

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 34, No. 47

130 Gerrard St. E., TORONTO, MARCH 8, 1956

Whole Number 1763

Only Slight Difference Between Mohammedanism and Christianity Declares Moslem Leader Speaking in a Toronto United Church!

.... **"SUCH THINGS AS SEMICOLONS" CAUSE OF SEPARATION!**

.... **CHRISTIANS SHOULDN'T TRY TO CONVERT MOSLEMS!**

A LEADER in the Moslem world spoke this past Sunday in Bloor Street United Church where Dr. C. M. Howse is the pastor. The follower of Mohammed was Sheik Muhammed Bejhat Al-Bitar who together with Dr. Howse is a president of the World Fellowship of Moslems and Christians. Surely wonders will never cease — first we hear of a fellowship of light and darkness and then we read that an enemy of the Christian gospel speaks by invitation in a professing Christian church!

Lest some reader conclude that our language is too severe we hasten to say that we find ourselves exercising considerable restraint for this matter can be viewed as nothing short of a betrayal of the Christian gospel. We once heard Dr. Howse defend this Moslem-Christian Fellowship and at that time he minimized its intentions as applying only to an understanding of the respective faiths and as a common front against rampant materialism. In the light of the declarations of his Moslem partner we must conclude that either Dr. Howse was deceived (in which case he should declare himself) or else he was engaging in double talk. Sheik Bitar leaves no doubts in our minds as to the eventual aim of the "Fellowship". Nothing short of union will satisfy these religionists.

On page three there is a photostatic copy of the article cited which appeared in *The Globe and Mail* of March 5. It deals with this service which was addressed

by the Moslem leader. It would be well, however, to emphasize some of the alarming declarations made by the Fellowship president.

"The time of dogmatic wrangling should be over."

In other words, we should not stand for the faith for it doesn't really matter whether we worship a dead, immoral, bloodthirsty Arabian prophet or the crucified, risen and ascended Christ. The truths that are cherished by believers and which differentiate the gospel from all other religions are to be regarded as trivialities. To propagate the gospel is mere "dogmatic wrangling"!

"The differences between Islam and Christianity are as slight as the differences which divide the 300 Christian sects in the United States; they are divided by such things as semi-colons."

Christian, read that statement again! It was uttered in a local United Church! Any minister or Christian who would allow such a statement to pass unchallenged must have repudiated the plain teaching of the Word of God.

"Call yourself a Christian or a Moslem; the beliefs are the same, and the differences are only in ritual."

Between the modernism which characterizes most Protestant churches today and the teaching of Mohammedanism there may be little difference, but between Biblical Christianity and Mohammedanism there is a great gulf fixed. Yet in a church that professedly exists to pro-

claim the gospel, a Moslem leader declares that the Moslem and Christian beliefs are the same with only some differences in ritual! Those Christians who live in a dreamland which sees nothing wrong with modernism surely need to be awakened to the fact that the devil's program has advanced farther than the most confirmed alarmist has indicated.

No Missionary Work Among Moslems!

The diabolical nature of the Moslem-Christian Fellowship is better appreciated when one realizes, according to the *Globe and Mail* account, that there exists some sort of agreement among its members whereby each pledges to refrain from missionary work among the members of the other groups. *If this ideal is realized, there will be no missionary work among Moslems.* Can one actually believe that men are hell-bound apart from Christ and at the same time agree to such a spiritual non-aggression pact? Can one really accept the Saviour's word that "no man cometh unto the Father but by Me", and at the same time deal in such a trifling manner with lost Moslems?

This is surely a case of playing religion. The imperative, eternal and exclusive nature of the Christian message apparently mean nothing to some persons but is merely a matter for speculation. Those who view the gospel as a matter of life or death and heaven or hell must repudiate such triflers and resolve to have nothing to do with such a betrayal of trust. Surely, too, this apostasy must cause us to be more determined and faithful in the work of the gospel.

EDITOR ATTENDS RECEPTION FOR MOSLEM LEADER

SHEIK MUHAMMED BAHJAT AL-BITAR, a co-president of the World Fellowship of Moslems and Christians, was the guest of honor at a luncheon held in Metropolitan United Church, under the auspices of the Toronto Council of Churches. About seventy-five ministers and friends were in attendance. The Editor of THE GOSPEL WITNESS also was present!

The Sheik spoke after a fine luncheon was served. Although he spoke in his own language (later interpreted by a young friend, one could not help but be impressed with his forthright manner and obvious conviction. He re-iterated his contention that the issues that separated Islam and Christianity are not vital but are wranglings about dogma and questions of ritual. He maintained that Christianity and Islam stood upon common ground. Anyone remotely acquainted with the gospel will see that this is in direct variance with the Christian faith and we must wonder how there can be "fellowship" upon such a ground. We would be very interested to know if this is the underlying assumption of the World Fellowship of Moslems and Christians? Let its leaders over here discard all double talk and speak as frankly as did the Moslem leader.

Accompanying the Sheik was a professor from a university in Lebanon. He, too, let his convictions be known. He declared that the Koran clearly taught that Islam includes Christianity! This statement was in agreement with what the sheik had said for he maintained that Mohammed had come to finish what previous prophets had come to do.

Do not let anyone think that we desire no freedom of expression for other religions. We would do all in our power to insure perfect freedom for all whether Moslem, evangelical, modernist, Romanist, Jehovah's Witness and all others. Furthermore we have a love for all such persons and would pray to God that they might be saved. At the same time we have definite convictions as to the gospel message and regard it too serious a matter to engage the attention of religious triflers who have no convictions and who in the name of Christianity would approach with watered-down conceptions another religion and seek to establish some "fellowship".

SUNDAY IN JARVIS STREET

The pastor, who recently returned from Australia, preached at both services on Sunday. In the morning his subject was "Growing in Grace". In the evening prior to the observance of the ordinance of the Lord's Supper, he spoke on "The Wonder of Redemption". Three men were received into membership during the communion service.

AUSTRALIAN LECTURE ON THURSDAY, MARCH 15

At 8 o'clock next Thursday, Dr. Slade will speak and show slides dealing with the recent Australian mission. Friends within driving distance of Toronto who have read Dr. McIntire's thrilling descriptions of the journey will want to hear a first hand account of the blessing that accompanied the team. Everyone is invited to attend.

JEWES WELCOME TOO!

The World Fellowship of Moslems and Christians has become even more inclusive and has thrown out the welcome mat to another group. Its two presidents (Dr. Howse of Bloor Street United Church, Toronto, and Sheik Bitar of the Syrian University, Damascus) have announced that Judaism will eventually be included in the organization. Why do these big-hearted gentlemen not proceed further and throw open the door to *all religions!* Any Moslem, Christian or Jew who has any convictions at all must regard with profound contempt and pity the childish antics of these religious triflers.

FEINBERG QUESTIONS ISLAM MOTIVE BROTHERHOOD WOULD WELCOME JEWS

Two founding members of the World Fellowship of Moslems and Christians said last night that nothing ideological prevents the inclusion of Judaism in the organization. Speaking for the co-president, Sheik Mohammed Bahjat Al-Bitar, Dr. E. M. Howse, minister of Bloor Street United Church, said that ultimately they hope to see all three monotheistic religions grouped in one organization.

"But technical difficulties at the present time make it unwise to attempt such an organization," he said.

Dr. Howse replied to a statement issued yesterday by Rabbi Abraham Feinberg of Holy Blossom Temple, which said that a religious fellowship of Christians and Moslems to prevent a third world war "seems incomplete without Judaism, in whose womb Christianity and Mohammedanism were born."

—THE GLOBE AND MAIL, March 6, 1956.

On Same Ground: Sheik

United Faiths Seen War Preventive

The first and only Canadian stop in an international good will tour to promote East-West religious relations was made here last night when three leaders of the Islamic faith spoke in Bloor Street United Church.

"Christians and Moslems comprise an overwhelming majority of the world's population. United, we may be able to prevent a third world war — an atomic and hydrogenic war," said Sheik Muhammad Bahjat Al-Bitar, co-president of the World Fellowship of Moslems and Christians.

Sheik Bitar, professor of Koranic studies at the Syrian University in Damascus, spoke through an interpreter, Fawzi Qiblawi.

"We stand on the same ground," he said. "Movies have given us a false impression of life in Canada and the United States, leading us to believe it was materialistic. But here we find a full church and empty theatres."

He said his two days in Canada substantiated the statement in the Koran: "Ye will find that those who are nearest to you are those who say they are Christians."

"The time of dogmatic wrangling should be over," Dr. Khalifa Abdul Hakim, director of the Institute of Islamic Culture at Lahore, Pakistan, told the congregation.

"The misunderstandings about

Islam have arisen through a millenium of political and social strife. But the differences between Islam and Christianity are as slight as the differences which divide the 300 Christian sects in the United States; and they are divided by such things as semicolons," said the doctor.

"Call yourself a Christian or a Moslem; the beliefs are the same, and the differences are only in ritual," he added.

Two other speakers were Dr. Mohammed El-Bahay, director of the department of research and Islamic culture at Al-Azhar University in Cairo, and William Archer Wright, executive secretary of the American Friends of the Middle East.

Not a Politician

Koranic teaching prevents any Moslem nation from taking the first step in a shooting war in the Middle East, Sheik Bitar said Saturday.

But "no sane man could expect religion to use its influence to stop people defending themselves or militate against displaced persons trying to return to their homes," he said.

