

The Gospel Witness and Protestant Advocate

Vol. 24, No. 7

130 Gerrard Street East, TORONTO, JUNE 14, 1945

Whole Number 1204

Villeneuve's Puppet Premier Again Elected

UNDER the successive régimes of Premier Mackenzie King, Canada has been virtually ruled by the Cardinal-Archbishop of Quebec, as head of the Canadian Roman Catholic Hierarchy. Mr. King's political opponents, and the opposite party press, have blamed Mr. King for dividing Canada, and for setting Quebec against the rest of the Dominion. We have no brief for Premier King. We loathe his anti-British sentiments, and his isolationist policies. But Mr. King is the cause of Canada's disunity only in this respect, that for political advantage he has allowed himself to be made, throughout his career, the puppet of the Roman Catholic Hierarchy.

The party divisions in the Province of Quebec are unimportant. There is an analogy in their general relationship, to the various religious orders within the Roman Catholic Church. They differ from each other, but have this in common: they are all subject to Papal authority. A study of Mr. King's career, we think, will disclose the fact that every movement he institutes, every appointment he orders, every speech he makes, has the political authority of the Roman Catholic Hierarchy always in view.

The clericalism of Quebec in particular, and the influence of the Roman Catholic Church in its political life in general, is Canada's thorn in the flesh, "a messenger of Satan to buffet us." This sinister power which shapes so largely the Governments of Canada, Federal and Provincial, is the thing which the Editor of *le Jour* says Canadian public men are afraid to name.

The Roman Catholic Church has no party. It will make use of any instrument for the accomplishment of its purpose. It is now using the Progressive Conservative Party in Ontario politics, and is receiving millions of dollars a year as its reward for delivering to George Drew the Roman Catholic vote.

In Dominion affairs, it finds Premier King and his followers its most convenient instrument. It does not

seem probable that the soldier vote will greatly change the results of the civilian vote. Canada will have to adjust itself, therefore, to an extension of its period of Egyptian slavery, during which the machinery of Government will be largely employed for the making of Papal bricks, without the straw of the revenue from the Roman Catholic Hierarchy which any just distribution of the burden of taxation would bring. Canada must endure another period of Roman Catholic favouritism; the substitution of government by Order-in-Council for that of Parliamentary authority; and the prostitution of Government agencies like the radio, the Wartime Information Board, and many other things, to the propagation of Roman Catholicism.

The menace to our liberties in the post-war control of immigration by a Roman Catholic puppet Government is most serious.

But there are some cheering features of Monday's election. We shall hope that the election of Mr. Bracken to the House of Commons, and the increased strength of the opposition, with a corresponding reduction in the size of Premier King's majority, may somewhat modify the puppet Premier's arrogance. We hope we have misjudged Mr. Bracken, and shall be delighted should he display a greater strength than we have thus far been able to discern.

The reduction of C.C.F. strength in Ontario is gratifying, and we think it was especially appropriate that the supposedly great General McNaughton, who has proved so utterly incompetent, as a Minister, and so obsequious to his master and insulting to the people, should have been defeated on his native heath—by a woman.

The result of Monday's election certainly emphasizes how urgently necessary a Dominion-wide Protestant campaign of enlightenment is to the welfare of Canada. The combination of Roman Catholic pressure and wholesale Government patronage is one that is very difficult to beat.

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints:

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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MORE STUDENTS FOR THE SEMINARY

Lectures begin Tuesday, September 25, 1945.

A LARGE number of enquiries about the Toronto Baptist Seminary are coming in these days. Many of them come from men in the armed forces who are looking forward to their return to civilian life, which they regard as the opportunity long-awaited of preparing themselves for the work of the ministry. To all of them, we are happy to send a copy of the Seminary Prospectus, and also to answer other questions that may arise in individual cases. We believe that the incoming class next September will be even larger than the fine group we received last year.

Pastors and Christian workers who are sound in the faith have a very grave responsibility to young men and women who come to them asking for advice as to a place where they may fit themselves for Christian service. We know of many young people from sound home churches, who have lost their faith in modernistic institutions. And only too often they have been recommended in the first place to attend those institutions by pastors and other friends who were themselves evangelical. The Toronto Baptist Seminary is dedicated to the cause of Evangelical Christianity, it is set for the defence of the faith; we therefore invite the help of those who believe as we do. One very effective way of aiding is to direct to this school the attention of young people who have dedicated their lives to the preaching of the Gospel. We shall be glad to send a copy of the Prospectus to any name or names sent to us.—W.S.W.

THE TRAINING OF MINISTERS

"No work can possibly confer a greater benefit upon mankind than the training of ministers whom God has chosen, for around them spring up churches, schools, and all the agencies of religion and philanthropy."

—SPURGEON—Lectures to My Students.

THE SEASON FOR OPEN-AIR PREACHING

EVEN evangelical orthodoxy has become so respectable and conventional that it seems almost to have forgotten that in the beginning, the gospel was chiefly propagated in the open air. We have come to regard it as a kind of greenhouse plant that requires an artificially-produced temperature, and atmosphere, and special nursing, in order to survival.

The fact is, real Christianity is a very hardy plant. It has eternal life at its heart; and it is beyond the powers of the world, the flesh, and the devil, really to kill it. In the rigorous climate of this country, however, out-of-door preaching for a good part of the year is impossible. But during the summer months we ought to do with the gospel as we do with our house-plants: take it out-of-doors, and expose it to sunshine and rain.

There are preachers who seem to have persuaded themselves that open-air preaching is especially difficult. No greater mistake could be made. Nature's acoustics are perfect. It is much easier to preach out-of-doors than in many church buildings. A young preacher cannot engage in any more effective and useful form of voice-culture than he will find in open-air preaching. One does not need to shout, and make himself hoarse; but only to speak naturally; not from the throat, but from the chest, with full volume and distinct articulation and enunciation, to make people hear. We recommend our younger brethren to try their voices in the open air.

Our Lord, the apostles, and all the early preachers, were open-air preachers. Nearly all the great preachers have found much of their training in the open air. It is not only the preacher's voice that is developed thereby, but his general powers as a preacher. Nothing is easier than for hearers to leave an open-air service—and, indeed, they generally do leave it, unless the preacher makes it worth their while to stay. Open-air preaching will teach a preacher to study his audience, to observe their countenances, to notice their reactions to his speech. He will learn to be simple and illustrative, to employ a little humour, perhaps an occasional dash of vinegar. The open-air preacher will not measure the length of his sermon by his watch, but by the interest he is able to awaken and maintain in his hearers. Try open-air preaching. Nothing we know will so exercise a preacher's wits.

Then, too, what an opportunity it affords to preach the gospel to the unconverted! It is too generally complained that the masses are unchurched; that non-Christian people will not attend a house of worship. We do not recall that it was ever promised they would—or should. The preacher's commission is imperative, "Go ye into all the world." We must take the gospel to street-corners and parks and open spaces—wherever people can be assembled; and it will be found that in the open air, there will be a far larger proportion of unconverted people than in any service held within church walls.

For these, and for many other reasons, we venture to suggest the wisdom of taking the gospel out-of-doors during these summer months.

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THE NECESSITY FOR PROTESTANTS' BEING ALERT

FOR more than five and a half years, we have thought in terms of "blood, sweat, and tears". Millions of homes have feared the messenger of death. Millions of men have died. If ever there has been "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth", it has been during the last five and a half years.

A Major Surgical Operation

The free nations longingly anticipated the day of victory. And what a lot of paper and ink and newspaper space was used in discussing how VE day should be celebrated! Now it is past, but there is no real peace, even in Europe. The whole of Europe resembles a man who has undergone a critical surgical operation, involving nearly all the vital organs of the body. When the operation has been performed, as it is said, "successfully", there remains the gravest anxiety in view of possible complications. And complications there would—and must—be, unless the greatest care has been exercised to exclude, so far as could possibly be done, all chances of infection. How almost terrified a skilled surgeon or nurse would be if, in the midst of such an operation, a disease-carrying fly should find entrance to the operating-room, and deposit its infection upon the open wound!

All Europe an Operating Room

All Europe has been, and still is, an operating-room—and that horrible fly, loaded with deadly bacteria, is the Papacy. No nation is perfect. There is not a nation in the world whose record is without stain, or whose practices are wholly above just criticism. Russia is no exception. But in spite of all that may be said in criticism of the record of Sovietism, no sane man will refuse to recognize the inestimable debt the forces of freedom owe to Russia—as it may justly be contended, she also owes to the United Nations. But in view of the present world-situation, and the dreadful possibilities of the future, only by a truly satanic inspiration will anyone try to sow discord between Russia, and the United States and Great Britain.

Numerous Attacks on Russia

And yet it is almost impossible to turn the pages of a newspaper of any sort without coming upon an article attacking Russia. That is true of the secular press, and many evangelical periodicals are no wiser. We are being told by a chorus of voices that the great danger to the world's peace is no longer Nazism, or Fascism, but Communism—and Communism as represented by Russia. The very atmosphere is charged with suspicion as with an infection; and many, playing up their pet bogey, are blaming Russia for everything.

And still Europe lies in her blood. Still her thousand wounds are open. And from every direction we hear the horrid buzz of the deadly blow-fly of suspicion. In what mass of putridity are these filthy carriers of infection bred?

