

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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TORONTO, DECEMBER 4, 1941

Whole Number 1020

Canadian Protestant League Meeting in Ottawa

CONVENTION HALL

of

CHATEAU LAURIER

Tuesday, December 9th

Speakers: Rev. J. Christie Innes, M. A.
Rev. T. T. Shields, D. D.

All readers of this paper in Ottawa and vicinity are earnestly invited to cooperate in making the meeting known, and by earnest prayer for the presence and power of the Holy Spirit.

For information of League Membership, etc., write:

The Canadian Protestant League,

130 Gerrard St., East, Toronto, Canada.

EDITORIAL NOTES

In Eire and In Canada

We are in receipt of a letter from an American containing the following brief clipping from an American paper:

"Thousands of young men are being recruited in Eire to work in England."

In connection with this matter, our correspondent writes as follows:

"Dear Dr. Shields:

Having been a subscriber and reader of your valuable paper for many years, I think one of the most interesting subjects that you have ever discussed is the Romish question. I admire your courage in bringing it out in the open. How blind, or is it lack of courage, the Protestant pulpit is today. While we are being fed on the get-together Protestant, Catholic, Jew round table, the specially trained Paulist fathers and Jesuits are still pushing their infernal schemes to undermine the glorious freedom and heritage our fore-fathers purchased for us in the Reformation.

"The reason I send you these few lines is to call your attention to the enclosed clipping. Only three small lines, but of tremendous significance, if we have not forgotten past history. During the last world war the men of Southern Ireland (Roman Catholics) swarmed into Northern Ireland to take the jobs and high wages of the Protestant boys who had gone to the front, willing to sacrifice their lives that all might be free. Then the brave boys that returned after the war had to fight to get their jobs from those traitors, and some never did give up their positions, but stayed in the Protestant north to bore in and further Romanism.

"Well, what are these thousands of young men going to do in Britain? They are going to get wages they never dreamed of, while thousands of Protestant boys are sacrificing their lives. Of course, all these men from Southern Ireland will be Roman Catholics of the most bigoted kind, and probably many of them lived in England and fled when war was declared. But their first business will be to bore in and further Romanism. The priests will attend to that. The most of those men will never return to Ireland, as there is nothing there. Many of them will marry Protestant girls who are indifferent to religion, and raise large families for the church. We have seen that happen so many times. But what about those boys that return after the war? Many of them will never get their jobs back. When I was in Britain five years ago, I was surprised at the large number of papists in key positions. And that in an overwhelming Protestant country. I think it is true, that the only one to gain in the last war was the Romish Church, and it looks, by the attitude of the pope, that they are going to repeat. As the worldly phrase goes, he is playing both ends to the middle. We hope and pray that will not happen.

(Signed) _____"

We have published the foregoing because it is typical of what occurred in Canada during the last war and of what is occurring now. It is indeed but an indication of the settled plan and purpose of the Church of Rome. The Church opposes conscription as a means of conserving the Roman Catholic population, and forces the Protestant population, largely unaided by Roman Catholics, to stand for the defense of Canada and the Empire.

There are hundreds of thousands of Canadians, we believe, who would gladly enlist in the armed services were it not that they know that the moment they leave their positions to join the army, their places would be filled by waiting Romanists. To say that the Church is well and widely organized for this very purpose is but to state a self-evident fact.

And here we venture to insert another letter which comes from a member of the Civil Service at Ottawa.

We can find no more appropriate simile than that horrid one we have used so often, in saying that the Roman Church is a malignant cancer eating its way into the very vitals of the Dominion. The letter speaks for itself:

"My dear Dr. Shields:

"I have planned to write to you for some time, to tell you how much good I receive from your sermons and addresses in THE GOSPEL WITNESS. I pray you may be blessed more and more as the days go by. If you were in the Civil Service in Ottawa, you would see what a tremendous influence the Catholic Church has on Canadian affairs. A man almost has to be a Catholic to hope for any advancement. The priests and bishops keep their hands on the affairs of State; and don't forget it. All the key men in the Departments I know anything of, are Catholics; and they in turn see that Catholics receive any preferment that is going.

"On church holidays, all Catholics are excused from work—supposedly for an hour in the morning; but in reality they stay away as long as they wish, and do not have to report when they come in. This is a big expense to the people.

The French quite openly say that if any attempt at conscription is tried, there will be open revolt, not passive as the last time; but they feel they have the upper hand and can do as they wish. I should not say it, I suppose, but to me the death of Lapointe was the best thing that ever happened to Canada, and now if something could happen to wake up Mr. King, we might get some place; but I suppose that is too much to hope for.

"Keep up the good work, Brother Shields. It may mean a cross for you, but I need not tell you or remind you that from the Cross Christ rules the world.

(Signed) _____"

REMEMBER!

PROTESTANT RALLY

CHALMERS' PRESBYTERIAN CHURCH
Dundas St. and Dovercourt Rd.,
Toronto

FRIDAY, DEC. 5th, 8 o'clock

Speakers:

REV. J. H. BARNES, Rector, St. Peter's Anglican Church.
REV. WM. THOMAS, Cooke's Presbyterian Church.

Auspices Canadian Protestant League

Collection for League Funds

London and Ottawa

A Bill is before the British Parliament designed to raise another three million men for the armed services. The age limit is lowered to eighteen and a half at the one end, and raised to fifty at the other. The Bill proposes to conscript for the uniformed services all unmarried women between the ages of twenty and thirty.

But in Canada a moribund King administration, held with a strangle hold by the Roman Catholic Hierarchy, will make no move in the direction of compulsory military service in Canada. We shall be criticized in this

Continued on Page 9

The Jarvis Street Pulpit

WILL COMPLETE VICTORY AWAIT REPENTANCE?

A Sermon by the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 30th, 1941

(Stenographically Reported)

"Who will bring me *into* the strong city? who will lead me into Edom?

"*Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

"Give us help from trouble: for vain is the help of man.

"Through God we shall do valiantly; for he *it is that* shall tread down our enemies."

—Psalm 60:9-12.

It is seldom I attempt to preach from a text which has been selected for me. The preacher must receive his message from God. But occasionally a suggestion may come, to which one feels constrained to give heed. While I do not often refer to it, I try to keep before my own mind that when speaking from this pulpit it is at once my privilege and responsibility to speak to vast numbers whom we never see. The Jarvis Street ministry of the printed page is very much wider in its extent than that which is exercised orally. Before the depression we had more ministers on our mailing list than could be accommodated by Massey Hall—nearly a thousand more than its approximate three thousand capacity, and they were spread all over the world. The depression lessened the numbers, and now of course we are shut off from the continent of Europe.

Last week I received a letter from a friend in England. I have never met him, and do not know how he came into contact with us; but he is a GOSPEL WITNESS reader, and an Anglican clergyman. Deleting all marks of identification, for I have not his permission to use it, I read you his letter:

"Dear Dr. Shields:

"My first word must be one of deep thankfulness for your faithful ministry. I should like to assure you that here in the home country there are many who are much in prayer for you, that you may physically and spiritually continue to be 'marvellously helped'.