In an interview here, Sheik Bitar, protesting he was a clergyman—not a politician—politely answered leading questions on the Middle East's troubles.

A peaceful solution to Middle East problems depends on the United Nations and the Western powers, he said. Left alone, there might be trouble.

"Islam believes in peace," he said. "It believes that Judaism is one of the three great monotheistic religions. Many Jews live happily as brothers with the Moslems. But there is a clear-cut difference between religion and

Zionism, which is a political movement. If we see injustice in Palestine we reject it—as we reject any injustice caused by Moslems or Christians."

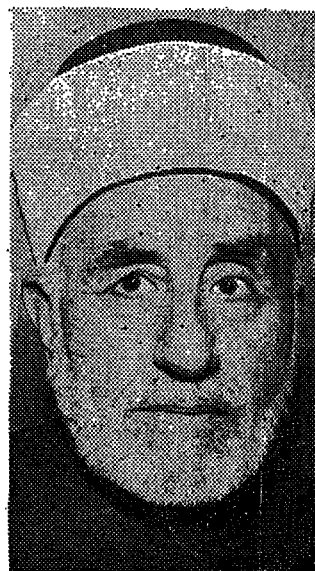
Asked how much influence religion could be expected to have on the decisions of Arab leaders, he replied: "The leaders of Christianity always try hard to ensure that politics in Christian countries are based on Christian morals." Islam attempts the same.

Sheik Bitar spoke enthusiastically of goodwill between Christians and Moslems. The World Fellowship—of which Toronto minister Rev. Ernest M. Howse is a founder member—is doing much to substitute co-operation for strife, he said.

Viewing the movement, which in theory represents a third of the world's population, he claimed it could assist in reaffirming the moral values which present-day civilization needs.

A "no-proselytizing" ban exists within the organization itself—but this does not prevent competition for souls in such areas of the world as Africa, he explained, where Islam is gaining ground much faster than Christianity.

In the large area of common ground found in the fundamentals of both religions, "We can make Christians better Christians and Moslems better Moslems," he said.



—Globe and Mail.
Sheik Bitar

—The article above is photographed from *The Globe and Mail* of March 5.

CHRIST'S WORK INSUFFICIENT?

In each Saturday's issue of *The Toronto Telegram* there appears a devotional article by Cardinal McGuigan, the local Roman Catholic leader. Very often these articles contain instructive material and usually they are truer to the Word of God than many similar "Protestant" contributions. We believe that the Cardinal purposely "puts his best foot forward" and so seeks to follow Bishop Sheen in making Romanism appear as harmless and even attractive. Occasionally, however, his papal teaching peeps out from behind the lovely words. Such was the case last week.

Suffering is not only a just punishment for sin, but it is also one of God's greatest gifts to fallen man, because suffering, whether it be voluntary or not, can be utilized as a means of reparation for sin... We can consider it, then, as a penance and should thank God that, besides the merits of Christ's passion, He has given to sinful man a means of making reparation for his crimes in this world rather than in the flames of purgatory.

Mystical Body

In other words, according to the Divine Plan, the sufferings of Jesus are not sufficient to atone for our sins. To the Passion of His Sacred Body must be added the daily trials and sufferings of the members of His mystical body.

This is what St. Paul meant when he wrote, "I fill up those things that are wanting of the sufferings of Christ, in my flesh, for His body, which is the Church." (Colossians 1, 24). But it must be remembered that suffering IN ITSELF has no supernatural value for heaven. It must be supernaturalized by our intentions and by our way of receiving it."

Note those words — "the sufferings of Jesus are not sufficient to atone for our sins." Thank God that His Word declares — "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he have often suffered since the foundation of the world: but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:24-26).

Oh, how foolish we are if we attempt to entertain two guests as hostile to one another as Christ Jesus and the devil! Rest assured, Christ will not live in the parlor of our hearts if we entertain the devil in the cellar of our thoughts.

—C. H. SPURGEON

The Jarvis Street Pulpit

HOW TO BE SAVED

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 6th, 1926

(Stenographically Reported)

"Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

"And brought them out, and said, Sirs, what must I do to be saved?

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

"And they spake unto him the word of the Lord, and to all that were in his house."

—Acts 16:29-32.

Lét us bow a moment in prayer. We thank Thee, O Lord, for Thy Holy Word, written by men who spake as they were moved by the Holy Ghost. We accept it as the very Word of God, the Word of God who cannot lie. We thank Thee that the Author of the Word is still with us, that the Holy Spirit is given to guide us into all the truth. We acknowledge that "the natural man receiveth not the things of the Spirit of God". Ere we turn to Thy holy Book this evening we ask for the illumination of the Holy Spirit, acknowledging that our minds are dark, that our wills are perverse, like sheep, we have all gone astray — everyone of us — we have turned everyone to his own way; but we are before thee as a company of men and women who, above all other things in life, need Jesus Christ. Some of us have found Him, or, rather, have been found of Him; and we have found in Him all that our souls desire; and we rejoice in Him this evening. We pray that in this service, in this quiet evening hour, Thou wilt speak again the word that will open blind eyes, that will unstop deaf ears, that will loose the tongue of the dumb, that will make the lame man to leap as an hart, that will restore the withered hand — yea, that will call the very dead from death to life. O Thou wonder-working, miracle-working, God of all grace, let us see Thy mighty hand this evening! Some before Thee are the subjects of many prayers. It may be that there are some whose hairs are grey and whose forms are stooped, for whom prayers were offered in the long ago, and even now are treasured in the golden vials full of incense which are the prayers of saints; they are registered before the throne. May prayers be answered this evening in the salvation of many. There may be some backsliders here, some crying,

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?"

"What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

O Thou Saviour of men in Whom dwelleth all the fulness of the Godhead bodily, come into such hearts and fill the aching void to-night. If any have been overcome in temptation, if any have been bruised and beaten by the enemy and are this evening cast down, we pray Thee to speak some word which will comfort them, which will inspire them to a fuller consecration and a more complete dependence upon the Everlasting Power.

"Come, Holy Spirit, Heavenly Dove!
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

For Jesus' sake, Amen.

FROM the beginning, the Word and work of God in the world have been challenged and from the beginning it has been God's way to vindicate His own truth. You and I cannot prove the divine Authorship of this

Book — we may argue about it, and prove it in an intellectual way; but it is with the heart man believeth unto righteousness; and it is only as men receive the truth in the love of it that they receive the truth at all. There is a world of sound philosophy in that old proverb, "Convince a man against his will, he's of the same opinion still"; and it is only the Spirit of God Who can change the hearts of men, and enlighten the understandings of men, and enfranchise the wills of men, setting men free, in the truest sense, to do the will of God — not from the head but from the heart.

Everywhere the world around the fundamentals of the faith are being assailed, not only by open and flagrant denial, but by subtle modification and alleged new interpretation, designed to accommodate the ancient gospel to the demands of that attitude of the carnal mind which loves to call itself the "modern mind". The modern mind is no new thing for it is simply the carnal mind, the unenlightened, the unregenerated mind, the mind of the natural man, the mind of the flesh; and that always is enmity against God, and "is not subject to the law of God, neither indeed can be." You will remember that in the beginning when the apostles gave testimony to the word of God's grace, in the very city where Jesus Christ had been crucified, they wrought, by the power of that matchless Name, a great miracle of physical healing and when the multitude came together to see what was done, Peter explained in simplest speech that the miracle had been wrought by the power of the Name of the crucified Christ. Then they brought them before the council! They argued about it but the record says that the man who was healed stood with the preachers, and when they saw the man who had been healed standing with them, "they could say nothing against it". And so in secret session they said among themselves, "That indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them", that has always been the instrument of the carnal mind, threatening and coercion of one sort and another. You must not assume that if you do good, men will praise you. That man had been a public burden. Talk about social service: — that was a bit of social service, to take a public beggar from the Beautiful Gate and make him a self-supporting man, was it not? But that is what the gospel did, saved him body and soul; and one might have supposed that however the enemies of Christ might disagree with the doctrine

of the apostles, they would at least have had the decency to admit that a good deed had been done to the impotent man, and that this gospel had made a very real contribution to the public weal. But instead of that they said, "That it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name." There were other lame men in Jerusalem, there were multitudes of people who needed the touch of Jesus in Jerusalem but these religious leaders were more concerned about their official position than they were about the public good: they cared nothing about the healing and saving of the multitude, if only their pride might be maintained, and their wicked course justified. And yet, "beholding the man that was healed standing with them, they could say nothing against it."

The gospel of our Lord Jesus Christ must be judged by its fruits. I have known some very orthodox people, intellectually orthodox, ready always to examine the testimony of every believer microscopically, yet utterly unsympathetic, possessors of a cold religious intellectualism that helps and saves nobody. Now, my friends, you may write as many books as you like in that spirit, and deliver as many addresses as you may, but that will do nothing at all to establish believers in the faith, nor will it do anything in defense of the faith which was "once for all delivered to the saints". The best apology for the old-fashioned gospel is a man who has been wholly saved by that gospel, and whose life — seven days in the week — proclaims that fact indisputably. We need not take an elaborate course in any sort of school in order that we may be defenders of the faith: what we need is to be ourselves partakers of the grace of life, to have the power of the Holy Spirit dwelling within us, so that the witness we give, the word we teach, or preach, may be accompanied by the power of the Holy Ghost.