What is the Source of Infection?

What is the source of this menace, that seems bent upon provoking another war? One has only to read the

Roman Catholic press to find that the accursed Vaticanism is the blow-fly. It is the Papacy whose machinations in Europe made the operation of war necessary; and now it is striving by every means in its power, in Poland, France, and elsewhere, to make Europe's recovery democratically impossible.

Whoever would cause suspicion and distrust to obtain between any members of the "Big Three", be he Roman priest or Baptist preacher, secular editorial writer, or whatnot, wittingly or otherwise, he is the devil's own agent. We commend to the study of all such suspicion-mongers these wise words from the Book of Proverbs: "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

OUR SOLDIERS VISIT THE FRENCH CHURCHES

SEVERAL weeks ago we told in these pages of the visit of two of our lads in khaki to the Paris Churches of the French Bible Mission. Since that time we have received word that Flight Lieutenant S. H. Phoenix had the privilege and joy of a visit to the great church of Pastor Dubarry in Nîmes, Southern France. Mrs. Phoenix, who is a student at the Toronto Baptist Seminary, has handed us the following excerpt from her husband's letter telling of this thrilling trip to Nîmes:

Yesterday for me was a busy day and yet there is little comparison between yesterday and today. Believe it or not, I have sat through four different sessions; Sunday School in the morning, church service at 2:30 and 5 P.M., and a Young People's meeting at 8. I am afraid I didn't understand much of what was said in the services although with keen concentration I was able to get the drift some of the time. Too much is too much.

I have been impressed by the quality of the people I have met, whether they were the boys and girls in the Sunday School or the fathers and mothers. I shook thousands and thousands of hands. These people thrive on shaking hands and kissing one another on both cheeks. When these people come to church, they come for the day. The people at St. David's used to linger to chat but they had nothing on these people. They just won't leave until each and everyone present has shaken hands with every other person present. At least half of the people shook hands with me at least a dozen times during the day.

Mr. Dubarry introduced me at each meeting and then introduced me to them individually at the close of each meeting. He had me say a few words at the Sunday School, the 5 P.M. service and the 8 P.M. service. Don't get excited—I didn't speak in French, I spoke in English very slowly and Mr. Dubarry translated for me. I told them as much as I could about Dr. Shields and his varied activities in Canada. Many of the people understood English very well, much better than I understood their French. After the end of the 2:30 P.M. service the people stayed about the church until the 5 P.M. service. Mr. Dubarry tells me there are about twenty school teachers that are members of his church. At the evening service a handsome lad spoke of his experiences as a slave-labourer. He just returned a few days ago from Mannheim, Germany. It was interesting to hear how the various people tricked the Gestapo when

they had control of Nîmes. One gentleman had access to the Gestapo files. Every time one of his friends or one of the church members got on the black list he removed their names. He claimed that the Gestapo were a stupid lot. The members of this church were much higher in intelligence and much better looking than the ordinary group of people in Nîmes. This fact in itself speaks highly in favour of Evangelical Protestantism. I disagree with the theory that it is a coincidence that the Christians should be of a higher quality than the general trend. I give the credit to the moralizing and elevating effect of their new life found in Christ Jesus. I could spend hours discussing each individual that I met. At the end of the day I had infinitely more respect for the French race.

Thousands of people sent their regards to you. Mr. Dubarry told them all about you attending Toronto Baptist Seminary. Thus their interest in your welfare. Dozens of Mr. Buhler's relatives asked to be remembered to the Baumans and to Mr. Whitcombe.

Since receiving the above account, another letter from Hon. Capt. Bernard Jeffery, chaplain with the forces, has come in telling of his visit with Pastor Guyot in Paris. We hope to have a more detailed story from him later on. We presume that Mr. Jeffery passed through Paris returning to Germany after a visit to Ireland, where his wife is now living. He has been posted to a new unit. From several sources we hear of the excellent work that Brother Jeffery is doing among the men in encouraging believers and leading others to Christ.

We hope that many others of our men in uniform will make an opportunity of visiting our French pastors, if at all possible. We suggest that they arm themselves with copies of THE GOSPEL WITNESS—it is not yet possible to send periodicals to civilians in France and they are longing for news of our work—and with good things for the bodily needs of these brethren who have been so hard pressed during the war years. We shall look forward to hearing from still other soldiers who have seen our beloved French pastors.

—W. S. W.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" (New edition) _____	\$1.00
"The Plot That Failed" (New edition) _____	1.00
"The Adventures of a Modern Young Man" _____	1.00
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"Does Killed in Action Mean Gone to Heaven?" _____	.05
"The Christian Attitude Toward Amusements" _____	.05
"The God of All Comfort" _____	.05

Address:

THE GOSPEL WITNESS

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A SEED-GARDEN

ONE does not have to be a farmer or a horticulturist to know that seeds cannot be manufactured by mass-production methods in a factory. The brightly coloured package which contains them may be the product of some huge, complex machine invented by human genius, but the humble little grains were cunningly fashioned by the hand of God Himself, for they contain the potency of life for all their dry, wizened appearance. The creation of life, God has reserved to Himself as His Divine prerogative. He permits the sons of men to plant and water the seed, but with Him alone is the fountain of life.

Those who co-operate with nature by preparing the soil and reaping the bountiful harvest that it brings forth, thus giving bread to the eater and seed to the sower, do not seek to evade their laborious tasks by pious pleading to the effect that it does not matter what they may do, God alone giveth the increase. Rather, with humble submission to the divinely ordained law and with perfect faith in God's goodness, they fulfill the part assigned to them in God's wise providence, thus winning for themselves and for others their necessary food. They are not so foolishly presumptuous as to imagine they are improving on nature; they well know that they are merely obeying her commands in order that she may yield them her best, in accordance with the constitution of all things.

Now, these things are an allegory, as our readers have already divined, no doubt, for the end for which this paper is printed and published is to sow the Good Seed which is the Word of God. In that work God's servants are utterly dependent upon His grace and power: we cannot substitute some dead thing, however pleasing to the eye of men, for the Divine seed that alone has the potency of Eternal Life; we cannot quicken the seed, all we are permitted to do is to sow beside all waters and to watch and pray that the harvest will be an abundant one, believing that in God's own time we shall come rejoicing bearing our sheaves with us. Yet we must not despise the part that the Lord of the Harvest has called us to do because it is secondary and dependent upon His bounty. Let us rather rejoice that He has condescended to call us to be His fellow-labourers, the instruments through which He is pleased to perform His marvels, the channels through which His blessing flows to others.

A Wilderness

In driving through the countryside a week or so ago to a preaching appointment in a certain village, we were reminded by the sight of a large forest of pine and spruce trees, of an illustration of the principles under discussion in this article. It is almost twenty years since the writer first drove along the road where this beautiful forest of young trees now spreads its verdure over the landscape like a deep-piled carpet, but at that time there were only a few acres of scrawny, half-dead seedlings planted in furrows ploughed through never-ending fields of blow sand that had already half smothered the twitch grass and other weeds that were the last living things to resist its relentless advance. In its wake the sand had left tumble-down houses and barns like so many pieces of driftwood from some half-forgotten wrecks. Their occupants had long since fled before the devouring onslaught of the withering sand ever driven onwards by the winds. The oldest men in the neighbour-

(Continued on page 10)

The Jarvis Street Pulpit

"FORGET ALSO THINE OWN PEOPLE, AND THY FATHER'S HOUSE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 10th, 1945
(Stenographically Reported)

"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

"So shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."—Psalm 45:10, 11.

WE are always on safe ground when we follow a New Testament interpretation of an Old Testament passage. Those of you who were here this morning will remember that our text was taken from this Psalm, but it was a verse cited in the first chapter of the Epistle to the Hebrews: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." The inspired writer of the Epistle to the Hebrews quotes several verses from this Psalm in support of his argument that Jesus Christ is none other than God: "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

In this Psalm, the Spirit of God addresses the one who is nearest to the Son of God. The text is a message to individual believers, and to the redeemed church collectively. Having magnified the Lord before her, he bids her "hearken", "consider", "incline thine ear"; to "forget thine own people, and thy father's house"; to shut herself up entirely to her glorious Lord; to live only for Him, with the gracious promise, "So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him."

I.

Here, then, is THE SPIRIT'S ADMONITION TO EVERY BELIEVER INDIVIDUALLY, AND TO THE BLOOD-BOUGHT CHURCH OF CHRIST, the spouse of the Divine Bridegroom, who is betrothed to the King of glory.

She is to "hearken". There are people who are poor listeners, but very voluble talkers. You have met with people who illustrate the proverb which notes the difficulty of "getting a word in edgeways". There are people who are very much like a radio that I sometimes wish I could turn off in our neighbourhood. It begins in the morning, and regardless of the programme, it bellows all day long. There are people who talk so much they have no time to listen.

There are professing Christians who are always on the go, always busy doing something, with little leisure carefully and devoutly to "hearken". You remember the contrast in the story of Mary and Martha? Martha was a good woman, but she was so busy doing things that she had no time to listen. Our Lord said, "Mary hath chosen that good part, which shall not be taken away from her." She chose to sit at the Master's feet, and hear His word.

