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The Freedom of the Soul

By Dr. T. T. Shields

"Ye shall know the truth, and the truth shall make you free."—John 8:32.

I SET before you this worthy ambition to REJOICE IN SUCH FREEDOM AS RESULTS FROM A DEEP AND TRUE CULTURE OF THE SOUL. Even in physical and mechanical activities the principle of such freedom finds many an illustration. The truth is, knowledge attains its highest value when, so to speak, it becomes incorporated in the man, when it becomes a part of him, and so completely possesses him and dominates him, as to determine the quality of speech and action. It is when knowledge is thus transmuted into life and action that it becomes wisdom.

Thus the capacity of the mind is enlarged, and its aptitudes are developed, until the mind absorbs what it reads and observes as easily as the lungs put oxygen into the blood. Hence a disciplined mind delivers a man from intellectual bondage and sets him free.

This principle is conspicuously true in the moral and religious realm. The Christian religion does not manufacture glass or wax flowers and fruit: it grows them. The true church is not a noisy factory, but a beautiful, fragrant and fruitful garden. If you grow dandelions on your lawn, your neighbour may invoke the law against noxious weeds, lest your garden should corrupt his. What if one should say, "Then, I must examine the law to find out what it is"? A better way would be to grow flowers — against such there is no law.

The triumph of Evangelical Christianity is equally inevitable: It is a religion of the Spirit whose fruit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And as these divine qualities find expression and exemplification in human character, the soul finds perfect freedom in a life against which there is no law. This is what the Lord Jesus meant when He said, "Ye shall know the truth, and the truth shall make you free."

One word of caution, however, let me add: mere subjectivism, when finished, spells anarchy. Self-expression, without limitation or control, cannot wisely be permitted in a child. Objective standards must be translated or

transmitted into the subjective. Thus the alphabet, the multiplication table, and the scales, must be studied objectively if they are to become part of the child's mental constitution. The same is true of religion: we cannot dispense with the objective: the law is our schoolmaster to bring us to Christ. Modernism, in its ultimate expression, is always subjective; authority resides within the man's own consciousness — in short, he becomes a law unto himself, and thus becomes utterly lawless. But where shall we find the norm, the objective standard? There can be but One: Christ is all and in all; truth is in Him, and can only be identified as truth in relation to Him.

Thus sin is objectively atoned for, and put away in Him Who is the end of the law for righteousness. The blood of Christ represents His perfect life in solution, "the just for the unjust to bring us to God." But the sin which is crucified for us must be crucified in us. The objective Cross as a ground of faith must become a subjective experience through the obedience of faith. Is Christ an example only? No, that would involve a reversion to Law. What is our hope of ultimate perfection and glory? Christ in history, on the cross, at the Father's right hand? That is the objective aspect of the Christian religion. But we must know Him subjectively. He must dwell in our hearts by faith. Then the Spirit of God will become increasingly at home with you, and His life will find a natural expression in a life divinely lived; in a pure spiritual joy, even the joy of your Lord; in a peace based in a moral balance effected by Christ's atoning death, and a renewed nature harmonized with God's holy law, — in longsuffering, gentleness, goodness, faith, meekness, self-control, — elements in that divine nature for which all things were made, and against which there is no law. In that divine liberty the soul reaches its destiny, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Therefore there can be no true education, no true and deep culture of the soul, apart from this, "Christ in you, the hope of glory."

—From *Other Little Ships*

SUNDAY SERVICES IN JARVIS STREET

REV. JOHN KNIGHT, member of the first Graduating Class of Toronto Baptist Seminary, who has served the Lord as a missionary in Jamaica for nearly 30 years, preached a heart-searching message at the morning service on June 9th, on the subject, "The Other Side of the Sea" (Mark 5:1). Mr. Knight remarked that there have been many changes and improvements since the day when he first went to Jamaica, but some things remain unchanged; sin is the same, the power of God is the same, the fields are still "white unto harvest", the labourers are still few and the way to secure labourers is the same, "Pray ye the Lord of the harvest."

When Christ crossed over the sea he found a man possessed of the devil, and the devil is still busily engaged in our day. He found also that others had taken an interest in Him, perhaps through fear. As the inhabitants of that land tried to bind the demon-possessed man, so do some preachers in Jamaica proclaim a message that merely binds the people without setting them free. As they sought to tame the man, so do some preachers with a social Gospel try to help man materially. As Dr. Shields said, "They try to make the prodigal more comfortable in the far country."

But when Jesus Christ came on the scene the demons recognized Him. This man did not want the Lord, but the Lord wanted him. What a difference when the Lord entered his life! He became a new creature. The Gospel is still "the power of God unto salvation to every one that believeth." In Jamaica there are many broken homes, much sin and poverty. Many of the people are superstitious. They need the gospel, they need the Word of God. They need Christ "on the other side of the sea".

This man, when restored, prayed that he might remain with Christ, but the Lord sent him back home to be a testimony there, and he obeyed. Our earnest desire should be to know the Lord's will for us, then do it.

In closing this fine message, Mr. Knight directed the unsaved to Christ, the Lamb of God which taketh away the sin of the world. A lady responded to the invitation, desiring to follow the Lord in baptism.

A large number attended the splendid Open Air meeting of testimony in Allan Gardens at 6.00 p.m., preceding the evening service. From 7.30 - 8.30 the service was broadcast as usual over station CHWO, Oakville, 1250.

"Regeneration" (John 3:3) was the subject of Dr. Slade's most impressive sermon in the evening. In introducing this all-important message, he referred briefly to the "Bill of Exceptions" which Christ left for our instruction (Matt. 5:20; 18:3; Luke 13:3; John 3:3, 5). The Lord Jesus dealt directly with the great man Nicodemus, an earnest seeker who had come to Him at night, at a time when he could have a heart-to-heart talk with the Saviour without interruption. To his enquiry about the Kingdom of God and his relation to it, the Saviour had one message, "Ye must be born again." How is our Lord speaking? "Nicodemus, I who am the Truth say unto you, that unless a divine change comes over your soul, you cannot see the Kingdom of God." The new birth signifies a great change, a new life which will last for ever. Helpless and hopeless in ourselves, we must come a second time fresh from the hands of the Creator.

What is it to be born again? It is more than reformation, more than change in environment. A clock which

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

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has stopped will not be better if placed in a new environment; it needs to be fixed from the inside. The soul that is born again is restored, brought from sin into fellowship with God. By the new birth a change is wrought in the governing principles of our whole lives. Regeneration is the implantation of the divine nature into our souls. We have new thoughts about God, about Christ, about ourselves; we have a new heart, a new Father and a new home.

Christ taught the absolute necessity of the new birth, "Ye must be born again." He who made man knows what damage sin has done and He alone can give us a new nature. How must we be born again? It is our part to believe, to receive Christ, and it is God's part to give us the new birth. Thus ended another good day in the house of the Lord.

A DISEASE OF THE HEART

Like snow drift when it has leveled the church-yard mounds, and glistening in the winter sun, lies so pure and fair and beautiful above the dead, who fester and rot below, a very plausible profession, wearing the semblance of innocence, may conceal from human eyes the foulest heart-corruption. The grass grows green upon a mountain that holds a volcano in its bowels. Behind the rosy cheek, and soft lustrous eye of beauty, how often does there lurk a deadly disease, the deadliest of all! Even so sin has its seat within. It is a disease of the heart, and the worst of all heart complaints.

The most advanced saint is not altogether free from the bondage of sin. Sin is the greatest folly, and the sinner the greatest fool in the world. Think of a man purchasing momentary pleasure at the cost of endless pain. Think of a dying man living as if he were never to die. Think of a man risking eternity on the uncertain chance of surviving another year.—GUTHRIE.

Annual Business Meeting of Jarvis St. Church

The 129th Annual Business Meeting of Jarvis Street Baptist Church for the year ending March 31st, 1957, was held on June 6th with the Pastor, Dr. H. C. Slade, presiding. A spirit of gratitude to the Lord and of joyful enthusiasm in His service was reflected in the various reports presented, and the whole service was marked by happy fellowship. The Lord has been very good to us. The testimony of Jarvis Street Church reaches to the ends of the earth. It is the mother church of many causes, now flourishing.

The first report, that of the Deacons, was ably written and presented by Deacon Robert Shaker. This report was in some respects a summary of all the reports, since it gave an over-all picture of the work as a whole. The capable and consecrated Treasurer, Mr. Harold Maw, presented the fine Financial Statement, which indicated large receipts for the year, amounting to \$141,762.23. Of this amount over 50 per cent. was given to Missions. The Radio ministry now imposes new obligations, but by the grace of God the need has thus far been fully met.

Rev. G. Adams, Registrar, gave a splendid report of Toronto Baptist Seminary and Dr. O. L. Clark read the statement concerning THE GOSPEL WITNESS, now in its 36th year of publication.

Mr. Bruce Inrig, in describing the important work of the Bible School, paid tribute to the high quality of the service being rendered by our worthy and well-beloved General Superintendent, Mr. R. E. Kinsinger. During the year 63 scholars accepted Christ as Saviour. Sunday by Sunday 125 teachers faithfully proclaim the Word of the Lord. The School gave \$2,325 to Missions during the year.