That is my hope for Jarvis Street Church. That is my hope in this great conflict in which we are engaged. I have never yet known people to be converted, really converted, by a doctrine of doubtful inspiration; I have never known lives to be transformed by a message which implicitly ignores, if it does not deny, the necessity for the regenerating power of the Holy Ghost. You and I must preach a gospel which can be judged by its fruits.

I.

LET US SEEK THE ANSWER TO THIS QUESTION, "WHAT MUST I DO TO BE SAVED?" I assume there are a great many people here this evening who would like to know what to do to be saved. God gave us a great time this morning. It was a time of finding lost sheep; some were gloriously saved and many, I do not know how many but a hundred or so I suppose, re-dedicated themselves to the Lord publicly by walking down these aisles. Do you want to know what to do to be saved, I mean in the old-fashioned biblical sense? Do you want the authority of God's Word for it? I am going to assume for a few minutes that I am talking to a company of enquirers, I am not even going to attempt to preach, but will give you passage after passage to explain what you must do to be saved. I am going to try to leave every man and woman, boy and girl, within these walls without excuse at the judgment-day, by simply putting before you the way of life.

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." What does it mean to believe on the Lord Jesus Christ?

When you go to a physician — what does it mean to believe in your physician? You will make no progress with him if you do not accept his diagnosis of your trouble, to begin with. That is a mere commonplace, is it not? A dear friend, a member of this church, told me of how his wife had been treated for one disease for a good many years, and then the physician at last discovered that that was not the trouble with her at all, it was something else. It is a great thing to know what is the matter with us. I suppose everyone knows there is something wrong. Do you know that you are in full moral and spiritual health? Are you the man God intended you should be? Will anyone here say that he is, in himself, a perfect man? Must we not acknowledge that there is something wrong? "Well, yes, sir; I am not all that I ought to be. I am not quite as bad as some of the orthodox people say I am, but after all I quite admit that I am far from perfect. And I know very well that I cannot realize the ideals that are set before me. I do not always keep my resolutions, I do not always stand against evil in the hour of temptation, I am beaten often. There is something radically wrong with me, but I do not quite know what it is." Well, will you believe in the Lord Jesus Christ? "What does that mean?" It means that you will come to Him and accept the verdict of His Word on your own case. And if you examine His Word you will find that He will not tell you that there is an angel inside, He will not tell you that: He will not tell you that beneath all the ashes of our fallen human nature a celestial fire is still burning — that is what Professor Marshall teaches, but the Lord Jesus did not teach that, His Word does not teach that. To the contrary, His Word teaches that we have all gone astray, we have altogether become filthy; "There is none righteous" — and lest there should be any mistake, "no, not one." That means you! "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." We have done wrong, every one of us.

How far have we gone? I can only suggest it. What about the heart? My friend told me that the doctor said there was nothing the matter with his wife's heart, as other doctors had thought. You know, there are some people who will tell you there is nothing wrong with your heart. I was, in a barber shop once, when a man came in and the barber asked him how he felt. "Oh," he said, slapping himself on the chest, "feeling fit as can be." "Why, what was the matter?" "Well, I have been going to a doctor for heart-trouble, and I have just been to another doctor, and he says there is nothing wrong with my heart. Look at that!", and he slapped himself again on the chest, "I am fit for anything." When he was going out I said, "I hope the second doctor is correct, my friend. I do not know you at all; but I suggest to you that you had better not be too presumptuous in that matter." That is a popular thing to-day — that man was delighted with his new doctor — that when any preacher will tell a poor sinner his heart is all right, he says, "That is the kind of preaching I like." But the Great Physician says, "Out of the heart proceed evil thoughts," and then He gives us a long catalogue of evil thoughts. He says, "The heart is deceitful above all things, and desperately wicked."

This great Physician says that both the heart and conscience are defiled. Someone says, "I am perfectly conscientious, sir; and as long as I am conscientious, per-

fectly sincere in my belief, I will be all right, will I not?" No, conscience is no guide; conscience is deceitful. You need something to square your conscience with, you need something outside of yourself. The Great Physician tells you that your conscience is all wrong.

"But, sir, I am a student at the University, you know, and I believe in reasoning things out. I don't believe anything that does not appeal to my reason." Poor little reason: I have had men come to me boasting about their reason, just walking on tiptoes — if they only knew what little midgets they are, they would not boast of their reason, not a bit of it! I go back to what the Scripture says, that "the natural man receiveth not the things of the Spirit of God"; "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What is the meaning of that? The eye, the ear, the physical senses, lay hold of that truth which is objective to ourselves; and the heart and mind deal with the truth as it is perceived by the senses. But this inspired writer says that you have no faculties for the perception of spiritual truths, that you cannot see them with your eye, you cannot hear them with your ear, you cannot conceive of them in your heart; but God hath revealed them unto us by His Spirit. And so this Great Physician says there is something wrong with your head as well as with your heart. I was down in Georgia a little while ago, and I heard of some negroes complaining of a headache. You know, they do not say they have a headache; they say, "I have got a misery in my head." And some people not only have a misery in their heart, but they have a misery in their head; we need the illumination of the Holy Ghost if we are to understand spiritual things.

II.

WHAT DOES IT MEAN TO BELIEVE ON THE LORD JESUS CHRIST? I could go on and tell you how the Scripture teaches that the will is shackled by sin, that we cannot do the things we would, that we are in bondage to sin—we are not free men. That is what the Lord Jesus tells us — your heart is wrong, your mind is wrong, your conscience is wrong, your will is wrong, everything is wrong; and you are so wrong that you are absolutely incurable by any human power, that is what the Great Physician says. Do you believe that that is what it means to believe on the Lord Jesus Christ, that sin is an incurable disease, that it affects the whole man, and that he goes down into reeking corruption at last? "The wages of sin is death"; and sin is a cancer for which no human cure has been discovered.

Then what can we do? Just believe on the Lord Jesus Christ. What does that mean? Well, objectively, it means believing what Jesus did for us: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Let me go back of that for I said there was no human cure. What does it mean to believe on the Lord Jesus Christ? It means that He came down from heaven; it means that He is more than human, that we believe on Him as the Son of God, and as God the Son. Nobody else can save us, no human doctor can meet our needs. We must have the divine Physician. And this Physician says, "I will give you my credentials" Go into a doctor's office, and you will see there his diplomas, certifying that he was graduated from this University and that school, that he took post graduate

courses here and there. And you say, "Well, a man who has had such training ought to be able to do something for me." Our Lord Jesus tells us that He has been in training for this great work of saving men from before the foundation of the world. He was "the Lamb slain from the foundation of the world." He has had all that long experience in dealing with men. Then He came down from heaven; He was born of a virgin; He was begotten of the Holy Ghost. You remember how Job once lamented there was no daysman betwixt God and man, that he might lay his hand on them both. Job seemed to say, "I need Someone between me and God Who, with His divinity will lay hold of God, and with His humanity will lay hold on me; and bring us together." That is just exactly what Jesus did. He took on Himself our nature, "He took not on him the nature of angels; but he took on him the seed of Abraham". He was made in the likeness of men, the God-man; and with His divinity He is linked to God, and with His humanity He is linked to us. He is abundantly able to save all that come unto God by Him.

Well then, objectively, I say again, having come out of eternity into time, from heaven to earth, from God to take His place among men He went to the cross and He died "the just for the unjust that he might bring us to God".

I wish I had time to tell you of that great suggestion Dr. Ragland made to us a little while ago about the anti-toxin treatment of how people are saved medically by a serum made from the very poison which threatens to destroy. Then He went on to say, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" — a blood serum; He not only bore our sin, He was made sin for us. And when He died, God turned His face away from Him, and He went out as our Representative into the outer darkness, forsaken of God. How wonderful it all is, all our sins laid upon Him! "Believe on the Lord Jesus Christ, and thou shalt be saved"; believe on Him as One Who died for you.

Well then, what else? That is the objective truth, but what does He do subjectively? He pays my debt before God, cancels all my obligation, makes it possible for a holy God to be just and yet the Justifier of him that believeth on Jesus; and then He goes on to do something for me subjectively. He says, "Ye must be born again," and He makes it possible to be born over again. Did you ever wish you could be a little boy or a little girl again? Did you ever wish you could begin life over again? In this religious realm, we may: "If any man be in Christ, he is a new creature." He will give you a new heart, He will give you a new conscience; He will give you a new will; He will give you a new understanding; He will make you new all through, so that the old man may be buried and the new man come forth into newness of life. That is the meaning of this ordinance you witnessed to-night. What did it mean? Buried with Christ by baptism, that this old nature of which I was operating, under the curse, is so bad that nothing can be done for it; it goes down into the grave, crucified with Christ, goes down into the grave with Him, under condemnation. Then the stone is rolled away, and the regenerated soul comes forth to walk in newness of life. That is a real salvation. You cannot recommend any doctor that is worth calling in after death has come. But there in Bethany they said, "Doctor, You are too

late. If you had been earlier my brother had not died". And Jesus said, in effect, "I am never too late." And when He said to the dead man, "Lazarus come forth," he came forth "bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go." And he did go! — and sat at the table with Jesus thereafter. Is it not a glorious thing that we have a divine Saviour, living, interceding at the right hand of God, and Who has sent the Holy Spirit to make every one of us new creatures? I think He will do it tonight.

What happens when we are thus made new creatures? Why, it means we are children of God, born again, "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." We become children of God; and we have the very life of God in us.