It is possible for the believing soul so to crowd the hours of his or her life, as to leave no time for the culture of the soul. There are people spiritually like some women in the household. I do not blame the latter, for they have so much to do that from morning until night they are everlastingly at it. It is a rare thing for such a wife

to sit down with her husband, to talk with him, and to give him the privilege of listening to her. We are warned in the text against that kind of life, and are admonished to "hearken" to what Someone has to say.

The Psalmist said, "I will hear what God the Lord will speak." What a great multitude of professing Christians there are to-day who are lamentably ignorant of the Word of God! They hear little exposition of it in their churches, and find no time for private devotion. How largely true that is of the professing church of Christ! Just about this time of year, they are holding annual meetings of the various denominations. Read the reports, and see what time is allotted in their programmes for hearing the word of God. They do not "hearken". They have so many committees, and commissions, and boards, and reports, that it is like a humming factory, with no time to listen to the "still small voice". Let us see to it, dear friends, in our private lives as Christians, that we do not rob our souls of that rare privilege of holding converse with Heaven, of listening to God speak.

The time is not lost which is spent in hearkening to His word. I believe there is nothing more important—more imperative—in this apostate day, than that those who profess and call themselves Christians should maintain unbroken communion with Heaven, so that they may "hearken", listen when God speaks.

Are you a student of the Bible? Do you depend upon your minister's preaching or expositions for your instruction? They ought to be profitable—and when they cease to be profitable, you had better either get rid of him, or go where you can get more profit—but any teacher will tell you that it is not possible for a teacher or professor himself to develop a student. The mental culture of the student, the enlargement and enrichment of his mind, will depend, not upon the lectures he hears in the classroom, but inevitably upon his own private cultivation of his mind. The student who does not apply himself to study, and listen to all the voices of Wisdom that call to him, and afford a large hospitality to such knowledge as may thus be obtained, will never grow.

And so is it of a church. The people who will "grow up into Christ in all things", who will become men and women of symmetrical Christian character, stalwarts in the faith, are such as give careful heed to the Word of God. "Take heed," said the Lord Jesus repeatedly, "how ye hear." "Hearken." Do not listen carelessly. Let God speak.

In the chapter we read this evening, akin to the chapter which records the other four letters to the churches in Asia, after each letter, it is written, "He that hath an ear, let him hear what the Spirit saith unto

the churches." It is simply a New Testament emphasis upon this principle. Harken! Harken! Listen to what God has to say. Get your instruction from Headquarters.

But it is not enough to harken. "Harken, O daughter, and consider." We are to consider these things. We are to meditate upon them. We are diligently to study that which is written. You will never become an informed Christian by a cursory glance at the Bible, by the mechanical habit of reading a chapter a day—valuable as that is. But, having hearkened, having heard, we must ask ourselves, "What does that mean? I must consider this. I must get to the heart of the matter." Jeremiah said, "Thy words were found, and I did eat them." Last Sunday evening we considered the necessity of eating the flesh, and drinking the blood of the Son of man; and we saw that what our Lord meant was that we must receive the truth of His death, and burial, and resurrection, and keep it for ever in remembrance. By reading His Word, we are to understand the profound meaning of the ordinance. We must learn to compare spiritual things with spiritual, and study the Bible for its own sake. Oh that people would betake themselves to the Word of God, and let God speak!

I am very often asked, "Can you recommend a commentary on the Bible?" To which I invariably reply, "Yes, I can. The best of all commentaries on the Bible is the Bible itself." I have told successive classes in the Seminary of my own early experience when I received wise counsel from my father. When I was going to my first church, he said, "My boy, you can have too large a library. You can consult too many human authorities. I advise you that for the first four or five years of your ministry, you shall not have a commentary on your shelves, but study the Bible for itself." I told him I did not know how I should get along, saying, "I do not know very much." Then he said, "Do not tell the people what you do not know. Your sermons would be too long! Content yourself with telling what you know." That is what it means, "Harken" and "consider."

A wife has perhaps heard some word from her husband. He has passed a remark as he left hastily for the office, and she did not quite understand what he meant. Does she call in the neighbours to interpret her husband's speech? I hope not. Perhaps it was a personal word, something of mutual interest; and in the meantime she turns it over in her mind, and considers what it is.

I remember a lady—who is still a member of this church—saying to me once while her husband was still alive, "Our married life has been the nearest approximation to the ideal I have ever known. It has been one long day of uninterrupted happiness. We have always conferred one with the other. We have never had separate interests: they have always been mutual. If I plan to do something, I usually tell him it is in my mind to do so-and-so. Sometimes he says it might be wise to consider the matter a little further; sometimes he says he thinks the course would not be wise at all. I have never resented it. If he doubted the wisdom of a certain step, we considered it."

"Harken, O daughter, and consider." "Study to shew thyself approved unto God." Oh that the churches would do that! I wish I could read in the newspapers that in the annual meeting of one of these large denominations, someone would move that a commission of the most

devout and scholarly men among them be appointed in order to consider a problem in the light of Holy Scripture, and to bring to the body a judgment as to what the Word of God teaches. Did you ever read anything like that? No! They appoint committees, and they run away to consider—not to consider what God has said, but to scheme new ways of doing things that are often entirely apart from all consideration of the teaching of God's Word. When an issue is referred to one of our courts, the court does not consider its own opinion. It views the matters in dispute in the light of the law governing the case. Ought not religious bodies to do at least as much, and submit their problems "to the law and to the Testimony"?

Our attitude as individuals, and the attitude of the Christian church, should be, to "harken"; and, having heard, to "consider"; to make sure that the course we contemplate is right in the sight of God, because it is in accord with His Word.

"Incline thine ear." We are to be attentive always to the voice of Heaven. We heard, in the days when war news was coming every hour or so, a phrase something like this, "Keep tuned to this station for the latest news." Here the Spirit of God admonishes us, "Keep tuned to this station—incline thine ear." Never mind what other stations say. You can afford to be indifferent to earth's Babel voices, but says Wisdom, "Incline thine ear unto me; hear and your soul shall live." I take it that this means that this should be the settled attitude of the mind of a believing soul. There are people who run in every direction for advice, but we are admonished to seek advice from One Quarter only, and so to adjust the ear of the soul that we shall catch the faintest whisper from the Skies. That ought to be your attitude when you go to church. When you come here, you ought to come enquiringly, saying, "I am going to listen, not to my Pastor, but to what the Lord may say to me through him."—"Incline thine ear." For it would be a poor day for any of you if you should come to this church and go away without hearing something that God has said. That is the only value of such a place as this—and that ought to be, I say, the attitude of the redeemed church.

That was once of a day the prevailing attitude of the blood-bought church of Christ. Its ear was inclined toward Heaven. The great question on all matters was, "What saith the Scripture"; and a, "Thus saith the Lord", was the end of all argument for the man or woman whose ears God had opened. But not now! I remember even during the last war, when things had not gone to the extent to which they have now gone, getting to London a week in advance of my appointment. We did not know in those days how long it would take us to reach England. I went that Sunday morning to the City Temple, made famous by the great ministry of Dr. Joseph Parker. I had never heard him, but had read his works. I went to hear the City Temple preacher, but what a difference! He spoke on the ministry of sorrow—and contrived to get through the whole sermon period without the remotest allusion to "the man of sorrows". I came away wondering where I had been. I looked at the place and said to myself, "Have I been to church, or where have I been? I was hungry notwithstanding I had been to church."

There is a good deal of that in our day. All too generally, the modern church has ceased to be attentive to the Word of the Lord.

II.

Hearing His word, WHAT IS THE SUBSTANCE OF IT? Just this: "Forget also thine own people, and thy father's house." It is a call to separation. The Bible is full of it, all the way through. "I called Abraham alone." What did God say to Abraham? "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." He called Abraham into a life of separation unto God.

Every woman expects, when she marries, that she is to live with her husband. Very often when strangers come to me, young people, to be married, I say to them—not as a matter of curiosity, but in order to afford me an opportunity to give them some advice—"Where are you going to live?" Sometimes the bride will say, "With mother." And I always say to them, "Must you do that? Can you not get at least a room somewhere? Can you not get to know each other, and live together without the interference of a third party?" You young men had better not get married until you can provide a home for your wife. Do not let her live with mother. That constitutes no reflection on mother; but the proper place for a wife is with her husband. "Forget also thine own people, and thy father's house." You have entered upon a new life; you are to live in relationship to another's will, as he is to you. Separate yourself from all others, and shut yourself up to each other. You remember how that separation was rewarded, that characterized the life of Abraham?

In the next generation Eleazar was sent to get a wife for Isaac, and you remember he said to his master, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" I effect he said, "Must he go to live with her mother?" And Abraham said, "Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence." Said Abraham, "There is but one way. She must be willing to come to Isaac's home and live with him." "Forget also thine own people, and thy father's house."

In Israel's later history, when they had gone down to Egypt, they became a subject race. They lived in someone else's house. They were not masters of their fate, but subject to Egypt's direction and control. They became a nation of slaves smarting under the Egyptian taskmasters' whips. That is a very striking picture of the modern church—living in Egypt, making bricks for Pharaoh, and often without straw. God had to come to His people again and say, "You will have to get out."

You remember how unwilling Pharaoh was to let them go? First of all he said they could not go. Then he was willing to let them go. Then he requested that they go, but not far away. When they refused that offer, he said, "Go and take your wives, but leave your cattle." But they insisted they must take everything until "not a hoof shall be left behind." It must be a complete separation.