"The object of my letter is to let you know how helpful I find THE GOSPEL WITNESS to be. In the stress of things to-day, and under the many restrictions caused by the war, it is difficult to obtain permission to post you on a cheque to cover its cost, and the transmission of copies to me. Have you in this country any representative to whom I could send my yearly subscription for it? If not, will you kindly continue to let me have it, allowing me to defer payment to a post-war date? "

"I am Rector of a large parish, now made into a borough, and I am also what is known in this country as 'Rural Dean', having the oversight of some fourteen Parishes; a somewhat mixed grail, I fear;

"There is, thank God, in our midst a strong body of evangelical clergymen bearing the title of 'The Fellowship of Evangelical Churchmen'. There is a membership of six to seven hundred clergy. It was initiated in the year nineteen-seventeen We have a basis which excludes all modernistic tendencies, especially as they affect the atonement and the Bible. Our members are giving a good testimony of the grace of our Lord Jesus Christ. Alas! for the rest of the Christian community in the British Isles, it is just one continuous story of compromise—a halfhearted Protestantism, and a distrust of

Rome—thank God for that; but nothing virile or assertive.

"I am old enough to remember Moody's ministry in this country, and the way in which people of every section of the community yielded to the call of Christ, as it came through his lips. But alas! to-day there is no concern, no seeking unto the Lord by the masses of our people; albeit the voice of God is so mighty in operation in these days of 'blasphemy and rebuke'.

"We shall win the war, but one trembles to think what will happen, not only to the British people, but to the whole world, if this people seek not the Lord; and fail to return to the Lord Who in the past has dealt so bountifully with them. Except we repent, we cannot fail to lose the peace.

"Under these circumstances it is good to read what is doing in other dominions, and how in various places there are operating Holy Ghost ministries, such as your own. Hence you can visualize my disappointment when for any reason THE GOSPEL WITNESS fails to reach me.

"May I suggest a subject for one of your sermons—Psalm 60:9-12?

"With prayerful regards,

(Signed)

As I turned to the text I said to myself, That is exactly what I want; for I felt it presented the very aspect of truth the Lord would have me proclaim this evening.

The title of this Psalm has much of history in it: it puts the Psalm in a very definite historical setting. It is a psalm designed for teaching—and we ought always to be instructed by the Word of God. Its reference to Joab and his victory in the valley of salt, where twelve thousand of the enemy were slain, gives it a very clear and unmistakable position historically. The record to which reference is made is contained in parallel accounts in the Second of Samuel, and the eighth chapter; the First of Chronicles, the eighteenth chapter.

The Psalm contains some things that are not found in the historical passages I have named. These inspired records of the battles referred to, are like the military communiques which issue from London, which, while they tell nothing that is untrue, do not necessarily give all the news. This Psalm is really a page from the memoirs of the Commander-in-Chief, written obviously while the war was still in progress, and containing a retrospective and a prospective view of events.

I suppose when the war is over we shall hear from men like General Wavell; and that other man of the unpronounceable name who, for convenience, is called the "Auk"—the Commander-in-Chief in Libya; and from General Cunningham; and Admiral Cunningham. When

the war is over, and some things may only then safely be told, we shall hear of some very narrow escapes. We shall hear of some unreported reverses—and we may hold our breath as we learn how near we were sometimes to being overwhelmed.

That is what David does for us here; he tells us something of his own experiences in the war. I do not think he has in view merely the battles in which he has engaged. This loyal patriot reviews the history of his nation, and remembers many a dark day in the reign of Saul, and there may be some reference to still earlier years.

Here he complains that God has "cast off" His people. The record in Samuel and Chronicles is of victory achieved, but before the victory there were many reverses; and God seemed to have cast off His people. They were bruised and "broken", and this great and godly soldier recognized that his reverses were due to the divine displeasure. So terrible had been his experience that he compares it to an earthquake, when the earth veritably trembled. The people were shown "hard things", and were made "to drink the wine of astonishment", or of staggering: they were made drunk with their sufferings and sorrows.

Yet the Psalmist evidently feels that, notwithstanding all that, God has a divine deposit in His chosen people. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Not a piece of bunting, but a principle of government; to use the modern phrase, "a way of life", a philosophy of existence and progress; even as it is said prophetically of our Lord, that He is given to be "an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." So said David, "Though we have had our reverses, yet I cannot but believe that in this people there is something for which God cares; there is a faith, there is a godliness, there is a banner that should be displayed because of the truth."

Then he has recourse to the Word of God: "God hath spoken in his holiness"—and the words that follow sound strangely like boasting. Is a man ever justified in boasting? Not if he boasts in himself. It is written, "Let him that glorieth, glory in the Lord." And again, "In God we boast all the day long." This man has heard God speak in His holiness—and that is an immeasurable word: it is more than love, or mercy, or faithfulness, or wisdom, or power: it means Deity in its totality, the aggregate of all the qualities of God.

The Pope is said to speak infallibly when he speaks *ex cathedra*, when he speaks officially and on matters of faith and morals. But this man has heard God speak in His holiness, out of the fulness of His own nature. On the basis of His sure promises he stands; the ear of faith has heard Him speak as He puts all His infinite resources into His word. Why therefore should he not boast? He says, "I will divide Shechem, and mete out the valley of Succoth." Hitler stood before the Eiffel Tower with his official photographer, and said, "The next one before Buckingham Palace"! I think the film will be out-of-date before he can use it! That kind of boasting seldom finds realization. But when a man boasts in God, that is a different matter: "Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver. Moab is my washpot; over Edom will I cast out my shoe." And then, ironically, "Philistia, triumph thou because of me."

"Moab is my washpot." Perhaps the figure is that of a traveller who bathes his weary feet; and then in contempt of the enemy he said, "Over Edom will I cast out my shoe." Then he pauses, and continues, "Who will bring me into the strong city? who will lead me into Edom? The war is not over yet. There is the citadel of the enemy in Edom yonder, the rocky city defying subjugation—how shall I conquer that? But until I do, until I have captured the last stronghold, the war will not be won." How am I to do it? Will God help me? But He did not go forth with our armies. Give us help from trouble: for vain is the help of man." The faith that was thus nurtured on the promises spoken by Divine Holiness at last exclaims, "Through God we shall do valiantly: for he it is that shall tread down our enemies."

So this evening I shall endeavour to show to you what faith really is;—and how true faith is subjected to many a fiery trial "being much more precious than of gold that perisheth, though it be tried with fire," that it may "be found unto praise, and honour and glory, at the appearing of Jesus Christ." It is upon the principles involved in that consideration that my exposition rests; for these verses are descriptive of the travail, the throes of true faith, as it battles with an unbelief fighting with factual weapons; it is indeed an inspired illustration of the scripture, "This is the victory that overcometh the world, even our faith."

I.

TRUE FAITH RECOGNIZES AND CORRECTLY APPRAISES THE STRENGTH OF THE ADVERSARY.