Other splendid reports followed; Women's Missionary Society by Mrs. B. McInnes, Senior Dorcas Society by Mrs. A. H. Harvey, Junior Dorcas by Miss Iona Rush, Senior Choir by Mrs. B. Breckenreid and Junior Choir by Miss Joyce Richards. The highlight of the Choir Report was the remarkable record established by the Organist, Mr. Penney, and the Choir Director, Mr. Hutchinson, who have been associated together in the ministry of music in Jarvis Street Church for 33 years.

The following Deacons were elected to serve for the coming year:

Mr. Paul Bauman
Mr. R. E. Kinsinger
Mr. David Markle
Mr. Harold B. Maw
Mr. Norman Nicol
Mr. Frank Rush
Mr. Robert Shaker

REPORT OF THE DEACONS

By Deacon Robert Shaker

(Report submitted to the members of Jarvis Street Baptist Church at the Annual Business Meeting on June 6, 1957).

Year after year these Business Meetings of Jarvis Street Church have been held, and to the honour and

glory of God we have had ample cause to rejoice again and again in His abounding goodness to us. This past year has only added to the burden of our indebtedness to Him, so that we can heartily say that in His faithfulness, in His mercy and in His power, "God is just the same to-day."

Looking back over the months, among the many causes for thankfulness a number stand out prominently;

With gratitude we have had confirmed to us afresh the fact of the great gifts which we have from God in the persons of our Pastor, Dr. Slade, and his associate, Mr. Samuel Tulloch, who minister to our souls and lead us in the work with such acceptance:

The clear and uncompromising manner in which the Word of God has been proclaimed from the pulpit, the Lord Jesus magnified, sinners invited to come to Him, and the result in the salvation of many and the edification of us all:

The whole-hearted loyalty of the church to the Pastor and the way in which so many give themselves to the carrying on of the testimony of the Lord in every branch of the work:

The manner in which the Lord has led us to break away from certain associations, leaving us free to take on other causes and associates in whom we have had more confidence, and who have proven to be a great source of blessing to us:

The strong, substantial causes represented in our foreign missionary efforts and the quality of the men we are helping to support, giving us the confidence that much shall be accomplished in the name of the Lord, and assuring us that our prayers and our giving shall not be in vain:

The many faithful friends we have here in Canada and throughout the world who continually uphold our hands in prayer and help us with the financial burden.

Along with these causes of thanksgiving there is a peculiar aspect to this past year that is a challenge to us all. Our vision has been enlarged, and the door of opportunity has been opened before us. The construction of the large apartment houses in our neighbourhood has brought hundreds of people within easy walking distance of the church, souls who are far from Christ and who somehow ought to be reached with the Gospel. Thus, the need for our testimony is more urgent than ever.

Seeing in a greater measure the work on the Jamaica field and the need of the new responsibility we have assumed in Martinique, we have been made aware that there, as well as here, there is a great work for us to do.

Finally, in the inspiration engendered by the New Year Motto: "Go FORWARD" so prominently displayed all over the church, we have been challenged to a fresh vision of the power of God, and we have received new courage to lay hold of Him in a greater measure that we might indeed "Go forward."

These factors give us ample cause to face the new year boldly, knowing that the Lord having helped us hitherto, He will continue to do so, according to His promise.

RADIO MAIL

Brownsburg, Quebec

To THE GOSPEL WITNESS:

I think my subscription for THE GOSPEL WITNESS should be renewed next month, so I am sending a money order for \$5.00; \$3.00 for the paper and \$2.00 for the radio expenses.

May God bless you in your work for Him.

(An elderly lady, subscriber for about 24 years)

* * * *

Grimsby, Ont.

Dear Miss Lindsay:

Kindly find enclosed \$10, \$5 for THE GOSPEL WITNESS and the balance for the Radio Fund. I certainly look forward to the radio service at 7.30 on Sunday nights and pray that many souls will be brought to know Jesus Christ as their own personal Saviour through this means.

* * * *

Toronto, Ont.

To Jarvis Street Baptist Church:

I have listened to your Broadcast on Sunday evening, which I have enjoyed very much.

Please accept this small donation, and may God bless you all in your good work.

* * * *

Richmond Hill, Ont.

Dear Dr. Slade:

Many thanks for last night's service. The reception was good up here; also the music. Your message was a real blessing to us.

We would like to receive THE GOSPEL WITNESS with Dr. Shields' sermon on "The Atom Bomb"; we have always had faith in his interpretation of God's word.

Enclosed is a donation toward the Broadcast.

* * * *

Toronto, Ont.

Dear Dr. Slade:

Just a word of appreciation of your Sunday evening broadcast, which we had the joy of listening to while travelling home on Easter week-end.

We had reached Oshawa on No. 401 at 7.30 p.m. and tuned in to the Oakville station and found the reception very clear and continued to enjoy the broadcast until 8.30 p.m.

The faithful proclamation of God's word is always enjoyable, but this is particularly true when we know something of the testimony behind the broadcast.

We continue to uphold your faithful witness in prayer, that the Holy Spirit may give you fruit through continual sowing of the seed.

* * * *

Mount Dennis, Ont.

Dear Brother in Christ:

I must let you know I enjoy the Radio Program of Jarvis Street Church. I have listened to it each Lord's Day evening. I have a radio by my bedside, as I am an invalid; have been so for many years. I am trying to learn to walk. I am an elderly lady, but have been saved since thirteen years of age. Ephesians 1:7, 8 are wonderful verses: "By whom we have redemption through His blood, even the forgiveness of sins." I meditated on it for a while, but the richness of it, and the mystery of it, forgiveness of sins, the tears would fall. And I did thank God for the message. . . .

God bless you abundantly in your work for Him. May the saints be blessed and sinners saved. Wonderful salvation, "No condemnation!"

* * * *

Dear Dr. Slade:

West Hamilton, Ont.

We saw the announcement of your evening church broadcast in the *Hamilton Spectator* and tuned in to listen. I was brought up in a Christian home and maintain one of our own since I got married. I love to hear the good old gospel hymns and sang along with you, also enjoyed the message. The reception was very good on our little mantle radio. We shall listen again as often as we can. One of us usually has to stay home with the children Sunday evening, but we all go out in the morning.

* * * *

Dear Brethren:

Fruitland, Ont.

So glad to write you re your broadcast last evening. Good reception and we praise the Lord God for His servant that can give out the good news as they were given out last evening.

We are members of a Gospel church, but it is many a day since we have heard "Redemption" given out so truly and so strong.

We are looking ahead for the message on "Repentance". So seldom is it mentioned. Yes, we are told to believe and believe, and we will be saved, but we can believe and be lost. It is more than believing historical facts that will save us. We are thanking our Heavenly Father that we saw your ad.

JARVIS STREET CHURCH CALENDAR

SUNDAY

- 9.45 Bible School for everybody, from grandfather to the baby.
- 11.00 Morning Service.
- 4.30 Afternoon Class.
- 6.00 Open-Air Service in Allan Gardens.
- 6.15 Prayer Service in Greenway Chapel.
- 7.00 Regular evening service.
- 7.30-8.30 Broadcast CHWO—Oakville (1250).
- 8.40 Open-Air Service on Church Grounds.

TUESDAY

- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

THURSDAY

- 2.30 Senior Dorcas Sewing Meeting.
- 5.30 Junior Dorcas Sewing Meeting.
- 8.00 Bible Lecture by Dr. H. C. Slade.

FRIDAY

- 7.00 and 8.15—Junior and Senior choir practices.

SATURDAY

- 8.00 Great Weekly Prayer Service in Greenway Hall.

Jarvis Street Church

WEEKLY BROADCAST

Sunday 7.30 - 8.30 P.M.
(1250) CHWO Oakville

The Jarvis Street Pulpit

Is Protestantism Moving Romeward? Do We Need a Confessional?

A Sermon by Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 26th, 1930

(Stenographically Reported)

"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 entered into the holy place every year with blood of others;

"For then must he often have 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.

"And as it is appointed unto men once to die, but after this the judgment:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:24-28.

Prayer Before the Sermon

We worship Thee, O Lord our God, as we approach Thy throne in the name of Jesus Christ. We have sinned against Thee. We are not worthy to come where Thou art, or to take Thy name upon our lips; but we thank Thee that Thou hast manifested Thy grace to us at the place called Calvary, and that in the life and death and resurrection and ascension of our Lord Jesus Christ, Thou hast declared Thy gracious purposes respecting rebellious men.

We draw near to Thee this evening through Him Who is our great High Priest, Who appears in Thy presence in our behalf. We pray that His righteousness and His infinite merit may be apprehended by us all, and appropriated by simple faith. Graciously lead us in our thought this evening. Instruct us concerning the great principles of Thy saving gospel. May Thy people be established and built up in their most holy faith, and may any who are without the assurance of salvation in Jesus Christ be given that assurance this evening!

