

The Gospel Witness and Protestant Advocate

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"WE CANNOT BUT SPEAK"

THERE is a vast difference between the man who is asked to say something, and one who has something to say. The apostles, Peter and John, had something to say, and that something was such an urgent matter that they found it impossible to refrain from speaking.

Speech of that kind is always eloquent and convincing. Many people speak fluently enough in respect to certain matters. They discuss religion in general; they talk about their church, and their minister; or, indeed, they may be, themselves, ministers, and be able to give public addresses on the subject of religion. They may, indeed, preach most ably, appealing both to intellect and heart. All this may be true, while the same persons are filled with fear at the very suggestion of addressing an individual personally upon the subject of personal salvation.

Why should any of us find it difficult to speak of our personal experience of the grace of God, or to recommend it to defeated men and women? We often sing:

"Oh for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace!"

while we do not even use the one tongue we have in bearing private and personal testimony to the power of the grace of God. Surely we ought to be able to speak of these things as naturally and freely as we remark about the weather! We ought to be as able, with obvious sincerity, to enquire about our neighbour's spiritual health, as easily and naturally as we say, "How are you?" or "Good morning!"

What is the reason for such reserve in speaking of personal salvation? Peter and John justified the urgency of their speech by saying that it had to do with things which they had "seen and heard". They had been "eye witnesses" of the majesty of Jesus in the holy mount, and having "seen" His majesty, they "heard" a voice from the excellent glory saying, "This is my beloved Son, in whom I am well pleased." They had "seen" their Lord work miracles, when they "heard" Him say, "I will; be thou clean" to the leper; "Lazarus, come forth" to the man who had been several days dead. But they had "seen" Him also nailed to the cross. They had "heard" Him also as He cried: "My God, my God, why hast thou forsaken me?"; and "It is finished!" They had, indeed "heard" all the seven words from the cross,

and they had "seen" the noonday darkness. But more than that, following his resurrection they had "seen" and "heard" the risen Christ. They had carefully weighed the value of the "many infallible proofs", and one of them, John, in his epistle later said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you".

Yes; they had "seen and heard" a thousand things, for said John in his gospel: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

All this means that they were not mere theorists, or doctrinaires: their minds were not filled with mere interesting religious opinions, which they had formed through engagement in religious disputations: rather, they were "witnesses", as the Lord had promised they should be. They had "seen and heard" factual evidence in respect to the things of which they spoke; therefore, it was that they declared, in circumstances which might have cost them their lives: "We cannot but speak the things which we have seen and heard."

On no other principle can the gospel be effectually propagated. Whether we speak in private or public, we must speak of the things which we have "seen and heard". A person witnessing a serious street accident, or other notable and more cheerful event, on his way to business is almost certain to tell what he has "seen and heard" to his fellow-workers on arrival at his destination. Therefore, if we are to be witnesses to the Lord Jesus Christ we must first of all see and hear such things as were "seen" and "heard" by Peter and John. Our experience of the saving grace of God must be real, factual, and actual. There must be no doubt about it. It must be the most vital and important of all life's experiences. If we are to bear daily witness, we must see and hear spiritual realities daily.

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"They Had Been With Jesus"

These men so spake that those who heard them were convinced that "they had been with Jesus". That, of course, is the secret. We must be with Jesus all the time, every day, and all the day.

Is it possible? Did not He, Himself, say: "Lo I am with you alway." We must meet Him in the morning, walk with Him, and hear Him through His word, and by His Spirit, talk with us. Every experience, and every exigency of life must be shared with Him. We must, indeed, have no life apart from Him, and know something of what it means to have every thought brought into captivity to the obedience of Christ.

When our spiritual life is thus full, and rich, and exuberant, nothing can silence us, and we shall say with Peter and John: "We cannot but speak the things which we have seen and heard."

EXTRAORDINARY!—THE PAPACY IN POLITICS!

A PRESS dispatch of August 28th from Rome, is printed below. Although prior to the Lateran Treaty between Pius XI and Mussolini in 1929 the Roman Catholic Church was supposed to be forbidden to interfere in Italian politics, its abstention was only nominal. The Roman Catholic Church is primarily a political, not a religious institution. It is an authoritative system of government, the Hierarchy of which is made up of gangsters and racketeers in a religious guise, but in every particular as vicious as Hitler or Mussolini and their gangs. To say that the Roman Church "enters" politics is like saying that a chimney "begins" to emit smoke. That is what a chimney is for. But it is always interesting when a disguised person, or institution, throws off its disguise, even temporarily. So here we have it plainly stated that:

"Catholics can vote only for lists which will respect the observance of divine law and the rights of the church."

By "divine law" is meant such law as the church itself has made. The fact is, it would be impossible for anyone to observe the so-called "rights of the church" and the law of God at the same time. What are called "the rights of the church" involve the denial of all natural, human rights, freedom of conscience, freedom of thought, freedom of speech, freedom of assembly, freedom of the press, freedom of action,—all these are denied by the so-called "rights of the church". The order issued by the "Sacred Consistorial Congregation" is issued to the bishops, commanding them in respect of their instruction to the electors.

It all comes to this, that the "faithful" in Italy are to subordinate everything to what are called the "rights of the church" and to vote accordingly. This, of course, is what is taking place everywhere in Canada and in the United States, all the time. Has it occurred to our readers that by the influence of Quebec election day long ago, was set for Monday? The last Ontario election was on Monday, as well as the Dominion election. The reason for that is that the Roman Catholic priest may have the final word in giving instructions to "the faithful" on Sunday.

When will Protestants awake to recognize that the Roman Church is always a state within a state, working always for itself, and cooperating with the state only insofar as the state does the church's bidding?

Germane to this brief discussion of political Romanism from the Prologue of *The Life of Pope Pius XII* by Charles Hugo Doyle, is the following quotation from *The Lokal Anzeiger*, of Berlin, of March 2, 1939, in a book designed to glorify the Pope:

"There were supposed to be many among the cardinals who were for the election of a Pope who would devote himself exclusively to the saving of souls. Now the Cardinal with the greatest political experience has been elected."