I wonder if any of you friends here are not clear on that doctrine of the "perseverance of the saints"? Some people are half the time saved, and half the time lost; and I do not wonder: if you have to save yourself you ought to be more than half the time lost! If you do not get away from that notion, you will be altogether lost; because we are saved by divine grace, and when God saves us once, it is for ever; when we are born again, we do not need to be born again a dozen times, but only once. We are children of God, and we have the eternal life that throbs from God in us: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." That is a great doctrine, that when this Saviour saves us He saves us altogether, and for ever.

III.

BUT HOW MAY I KNOW I AM SAVED? "Believe on the Lord Jesus Christ, and thou shalt be saved." What does it mean to believe on Christ? Well, I believed His word for my condemnation, I believed the Physician correctly diagnosed my case; I believed what He said, that He came to die for me; I believed His promise that He can make me a new creature in Christ, and now I accept His simple word that "whosoever believeth in him should not perish, but have everlasting life." Nothing could be simpler than that. If we just accept His word, commit the rest to Him, and confess Him openly, then we shall be saved.

I think I will tell you this story, and I am done. I have told it before — and I expect to keep on telling it. It is about a little girl I talked to once, who was seeking the Saviour, a child of about ten or twelve years of age, I suppose. She said, "I don't know whether I am saved or not." "Well," I said, "my dear, if the Lord Jesus were sitting beside you, and He were to tell you that you were saved, would you believe Him?" "Oh, yes," she said, "if He were here, but He is not here." "Well then, suppose He had sent you a letter, and told you you were saved, that you had everlasting life, would you believe it?" "Oh, yes! and I think I would rather have the letter; for I could always keep it, and then I should always know." Just then someone came along and pulled me by the coat, and the little girl — she was a shy little thing — slipped away before I could call her back. — It bothered me all that night, and I asked the Lord to send her back again. The next night as soon as I had closed the service

she came to the pulpit steps, and said, "Mr. Shields, you said last night the Lord Jesus had sent me a letter, and I would like to have it." So I sat down with her and turned to the first epistle of John. It was some years ago, and it was in a little town where they had no delivery of mail, but everyone went to the Post Office to get their mail, so I asked this little girl if she ever went to the Post Office for mail. "Oh, yes," she said, "I go every day for daddy's mail." "Well," I said, "if the postmaster gives you a letter, what do you do?" She said, "I look at the envelope to see who it is for." "Well, supposing it were not for you, what would you do?" "I would give it back again." "But supposing you got a letter with your name on it, your very own name, what would you do?" "I would open it and read it." "Well," I said, "we will go back to the Post Office and see if we can find a letter for you." So I asked her to read the first epistle of John, the fifth chapter and the thirteenth verse: "These things have I written unto you that believe on the name of the Son of God." I said, "That is the address on the envelope. Who is it for?" She thought a moment and said, "Why, that is for me." I said, "Are you perfectly sure that you believe what the Bible says about Jesus, that He died for you and was buried, and rose again and went into the glory to save you, and you believe on the name of the Son of God?" "Yes, I do." "Then that is your address on the envelope; now we will open it and read the letter." I had her read it for herself: "That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." She read it over two or three times, and said, "I see it; He has just written me a letter to tell me that I have eternal life. Is that it, sir?" And I said, "Yes, that is it, you have got His letter; and as you said to me last night, you can always have it, no one can take it away from you."

"These things have I written unto you that believe on the name of the Son of God." How many of us will believe it to-night? I see some little girls lifted their hands and why should we not all do so, those of us who really believe on the Son of God, and who will dare to say, "I know that I have eternal life"? (There was a large response). On the strength of that, how many, as we sing our hymn and give you an opportunity to confess, how many will do so to-night? He requires that we should not only believe, but that we should also confess the Lord Jesus Christ.

SUICIDE PERMITTED

Jehovah's Witnesses are not the first nor will they be the last to sacrifice their earthly lives for the sake of blessings in the hereafter, or because laws of which they disapprove are not in harmony with their own interpretations of the Scriptures. They have this right. But there is also a corresponding obligation, which is to pay the price which the laws of the land demand when they are infringed. So an adult Jehovah's Witness has our approval when he refuses a blood transfusion and dies as a result. There is no law against suicide for obvious reasons though there is a law against attempted suicide. But it is different when an adult Jehovah's Witness refuses to permit his child to have the prescribed treatment. In law anybody less than 21 years old is not a fully responsible person, and not competent to pronounce on various medical treatments. In such cases we think the court should take the place of the parents and after listening to authorities on the matter should order a blood transfusion if that appears to be the proper thing to save life. This might be the means of producing another adult Jehovah's Witness, and the sect could hardly object to this. . . .

—J. V. McAREE, The Globe and Mail

WHEN BAPTISTS AREN'T BAPTISTS

When men go out bearing some denominational name one naturally assumes that they hold certain recognized convictions and that they are proceeding to establish churches of that nature. Unlike many, we do not decry "denominationalism" which merely carries with it the connotation that there are certain great convictions by which men can be denominated or recognized. We are Baptists and are profoundly persuaded that the Baptist position is the New Testament position but we do not despise someone who is otherwise convicted. Indeed if you are persuaded that the historic Baptist position is wrong and that some other is correct, you should boldly fly your flag.

We have observed that *Pentecostal preachers* go out to establish *Pentecostal churches*; *United ministers* establish *United churches*; *Presbyterian ministers* establish *Presbyterian churches*. Will someone please explain to us why some evangelical Baptist pastors rush out to establish anything and everything but Baptist churches? In other words, why are these Baptists not Baptists?

If some evangelical brethren feel that "non denominationalism" or "undenominationalism" is scriptural, then why not fly that flag instead of raising notice boards that describe the church as a "Baptist" church? In saying this, we are not at the moment attacking this evangelical non-sectarianism but are simply pleading for honesty. Let Baptists be Baptists!

This mania for undenominationalism seems to have affected the Baptists more than any other single group. In the resulting surrender of convictions and toning down of message, Baptists are asked to make the sacrifice. Is the matter under discussion that of baptism? — All Baptists, be quiet. Deny your cherished scriptural convictions and agree that this is a non-essential and doesn't matter. Is the subject of talk, the nature of the church? Sh! Baptists, don't dare deny that there is some vague, misty, earthly thing called the universal church. It is one of your tenets but don't stand by it. In the name of tolerance, you are asked to yield your distinctiveness to concur with some imagined evangelical common denominator!

We have heard of some Bible Schools where some Baptists are decidedly unpopular. Why? Because of unruly conduct or doctrinal heresy? No! rather because they felt it necessary to speak of their cherished convictions! Frankly we wonder how some Baptists can ever dream that such schools can produce Baptist pastors!

Baptists do not object to anyone holding what we regard a lax view but we do ask that a similar respect be granted what we feel to be scriptural views. Further, is it not reasonable and ethical to expect that those who hold lax views should charitably but decidedly declare their disagreement with the Baptist position? Must they proceed out and become pastors of Baptist churches with whose basic tenets they are in disagreement?

Some marvel at the growth of the Southern Baptist Convention and ask for an explanation. Whatever faults we now see in that convention, of this we are certain — its pioneers and founding fathers were possessed by the conviction that the Baptist position was the scriptural one and spurred on by that conviction they were enabled of God to carry all before them. In other words, these Baptists were Baptists!

Canadian Baptists! let us discard this nothingarian

doctrine and stand up for what we hold dear. In charity but with conviction let us go out to establish New Testament churches that are such not in name alone. Baptists, be real Baptists!

THE SCOTTISH BAPTISTS

There have been great searchings of heart amongst the Scottish Baptists concerning their association with the W.C.C. The Baptist Union of Scotland has severed its connection with the W.C.C. Let thanks be given to God for this, and prayer made that the Baptist Union of Scotland may be visited by the Spirit of God, and be made a mighty witness for His truth.

This action seems to have emanated from the protest by the minister, officers and members of Charlotte Baptist Chapel, Edinburgh. They were troubled because they felt that their evangelical witness was being compromised by their membership of the Baptist Union of Scotland while it was in membership with the W.C.C. After much thought, prayer and discussion they agreed that they could not as Evangelicals be in fellowship with the W.C.C., because (1) It would not commit itself to bow to the final authority of Holy Scripture, (2) Nor subscribe unreservedly to the Evangelical Faith (such as is outlined in the Inter-Varsity Fellowship doctrinal basis), and further (3) Allowed its members the liberty to interpret the phrase "Our Lord Jesus Christ as God and Saviour", in a way which is at variance with Scripture.

At the same time they made it clear that they had no sympathy with Isolationism. They declared it their "bounden duty to seek the fullest possible fellowship with all who love our Lord Jesus Christ in sincerity and truth, wherever such fellowship is shown to be according to Scripture."

A very telling paragraph in the published report reads, "if it were indeed a fact that every member in the World Council subscribed to the final authority of Scripture, and came together to discover from the Scripture why it was that they were divided and to seek through the Scriptures the healing of these divisions, then we could only rejoice in it. If I may so put it, nobody could object to the sight of the Pope, the Patriarchs of the Orthodox Churches, the Archbishop of Canterbury, and the General Secretary of the Baptist World Alliance, on their knees before God with an open Bible, seeking from the Scriptures God's healing Word for their divisions. We do not remain apart from the World Council because we do not earnestly desire that the people of God should be drawn closer together. We remain apart because we fear and distrust every affiliation uncommitted to the Bible."