Visit us every one — the one with a peculiar problem which seems to defy solution, may he find its solution in Jesus Christ; the person who contemplates an anxious time to-morrow, who fears some crisis in his history, may he hear the whisper of the Divine Spirit promising to accompany him to the cross roads, to guide him in the right way. It may be there are some here this evening bearing a secret sorrow, for we read in Thy Word that the heart knoweth its own bitterness, and that a stranger doth not intermeddle with its joy. We pray that Thou wilt speak to every heart this evening, and whatever the hidden grief or the unhealed wound may be, may God Himself visit the troubled one, so that he or she may be made to rejoice in Him this evening. It may be that some here are staggering under a heavy load, pilgrims they are having no continuing city like the rest of us, but they are bowed down beneath a burden that they cannot shake off. Bring them, we pray Thee, to the great Burdenbearer; may those who are heavy laden find in Jesus Christ the perfect rest which remaineth for the people of God. It may be that there is a stranger here, someone who thinks he has HAPPENED to come into this service. He has never been here before. It may be that he comes from a far country, from some strange city, and he too has many problems to solve, difficulties of the mind as well as of the heart and conscience. We thank Thee that in the Divine Life we all may see light. We pray that such an one may hold converse with another Stranger on the road; may the hearts of all burn within us as He shall talk with us this evening!

Perhaps there are some whose minds are closed against the truth, who have been trained in prejudice, so that the mind is double-barred and locked. Thou Who dost stand at the door and knock, we pray, by the constraints of Thy grace

through the mysterious working of the Holy Spirit, that such an one may be enlightened, that God Who commanded the light to shine out of darkness may shine in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We praise Thee for Thy Word. How simple it is! How profound! Thou hast brought salvation within the reach of little children, yet there are mysteries therein contained, into which even the angels desire to look. Oh, speak to us out of Thy Book this evening! Help us to revel in the luxuries of the revelation of Thy grace, and to rejoice in Him Who is ascended and is seated at the right hand of the Majesty on high. We come to Thee, O God, in the name of Him Whose blood was shed for sinners. We confess our sins, and plead Thy promise that if we confess our sins, Thou art faithful and just to forgive us our sins and to cleanse us from all unrighteousness. In His matchless name, and with mention of His incomparable righteousness, we bow in the presence of a holy God, and worship Thee, Father, Son, and Holy Ghost, Amen.

THE Great Reformation with which Luther's name is inseparably associated virtually divided what has been called Christendom into two camps. The Reformation was a protest against the errors of Rome, errors both of doctrine and of practice; and was designed to be a return to the simplicity of the gospel. For many years what has been called Protestantism has assumed a militant, offensive, and defensive, attitude toward the principles of Roman Catholicism. But there is a tendency in our day, I venture to affirm, in the direction of Rome, a return, partially or completely, to Romish errors and to Romish practices, — not always confessedly so, not always accepting the Roman Catholic name, but in principle and practice there is a very large return to Roman Catholicism.

Within the Anglican Church in the Old Land there has been for many years in operation what was known as the Tractarian Movement. Its devotees were often spoken of as Puseyites, followers of Dr. Pusey. In later years it has become known as the Anglo-Catholic Movement. It expressed itself in an attempt to revise the Book of Common Prayer — not in the direction of a more liberal religion; the tendencies in that revision would have been almost wholly reactionary, restoring to the church, had it been adopted, practices which have been unlawful since

the days of Cranmer. The Book was revised, but the House of Commons refused to pass it. It was sponsored by nearly all the Bishops, and, in opposition to the decision of Parliament, the Prayer Book has been used in many places.

There is an attempt by the Anglo-Catholic party to reintroduce, to restore to the Anglican Church the practices of Rome. As a matter of fact, large numbers of the clergy of the Establishment in the Old Land have received what is called ecumenical ordination, and are, according to the standards of Rome, in holy orders. There are in the Anglican Church ministers who are virtually priests of Rome. Moreover: there is a very celebrated preacher in London who is the minister of what is called a Congregational church, who confessedly has also received such ordination, and, though minister in a supposedly Congregational church, is himself a priest of Rome.

Nor are we without those tendencies here in this country. The High Church party, within the Anglican Church even here in Canada, has become very largely Romanized.

But it is not so much of that I speak this evening as of the tendencies among so-called free churches in the same direction. Wherever spiritual life declines, ritualism in some form or another finds its opportunity; and in the measure in which a church loses its spiritual vitality, it becomes formal, and very soon attempts some form of liturgy. Where there is no life there must be mechanism of some sort if there is to be movement.

II.

In England to-day they are busy preparing a *free church prayer book*, — not the Book of Common Prayer of the Anglican Church, but a prayer book for the use of the non-Episcopal churches, Congregational, Methodist, Presbyterian, and Baptist churches. You say, "That is rather extraordinary, is it not?" Yes; but we have the same principle here. Not very far from here services are held every Sunday — in which the prayers are printed and the whole form of service arranged just as formally as in any liturgical church. It is easy to read somebody else's prayer. But wherever you find that tendency, you may be sure there is a diminution, a decline, of spiritual life.

You see that tendency sometimes even in the form of *new buildings*. This is a free country, and if anybody wants to be an Anglican he is at liberty to do so. If you want to practise these things the doors are open, and you will be welcome. But I never can understand why Baptists should ape the same thing. I do not know what they mean when they talk about the "sacred desk". This pulpit is just a thing of wood. Anybody who can make anything ought to be able to make it. It is not made sacred by the fact that it is here on this platform. And I can never understand why they need in a Baptist church a lectern for the reading of the lesson, and a pulpit in the corner for the preaching. There is no special objection to it, I suppose, if a man wants that variety, but even in the architecture of our churches a cruciform principle is observed. How foolish it is! I said to a certain man not so very long ago when I saw his church, "This does not fit you at all. You are not a bit of an ecclesiastic, not a bit churchy. It would suit me better than you — and it would not suit me very well."

Oh, the tragedy that we see enacted before our eyes!

Churches of all names are drifting back into a kind of religious formalism that has but little relation apparently, in many places, to heart and conscience, and that is devoid of that liberty which characterizes the assemblies of those who meet in the power of the Spirit of God.

Rome was never more aggressive than she is to-day. Everywhere she is seeking her converts; in many places secretly, and in many instances openly and avowedly. The movement in Rome itself is not to be ignored as a sign of the times. The reconciliation of the Vatican with the Italian Court is a matter of tremendous historical significance. That there should be an ambassador from the Court of St. James at the Vatican is a matter, I think, to be regretted. But there is a tendency on the part of the religious world to *placate Rome*, and to come into terms of friendship and even of intimacy.

The movements I have referred to, such as the Anglo-Catholic Movement, are of course inspired by Rome. And the whole Modernistic programme, while without direct Romish inspiration, in fact and in practice is an assistant of Rome, for the denial of authority in one direction is sure to magnify authority in the other.

Then in our own city the Roman Catholics frequently hold missions for Protestants, and declare openly their intention to convert us to Romanism. Why not? I honour them for their zeal and their aggression. If a man is a Roman Catholic from conviction, he ought surely in all conscience to try to make every man he meets a Roman Catholic. It is perfectly legitimate. We have no right to complain of that at all. But for Protestantism that placates Rome and for Protestants who are always apologizing to Rome and saying, "We do not proselytize and we do not interfere with anybody's religion" — if that is the kind of religion you have, my friends, you have not very much. For Baptists and others of that order, personally, I have nothing but contempt. Openly I declare that I would lead Roman Catholics out of the errors of Rome every time I have a chance.

If there are any Roman Catholics here to-night you and I may be good friends. I shall have nothing offensive to say against your religion, except as kindly as I know how to tell you that it is manifest to all who look at your system in the light of the Book that you are in grievous error, and need to be saved from it. But we shall do it kindly, and with a recognition of the fact that there are many admirable things about Roman Catholicism.

I wish we had ourselves, among our young people, more of the reverence which characterizes Roman Catholics. I have a picture in my mind now. I was passing a Roman Catholic church one day when I saw a little boy going up the steps on crutches. He had lost one leg, and was going up the steps slowly one at a time. When he got to the top step, though he had two crutches and was thus using both hands, he steadied himself a minute as he put up his hand and took off his hat before going into the church. I wish our young people had more respect for the place of worship, for the day of God, and for the house of God. Roman Catholic churches are never disgraced, as are some of our Protestant places of worship, by theatrical performances; they are reserved for the worship of God.

I say, it is wise that we should recognize the things that are admirable even in a system to which generally we are opposed. I wish some Protestants would emulate the zeal of Roman Catholics. I wonder how many of you we could get out to a seven o'clock service of a

Sunday morning, when the mercury is down to zero? Could you get up in time? When I come to Bible School Sunday morning there are just two classes of people on the street at half past nine of a Sunday morning. When I see people moving I am almost sure that they are going either to a Roman Catholic church or to Jarvis Street, because there are no other churches open at that hour of the morning. At that point, at least, we may be learning a lesson from them.