That is what God demands of His people: complete separation from the land of Egypt. I do not think there is any doctrine that needs more frequent or stronger emphasis in our day than the doctrine of complete

separation of the believer from the world, the flesh, and the devil. The church must come out.

Read through the Old Testament. You remember Jeroboam. He would have made a good Moderator, a good professor in a theological college. He was the first king of the new kingdom, and he set up calves of gold in Dan and Bethel. He said to the people, "I know the Lord commanded you to go up to Jerusalem to worship, but that is too far. That will make you too tired. The standards are too high, it ought not to be expected of you. Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan." Thus he introduced idolatry into Israel, and the whole tale of Israel's kings, without a solitary exception "walked in the ways of Jeroboam the son of Nebat, who made Israel to sin." That philosophy and practice of compromise with error brought the nation down to ruin, and in anticipation of that complete collapse, when they passed under the authority of strangers, Hosea prophetically exclaimed, "Thy calf, O Samaria, hath cast thee off." It did not pay to stay with mother! They ought to have separated, and shut themselves up to God—but they did not, and their calves brought them down at last.

In the New Testament, our Lord Jesus called His disciples to Him and demanded that they should put Him first, even before life itself: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." "Forget also thine own people, and thy father's house."

What is the New Testament church? Not an institution like the Roman Catholic Church, many other ecclesiastical institutions bear little resemblance to the churches of the New Testament. The church is made up of people who have been called out, separated unto God. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The people called Brethren make much of that text, and some others are afraid of it. We have no right to be afraid of it. The problem of transmission of power is always a problem of insulation or separation. The church's power will be proportioned, not to its conformity to the world, but to its non-conformity; in the measure in which we are unlike the people who do not know God, we shall have power with them.

Nowadays the church tries to be what it calls "a good mixer." We must have all kinds of entertainment, try to compete with the theatre and the dance hall, and even the gambling hall—as witness the bingo craze. Why? In order to win men! You do not win men by such means. The church never has: it never will. "A good mixer." I once saw an advertisement in a religious paper, of a church that wanted a Pastor; and it set out the qualifications he must have. Among other things, it said he must be "a good mixer". I am a little like an old Scotsman I once knew. Talking with him in his farmhouse, he said facetiously, speaking about his morning porridge, "I am easy to please. I like it off the top!" So do I! And I like creamy religion. I do not like skimmed milk. I like cream—and you get that by using a separator, not a mixer. We are accursed in our day with a kind of homogenized religion, all beaten up to-

gether. Like the Scot, I like my theology "off the top." "Forget also thine own people, and thy father's house."

I heard a great Southern preacher tell of a young lady who was a professing Christian, but who could not separate herself from the pleasures of the world. Her brother, also a Christian, was very anxious about her. He said to her, "Sis, I wish you would not do it." Said she, "And why be so strait-laced?" "What about your testimony for Christ? Could you bear testimony to Christ on the dance floor?" "Of course, I could." "Is there not a dance next Friday?" "Yes." "You are going?" "Certainly I am going. I am not going to be shut up to your narrow ways." "Will you make me a promise?" "I do not know. What is it?" "When you have danced with one of your partners, and sit down to rest, turn to him and ask him if he is a Christian, and give him your testimony. Will you do that?" "Yes, I will." "And will you report to me the result?" "Certainly."

This young woman belonged to a refined family, and her brother knew that all the men with whom she would mingle on such occasions would be gentlemen. The Friday passed, and the week-end, but the sister said nothing. During the following week, her brother stopped her and said, "By the way, did you not promise to give me a report of your experience Friday evening?" "Do not talk to me about it." "Did you not go?" "Certainly I went." "Did you keep your promise?" "Yes." "How did it turn out?" "If you must know, I am not going to any more dances." "I am glad to learn that, but how has that come to pass?"

"You know Mr. So-and-So," the sister said, "we danced together, and when the music stopped, we sat down; and I remembered my promise. I said to him, 'Mr. So-and-So, are you a Christian?' 'I beg your pardon?' 'I asked you, Are you a Christian?' 'Did I hear correctly? I beg your pardon?' 'I asked you, Are you a Christian?' 'No, of course not. Are you?' 'Yes.' 'Then what in the world are you doing here?'"

That man knew instinctively that that young Christian was not forgetting her own people, or her father's house; that she had not separated herself unto Christ; but from that night she determined to go in the ways of the world no more.

In our church life, as well as in our individual relationships, we must be content to be considered peculiar people. Is it not true that when some young woman is married, her social set has largely to reckon her out? "Oh, she has a husband now. She is always tagging along with him." I hope she is. That new relationship makes a world of difference to her.

I wonder if you would let me tell you a simple and homely story—meanwhile you who are not dog-lovers may go to sleep. Years ago, after my first wife died, I had a man and his wife look after me. One day I gave him a ten-dollar bill, and told him I wanted him to go and buy me a little cocker spaniel puppy. I wanted someone in the house to welcome me home. He brought me home what was supposed to be a cocker spaniel, but a puppy so small I did not know what it was. Very soon she took possession of me—and of the house. She owned everything. She was always waiting for me when I got home, always at the door to give me a great welcome. We were great chums.

Cindy, as I called her, grew up in the car. I used to wear an overcoat with raglan sleeves, and Cindy would

get in one of those sleeves, and so drive with me everywhere. She was an ideal companion—but she was not a cocker spaniel. I think it was Mr. Hutchinson who told me he thought she was a Heinz, representative of fifty-seven varieties. I am not particular about thoroughbred dogs—any more than I am of thoroughbred people! They are too particular.

One summer I went to England for two months, and my sisters came to take charge of my house—you see, I am being very personal. One of my sisters is a good disciplinarian. They both loved Cindy, but of course they were concerned about the house! Cindy was not allowed to get up on any piece of upholstered furniture; and when night-time came, she went down to the basement to sleep. She became a very proper dog, devoted to the proprieties of dogdom.

I came home from England on a Sunday night, and about a thousand of you were down at the station to meet me; and my man brought Cindy. The welcome she gave me equalled the welcome of the thousand. When we got home, she came to the double-doors entering the living-room, took up her stand, and surveyed the whole situation. I had two chesterfields, and some upholstered chairs in that room. Miss Cindy jumped up on to one chesterfield, then looked at my sister with a kind of quiet disdain, as though to say, "Any objection?" When she had regaled herself there, she jumped down, across to the other side of the room, and up on the other sofa. She looked at my other sister triumphantly; and believe it or not—I could enter this in the Ripley column—she went from chair to chair, to every place from which she had been excluded for two months. She knew there was a new authority in the house. When bedtime came, no basement for Cindy! She went straight upstairs, into my room, and into her corner where there was a bed for her. Instinctively she knew it was her master's house, and that her master loved to have her with him; that she was more than welcome wherever he was. She was a simple dog, but a great treasure.

Oh that a little sanctified common sense would make us, as Christians, as wise, as faithful, as dogs are made by instinct! "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." It is God's complaint that we are less wise, with all our intelligence, than animals by their instinct. We have not yet learned where we belong—and where we do not belong. "Forget also thine own people, and thy father's house." Be separated from all that is alien to Him. That is the message of the gospel.

III.

WHAT ARE THE COMPENSATIONS OF SUCH A LIFE? "So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him." Some young man or woman may say, "Pastor, if I were to do that, many of my friends would not want me." Quite true. But I tell you of Someone Who wants you, Who longs for your companionship and your fellowship, and your daily and hourly converse and communion—and He has a right to it all. You know Who He is!

"So shall the king greatly desire thy beauty." I can understand how any young woman likes to be well spoken of. Who of us does not find a little warmth about the

heart if we hear of some kind expression of which we are the subject? You women feel quite set up if an intimate friend says, "I like your new hat." "Do you really? I wondered whether you would. I think I shall like it a little better now that you like it."

No one ever says that to me! I never had it said but once in my life. I put on a red tie once, and someone said to me, "Pastor, I like that tie." I never saw it hanging in my room thereafter without remembering that remark. We like to be appreciated by our friends. But any woman of sound character and judgment would value a compliment from her husband above all other compliments. When he says, "You look well to-day. I like you in that," she is delighted! If we shut ourselves off from all others, and shut ourselves up to Christ, He will greatly desire our beauty.

Where is it? It requires the lovelight in someone's eyes to find beauty in you or me; but it is there. If we are partakers of divine grace, there is a bit of the divine likeness there; and "the king greatly desires (our) beauty."

I wonder how often those of us who are Christians meditate upon that truth, and refresh our souls by saying, "I know the Lord will be glad when I approach His throne. He is waiting for me. I have a trysting-place with Him. The Beloved of my soul will be disappointed if I do not go. He will miss me if I am not there. He greatly desires to see me." Prophetically, in the Song of Song which is Solomon's, the Lover of our souls exclaims, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck."

Is not that remarkable, that it is within our ability to bring gladness to the heart of Christ, if we are shut up to Him? We do not need to worry about the world, whether people speak well of us or not. "In the world ye shall have tribulation." "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." They say, "I do not like that man. He is too strait-laced." When I hear some descriptions of myself, I feel like standing before a mirror to see if I have horns or not! That is the lot of those who seek to follow the Lamb whithersoever He goeth. The world will not love us—and we need not care.