Finally a resolution was passed by 98 per cent of those present:—

"That we, the members of Charlotte Chapel, now withdraw from the membership of the Baptist Union of Scotland in view of its affiliation with the World Council of Churches, but we pledge ourselves to consider all means whereby we may continue to support the Evangelical Baptist Witness in Scotland."

This apparently led the Baptist Union of Scotland to reconsider the matter of their membership with the W.C.C., and to sever their connection for seven years.

—The Reformation Link



English Bible Course

TWENTIETH LECTURE
in the
ENGLISH BIBLE COURSE
TORONTO BAPTIST SEMINARY

By Dr. C. D. Cole

March 1st, 1956

GRACE SAVES

Ephesians 2:1-10

THE thoughts in Ephesians are closely connected, one thought leading to another through the whole epistle. The apostle Paul was an accurate reasoner, not an incoherent declaimer. The thoughts in the verses before us arise from those immediately preceding. The apostle has been describing the glorious resurrection and exaltation and dominion of Jesus Christ which he tells the Ephesians were pledges and earnest of their own final glorification in heaven. Christ is in heaven as the head of the church which is His body, and where the head is, all the members will ultimately be.

We now begin a new section in which there is a particular application of what has been affirmed in the preceding paragraph. In the verses before us, another long sentence, we have a further manifestation of the power of God which was seen in the resurrection and exaltation of Christ, namely, in the raising of the Ephesians themselves from the death of sin into a new life with God. Paul had prayed that they might know the exceeding greatness of His power which had wrought in them as believers. Now he will make them to know that this same power had wrought in them to make them believers. The power that raised Christ from the dead is also the power that lifted them out of the state of moral death. Christ was in a state of physical death. The Ephesians were in a state of moral or spiritual death. Christ was in the grave. The Ephesians were in sin.

An analysis of the passage before us reveals that there are three principal topics: first, the moral state of the Ephesians prior to their conversion; second, the change that God had wrought in them; and third, the design or purpose for which the change had been effected.

Moral Death

The state of the Ephesians before God had wrought upon them and the natural state of all men is one of moral death. Moral death consists of a state of sin, of subjection to Satan and our own corrupt affections, and a state of condemnation. The change wrought by God was a new creation, a gracious work of love and mercy in connection with Christ assuring association with Him in glory. The design of this marvelous change is the manifestation through all the coming ages of the grace

of God. God purposed to have an eternal exhibit of the trophies of His grace. His eternal power and Godhead are seen in the physical creation. But His grace will be seen in the new creation of redeemed and glorified saints.

I.

The Need of Salvation (1-3)

Now in verses one to three, we see man in his natural state as a member of a fallen race. This is a terrifying picture. It reveals the desperate need of salvation. Man is pictured as dead in trespasses and sins. Now we follow the King James rather than the American Standard Version which reads, "dead through your trespasses and sins." Dr. Robertson says that the nouns have the locative case here which means that the Ephesians' death was not the result of their own trespasses and sins but that their trespasses and sins only exhibited their moral deadness. They were dead by nature, born into a sinful state. Their death was the result of the sin of Adam whose sin was a race sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Now the tense there is the aorist which denotes a complete act in the past, and Adam's sin made all of us sinners and sinful. And their trespasses only manifested and demonstrated the sinful nature in which they were born. Adam's sin brought death to the human race. Because men are born in sin, they must be born again to be saved. Men do not get a sinful nature by sinning. They sin because they have a sinful nature. Moral death is as real as physical death, but it is death of man considered as a moral and accountable being. The sinner is a moral corpse and just as dead morally as any man has ever been physically. Physical death is the result of the separation of the spirit from the body. And moral death is the result of the separation of man from God. The true principle of moral life is supreme love to God. But the natural man is without any love for God. The carnal or fleshly mind is enmity against God, for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God. Before a man can love God he must be born of God, and no sinner can any more please God than he could cross the ocean on a toothpick. The flesh profiteth nothing. Men are dead, morally dead, in sin, and their own trespasses and sins exhibit their deadness.

The natural or once-born man is worldly in his walk, and friendship with the world is enmity with God. He walks after the course or eon of this cosmos. This world or cosmos is the whole system of things and men in their moral separation and distance from God. Eon or age suggests the transitoriness of the present order of things. The natural man walks in the sphere of sin, and makes the world his standard. The natural man, moreover, is Satanically controlled. He walks according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Satan is the god of this world. The lost man has the same boss that the demons have. The prince of the power of the air, the leader of the fallen angels who have their residence in the air above us, is the same spirit that works in the sons of disobedience. But this is not all, the natural man has wicked associations. "Among whom also we all had our conversation, or manner of life, in times past." Birds of a feather flock together. Men, like water, seek their own level. And Paul is saying to the Ephesians, who were

gentiles, that the Jews were no better. Sin is universal. Depravity is inherent and universal. There is none that doeth good and sinneth not. All have sinned and come short of the glory of God. There is still more to this awful description of the sinner in moral death. He is carnally debased, fulfilling the desires of the flesh and of the mind. The flesh here stands for human nature in its depraved state. The flesh profits nothing. Fallen human nature has nothing good in it. You cannot read about anything good in human nature in the word of God. Paul said, after his conversion, "I know that, in me (that is, in my flesh,) in my old Adamic nature, dwelleth no good thing." But the picture is made blacker yet. Lost men are perilously situated, being by nature children of wrath. In their natural state, men are exposed to the wrath of God. The word for nature here stands for that which is essential to fallen humanity. It refers to what is innate and not to something that has been acquired. The whole description of the sinner in this passage supports the doctrine of original sin. Men are born in sin. It is natural for men to sin. Conduct reveals the inward state. We have before us the state of the human heart as manifested in outward conduct. All evil comes from the human heart. The Jews thought that men were defiled by something from the outside. They were diligent in washing their hands before eating, not for the sake of physical cleanliness, but for moral cleanliness. And our Lord said to them, "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The Jews believed that germs, moral germs, might get on their hands and enter their mouths. And, therefore, they were careful to wash before eating. How terribly they confounded the physical with the moral.

The Moral Heart

Man has a moral as well as a physical heart. And just as the physical heart is the seat and the source of physical life, the moral heart is the seat and source of all moral actions. The heart is the nest in which the hornets of wickedness breed. Sinful thoughts and sinful words were in the heart before they ever entered the mind or were on the tongue. Our Lord says, "An evil man out of the evil treasure (of his heart) bringeth forth evil things." Out of the abundance of the heart, the mouth speaketh.

Now what hope is there for man in such a state as thus depicted? Absolutely none — unless there can be found some gracious power as great as that which raised Christ from the dead. Who can reverse the lever of the engine of the human heart to keep the sinner from rushing headlong into hell? Who can stop the funeral procession to the cemetery of everlasting ruin? There is absolutely no hope if all has been said. If Paul is through, he has pronounced the doom of every man.

Surgeons Try to Cut Sin Out of a Man

One of the most absurd things happened in Miami, Florida, a few years ago. Charles Hinkley, a confirmed criminal, was in the Miami city jail. He had read somewhere of a brain operation designed to cure criminal tendencies. And he finally prevailed on the criminal

court judge, Ben C. Willard, to allow him to undergo such an operation. He believed that he could survive the dangerous surgery and become a new man, and that a sympathetic society would give him another chance. And so in one of the hospitals at Coral Gables, the surgeons bored two holes through the skull and cut off the prefrontal lobe from the rest of the brain expecting to sever the motivation for his criminal propensities. And the psychiatrists and the lawyers were planning to get permission from the court to place Hinkley with a good family and get him a good job, and then give the psychologists six months to continue his moral training. In this way, they hoped to make a saint out of a criminal. But one day Charles Hinkley walked out of the hospital and escaped. And a few weeks later, he left a trail of cold cheques all the way from the State of Kansas to the State of Massachusetts. Foolish men, to think that any physical operation could cure a sinful soul. Sin cannot be eradicated by cutting on the human body, for the simple reason that sin does not belong to the body, but to the soul or the moral nature of man. In first Corinthians six eighteen we read that, "Every sin that a man doeth is without the body." Sin does not have its seat and source in any bodily organ. Why, even our beloved Dr. Porcheron, great surgeon that he is, cannot cure a soul with the knife. He can only use the sword of the Spirit which is the Word of God, and depend upon God to give life to the dead sinner. Man is a moral being. He is a soul dwelling in a human body and the heart of the soul is the seat and source of sin. As a moral being, man has a heart and a mind distinct from the physical organs of the heart and brain. That which causes a man to sin is not something in the body. It is not something that can be cut by the surgeons. The body, of course, is used as an instrument in sinning and the body is sometimes a victim of sin, such sins as fornication, drunkenness, revellings and such like.

II.