Here follows the press dispatch:

CHURCH ENTERS ITALY POLITICS

Circular Sent Bishops Telling Them to Instruct Voters on How to Decide

Rome, Aug. 28—Intervention by Roman Catholic Church authorities in the coming electoral struggle in Italy became known to-day in the shape of a circular from the "Sacred Consistorial Congregation" to all Italian bishops telling them to impart instruction to the electors. The congregation has authority in the political matters over all bishops.

The circular said: "In view of the perils menacing religion and the public welfare . . . all those entitled to vote . . . are in conscience bound to exercise their voting right."

It added: "Catholics can vote only for lists which will respect the observance of divine law and the rights of the church. To the extent to which the program and practical behavior of candidates guarantees such expectation, Catholics may vote for them."

According to Vatican circles, the circular issued by the "Congregation" represents the first exercise by the Catholic Church of the liberty of action in Italy gained by the Lateran Treaty between Pope Pius XI and Benito Mussolini in 1929.

Previous to that treaty, the church had not recognized the legitimacy of the Italian State, although prohibitions against Catholics participating in national politics had been gradually and unofficially withdrawn.

Under Fascism there were no elections and therefore no occasions for political guidance.

THE CANADIAN REGISTER (R.C.) ON NEW SPEAKER

THE Roman Catholic Hierarchy obviously sees some significance in the religion of the new Speaker of the House of Commons to be nominated by Premier King at the coming session, for it heads its report, "Catholic is Speaker in House of Commons." We also think the nomination significant. Perhaps the next time THE GOSPEL WITNESS is discussed in Parliament it will partially appear! This is the Hierarchy's programme in Canada so far as they are able to effect it, that judges, magistrates, policemen, firemen, editors, cabinet ministers, deputies, secretaries, and all others shall be Roman Catholics.

Here is the item from *The Canadian Register* of September 1, 1945.

CATHOLIC IS SPEAKER IN HOUSE OF COMMONS

OTTAWA, Aug. 24—Dr. Gaspard Fauteux (St. Mary's, Montreal) will on the first day of the new session of Parliament be nominated by the Prime Minister as Speaker of the House of Commons.

Dr. Fauteux, who was born at Ste. Hyacinthe in 1898, was educated at the Quebec Seminary, the College Ste. Marie, Montreal, and the University of Montreal. He served in the first World War. He was elected to the Quebec Legislature in 1931 but defeated in the general election in Quebec in 1935. He was first elected to the House of Commons in 1942.

"NO WOOL ON THOSE SHEEP"

WE have told the story before perhaps, but we repeat it:

A certain prominent Canadian financier, from whose lips we received the story, but who shall be nameless, on a certain occasion clearly specified, but which also shall be undesignated, seated next to Archbishop McQuigan, the Roman Catholic Archbishop of Toronto, enquiringly expressed the supposition that the Pope must be much exercised over conditions in the Balkans. (This, of course, was some months ago). To which the Archbishop replied that the Pope was not troubling about the Balkans at all. In response to an expression of surprise, he added, "There is no wool on those sheep".

The Genius of Roman Catholicism

Thus the Archbishop summarized the genius of Roman Catholicism. Its only care for sheep is its interest in the wool they produce; and there is so very little wool on any European sheep that the Papacy will have to replenish its wool supplies from the sheep of other pastures.

The Roman Catholic Church is really not catholic or universal: it is essentially an Italian institution. If it could have been as completely destroyed as the Mussolini régime, it would have been an inestimable blessing to the world. But the antichrist will persist until the conquering Christ returns in triumph to reign.

More Wool On American Sheep

Now it is announced that Archbishop Spellman will be the next Papal Secretary of State, and we are told that his appointment would be "the smartest thing the Pope could do". But why? Because there is more wool on American sheep than on any other sheep in the world.

It is natural, therefore, that the Pope should appoint one of the chief sheep-shearers as his right-hand man. This will, we suppose, be intended as a compliment to the United States of America; albeit, in our view a very deadly compliment. But here follows the report which may be taken for what it is worth:

SPELLMAN JOB HELD CERTAIN

Archbishop Virtually Sure of Vatican Post

By The United Press

ROME, June 30.—Sources close to the Vatican said to-day that Archbishop Francis J. Spellman of New York almost certainly will be appointed Vatican secretary of state at the next papal consistory scheduled for mid-December.

Vatican quarters said Spellman literally had no competition for the post, and that papal advisors agreed his appointment would be "the smartest thing the Pope could do."

Post Now Vacant

The Vatican has had no secretary of state since the death last August of Luigi Cardinal Maglione, who held the post.

Informants said Pope Pius' advisers generally were agreed that a non-Italian, particularly an American or Briton, should be named to the post. Britain's only potential candidate would be the Most Rev. William Godfrey. He was described here as "too old, too conservative and definitely no match" for Spellman.

Informed circles believed that the Vatican visit of the Most Rev. J. Francis A. McIntyre, auxiliary bishop of New York, was to discuss Spellman's appointment. McIntyre left Rome for the United States last Tuesday. Ostensibly his visit was for "administrative purposes."

Qualifications Lauded

International leaders here agreed that Spellman would be the best possible appointee. It was understood that allied military leaders, particularly General Mark Clark, made a strong recommendation to the Pope that Spellman be appointed.

Spellman was regarded as especially fitted for the post in view of his seven years of service under the present Pope when the Pontiff was Eugenio Cardinal Pacelli, secretary of state.

Observers also pointed out that Spellman's tours of the war zones as chief chaplain of the United States armed forces had given him additional qualifications for the secretaryship.

During the scheduled consistory the Pope will appoint 32 cardinals, the first since he became Pope in 1939, informants said.

OUR CONGRATULATIONS TO A ROMAN CATHOLIC PAPER

THE GOSPEL WITNESS offers its sincerest and heartiest congratulations to *Les Nouvelles Catholiques* (*Catholic News*) on the occasion of its latest number, which is also its last, according to the following item translated from it:

The Last Number

This number is the last of the *Nouvelles Catholiques*. Founded on the First of March, 1943, our publication lived two years and six months and published sixty numbers. It sought to show the part taken in the war by Catholics in Allied countries and to bring to light the spiritual problems raised by the world conflict.