But Roman Catholicism is really the very antithesis, the opposite, of Evangelical Christianity. The whole Roman system consists in a religion of works. A Roman Catholic is saved by his own doings, his penances, his prayers, his abstinences, whatever it may be, but it is works all the way through. The Roman Catholic system is very congenial to the carnal mind. Anything that will permit a man to work out his own salvation in the externals of life, without a change of heart and a radical transformation and reformation of character, is likely to be palatable. While the sale of indulgences, which filled the souls of Luther and other of the Reformers with indignation, may not be general, yet there is a sense in which Roman Catholicism is a system of indulgences. When you have performed your duty by going to Mass Sunday morning, you have completed your religion very much as you complete your toilet, and are free for the rest of the day. It is suited to the carnal mind; it is a religion essentially of the flesh, a religion of proxy. If you embrace that faith you pay somebody to say your prayers for you, and to do everything for you from your baptism in unconscious infancy until the time the priest administers the last rites of the church. It is a religion of proxy, somebody else doing it for you.

II.

With that as a background, let me bring you the very simplest sort of exposition of evangelical principles, for we need to be on our guard, those of us who are Christians, if we would bring men to Christ and save them from darkness and superstition. We need always to be careful to distinguish between these things which are so radically opposed to each other.

In Evangelical Christianity there is but ONE AUTHORITY. The question of authority is one of vast importance in every realm of thought, and in every walk of life. If you go to a store, or to a factory, into any institution or organization, your first question always is, Who is in authority? If I am to receive the service of this organization or of this institution, who is empowered, who is authorized, to command it for me? Who is the captain of the ship? Who is the conductor of the train, the master of the house? Under what government does this organization or this institution function? Where shall I find headquarters? We must ask that all the time.

That is especially true in religion. Where is the seat of authority? Who speaks the final word? Who is the supreme arbitrator? Is it reason? Does the authority reside within myself? Is my "religious consciousness", to use the phrase of the Modernist, to direct me in my religious beliefs and in my religious practices? Am I a law unto myself? Is the authority subjective? Am I really the captain of my ship, the master of my soul? Am I to set up my opinions against all others and say, "Reason is the master"? There is not much safety to be derived from that quarter, because your reason and mine are

likely to be vastly different from each other, and to come into conflict; and I do not see how in the religious realm we are to escape the necessity of some authority outside of ourselves.

Evangelical Christianity finds that authority in the person of Incarnate Deity Who died for our sins according to the Scripture, Who was buried, Who rose again the third day according to the Scriptures, and Who is now seated on the right hand of the Majesty on high Who "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." We know no authority save the authority of Jesus Christ, and that authority is communicated to us through an infallible Bible inspired by the Holy Ghost.

We cannot recognize, for example, an *authoritative ministry*. What is the minister in the evangelical sense? I remember being in a home some years ago where one member of the family was a clergyman. He was a young fellow who had just graduated from college, and the Bishop's hands had been laid upon him in ordination. But to his mother and the rest of the family he was in holy orders, and by this principle of apostolic succession, some authority had been strangely communicated to him by apostolic hands; and religiously, entirely apart from his relationship in the home, because he was in holy orders he had an authority that was different from that of other people.

I cannot find anything in the New Testament to justify that conception of the ministry. I believe a minister is the overseer of the flock, but any authority that he has must be found in the fact of his personal relationship to Jesus Christ. If he is a good man, if he is a man of God, if he is a man who is full of faith and of the Holy Ghost, if, as a blood-washed sinner, he has dedicated himself wholly to the service of God, then in the measure in which he exceeds and excels his fellows, will his example have the authority that attaches to inherent goodness. But because he is a minister, because he holds office in the church, apart from his character, gives him no authority at all. Such authority as is his is the authority of a superior — if it be superior — Christian experience; the authority of a larger — if it be a larger — knowledge of God's Word; an authority of a fuller — if it be a fuller — consecration to God; but the office he holds *per se* gives him no special authority apart from his personal relationship to Christ.

Certainly *the church* has no authority. What are we but a company of regenerated men and women, washed in the blood of Christ, coming together for the observance of the ordinances of God's house, for mutual edification, and for the propagation of the gospel to those who have never known Christ? But the authority of the church, as of the minister and of the individual Christian, consists in its spiritual stature. If it be a church separated from the world, and separated unto God, an organization that is instinct with the very life of the Spirit of God, and that has power through the Spirit to effect transformation of heart, regeneration of life — the church will then have an authority which naturally and inevitably inheres with any company of people whose spiritual life and spiritual stature outclass and transcend that of those about them; but merely because we call ourselves a church we must not expect that anybody will bow to our authority.

The idea of a church's keeping the consciences of men, and telling a man what to believe and what not to believe,

what to do and what not to do, is alien to the teaching of the New Testament. Evangelical Christianity is based upon this principle, "So then every one of us shall give account of himself to God." We are responsible to one Authority. We must receive inspiration, illumination, instruction, authority, directly from Headquarters; and only as we live in vital union with God Himself shall we have any authority at all. Oh, the folly of men who think that by opening the doors of the church to every form of worldliness, by accommodating the life of the church and of the professing Christian to the world about, by mixing with the world — the folly, I say, of supposing the church or the minister or the individual believer can ever exercise authority in another's life by that means! It is impossible.

Look at any little community, down in the office or in the shop, when a religious discussion arises, in the last analysis, to whom do the people listen? What man in the shop is the man of authority in religion? The man who is likeliest in his character and daily life to Jesus Christ is the man, in spite of all else, to whom the other men look as a religious leader. Only thus can we, any of us, exercise authority.

Evangelical Christianity, I repeat, recognizes but one authority, the sovereignty of Jesus Christ in the individual life and in the life of the church and its ministry. We cannot accept the decree of the Pope or of the church: we must go to Headquarters for our orders.

III.

Then we have but ONE SACRIFICE. It is in the text: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." The very essence of Evangelical Christianity is that in the death and resurrection of Jesus Christ complete atonement was made for the sins of the world once and for all. Nothing can ever be added to the value of that infinite sacrifice. If you could live to be as old as Methuselah, and exemplify in your character the graces of all the saints that ever lived, you could not add an infinitesimal fraction of merit to the sacrifice made when Incarnate Deity laid down His life, when the blood which was an indissoluble life in solution flowed from the heart of God for the salvation of the world. Are you not glad it is done? Are you not glad it is finished? You can add nothing to it. The debt is paid, —

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain,
He washed it white as snow."

I read recently of some of the martyrs who sealed their testimony with their blood, and I observed in case after case they were brought to the stake because they refused to accept the Romish doctrine of the Eucharist, because they denied the real presence, because they refused to believe that the Mass was a sacrifice, because they insisted that the debt was paid by the blood of Christ. I read in *The British Weekly* only last night where some preacher in London quoted a Roman Catholic priest as saying, "We make the altar the centre of interest in the church, while you Protestants make the pulpit the centre of interest." Is that true? We deny that what Roman Catholicism calls an altar is an altar at all. We deny that the Mass is a sacrifice. We deny that the Lord's Supper is a sacrament of any kind. It is a simple me-

morial feast, designed to keep in perpetual remembrance the fact that the sacrifice has been offered and is completed.

And what is the pulpit? If the pulpit is what it ought to be it is the place where the sacrifice of Christ is always magnified, where men are directed to the blood of the Lord Jesus Christ as the only possible way of salvation. Hence the pulpit, if it be what it ought to be, is the altar and the centre of interest because it is engaged for ever with the proclamation of the fact that "once in the end of the world Christ appeared to put away sin by the sacrifice of himself."

The principle of salvation by grace, which is the fundamental principle of Evangelical Christianity, absolutely nullifies the whole sacramentarian system. If we are saved by grace, and by grace alone, if the debt is fully paid, and there remaineth no more sacrifice for sin, what becomes of the doctrine of penances? I cannot atone for my sins; I cannot work out any kind of merit before God. The moment, by faith, I see the great Sacrifice, the whole system of penances is gone. Thus salvation by baptism, by the Mass, by any sacramentarian communication of life — that whole thing is automatically dissolved and abolished the moment we see that salvation is by grace alone. Is it not a blessing that it is!

Let me come back a moment ere I lead you to my concluding thought, to say that if you and I are thus saved, and saved for ever, if the debt is paid, and there remaineth nothing for us to do, shall it be said that those who work for their salvation are more zealous than those who labour to express their love to their Saviour? If we are not saved by works but by grace, good works ought to flow from that great fountain. Our faith should manifest itself in works. We have one Authority, one Sacrifice — and no other. Do you believe that? ("Hallelujah!" "Praise the Lord!")

Is there an unconverted man here to-night? Is there a Roman Catholic friend here? Have you believed that absence from the Mass, neglect of religious ordinances, may become to you a mortal sin? Do you say to me, "I do not know whether I am saved, sir. I do the best I can. I go to church. I obey the rules of my church. I receive instruction of what I must do to inherit eternal life, and I am always doing it, and I intend to keep on doing it. And I hope that by and by when my end shall come I may receive a comfortable passage into the life everlasting. But I cannot say that I am saved, sir, I do not see how it is possible for anybody to know that."

IV.

I preached to you a year or so ago on a text which I was half-minded to use to-night, but if I quote the text to you it will be enough: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." That is representative of all the religions of the earth of all time but one. Let me quote it again: "Every priest standeth" — not sitting down. There were no seats in the temple, because the priest's work was never done. There was no provision for sitting in the temple or in the tabernacle — "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." That is the round of religious duty, the treadmill of human endeavour, trying — trying — try-

ing — trying — always trying, but never triumphing. Always working, but with the work never done.

