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The Favourite Theory of "Jehovah's Witnesses"

By Dr. T. T. Shields

Text: Luke 16:19-31.

THE System that began as *Millennial Dawnism* has changed its name from time to time. Because of its founder and leader, it has sometimes been called *Russellism*. Later its devotees called themselves *International Bible Students*. Later still they dropped the name, or perhaps, more correctly, added another, and called themselves *Jehovah's Witnesses*.

The pet theory of this sect is that there is no future retribution. I remember Pastor Russell's coming to a city where I was ministering years ago and plastering the city with advertisements that he would preach on a certain afternoon on, "To Hell and Back". I should like you, first of all, before I examine the Scripture in this connection, to consider where that doctrine logically leads. If it be so that the sins of this world are not to be punished, that a man may make earth's rivers flow with blood, that he may oppress the widow and the orphan, and be guilty of every kind of iniquity, and that at his death he simply goes to sleep, his body crumbles, his soul lapses into unconsciousness, and that at some future time he will be awakened and extinguished — annihilated rather, his only punishment being the extinction of being — that there is no judge upon the throne, that there is no day of reckoning to come, and that the worst any man need fear is to cease to exist (to perish, says Russell, is to cease to exist), there are multitudes of people without the fear of God before their eyes who will have their fling in this life.

During the war the International Bible Students were recognized as the enemies of the Allied States. They were the enemies of the United States; they were the enemies of Britain. And, indeed, their system is nothing more than a religious expression of anarchy, and I shall prove it to you. Pacifism, or pacificism as I prefer to call it, logically leads to anarchy. Men dream about arbitration courts and the settlement of disputes by discussion. Suppose the case of two litigants who argue

their case in a certain court. Mr. "A" loses his case; Mr. "B" wins it. But "A's" lawyer immediately appeals and the case is taken to a still higher court. It is tried in the next court, and again Mr. "A" loses and "B" wins. But the lawyer appeals the case, and it is taken to a still higher court. So they go on until the last court to which that case may be taken tries the case; and the judge gives decision just as was given in the first place. The man has lost his case in every court right up to the time of his last appeal. When he loses there, suppose a sum of money is involved, what does he do? He pays the money; he accepts the verdict of the court. You say, "That is how civilized men ought to settle their differences." But I should like to ask you why "A" pays his money? Why does he accept the verdict of the highest court when he refused to accept the decision of the lower court? Is it because he thinks that the court has superior judgment? No! It is because behind that final decision there is a physical force to compel him to accept the decision of the court, to pay the money involved; he knows if he does not obey that last decision, there are policemen, jails, and penitentiaries. He knows that behind that decision there is power to compel obedience. And there is not a law written on any statute book in the world that is worth the paper it is written on unless behind that law there is an adequate power to enforce its provisions.

Very well then, pacifism means anarchy; it means the destruction of society; it means the destruction of the home. This thing is the enemy of the souls of men, because it is the enemy of God, and because it comes from the nethermost hell.

Pastor Russell was wont to speak of the souls of men going to hell and back, by which he meant to the grave and back; and he laboured to tell us that *sheol* in the Old Testament, and *hades* in the New, mean the grave only. But when he tried to explain away the passages

that promise future retribution, he came upon this passage I have read, and he gave an interpretation of it.

This sect teaches soul-sleeping — that when a man dies his soul passes into a state of unconsciousness. Let us examine a few Scriptures. When Christ went to the Mount of Transfiguration there appeared unto Him Moses and Elias, talking with Him, speaking with Him of the decease, of the exodus, which He should accomplish at Jerusalem. Moses had been buried as to his body, but his spirit was still in a state of consciousness. Elias also had gone home to glory, taking his body with him, but he too appeared in a state of consciousness. Our Lord Jesus was Himself a type and prophecy of all who believe; He is described as "the first fruits of them that sleep"; and when Jesus Christ was raised from the dead, He appeared to His disciples; He was recognized by them, He talked with them and "showed himself alive after his passion by many infallible proofs."

The Apostle Paul claimed to speak by special revelation from God, and he spoke of departing "to be with Christ, which is far better." Can you conceive of a man who had lived the active life that Paul had lived, and, in spite of all his persecution, had rejoiced in every minute of it, looking upon the sleep of the soul as being something "far better" than being in this life? Moreover, it is "to be with Christ" — with Christ, and the Lord Jesus Christ is not sleeping. He was raised from the dead and ascended into heaven; and when John had that vision on Patmos he saw Christ in the glory. And when Stephen was stoned to death, before he died, when the radiance of the open heavens fell upon his countenance, he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Christ was not in a state of unconsciousness. He had gone back to the Father, as He said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Those who die are said to be "with Christ", and it is said that they are "far better" off than here.

Again we read, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Paul also said that to be "absent from the body" is to be "present with the Lord".

I could multiply Scriptures which teach that the souls of the departed are in a state of consciousness, but let us come to this sixteenth chapter of Luke. I have not time to read all the elaborate and absurd explanations of Russell respecting this Scripture, but let me give you a little of it. First, there is a grotesque interpretation of what he calls the "parable", which assumes that orthodoxy teaches that because Dives is called a rich man, he therefore went to hell, and that it is a bad thing to be rich! He says that the ecclesiastics insist upon such teaching. Of course he has his favourite fling. Here is what he says:

"If the possession of such is sufficient reason to send one to eternal torture, then fully ninety per cent. of the clergymen of our day are in danger of eternal torment.

"If torment in flames of fire is the penalty to be suffered by man because he possesses such things, what then could we expect to befall the ultra rich, such as Mr. Rockefeller and Mr. Henry Ford?"

He tries to make his readers believe that sane interpreters of Scripture teach that hell is reserved for the

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Address Correspondence:

THE GOSPEL WITNESS
130 Gerrard Street East, Toronto 2 - Canada
Telephone WALnut 1-7415
Registered Cable Address: Jarwitsem, Canada

rich! There is nothing in the story to say so, nor did I ever hear of anyone's so interpreting that passage. I have heard some people say that money is the root of all evil — and I have heard others say that they would be willing to run the risk of having a little more of the "root"! The Bible does not say any such thing. It says, "The love of money is the root of all evil"; and a man may have one dollar and hug it to his heart, and put the dollar between himself and God just as easily as a man may put a million dollars between himself and God. It is the *love* of it that is the root of evil.

Then Mr. Russell goes on to argue that ecclesiastics say it was the poverty of the beggar that opened heaven to him, that ministers contend such is the teaching of Scripture. I never heard any preacher say that. Blessed be God! a good many people who are poor are going to heaven. Poverty will shut a man out from a great many places on earth, but it will not shut him out of heaven. But when you begin to play with Scripture in that way, and put interpretations upon it that have been brought out of one's own imagination, and thus build up a man of straw that no man ever conceived outside of Russellism itself, it is very easy to make a burlesque of the whole matter. What does Russell say? He says it is a parable — and when you do not know anything else, talk about the Jew! When you cannot interpret the plain statement of Scripture, then push it forward a few thousand years and use your imagination, and picture what it means! Nobody can contradict you, because nobody is likely to live long enough! But he dismisses this whole matter as having no relation to the individual soul's future, that is a parable relating to the Jew and the Gentile.

What are the facts? Examine that parable for a moment. There is a man who was a steward, who was accused by his lord of wasting his goods; and because he would not acknowledge his wrong, and get right with

his lord, he said, "What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do." And he went to all his lord's debtors and said, "How much owest thou to my lord?" One said, "An hundred measures of oil; and another, "An hundred measures of wheat." And he said to the first, "Sit down quickly, and write fifty — I will give you fifty per cent. discount." To the second he said, "Take thy bill, and write fourscore — I will give you twenty per cent. discount." Why did he do it? In order that when he was put out of his stewardship, they, his lord's debtors, might receive him into their houses! Then the Lord Jesus said, "The Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."

That is a passage that is frequently misinterpreted, I believe, though not mistranslated. Is it true that the children of this world are wiser than the children of light? Did not the Lord Jesus say, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life"? Did He not say He would send the Spirit of truth to "guide into all truth"? And do you mean to tell me that the net result of all that God has done for a man or a woman is to leave him seven-eighths of a fool at last, so that the children of light who know God are simpletons? And if you want wisdom you must go to the children of the world? That passage is to be interpreted ironically; it is one of the most terrible things that Jesus Christ ever said. And He followed it with this, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations — make your choice now. If you are going to court the favour of the world, the flesh, and the devil, then do it; but when you fail, do not come knocking at My door expecting to receive admission."

He then went on to tell the Pharisees that He was talking to them. They were, indeed, the Jehovah's Witnesses, and the Modernists, and the errorists of that day, who were making the Word of God of none effect by their traditions, changing the Word of God, telling a man that if he handed over his property to the temple, saying, "It is Corban," — like other men, feigning bankruptcy, handing over everything to their wives, and then pleading that they have nothing — they would be free. Christ said to the Pharisees, "But ye say, If a man shall say to his father or mother, It is Corban, That is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition." And here He says, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." "When he had thus spoken the Pharisees who were present, heard all these things; and they derided him."