This is the best item that has appeared in any of the sixty numbers of this sectarian paper published by the

Canadian Government at the expense of all its taxpayers, Protestants included. There never was any excuse, much less a reason, for the publication of such a periodical by a Federal Department (Wartime Information Board), save that of ingratiating the Mackenzie King administration in the good graces of the French-Canadian Roman Hierarchy. We referred a number of times in these pages to this prostitution of public funds and we raised a storm of criticism that made itself felt in the Dominion Parliament and in many newspapers throughout the land. How many thousands of dollars the senseless expenditure of money in *Les Nouvelles Catholiques* cost the common treasury will not be known, we suppose, until the question is raised again on the floor of the House at Ottawa. It is to be hoped that some Member of Parliament will serve the public by asking for this information.

This government-published Romanist paper well exemplified the casuistry of the Church it was designed to serve. At the head of each number it stated that "*Les Nouvelles Catholiques* . . . is inspired by the strictest objectivity and aims only to inform . . ." The "strictest objectivity" of which it thus boasted was given the lie by its policy of re-printing almost nothing but excerpts from official Romanist organs of Propaganda. These Roman Catholic papers are "objective" in the same way that the personal party organs of Hitler and Mussolini were "objective" purveyors of news to the enslaved and deluded peoples over whom these tyrants once reigned supreme. It is the right of the Hierarchy to print and publish what it will at its own cost, subject to the laws of the land, whether it be false or true; but when the Roman Church diverts public money for its own private sectarian ends, it is nothing less than organized robbery. We are glad that this particular form of it has now come to an end with the termination of *Les Nouvelles Catholiques*, but no doubt Mr. Mackenzie King and his solid French-Canadian block from Quebec will find some other way of compensating the Roman Church for this loss.—W.S.W.

EVANGELISTIC CAMPAIGN IN WESTMINSTER CENTRAL HALL, LONDON

The *Christian Herald* of August 23rd reports an important evangelistic enterprise being undertaken in London. We suggest our readers join in prayer for its highest success:

Westminster Campaign

A quartette of young men are making a big venture for Christ. They are Mr. Tom Rees, the evangelist, Mr. Roy Cattell, Mr. Gordon Glegg (son of Mr. Lindsay Glegg), and Rev. Geoffrey Lester, the last three being secretary, treasurer and prayer secretary respectively of the "This is the Victory" Campaign which will open at the Central Hall, Westminster, on September 1, and continue nightly (with the exception of Sundays) until the 29th. A feature of the meetings will be the guest speakers, including General Sir William Dobbie, who will take part on the opening night, Lady Montgomery, due to speak on September 3, Dr. W. E. Sangster, Mr. Hugh Redwood, Professor Rendle Short, and others. Prayer is earnestly sought that the unsaved may be brought into the meetings, and that there may be a great ingathering. After the Westminster campaign, Mr. Rees and his colleagues have plans for similar series in other parts of the country. They are not depending upon strong local organization, but are going where they feel there is a need

and a possibility of harvesting. Mr. Rees says that his method will be to proclaim the great foundation truths of the Gospel "in order to arouse the conscience, instruct the mind, and win the heart to a personal faith in the Lord Jesus Christ."

THE GIFT OF TONGUES

The Real Solution of Canada's Linguistic Problem.

WHEN the Holy Spirit came in fulness of power at Pentecost, those who "were with one accord, in one place" began to speak with other tongues so that "every man heard them speak in his own language . . . the wonderful works of God." To regard the mental and physical ability to speak in many tongues as the chief part of the Pentecostal gift is surely a mark of defective spiritual understanding: the evidence of the Spirit's power is rather that these hitherto fearful disciples were empowered to speak "the marvellous works of God", and to speak them with such effect that "men were pricked in their heart, and said to Peter and to the rest of the apostles, Men and brethren, what shall we do?" The Holy Spirit did not come primarily to enable believers to display the gift of tongues but to proclaim the gift of God which is life eternal in Jesus Christ our Lord. The tongues on the day of Pentecost were not an end in themselves, but a means to the great end of making known to men of strange languages the way of salvation. It was the Holy Spirit's way of demonstrating what the Lord Jesus had meant when He gave to His disciples the Great Commission: "Go ye into *all* the world . . . teach *all* nations." There is nothing parochial about the Gospel; it cannot be limited to one language, or one nation, or one part of the world. It leaps over frontiers and human boundaries, scales the barriers of language and culture as easily as it has spanned earth's widest oceans and highest mountains. Pentecost was another proof that the genius of the Good News is missionary, another illustration of the great text, "God so loved *the world*."

In our day missionaries of the Cross are not granted utterance in other tongues by a sudden flash of insight; they find themselves under the necessity of acquiring by patient toil the language of those to whom they would speak of God's love in Christ, nevertheless their message is attended by the same power to transform lives that was manifested on the day of Pentecost. The presence and power of the Holy Spirit in the modern world is amply demonstrated by the fact that men still hear "in their own tongues the wonderful works of God". In this, every true Christian rejoices, but we should like to remind our readers again, even at the risk of being tedious by our oft speaking, that there is a land where the gifts of Pentecost have not been exercised as they should have been. That is not in the heart of darkest Africa, nor in some solitary island of the South Seas, but in the Dominion of Canada, among our French-speaking fellow citizens. There are fewer missionaries labouring among the three and a half millions of our French-Canadian population than there are in almost any other nation or tribe of comparable size anywhere in the world. This ought to be a special burden for Canadian believers, for if we fail to meet the need what other people can be expected to undertake it? For some years past, the Union of Regular Baptist Churches of Ontario and Quebec has felt it a special responsibility to enter into this hitherto

(Continued on page 9)

The Jarvis Street Pulpit

DOES GOD REALLY RE-MAKE MEN TO-DAY?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 26th, 1945

(Stenographically Reported)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5:24.