I quote it again in contrast with the last clause: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Did you get it? "This man when he had offered one sacrifice for sins for ever, sat down." His work was done, and He ascended into the presence of the Father.

That is Evangelical Christianity. Finished! For ever! Nothing more to be done! One Authority, one Sacrifice, and, blessed be God, ONE PRIEST, for "there is one God, and one mediator between God and men, the man Christ Jesus." He entered into heaven itself with his own blood — what for? "There to appear in the presence of God for us." He is my Representative. In my behalf He has presented His own blood before the mercy-seat for the cancellation of my indebtedness, and He is there in my behalf pleading His perfect righteousness and the merit of His sacrifice as the reason why God should accept my prayers. What need have I of any human priest? My dear friends, we do not need another priest. Jesus Christ is our High Priest. He will hear our confessions. He only has authority to remit sin, to absolve you of your iniquities. He has delegated that authority to no one else. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

I went into the Cathedral of Notre Dame in Montreal some years ago, as I have gone into many other Roman Catholic churches in Paris and in London, but I recall particularly that occasion in Montreal about four o'clock, I believe it was, in the afternoon. I saw men and women and little children going to the confessional, and a priest coming, in some cases just throwing on his robe, and going into the confessional that he might listen to some man or woman, boy or girl, bare his or her heart to him. I said, "Oh, the tragedy of it! How I wish they knew that without all these human intermediaries they may go directly to the Lord Jesus Christ, the one High Priest, tell Him the story of their sin, and receive His gracious words, 'Thy sins which are many are all forgiven.'"

Have you any doubt about it, my dear friends? Do you feel comfortable? If there is a Roman Catholic friend here to-night, when the priest has prescribed certain penances and laid down certain duties, or by your confession at last has spoken the word of absolution, and you have gone out saying, "My sins are forgiven", are you always comfortable? What if he had no authority to do it? What if you were to go downtown where you owe a bill and pay your money and get a receipt, only to discover

that the receipt was a forgery? What if, after all, the debt is not paid and cancelled? Had you better not make sure that the person who says, "I absolve thee," has divine authority to speak those words of absolution? I venture in the name of the Lord to declare that no man living at any time did ever have authority to forgive sin. Only the Son of man ever had power on earth to forgive sins, and He still has that power on earth and in heaven. May we not come this evening, away from the church, away from all ceremony and from all works of righteousness that we may do, saying, as we sang just now, —

"Not the labour of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone."

I wish everybody here to-night would claim absolution, if you have not claimed it. I wish I could be sure that every man and woman, every boy and girl in this house would presently leave this building lifting their hearts to God, saying, "How wonderful that between me and God there remains no shadow! The blood has removed it all, and God smiles upon me in the face of His Son. I am saved. I am a child of God, and an heir of glory." Would not that be wonderful? Shall we come to the confessional now? Will you enter the confessional now? You need no priest with his confessional robes, you need no little cubicle into which you can whisper an account of your sins to a human ear; but you may bow where you are and in your heart say, "God be merciful to me a sinner." He will hear you, and will blot out all your sins, and you shall be saved with an everlasting salvation. When He has spoken the word of absolution, no church, no priest, no minister, no human authority, not your own heart, not even your own conscience, can condemn. He takes charge of your case, and will plead it before the throne; and no one who ever trusted in Him ever had cause to be ashamed.

Let us all come to Him:

We bless Thee, O Lord, for our great Intercessor. It is written in Thy Word, If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. We who are Thine would come again like little children. If there be any stain upon our souls, if any sin unconfessed, we desire to bare our hearts to Thee, Thou great High Priest, and pray, Cleanse thou me from secret faults. Keep back also Thy servant from presumptuous sins; let them not have dominion over me. Purge us with hyssop and we shall be clean, wash us and we shall be whiter than snow. Let our hearts praise Thee, O Lord, for this redemption, for this word of assurance from the Head of the church. We thank Thee for absolution, for forgiveness of sins.

If there be one who came in here to-night without a knowledge of sins forgiven, not knowing that there is one High Priest Who does not need to be paid for His intercession, but Who makes intercession for us, we pray that that one may pray the publican's prayer. Hear the cry going up from some heart this evening, God be merciful to me a sinner. Then speak Thy word of forgiveness and of cleansing. May the Spirit of God witness with their spirits that they have been born of God, that they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. If there be any to-night who thus yield themselves to Thee, give them grace and courage to confess Thee before the world, and ever to witness to the power of Thy redeeming grace. We ask it in the name of our great High Priest, our only Mediator, the Man Christ Jesus, Amen.

BOOKS AND BOOKLETS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

Jamaica News-Letter

By Edwin Fry

IT IS with gratitude and praise to the Lord that I convey to the Jarvis Street Church members and the entire GOSPEL WITNESS family the following report of the work thus far in Jamaica.

I left Toronto at 9.15 a.m., Monday, May 13th, by bus. The journey to Florida was pleasant and uneventful. The bus travelled by way of Detroit, passing through the states of Ohio, Kentucky, Tennessee, Georgia and Florida. The bus proceeded by way of Miami Beach to Miami, arriving at 10:15 a.m., Wednesday. I had a brief stay in Miami until Thursday morning. The plane left Miami at 9.00 a.m. Thursday, May 16th, and was scheduled to arrive at Kingston, Jamaica, at 12.55 noon. It was my first airplane flight and I enjoyed it immensely. The plane made stopovers at Camaguey, Cuba and at Montego Bay, Jamaica. On arrival at Kingston, I was met by Rev. John Knight, his wife and two of their daughters, Mary and Betty. Together we went to visit Raymond Knight, who attends school in Kingston. Leaving Kingston late in the afternoon, we made the three and one half hour drive to Clarksonville.

Friday, May 17th, was spent in the town of Mander-ville. On the return trip to Clarksonville we stopped at the town of Devon, where we attended a farewell missionary tea which was being given for Rev. Leonard Dunn, who is returning to Canada. I met Rev. Jim Green at the gathering, who is a graduate of Toronto Baptist Seminary. We had a time of rich fellowship together as those who have obtained like precious faith.

The notable feature of Saturday was the prayer meeting with the Knight family at the same hour as the Jarvis Street prayer service is held each week.

Sunday, May 19th, my first Lord's day in Jamaica, was spent at the Clarksonville Baptist Church. Although the attendance was down somewhat, due to the rainy weather, it was my privilege to preach the unsearchable riches of Christ at both the morning and evening services. It was a joy to meet the saints of God here and have fellowship with them.

Monday morning, a prayer service was held at 6.30. Although few in number, the Lord's presence was a reality, according to His promise, to those who gathered in prayer.

Tuesday morning, Mr. Knight and I went out on visitation work. In several homes we had a time of prayer and Bible reading. We also had the opportunity to speak to not a few that we met in the street concerning the salvation of their precious never-dying souls. The following morning, more visitation work was done in the Aeon Town area. We also visited the church building at Anderson Town, which is not yet completed. In the evening, Mr. and Mrs. Knight and I had a prayer meeting and Bible Study together.

Before breakfast on Thursday, May 23rd, Mr. Knight performed his 1,041st wedding. Also before breakfast an Enquirers' Class for young converts was held. In the evening, we travelled to the Mt. Moriah church for a prayer service and Bible Study. The attendance was encouraging, about 65 being present, many of whom had walked about two miles to the service. I spoke to them on God's Plan for Revival, based on II Chronicles 7:14. Saturday afternoon, Mr. Knight and I drove to Tweed-

side to hold services for the week-end. A business meeting was conducted at 4.00 p.m., Saturday, by Mr. Knight. Later in the evening a prayer service was held in one of the homes in Tweedside. Incidentally, the Tweedside church is the one that was slightly damaged in the recent earthquake. The work of reparation will commence shortly. The Bible School was held at 9.30 and the morning service at 11.00, at which I preached. The Lord's Supper was observed at the close of the morning service. The Enquirer's Class was held at 3.30 Sunday afternoon with nine young people present. We had planned to conduct an open-air meeting in Tweedside in the evening, but this was not feasible due to heavy rain which fell most of the afternoon and evening. The evening service at 7.00 was not well attended, only a few being present. Reminding ourselves of the promise that where two or three are gathered, we can have the assurance of the Lord's presence, we carried on. After preaching the sermon, I closed the meeting without giving any definite invitation to publicly confess faith in Christ. At the close of the service, Mr. Knight and I endeavoured to speak to some of the people. In spite of the small attendance, God the Holy Ghost had evidently been dealing with at least some of them. One young man, nineteen years of age, the grandson of one of the deacons, expressed a sincere desire to be saved. Before he left, he had knelt with me in prayer and asked the Lord in mercy to save him. His sister was also under conviction of sin, but she did not confess Christ as Saviour and Lord. Pray for her that as the Holy Spirit continues to deal with her, she will be brought to see the Lord Jesus Christ by faith as the only and all-sufficient Saviour. Another lady, who had been a backslider, renewed her vows before the Lord and earnestly asked us to pray for her that she might henceforth walk in closer fellowship with our risen, glorified Lord. This was the first outward evidence of the Lord's blessing since I arrived in Jamaica. Truly this is the answer to the prayers of God's people everywhere, and our hearts are indeed grateful to Him. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

A prayer service at Tweedside was held Monday morning at 6.30, after which a business meeting took place. Mr. Knight and I then visited the school at Tweedside, where we met the teachers and principal. After we had taken pictures of the children outside the school, the children returned to their classes. Mr. Knight and I both spoke briefly to the children in Grades two and six, presenting briefly the gospel of our Lord Jesus Christ.