Well, Christ was preaching, and the Pharisees derided Him: and He said, "You are the very people I have been speaking about. Ye are they which justify yourselves before men: but God knoweth your hearts. You lower the standards; you tell men that they will not have to pay; you promise them twenty per cent. and fifty per cent. discount on my bills; and you justify yourselves before men. But God knoweth your hearts; for that which is

highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one tittle of the law to fail." Then our Lord referred to the marriage relation and to the question of divorce and said that that was a violation of the divine law, and said, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Christ then drew the veil and gave us a picture of life beyond the grave. When you read about the rich man and Lazarus, you must join it with the first part of the chapter; it is all part of the same discourse. The story of the rich man and Lazarus was an illustration of the awful truths Jesus Christ had been propounding.

I.

Observe, then: **THEY BOTH DIED, rich and poor** — they both died. "It is appointed unto man once to die." No money can bribe the death-angel; no skill of science can forever keep him from your door. You may discuss social conditions, and promise better living conditions here; but the one thing that is coming to everyone of us, rich and poor, old and young, wise and ignorant, all nations, all people, all colours, is this: like the rich man and the poor man who both died, unless the Lord shall come before, every man and woman, every boy and girl here tonight will sometime reach the end of life's journey and will die. If you doubt it, go around these streets tomorrow and see the hearses as they pass; go yonder to the cemetery and remember the earth is hollow to our tread because of the graves of the bodies of men and women who have been laid away. Do not charge me with being a pessimist; I am simply stating all men must die. "The living know that they shall die." And the question is, What lies beyond the grave? The worst enemy of your soul and mine is the man who will deceive us with respect to that matter.

II.

Now we must ask, **WHO KNOWS ABOUT IT?** Tell me that, **WHO KNOWS WHAT LIES BEYOND THE GRAVE?** Did Pastor Russell know? Did "Judge" Rutherford know? Do all or any of the International Bible Students or Jehovah's Witnesses, so-called, of themselves and out of their own experience, know what lies beyond? Not one of them. Do all the philosophers, all the professors, all the men of learning, of this day and all other days? If you could gather together the combined wisdom of all the ages, and gather up all the accrued wisdom of all time, you still would know nothing of the life beyond the grave. There is only One Who knows anything of conditions that obtain beyond the grave, and that One is Jesus Christ. He knows, and I would rather have His word than a hundred thousand million Pastor Russells. Christ's unsupported word is the final authority in respect to this matter. And He said that *beyond the grave they both continued in a state of consciousness*: Lazarus was in Abraham's bosom — and he was Lazarus; and Dives was in hell, in a place of torment, and he was able to think; he was able to remember; he was able to speak; and able to pray that Lazarus yonder in heaven might be sent to him.

There is no "soul-sleeping" there. And remember, this is not a post-resurrection scene, because this man still had five brethren on the earth. It has to do with what

men describe as "the intermediate state", the state of departed spirits. Both of them were conscious — separated, but both conscious. Abraham said that their separation beyond the grave was final. He said that there is not another chance: "Between us and you there is a great gulf fixed, and nobody can bridge it, not even from the heavenward side" — as though the Lord Himself, by means of redemption, had exhausted all the resources of grace, and that even from the heavenward side there was no bridge that could span that gulf.

That is the teaching of Scripture. I defy you with the Word of God open and Russell's books closed, to find me one solitary passage to support the idea that a man who deliberately rejects Christ here will have a chance hereafter. Our Lord Jesus is the sole authority, and He declares that beyond the grave there is no changing of that state.

III.

And, furthermore, He says that THE STATE OF THESE TWO BEYOND THE GRAVE HAS SOME RELATION TO WHAT THEY WERE ON THIS SIDE OF THE GRAVE. One man lived for the world and the things of the world, for time and sense, and had what is called his "good things". The other man had little of this world's goods, but his heart was in the heavenlies, and his affections were centred upon things above; and when these two died, the future revealed what they really were at heart. One man was fitted for heaven, and the other fitted for hell — whatever that may be. We shall consider that in a moment.

Now, then, this man requested that Lazarus be sent to dip his finger in water and cool his tongue, for he was tormented in the flame. Someone says, "But that is only figurative language." What if it is? For the sake of argument, for the moment, let us assume that it is figurative language — what then? It teaches that the state of the impenitent beyond the grave is a state of conscious suffering, does it not? The man suffered, and he was conscious of it, and longed for relief from it. And Abraham said, "God has done all that is necessary to do; He cannot do any more." "Well then," said this man, "if Lazarus cannot come to me, send him to my five brethren." That is a problem. Let us be frank. Are we to suppose that there is compassion in hell? Here is a man who says, "I have heard high heaven's verdict that I am lost, that there is no hope for me; but will you send Lazarus to my five brethren, that he may testify unto them, lest they also come into this place of torment." I cannot help wondering why he was afraid of it, I venture this opinion. This parable is directed against false teaching; it is directed against unfaithful stewards; it is a warning against those who offer God's debtors a discount on their bills; it is a warning to every preacher, and to everyone who attempts to open the Word of God to men. And I believe that if there is one place in hell hotter than another, it will be reserved for false teachers who have helped to bring men down to destruction.

Abraham said a remarkable thing. He said, "They have Moses and the prophets; let them hear them." The rich man answered, "But if you would give them something in addition to Moses and the prophets! Send them a man raised from the dead, and they will believe." Abraham answered, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." I have never known a man yet who refused to

believe Genesis, who did not, ultimately, refuse to believe Jesus Christ. This man who rejects the Old Testament, at last, inevitably, rejects the New; the man who makes light of the law, refuses to accept the authority of the gospel; the man who will not listen to Moses, will not listen to Christ — though He goes to him from the dead.

If this story teaches anything at all, it teaches the *adequacy of divine revelation*. Abraham did not say, "They have Moses and the prophets — and Mrs. Eddy's *Science and Health*!" He did not say, "They have Moses and the prophets — and the *Book of Mormon*!" He did not say, "They have Moses and the prophets and the interpretation of the church!" He said, in effect, "They have the Word of God, and by that Word they will be judged." That is the teaching of God's Word. By what sort of ingenuity can any man take that story out of its connection and explain it away by saying it has nothing to do with your personal relation to God but is a question of relation between Jew and Gentile? The teaching of Jehovah's Witnesses is a modern version of the lie told in Eden: "Ye shall not surely die."

IV.

I must say this before I close: SO FAR FROM THE DOCTRINE OF FUTURE RETRIBUTION BEING UNREASONABLE, IT IS THE MOST REASONABLE THING IN THE WORLD. I do not suppose if some foul murder should be committed in Toronto tonight, if someone were cut down in cold blood, that the murderer's sympathizers would get many signatures if they went around pleading for clemency for the murderer. You all admit that wrong-doing ought to be punished, and you cannot find anywhere — in the home, in the state, in the international sphere, anywhere — a condition where men live wholesomely, honestly, uprightly, without law. It is true that when the grace of God comes into a man's heart, and he is made a new creature in Christ, and his debts are paid by the sacrifice of the cross, and he stands, not in his own merit, but in the merit of Christ — that man has the law of God written, not objectively on tables of stone, but written on the fleshly tablets of his heart; and he is made to do from impulse what others do from compulsion. But show me the place anywhere where men are free from the compulsion of law, and women are safe and children cared for.

"But," you say, "eternal punishment"? Well, sin is eternal, is it not? A friend told me he was walking through the Sick Children's Hospital one day, and he saw a man sitting with bowed head at the bedside of a little child. The little lad's eyes were bandaged, and the father was sitting there dumb with grief. As my friend passed he said to the nurse, "What is wrong with that boy?" "He is going blind; he will never see again." "But what is the cause of it?" he asked. The nurse replied, "His father's sin." And my friend said to me, "I saw a man in hell." Oh, it is the beginning of hell. But I should like you to remember that one evil thought, issuing in one evil action, may go through countless generations, until that one individual shall have polluted the bloodstream of uncounted thousands and brought some kind of hell on earth. And if there were not a just God to call that man to account, then we were at the mercy of an almighty devil. There ought to be a hell; there must be a hell. The Bible says there is a hell. God "hath

appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

But Jehovah's Witnesses tell us that Christ died a fleshly death, as a fleshly being, physically; that He was not a spirit being; and that by His physical death He made atonement for sin — by the death of a man only. No bigger lie was ever told since the devil first went into the business. I tell you Jesus Christ is not man only: He is God. And, being God, He is infinite in every quality of His being. He is Infinity Incarnate, God manifest in the flesh. "God was in Christ reconciling the world unto himself." Upon Him was laid the iniquity of us all; and when He died He endured the torment of hell. Infinitely He suffered, "the just for the unjust that he might bring us to God," not as a man — a man could not have done it, but as the God-man.