WE are disposed, sometimes, to fill our yesterdays with an imaginary splendour—imaginary, did I say? Yes, with a wholly artificial splendour! Some people talk about "the good old days". There never were any. I don't want the days of the ox-cart back, do you? I am not so sure that the former years were better than these. But the principle underlying is that that assumption is always predicated upon the imperfections of human works.

Ours is a proud and conceited generation. It is true that we have left some things behind, and that we are a little better off than our forbears, at least in material things. Carry that principle forward in application to the gospel. There are not wanting men and women who tell us that it has become archaic, and all but obsolete; they would have us believe that it were vain to expect God to do in our day what He did in the years gone by. They were days of less enlightenment, when people were more disposed to give heed to superstitious notions than they are to-day! In our day, it is said, we have to take people pretty much as we find them, and there is not much chance of making them better, or at least of re-making them. That might be true if the gospel were of human origin. But whatever God does is perfect from the beginning; hence it is unnecessary that we should amend the gospel, by additions or deletions: "The word of the Lord endureth for ever."

I want to try to show you, if I can, from this text that all that God has ever done for men and women in days gone by, He is able to do to-day; that He Who made men over again, made them new creatures in Christ Jesus, is able to do the same to-day. It is quite possible for some man or woman within these walls, to leave this building this evening, an entirely new creature. He Who made us in the beginning, can make us over again. And that is precisely what the world needs to-day, as it has always needed: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live".

I.

WHAT DOES IT MEAN WHEN THE BIBLE DESCRIBES PEOPLE AS BEING SPIRITUALLY DEAD? Mr. Whitcombe read it to you this evening: "You, being dead in your sins . . . hath he quickened together with him." From our human point of view, I suppose, we should say that it was a figure of speech; but it is actually a fact that men are, by nature, dead to spiritual things. That does not mean, of course, that one is physically dead, or mentally incapable of the acquisition of knowledge, and the exercise of thought. A man may be an athlete and a Doctor of Philosophy into the bargain, and yet at the same time be spiritually dead. It means that the spiritual nature, the human capacity for the reception of divine truth, for affording hospitality to the Spirit of God, for holding commerce with the skies—that capa-

city is not only atrophied: it is really dead. Men are, by nature, spiritually, without any real capacity for God. God must re-create a capacity for Himself.

It is extremely difficult to find a precise and exact analogy to spiritual things in the natural realm, but we may find some analogies which will help us to the understanding of this principle.

You cannot, for example, make a musician, by all your education and training, of one who is by nature devoid of any capacity for music. There are such people. I used to know a man who could sing any tune, because to him all tunes were precisely alike! There was not a bit of difference to him between the Doxology, and God Save the King. He made a noise—I trust it was a joyful noise—unto the Lord. But if it were joyful, it was not very harmonious. It was just a monotone throughout the hymn. But he did not know it. Nor was it of any use to say to him: "You are not singing". He would not have understood you. He had no capacity for music, and you could not make him musical.

We used to have in Toronto different kinds of street car tickets. Some of them were used in rush hours. They were exactly like other tickets, only of a different colour. One evening I was going home in company with a friend—a rich man. He lived in a mansion. He had surrounded himself with beautiful things. I think he must have had a taste for shape and proportion. He very kindly insisted upon paying my fare, and as he took out some tickets, he said to me, "Which is which?" I said, "These are rush hour tickets." "Thank you," he said. "You know, I am colour blind. I cannot distinguish between colours—they all look alike to me." You could not make a colour expert of a man naturally colour blind. He has no capacity within him for the understanding of, or appreciation of the shades of the solar spectrum. They are all one to him. And I am sure I shall elicit the sympathy of not a few when I say, some people have no capacity for mathematics. Oh, they can exchange a dollar, count a little! But they have no mental aptitude that by any means could be developed into mathematical expertness. Many of you will say, "Now, Mr. Preacher, you are talking about me." I know you did poorly in school, because you had a poor teacher! That is why I stumbled mathematically! The teacher, perhaps, would have given a different explanation. In any case, I am sure no teacher could ever have made an Einstein of me.

Be that as it may, there are some people who are specially adept at mathematics. A business man said to me one day, "Nothing interests me so much as a set of books. I could sit up all night with a set of books." I said, "I could too, but I fear I should go fast asleep." Think of a man's being interested in that sort of thing!

I could multiply illustrations. There are people who have no sense of the aesthetic. They cannot see a picture, nor a sunset. They cannot see any of the

glories of the world about them. I have seen pictures which were only colour atrocities hanging in people's homes. What they were there for I don't know, unless to frighten away anyone of aesthetic sense. I could not have lived in the house with them.

And there are people who are equally devoid of any spiritual capacity. When you talk about spiritual things you use a foreign language. When you dilate on spiritual values they wonder whether you ought to be sent to a psychiatrist for examination. You are a religious "extremist", or a "fanatic."

There are a few people who are not interested in love stories—only a few. But I have known some misanthropes who said it was all nonsense. So it was to them—and I don't wonder that no one ever picked them up! But spiritually there is no capacity in natural men—I do not say they are without capacity, for religion—people will talk about religion, about the church, about the ritual of certain religious services, who may be well instructed about the ministers of the church, and I know not what else—but they have no capacity whatever to understand spiritual values. And as for the Lord Jesus, He is "without form or comeliness", and "when (they) shall see him, there is no beauty that (they) should desire him." They have no capacity whatever for understanding what He is!

These are but imperfect illustrations of the principle—they are scarcely illustrations, perhaps, only suggestions. When the Bible says that one is dead in trespasses and sins, it does not put irreligious people in the category of the unintelligent and uneducated, or of the physically incurable: it simply means, they have no place for God. Do you remember the story in the Old Testament of the Shunammite woman, who seeing Elisha the prophet pass by, said to her husband: "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. We want a house that has a special chamber set apart for this holy man of God". He was the representative of God, a picture of what can be done, what is done, when men are saved. Then by divine grace there is a place made within the human constitution that is separated to God, a place where the Lord may find a dwelling; and until that is done there is no one within to hold correspondence with God.