Faith, biblical faith, is never divorced from intelligence. True faith is much more than a mere emotional assumption. Faith has absolutely no kinship with irrational credulity. Faith is more than a religious "hunch". There is no element of magic, or enchantment, or clairvoyance in it. Faith is something more than belief in the healing power of a dry bone, alleged to have come from the shin of a saint, or dependence upon the shrivelled heart of a Brother Andrew; or upon charms, or scapulars, or upon images, or relics. The revelation of God in Christ is leagues removed from that sort of thing. True faith springs from the affections, but is always joined with the intelligence. Indeed it sweeps the whole gamut of divine resource and potentiality, and because God is what He is, and because it has come to recognize that beside Him there is none else; and because on a purely rational basis—for faith is not irrational, faith is not reason in its infancy, but reason grown to be a man, with a higher, and a wider, and a longer, vision than the man who believes nothing but that which he can touch and taste and handle—because true faith believes God, it dares to recognize and acknowledge that the war is not won until the last stronghold of evil is subdued. Faith has a quality of greatness which gives it capacity correctly to appraise objective greatness whether of good or evil, and therefore mighty as it sees evil to be, it sees God enthroned over all, blessed for ever.

I wonder have you read the book by Curt Riess, entitled, "Total Espionage"? He says that the British Secret Service, the finest in the world, knew all that Hitler was doing, everything, and reported it to Premier Baldwin; but he would not believe it. When he was succeeded by Chamberlain, still they piled up the evidence,

but the new premier was equally incredulous. Mr. Chamberlain promoted Sir Robert Vansittart upstairs, out of his way! The Secret Service poured in its information about the growing strength of the enemy; but it was all to no purpose. Mr. Chamberlain ignored all warnings. What a political simpleton he was! His utter blindness all but reduced the Empire to nervous prostration. He would not be instructed; and at last Sir Robert Vansittart communicated one secret to the French Intelligence Office, and when Mr. Anthony Eden was in Europe the French Intelligence Office passed it on to the British Foreign Secretary; and Sir Robert was reprimanded by the Premier for daring to go over his head. In effect he said, "I could not get you to listen, and I had to go through France to get the facts before you." That attitude toward life, whether in national, or ecclesiastical, or individual affairs, is not faith, neither does it indicate courage; it is senseless suicidal presumption. True faith in the truest sense is realistic, it faces facts and overcomes them.

We hear of some little victory, and sing, "Rule Britannia", and act as though the war were over! Do you think the war is won? No! Edom remains. Our Edom is Europe, and Libya, and perhaps Japan. Who is going to lead us into the strong city? That is the great question.

II.

Let me MAKE APPLICATION OF THIS TO ALL OF US. It is true of the fortresses of evil, that stand in the way of our progress as Christians. You have had some victories. You say, "By the grace of God I am what I am, and I am not what I once was." But is there still in your life a strong city where the enemy is entrenched? Does the strong man armed keep his palace? Does the enemy flag still fly over the citadel? You have taken the outer defenses, you have had some successes; but you have never been victorious there. The enemy may appear in respectable guise. It may be *pride*. Pride! And what have any of us of which to be proud? Pride is a form of moral insanity. If we had any sense, we should be humble. Yet there are people who belong to "the upper ten", or the select "four hundred"—proud in their little spheres, as Lucifer! Pride is a real sin.

Ambition? Yes. I gave an invitation one night in a country church years ago, for those who desired to seek the Lord to manifest it. The principal of the local school grasped the seat in front and pulled himself to his feet. I arranged to see him next day, and when I visited him he said, "I was concerned last night, but I have a programme in life, a certain ambition upon which my heart is set, and that would be incompatible with a Christian profession. When I have arrived at the goal of my ambition I may consider it, but, until then, nothing must hinder me." How little did he know that he was jeopardizing the interests of his soul by leaving his strong city unsubdued!

Did you read the story last week of a woman near Owen Sound, who had once been a local beauty? She died recently, well advanced in years, died in squalor as she had lived. She had lived on dry bread and tea—would not allow herself anything more. And she left sixty-five thousand dollars! What had she done? She was a miser. She had grasped at gold, and it had carried her down to destruction—as it will carry anyone

down. One can so hold a five-cent piece before his eyes as to obscure all vision of God—and be damned for his pains.

What is your Edom, that stronghold of the soul; what is it that is established there? What evil must be conquered before you can be a free man? Perhaps a *mere passion for the primacy*? There are some people who will never play in the orchestra unless they can play first fiddle! I heard a story of Henry Ward Beecher. He was at a horse auction sale, and the auctioneer was praising up especially one of the horses he was selling. "This is a marvellous horse. It is a fine saddle-horse, perfectly trustworthy. It will drive singly, and serve you admirably in a team; it will always pull its share. You can put it on either side, nigh or off; it will still pull. You can drive it tandem—put it in front to lead, or it will follow a leader." Turning to a companion, Mr. Beecher said, "I would like to have that horse a member of my church."

"Who is the greatest in the kingdom of heaven?" The passion for the primacy has done more harm to the church of Christ than all the flagrant sins that have ever cursed its life. Never mind where you are called to serve, only let us get the last stronghold subdued.

I could speak of other things, sins of the flesh—drunkenness, gluttony, laziness—which is one of the worst, lasciviousness, all sorts of fleshly lusts which war against the soul; but whatever it be, until that Edom is taken, you cannot be a free man. "Who will bring me into the strong city? who will lead me into Edom?"

Modernism, of which my English friend writes, is a formidable foe of evangelical religion. In its final expression, it is a denial of everything Christian as truly as is Roman Catholicism. How strong it is! Do you know what it has done? It has captured our churches and colleges, and many of the organs of religious public opinion. In other words, it has done what Hitler did. It has taken country after country, and has raised the devil's flag over what was once a citadel of truth. Many a theological college has become a fortress of Edom. We happen in this place to belong to the "unoccupied territory".

Consider a moment the other matter with which we have been dealing. *Roman Catholicism is very strong*. A Roman Catholic woman said to me one Sunday morning recently, "What do you think you can do? We are very strong." A man would be a fool not to recognize that Roman Catholicism is strong. It is the greatest ally of Satan on this earth to-day. It has established itself everywhere. It is like a great octopus or cancer, with its tentacles wrapped around the vitals of the whole social organism. You will find it in government, in business, in social spheres, in industry, in finance, in commerce, in non-Romanist churches. Yes, plenty of it in non-Romanist churches. I sometimes wonder how many Edoms we have in Toronto. Dr. Orchard was a priest of the Roman Church for years, having received ecumenical ordination, before he at last openly declared himself—and he was minister of a Congregational church in London all the time.

I fell to wondering this afternoon if the divine Hand, with gigantic forceps could bend down and lay hold of it, and root it out, just as when a hurricane rips up a giant tree of centuries' growth—what would be left? A society torn and lacerated, a bleeding body. There

would not be one section of society that would not be torn asunder, if God should thus come, and tear Romanism out by the roots as He did in Luther's day. I know that Vaticanism is strong; I know it is a veritable Edom; and until that stronghold is taken the liberties of men will never be safe anywhere in the world.