Imagine a man's being convicted in a military court and sentenced to forty-nine lashes. Imagine a thousand men similarly convicted and similarly sentenced. Forty-nine thousand lashes! And then imagine one man's stepping out and saying, "I will receive and endure the punishment due the thousand." You would say, "That would be impossible." Of course it would. He would die ere half the penalty was paid. The Lord Jesus sweat great drops of blood; His soul was "exceeding sorrowful, even unto death"; He suffered not in the body only. Many men have suffered more physically than Jesus Christ did. Many a martyr in the flames suffered more physical torture than did Jesus Christ. But the soul of God was in Him; it was deity that suffered; it was Eternity that groaned; it was the blood of the Maker of heaven and earth that oozed through His pores; it was the very life of God that flowed from His side when He bowed His head and gave up the ghost — it was the wealth of the whole universe in solution with which He paid your debt. His soul was made an offering for sin. And the man who rejects that, who turns his back upon what God has done to save the sinner, is condemned already — not for Adam's sin, but because he believes not on the name of the only begotten Son of God, who "made his soul an offering for sin," and "poured out his soul unto death"

Suppose I am wrong, and you trust in Christ in response to my appeal, and beyond the grave you find there is no hell — what then? It would be all to the good for you, would it not? Suppose this sect is wrong, and its testimony is a lie, and you believe what man has said instead of what God has said, and, like the rich man, wake up in hell — what then? As I would be free from the blood of all men, I call you to the faith of Christ: and as you and I shall answer before that great judgment seat, I warn you that this false system is a delusion from the pit; it is contrary to Scripture; it is not the truth; it is a lie. The truth is that you must believe in Christ in order to be saved.

Will you trust Him? Will you believe Him? Will you put your trust in him? God's Word for it if you do, is, "you shall never perish, but have everlasting life." Is there anyone who will say, "I will trust Him; I will put my dependence in Christ; and I will presume upon His mercy no longer?" I beg of you, in His name, to trust Christ.

(The foregoing article is Chapter IV of *Russellism or Rutherfordism*. See page 16).

A MACEDONIAN CALL FROM PORTUGAL

We give God thanks for the open doors of opportunity for missionary work which have graciously come to us. We rejoice in the ministry of the printed page of our late founder and editor Dr. T. T. Shields, which is still bearing precious fruit in different parts of the world. The following excerpt from a letter received this week from the "Nucleo de Distribuicao de Literatura Crista", Portugal, brings before us the urgent need for Gospel literature, and the earnest desire to see the ministry of the tract, "The God of all Comfort", a sermon preached in Jarvis Street Church, extended to reach the eight and a half million in Portugal. This may even mean an entrance into the approximately 80 millions of Portuguese speaking peoples of the world. Brazil alone has an approximate population of 65 millions.

"THE GOSPEL WITNESS,
130 Gerrard Street East, Toronto,
Canada.

Dear Brothers in Jesus:

Greetings in His Name!

As we have seen your good tract named THE GOD OF ALL COMFORT and have appreciated it, please let us know if you are interested in helping us with their edition in Portuguese language since we have no funds for this edition.

We have here great needs of tracts for free distribution in all parts of Portugal and so we would be very encouraged if you could give us your good assistance in this way, as we think this tract is good for our country."

Would there be one or several among our GOSPEL WITNESS family who would like to assume this missionary project? Perhaps God would burden some individual, or Sunday School class, or missionary group or church to meet this crying need by sending us the necessary funds to underwrite this project. May we hear from you this week?

The above mentioned pamphlet — "The God of all Comfort," by Dr. T. T. Shields, may be obtained from the office of THE GOSPEL WITNESS. The price is 5 cents per copy.

—REV. W. P. BAUMAN

The Gospel Witness Family

has the happy privilege of studying similar portions of the Bible together, and praying for common objectives together. **BUT WE MUST INCREASE.**

Send us **NAMES - NAMES - NAMES**

When you have finished reading this copy of *THE GOSPEL WITNESS*, pass it on to someone else. If you can use additional copies we should be glad to supply them. Spread the truth.

THE SUNDAY SERVICES IN JARVIS STREET

ON RECENT Sunday evenings Dr. Slade has been expounding some of the fundamental doctrines of the faith; such as, The Fall of Man, Repentance, Regeneration and the Assurance of Salvation. Last Sunday evening, June 30th, he preached with great unction on the subject, "Salvation By Grace Alone", taking as his text the words, "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). The idea of grace is prominent in the Epistle to the Ephesians, which tells of the richness, the fullness and the abundance of God's grace. The Apostle Paul frequently wrote about this topic (for example, 1 Cor. 15:10; Eph. 3:8), and the Bible is one big volume on Grace. The Gospel of grace is the Gospel of our Lord Jesus Christ, and a curse rests upon all who would preach another Gospel (Gal. 1:6-9). In God's sight it is much more serious for a man to pervert the Gospel than to flatly deny it. If we preach Christ we must preach the Gospel of grace.

Grace is glorious in its *quality*. The term "Grace" defies definition. It has been described as "the unmerited favour of God to man". All illustrations and phrases which the human mind and tongue can employ to define grace are just mere samples of this great quality. We are saved by grace (Eph. 2:8-10). If we are to be saved by good works, none can be saved; if we are to be saved by grace, none need be lost. Grace is everything for nothing — pardon, heaven, Christ — all for free. The freedom of grace is glorious; we are saved freely by His grace. There is no other way to be saved but by grace alone, by accepting it freely. The omnipotence of grace is also glorious. As God's grace works in our hearts there is no resisting it. What is it that grace cannot do? Grace changes the sinful nature, bringing about a transformation. Grace can make the worst sinner a new creation. Regardless of man's condition, grace is the answer to his need. Because of the grace of God we can say to sinners, "There is no case beyond repair."

Grace is glorious in its *object* — salvation. "The grace of God that bringeth salvation hath appeared" (Tit. 2:11). "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). In Ephesians 1 we see how comprehensive the term "salvation" really is: it takes in election, predestination, adoption, redemption, forgiveness and acceptance in God's sight. Every one is guilty before God. If we stand in our sins, there will be a verdict of condemnation, but if we stand in Christ, the verdict will be an acquittal.

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

This great message was broadcast over a wide territory from station CHWO — Oakville (1250). It is a source of joy and satisfaction thus to be able to preach Christ to a vast audience. The Gospel went forth powerfully also in the two Open Air Services, one at 6 p.m. and the other at 8.40 p.m., directed especially to the people in Allan Gardens and in the homes of this district. All the services were well attended, and the word in testimony, prayer, music and message is bound to bless many hearts.

At the morning service, also, Dr. Slade preached a fine

message with blessing to all who attended. The subject was "God, No Respector of Persons" and the text, "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted of him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)" Acts 10:34-36. This is one of history's great events, God opening more fully the door of salvation to the Gentiles, who are to be partakers of the promises of the Gospel through Jesus Christ. Jesus said, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (John 10:16). God had always intended that the middle wall of partition should be broken down. John wrote, "After this I beheld, and lo a great multitude which no man could number, of all nations and kindreds, and people, and tongues stood before the throne and before the Lamb" (Rev. 7:9). Chapter Ten of Acts is a dramatic chapter, along with Genesis 1 (the creation of man) and Matthew 1 (the appearance of the Son of God, Immanuel, God with us), dramatic in the sense of being forceful and lively. This chapter explains clearly the meaning of all.

God is no respecter of persons, but all men need to be saved. Even Cornelius was unsaved, a man who was devout, sincere, religious, generous, impressed with the majesty of God and a man of prayer. We are not saved through good works and good character, but by grace. Cornelius must trust in the Lord Jesus Christ.

Notice God's method of bringing salvation to this man. Peter, the messenger, was prepared, made ready, his prejudices broken down that he might take the Gospel to this Gentile. Cornelius, on his part, was also prepared and sent for Peter, who went to him with the Gospel, preaching that whosoever believeth in Christ shall receive remission of sins. The Holy Spirit came upon Cornelius and those gathered in his house. Cornelius was saved and was baptized. We are to preach that same message, looking to God for power. Will you trust Him? Will you confess Him?

BIBLE LESSON (Cont'd from p. 15)

Thus, when the external and internal opposition should be overthrown, it might truly be said that the Lord had destroyed all their enemies (marginal reading for "cities" in verse 14). Judgment in full would be meted out to those nations "which hearkened not" (v. 15, Revised Versions; Psa. 9:17; Prov. 1:24-27; Isa. 26:21; Mic. 7:17).

For Younger Scholars:

Talk about this prophecy concerning the coming of the Saviour to Bethlehem, and show how it was fulfilled (Matt. 2:1-11). Young people would be interested in hearing facts about ancient and modern Bethlehem, its position, size, appearance, customs and importance. Discuss reasons why this small town was chosen by God to be the birth-place of Christ the Lord, rather than the sacred city of Jerusalem.