The Source of Salvation (4-6)

But Paul is not through. The last word has not been said about the sinner. So in verses four to six the picture is reversed. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "But God" — never was a conjunction better placed. "But God" — never did two words mean so much as these. These words stand between the terrible description of what men are by nature and what they become by the grace of God. These two words explain our salvation. Nothing else does explain it. Man is dead. But God can make him alive. Man is separated from the life of God. But God can make him nigh through the blood of Christ. Man is Satanically controlled. But God can lead captivity captive. Man is fitted for wicked associations. But God can make him fit for association with Himself and with the holy angels. God is rich in mercy because of His great love. The love of God for sinners is the source of all grace and mercy. Man is an object of misery. But God's great love lifts him out of the pit of the miry clay and sets his feet on a rock, establishes his going, and puts a new song in his mouth. "But God," explains our salvation and nobody but God in Christ must have any praise for our salvation. Man is utterly hopeless. But God puts a star of hope in his sky. Man is fitted for destruction. But God snatches him as a brand from the

burning. What a sensation — man the rebel rescued and blessed by the very God he would destroy if he could. Oh, we might have read, "Man is in misery. But God passed him by on the other side." It would have been no surprise if it had been written, "Man is a rebel. But God conquered him in His wrath." But it is good news we have in the gospel of Christ. "But God, who is rich in mercy, for his great love wherewith he loved us," made us alive in Christ. Regeneration is the work of God. There is no self-birth. Of believers we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Resurrection is the divine prerogative. Salvation is a divine undertaking. Where is the man who will be so foolish as to undertake the task of raising the dead, be the death physical or moral? "But God" spells the difference between lost and saved, between hell and heaven, between ruin and remedy, between misery and glory "But God" — this is the hope of every soul winner. We may witness. But God must work. Paul may plant, and an Apollos may water. But God must give the increase.

III.

The Design of Salvation (7-10)

Now in verses seven to ten, we learn that the design of salvation is the glory of God. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." God's glory is the end of physical creation and of human redemption. The heavens declare His glory. The firmament sheweth His handywork. And human redemption will redound to the praise of the glory of His grace. That is why we are saved. God wants to get glory out of His work of salvation. Heaven will have on display the great multitude of redeemed and glorified sinners as trophies of God's grace. Hell will be a monument to divine justice. It will be an eternal exhibit of God's holy wrath. In hell men will get exactly what they deserve, no more, no less. Nobody will get a raw deal from God. Nobody will ever be able to complain of injustice. But heaven will be the inheritance given us by grace, without money, without price, without merit, without works, without anything of ourselves.

Christ is going to shew forth in the ages that are coming the exceeding riches of His grace in His kindness towards rebels. The ages that are coming must mean those that follow the age of this world. The plural indicates their endlessness in contrast to the age of this world which is transitory. God's purpose in salvation is that in the eternal future which opens with the Parousia

of Christ the grace of His ways and dealings with His enemies should be declared and exhibited in all the grandeur of their excellencies to an onlooking universe composed of all intelligences. "For by grace are ye saved." I would think so! What other inference could be drawn? How incongruous it would be to infer that salvation is by human works and merit. How can a dead sinner give himself life? How can a wicked rebel merit the blessings of a holy God? "For by grace as ye saved through faith." Faith is the receiving hand, the empty hand that takes salvation as a gift without money and without price. Faith is not self-sufficiency. Faith is dependency on Christ. And lest someone might boast of his faith, we might say also that faith is not self-produced. It is born of God. "For whatsoever is born that overcometh the world, even our faith." Faith is not of God overcometh the world: and this is the victory an attainment. Faith is obtained. Faith is God-wrought. Salvation is not of works, lest any man should boast. Salvation is not something we buy, for we ourselves are bought. Salvation is not something we have done. It is something we have become. Salvation is not the result of our works, for we ourselves are a work. Salvation is not something we find, for we ourselves are found by Him who came to seek and to save that which was lost. The end of salvation is not to fill heaven with proud boasters but with humble worshippers. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The sinner is not a worker, but a work. The saint is not self-made, but God-made. The saved man is not the old man patched up and worked over. He is a new creation. Oh, the saved man has the same physical features down here, but he is morally new. The result of salvation is good works. The new man can do good works. We are created unto good works, that is, in order to do good works. That is the end in salvation, that God might have somebody who can do something to please Him. Good works as a duty for the saved are as much predestinated as salvation is for the lost. It is so easy to become lopsided one way or the other. Salvation is by grace through faith, apart from any human merit. But salvation is to prepare a sinner to please God and to engage in good works. Oh, let not any one of us dare claim to be saved if we are not interested in good works and do not have a longing to please God. The surgeons operated on Charles Hinkley without any good results. But when God operates on the moral heart of the sinner there will always be good effects. God's moral surgery is always a success. "By grace are ye saved through faith; and that not of yourselves: it is the grace of God: Not of works, lest any man should boast."

"And can it be that I should gain
An interest in the Saviour's blood?
Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! How can it be
That Thou, my God, should'st die for me!

" 'Tis mystery all! The Immortal dies;
Who can explore His strange design?
In vain the first-born seraph tries
To sound the depths of love divine.
'Tis mercy all! let earth adore,
Let angel minds enquire no more.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed-in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - - Canada

"He left His Father's throne above—
So free, so infinite His grace.—
Emptied Himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free;
For, O my God, it found out me!

"Long my imprisoned spirit lay
Fast bound in sin and nature's night:
Thine eye diffused a quickening ray —
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth and followed Thee.

"No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine.
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

Differences in Eschatology

AMONG believers in the Lord Jesus Christ there are differences of opinion as to the incidents surrounding the second coming of the Lord. All true Christians are persuaded from the Word of God that He is really coming and that He shall take up the power and reign. The disagreement comes with regard to the more specific details. The fact that there are such differences need not alarm us so much as the fact that some have come to the place where they would make their view to be a test of fellowship.

We mention this because in recent issues of THE GOSPEL WITNESS we have printed A Devotional Study in Revelation by Dr. Robert Dubarry. In dealing with this book of prophecy, Dr. Dubarry expressed certain definite convictions with regard to prophecy. We found ourselves in fundamental agreement with these convictions but we would not anathematize some brother because he disagreed. The many letters which we have received expressing appreciation of the work indicated that others received profit from the study.

At the same time, others wrote expressing disagreement — some in bitterest terms and others in a lovelier spirit. Those who wrote the bitter epistles harmed no one but themselves while those who frankly but kindly aired their objections earned our respect. Many magazines would not allow another view to be printed but we recently received a *short communication* in which a writer seeks to summarize the viewpoint of the other school. Below that letter appears in full. Let it be clearly understood that we concur with Dr. Dubarry but, at the same time, recognize this existing difference of interpretation.

THE GOSPEL WITNESS,

Toronto.

Brethren:

Seeing your readers for many weeks have been given a consecutive treatise on "Prophecy" by Dr. Dubarry, which same is far from satisfactory to some of us, I am wondering if your columns would open to a statement on the other side in favor of the views called "Darby-Scotfield" views, for when corresponded with the Word of God it is the solemn conviction that rather than Dr. Dubarry these men had light to a greater extent on the writings of the prophets.

Yours sincerely in Christ Jesus,

SOME OBSERVATIONS ON THE PROPHETICAL TEACHING PUT FORWARD BY

DR. R. DUBARRY of Nimes, France

At great length the Doctor tries to go back into history and bring out that the views of these two men Darby and Scofield have done much to bring in systems of prophecy that are sensational, and as the Doctor suggests "misleading and poisonous". This is strong language. Reading Dr. Dubarry's notes on "Revelation" has not given one a great deal of help to grasp the import of the Book. Too bad! He has merely recounted the views of some earlier theologians, and has brought forth nothing new. What we should expect is new light from the written word of God, not new scripture. I am wondering if other readers of "The Gospel Witness" feel the same as I do in the matter. It might be well to present the other view of things that the teaching be not top-sided.

- 1—Satan bound and removed from the scene for 1,000 years. Certainly Dr. Dubarry treats this in a very strange way.
- 2—After the 1,000 year period, Satan is again released upon a credulous world.
- 3—The Judgment before the great white throne. These are great and mighty truths which have been well treated by the aforementioned Darby and Scofield, and so many others, while Dr. Dubarry seems to be poorly informed on the matter.
- 4—Matthew 24, being Jewish in outlook, people fleeing from Jerusalem, the Temple therein, and the Sabbath, having nothing to do with the Rapture of the Church, yet so emphasized by the other school, and yet rightly divided and given to the people of God by Darby and Scofield. Yes, many of us see from the Scriptures that the views of the two in question, in many points are nearer to the truth than what Dr. Dubarry has put forth.
- 5—Christ will reign for a 1,000 year period after He comes. This too is a great truth and we would like to see more made of it.

But perhaps this is too much, so I desist for the time.

Yours in Christ Jesus,

Saved by grace,

THE PRIEST — "ANOTHER CHRIST"!

To describe a mortal as being "another Christ" is nothing short of blasphemy. Yet that is the description which the Roman Church employs when speaking of her priests. A page from a recent issue of the Scarborough Missions (Roman Catholic) magazine has been drawn to our attention and there we read:—

Man's yearning for immortality has a way of expressing itself in monuments of marble and metal.

You can leave behind a LIVING monument of flesh and blood, ANOTHER CHRIST, the Catholic priest.

At the altar of God he prays for you and your loved ones. Can you find a surer, holier way to be remembered when you are gone?

Leave behind a LIVING monument! Prepare and sustain a Scarborough Missionary by means of your will

"During the course of a recent panel on Alcoholism, in summing up his argument, one speaker said, 'Alcoholism is not caused by alcohol.' By what, then, is it caused? By ice cream, or tea? The Japanese are more honest. They say:

The man takes a drink,
The drink takes a drink;
The drink takes the man.

Write the Name of Jesus on All Your Crosses

A Prayer Meeting Address by C. H. Spurgeon

SWEET is this hour of prayer. All the sweeter because outside in the world we meet with so much trouble and disquietude. We have each a cross to carry, a burden which we may not and cannot refuse. What shall we do with our crosses? For once we will go down to the Philistines and learn from them:—

“And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews.”