You ask, "And you think you are going to take it?" No! We can do our best. Some inconspicuous correspondent wrote to one of the papers a week or so ago and said that about all we can do in respect to some evils in our day is to protest against them in order to maintain the vitality of our own consciences. We may not do much, but we can take up a militant attitude toward Edom. Dorothy Thompson said that every church in the world ought to pass a resolution censuring Germany for her slaughter of hostages. She asked, "What good would it do? No good to the hostages, but it would do the churches good in putting themselves on record."

There are many evils in the world that have established themselves as Edom, the rock-hewn city. Faith looks at the stronghold and says, It is a tremendous task. Who will lead us? Who will give us the victory? I wish I could hear people asking that question to-day. In the present war, where are we? It is not won by any means. Who is going to help us? Who is going to lead us into Europe? Who is going to help us to say of some of these downtrodden nations, "France is my washpot: over Italy will I cast out my shoe." How are we going to clean up that awful state of affairs in Europe? When one reviews the war news, he could almost wish for his own funeral—unless God gives us courage to face it.

III.

The Psalmist, believer as he is, says, "I have to admit that I have marked the divine absence. It has seemed sometimes as though God had cast us off. I have to recognize and acknowledge that He has not always gone forth with our armies." TRUE FAITH DOES NOT REFUSE TO EXAMINE THE RECORD OF REVERSES, NOR TO ACKNOWLEDGE THE JUSTICE OF THE DIVINE ABSENCE.

Who has not to confess to personal reverses?

"O God, and shall we ever live
At this poor dying rate?
Our love for Thee so cold, so weak,
And Thine to us so great!"

Christian man, can you say, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place"? Do you get the victory down in the office, in the home, wherever you are? Are you made to ride upon your high places, by the power of divine grace? Or must you say, "No, sir. I have had a few triumphs, but when I face my Edom it seems as though God has cast me off. I have said, I will not give in; but He did not go forth with my armies." Many a man and woman here to-night would have to admit it—we have had reverse after reverse when we ought to have been, when we might have been, victorious.

How shamefully Evangelical Christianity has been defeated by the armies of unbelief! How true it has been, "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." The battle for Modernism as against Evangelical Christianity has not been won by the Modernists: it has been thrown away by evangelicals who did not stand. Compromise

everywhere! The church has been full of it. Ramsay MacDonalds, Stanley Baldwins, and Neville Chamberlains, who have given everything away, and did not stand for anything. That is why we are where we are to-day religiously. The record of modern evangelicalism is a humiliating tale of successive Munichs, of withdrawals from Norways, of capitulation in Belgium and France.

That is why England is in such a condition to-day religiously. I know it. Churches sparsely attended, the godless multitude regardless of God's day, God's house, God's Book; and more than half the preachers tell the people who do go to church that the Bible is not the word of God. Dear old England, my own native land, has needed a revival this many a day. It has been more worldly in the main, more godless if that be possible, than Canada herself. But here and there Edom has mocked us; and it has seemed as though God had cast us off, and had not gone forth with our armies. Citadel after citadel has been taken by the enemy.

The same is true of Romanism. It has had its reverses, but it is making terrific onslaughts upon the citadels of truth in this day. I do not say it is winning. While beaten in many places, it has its strongholds like Edom; and in God's good time we will throw our shoe at it—and may forget to take our foot out of it. But at times it would seem as though God had cast us off, and was not going forth with our armies.

You say, "We are winning in this war"? I believe we are. I believe we shall win the war: I am far more afraid of losing the peace. Unless we have men of spiritual discernment, men who can see into the far reaches of the future, men who have learned to see in the germ the harvest that is to come, men who know how to analyze principles and conserve the right, unless we have such men at the council-table, we may be fighting another war in vain. It may be, indeed, that God has allowed the bombing of our cities; I am not sure that we shall not have it here if we do not repent. We deserve it. At all events, we have had our reverses—many of them!

I know England. I own we were not prepared—but that was our fault. I cannot excuse the men responsible. You say, "It is easy to be wise after the event"? I could produce the printed word of twenty years ago where we predicted this very thing unless pulpit and press turned back to faith in the living God. If we had had men of spiritual discernment in authority, who had learned to take the Book and make it the medium of their vision they would have known it. It was the religious blindness of Britain that stripped her of her defense. No one who really believed the Bible would have consented to such a programme of disarmament. Let us face the facts. We were driven out of Norway. A Britisher does not like to be driven out of anywhere! But we were. Chamberlain had to resign in acknowledgment of it. We were beaten in France—more about Dunkirk in a moment; but there ought to have been no Dunkirk; there ought to have been no retreat. It was, of course, inevitable in the circumstances, but the circumstances were of our own making—in Britain, in France, and in equal measure by the blind men who constitute the Canadian Government. The whole shameful collapse of Europe can be laid to the charge of public godlessness in Britain and the Dominions, as well as in France.

That does not mitigate the guilt of those who were the aggressors. But if we had not dismissed God, He would not have cast us off; He would have gone forth with our armies; and we should have been victorious where we were defeated. There are moral and religious causes for these physical reverses; they are not wholly to be accounted for by lack of armaments, or on purely physical grounds. Indeed there would have been no lack of armaments had our national policies been based upon scriptural principles of righteousness. We have just about dismissed God.

And it is no better in Canada. What have we in Canada to-night? I sometimes wonder how far we ought to go. Whether it is charity to recognize as a Christian minister a man who practically denies everything Christian; or whether we ought to have the courage to say to him, You are not the servant of Christ; you are perverting the gospel of Christ; you are not preaching the truth. A great many of our pulpits are pretty nearly pagan, with no authoritative Scripture, no salvation by the blood, no teaching of the necessity of regeneration. Hence God seems to have cast us off, and has not gone forth with our armies.

This man of faith, surveying the whole situation in all its blackness, excludes one thing: "Vain is the help of man." We have made some progress when we get to the point of reckoning men out. This is a job which only God can do. There is no one in the Empire who honours Mr. Winston Churchill more than I do. He was a seer who saw what was coming, and was held in contempt by many even as recently as three years ago. I honour him. He said, "Give us the tools, and we will finish the job." It was well said from the human standpoint; we must forge such tools, and more and more of them; but no tools that can be turned out from Canadian, American and British factories will really "finish the job". There is another Who said, "I am looking for tools, and I will finish the job." When we exclude all human considerations from our outlook, and look to God alone, we shall begin to have victory.

But this man, acknowledging all that—defeat after defeat, defeat after defeat; and that, because God goes not forth with our armies—*justifies God's absence*; yet appeals for mercy: "Give us help from trouble." If God never helped anyone but those who deserve help, no one would be helped. If God never came to the deliverance of anyone, or any nation, until they deserved to be delivered, we were all lost men.