Daily Bible Readings

July 9—The King's Virgin Birth	Isa. 7:10-16
July 9—The King's Names	Isa. 9:1-7
July 10—The King's Righteousness	Isa. 11:1-9
July 11—The King's Power	Isa. 2
July 12—The King's Conquests	1 Cor. 15:24-28
July 13—The King's Coronation	Psa. 2
July 14—The King's Supremacy	Rev. 19:11-21

Suggested Hymns

O come, o come, Emmanuel!
Oh, worship the King!
Lo! He comes with clouds descending.
With harps and with vials.
Rejoice, the Lord is King!
Come, Thou almighty King!

The Sermons of Dr. T. T. Shields

"Thy Name Is As Ointment Poured Forth"

(Stenographically Reported)

"Because of the savour of thy good ointments thy name is as ointment poured forth."—The Song of Solomon 1:3.

We thank Thee, O Lord, that we have not to go into heaven to bring Thee down from above, nor into the depths to bring Thee again from the grave; for the word is nigh us, even in our hearts and in our mouths, even the word of faith: that if we confess with our mouths the Lord Jesus, and believe in our hearts that God hath raised Him from the dead, we shall be saved. We thank Thee that so many of us have been led by divine grace thus to believe, and thus to confess; and have now the assurance that we have passed from death unto life; and are brought into the family of God. Therefore would we draw near to Thee as the children of God, praying as Thou hast taught us to pray: calling Thee our Father. We bless Thee, O Lord, that all barriers have been removed between the believing soul and Thee, and that whereas we were once strangers and foreigners, we are now fellow citizens with the saints, and of the household of God. Help us that we may appropriate that portion of our inheritance which is included in the earnest of the inheritance which Thou hast given us until the redemption of the purchased possession. We are rich in Christ Jesus; we are blessed with all spiritual blessings in heavenly places in Him.

We pray that every child of Thine here may be enabled by faith to appropriate that portion, that measure, of grace which his need of this hour requires.

Command Thy blessing upon all Thy people everywhere, upon all who proclaim the unsearchable riches of Christ at home and abroad. Be mindful of those who suffer, those who lie in hospitals, and on beds of pain at home. Graciously minister to all such, we beseech Thee. Bless us in our meditations. Open our hearts to the reception of Thy truth, and our understandings that we may know something of that which Thou hast prepared for us. So do Thou glorify Thyself in this service, for Thy name's sake, Amen.

THE text will be found in the book of the Canticles, The Song of Songs which is Solomon's, chapter one, verse three: "Because of the savour of thy good ointments thy name is as ointment poured forth."

It may be doubted whether ever in the world's history there was greater need for the power of a healing name than to-day. In some respects world conditions are almost as trying as during the dreadful days of the world war. Distress of nations is everywhere apparent. And whether you view life in its smallest unit, and consider the life of the individual, or look upon it in its varied relationships, it is still the same: we need a Name that has healing virtue in it. And there is a Name which has a balm for every sickness, an ointment for every wound.

This text can refer to but one Person, to the One whom God has given a Name "that is above every name". And under whatever name you think of Him, this text is true, because of the savour of His good ointments: His name "is as ointment poured forth". "His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." Whether by one of these names, or by one of many others, you think of Him, His Name has healing in it. And I want this morning to speak of the healing virtue of the Name of the Lord Jesus.

You remember when Mary brought her alabaster box of ointment, very precious, and broke it, and poured it

over the head of the Master, the house was filled with the odor of the ointment. There is a sweet savour about the name of Jesus. How often we sing in this place:

"How sweet the Name of Jesus sounds
In a believer's ear:
It soothes his sorrows, heals his wounds,
And drives away his fear!"

I.

Now, first of all, the Name of our Lord Jesus "is as ointment poured forth" because there is in it that which everybody needs: THE HEALING GRACE OF FORGIVENESS. What terrible wounds sin makes! What fearful lacerations of the spirit they suffer who have become its victims! How terribly torn is the life in which sin has dominion! And every one of us needs the healing grace of this matchless Name. It is impossible that anyone should live unto himself. And we need it for our comfort in respect to those who have left us. How incomplete life is with many! How segmentary! Somebody who had become a part of life has gone; and the man or the woman is left alone, or the children without their parents. And in spite of all our efforts, if efforts we make, to forget, that wound is with us still. One cannot help wondering what has become of one who was the major part of life. Where is he? Where is she? What hope have we, or can we have, for those who have left us?

During years comparatively recent the highways of time have been thronged with those whom war, and pestilence, and famine, have been hurrying into the life beyond. And what can we say of anyone who has gone? What hope have we for anyone, as we view the record of their lives? Even when touched by a kindly charity, even when viewed in the perspective of the years, there is no life that is flawless — that is absolutely without stain. And how necessary it is that we should view those who have left us through the medium of the Name of Jesus! What a joy it is to know of many that they died with that Name upon their lips, or at least in their hearts; and their trust simply reposed in Him!

"My hope is built on nothing less
Than Jesus' blood and righteousness."

And when thus we view the vanished life, through the medium of the grace that is in the Name of Jesus, we know that there was forgiveness there, and we can say they have gone to be with Christ "which is far better".

Shall I surprise you if I say that the Name of Jesus is our only hope for those who have been called from us, even though they made no profession of faith in Christ? When one has died, and you did not know whether such an one were a Christian or not, — they left no testimony, they had nothing to say of their hope in

Christ. We only know that the record of their life was sinful as is ours, and we have nothing to comfort us at all in respect to their future — can we find any comfort in the Name of Jesus in such a case as that? Why, my friends, it is the only comfort we can find.

I remember an instance during the war of a certain minister, a very godly man, who had several sons, and they were all in the army. All but one of them were Christians. The one had made no profession, had given no indication whatever of personal interest in Christ. It was the constant concern of his father and mother that that boy in the face of death, hourly, should be saved. He was the one cause of their anxiety. One day they got a letter from him from "Somewhere in France" and in that letter he said that the artillery company of which he was a member, were crossing a certain river when the enemy got the range, and a rain of steel fell thick and fast about them: men were being killed on every side; and it seemed impossible that anyone could come through that hail of death. And he said that while momentarily expecting to be killed himself, all that his father had taught him of the gospel came back to him; and there in but a fraction of time he saw Christ, and he looked to Him as his Saviour, and was saved. Contrary to his expectation he came through that terrible ordeal; and at the very first moment he had opportunity, he wrote a letter to his father and his mother, telling them that they need have no further anxiety: that he was saved through the blood of Christ; and that if he should never come home they could be sure of meeting him beyond.

Supposing he had not lived through that ordeal — supposing he had never had opportunity of writing that letter, they would never have known whether he had really looked to Christ or not. But he had.

Brother Brownlee told me a story of someone who had been visiting at the China Inland Mission, who told of a place in the north of England where in the centre of the little town there was a public drinking fountain which had been erected as a monument of the grace of God. On the fountain there was this inscription:

"'Twixt the saddle and the ground
Mercy I sought; mercy I found."

It was the story of the squire of the neighbourhood, a man of wealth and position, but a godless man who did not trust Christ. He was out hunting one day, and his horse threw him. And between the time he left the saddle and struck the ground he looked to Christ and was saved. They picked him up unconscious, and took him to the hospital. He continued in a state of unconsciousness for some time. But when at last he recovered and came back to consciousness again his first words were, "Thank God I am saved!" And later, to commemorate what God had done for him, he erected this fountain in the public square, and put his testimony upon it:

"'Twixt the saddle and the ground,
Mercy I sought; mercy I found."

What other name can give you a hope like that? I got an anonymous letter once from Belfast. I have often wished the writer had given me her name — evidently a woman. The letter said, "I have a friend who has recently been sadly bereaved. She had a boy who was greatly beloved; and he had a lingering illness. His last

days were spent in one of the hospitals in Belfast. He was a very reticent boy — one who was very difficult to talk with. Apparently he had no religious interest at all. His mother did not know what to do, or how to point him to Christ. And so she was getting from some friend in Toronto a copy of our paper, and she was in the habit of taking it to the hospital, and sitting at her son's bedside she read it aloud in the hope that he would hear. He made no response; but she did that over and over again. One day when he was in special pain, and greatly troubled, as he turned over in his bed and moaned because of his pain, he said, 'Oh well, mother, I think I am just one of the other little ships that Jesus is taking care of.' He never said more; and in a little while he passed away. This friend said that terribly bereaved mother was holding on to that confession of his: the very fact that he had mentioned the name of Jesus, and that he said that he thought Jesus was taking care of him, was to that bereaved mother as "ointment poured forth".