On the 29th, we had to go to the town of Christiana for a small repair job to Mr. Knight's car. While returning, we visited the Percy Junior Hospital at Spaldings, where we were able to speak to several about the things of the Lord. That evening we had a prayer meeting and Bible Study with the Knight family, at which I spoke briefly on Genesis 32:24-30. The following morning, the Enquirer's Class was again held in the Clarksonville church.

Friday morning, the 31st, an officers' meeting was held at Clarksonville. It was decided at this meeting to hold a week of meetings at Aboukin Wood, the second

week of June. Some of the deacons will be helping me with the preaching at these services. There will also be a week of meetings the second week of July in Anderson Town, which I will take myself. We would appreciate the earnest prayers of God's people on behalf of both these special efforts. After the business meeting, a members' meeting was held, at which Mr. Knight spoke from a portion of the 25th Psalm.

On Sunday, June 2, Mr. Knight preached at the Clarksonville church in the morning, after which the Lord's Supper was observed. I took the morning service in Aeon Town, which is about two miles from Clarksonville. In the evening, both Mr. Knight and I were at

Clarksonville, with Mr. Knight conducting the service while I brought the message from God's Word. Mr. Knight left this morning by plane for a few weeks' stay in Canada.

We have seen already the showers of blessing from the Lord, but it is our earnest prayer that He will make Himself known in an even greater way, that indeed the people might realize that He is God and beside Him there is none else. The prayers of God's people would be appreciated and would mean much with respect to the two special missions which are before us. Pray without ceasing, and we are assured that the Lord will bless.

Rewards in the Kingdom

By Rev. Gerald B. Griffiths, B.A., B.D.

(A Sunday morning Sermon preached at Charlotte Chapel, Edinburgh)

"So the last shall be first, and the first last: for many be called, but few chosen."—Matthew 20:16.

THE story is about a wage dispute. A farmer who has a large grape harvest to gather in is faced with the threat of an imminent break in the weather. The hot Sorocco wind warns him that the heavy rains cannot be far away, and once the rainy season begins it will be goodbye to his grapes. So there is nothing for it but to engage all the supplementary labour he can while the weather lasts.

Six o'clock next morning finds him in the market place (the equivalent of our Labour Exchange) in search of men. The employable men there believe in fixing the price before work begins, and perhaps after some spirited bargaining, the farmer agrees to pay them at the rate of 1 denarius a day. A denarius, or a penny as our Authorised Version has it, would probably be worth about 17 cents — a very reasonable wage for those days. But the farmer is that desperate for labour that he returns at three-hourly intervals to the market place, at 9 a.m., midday, and 3 o'clock in the afternoon; and because every minute counts for a farmer who has a harvest to gather in against breaking weather he is back at the Exchange again at 5 o'clock. It should, however, be noted that these later gangs of men were employed on a different basis from the first batch. No wage was fixed: everything was left to the farmer's sense of fair play.

Now the difference in the terms on which these different sets of men were employed is important to the message of the parable. So let us underline the terms. The first batch came on agreed terms, fixed before the first bunch of grapes was cut. "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." But the last men were content to leave their remuneration entirely to the farmer. "Go ye also into the vineyard; and whatsoever is right, that shall ye receive."

Well, at 6 o'clock the hooter blew and in came the men to be paid. The bailiff was instructed to pay the 5 o'clock men first. Imagine their astonishment when the bailiff put a whole denarius in their hand. The news ran down the queue — a denarius an hour! The 6 a.m. men at the back of the queue quickly did some mental arithmetic and found that they were due for twelve denarii (about \$2.04 in our money). Imagine, then, their dis-

gust when the bailiff put the same pay in their hand as the last men, one denarius. Some of them protested on the spot and demanded to see the farmer at once. Can you see them flinging their pay down in front of the farmer in a rage and protesting that this was hardly cricket? Of course it was not that they minded any man being better paid than themselves but it was the "principle of the thing"! They had worked twelve long hours in the savage heat of the blistering Sorocco and these other men had just done an odd hour's work in the cool of the day!

But the farmer has his answer ready. They had accepted employment on strict business terms. The bargain had been struck before work commenced that morning, one denarius a day, and he had kept his part of the bargain. He had paid strict wages to those who required strict terms. But if he wished to go the second mile with men who asked no terms but left the question of remuneration entirely with himself, that was surely his own prerogative. Was he not free to do what he liked with his own money? When he had honourably met their demand for justice it was covetousness on their part to carp at his private generosity. "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" An "evil eye" is a Hebrew expression for covetousness and "good" here means generous.

It seems a fair inference to draw from the story that the farmer paid these men according to the *spirit* in which they worked. Of course no employer could afford to put the principle of this parable into literal operation to-day. Any employer who paid his willing horses twelve times as much as the hireling would soon be out of business. But this story is, after all, only a parable. And our Lord did not tell it primarily to lay down hard and fast rules as to how much men should be paid on earth but to teach us how God distributes His rewards in heaven.

THE ISSUE OF REWARDS

The subject of this parable is rewards in the Kingdom of Heaven. The clue to the understanding of the story is to be found in Matthew 19:27. "Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee. What shall we have therefore?" The rich

young ruler had come to Jesus seeking the secret of eternal life. The Lord had commanded him to sell all that he had and follow Him, but the rich young ruler went away sorrowful, unable to face the challenge of poverty for Christ's sake. Peter is quick to mark the contrast. What that rich young ruler had failed to do, he and his fellow disciples had already done.

Behold, we have forsaken all and followed Thee. What shall we have therefore?

Our Lord replies that their reward is certain.

Verily I say unto you that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life.

Next follows His warning against human presumption.

But many that are first shall be last; and the last shall be first.

God, says Jesus, often reverses our human assessments when He apportions to each servant his reward. This truth is then illustrated further in our parable, and the Lord concludes by summing up His teaching upon the Christian's final rewards in these words of our text. "So the last shall be first, and the first last: for many be called but few chosen."

There are four things that I would ask you to note in our Lord's teaching upon rewards.

I. ITS CATEGORIES

There will certainly be different categories of heavenly rewards. Some will be *first* and some will be *last*.

This truth is repeated on several occasions in the New Testament. Instance the parable of the talents, where ultimately one servant has 11 talents, another 4 and another none; or the parable of the pounds; or the Apostle Paul's solemn reminder in the third chapter of 1 Corinthians. Our Christian stewardship, Paul declares, is to be tried before the judgment seat of Christ. The fire of divine holiness is to search the innermost quality of our life's work. The service of some will shine as gold, silver and precious stone shines through fire, but the service of others will be declared worthless as bulky wood, hay and stubble is reduced to ashes by the flame. Some, alas, will be saved only as men fleeing from a burning house, bringing nothing with them. Their "work shall be burned", they shall "suffer loss", and be saved only "as by fire". And the Apostle Peter, by contrast (2 Peter 1:11), speaks of those who have an *abundant* entrance into the Kingdom.

But our text goes further than to declare the fact of varying categories of reward: it proclaims that these categories are often a *reversal* of human expectations. Our human assessments may well be reversed when God speaks His last word. "So the last shall be first, and the first last." Where men put a person at the top of the tree, God may put him at the bottom; and the man whom we write off as a nonentity, God may elevate to the place of supreme honour. The solemn warning of our text bears out the teaching of Isaiah. "For my thoughts are not your thoughts, neither are your way my ways,

said the Lord, for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

II. ITS CRITERION

But why this divine reversal of our human appraisals? On what basis does God apportion His rewards? The latter part of our text explains: "for many be called, but few chosen."

The word "chosen" has little connection here with the mysteries of election and predestination; its meaning is better conveyed by our word "choice". A flood of light is cast upon it by Matthew 22:14, "For many are called but few chosen." The picture there is of a wedding feast held in honour of a king's son. It is a dismal story of refusals with insult. Finally, you recall, the invitation is extended to all in the highways and by-ways, but when these second guests assemble in the banqueting hall, one is found to have pushed his way in *on his own terms* — he has no wedding garment. He has come in his own clothes, which was more than a mere breach of etiquette; it was an insult hurled at the king's son. And as the king's eye roams happily over his guests, he spies the rebel, walks immediately up to him, fixes him with his astonished gaze and demands an explanation. The rebel is dumb with guilt, whereupon the king orders him to be put out into the night. Then comes this explanation for his ejection: "For many are called, but few are chosen." Which means: Many receive the royal invitation but few accept in *the right spirit*. Many hear the Gospel but few truly heed it. So that "choice" is the better word here. The choice guests in the feast were those who had come on the king's terms; it was their ready obedience and humility which proclaimed their true response. And it must have been because of the spirit in which these later workers entered their master's vineyard that they were so handsomely rewarded.