The first time I saw my name in the paper when I was spoken of disparagingly, and people had set their signatures to it, I scarcely slept for two weeks. But long since I learned not to spend three cents to buy the paper in which such diatribes appear. I do not worry. Why should we care if the King desires our beauty?

And individually, and collectively as a church, what rewards there are when we are given up to Christ! We have a very rich Husband. He has vast resources, and He loves to lavish them all upon the beloved of His soul. There is nothing in which the Lord Jesus delights more than in giving to you and me. He finds the greatest possible delight in loading us with benefits. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Do you think a woman is making any great sacrifice in giving herself to a rich husband? One who, first of all, is rich in affection, who lavishes all his love upon

her, and reckons that all his resources are under bond for her enrichment. She may well forget her people, and her father's house. How poor they were, unable to help her! How rich she became! Betrothed to the King of glory, how infinitely rich we are! How readily we ought to forget all others, and separate ourselves unto Him! When the blood-bought church of Christ shall make that complete separation from all that is in the world, and give herself up to Christ, then there will be the sound of a mighty rushing Wind from heaven. Then the Father's gift will be bestowed upon us.

"He is thy Lord." "He is thy Lord." Not the head of any denomination, not public opinion. What do we care for these things? He is our Lord! Let us please Him! "Worship thou him!"

Let us pray:

O Lord, for all Thou art, we bless Thy holy name. For all Thou hast done for us, and hast been to us, we give Thee thanks. But most of all, we bless Thee for all the grace we have not tasted yet. How rich the stores awaiting our appropriation! Teach us this night the advantages to be derived from a life of fellowship with Father, Son, and Holy Ghost, Amen.

THE WORK OF THE MINISTRY

"For some work we choose none but the strong; and when God calls us to ministerial labour we should endeavour to get grace that we may be strengthened into fitness for our position, and not be mere novices carried away by the temptations of Satan, to the injury of the church and our own ruin. We are to stand equipped with the whole armour of God, ready for feats of valour not expected of others; to us self-denial, self-forgetfulness, patience, perseverance, longsuffering, must be every-day virtues, and who is sufficient for these things? We had need live very near to God, if we would approve ourselves in our vocation."

—SPURGEON—*Lectures to My Students.*

"No man may intrude into the sheep-fold as an under-shepherd; he must have an eye to the Chief Shepherd; and wait his beck and command. Or ever a man stands forth as God's ambassador, he must wait for the call from above; and if he does not so, but rushes into the sacred office, the Lord will say of him and others like him: I sent them not, neither commanded them; therefore they shall not profit this people at all, saith the Lord." (Jer. 23:32).

Winnipeg Sale of Indulgences

A BISHOP SINNOTT'S LETTER to "dear Catholic Parents", promising plenary indulgences—which means, direct passage to heaven by avoiding purgatory—to all soldiers whose names are enrolled in a certain Roman Catholic Society, for \$40.00 each, has been published by THE GOSPEL WITNESS to the number of 250,000, in addition to printing in two issues of THE GOSPEL WITNESS. We want them freely distributed; and will send postpaid at the following prices—and if any cannot pay but can help in their distribution, send anyway: 100, 25c; 500, \$1.00; 1,000, \$1.50.

A SEED-GARDEN

(Continued from page 4)

hood who could clearly recall the memory of things as they were more than three-score years and ten before, used to delight in describing the magnificent stands of virgin forest that then clothed those very wastes of sand. Some of the finest pine logs ever cut in the country, so they said, had been felled on those very hills. Then the settlers took up the land and managed to reap a few good harvests, but gradually the soil became impoverished under the new treatment that did not put back into mother earth sufficient nourishment to lend it vitality and strength to withstand erosion by wind and water. Little by little this whole region that had once been a veritable garden of the Lord was transformed into a weary wilderness. A missionary who had travelled in the Sahara, once told me that this district was a replica in small of the great desert. It was a place to be avoided, a fit habitation for the forces of destruction that had wrought the sad change, whose sight was enough to make men and angels weep.

The Transformation

The first few seedlings that were transplanted to this great dry wilderness seemed to shrivel up and die, as much, so it seemed to my unskilled eyes, from discouragement and loneliness as from the dryness and deadness of the soil in which they were placed. But they were of a hardy breed, specially selected by men of understanding, and the apparently dead soil had not entirely forgotten its exploits of old and some remembrance of its former strength gradually stirred within it; the rain from heaven came in due season and because the tender seedlings were there to receive its benediction it sank into the earth and did not scar the land with deep furrows. Even the sun no longer withered and parched everything that its rays fell upon, for the tiny green branches lifted up their arms in mute prayer for its transforming power that did not go unanswered. And so all the forces of nature, once leagued in destruction, were now united in a ministry of healing growth. Twenty years and more have passed since patient workers set out the first seedlings in the then wasteful wilderness, since then many other fields have been carefully planted. Trained foresters protect the young trees from the hazards of fire and pest, and from the depredations of thoughtless persons, and for the rest they watch and wait through the years until the great day will come when the mighty trees of the forest will be ready to give themselves up to whatever uses they may be put. They are not yet like the cedars of Lebanon, nor on the other hand do they bear much likeness to the weak, untried little plants of the first years. But while the foresters wait for the fulness of time to come, they are content in the knowledge that they have replaced the dry, withering forces of destruction and devastation with a living mantle that brings the manifold blessing of protection, utility, and beauty.

But our account of this far-sighted project of reforestation would not be complete without at least some mention of another tract of land many miles distant from the transformed wilderness. It is from this second place that the seedlings come, for it is the government nursery. In specially prepared beds are planted carefully selected seeds, the first tender shoots are dutifully tended and watered, then they are thinned and transplanted

until, after some time, they are strong enough for their missionary work that will take them to the dry, sandy desert which they can only change by giving their own lives as living sacrifices, and if need be, by their death. There is a peculiar beauty about this nursery for one that has eyes to see. The beauty is not to be found merely in the delicate green of the tender plants, nor in the straight lines and perfect order of the well-kept garden like a thoroughly disciplined army. The special loveliness of this seed-garden, initiated and sustained by wise forethought and patient perseverance, is to be found rather in the vision of beauty and of blessing that these seedlings will one day spread over great stretches of country that is now nothing but a sandy waste. For the man or woman of insight it is the promise of the blessed things that are about to be in regions far distant that lends its peculiar charm and sacred beauty to this garden plot.

An Allegory

Do we need to expound our allegory? We think not, for as we have already said, the Bible has much to say about the true principles of gardening and growth. But it may help to direct the attention of our readers to the particular application of them that we have in mind, if we add that the word "seminary" is simply the Latin word for a "seed-garden". Modernism, which is a new word for a thing as old as the serpent in the Garden, blights and blasts wherever its withering breath blows. Through lack of sound nourishment, which has brought about a condition of semi-starvation in the field of the Lord, the searing winds of unbelief have found churches that were unable to withstand its gnawing words and fell under the attack. Thus have whole denominations, that a generation ago stood for the whole counsel of God, been withered up to be blown about by random winds of doctrine. The land that once blossomed as a rose has been laid waste. To us who stand in the old ways, where stood the great saints of God who in this Dominion preached the Gospel that was preached by Wesley and Whitfield, by Spurgeon and a host of others, to us has fallen the difficult but not hopeless task of planting again where others have laid waste, of building where others have destroyed. In that more-than-Herculean task, in which we have already had sufficient experience to demonstrate the possibility, we have found again and again that the key to the situation is the right man—the man of God's choosing, one endued by God with power from on high and endowed by nature with the necessary gifts, one thoroughly prepared, a workman that needeth not to be ashamed. We fully recognize that God alone giveth the increase, but that does not lead us to seek escape from the responsibility the Great Husbandman has placed upon us. In the Toronto Baptist Seminary, our "seed-garden", we seek as far as the limitation placed upon human effort permits, to train men and women for this great work of spiritual reforestation of making the wilderness to blossom as a rose, by the blessing of God.—W.S.W.

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THE POSITION AND PROSPECTS OF PROTESTANTISM IN THE POST-WAR WORLD

An address delivered to the Scottish Reformation Society
in Glasgow on September 19th, 1944, by

REV. PROFESSOR A. M. RENWICK, B.D., D.Litt.,
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IN this brief survey I propose to look at the Protestant Church from three points of view—the numerical, the political, and the spiritual, in the hope that we may thus gain some idea of her prospects in the Post-war world.

I. The Numerical Position

I must trouble you with some statistics for only so can we secure anything like an adequate impression as to the present position of Protestantism. I have taken pains to secure the most reliable data possible, but, even so, I must ask you to be content with approximate figures for the simple reason that absolutely certain figures are not obtainable in all cases.

Different denominations calculate their membership on different principles. The Roman Church, for example, calculates the number of its followers by counting everyone who has been baptised into it in infancy, whether he now attends it or not, while the Baptists, at the opposite extreme, regard as members only those who have received Baptism by immersion after personal profession of faith. The figures I give, however, are reliable for purposes of comparison.