And is it not so with us, dear friends, as believers, no matter how long you have been Christians, no matter what experiences you may have behind you, the one ground of your hope is that there is forgiveness with Him; that the blood of Jesus Christ, God's son, "cleanseth us from all sin." Oh, may that commonplace never become commonplace — the fact of forgiveness! What a wonderful thing that He has blotted out all my sins! May we never lose the freshness of it, the bloom of it! I have thought of some men, men of distinction, whose greatness to me always consisted chiefly in this, that they never got away from that first experience of divine grace. No matter how far they went, the forgiving grace of God was real to them. A brother said a beautiful thing in the prayer meeting. Let me pass it on to you. He said something to this effect, "I suppose there would be no division of opinion among us on this point, that of all the disciples of Christ, none attained to a higher spiritual stature than the Apostle Paul. And notwithstanding his greatness, he spoke of himself as 'the least of all the apostles'. And then a little while later he described himself as 'the least of all saints'. And not long before he reached the end, he said, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.' Was that not fine? 'The least of the apostles'! 'The least of all saints'! But as he got nearer to the glory he said, 'The most wonderful thing of all is that He should have saved the chief of all sinners.'"

You will never outgrow that. Did I tell you I read years ago of a Presbyterian minister in New York City — I forget his name — who preached a sermon on the occasion of his jubilee — he had been fifty years pastor of one church, and for twenty-five years of that time his son had been his assistant. The old man, in reviewing the half century of ministry, looking over his congregation and seeing the children, and the grandchildren, and perhaps the great grandchildren of his original parishioners, thinking of all the joys and sorrows they had had together, he said, "I will not be very long with you now; and whether the Lord calls me home suddenly or not I cannot say. But if He should permit me to linger for a little while just to say 'Goodbye' to you before I pass, and you should come to my bedside to comfort your old pastor, please do not tell me that I have ever done anything! You need not remind me of how I have tried

to minister to you. Just come and tell me this one thing: Say, 'Pastor we remind you of the truth you preached during all the years, that Jesus died for you a sinner.' That is what we need: that is our only comfort. His Name, because of the savour of His good ointments is like "ointment poured forth"; and it fills all the house with its fragrance.

Are you not glad you are a Christian? If you have not a penny in your pocket, or a dollar in the bank, or a friend in this world, if you have a Friend in the glory, and a passport to the skies, then you ought to be able to say, "Hallelujah!" His name "is as ointment poured forth".

II.

Then there is another element in the human life, of which we all urgently stand in need. What other Name is representative to us of SYMPATHY: of that which wraps itself about our wounded hearts, and brings us comfort when we need it most? Science has tried to give us substitutes for the Name of Jesus. Sometimes you go into a store, and ask for a certain remedy. The storekeeper may tell you sometimes, "No, I have not that in stock, but I have something just as good." And you have been offered a great many things that are said to be "just as good" as the Name of Jesus. Science has done its best to provide us with such a substitute. They tell us that God is the Great First Cause! That sounds learned, does it not! They call Him Force! or Energy! They call Him Law! Sometimes they call Him Nature! And then philosophy has taken hold of the evidence of science, and has sought to formulate something that will be a substitute for the Name of Jesus; and on that basis they have told us that this Force, this Law, this First Great Cause, this indefinable Energy is *The Great Unknown*, and the *Unknowable*! But that does not help us. You cannot dry a man's tears with that. Science or philosophy have produced no handkerchief adequate to wipe man's tears away. But give me the Name of Jesus, and there is not any experience through which I can pass that He does not know all about — whether it is on the height of the mountains, or in the depths of the darkest valley, or out on the storm-swept sea — He understands.

He was not often where people were merry-making. Two or three times, perhaps, they called Him to a feast. Once they invited Him to a wedding! But wherever there was pain, and sorrow, and poverty, and hunger, and tears, and death, Jesus came. Why, He spent His life on earth among the sorrowing sons of men. And He carried our human nature with Him into the glory: He did not leave His body here, but He went home in the body in which He had been crucified, with the marks of the nails about Him. And there He is, as a High Priest who is touched with the feelings of our infirmities, Who was in all points "tempted like as we are, yet without sin."

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown.

"But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Many a time in our meetings for prayer, when we have sung our hymns of praise to the glorious Name of Jesus, I have seen the shadow pass from the countenances of the weary; I have seen sometimes tears of gladness glistening in their eyes, until by and by they could scarcely restrain themselves because the Great Sympathiser had come. The Unknown! The Unknowable, indeed! No! The Builder of the worlds has become the Carpenter. The Ancient of Days is the Babe of Bethlehem! The Lord has become a Minister of grace! The Judge of all the earth has become — let me whisper it to you — He has become my Saviour. "The high and lofty One that inhabiteth eternity" has come to live right here! With him who is of a humble and contrite spirit does He condescend to dwell. There is no one like Jesus. "Because of the savour of thy good ointments thy name is as ointment poured forth."

I wonder is there anyone here this morning who is down a bit? Anybody in the dumps! Do you know what that is? Anybody who has the doldrums! That is a good word. You do not need to go to the dictionary to find out what that means: your own heart will define it for you. I wonder is there anyone hard up! "What did you say!" Do you know anything about hard times? Do you want someone to help you out? I was talking with someone the other day about the many definitions of the pessimist and the optimist; and I told them what somebody told me when I was crossing the sea once. He said, "An optimist is a man who does not care what happens as long as it does not happen to him. And a pessimist is a man who has lived altogether too long with an optimist." Rather a good antithesis, I think! Although it is a word I seldom use, and never without apology because it is so threadbare, so well worn; it is more in need of a vacation than you are — I refer to that word optimism. The Spirit of Jesus was the most optimistic, the most hopeful Spirit that the world has ever known. And if you would be of good cheer, and you would dispel all the clouds, and all the gloom, come to Him. He was born in a dark day. How significant: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king"! What a terrible day in which to be born! when a sword was unsheathed against Him, and they sought the young child's life. He came into the world unwanted; when unselfishness was unappreciated; when righteousness was despised; when truth was hated; when "men loved darkness rather than light, because their deeds were evil." He came into a world unprepared to show Him any hospitality. And yet He lived a beautiful life; pursued a straight course; never compromised with evil; and they rewarded the testimony of His absolutely blameless record by nailing Him to a cross of wood. And when the sky was darkened, when there was not a sun nor a star in the sky, when the blackest night the world has ever known settled down upon this earth, with perfect composure He dismissed His Spirit, and said, "Father, into thy hands I commend my spirit"; and He bowed His head and gave up the ghost. There never was a word of sadness; never a word of gloom; never a word that would take the smile from anyone's face had ever escaped His lips. And though all the world was

against Him, and all His disciples forsook Him, and even for our sakes He was forsaken of His God, He still uttered a gospel of good cheer. As Mrs. Browning says of that dreadful cry, when He said, "Why hast thou forsaken me?":

"It went up single, echoless,
Amid His lost creation;
That of the lost no soul
Should use those words of desolation."

"Be of good cheer," said He, "I have overcome the world."
Oh, what a Saviour He is!

But to-day will pass; and we must face to-morrow, the great to-morrow, all the to-morrows, and the to-morrow after the day when someone shall hear the earth falling upon the casket that hides us from the view of our friends. After that—what? Can you tell me of anybody that can speak a word of good cheer coming home from a funeral? Who knows anything about it? This is the Name — (this is the only Name — that has ointment for the broken heart of the mourner; for it is the only name that speaks about resurrection and re-union. But this Jesus, once upon earth, is now in the glory, and some day He is coming again!

An old minister was once asked by his wife, "My dear, do you think we shall know each other in heaven?" He was rather a gruff sort, with a kindly heart, and he said, "Well, do you think I will be a bigger fool in heaven

than I have been on earth?" She said, "No, I do not suppose you will be," — maybe she thought that he could not be, I do not know. He said, "I have known you pretty well here, have I not?" "Yes." "Well, I have not any doubt we shall know each other yonder."

That is my message:

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you —
Take it, then, wher'er you go."

Let us pray:

O Lord, seal, we beseech Thee, by the blessing of Thy Spirit the testimony of Thy word this morning. May those of us who come to Thy table, come with gladness of heart. May the Name of Jesus be just a little sweeter to us than it has ever been before, for Thy Name's sake, Amen.

August 3, 1930.

DATES TO REMEMBER

July 4—Dr. H. C. Slade speaks on the subject, "What Do Jehovah's Witnesses Believe?"

July 11—Rev. John Knight of Jamaica tells of his missionary work in that land.

October 6-20—Mr. James Armstrong of Northern Ireland conducts Evangelistic Services.

Pray for all these special gatherings and attend, — if possible.

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The Missionary Arm of the I.C.C.C.

(International Council of Christian Churches)

The Associated Missions

By Rev. R. L. Ryerse

ORGANIZED in 1952 with seven mission agencies in charter membership, The Associated Missions has grown to a membership of twenty mission agencies and adds to the list eleven others which it represents in an associate capacity. Adopted as the missionary arm of the I.C.C.C. in 1952 in Edinburgh, Scotland, it serves in close association with both the American Council of Christian Churches and the International Council of Christian Churches, although conducting its work and ministry under the direction of its own officers and executive committee elected and supported by its member mission agencies. Dr. J. Gordon Holdcroft of Philadelphia is the president of The Associated Missions. The Rev. Robert L. Ryerse began his work with The Associated Missions in September, 1952, as Administrative Secretary and has continued to serve in that capacity. The Associated Missions office was first opened in Washington, but is now located in Cleveland, Ohio, where the work of the Association continues in its multiplied and responsible outreach around the world in these days of apostasy.