This, then, is the principle on which eternal rewards are dispensed: the quality of our response to Christ. It is not so much what we do that ultimately matters, but *how*; not so much what we profess, but *why*. It is our attitude and motive in His Vineyard that proclaims our true rank before Him.

The divine assessment is often different from the human. There is both challenge and comfort in this realization.

III. ITS CHALLENGE

There is a disquieting challenge in the reminder that the first on earth may be the last in heaven.

Peter rightly concludes that because he has faced the demand the rich young ruler shirked, his reward will be great, but Peter needs the salutary warning that the distribution of eternal rewards is not in his hands. Christ's appraisements may differ vastly from Peter's. It does not follow that missionaries, office-bearers, teachers and others who are constantly in the public eye will stand first at the last. For it is motive and attitude that ultimately matter. Disraeli failed lamentably in his first speech in the House of Commons and the story goes that he vowed that he would make the House listen to him. And by dint of hard work and reading and self-discipline he became one of the foremost speakers of the House so that a speech by Disraeli could be an event. What made him so? The resolve to be effective, and in that resolve personal ambition was not absent. Now is it not

possible that it is this same kind of human ambition that makes us effective preachers, teachers, and leaders? Behind our accomplishments may be little more than the will to get to the top, to be effective, to gain ascendancy over men's minds and hearts. Let us constantly examine ourselves in the light of 1 Corinthians, 13. If our service is not done out of love for Christ and compassion for men, it is all as wood, hay and stubble. It may impress men but it carries no weight in heaven. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

IV. ITS COMFORT

But the sword which hurts also heals, and there is strong, serious comfort in this parable. The greatest prizes of heaven are often to the poorest and weakest of the church on earth. The last can become first.

This is true of the grace of *giving*. The poorest member may be the most generous subscriber. One day Jesus stood at the treasury box in the temple. He watched the prosperous Pharisees casting in their gold and silver coins, and then a timid old lady who hurried nervously up to the box to slip in two mites. But heaven, said Jesus, registered these two mites, which make a farthing, as the handsomest gift of the day. Why? Our Lord explains. "For all they did cast in of their abundance; but she of her want did cast in all that she had, even *all* her living." There was the mark of sacrifice upon those two mites, and it is only the sign of the cross that makes any gift precious. We may judge men's giving by what they give, but God looks upon what is left after the giving.

Look again at our *service*. Our pride may sometimes betray us into speaking of large places and small places in the Church, but the truth is that every place is large where the Lord reigns. It is not numbers which make any sphere great, but the manifest presence of Christ.

[This parable applies equally to what we call our *home ties*. Several of our missionaries are home on special furlough, at present, to nurse their ageing parents. But need they feel frustrated or hindered? If this is God's will for them in this immediate present, then the gentle ministry of a daughter's love in daily patience and cheer is as precious to our Lord as any sermon preached from a platform. Some women underestimate the ministry of the home. As they survey their daily round and common task they are tempted to say with Judas, "To what purpose is this waste?" But no woman's gifts are wasted whose loving influence makes a Christian home. Is there any ministry more sacred than that of carefully training children in true Christian character and conduct? It is by no means necessary to conduct a round of public meetings to bring honour to His name. And we must beware lest our preoccupation with religious meetings does not become an escape from the Christian duty of home and loved ones.

This reflection obtains, too, in the challenge of *suffering*. What our Father longs for most is surely the confidence of our hearts. Our Sovereign Creator may well dispense with the labour of our hands, but His Fatherly heart must have our love. John Milton's first reaction to the shock of his blindness may have been one of rebellion. But he came to see that

... God doth not need

Either man's work or His own gifts: who best
Bear His mild yoke, they serve Him best; His state
Is kingly, thousands at His bidding speed

And post o'er land and ocean without rest:
They also serve who only stand and wait.

Our finest opportunities come sometimes through our moments of deepest anguish. This was the case with that gifted preacher Stephen. His foes hounded and pounded him to death. But no angry word escaped his lips; no cloud of resentment darkened his face — it shone like the face of an angel. And at least one persecutor never forgot that prayer and that face. Is it coincidence that Saul of Tarsus was converted soon after Stephen's martyrdom? Yes, the Lord needs preachers everywhere, not least in the sick room and hospital ward. Suffering borne with serene fortitude and faith does honour to the Gospel. Last Wednesday evening, one of our young men on leave from the Services was asked to speak for five minutes on "Can Christ keep in the Forces?" The world also wants to know if He keeps in a hospital ward and in long, weary illness. The quiet, gentle faith of a Christian who loves God through pain and tears is precious in heaven and does not go unnoticed on earth.

So the last shall be first, the first last: for many
be called, but few chosen.

A text like this compels us all to think seriously upon what constitutes true holiness. And it will not be out of place for us to quote, in closing, the answer given in the first Psalm. "And he shall be like a tree planted by the rivers of water, *that bringeth forth his fruit in his season.*" Christian greatness consists in glorifying God in the very place we find ourselves, in bringing forth that fruit of Christian character, which is required by each season of life. For a child it may mean one thing, for his parents another, and for his grandparents yet another. In health it will mean the willingness to live long laborious days in His name, in long illness the willingness to rest in the Lord and wait patiently for Him. Sometimes Christ is to be exalted by our speech, sometimes by our silence. There are times when we must preach Christ from a pulpit and platform; there are equally times when He is to be proclaimed at the bedside. Our gifts and lots differ, and what matters supremely is that we shall all bring forth the Spirit's fruit in our season.

What the Lord requires of us then, is not brilliance, but faithfulness. We never read that He said, "Well done thou good and brilliant servant." What He did say was "Well done thou good and *faithful* servant." Christ covets not our verbal confessions, but our daily obedience to His heavenly vision, not our form of godliness, but the deep, pure love of our ransomed hearts. It is by our love for Christ, our faithfulness to His will and our compassion for men, that we are to be measured at the last.

And what *reward* shall we ask of Him? Thomas Aquinas records that it seemed to him that Christ once appeared to him whilst in prayer. The Voice said, "Thomas, thou hast written much and well of me, what reward shall I give thee?" To which the saint replied: "Nihil nisi te, Domine." "Nothing but Thyself, Lord!" Can we ask anything greater? Is He not in Himself our own exceeding great reward?

Thou, O Christ, art all I want,
More than all in Thee I find.

We can covet no greater reward than to know His Presence and His Smile on earth, and at last to bear His name upon our foreheads and join those holy servants who serve Him continually. —Charlotte Chapel Record

The Heart-Cry of the Bridal Soul

Musings in the Song of Solomon

By Robert Lee, Manchester

"Make haste, my Beloved"—Song of Solomon 8:14.

THE similarity between the ending of the book of The Revelation and of the Song of Solomon has been commented upon. Both are rather abrupt, as if to be continued; and both ending in confessed longing for the Beloved One. Well, of course, both are "to be continued"—the Song of Solomon in the experience of all Believers, and the Revelation is an eternity of bliss.

She longs for the day of His appearing, for that day when He shall be marvelled at in all them that believe; therefore in unison with the Eternal Spirit, she makes intercession according to the will of God.

But why, if now united and at one, she should thus speak as if He were absent? We know, however much His gracious presence may be manifested and enjoyed, we long to see Him face to face. No longer, as now, through a glass darkly. Listen to Samuel Rutherford, at times so logical and calculating, as in some of his works, but overwhelmed in love to his Lord and Master, as revealed in his letters: "Oh, how long is it to the dawning of the marriage-day? O, sweet Jesus, take wide steps! O, my Lord, come over the mountains at one stride! O, my Blessed, flee as a roe or young hart upon the mountains of separation! O time, run, run, and hasten the marriage-day, for love is tormented with delays!" Of a very truth he had drunk deeply at the springing well of the Canticles.

Meditating upon chapter 8, verses 8 to 14, we find that those who lean upon the Beloved have five great concerns:

(1) *A concern over immature relatives* (8:8). "We", not merely "I" — so she now consults her Beloved, speaking for both of them. There is now a community of interests. His concerns are now her's, and her interests are His. "A little sister." It is very beautiful to see how this young Bride is so much concerned about her family ties. She is not forgetful of others. Nor should she be. The Bride, having found peace herself, and having entered into a relationship of unspeakable joy and happiness, begins to think of others. It certainly is the duty of Believers to become so interested. For, after all, is that not sharing *His* concerns! Besides, the young in years should have a special place in the care and intercession of the Church.

"What shall we *do*?" There is something to be *done*, as well as something to be *said* on her behalf. It is not enough that we should pray for those without Christ, or those who have been found of Christ yet are immature. Something should be done of a definite character to win them for Christ, or lead them into the deeper things.

With regard to our immature sisters or brothers in the Faith, can it be said of us "She" or "He" hath done what "she" or "he" could? Are we leaving any stone unturned to hasten spiritual maturity? We should pray for them, give our testimony to them, lend deeper or victorious life literature, and seek to persuade them to attend conventions.