THE POPULATION OF THE WORLD. We may take the population of the world as 2,186 millions. The *Roman Catholics* claim to have 386 millions or 17.7 per cent of the population of the world. Some would put the figure even higher, but we may take 386 millions as pretty near the mark. This means that rather more than one-sixth of the human race is claimed by the Roman Church. It is true that these figures are inflated because of the manner in which the Roman Church arrives at her statistics. Let us remember, however, that on the Communion Rolls of many a Protestant Church there also figure frequently as members many who have not been inside a church for years.

The *Protestants* in the world may be taken as 240 millions, i.e. 11 per cent of the total population of the world. We might thus say that one-ninth of the world's population is Protestant.

The *Orthodox Church* claims to have 160 millions of the world's population within her fold or 7.3 per cent of the whole.

The total Christian population of the world is 786 millions or nearly 36 per cent of all the inhabitants of this planet.

You will notice that the Protestants are, statistically, far behind the Roman Catholics. We might express the ratio by saying that for every 22 Protestants there are 35 Roman Catholics.

It is worth while glancing at the position of the other principal religions of the world:

The *Mohammedans* have 244 millions or 11.1 per cent of the world's population—just a trifle more than the total number of Protestant Christians.

The *Buddhists* number 175 millions or 8 per cent of the world's population; the *Hindus* 268 millions, i.e. 12.3 per cent of the population of the world.

The *Confucians and Taoists* number 400 millions or 18.3 per cent of the population of the world and are, thus, easily the most numerous religious group in the world.

It will be seen that the Protestants with 11 per cent of the world's population cannot by any means claim a leading place among the various religious bodies. Nevertheless it is an advantage that the majority of Protestants belong to the United States and the British Commonwealth of Nations, which have occupied such an important place in the history of our modern era. I think it could be shown that they have gained that position just because of the qualities bred in them by their Protestant principles.

THE BRITISH ISLANDS. The population of *England and Wales* in 1941 was 41,460,000. The Roman Catholics in 1940 claimed 2,406,419 for their communion out of this total, i.e. 5.8 per cent of the whole population of England and Wales.

The population of *Scotland* in 1941 was 5,007,000 and in 1940 the Roman Catholics claimed 614,419; i.e. over 12 per cent of the whole population of Scotland is Roman Catholic.

The combined population of *Eire and Northern Ireland* in 1941 was 4,188,000 of which the Roman Catholics claimed 3,013,701 in 1940; i.e. 72 per cent of the population of Ireland is Roman Catholic.

If we look at the figures for the British Islands, we cannot fail to notice that in proportion to population Scotland has more than twice as many Roman Catholics as England and Wales. This, of course, is due to the remarkable influx of Irish Roman Catholics to work on Clydeside in by-gone days. It cannot be imagined that this influx will continue in the future. Eire glories in her independence and has deliberately chosen to separate herself from the rest of the British Commonwealth of Nations in this tremendous struggle for their own freedom and for the freedom of the world. Eire cannot very well claim rights after the war as a member of the Empire and send her sons freely into Scotland while at the same time claiming to be independent.

AMERICA. We find in the *United States* a population of 135 millions. It is somewhat difficult to get exact figures as to the number of Roman Catholics in the United States—the figures I have seen vary from 18 to 25 millions. Let us take this latter figure, and with the knowledge that it is an exceedingly generous figure. Nevertheless, it gives them only 18.5 per cent of the population of the United States. Those who are accustomed to think of the people of the United States as predominantly Anglo-Saxon in race may think this a very large proportion; but the truth is that nowadays the United States are only very partially Anglo-Saxon as far as blood is concerned. The immigration from southern Europe, especially Italy, has been very large, as well as from intensely Roman Catholic countries like Eire, Poland, Belgium, Roman Catholic Germany, as well as Quebec, Mexico, and Central America. Taking this into account, it is truly marvellous that the proportion of Roman Catholics in the United States is not much larger than it is, and let it be remembered that the figure we have conceded them errs certainly on the generous side.

It shows that the free atmosphere of the United States where men are delivered from the shackles of every kind of traditionalism is not particularly favourable to the spirit of the Roman Hierarchy. The freedom-loving people of that country, many of whose fathers tasted

bitter oppression in other lands in the past, will see to it that religious freedom is maintained for all their citizens—including Roman Catholics. It is true that the Roman Catholic population of the United States increased 7 per cent in the decade from 1926 to 1936 according to their own statistics but this is no more than the normal growth of the population of the United States in that period.

Turning to *Canada*, we find that the population of the Dominion in 1931 was 10,400,000 of whom 4,285,000 were claimed as Roman Catholics, i.e. over 41 per cent. This, however, is explained through the large number of Canadians who are of French origin and who are increasing very rapidly indeed. So rapid is this increase that one wonders whether the prophecy of a fervid French-Canadian priest when his people were defeated may not yet be fulfilled. He declared: "To-day the French are defeated in Canada but the time will come when the whole of this land, east and west, will yet again be under the dominion of our race." Let it be remembered that the type of Frenchman in Canada is not that of modern France but of the old pre-Revolution France with their pathetic subservience to the priest. Nevertheless, when I was in Montreal seven years ago, there were signs among the younger generation even in the Roman Catholic Province of Quebec that they do not accept the domination of the clergy quite so meekly as their fathers did. There were not a few signs of discontent and even of secession in some parts. In spite, therefore, of the very large proportion of Roman Catholics in the country I do not think they are at all likely ever to control the Dominion.

If we take the *British Empire* as a whole, we find that 16¼ per cent. of the Christian people are Roman Catholics, taking the figures for 1931. It is, however, rather remarkable that in the Empire there are as many Mohammedans as Christians (taking Roman Catholics and Protestants combined); and there are 2½ times as many Hindus as Christians in the Empire. In the whole British Empire, Christians to non-Christians are in the ratio of 4 to 23. Such facts ought to fill us with very serious thoughts as we think how much still remains to be done for the evangelisation of the world.

Let us now glance for a few moments at the situation of the Roman Church in *Latin America*.

Here you have a field which has been almost exclusively in the hands of the Roman Church for over four centuries, yet I am safe in saying that from among her own sons there has arisen there a far more bitter opposition to Roman clericalism than you find anywhere in the British Empire or in the United States.

Take *Mexico* with a population of 19½ millions. In no country has the Roman Church been so curbed and controlled as in Mexico—to the extent in some provinces of allowing only one priest for every 50,000 people, while papal representatives have been banished from the country or imprisoned when found guilty of disobeying the laws of the Republic. And the entry of foreign priests into the country has been completely stopped. These actions of the Mexican government have often been described as "persecution". All that they really amounted to was a determination on the part of the government to rule in their own land.

In *South America*, out of 61 million people there are only 2 million Protestants, but this figure reveals remarkable Protestant progress in the last half century.

In every South American country there is a very large proportion of the people strongly in favour of religious freedom for all. I should say that at least 60 per cent of the people have perfectly open minds in matters of religion, and when Protestants have suffered something bordering upon persecution it has always been due to the pressure of the Roman Catholic hierarchy on dictatorial government authorities who happen to be in power for the time being. The danger to the Roman Catholic Church in Latin America does not arise so much from Protestant missionaries as from her own discontented children.

Strange as it may seem, the Roman Catholic Church in recent times has been far more secure in Great Britain and the United States with their passionate love of religious freedom for all, than in those traditionally Roman Catholic lands where other faiths were so long cruelly crushed by the iron hand of clerical oppression. In Britain and the United States priests are respected like any other members of the community and we do not hear those crushing comments on priests which we hear in purely Roman Catholic countries like Spain, where it is a common saying: "Beware of the bull from the front, of the mule from behind, and of the priest from all points of the compass."

II. The Political Position

AMERICA. I was in South America while Mussolini and Hitler were consolidating their position and building up their Totalitarian States. I speak of the effect of their influence in South America.

The view had been sedulously spread abroad that both Italy and Germany had been led to the verge of ruin by the intransigence of the parties of the Left. Mussolini and Hitler were constantly represented as saviours of their countries. They were born psychologists and knew not only how to influence their own people but other lands as well. They were everywhere regarded as strong men. They seemed to be leading their people in the path of progress and prosperity. Their commerce increased amazingly and their propaganda was incessant. The British and American nations were represented as decadent pluto-democracies. Our day was supposed to be done. We appeared to have grown weak and confused.

Hitler broke treaties, but the British, French, and Americans did not seem to mind. We were insulted, but we seemed to take it because of our weakness. The Japanese subjected our nationals in China to revolting treatment—even to stripping them naked in the public streets—but the once powerful British lion seemed too old and feeble to do anything about it.

Our greatness seemed to be a thing of the past like the glory that was Greece or the greatness that was Rome. As Totalitarianism in Europe went on constantly increasing its power and prestige; you could see before your very eyes the governments of South America and the South American Press veering round more and more in their favour. It seemed a matter of political necessity; for the democracies appeared too weak or too decadent to defend either themselves or their friends, and it seemed positively dangerous not to be on the winning side of Fascism and Nazism.

At the same time you could see the claims of the Roman Church increasing visibly year by year. Britain and America, the great bulwarks of Protestantism, seemed to be broken reeds. It was natural that an

authoritarian Church should feel a certain kinship with authoritarian governments and exert her power more and more as these seemed to get everything their own way.