I know of nothing in which I could hold up Pilate as an example to you, save in this one thing: he placed the name of Jesus on the cross. Writing these words with his own hand, he refused to alter them: “Jesus, the King of the Jews” must stand over the cross whether the high priests rage or submit. The vacillating governor for once stuck to the truth, and would not be driven from it.

Now whenever you have a cross, write the name of Jesus, the King, above it, and stand to what you have written.

Let us consider Pilate's inscription word by word. Over your cross take care that you set the name of JESUS. Bear your cross *for* Jesus *with* Jesus, and *after* Jesus: this is a grand recipe for making it as light as it can be. Remember it is only a wooden cross that we have to carry, though our fears often paint it with iron colours. Neither do we bear upon our shoulder a cross which will destroy us, but one upon which we shall triumph, after the manner of our Lord. We have not to bear it first in the procession of sorrow which is wending its way through this ribald word; but “to bear it *after* Jesus”, along a pathway which He has beaten for us. He has himself carried a cross far heavier than ours, and his hearty sympathy is with us. He is so united to us that all our crosses are his own. Bear your cross for Jesus. What can you not bear in his company? In this way you may joyfully carry your appointed load: the strengthening touch of Jesus will make the yoke easy and the burden light. Oh, that name of Jesus! I could talk till midnight of its depth of meaning, its sweetness, its power, and when the twelfth hour struck you would say to one another, “Why, it is midnight; and the Pastor is only as yet upon the threshold of his theme.” There is so much to be said about the name of Jesus that all the tongues of men and of angels would fail to tell the half thereof. It is the joy of heaven above, and meanwhile it is the solace of sorrow below. Not only is it the most majestic name, the most instructive name, the most truthful name, the most powerful name, the most sanctifying name, but it is also the most comfortable name that was ever sounded in this valley of weeping. If you will keep your mouth flavoured and your heart perfumed with the dear name of Jesus, you will find that every bitter thing becomes sweet, and the most unpleasant becomes fragrant. Jesus, Immanuel, God-with-us — why, this is as the opened windows of heaven, and as the inner melodies of the King's chamber. Our Saviour is the cross-bearer, Jesus is the crucified, and therefore we gladly take up our cross and follow him, finding to our astonishment that our cross has grown light in the presence of his cross:

The Roman Governor did not fail to write “Jesus of

Nazareth”. Those last words mean scorn of the bitterest, as if he had said, “The wise man of Gotham”, or Tom of Bedlam. To him it meant that an ignorant country fellow had set up to be a king. Marvel not if upon your crosses there should fall a bitter rain of contempt. Accept shame and ridicule as a part of your life's burden. Be thou also called “a Nazarene”; be not ashamed to own that thou also wast with Jesus of Nazareth. Who are we, that we should receive praise where Jesus received spittle? Let us settle it in our hearts that if there be an epithet of derision it may as well honour us as any one else. The world will not know us any more than it knew Jesus. If they have called the Master of the house Beelzebub, the servants must not expect fair titles. Write *Jesus of Nazareth* on your crosses, and henceforth contumely and sarcasm will lose their edge.

Very significantly for us, the name of Jesus in Pilate's superscription is followed by the words the King; Jesus, the King. These also are highly consolatory words, because our hearts prompt us to say — “Did the King bear a cross infinitely heavier than mine? Then I, a servant, may well take up my load, which is comparatively so light. Jesus, the King, does he condescend? Then to follow him is the utmost height of honour. Jesus, the King, does he ordain a cross for me? Then why should I question his love or doubt his wisdom? If he bids me take the cross, what remains to a loyal subject but to obey? If he be my King, I should be a rebel if I kicked against the burden which he lays upon me.”

Jesus, the King; is it not sweet to think that on the cross Jesus is the King? When he dies, for the first time in his mortal career his sovereignty is acknowledged by official authority among his countrymen, and the representative of Caesar sits down in Jerusalem and writes, “This is Jesus, the King of the Jews.” Hebrew and Greek and Roman had it, under Pilate's hand and seal, that the Crucified One was indeed a King. Then, my soul, if Jesus triumphed on the cross, canst thou not triumph under the cross if his grace be in thee? Art thou not still a priest and a king unto the living despite thy griefs, and reproaches, and crosses? He that hath made us kings and priests unto God has not given us an empty title, neither does the fact of our cross-bearing in the slightest degree cast a doubt upon our royal dignity. We wear our coronets by patent of the King of kings, and our royalty none may question. Even when the cross weighs heaviest upon us, let us still rejoice that we are honoured to suffer with Christ, and are thus crowned as well as crossed. See the royal name set on our cross, and it will become at once lovely in your sight.

But Pilate wrote, “This is Jesus the King of the Jews.” “Well,” says one, “what has that to do with us?” I answer, write this also on that great cross which the whole church has to carry after Christ. He is a King whom his subjects refuse. The heaviest cross the church has to bear is that the world will not bow to Christ. Perhaps in our younger days we said, We have only to tell men the gospel, and they will obey it; but we soon found out our mistake. We thought that there was very little for us to do except to push the world before us, and drag the church behind us; but to-day we have a different opinion. We see the legions of darkness still

in their entrenchments, and though we have won many a victory, yet how small our success compared with what still remains to be done! Africa, China, India, why, these are all parts of the great cross for the church to carry. Jesus is King of all these countries for he is "head over all things"; but as yet we see not all things put under him, and this is our cross.

Write on the burden of your service these words, "Jesus, the King of the Jews," and be encouraged. Jesus possesses a throne which rules over Israel, even though Israel be not gathered. "Oh," says somebody, "the Jews are the last people that will be converted". Perhaps so, for judicial blindness has fallen upon them; but yet Jesus is their King, and he will yet bring them to bow at his feet. He despairs not of them, he doubts not that Israel shall yet adore him; wherefore be of good courage. Do you wish it had been written, "Jesus the King of the Gentiles"? Ah! but this is better still; for when the Jews bow the knee to Jesus, then the fulness of the Gentiles shall be gathered in. Their conversion will be the capture of the innermost citadel of unbelief. I remember how Luther used to talk of the Jews in his wild cruel way; he did not believe in their salvation at all; but we have made a great advance upon so unchristian a feeling. We hail with acclamation the title, "King of the Jews".

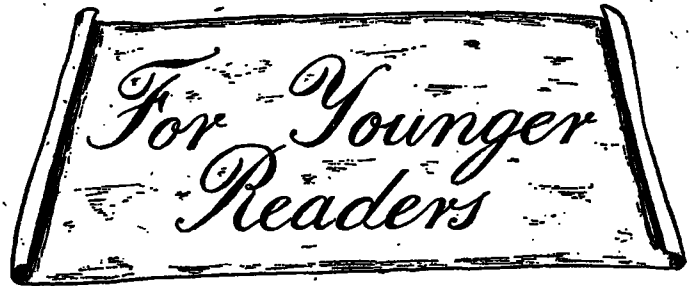
My point, however, here is this. The Jews rejected Jesus and yet he reigned over them upon the tree; and we, too, shall triumph in that very point in which we are most tried, and perhaps most overcome. Tribulations crush us, but we glory in tribulations also. The cross was Christ's throne over Israel, and our affliction is our conquest over sin through the work of the Holy Spirit, sanctifying it to our purification. Let us not hesitate, therefore, to bear the cross which bore our Lord, and to write over our cross the same claim of kingship which was written over him.

Very plainly let us label our crosses with the regal title in full. Hebrew, and Greek, and Latin were the three common languages of Jerusalem: all men in the Passover crowd would know one or other of these tongues; hence the superscription was repeated in three varying characters. Let it be plain to ourselves, and then to all others, that we have fellowship with Christ in his sufferings, and that our griefs are akin to his and shared by him. Then our sorrows will build us pulpits from which to preach Jesus; or at least they will be pillars upon which we can uplift the adorable name of our Lord. Our afflictions will teach us many languages: we shall speak to the man, sons and daughters of woe, and each one shall hear, in his own tongue wherein he was born, a brother voice proclaiming comfort to the mourners in Zion. It is well to carve the name of the Well-beloved everywhere; but the cross is a peculiarly suitable pillar for uplifting the dear memorial. This title will be read by many if we affix it to the cross. Some will scoff, but others will turn aside to indulge in thought awakened by our thoughtfulness, and to assuage their sorrows by learning how to make them golden links with The Man of Sorrows. (Sure I am you will find it wisdom to

WRITE THE NAME OF JESUS ON ALL YOUR
CROSSES.

To a graceless neck, the yoke of Christ is intolerable, but to the saved sinner it is easy and light. We may judge ourselves by this: Do we love that yoke, or do we wish to cast it from us?

—C. H. SPURGEON



ROYAL VISIT

The scene was resplendent with beauty, for the King was arriving in Cape Town. Flags fluttered gaily from every building, and cheers were echoing along the quay-side. H.M.S. Vanguard was coming alongside the wharf at J dock; the deck was lined with sailors in smart uniforms. The sun shone from a cloudless sky; all nature rejoiced in the magnificence of a great occasion. King George VI had come to visit his people in the great land of South Africa, and the welcoming throng was already expressing its boundless delight. The Queen (now Queen Mother Elizabeth), attractive and radiant, stood with her husband, while the charming Princesses (now Queen Elizabeth II and Princess Margaret) looked with eager eyes toward the new country. The landing steps were placed in position; the official party stood respectfully at attention, and the king slowly descended to the quay. Cape Town was delirious with delight; the vast crowds cheered themselves hoarse, and even the fluttering flags added their message of goodwill. It was a great day indeed; yet unbeknown to His Majesty, a greater event was taking place within a few yards of that magnificent scene. Another King was visiting foreign territory, and the way in which He arrived makes exciting reading.