What does it mean to be dead in trespasses and sins? *What can you do for a dead man?* You may dress him up, array him in latest fashion, rouge the lips, and put some colour on the cheeks, and perhaps give the corpse an appearance of life. But it is still a corpse—only a dead man at the best. That is what a lot of churches are to-day—beauty parlours in which they rouge and dress up the corpse spiritually, bringing no spiritual life to one who is dead in trespasses and in sins. *You cannot educate a dead man.* Any teacher is wasting his or her time upon one who is dead. And you cannot educate people into being Christians, Premier Drew, notwithstanding. You cannot make Christians that way, because men are dead. It needs something more than education to make a sinner into a saint, a child of wrath into a child of glory. *You cannot reform a dead man.* There is no inward capacity for response to any appeal from without. And you cannot make Christians by any

method of reform. You may remove some of the ugly excrescences, and make a man a little more respectable; you may wash the outside of the cup and the platter, but you cannot make him alive unto God by any method of reform.

There is much talk about rehabilitation—about the necessity of re-establishing men who have been in military service in civil pursuits. It is a still more difficult job for men who have been alienated from God, and separated from association with the angels, who have lost their taste for divine things, to be reestablished in relation to God—for no human skill or power can rehabilitate a dead soul. It needs more than that. You cannot produce an exemplary saint by setting the noblest example before a dead man. There are those who speak of the Lord Jesus as being nothing more than an Example. He is an Example to such as have been made alive by the Holy Spirit, but an example has no value to a dead man. The dead man cannot copy it.

So when we speak of men who are spiritually dead, we mean that in the spiritual sense *they cannot be made alive with God, by any merely human ministries.* If every church, and every individual who professes and calls himself a Christian, could recognize that men are, by nature, entirely beyond all possibility of human recovery, then, with that apprehension of that fundamental truth, we could perhaps make some progress. The truth is, that our Lord Jesus Himself described people as being dead.

In the next chapter there is a story of multitudes thronging the Lord Jesus. They wanted to make Him a King because He had fed them with material bread. Then He began to say to them: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you". And He said, "I am the bread of life"; "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." They looked at one another and said, "What is He talking about? How can this Man give us His flesh to eat? In what sense is He the Bread of life? We have had enough of this". And so the multitudes melted away, and instead of thousands, at last there were only twelve. And when the Lord Jesus said to the twelve: "Why don't you go with the rest? Will ye also go away?" Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." He had spread before them a spiritual banquet. But you cannot feed a dead man. You cannot give him food, meat or drink. He does not need it. He cannot receive it, neither can people who are spiritually dead receive the gospel. People say the gospel is the most popular thing in the world. It is not! It is the most unpopular, the most revolutionary thing in the world. It effects a revolution in any life when it is received: "Old things are passed away; behold, all things are become new." There is a new authority, something there that was not there before, when a man is really saved. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I cannot make a Christian of anyone, neither can anyone else. People come here, perhaps two people sit together. One person says, "I do not see why anyone would go back there the second time"; the other one receives the word of life, and is saved. What is the difference? My dear friends, there is not one of us

who can take a step Godward of ourselves. We are dead naturally until we are divinely quickened. And that is a condition that everywhere obtains.

Nor has a dead man any inherent latent recuperative powers. A corpse does not get better. There is no life there; there is nothing to develop—he is dead. People do not gradually grow toward God. People who are spiritually dead can easily become very much worse: but no better, of themselves. Science can do much to preserve life; but it cannot give life; it cannot create life. Some years ago the President of the British Association for the Advancement of Science, in his presidential address, expressed the opinion that the day might come when science would learn to produce life chemically. His successor the next year said that science knew nothing about the origin of life. It still remains true, that life comes from antecedent life. That there is no such thing as spontaneous generation has been demonstrated again and again. And that utterly demolishes the whole evolutionary hypothesis. Living things can never come from the non-living. You cannot make a living thing of that which is dead. Science can preserve life. It can do much, physically, but it cannot give life. And it is equally impotent to impart spiritual life. Science has done much in this war—too much. It has developed a terrific power of destruction; but even an atomic bomb, or atomic energy of any sort, cannot produce life. No; when one is dead he is beyond all human help. The physician comes, and shakes his head. He has tried the pulse, and he says, "He is beyond me now; beyond all human assistance." "What do you mean, doctor?" "He is dead." Even an angel cannot make a dead soul live; and no preacher ever did it in all the world's history; no church ever did it by its own power.

II.

WHAT SHALL WE DO? "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." *No other voice can call the dead to life.* No other power but His can re-make ruined human nature into the image and likeness of God. A Man called Jesus came to the home of the ruler of the synagogue, Jairus, called hither by the father of a little girl of twelve, who was dead. When Jesus saw all the mourners there He said: "The maid is not dead, but sleepeth. And they laughed him to scorn"—I do not wonder—thinking He was only a man. What else would they do? They knew the little girl was dead. From the human point of view she was beyond help. But you know, language is often an index of the resources of the speaker.

I remember being in Leeds in England one time, and I stopped a man on the street and said, "Can you tell me, sir, what tram I should take to reach a certain place?" "Tram!" he said, "Why you don't need a tram. You can walk it in twenty minutes." When I said "tram" I was thinking of time. I had not unlimited time at my disposal. When he heard the word "tram" he was thinking of the penny it would cost. The content of that word was entirely different in his case from what it was in mine. "Can you remember driving, say twenty miles, by horse and buggy? It seemed like going around the world. It seemed as though you would never get there. Now you can travel that distance in a few minutes—don't tell anyone I said that. The speed limit is still forty miles an hour! The aviator has an entirely

different conception of things. He speaks in terms of transcontinental journeys. He crosses the ocean in a few hours where it used to take weeks. When he speaks of coming from Edinburgh to Toronto, what does he mean—Oh, just a few hours' journey.

I drove up to my gas station one day, and there was a man in blue uniform. He was not a regular R.C.A.F. man, but he was an aviator, I do not know whether he belonged to the ferry command or not. He had formerly worked at the station. He had his wings. He had been away for a while. I got into conversation with him. This was a Saturday morning. "Oh," he said, "We had a flying party in Edinburgh Thursday night." I said, "What!" "Yes; I left there Thursday night, and got in Friday morning some time." His whole idea of distance was different from mine.