In 1933 a very farseeing Peruvian educated in the United States and afterwards occupant of an important government post in Lima, said to me, "You mark my words, we are in for a period of intense Conservatism for some years". He spoke the truth. Conservatism in South America means close association of government with the Roman Hierarchy. That was the year Adolf Hitler attained to power. Explain it how you will but Conservatism in South America kept step with the progress of Totalitarianism in Europe. It was duly noted in Latin America how the Pope made a Concordat with Hitler; and later how he blessed the armies of Mussolini as they were setting forth for the conquest of Abyssinia. It was also carefully noted how Mussolini gave back to the Pope his temporal sovereignty and the Vatican State was set up. They saw also how German and Italian troops in collaboration with Mohammedan Moors helped to overthrow the constitutional Republican government of Spain; and how this combination nowhere received so much approval as in the Vatican where General Franco was known as the favourite son of the Roman Church. It was duly observed, too, in Latin America that the democracies of Britain and France were either indifferent to the fate of democracy in Spain or were too weak to make their influence felt.

While all this went on, the Roman Church in South America redoubled her efforts. She tried to control all education, not only public but private; tried to exclude Protestant missionaries; through her emissaries Protestant preachers were arrested and Protestant meetings were broken up.

Things reached a climax in January 1942. Archbishop Antonio Dos Santos Cabral of Rio de Janeiro wrote the American Ambassador asking the United States government to take steps to exclude Protestant missionaries from Brazil which for long had been a most liberal country where a young Protestant Church had grown up—a vigorous Church both spiritually and intellectually, and respected in the country. In January 1942 the Archbishop declared in his letter to the American Ambassador that Protestant work "was causing antipathy and resentment against the United States of America" and urging that for the maintenance of a better understanding with the United States, Mr. Sumner Welles and President Roosevelt should intervene by taking "the necessary precautions" against Protestant workers coming from the United States to South America. The letter of the Archbishop was the signal for a great hue and cry against Protestant missionaries all over South America. In this campaign certain Protestant journalists played an ignoble part. The great cry was that Protestant work in South America was endangering President Roosevelt's "Good Neighbour Policy". Please note the utterly intolerable nature of this claim. It is, in effect, a claim that where Roman Catholics are in the ascendant no Protestant workers must enter on any account—or it will cause international complications politically and produce "antipathy and bitterness".

Worse than anything from South America was a statement issued on November 14th, 1942, in name of all the Archbishops and Bishops of the Roman Church in the United States. They homologated the attitude of the

Roman Catholic leaders in South America; and sought to take advantage of the war situation to force the United States government to issue an order prohibiting Protestant preachers from leaving the United States to go to Roman Catholic countries.

Dr. George Howard, an evangelist, born in Buenos Aires and a citizen of the Argentine, undertook to visit all the countries of South America and ascertain on the spot whether the presence of American Protestant missionaries in South America really endangered Roosevelt's "Good Neighbour Policy". In Santiago, the capital of Chile, where I was at that time, he secured glowing testimonies from leading intellectuals and public men, including three ex-Presidents of the Republic, expressing in unmistakable terms their admiration for the Protestant missionaries and thankfulness for their work. There was no mistaking the enthusiasm of their communications, and yet they were all nominally Roman Catholics. He had practically the same kind of communications wherever he went—and the result of his investigations is being published in book form.

This whole question raised no small stir in the United States and at first many were inclined to accept the Roman Catholic presentation of the case, but with further enlightenment the tide turned completely and in the end the Roman Catholic leaders were sorry that they had ever raised the question.

At the end of last war, a regular wave of Liberalism passed over Latin America, and Protestant missionaries and lecturers were welcomed as never before. As Fascism and Nazism gained influence in the world, the attitude of governments stiffened towards Protestantism. Now that we are about to win another World War, I venture to predict that Liberalism will come into its own once more in South America—and this will mean immediately more freedom for Protestant work and every kind of Protestant institutions.

EUROPE. I can say the same with equal confidence regarding Italy which henceforth is to have a Democratic government. Two examples will illustrate this. As soon as Sicily was liberated by the Allies there appeared immediately a Protestant newspaper edited by Dr. Teodoro Balma, the pastor of the Waldensian Church at Catania. This paper, *El Correo Siciliano*, with its free discussion of religion and life, is a symbol of the new era in Italy after years of suppression and censorship.

So also is the case of Signor Nicolo Introna, an honoured Elder of the Waldensian Church in Rome. He was Vice-President of the Bank of Italy, and was summoned by Mussolini who in a wild harangue called him "Mason, Waldense, Protestante, and vile anti-Fascist". Signor Introna replied: "I am a Waldense—I believe and preach the equality of all men before God." Mussolini retaliated by having posters placed all over Rome vilifying him; but when the armies of Liberation entered Rome Marshal Badoglio made him President of the Bank of Italy. If such events could occur under Badoglio much more may we expect freedom of worship and freedom of speech under a still more democratic government in Italy.

I am not without hope that a better day for Spain may dawn in the not distant future. The intolerant government of General Franco, under which nearly every Protestant place of worship in the country has been closed down, may not last for long if for no other reason than that the economic condition of the country is deplorable under his régime. When the hundreds of thousands of

Republicans now in prison camps are released their influence on public opinion will be profound.

France is once more to have a democratic régime. It is no small gain that this great country so long consecrated to freedom of speech and freedom of religion is now once more to stand for these great principles. In matters of faith France has in recent times a good tradition in regard to tolerance; and the one million Protestants of Huguenot descent will have before them a great opportunity in the years which lie immediately ahead.

Holland with her vigorous and evangelical Calvinism may be depended on to maintain fully her great Protestant heritage both at home and in her Colonies.

Denmark and *Norway* seem to have learned a great deal spiritually during the war while in the furnace of affliction. It does not seem too much to look for a revived and more evangelical Lutheranism among them.

Who can tell what the future of *Germany* is going to be with a people poisoned by the teachings of Adolf Hitler? It is rational to expect, however, that when the war ends German evangelicals like Pastor Niemöller who have suffered so bitterly for their faith will come into their own and exercise a mighty influence for the cause of God. It is almost the only ray of hope for the spiritual future of the German people.

Czechoslovakia. Who can doubt that when the dark night of oppression is past, the land of John Hus and of the great President Masaryk may be relied on to keep an open door for the Evangelist?

Hungary has a tolerably good record in the matter of religious toleration, and with her large and influential Reformed Church may be reckoned on to do well in the new world in which we are promised freedom of conscience after the trammels of tyranny are removed.

Russia. The whole world rejoiced last year at the recognition granted by the Soviet Government to the Greek Orthodox Church. There can be no question that the Church in Russia needed a time of cleansing in the fire. She has had such a time. In spite of all opposition, the Baptists have made great progress in Russia and we may well pray for the advance of this branch of the Protestant family in that land. Who knows but that with their innate mysticism the Russians may yet become a mighty evangelical power?

ASIA. What shall we say of the mighty continent of Asia with its ancient history and ancient religions?

In the *Holy Land* once again after so many centuries of Mohammedan domination the door is wide open to preach the Gospel to Jew and Gentile.

In *India* with its seething millions there are still only about six millions of Christians, but the Christians there can become a leavening influence to leaven the whole lump. There is a danger that if India secured Dominion status fanatical Hinduism might place obstacles in the way of Christian Missions. This matter ought to be carefully watched when it is proposed to give India her independence.

China with her 450 million people is already envisaged as one of the greatest nations of the future—because of the qualities of her people, her vast population, and her extensive territory. One of the greatest encouragements in the world of to-day is the noble Christian character of the majority of the Chinese Cabinet where no less than twelve are out and out Christians. I know of no other

government in the world which in hours of crisis has adjourned for two or three days to engage in prayer for God's guidance. Let us keep our eyes on China. Once more "light cometh from the East".

AFRICA. On the continent of Africa there appears to be nothing inimical to the Protestant cause—in fact it is all the other way. In *South Africa* the Dutch are a vigorous Protestant force to be reckoned with. Throughout the continent there are powerful Protestant missions—but it must be sadly acknowledged that the Protestants and Roman Catholics combined form only some 6 per cent of the total population of the continent. There is the menace of 44 millions of Mohammedans with their fierce fanaticism—and there are no less than 90 million Animists. A revival among the ten million people in the Coptic Church would work wonders for the continent, and there is the cheering fact that in *Ethiopia* there is set before the Protestant world to-day a more open door for co-operation with the Copts than for countless centuries.

From this hasty survey of world conditions we can safely say that there is "a great door and effectual opened" to the Protestant Church. We are living in a day of opportunity which calls for great activity.

It is safe to say that *Eire*, *Spain*, *Poland*, *Austria*, and the Province of *Quebec* remain at this moment the greatest strongholds of the Roman Church. But these countries represent a comparatively small proportion of the human race and cannot be regarded as countries destined to influence profoundly the immediate destinies of men.

There is the question as to what the Vatican may do, or try to do, after the war, especially in connection with the freedom of worship promised to all nations in the Atlantic Charter. I must say from my own experience in *South America* that I have found a strong tendency among leading Roman Catholics to interpret freedom of religion as freedom to maintain the Roman Church and as a corollary freedom to prevent the Protestant from carrying on his religious work in the community. It is worth while watching to see that genuine religious freedom is assured for the world on the basis of the Atlantic Charter and that no false interpretations are allowed to be placed upon it.