The Bridegroom, in verse 9, declares that the very best will be done for her — "If she be a wall, we will build upon her a palace (R.V., "turret"; R.V. margin, "battlements") of silver." The Lord's people are often referred to as a building. It may be that what is meant by a wall is that, in the East, a woman without a husband, is like a defenceless city without a wall, or with a wall without towers of defence, or like a gate or door without bar or lock.

Examine what is suggested here to end immaturity—

(a) *A wall of separation*. That is a great need. In fact the first imperative necessity. Positionally, we are consecrated, sanctified, separated; these become so actually and experimentally, when we begin to live the separated life, that is, a separation from all questionable things, and also a separation not only "from" these, but also "unto" Him, to find in Him our all and in all.

(b) *To become straight and upright as a "wall"*. That is, upright in posture and behaviour. No double or underhand dealings.

"Upright" is one of the Old Testament names for the followers of the Lord.

(c) *Firmness and steadfastness*, as a wall resting on a good foundation, able to withstand the stormy wind and tempest.

(d) *Turret of silver*—(R.V.). Endow her with a rich and ample dowry, and explain to her the riches that are ours already in Christ Jesus. Further, Silver in the Old Testament represents the Atonement, therefore it is suggested here that immaturity will end when a fuller and more complete knowledge and conception of the Atonement is realized, and when we realize that He not only died for us, but also that we died in Him.

(e) *"If she be a door."* A door suggests two things — first *admission* — access to the Holy and Most Holy place, now the birthright of every true follower of the Lord. Then it suggests *an open door of opportunity*. For when we are right with our Lord, service becomes a real delight.

(2) *A concern over her Beloved's interests* (8:11). She now turns to practical affairs of life, that she may learn to be in every detail a faithful steward. She makes her Beloved's interests her own. Do we? He had a vineyard let out to tenants, called here "Keepers", for which everyone had to pay a very good rent, proving it to be an excellent vineyard. True affection for the Lord will always keep and defend His interests.

(3) *A concern regarding her own stewardship* (8:12). The spouse also has a vineyard (verse 12) and, on her part, out of her own full affection, and on her own initiative she dedicates to the Bridegroom an equal amount to the rental he received from His tenants. Her affections are equal to His claims. If He claims a thousand pieces of silver from His vineyard, He shall not have one less from her's. Yet she does not rob Peter to pay Paul, for not only does Solomon receive his share,

but also "those that keep the fruit thereof". Here we see love equal to responsibility. She gladly consecrates to Him herself and her all.

(4) *A concern regarding her beloved's voice* (8:13). He is now dwelling in the gardens, not the wilderness. Her companions "hearken for Thy voice" (R.V.). But she was more to Him than her companions, so she pleaded "Cause me to hear it." He is speaking to others, oh, speak to me!

(5) *A concern regarding His visible presence* (8:14). Here we have the counterpart to "and the Spirit and the Bride say, Come". It is the Millennial prospect as longed for by the Bride of the Lamb. Our hearts should be prepared to bid Him haste! To His "Behold I come quickly" we respond, "Even so come, Lord Jesus."

—*The Evangelical Christian* (1947).

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 12 June 23, 1957

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

THE SECOND COMING OF CHRIST

Lesson Text: Revelation 19:11-21.

Golden Text: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."—Revelation 19:11.

The characters of every man of Adam's race, save One, display certain inconsistencies and contradictions. Not so the perfect nature of Christ, the Son of God, whose virtues were blended in one harmonious whole. He was at once the gentle Lamb of God and the strong Lion of Judah (Rev. 5:5, 6), the God of love and the God of justice. He fulfilled the prophecies which said that the Messiah would come as the suffering Servant of Jehovah, who would not strive or cry (Isa. 42:1-3; Matt. 12:18-20), and also those which foretold His coming as the glorious, mighty King, the Lord of hosts (Isa. 9:6, 7).

This two-fold aspect of the Person of Christ extends to His ministry also. As the Lamb of God He died for those who would become His friends (John 1:29; Rev. 7:10), but as the Lion of the tribe of Judah He would one day bring vengeance upon all His foes (Hos. 13:7). Those who refuse willingly to meet Him as their Saviour must be prepared to face Him as their Judge (Acts 17:31).

This principle of unity in diversity finds apt illustration in the two symbolic pictures of Christ as seen in this chapter (verses 1-9 and 11-21). The Lamb who died to save His people from their sins will one day come again. There will be a joyful reunion of the Bridegroom and His Bride, the Church, and the consummation of their everlasting union is here described as the marriage feast of the Lamb, the scene depicting one of everlasting bliss and unending fellowship (verses 1-9; Luke 14:15; Rev. 8:20; 21:2, 3). But to His enemies He comes as the powerful Conqueror, treading down all opposition and banishing them from His presence for ever (Rev. 21:27).

Again, when He came upon earth, Christ once rode into Jerusalem upon a lowly ass, the beast of burden and humility (Matt. 21:1-11), but in this vision John beheld the Saviour as mounted upon a white charger, fit bearer for the acknowledged majestic Ruler (Rev. 6:2). The plaudits of a fickle crowd have given place to the praises of a faithful multitude of tried followers.

It would be a profitable study to recall the insulting mock homage paid to the Son of God when sinners in derision crowned Him (Matt. 27:27-31). Instead of the rude rabble and insolent soldiers, the Saviour is now attended by His loving, pure and faithful saints. The tattered red flag flung upon His bleeding shoulders has disappeared, and He wears the crimson robe of royalty. A crown of thorns thrust painfully into the tender brow is transformed into

many diadems (Rev. 12:3; 13:3). The slender reed in His right hand is replaced by a sceptre of iron (Rev. 2:27).

As in the former vision (Rev. 1:14), the eyes of Christ seemed to glow as fire, signifying His dazzling purity, and also His searching gaze, which is one of full knowledge (Psa. 11:4; Isa. 11:2). There is a suggestion, also, of His righteous wrath against sin (Isa. 66:15, 16).

As in Isaiah's vision of the One coming from Bozrah (Isa. 63:2, 3), the glorious Son of God is represented as wearing garments that have been dipped in blood. This reminds us of the fact that the Kingly Christ is also the Saviour who died for us (1 John 1:7). Possibly, however, in this vision the crimson garments are to be understood as being stained by the blood of our Saviour's foes, whom He has overcome.

Once more the Lord is called the Word of God (John 1:1, 14). As such He is the expression of the Father's thought, feeling and will; just as the word of a man is the outward manifestation of his inner personality. Since names represent the particular personality of the individual, the new name to be given to the Christ (Rev. 2:17; 3:12) is probably to be taken as indicative of His new mission: He comes now in the capacity of Judge and Warrior, accompanied by a vast throng of followers who are clad in robes of perfect righteousness (verse 8; Rev. 14:4; 17:14).

The word of power and authority which comes from His lips is His only weapon, but it is a powerful weapon, able to consume His foes (verse 21; Psa. 2:9; Mal. 4:6; Isa. 11:4; 2 Thess. 2:8; Rev. 1:16). He comes as the representative of His Father, treading for Him the winepress of wrath. Isaiah foresaw the Saviour treading the winepress alone, enduring the wrath of God which was due to sinners (Isa. 63:3). But the sight which John saw is probably meant to convey the thought that Christ is now treading the winepress to administer the wrath of God to others as punishment because the guilty sinners have rebelled against Him (Isa. 30:27-30; 2 Thess. 2:6-9; Rev. 14:19, 20).

All authority is now in the Saviour's hands (John 5:27); He is the King of those who reign and the Lord of those who rule (1 Tim. 6:15; Rev. 17:14; 19:16).

A holy angel stands in a conspicuous place to herald the victory of the omnipotent Saviour. For a body to lie unburied, and thus to be consumed by vultures, was considered the essence of shame (Jer. 8:2; 16:6; 20:6; 22:19). Hence, the angel's symbolic summoning of the fowls of the air to the scene of conflict conveys the notion of most inglorious defeat (Ezek. 39:17-21). Great ones have now been overthrown, hence the flesh to be consumed is described as the flesh of kings, captains and mighty leaders.

The Lord's great antagonist, who is depicted as a beast (Rev. 11:7), has now been overthrown. He, along with the false prophet, the deceiver (Rev. 16:13, 14), is pictured as being cast alive into the lake of fire (Rev. 20:10, 14, 15).

The Lord whom we adore is a God of justice as well as mercy, so that men must be warned against presuming upon His patience (Rom. 2:4). Let them behold His severity (Rom. 11:22) and fear to bring upon themselves the wrath of the One of whom it is said, "Our God is a consuming fire" (Isa. 64:1, 2; Heb. 12:29).

Daily Bible Readings

June 17—The Second Coming of Christ Acts 1:1-11
 June 18—The Challenge of the Second Coming 1 John 8:1-12
 June 19—The Time of the Second Coming Matt. 25:1-13
 June 20—The Olivet Discourse Matt. 24:1-24
 June 21—The Triumph of the Second Coming Psa. 2
 June 22—The Punishment of Unbelievers Matt. 25:31-46
 June 23—The Rapture of the Saints 1 Thess. 4:13-18

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