And so it is when we look at a task, perhaps requiring great strength. The strong man says, "That is nothing." The weak man says, "Who can do it?" Their language, betokens their consciousness of their resource, or the want of it, because they are limited. And so the man of skill, the skilled mechanic has a certain job. He says, "We will attend to that in a minute or two—only a small thing!" The other man looks at it, and says, "I could not do that in a week." It all depends on what is in the man.

When Jesus said, "The maid is not dead, but sleepeth"—who was speaking? The same voice that said: "Let there be light: and there was light"; "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters"; "Let there be lights in the firmament of the heaven to divide the day from the night"; and at last: "Let us make man in our image, after our likeness"—when He said, "The maid is not dead, but sleepeth," He spoke with the consciousness of the availability of all the resources of Deity. He said, in effect, "I made that child, and I can make her over again." And "they laughed him to scorn." But when He took her by the hand and said, "Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise" she opened her eyes and smiled; and He delivered her to her father and mother.

Do you not see, the first thing necessary to faith is that we should postulate God—we should assume God: take Him for granted: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We must recognize that Jesus Christ is God—that is all: "The dead shall hear the voice of the Son of God."

If once you accept that, nothing is impossible. How does it begin? I have often said it to you in principle. You open your Bible, and the very first sentence challenges you to submit heart and intellect. Listen: "In the beginning—God!" Once you accept that, everything else is easy. Once you bow to the first sentence in the Book of Genesis, there is not an impossibility in the whole Book. It is all simple to God: "The dead shall hear the voice of the Son of God."

But Jesus Christ is not here. In visible presence you cannot see Him. You cannot put your finger into the print of the nails. But when He was here He demonstrated this truth, both in the physical and in the spiritual realm. Brother Whitcombe in the evening prayer reminded us of His mighty power, and what He had wrought at the grave of Lazarus. There may have been varying opinions about Jesus of Nazareth: there

were. Some said, "He is one of the prophets". Some said, "Is not this Joseph's Son, and are not His brothers with us? Who is He." The scripture says: "When he had heard therefore that he (Lazarus) was sick, he abode two days still in the same place where he was." He waited to give Lazarus time to die. And then He came leisurely, showing what He was, the Inhabiter of Eternity! "Where have ye laid him?" They took Him out to the rocky sepulchre. I suppose a lot of curious people were gathered there. He said: "Take ye away the stone." But the sisters were afraid. You know the story. He said this wonderful thing: He prayed first: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." After He had prayed thus. He said, with a loud voice, "Lazarus, come forth!"

I wonder what it was like to hear the Son of God speak loudly? In any event, He said: "Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes." I do not suppose anyone doubted Who He was after that? They said, "Did you hear and see that? No response to Mary, or Martha, or to anyone; but when He said 'Lazarus, come forth!' instantly he responded to the call of the Son of God, and came forth "bound hand and foot with graveclothes." And it is always so when God calls.

What is this Book? The Lord Jesus said, "The words that I speak unto you, they are spirit, and they are life." The Spirit of God is in the words of this Book. It is the word of God; and when used by the Spirit of God, it is as potent to-day as ever it was. I cannot explain it; I shall not try; I spoke to you a couple of weeks ago on the spiritual significance of the discovery of atomic energy, and I have been reading a great deal about it since, but I don't think I am much wiser—it is a bit beyond me, and beyond you too. I cannot quite understand what the scientists tell me, that if I go out into my garden and pick up a handful of earth, that, subjected to certain treatment, there is enough energy in my hand to annihilate Toronto. I do not want to do it. I might be almost afraid to go gardening for fear I should split an atom and blow up the city! But it gives us at least a faint idea of how reasonably possible it is for the divine Energy, the creative Energy of God Himself, to be wrapped up in a Book. It illustrates, in some measure, what Paul meant when he said, "I am not ashamed of the gospel of Christ: for it is the power (dynamite) of God." That is the same word from which we get our word "dynamite": "That I may know him, and the (dynamite) of his resurrection." Again it is the same word. Ah, yes! the voice of the Son of God can penetrate deaf ears, and dead souls. It can create a capacity for itself.

You remember the sweet word in Revelation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "If any man will receive Me as a Guest, I will enter and become the Host."

Someone wrote me about our boys in England. They said, "We love them, and as often as we can we like to take them to our homes; but we are so severely rationed that we have nothing to set before them." I remember standing in Brussels after the last war when King

Albert returned. I was with some Canadian officers—I was in civvies; they were in uniform. A man came up to us, a very gentlemanly fellow. He spoke English well. He said: "I want to shake hands with you Canadians. We are so grateful to you for the deliverance you have brought us." Then he insisted that we should go to his house. He lived in a big mansion. All the servants but one had gone out to meet the King. One had remained to keep house. "Now" he said, "I have to apologize. I don't quite know what to say. I wish we could offer you some entertainment. But it is very difficult to find anything here. We have been occupied by the German army so long that there is not much left. But I think we shall manage somehow. But we must get something." The dear man brought out a liquor, of which I did not partake! Two of the officers did so. He brought out champagne, and it was very old! He had hidden it somewhere in his garden. I told a physician friend of mine about the age of it, and that I had respectfully declined it. He said, soberly, "Never until now have I had a suspicion of your veracity!" However, the point was this: he wanted to entertain us, and he brought out some little dry biscuits. I do not know what they were called. They were about as near to nothing as could be. And he said, "They are the very best we have."

The Lord Jesus comes to these empty, rationed,—nay!—famine-stricken hearts of ours, without capacity, without resources that would enable us to entertain Deity, and He brings His resources with Him: "I will come in, and we will sup together." "If any man hear my voice!" "The dead shall hear the voice of the Son of God: and they that hear shall live."

I cannot explain it, but I know that it is true. I think I can say, to the praise of the glory of God's grace, that I have known of thousands of cases of men and women who have heard the voice of the Son of God, and suddenly have become new creatures in Christ Jesus, old things had passed away, and all things had become new.