The sphere of its operation and activities includes the following:

- Serves as the accrediting agency with the various governments for its member mission agencies.
- Maintains direct connection and contact with over 60 embassies and legations at Washington, D.C., on behalf of its members and others; can assist in problems involving passports, visas, entry permits and other matters in relation to missionaries and their boards.
- Supports and defends before appropriate government agencies the principle of religious liberty as it applies to mission work around the world.
- Disseminates vital missionary information in relation to world-wide apostasy.
- Opposes the monopolistic policies of the National Council and the World Council in relation to missions on either a local or world level.
- Represents its member agencies in special problems in relation to our own and foreign governments.
- Upholds the separatist position of its own member agencies and others in their work on the mission fields.
- Works constantly to help keep mission doors open on the foreign mission fields on behalf of its own and other sound mission boards.
- Protests the efforts of Romanism to expel sound Protestant missions from certain foreign mission fields and exposes the areas in which Romanism continues its persecution of sound Protestant churches and believers.
- Provides a sound and sensible medium through which separated missions may find representation in those areas where the "Ecumenical WOC" move-

ment has already established agencies to represent it.

The Associated Missions of the I.C.C.C. occupies a strategic and vital position in relation to present world missionary conditions and is ready to serve all who take their stand in separation from apostasy in these days when compromise and expediency seem to be the accepted method of meeting the major problems in the great mission fields of the world.

Inquiries concerning membership in The Associated Missions should be addressed to the Rev. R. L. Ryerse, 1120 Chester Ave., Room 221, Cleveland 14, Ohio.

SOME PROJECTS OF THE I.C.C.C.

Bible Balloons

In 1952 I.C.C.C. leaders had a growing burden to help those countless oppressed souls under the tyranny of communism. This Christ-like attitude was expressed in refugee relief and "Bible Balloons."

Jesus said: "Go ye into all the world." That includes Russia, and the other Red satellite lands. It is impossible to send missionaries behind the Iron Curtain, so the alternative was to BALLOON the Word of God to the oppressed.

The Edinburgh I.C.C.C. Conference in 1952 approved the project and Dr. Billy James Hargis, Tulsa, Oklahoma, was appointed chairman. Today, friends of the I.C.C.C. rejoice in the accomplishments of the Bible Balloon Project. Each year since 1953, balloons carrying portions of the Bible have been released. 50,000 portions in '53 . . . 100,000 in '54 . . . 250,000 in '55 . . . 200,000 in '56. These balloons were launched in the spirit of prayer, with the promise of God, "MY WORD WILL NOT RETURN UNTO ME VOID," providing the incentive and inspiration.

Results? As far as their ability to make the trip is concerned, scientific tests have verified that a typical balloon can travel over 3,000 miles before coming down. Launched on the very border of the Iron Curtain during the days when the prevailing winds are ideal, the balloons cannot help but reach the desired territory. But far better than that — refugees who have escaped into freedom have testified to the accuracy of the Bible Balloon drops and of the tremendous spiritual revival the words of our Lord have brought in some sections behind the Iron Curtain.

This unselfish project of the I.C.C.C. has made countless friends for its cause around the world. Newspapers throughout the free world have featured stories concerning the balloon drops. Dr. Hargis has been interviewed over major radio and television networks of America.

And what of the future? Plans are in the making for more frequent and greater balloon launchings. Our prayer is, "May God bless His Word to hearts of many enslaved people."

—By Dr. Billy James Hargis, Chairman

* * * *

Recent Release of Bible Balloons

Evangelist Billy James Hargis of Tulsa, Oklahoma, has just returned from a six weeks' "world tour for Christ", during which time he sent 25,000 balloons from the Iron Curtain border of Czechoslovakia, laden with 125,000 portions of the Bible into communist countries. Also, he was the guest of Generalissimo and Madam Chiang Kai-Shek on Formosa and of President Syngman Rhee in Seoul, Korea. Dr. Hargis publishes the Christian Crusade magazine and has a weekly and daily broadcast over an international independent network of radio stations from New York to California. Hargis announced that he will give a report of his trip over his daily and weekly broadcast the next three weeks. "I went on this trip as an ambassador without portfolio," said Hargis, "representing officially no one except my own organization, without foreign aid dollars to give to anyone, but with a growing obsession that such a trip was essential . . . I went, actually, as an Ambassador for Christ."

Hargis said that his impressions, gained from interviews with world religious business and government leaders in Europe, the Middle East and Far East, left him with definite feelings on the four subjects of foreign aid, the crisis in Formosa, military aid to Korea, and the need for revival of morality in the "free world". "As a result of this trip," Hargis continued, "and based on the teachings of Jesus which say simply, 'You cannot serve God and Mammon,' I am convinced, and I hope to convince millions of my fellow Americans that the United States must consistently follow the policy of no help for enemies."

Hargis said he felt the criticism of American morals by missionaries and leaders of foreign countries reflected the trend of the times in the United States today. "I have come to this conclusion, after making this long trip," said Hargis, "and that is that we need a revival of morals, because as individuals and as a nation, we have lost our conscience . . . We will be defeated in this struggle with communism and tyranny unless we pay the price as individuals. We cannot expect God to answer our prayer and save America from defeat, unless we are living the life of Christ. We cannot expect the nations of the world to follow our example unless we are setting an example in Christian living and in prayer."

The Bible Balloon project of which Dr. Hargis is Chairman, has sent over one million portions of the Bible into Iron Curtain countries since 1953, in cooperation with the International Council of Christian Churches.

Holland Flood Relief

February, 1953, brought the worst flood disaster to The Netherlands that that little country had known since 1421. As soon as word came from the I.C.C.C.'s Amsterdam office of the suffering caused by the storm, the president of the International Council sent out an appeal to all of its churches and to Christian people everywhere to help send relief to our brethren there.

Letters were mailed, radio announcements made, telegrams sent. Volunteers brought paint brushes to paint posters. Booths were set up on the main corners of cities to collect money for the Netherlands Flood Relief. Groups of young people took carton containers and stood at the entrances of shipyards, banks and business buildings to appeal for funds. The Lord touched the hearts of many people to give to those who had lost so much in the bitter waters and cold of this great disaster.

Due to these efforts and the generous giving of American Christians, the I.C.C.C. was able to send over \$17,000 to its Amsterdam office where an I.C.C.C. committee had been set up to disburse the funds to Christians in need, and to help rebuild their churches.

Doctrinal Statement of the I.C.C.C.

Among other equally Biblical truths, we believe and maintain the following:

- (a) The plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility and, as the Word of God, the supreme and final authority in faith and life;
- (b) The Triune God, Father, Son and Holy Spirit;
- (c) The essential, absolute, eternal Deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ;
- (d) His birth of the virgin Mary;
- (e) His substitutionary, expiatory death, in that He gave His life "a ransom for many";
- (f) His resurrection from among the dead in the same body in which He was crucified and the second coming of this same Jesus in power and great glory;
- (g) The total depravity of man through the Fall;
- (h) Salvation, the effect of regeneration by the Spirit and the Word, not by works but by grace, through faith;
- (i) The everlasting bliss of the saved, and the everlasting suffering of the lost;
- (j) The real spiritual unity in Christ of all redeemed by His precious blood;
- (k) The necessity of maintaining, according to the Word of God, the purity of the Church in doctrine and life;

And, still believing the Apostles' Creed to be a statement of Scriptural truth, we therefore incorporate it in these articles of faith.

JARVIS STREET CHURCH CALENDAR

For the week commencing July 1st

SUNDAY, JULY 7

- 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 Monthly Communion Service.

TUESDAY, JULY 2

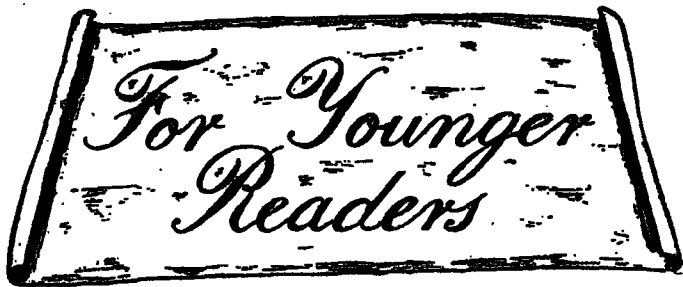
- 8.00 Departmental Conferences of the Bible School, followed by the teaching of the lesson at 8.45.

THURSDAY, JULY 4

- 8.00 Bible Lecture by Dr. H. C. Slade.
- Choir Practice following the lecture.

SATURDAY, JULY 6

- 3.00 Church and School Picnic, followed by service of witness at Exhibition Grounds.



ANNE REMEMBERS TO BE KIND

The Sunday School contest in the village church at Andover was nearly over: in three weeks' time prizes would be awarded to those who had been present and on time the most Sundays, had studied their lesson, carried their Bible and had brought the most new scholars to the School. Ellen Gray and Anne Hodgson were talking about it one fine summer Sunday morning as they walked along the quiet street, and then made their way along the path through the shady park. They were great friends and companions in school, at play and in the Sunday School.