David goes back in his experience, and remembers a word of the Lord: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." "Give us help from trouble." When you pray, do not plead the superiority of your British blood. Do not suppose that God will be especially pleased by your recounting British achievements. There is another ground of appeal, and it is the only one I know: that we are all a bad lot, as Moody used to say. We have no inherent, intrinsic right to ask for help; yet we can appeal to His mercy, and say, Lord, in spite of all, send us help in trouble.

And He will. How often He has done so! The Bible is full of instances where God has stepped in in time of trouble, and helped undeserving men: the passage of the Red Sea, the manna from Heaven, the falling of the walls of Jericho, the day proud Goliath licked the dust and the

men of Philistia fled. The Old Testament is full of divine interpositions, where God helped those who did not deserve help. The same is true of the New Testament.

And so of secular history. We read of the Spanish Armada, and think of Drake's saying, "We will finish our bowls, and then finish the Spaniards." That is all right so far as it goes. But if you are familiar with the history of England of that time; you must know that it was reeking with corruption. There were, of course, the few righteous in Sodom, for whose sake God came down, and as the monument at Plymouth testifies—if it has not been destroyed—He blew with His winds, and they were scattered, and sank like lead in the mighty waters. It was a divine deliverance because God had a purpose for England. And at the same time, it was one of the most deadly blows the Roman Catholic Church ever received. The Spanish Armada was an attack financed by Rome, inspired by Rome all the way through; and God Himself made bare His arm and sent us help "in time of trouble".

I love to read the history of the British Empire. We have no right to have an Empire. The British Empire is like Topsy of Uncle Tom's Cabin, it "just grew". How it grew, only God knows. We have made mistakes enough to sink the whole Empire, but by His grace it has spread over the whole earth.

And what of Trafalgar, Waterloo, Egypt, Mons, Dunkirk? Deliverances which, on the ground of our own merit ought never to have been ours. Justly, we might have been left to perish. But God came and calmed the waters of the Channel as they had not been calmed in a hundred years, and sent three hundred and thirty-five thousand men safely home, though they lost their equipment.

Then what? A defenseless country! Who held Hitler in check? You say, "The R.A.F." In part. All honour to them. But I still believe "there is none like unto the God of Jeshurun, who rideth upon the heaven in (our) help, and in his excellency on the sky." Mercy! Mercy saved us; because many prayed.

The press did not see any religious significance in a certain recent event but only a phenomenon. But as the recent campaign started in Libya, when the British were ready and the General-commanding was in his mobile headquarters, looking at his wrist-watch for the zero hour to strike that he might give the one word, "Go", and the whole army moved—just about that time, yonder where the Germans were mobilized, a heavy cloud, not big with mercy but with judgment, opened. There was a cloudburst in the desert. The rain came down and converted even the desert sands into mud, with water up to the waists of the men. A secular journalist said, "They tuned up their motors, the German airplanes roared—but they did not move." Why? God sent help "in time of trouble"; but, alas! we do not give God thanks for it. Notwithstanding it has been with us as repeatedly with David in our contextual history, "And the Lord preserved David whithersoever he went."

IV.

It comes to this at last: WHEN FAITH RISES TO A RECOGNITION OF GOD IN ALL ITS WAYS, FEARS ARE DISMISSED. Here this man says, "Through God we shall do valiantly: for he it is that shall tread down our enemies." There was no objective miracle. David did not

ask for one. Yet God did it, but He did it through men. He will make men valiant.

There may be here a man who has been tripped up by the drink habit, or some other evil, a hundred times. Can nothing be done? Yes. The tendency is within, and the temptations are without; but God can come into a man, and make him valiant—and when He does, the man will pass by the door of these hell-traps; perhaps singing what I used to hear others sing, when I was a boy,

"My old companions, fare ye well,
I will not go with you to hell,
I mean with Jesus Christ to dwell,
Fare ye well, fare ye well!"

The man, as a valiant warrior, goes right through the fire unsinged, a victor by the power of divine grace within him.

We shall not win against Rome, we shall not win against Modernism by argument—though I have done my share of it. It has its place. Peter preached to the Gentiles, and the prejudice of the Jewish church was so strong they called him to account, and asked him why he went. He told his story, how the Lord spoke to him and sent him forth, how the same God spoke to Cornelius commanding him to send for Peter, the Spirit bidding him go, and summing it all up he said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. . . Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

A dead orthodoxy, a compromising Protestantism, will never make any inroads against Rome nor against any other evil; but a vital religion will. A person, a church, many churches, filled with the Holy Ghost, on fire for God, energized by the power of the divine Spirit, will do valiantly, will breach the walls of our Edom, will lead us into the strong city.

We do well to pray for our men, that they may be strong to overcome in the battle. In Joshua's day, when Jordan was at the flood, they went over "dry shod". But in David's day they did not. The record says, "These are they that went over Jordan in the first month, when it had overflowed all his banks." In Joshua's day, God worked on the flood and removed the obstacle; in David's day, He wrought in David's mighty men and made them strong to overcome.

That is our hope. Let us pray for our men, even those who do not know God, that by the indwelling presence of God, they may do valiantly: the sailor on the sea, the soldier in his tank, the airman in his fighter or bomber. When we come to that place, we shall become a valiant and an invincible people, and God will tread our enemies under foot. Oh that God may show us how completely dependent we are upon Him; and in the measure in which we realize that, we shall be victorious. We shall not only win the war, but we shall save the peace; then

"Peace shall over all the earth
Her ancient splendours fling,
And the whole world give back the song
Which now the angels sing."

The Barrier Against All Progress in the Educational System of Quebec

By Rev. W. S. Whitcombe, M.A.

It is well known that the French Roman Catholic educational system in the Province of Quebec is the worst on the whole American Continent. The statistics published by the Dominion Bureau of Statistics, and based on the official census of Canada, reveal the startling fact that there is more than seven times as much illiteracy among French-Canadians as amongst English-speaking Canadians, the former being the product of an educational system under the control of the Roman hierarchy. (British races 0.88 per cent. French 6.18 per cent). Even in Quebec itself, amongst French-speaking Roman Catholics, the sorry failure of the Roman schools is clearly recognized. The truth of this assertion is clearly attested by the large number of French Roman Catholic parents who prefer to send their children to an English "neutral" school rather than to the French Roman Catholic school, though that act brings upon their heads the threat that the sacraments will be denied to them. According to the teaching of the Roman Catholic Church that means being consigned to the place of everlasting torment. And this for the sole crime of choosing, in a free country, to send their children to a school where they will be taught the three R's efficiently.