"The hour is coming, and now is." *This is His hour.* Once He said, "This is your hour, and the power of darkness"—yes; it was. But this is His hour, His hour of grace; and it will last until He comes again.

What is it? It is in the verse preceding: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I heard a great theological professor preach on that text when I was very young. He was tall, and thin. His face looked very much like the face of a mummy. He had long hands, and long fingers. I can see him now—I wish we had theological professors by the hundred who could preach like that. He dwelt upon this: "He IS passed from death unto life." And he said, "That word death stretches the great arms of its meaning, down, deeper—deeper into hell." Then he dwelt on the other word: "Is passed from death unto life". And again He said: "Oh that word life! it stretches the great arms of its meaning higher—and higher—and higher, until it reaches the very throne of God, and thus takes the poor sinner from the depth of sin, and lifts him, and presents him at last faultless before the presence of His glory with exceeding joy.

That is the gospel. And He can do this to-night.

THE GIFT OF TONGUES

(Continued from page 4)

almost untouched field. The Lord has blessed our efforts in a signal way: a number of our pastors are engaged in the task of French evangelization and new fields and fresh opportunities are constantly presenting themselves to us.

Our problem now is, where shall we find men and women to enter into these opened doors? Without a knowledge of the French language they are useless, and this knowledge cannot be acquired overnight. We have the answer to this problem in the Toronto Baptist Seminary. In this institution dedicated to the training of pastors and missionaries who will preach the Word of God pure and undefiled, every student is required to study the French language. While we are fully aware of the great cultural value of this tongue, it is not for this reason that we teach it in our Seminary. Our interest in it is primarily as an instrument for the spreading of the Gospel. Experience has shown us that after four years in the French classes of the Seminary, our students are proficient enough to carry on a conversation or at need even to preach in French. Several of our graduates who have given themselves to this work have in the course of their labours become experts in French: "Practice makes perfect", or as is said somewhat more picturesquely in the language under discussion, "A force de forger, on devient forgeron". (A blacksmith learns his trade at the anvil.) In addition to the classes in French which form a regular part of the curriculum, there is a chapel service in French once a week, and *soirées françaises* at regular intervals have become a feature of Seminary life that the students look forward to with joy. The Seminary is in truth a bilingual institution, and with the return of our students from their places of service this summer, some ten of whom have laboured in districts predominantly French-speaking, we are certain to hear more French spoken and sung in Seminary halls than ever before. It is our plan to arrange from time to time special lectures in French, at which our students will have the opportunity to hear and to practise their knowledge of *la belle langue*. Already the monthly Gospel Services conducted entirely in that tongue have been most successful and we shall continue them this year also.

We write of this department of Seminary life because so far as we know there is no other theological Seminary in the whole of Canada that has set itself to meet the needs of this great mission field of French Canada. We would remind our readers that it is just as much a part of missionary work to train the workers as it is to support them when they go to the field. And just as the actual work of preaching the Gospel in French is no easy task, so the labour of learning this language is not an easy one, though we try to minimize the pain. For this reason we would commend the Seminary, both students and faculty to the prayerful interest of all its friends.

— W.S.W.

TORONTO BAPTIST SEMINARY

Registration of students ----- Monday, September 24

Lectures begin ----- Tuesday, September 25

A COPY OF *The Prospectus* WILL BE SENT ON REQUEST.

Write to the Secretary, 337 Jarvis Street, Toronto 2.

THE DISCORDANCE OF BILINGUALISM

By Our Special French-Canadian Correspondent

WHAT magic there is in a word! The Roman Catholic Church has a whole repertory of magical words with almost a sacramental value for its deluded peoples. In Canada it struck a gold mine when it discovered the power of bilingualism. By its spell it holds two nations in a perpetual state of conflict and consequently of mutual distrust. To the initiated it is only the few "fanatical Protestants" who stir up racial feuds. Remove all camouflage and you will find out that the Roman Catholic Church is doing its fair share. Bilingualism is only one of the tricks it uses to conceal its purpose of domination of the world by means of dissensions among the nations.

Under the spell of bilingualism the average French-Canadian thinks it his duty to wrench rights from a persecuting conqueror. He will reach to the lowest depths to fish out some imaginary insult or injustice, and throw contempt to the conqueror's face who wishes to deprive him of "the guardian of his faith". By its light the English-Canadian recognizes the sufferings of the French under their own yoke and they are ready to grant them even privileges. To the more intelligent it means that a naughty minority is attempting to impose its language and its domination on a majority and in the long run on the millions of North America.

What fair grounds for disputes! What rich booty may thus be reaped by the institution that thrives on the miseries of the unfortunate it led into the strife! Let us examine this phenomena of bilingualism in Canada. While it blinds the French-Canadian nation as to its own duties it makes the Anglo-Canadian almost ashamed of being such brutes towards this poor vanquished nation.

Why have French-Canadian teachers stood the injustice of their low salaries in Quebec for such a long time without a complaint? The government of the province is not helping its schools I understand. Did you hear them invoke the word "persecution"? In Ontario the French-Canadian teacher is receiving salaries whose average is about three times more than that of the average Quebec teacher's. Everybody knows that they are persecuted in Ontario! Here the provincial government is helping the poor handicapped separate schools in such a way that a group of five Roman Catholic families may be enabled to maintain a school of their own and pay their teachers even more than the minimum salary of \$1,000. And yet how often do we hear of the injustice of "the Orange province" to the R.C.'s and to the French! Quebec has no money for its schools and teachers because \$750,000,000 worth of property is not contributing a cent to the public treasury. This property mostly belongs to the R.C. institutions. Do you hear a word of complaint about that either from the teachers or from the people? In Ontario these same institutions own about \$400,000,000 worth of tax exempted property. But the R.C. people are charging the Protestants with being unjust and are clamouring for a more just share of the school tax.

Why can't the average French-Canadian and R.C. people awaken to the stark reality? Why can't they use their own commonsense and shake off the spell the R.C. hierarchy has worked upon them by the wrong use of such words as "persecution", "bilingualism", "guardian of the faith", etc.? The French are a minority, true. Why not investigate whether they themselves are

not the cause of their long suffering? Why not make an effort to learn their own omissions and their duties also as a minority before blaming it all on the conqueror?

