb. 19—Eye-Witnesses of His Majesty .....	2 Pet. 1

### Suggested Hymns

Show me Thy face.  
Come ye yourselves apart:  
With harps and with vials.  
Hushed was the evening hymn.  
When my life-work is ended.  
My Jesus, I love Thee.

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