III. The Spiritual Position

We can take it as certain that, after the war, there will be a wide open door for the Protestant Church to carry on her Gospel work in practically every land. What more could we wish for? Those of us who have lived in lands where freedom of worship has been denied, or where it has been conceded grudgingly, can realize what an immense gain this is going to be.

As to the prospect for the Protestant Church, everything depends upon her spiritual condition. The question is how far the Protestant bodies will have sufficient spiritual vitality to take advantage of the great opportunities which will present themselves in the not distant future.

If we are to fail it will not be because of anything the Roman Church can do, but because we ourselves are not on fire with zeal for the extension of Christ's Kingdom.

To do our work in the future every Protestant Church in the world needs solemnly to examine its defects and lack of spirituality. We need to humiliate ourselves be-

fore God for past failures, and pray with heart and soul for a fresh baptism of the Holy Spirit.

It is not enough to point out the errors of Romanism, or point out one another's errors. It is not enough to protest continually against one abuse or another. Protests are of value only up to a certain point. Beyond that I believe they do more harm than good. I respectfully suggest, therefore, that we protest somewhat less than we have been doing and teach our people a great deal more than we have hitherto done in regard to the great eternal verities of the faith. Instead of always preaching our ministers would do well to take a turn at teaching from their pulpits as well as in their Bible Classes. In this way most important questions of doctrine as well as living religious questions of the hour can be most effectively dealt with. I am persuaded that this is a crying need, and that if it were wisely done would be welcomed in our congregations and do a vast amount of good.

We must never forget that we are Ambassadors for Christ and that the function of an Ambassador is to speak not in his own name but in the name of the power which sent him. As preachers of the Gospel we are sent to expound the Word given us by Christ Who sent us. Outside of Scotland I have often had to listen to men who had not even a text from Scripture. All the time they were trying to tell what *they* thought and not delivering the message Christ had given. In Scotland itself we have all seen the type of preacher who says in effect, "Let us look the text squarely in the face and then pass on". We must never forget that "the Bible and the Bible alone is the religion of Protestants". We can never exhaust its riches, and its interpretation will give ample scope to the greatest intellects in our pulpits.

A good deal more could be done by our people in the way of keeping in touch with our legislators. I am sure many of them would welcome the suggestions of Christian men and women. Members of our congregations could represent to their members of Parliament, far more than they do, what laws should be passed in a Christian land; and, above all, Church members should see to it that their influence is felt at election time—at both Parliamentary and Municipal elections.

I do not think that anyone would pretend that we are to-day enjoying an epoch of spiritual prosperity—no denomination which is honest with itself could claim such a thing. There is one great source of hope—that the Churches of the Reformation are to-day more conscious of their weaknesses, and are more humble than at any time within the lifetime of any of us. Is it too much to hope that this means that we are all going to fall back upon the inexhaustible power and resources of God more than we have ever done?

In the Protestant Church we have a wonderful machine, brought to a high degree of perfection, capable of achieving the most marvellous results—but it needs more driving power from on high.

God grant that in every land where the Evangel is known Ministers, office-bearers and communicants may be filled indeed with the blessed power of the Holy Spirit. Should this happen, the Roman Catholic question would soon cease to trouble us and many another Church problem would be solved. The first great step, therefore, is to seek reformation for ourselves, and the rest will follow.—From *The Evangelical Quarterly*, Edinburgh.

Bible School Lesson Outline

Vol. 9 Second Quarter Lesson 25 June 24, 1945

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

THE MEMORIES OF JOB

Lesson Text: Job 29.

Golden Text: "Thou shalt remember all the way which the Lord thy God led thee."—Deut. 8:2.

Reading: Job 30-36.

The three would-be comforters of Job repeated many maxims, but they always came back to their foremost observation that it was because of his sin that calamity had come upon him (Job 8:4-6; 11:14-16). In answer to this charge of Eliphaz that Job had been wicked and uncharitable (Job 22:5-11), the afflicted man reviewed his circumstances before his trouble, to show that he had lived righteously and charitably (verses 12-17). There are times when we should defend ourselves against the false claims of our adversaries (Acts 22:1; 23:1; 24:10; 26:2; 1 Pet. 3:15), for silence may imply guilt.

The outstanding factor of Job's former life was his consciousness of the Lord's presence and guidance. The light of God shone upon his pathway (Psa. 119:105; Prov. 6:23), and intimate fellowship with the Lord glorified his home (Gen. 18:17; Psa. 25:14; 31:20; Prov. 3:32). How may we make sure that in the future we may possess such blessed memories? By living day by day now in the presence of the Lord. It is in the present that we are fashioning the thoughts, deeds and experiences which will be the material of which future memories will be composed.

Job called to mind the joys of the past, contrasting them with the griefs of his present state (Job 30:28-31). In former times he had his family about him, but now his sons and daughters were no longer near. He was once prosperous (Job 1:3; Psa. 81:16), but now poor. He once was respected by all, maintaining a position of dignity, power and influence. At the present time he was humiliated, being disdained and shunned by those who had formerly revered him (Job 30:1, 2). Memories such as these made Job sad, for "Sorrow's crowning sorrow is remembering happier days." But the Lord had not forsaken His servant (Heb. 13:5), and in due time Job would again experience joy and prosperity (Job 42:12).

Job reviewed also the deeds of righteousness and love which had characterized his service to his fellow-men. As a leader of men he had been righteous, sympathetic, kind and strong. He had ministered to the poor (Psa. 41:1), the fatherless (Psa. 72:12), the desolate, the perishing, and the lonely widows (1 Tim. 5:3; Jas. 1:27). He had assisted the blind (Numb. 10:31) and the lame (Heb. 12:13), while at the same time he had punished the wicked (Psa. 3:7) and the despoilers. When one who has been active in the service of the Lord is laid aside for a time, great patience is required, but we must remember that the Lord will not ask us to do that for which He has not provided the strength or the opportunity. "They also serve who only stand and wait."

In summing up his past circumstances, Job observed that he had felt secure, thinking that all things would continue just as they were (verse 18; Psa. 30:6; Lk. 12:19, 20; 2 Pet. 3:3, 4). Our times are in God's hands (Psa. 31:15; Acts 15:18), and He alone holds the key to the future. Let us trust in Him, and commit our ways unto Him, that we may be safe from fear of the unknown future (Job 24:1; Psa. 23:4; 112:7; Prov. 1:23).

There is much profit to be gained by recounting the blessings of the past, by rehearsing the tokens of the goodness of God (Psa. 103:2; Mal. 3:16). Our faith will be strengthened as we are reminded of the fact that God has never failed us (1 Kings 8:56; Zeph. 3:5). He Who has led us in the past

will continue to guide and preserve us (Josh. 1:5). Our hearts will also be drawn out in thanksgiving to God (Psa. 107:8), and our courage will be renewed (Deut. 31:6).

To those who have wandered away from the Lord, He gives the counsel in His Word that they should remember their previous close walk with Him, repent, ask for the former paths, and do the first works (Isa. 46:9; Jer. 6:16; Rev. 2:4, 5; 3:3)! There is a danger of forgetting that we have been purged from sin (2 Pet. 1:9); it is so easy to become callous, careless, cold and indifferent (Jer. 2:2; Rev. 3:15-17).

To recall former love and devotion to the Lord will frequently kindle the desire of the backslider to return to Him (Psa. 42:4; 77:3). Why starve in a far country, when there is bread enough and to spare at home (Lk. 15:15-18)? They will cry with Job, "Oh that I were as in months past, as in the days when God preserved me." The road to the Father's home is open to all who will come back to Him in the name of the Saviour, humbly and penitently (Hos. 14:1-4).

We should build upon the foundations of the past, profiting by its failures, as well as by its successes (Psa. 90:12). And yet, we must beware lest we allow the past to be a hindrance to our progress, for we cannot live upon past blessings (Phil. 3:12-14). The manna must be freshly gathered, day by day, and "New occasions teach new duties." Vain regrets, which usually "come too late, and last too long", may cause dark

clouds of doubt and despair to obscure our vision of God's face. Bitter self-reproach is of no avail. Conscientious souls often find it more difficult to forgive themselves than to forgive others. If we have earnestly sought God's guidance, and done that which seemed to us at the time to be God's will, we must in faith leave the outcome with Him, Who is merciful and kind (Psa. 103:8-14). If we have strayed from His path consciously or unconsciously, He is able and willing to forgive all sins (Psa. 103:3; 130:8; 1 John 1:9), and to overrule all mistakes, to His glory and our eternal good (Rom. 8:28).

DAILY BIBLE READINGS

June 18	.....	The repentance of the penitent.	.....	Psa. 32
June 19	.....	The return of the prodigal.	.....	Luke 15
June 20	.....	The life of fellowship.	.....	Psa. 91
June 21	.....	The life of service.	.....	Rom. 12
June 22	.....	Past guidance reviewed.	.....	Deut. 8
June 23	.....	Present blessings enjoyed.	.....	Psa. 103
June 24	.....	Future progress assured.	.....	Phil. 3

SUGGESTED HYMNS

All the way my Saviour leads me.
 Guide me, Oh Thou great Jehovah.
 The Lord's my shepherd.
 When all Thy mercies, O my God.
 O God of Bethel, by whose hand.
 O God, our help in ages past.

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