"Ellen," said Anne, "you and I must be careful and watch that we do not make a slip, for up to to-day we have equal marks, and our two names are at the top of the list."

"Yes," her friend replied, "it wasn't a bit hard to go to Sunday School each Sunday, and we always leave home in good time. And wasn't it fun to see those children who live down by the harbour come and listen to the Bible stories? Poor children, they just did not know anything about Jesus until we asked them to come with us. But I wish that rich Mr. Jones would let his Grace and Charles come. They really want to come, but they say he just laughed at them at first, then when they still coaxed him for permission, he stamped his foot and said 'No' in such a way that they dare not ask him again. But what is that strange sound? Listen!"

"It sounds as though someone were whimpering," said Anne. "Is it a little dog, or is it a child?"

"Let's go and find out. Whoever it is cannot be far away."

Very soon the girls found a little boy of two, sitting on the ground with his head bent down, sobbing breathlessly. His fine white shirt was covered with dirt, as were his brown trousers. One knee was bleeding. He had evidently fallen on the cinder path. Gently they lifted him up.

"I want my mummy! Where is my daddy?" he sobbed.

"All right, dear. We'll take you to mother," said Anne, as she gathered him in her arms. "Ellen, do you see who this boy is? I am sure he is the Jones baby. We must take him home at once."

"But, Anne," replied her friend, "we would be late for Sunday School, and lose our marks and everything. The others will get ahead of us."

"I can't help it," said Anne. "Marks are not everything. You had better go on, but I must take the baby home. Tell the teacher I'll get there as soon as I can." And she started back in the direction from which she and Ellen had come, the child lying quietly in her arms.

Just as she arrived at the gate of the Jones Mansion, a frantic nurse came running down the pathway, fol-

lowed by an excited gentleman. When they saw the two at the gate, they rushed up to them. The nurse quickly took the child and hurried him into the house, while Mr. Jones stopped, panting, facing Anne, who felt suddenly shy and speechless.

"My dear girl, who are you? Where did you find my David? He must have slipped out of the garden when no one was watching. We have been searching the house and the grounds, never dreaming he would toddle away like that. What is your name, dear? What can I do to reward you?"

By this time Anne had found her voice. "Ellen and I were on our way to Sunday School — Oh, I am Anne Hodgson and Ellen Gray is my friend. We heard a cry and found your little boy. I guess he had a tumble on the path, but he will be all right, sir."

"And you came back to bring him home? And you carried him all the way from the park? He is a chubby youngster. Where did you learn to be kind like that?"

"Please, sir, I could not do anything else but bring him home. I guess it is because I love Jesus that I love all the little boys and girls, and I want them all to go to Sunday School, too, and learn about Jesus."

A strange look came over the face of Mr. Jones, and Anne suddenly remembered what she had heard about Mr. Jones and his refusal to let his children come to Sunday School. But he smiled and said, "My children would like to go to Sunday School, and indeed, I would like to go myself and take them. I used to teach in Sunday School some years ago, but when I began to make money, I thought that I could do without the Lord. But when my David could not be found this morning, I began to pray that the Lord would bring him back safely to me, and He did. I am sorry for my past neglect, and I have been too stern with the children. But Anne, next Sunday you may watch for us at Sunday School. Now run along, I should not have kept you so long."

"Oh, that is all right, sir. I am so glad you are all coming next Sunday."

Anne ran to the church as fast as she could, and as she entered the class-room her teacher was reading these words from the Bible: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). Then she added: "Girls, we must be faithful and do our duty always. We ought to come to church and Sunday School, study the Bible and bring others to Sunday School, but we must never forget that the Lord Jesus wants our hearts more than He wants our service. He would have us love Him with all our hearts and love others. We must never forget to be kind and merciful, even as was our Saviour." As she listened, Anne was so glad that she had stopped to take little David home, even though she thought that by so doing she would lose some marks. The Lord had filled her heart with such joy.

But although Anne did lose some marks for being late, she gained many more for being the one to bring Mr. Jones and his family to Sunday School. When the great prize-giving day arrived, Anne was the very first to be called to the platform, and she received also a special gift at that time from the new Assistant, Mr. Jones.

—O.L.C.

"THOU, O CHRIST, ART ALL I WANT"

By Rev. Arthur Hedley

"And in Him ye are full."—(Col. 2:10. R.V.)

ON THE shore at Miletus, the Apostle Paul solemnly warned the Ephesian elders, that false teachers would arise in their midst, "speaking perverse things, to draw away disciples after them." He earnestly entreated them to keep a diligent watch, and to remember his unceasing warning against these enemies within the church (Acts 20:30-31). Such a situation arose among the believers in Colosse, and Paul's epistle to them deals largely with the erroneous doctrines, propagated by false teachers. They denied the unique greatness of Christ, Who is the living likeness of the invisible God, and refused to accept Him as man's only Saviour and as the "one mediator between God and men" (1 Tim. 2:5). These errorists were ambitious to intellectualize faith, to turn the revelation of grace into a philosophy, to institute a rigid asceticism, a diligent observance of the Jewish year, months, and weekly holy days. They endangered the faith of believers by asserting that Christ was *not* God manifest in the flesh; that *more* than faith in His atoning sacrifice was needed if they would be saved. They struck a blow at Christ's Deity, His Sovereignty, and His Saviourhood. There was a lack in Him; they would fill up with their philosophy, their ritual, their worship of angels, what was wanting in Christ.

The Apostle met this grave danger by emphasizing the *greatness* and the *glory* of the Son of God. He declares His pre-eminence as Creator of all beings, visible and invisible, including the angels. It is by His power that all things exist (Col. 1:15-17). There is a *completeness* in Christ, in His work of reconciliation, which leaves *nothing* wanting. He is *all-sufficient* and *alone* — sufficient. In Christ dwells all the fulness of God, all the Divine attributes and graces, and all who are in Christ can become partakers of the Divine fulness. All that is essential for the redemption, the nourishment and growth of the believer, and for His access into God's presence is met by Christ and by Him *alone*. The Greek word which is translated "complete" in the Authorized Version always carries with it, in ancient usage, the idea of fulness, sufficiency, completeness. It was employed to signify a vessel full to the point of overflowing; a debt that had been fully discharged; a ship that had its complement of sailors. So in Christ there is a fulness which fills completely every need of the believer. Thus the Revised Version reads, "In Him ye are made full."

This thought is full of encouragement and inspiration. Seeing that all the fulness of God dwells in Christ; that in Him are to be found inexhaustible resources which fully meet our every need, we have no cause to turn to priests, to philosophers, to any human system for help. Yea the more we realize the greatness of our inheritance in Christ, the more clearly do we see how totally inadequate are all cultural, philosophical, political and social gospels to meet the deep and desperate need of the human heart. Multitudes who tried everything to find fulness of life and satisfaction but found it not, can now say with sincerity — "Thou O Christ art *all* I want, *more than all* in Thee I find." Frances Willard in writing of her father's last hours tells us, that once when a dear friend sat beside him, while his cheeks bore the hectic flush, he said, "If Christ sat here, as you do, by my side,

and said to me, 'My dear brother what can I do for you in any way that I have not already done?' I should say, 'Nothing, beloved Lord'."

In Christ there is found *fulness of redemption*. In His atoning sacrifice for sin the believer finds a complete forgiveness, a full assurance of salvation. Nothing is wanting in Christ's death for our salvation. It is a finished work (John 20:30) and entirely meets God's claim against the sinner. When we rest in Christ's redemptive work on our behalf we lose our own sin-stained robe, and stand clothed in that spotless "righteousness which is of God by faith" (Phil. 3:9). We need no priest to make us fit for heaven; no help from the surplus good works of the saints, which the Romanists call "The Treasure of the Church", to make good our deficiency of goodness. An elderly woman in France told me she was impoverishing herself, by paying dearly for Masses to be offered on her husband's behalf, to complete his salvation as he passed through Purgatory. The New Testament assures us again and again that our salvation is a *completed* thing, for "by *one* offering He hath *perfected* for ever them that are sanctified" (Heb. 10:14). Christ by His death offers a full, a perfect salvation, and when we trust wholly in His atoning blood we experience *complete* forgiveness and fulness of joy and peace. All other gospels leave the heart empty and weary, full of disillusionment, disappointment, unrest and fear. They all leave something *wanting*, there is an aching void they *cannot* fill. None but Christ can give fulness of pardon, of peace and of joy, "in Him ye are made full."