Every available policeman had been called to control the great crowds. Efficient and smart, they stood at attention, while behind them the crowds jostled for better viewpoints. Sergeant Vissor, a tall Afrikaans policeman, was standing opposite the gangway. He was fortunate, for on this day duty and pleasure went hand in hand. He was calmly awaiting the arrival of the King, when quite suddenly a young woman whispered across his shoulder, "Sergeant, if that were the King of kings, what would you do?" For a moment, the policeman was astounded. This was inexcusable. The woman should be rebuked; but alas, the Royal Family was actually descending the steps. He daren't move; his superior officers would have much to say if he indulged in an argument at the very moment the King stepped ashore. Sergeant Vissor remained motionless. "Sergeant," the tormenting voice whispered again, "What would you do if that were the King of kings? He's coming soon, you know." The poor policeman fiercely whispered from the corner of his mouth, "What do you think I would do? I'd run like everybody else." "Oh no, Sergeant," she answered; "I would not run. I would be one of the guests of honour. The King of kings is my Saviour. I should be glad to welcome Him."

King George VI was shaking hands with the leaders of South Africa; the official party was standing nearby, and thousands of people were watching. This fact prevented the longsuffering sergeant from retaliating. Yet, the unknown woman would soon receive the sternest lecture ever! Just wait until the Royal Family moves away,

and then! The irate policeman suppressed his rage, and finally his opportunity arrived. The visitors had moved toward the city; the crowds were dispersing. Now . . . Sergeant Vissor turned; but his tormentress had vanished. He had been robbed of his prey! He returned to police headquarters . . . and a whisper seemed to ask, "Sergeant, what would you do if that were the King of kings?" . . . The convicted officer went away to his home, to find his wife kneeling at her bedside praying that God would save her husband. Slowly and very deliberately, the big policeman knelt at her side; and that day the King of heaven came to abide in his heart.

—Ivor Powell in *Bible Windows*

NOTHING GLOOMY ABOUT CHRISTIANITY

"Rejoice in the Word, O ye righteous."—Psalm 33:1.

I think the children of God have more right to laugh than any other people, and to clap their hands as loudly. There is not a single joy denied them that is given to any other people. Christianity does not clip the wings of the soul. Religion does not frost the flowers. What is Christianity? I take it to be, simply, a proclamation from the throne of God of emancipation for all the enslaved; and if a man accepts the terms of that proclamation, and becomes free, has he not a right to be merry? Suppose a father has an elegant mansion and large grounds. To whom will he give the first privilege of these grounds? Will he say, "My children, you must not walk through these paths, or sit down under these trees, or pluck this fruit. These are for outsiders. They may walk in them." No father would say anything like that. He would say, "The first privileges in all the grounds, and all of my house, shall be for my own children." And yet men try to make us believe that God's children are on the limits, and the chief refreshments and enjoyments of life are for outsiders, and not for His own children. It is stark atheism. There is no innocent beverage too rich for God's child to drink, there is no robe too costly for him to wear. There is no hilarity too great for him to indulge in, and no house too splendid for him to live in. He has a right to the joys of heaven. Though tribulation, and trial, and hardship may come unto him, let him rejoice. "Rejoice in the Lord, ye righteous, and again I say rejoice."

—TALMAGE

Bible School Lesson Outline

Vol. 20 First Quarter Lesson 12 March 18, 1956

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

THE PARABLE OF THE PRODIGAL SON

Lesson Text: Luke 15:11-32.

Golden Text: "I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee."—Luke 15:18.

I. The Younger Son: verses 11-24.

Our Master frequently experienced the unreasonable opposition of the Pharisees (Heb. 12:3, 4). They murmured against Him when He mingled with the people, and complained when He held aloof (Luke 7:30-35). Those who serve the Lord in a public capacity cannot escape from the unjust criticism of their fellows, but it is well to remember that

we have only one Person to please (Col. 1:10; 1 Thess. 4:1; 2 Tim. 2:4).

Each one of the parables of our Lord is complete in itself, but if we would understand the special significance of any particular parable, we must examine it with reference to its setting. The three parables in this chapter were recounted in answer to the complaints of the Pharisees that Christ was receiving sinners and outcasts (verses 1, 2). All three emphasize the marvellous grace of the Lord, His love for lost men, His zealous search for them, His joy at finding them. The parable of the lost sheep (verses 3-7) illustrates the love of God, giving His life for His own, the search that surmounts all difficulties and the rejoicing in heaven. The parable of the lost coin (verses 8-10) tells of love, satisfied only with the complete redemption of the lost, the search persevering unto success and the rejoicing in heaven. The parable of the lost son speaks of the love which welcomes the sinner, the search which anticipates success and the rejoicing on earth. This parable also stresses the folly of self-righteousness such as the Pharisees exhibited.

The three chief characters in the story of the lost son — the younger son, the father and the elder son — represent the three actors in the scene which occasioned the parable — the sinners, the Saviour and the Pharisees.

The course of the younger son, tired of his father's home and fellowship, with his eyes upon "things" and pleasure, illustrates the steps in the path of the sinner, whether he be a sinning saint or an unbeliever. These steps are evil desire, waste, wandering, want, disgrace, despair and desolation. His restoration was brought about when he came to himself (Prov. 4:26), longed for his father (Psa. 51:12), repented (Psa. 34:18), resolved to return (Psa. 32:5), returned (Jer. 3:12, 13; Hos. 14:1-4) and confessed his sin (1 John 1:9), trusting his father for forgiveness (Psa. 130:3, 4).

The description of the father as he scanned the horizon for the first glimpse of the returning prodigal, seeing him while he was yet a great way off (Rom. 5:8), yearning for him in tender compassion (Isa. 54:10); running to meet him, embracing him, accepting the confession (Isa. 43:25), pardoning, welcoming and restoring the unworthy son to a place of honour in the family, as though he had never sinned (Eph. 2:13); all this is a touching illustration of the boundless love and mercy of God. To those who repent and believe He gives the robe of righteousness (Isa. 61:10), the ring of the covenant (Heb. 8:10), and the shoes of testimony, that they might hereafter walk in the ways of God (Isa. 52:7; Zech. 3:3-7; Eph. 6:15).

II. The Elder Brother: verses 25-32.

The joy caused by the return of the prodigal was curtailed because one member of the family refused to have a share therein. How readily one bitter spirit can dampen the holy joy of God's people (Heb. 12:15)! The elder son remained in the field instead of repairing to the banquet-hall; he was toiling instead of feasting. He was so far separated from his father's counsels that he had not yet learned of the return of his brother. Dutiful in all outward respects, his heart was cold and estranged (Isa. 29:13). With bitter jealousy he reproached his father for the kind treatment afforded the wanderer on his return. So did the Pharisees, just in their own eyes, complain because the Saviour received sinners.

It was not the father's fault that the elder son was unhappy. The inheritance was his, but he refused to take advantage of it (Luke 11:52). The festival was fitting; it was he who was out of place. The wrong lay in his own attitude, not in the father's procedure. The Pharisees should have rejoiced when sinners came to Christ, but their hearts were out of tune, and they could not enter into His feeling of compassion for the lost.

The saving of a lost soul is in reality the resurrection from the state of death to the state of life in Christ (Eph. 2:1).

DAILY BIBLE READINGS

- March 12—The Lost Sheep Luke 15:1-10
- March 13—Man's Lost Condition Isa. 1
- March 14—The Call to Repentance Hosea 14
- March 15—The Confession of Sin Psa. 51
- March 16—The Cry for Mercy Psa. 130
- March 17—Blessed Forgiveness Psa. 32
- March 18—Walking in Fellowship 1 John 1

OUR MOTTO - *ADVANCE!*

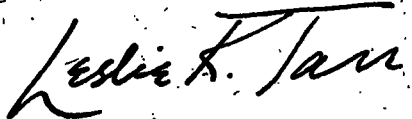
We want new subscribers! How shall we reach them?
 . . . through your recommendation to friends. This costs us no money!
 . . . through advertising - for this we need thousands of dollars!

Your gifts enable us to reach thousands more.

Dear Reader:—

The Gospel Witness is a missionary paper that seeks to win souls, instruct believers and warn against error. The income from subscriptions does not nearly meet the expenses. Your help is urgently needed. All gifts will be gratefully received. Thousands of dollars are needed if we are to expand this printed ministry. May I hear from you today?

Yours in the Gospel,



LESLIE K. TARR, EDITOR.

(Please tear off and return this portion)

THE GOSPEL WITNESS
 130 Gerrard St. East,
 Toronto 2, Canada

Dear Mr. Tarr:

Enclosed find my GIFT of \$ _____

toward THE GOSPEL WITNESS Fund, in response to your Annual Letter.

Name: _____

Address: _____

NOTE: The main purpose of this letter is to solicit gifts over and above renewals. But if your subscription to our paper is about to expire, and you specially desire that the amount of the renewal of your subscription be taken out of your donation, will you please indicate with an X here.