In our neighbouring "Catholic Province", more and more voices of men who think are being added to the ever growing cry for sweeping school reforms. The present government, headed by Mr. Godbout has made promises of reform, somewhat vague it is true, but even promises are a hopeful sign. But alas, the promises have proved to be like piecrust—made to be broken. A determined, systematic opposition to educational reform in Quebec has shown itself, and no government depending on public support can afford to neglect it. The source of that opposition to educational reform, found in the powerful corporation that for three hundred years has controlled what instruction has been given in French Canada—the Roman Catholic hierarchy. Through the Council of Public Instruction on which the Bishops sit ex-officio, it maintains a strangle hold on the schools of the Province. The chief, if not the sole end of the school system, under Roman Catholic control, is to instil the catechism into the minds of little French boys and girls, and so produce unquestioning obedience to the authority of the Roman Catholic Church, in the citizens of tomorrow. Little wonder that these French-speaking boys and girls find themselves facing life with little other preparation for making their way than a memory crammed with the catechism. And when the better trained and equipped English-Canadians obtain the best positions and receive larger salaries, the excuse is ready at hand: it is the unfairness of "les maudits anglais" toward the Chosen Race. This lame excuse has succeeded well up to now, for it appeals to racial and religious pride, and offers an easy explanation of the manifest superiority of the English Protestants in educational and financial affairs. But the truth will out, and little by little, French-Canadians are being forced by the logic of facts to recognize that the real cause of their inferiority in these realms is not English Protestant prejudices but rather French Roman Catholic control. At last the obvious fact is beginning to dawn

upon a part at least of the French-speaking public that the root cause of the French-Canadian failure to cope with Anglo-Saxon competition is to be found in their woefully inefficient educational system, which is, as every French-Canadian knows, under the absolute control of the priests.

As an illustration of what has just been said, we quote the following paragraphs from a French-language weekly published in Montreal, "L'Autorite". The cross page heading of the article from which we take these extracts has the same heading spread across the entire page as our article bears: "The Barrier Against All Progress in the Educational System." And then follows these sub-headings, which are self-explanatory: "It is evident that it is found in the Council of Public Instruction. Master Louis Morin, bâtonnier of the Province, deplores the 'great pity' of our rural schools—'No civilized nation would endure such a system,' he declares.—Vain promise of Mr. Victor Doré, Superintendent of Public Instruction.—Mgr. Comtois, Bishop of Three Rivers, says that the bilingual school means a neutral school and that the neutral school means no God. Opposition to all change."

"QUEBEC—The prejudice of a certain clan that prevents the public educational system in our province from making substantial progress, is becoming more and more evident. It scarcely permits to our rural population the knowledge of reading and writing, or to our urban population the ability to stammer English. The centre of that opposition is nothing other than the Council of Public Instruction where an obstinately reactionary majority holds sway.

Speaking at the closing banquet of the French-language weeklies at Beauceville, Maître Louis Morin, K.C. 'bâtonnier' (President of the Law Society) of the Bar of the Province of Quebec, spoke these prophetic words:

"I come now to the pitiful condition of rural education. In the larger centres we have educational institutions which are a credit to us, but in the smaller parishes and on the back concessions, what desolation! *I venture to say that there is not another civilized country in the whole world that is capable of enduring such an educational system as ours.* (Emphasis ours. Ed. G.W.) Where do the young people in our small towns go for amusement? Those who have the taste to read a book, a review, or even a daily paper, are rare indeed. We are turning out citizens without any capacity to deal with the questions of the day, and of those which cannot fail to arise after this war."

"It is a most desirable thing that many more personages of the importance of Maître Louis Morin, one of the best known lawyers in the Province, should attack this problem with the same determination. It is the only way of shaking off the apathy which reigns among the people and the ill-will which shows itself in high places. If we desire to see Hon. Hector Perrier, Provincial Secretary, succeed in the task that he has undertaken, we must give him the support that he needs. . . .

"Speaking at St. Tite, in the diocese of Trois-Rivières, on the occasion of the fiftieth anniversary of the foundation of the Sisters of Providence, Mgr. A. O. Comtois, Bishop of Trois-Rivières, did not speak in the same fashion as M. Victor Doré. He put his hearers on their guard against the campaign which is under way for an obligatory school attendance law. He denounced certain elements, inspired by unknown sources, who are opposed to the monopoly of public instruction now in the hands of the clergy. According to him, obligatory school attendance is not necessary because parents understand the necessity of sending their children to school. But if they understand this necessity, Mgr. Comtois neglects to tell us why so many parents do not do it, as the statistics show.

"According to the Bishop of Trois-Rivières, the bilingual school means the sole school, and that means the neutral school, and with the neutral school, instruction in religion, outside the family, would be ended. The school is the apprenticeship of life, life is the apprenticeship of heaven, and without salvation all would be worthless. . . .

"Before the last session there was talk of reforming the Council of Public Instruction on which all the Bishops have a place by virtue of their office. It was argued that the fact that a man is a bishop does not necessarily imply that he is an expert in educational matters. Mgr. Comtois is not the only one who lends confirmation to that argument, but he has always taken the lead in everything which aims at stagnation."

LONDON AND OTTAWA—Continued from Page 2

remark, but we dare to make it none the less. The Bible, in noting the passing of evil men, does not waste lamentations upon them. As an individual human, we of course regret the termination of the life of the late Mr. Ernest Lapointe; but it is our firm conviction that he was the evil genius of the King administration, and an utterly unmitigated blight upon the political life of Canada. He was the tool of the Roman Catholic Hierarchy, and did whatever he was told.

We are not surprised to learn that the Pope granted Mr. Lapointe "plenary indulgence." That is a means by which, according to the pagan notion of Romanists, a soul may make a detour around purgatory and get to heaven without delay. If there were any truth at all in the purgatory superstition, the soul of Ernest Lapointe would deserve to be congratulated on escaping purgatory.

Canada has done much in the way of producing war supplies, and in the building of ships. We believe there are no better soldiers than our Canadian troops. We recall a story a truck driver told us once. He ran from Detroit to Toronto, about two hundred and fifty miles, always with a heavy load each way. Somewhere on the road one of his cylinders went out of commission, and the engine simply could not pull the load. He was an expert mechanic, so he pulled his truck to one side of the road and disconnected the piston of that particular cylinder. He then explained that when a piston is not driving, it acts as a brake.

Quebec is the braking cylinder in the Canadian engine. If there is no way by which it can be made to pull its share of the load, it ought not to be allowed to act as a brake on the Canadian war effort. When we say, Quebec, we do not mean Quebec as a whole: we mean that part of it which is subject to Roman Catholic control.

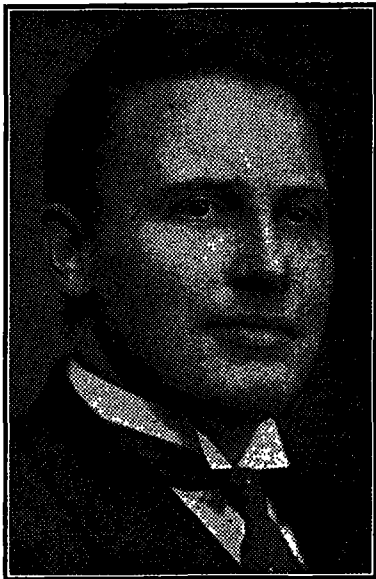
In the United States, in Eire, in every part of the British Empire, in Europe, in South America, the Roman Catholic Church is on the side of reaction and enslavement. It is the enemy of enlightenment, of progress, of civil and religious liberty, throughout the world.