In Christ there also resides *fulness of power*. Before His Ascension He said, "All power is given unto Me in heaven and in earth" (Matt. 28:18). All the power we need to conquer self and sin is to be found in Christ. He sits at the Father's right hand, as a living Omnipotent Saviour. One Who is "able to save them to the *uttermost*" (Greek, completely) that come unto God by Him" (Heb. 7:25). There are such resources of power in Christ that none need live a defeated life. Through Him we may gain a decisive victory, we can be "more than conquerors through Him that loved us" (Romans 8:37). If we will daily abide in Him in Whom all fulness dwells, His power, the power of the Holy Spirit, will possess us and will empower us to tread our enemies beneath our feet. Many can testify to the fact that through faith in Christ they were able once and for all, to break with some evil habit which had held them fast for many years. Because He is the risen "Son of God with power" (Romans 1:4); He can break every fetter and set us free. A Chinese Colporteur was met by a native school teacher who asked him if he was selling "the Gospel of Jesus." "Yes," he replied, "But we have our Confucius — what is the good of Jesus?" The Colporteur replied, "Confucius was a teacher who taught the people to do good, but Jesus is our Saviour Who *saves* us from sin." "If," said the teacher, "Jesus can save me from smoking opium, then I shall believe Him." The Colporteur led him into the truth as it is in Christ Jesus, and that slave to opium found in Him such fulness of power that he was able to smash his smoking instruments, and to bear witness to Christ's superiority over Confucius.

We can also find in Christ such a *fulness of grace* as will meet our every need during life's pilgrimage. We are called upon to endure many trials as we journey heavenwards. Those near and dear to us are taken from us, we may be sorely tried by those who are hostile to

the Gospel, or meet with some great disappointment, some grave disability. Life has its own peculiar trials for every believer. But those who live in close communion with Christ receive from Him "grace to help in time of need" (Hebrews 4:6). "Of His fulness have we all received and grace for grace" (John 1:16). Through the all-sufficient grace of Christ, Paul declared he could even "take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses for Christ's sake for when I am weak then am I strong" (2 Cor. 12:10). When we renounce all thought of self-sufficiency and realize our utter impotency apart from Christ, then as we put ourselves in connection with Christ the fulness of His grace flows into our lives, and we can then say "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

There are inexhaustible resources of love, grace, power and wisdom to be found in Christ, and there is no need He cannot fully meet. All the fulness of God in Christ Jesus is available for us. The measure in which we shall experience the Divine fulness will depend on our sense of need and the measure of our faith in Christ to meet our need. Paul asked a stupendous thing for his converts, he prayed that they might be "filled with all the fulness of God" (Ephes. 3:19). Let that be our prayer also and begin at once to draw more fully upon the resources which are to be found in Christ.

—The Christian Irishman

Bible School Lesson Outline

Vol. 21 Third Quarter Lesson 2 July 14, 1957

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

BIRTH AND CONQUESTS OF THE KING

Lesson Text: Micah 5.

Golden Text: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."
—Micah 5:2.

I. The Coming of the King: verses 1-3.

The prophet Micah saw visions of judgment; judgment against the whole house of Israel (chapters 1, 2), and judgment against the princes, prophets and people of Israel and Judah (chap. 3). He saw, in the first place, the impending judgment of the captivities which would result from the sin of the people in rejecting the word of the Lord as given through His chosen prophets (2 Chron. 36:14-17; Matt. 23:29-37). In the distance Micah saw also the greater calamities which the captivities foreshadowed; the destruction of Jerusalem and the world-wide dispersion which would follow their rejection of Christ, the Divine Prophet, Priest and King (Matt. 27:25; Acts 5:28; 7:51-53).

The prophet Micah saw visions, not only of judgment, but also of hope and victory (chaps. 4, 5). He looked past the captivities, persecutions, destructions and exiles to the time when deliverance would come (chap. 4; Isa. 2:1-5). This deliverance would come through Christ, their Saviour, Redeemer and King (Chap. 5).

Ere this deliverance should be accomplished, the Israelites would experience heavy calamities. It would be necessary for them to gather their forces together to resist the attacks of the enemy. The greatest of insults, smiting upon the cheek, would be inflicted upon their leaders by the foe (1 Kings 22:24; Lam. 3:30), just as the Israelites themselves would be guilty of insulting in a similar way their Messiah and Saviour, Who was also to be their Judge (Matt. 26:27; 27:30; Acts 10:42; 17:31).

The town of Bethlehem ("The House of Bread") was called Bethlehem Ephratah or Bethlehem Judah (Gen. 48:7; Psa.

132:6), to distinguish it from Bethlehem in Zebulun. In itself Bethlehem was an insignificant place in size and population (2 Chron. 11:6), little among the tribes of Judah, but the momentous event to take place within its borders would raise it to highest fame. Christ the Saviour, the King not only of Israel but also of the whole world, would be born in Bethlehem (Matt. 2:6; Lk. 2:11; John 7:42; 18:33-37). He would come forth unto God, in fulfilment of the Father's eternal purpose (Psa. 2:7; 40:7, 8; John 4:34; Gal. 4:4). Although born in humility and obscurity, the holy Babe of Bethlehem was in reality the everlasting Son of God, Who had existed from all eternity (Psa. 90:2; Prov. 8:23; John 1:1; Heb. 1:1-5).

In consequence of His design for the purification and salvation of mankind, God would seemingly give up His people Israel, that they should be subdued by their enemies and be disciplined. But this abandonment would be neither complete, nor final (Hos. 3:4; Rom. 11:1-5, 25); the virgin mother would bring forth her child, according to the prophets of old (Gen. 3:15; Isa. 7:14), and this event would mean the deliverance and restoration of Israel.

Some interpret the travail and birth here mentioned as referring, not to the first coming of our Lord, but to His second coming in power and glory, when Christ would come forth as the Deliverer of His people (Isa. 66:7-11; Lk. 21:24; Rom. 11:26; Rev. 12:1-6).

II. The Conquests of the King: verses 4-15.

The Kingdom of our Lord and Saviour will stand; it will endure for ever (Psa. 146:10; Dan. 2:44; 7:14, 27; Lk. 1:32, 33). He shall feed or rule His flock like a shepherd (Isa. 40:11; Mic. 7:14), receiving His strength and authority from God the Father (Psa. 110:1, 2; Zech. 9:10; John 5:22, 27), and performing every part of His ministry to the glory of the Father's name (John 17:1-6).

This King, Who would at the same time be Man, is described as "The Peace" of His people (Eph. 2:14); He is the Author of peace and victory (Isa. 26:12-14; John 14:27; 16:33). Assyria was destined to be Israel's greatest foe, the power which would overthrow her (2 Kings 17:6), but the prophet in a vision beholds this enemy, typical of all adversaries, subdued by the coming King (Lk. 1:66-79). The seven shepherds and eight principal men (Hebrew word means "anointed" or "humble" men) may well represent such leaders as the lowly apostles, anointed by the Holy Spirit to be servants of the Lord and the instruments by whom His work would be accomplished (Acts 1:8).

As the coming King would be the source of both peace and victory, so would His faithful subjects represent peace and victory in the world. In a spiritual sense, the true remnant of grace provides quiet refreshment from the Lord to the thirsty and famine-stricken people of the world (Deut. 32:2; Psa. 110:3; Isa. 32:1, 2; 55:10, 11). Their eyes are not upon men, but upon God (Psa. 146:3-5; Isa. 2:22; Jer. 17:5, 7); and however dark the outward circumstances may be, they wait in faith and hope for the Lord to show His hand (Psa. 62:1, 5; 42:11; 130:6; Mic. 7:7). They also go forth to conquer the world, treading down all their foes. The Christian is the light of the world, and also its victor through Christ (Rom. 8:37; 1 John 4:4; 5:4).

There are those who think that the reference in these verses (7, 8) is to the position of the Jews in Gentile lands in the times of the Messiah; that instead of being a by-word among the nations, the prophet foresees them becoming a blessing (Jer. 24:9; Zech. 8:13), and instead of captives becoming conquerors (Isa. 26:11).

Lest any should think that these conquests were to be made by human strength and ingenuity, the prophet quotes the word of the Lord, whereby He promises that He Himself will vanquish all the adversaries of His people, that He will repel all the attacks and utterly subdue the foe (vv. 10, 11; Psa. 2:1-9; Isa. 33:22; 35:4; 1 Cor. 15:24-28).

Moreover, there were enemies within that needed to be put down, grave sins which were destroying the nation. The Redeemer by His grace would purify the land and the people, putting away from their midst witchcraft (Isa. 47:9, 11-14) and idolatry (Jer. 17:1, 2), two of the sins of the people, symbolic of sin in general. The groves, sacred to the worship of foreign deities, would be cut down (Isa. 27:9), signifying that the Lord alone would be worshipped in that day (Isa. 2:6-11; 2 Cor. 1:5).

(Continued on page 6)

Now Known as "Jehovah's Witnesses"

"Be no more children tossed to and fro, and carried about with every wind of doctrine."—Ephesians 4:14.



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—*Martin and Klann.*

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Russellism on the Word of God.

Russellism's Perversion of the Doctrine of the Second Coming of Christ.

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by
T.T. SHIELDS, D.D.

Pastor

JARVIS STREET BAPTIST CHURCH
TORONTO, CANADA

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