CIRCULATE EVERY ISSUE OF THE WITNESS

Single copies, 5c postpaid; Bundles of 25 copies or over sent to one address at the rate of three cents per copy postpaid.

A Great Achievement

It was the Editor's privilege Monday, November 24th, to speak at the fourteenth anniversary of the Bethel Baptist Church, Orillia, of which Rev. John Byers is Pastor. Mr. Byers went to Orillia fourteen years ago, to an unorganized group of believers who had come together in protest against the prevailing Modernism in the Baptist denomination. The group was later organized into a church, and recognized as a Regular Baptist Church. For some years they worshipped in an upstairs



REV. JOHN BYERS

hall, but later the present attractive and commodious building was erected. The total cost of the building, we understand, was something like \$10,000.00, beside many hundreds of dollars' worth of voluntary labour by the members themselves.

The service of November 24th was in connection with the celebration of the 14th anniversary of Mr. Byers' pastorate, and on that occasion Mr. David Evans, who has taken a great interest in the church, and we believe has been a substantial helper — and who is

ninety-three years young, as the Pastor said—burned the mortgage. Bethel is the only church Mr. Byers has had, and Mr. Byers is Bethel's only Pastor.

To build up such a splendid organization from almost nothing, to erect so fine a building, and to pay off the last cent of indebtedness, constitute a real achievement. We have long since recognized that the best way to judge of a minister's usefulness is to see him in his own workshop. This we did November 24th at Orillia. The building was crowded to its utmost capacity, including the aisles.

What impressed us was the evidence that Mr. Byers' ministry of fourteen years has given him a large place in the confidence of the Christian public of Orillia. Greetings were brought by an Elder of the Presbyterian church in the unavoidable absence of the minister.

We were fortunate in having as our companion on the trip Rev. Wm. Thomas, M.A., Pastor of Cooke's Presbyterian Church, Toronto. The truth is, we made a little pleasure jaunt of the occasion. Mr. Thomas spoke with his usual facility and heartiness, extending his personal felicitations both to the Pastor and the church.

The offering of the evening was very generously devoted to THE GOSPEL WITNESS Fund

The last item on the programme was a sermon by this Editor. The Bethel Church appeared to us like a well-fenced and well-cultivated garden where flowers and fruits were blooming, and

where no weeds appeared. Mr. Thomas and the writer left after the meeting, to drive the ninety miles back to Toronto, each with a glowing feeling of satisfaction that we had spent an evening with a healthy and active church, and with a worthy workman who needeth not to be ashamed.

We publish herewith cuts of the Pastor and the church.

UNION NEWS

ORDINATION COUNCIL: The Trinity Church, Niagara Falls, Ontario, has called a council to consider the advisability of ordaining its Pastor, Mr. Harry Butler. The council will meet in the church at the corner of Barker Street and Franklin Avenue, Niagara Falls, Ontario, December 16th, at 2.30 E.D.T.

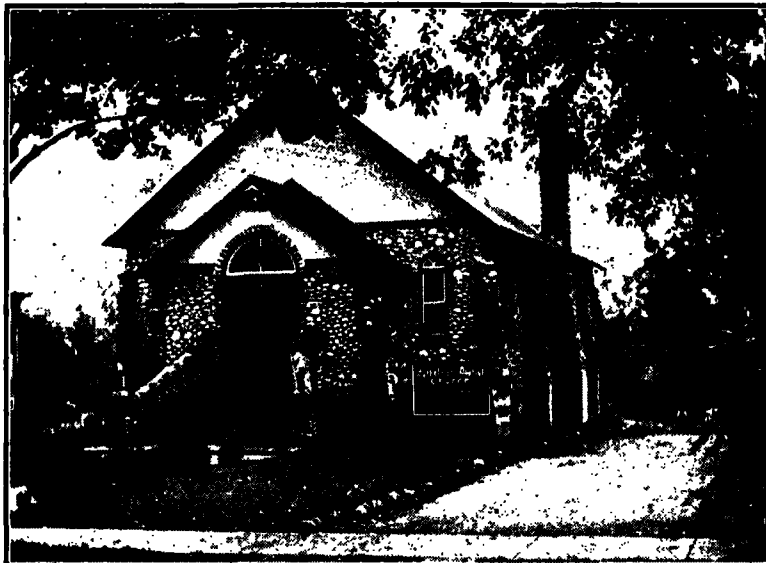
PRAY FOR THIS MAN: One of our Northern Pastors writes: "I have been able to get in touch with an interested French-Canadian who was quite friendly and concerned. He said he was not able to ask me into his home to talk, as his wife is a strong Roman Catholic and very much opposed to his reading the New Testament. He has promised to come to our home, so that we may have a good chat about these things, and has asked me to let him have any French literature we may have as he would like to read it. I should be glad to have all the friends pray for this man, and also for his wife who has to undergo a further operation."

KAPUSKASING: Rev. V. Lehman writes: "We had quite an experience last week. A drunken soldier, a boy of eighteen years of age, came in just after prayer meeting. We talked with him, gave him something to eat, a bed for the night, and then something for his soul. Before he left our home, he made profession of faith in Christ. He said his Chaplain tells them that if they are good soldiers they will go to heaven, but the soldier knew that to be untrue. However, the Chaplain wears the pips, as the boy said, and the soldiers cannot talk back. God help these men. This lad said his stepmother is a member of the church at Timmins."

REV. E. C. WOOD APPOINTED AS CHAPLAIN: The Chatham Regular Baptist Church held open house after prayer meeting on Wednesday evening, November 26th, to wish godspeed to their pastor, Captain, the Rev. E. C. Wood, who leaves to take up the work of chaplaincy in the Canadian Army, Active.

Friends gathered from Chatham and the surrounding district, from Erieau, Essex, and Windsor, for an evening of Christian fellowship with one whose chief aim has been, in all his ten years with the church, to exalt the Name of Him Whose Name is above every name.

Continued on Page 11



BETHEL BAPTIST CHURCH, ORILLIA, ONT.

Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 50 December 14th, 1941

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

CHRIST THE BELIEVER'S HOPE

Lesson Text: Philippians 3.

Golden Text: "I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil. 3:14.

I. The Hope of Resurrection: A Saving Hope—verses 1 to 14.

The Apostle Paul felt that the injunction to rejoice needed to be emphasized and repeated (Phil. 4:4). The principle of repetition is the secret of successful teaching, of good business and of effective propaganda (2 Pet. 1:12, 15; 3:1).

Christian joy, radiant and triumphant, is a splendid safeguard against the spiritual ills which surround us, just as the maintenance of abounding health is the best protection against physical disease (Tit. 1:9). The Philippians must be strengthened lest their minds be poisoned with the false doctrines of the Judaizers, who taught that a man could not be saved except by submitting to the Jewish ceremonial laws (Acts 15:1, 7-11, 19, 24; Gal. 2:12). Paul describes the Judaizers as dogs, a term in the Scriptures suggesting uncleanness (Matt. 7:6; 2 Pet. 2:22; Rev. 22:15); as evil workmen (2 Cor. 11:13); as men of the concision, men who regarded circumcision as a physical wounding (Gal. 5:2, 3). True Israelites looked upon circumcision as the outward sign of the inward reality that they had entered into a covenant relationship with the Lord (Rom. 2:25-29; Col. 2:11-13). They worshipped God in spirit (John 4:23, 24), they boasted and exulted in Christ as their Saviour (Jer. 9:24; 1 Cor. 1:31), and their confidence was placed in another, rather than in themselves.

If salvation had been by works, Paul would have had abundant reason for boasting. His birth, nationality, training, circumstances, character, zeal and outward life might be considered highly advantageous. And, indeed, such privileges are of distinct advantage to any one, and are to be counted as blessings. And yet, they cannot take the place of personal faith in Christ, which is the one condition of salvation (John 3:16; Rom. 5:1; Gal. 5:5, 6; 6:15).

If he should be asked to write out a balance sheet, and put on one side a list of natural religious advantages and on the other the blessing of knowing Christ as Saviour, Paul implies that he would write "Loss" at the head of the first column and "Gain" at the head of the second one. All other considerations are of little value, compared to the inestimable treasure of the knowledge of Christ (Rom. 5:15; 8:18; Eph. 3:8; Col. 2:2, 8). Paul would count his worldly goods and possessions as refuse, that he might gain Christ (John 17:3; 1 Cor. 2:2; Gal. 6:14).

With the personal knowledge of Christ as Saviour and Redeemer the Apostle received the righteousness of Christ, bestowed upon all who trust in His atoning work. Such righteousness cannot be attained by self-effort (Rom. 10:1-3; Tit. 3:5), or by the works of the law (Rom. 10:4; Gal. 2:16); it is the gift of God by grace through faith in Christ (Acts 3:16; Rom. 3:21-28; 4:5, 13-16; 10:6-10; Gal. 3:21-26; Eph. 2:4-10).

As the one who is saved and justified comes to know Christ in an intimate way, he experiences the power of His resurrection in his own life (Rom. 5:9, 10; 6:4, 5; 8:10, 11; Eph. 1:19, 20; Col. 3:1). He enters also into an appreciation of the sufferings of Christ for sin (2 Cor. 1:5; Col. 1:24; 1 Pet. 4:13; Heb. 12:4), and realizes "the secret of an inward assimilation of the soul to the very principle of His death" (Lk. 9:23; Rom. 8:36; 1 Cor. 15:31; Gal. 2:20; 5:24; 6:14). By identifying himself with Christ the believer comes into the possession of all the spiritual blessings which God has planned for him (Eph. 1:3-6), and the final blessing mentioned here is that of participating in the resurrection out from among the dead (Rev. 14:13; 20:6). The phrase "if by any means" in verse 11 does not imply that there was any doubt of his obtaining a part in the first resurrection, but this conjunction is here equivalent to the conjunction "that" in verses 8 and 10, denoting the end which he had in view. This clause is parallel to the other clauses in verses 9

and 10, all of which depend on the verb "I count" (verse 8). The path of the Christian, ending as it does in glory, is infinitely better than the path of the legalist (Rom. 8:28-30).

The imagery changes from the vocabulary of commerce to the vocabulary of sport. The Apostle did not consider that he had already "arrived", as the saying goes, that he had already won the prize. He compares himself to a foot-runner, bending forward and straining every nerve to reach the goal which the Lord had set before him. God had chosen him for a definite purpose; "the voice of His prevailing grace coming from the heights of glory" was calling him, leading him onward and upward (Heb. 3:1). He would put aside every obstacle, press on to the goal and win the prize (1 Cor. 9:24-27; Heb. 12:1, 2).

II. The Hope of Transfiguration: a Sanctifying Hope—verses 15 to 21.

The Apostle had described his own mind, his intention, his bent; he will follow Christ in His humiliation and exaltation (Rom. 8:17). Then he urges all who are mature in Christian experience to have a like purpose (Matt. 5:48; 1 Cor. 2:6; Gal. 5:10; Phil. 2:2). If all the saints at Philippi should strive toward this goal, faults in their church life would soon be remedied, and the people would be united once more.

Paul could exhort the Philippians to follow his example, since he himself followed the example of Christ (1 Cor. 4:16; 11:1; Phil. 4:9). Every teacher and leader should be able to give a similar injunction to those who are under his care.

The Judaizers were not the only ones whose teachings were troubling the early church. There were also the Gnostics with their false views of the body. Some of them were ascetics who mistreated the body, while others were libertines who indulged the body and its appetites. These are described as enemies of the cross of Christ since they denied by teaching and practice the efficacy of the blood of Christ to ransom the soul and to redeem the body.

To offset the danger from the Gnostics Paul bade the believers in Philippi remember that the same Lord Who made possible the resurrection and new life of the spirit of the believer had made provision also for the resurrection and renewal of the body (John 5:25; 1 Cor. 15:12, 22; 2 Cor. 5:1-4; Rom. 8:23, 24).

Heaven is our home; we are but sojourners on this earth, and we are already counted as being citizens of the heavenly country (Eph. 2:1-6; Col. 3:1; 1 Pet. 2:11). The Lord Who is preparing an everlasting abode for us (John 14:2, 3) is also preparing us for that abode (1 Cor. 15:49-53). When Christ comes He will fashion anew the body of our humiliation, that it may be conformed to the body of His glory (2 Cor. 3:18; Col. 3:4; 1 John 3:2). Let us then glorify God in our bodies, and seek to live a holy life before Him (Rom. 12:1, 2; 1 Cor. 6:20; 1 John 3:3).

UNION NEWS—Continued from Page 10

A presentation was made by Misses Hilda Harris and Alma Heather of a Bible and purse to Mr. Wood, and a bouquet of roses to Mrs. Wood. Mr. Wood made a fitting and heartfelt reply. An illuminated address was read by Mr. Douglas Spence.

Perhaps the spirit of the meeting was best expressed by Rev. John Hunter of Essex, who congratulated Mr. Wood, and said he rather envied him his enlarged field of service. He continued by saying that the prayers of the church would go with Mr. Wood in his new service, as would also the prayers of all the churches comprising the Union.

Rev. J. FULLARD of Lindsay was the Anniversary preacher when the fine and growing church at Sarnia celebrated its fourth birthday. The house was filled to overflowing and a time of great blessing was enjoyed.

REV. ROBERT D. GUTHRIE: A series of Evangelistic services was recently conducted at the Sault Ste. Marie Baptist Church by Rev. Robert D. Guthrie of Briscoe St. Church, London. We understand that much blessing resulted from this special effort and that a number made a profession of faith in Christ. However, almost all the information we have been able to elicit from the evangelist is that the ground was well prepared for his coming by the energetic pastor, Rev. W. N. Charlton. We rejoice to learn of this blessing at Sault Ste. Marie and pray that it may continue.

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