Le Jour and *Le Canada* have already made a beginning at creating this consciousness of our duties as a minority, but *l'Action Catholique* calls it "playing up to party politics". *Le Droit* of course born of bilingualism and kept alive on it will not miss an opportunity of furthering it. Here is an example of its strategy:

On discovering that cheques for the family allowances issued for the mothers of Ontario lacked the bilingual formula, a French-Canadian of Ottawa immediately sent a letter of protest to the department in charge. He summoned the head of the department to find out who was the official guilty of such "a dismal joke": "sending bilingual cheques to the mothers of Quebec and only plain English cheques to the mothers of Ontario. This 'dirt' coming from a people boasting of such fair play could not be swallowed. French-Canadians cannot stand such contempt for the constitution."

The manager of the provincial office of Toronto answered the irate French-Canadian. His letter has been published in full by *Le Droit* and reproduced with the article containing it by *l'Action Catholique*. It is, I admit, a fair example of some of our Ontario High School French. The indignation of *Le Droit's* correspondent reached such a pitch that he dropped all the refinements of Christian charity and failed completely to appreciate the awkward attempt to play fair to the "guardian of their faith".

It would have been sufficient to print the letter to show the obvious weakness of the insolent trespasser on bilingual rights. A French child of ten or twelve attending regularly a good French school could not fail to register a strong reaction to its unnaturalness. But Mr. Camille L'Heureux, the author of the article does not trust his readers' ability to discover that for themselves. He childishly points out the necessity of emphasizing the fact that this letter is "full of morphological and syntax mistakes". "There is an abundance of anglicisms," he says. "It is a very bad translation of an English text," etc. Reading this absurd paragraph I wondered whether he felt that the intelligence of most of his readers was not higher than that of twelve-year-old children. It seems as if the average reader would not have much knowledge of French. Until this time I had been confident that the teachers of the Ontario French schools were doing a fairly good job. I was convinced that our reputation of talking a "patois" rested only on a difference of pronunciation. But when a journalist assumes that of his thousands of readers he is alone able to detect such bad French I wonder whether I am not mistaken.

L'Action Catholique had another gem for the consideration of its readers lately. Under "Tribune Libre" it published the letter of another irate French-Canadian. He was calling the attention of the world to the fact that the "dodecagonal" bilingual nickel piece displays an inscription in English Morse on the English side. Dots fill in the corresponding space on the French reverse. Now the mint designer may not have known that dots in French Morse mean "mistake", and that by using them he would insult the devotees of bilingualism. To them it means that it was a mistake to have bilingual nickels. And "When is that insulting English nation

going to respect their rights?"

When one searches for wrongs to rave about, he is sure to find them, for where can the human being be found who is impeccable? Isn't it clear that we are making efforts to perpetuate that state of misunderstanding. How could that constant finding fault with each other ever bring about harmony? In the happiest of homes it would inevitably result in discord.

As bilingualism keeps the feelings of the French-Canadian constantly at the boiling point he is unable to grasp the fact that the language he is trying to impose on the 12,000,000 people of Canada is cruelly massacred by the majority of the 4,000,000 French-Canadians of the country. Listen in the streets of Montreal, of Ottawa, in the streets of any French-Canadian city, on the street cars, on the playgrounds, and observe how language is everywhere decidedly "morphologically" and phonetically defective. From the primary school child to the university graduate the spoken French is an insult to our ancestors. No wonder it is taken for a "patois", for anglicisms galore can be detected. A graduate of one of our French universities once told me confidentially that he was really ashamed to utter a French word in the presence of the graduates of other universities. He much preferred talking English in which he felt he could do better. This person had spent his lifetime in our bilingual schools.

I was once waiting at the open door of the office of a French publisher. A respectable clerical author was making arrangements for the publication of a book. I happened to overhear the conversation. His French was simply shocking.

I have come to the conclusion long ago, that if the French people were spending as much energy learning to speak good French as they are wasting finding fault with the English people and trying to force them to learn French they might solve many of the problems they explain to-day by the word "persecution". The "position" problem is one of these. We will speak about that later on.

The Roman Catholic Church has control of the education of its people. Therefore it is responsible for the French that is spoken. Why doesn't it do something about it? But it has purposely failed to do anything. As bilingualism perpetuates ill-feeling and therefore isolation of the French-Canadians from the Protestant English-speaking people, so inefficiency in French also favours that isolation policy in many ways. But in the mean time the French individual is kept heroically struggling to get his rights recognized. Who has raised a protest against this failure of the church to provide for the proper education of the people it is supposed to protect? But we have aimlessly been content to rave and rave about "Regulation 17" of the Ontario Government.

Quebec lay-teachers are half-starved because the Holy Orders want, through the schools, to keep their hold on the population. There is no money in the provincial treasury for them nor for education in general. But the Roman Catholic Church enjoys alone a revenue equal to the revenue of the whole province and pays no income or any other tax. Who has protested? On the other hand the Roman Catholic Church is determined to have the Ontario school tax altered in favour of the "poor" separate school supporters!

Through bilingualism, the French-Canadian citizens

are deprived of the efficient use of their language, and consequently of the confidence and prestige that would help their co-operation directly with their English fellow-citizens. As the strife goes on the church gains in prestige what the people lose. The priests then say that they are the only ones able to advise and lead the nation. Thus the church gets the confidence, the privileges, more tax-exempted capital, all things which will ultimately enable them to dominate the country. To-day the church regards itself as the sole protector of the poor forsaken French-Canadian nation! If we do not do something about it, it may at the same time win the title of protector over all Canada.

Who is protesting? Shall we accuse the few who do of fanaticism and trouble making? It is a sure way of facilitating the already powerful propaganda of the Roman Catholic Church. We had better do our little bit too, and not wait on the other fellow to do it when it is too late.

THE LOST RADIANCE OF THE CHRISTIAN FAITH

By V. HAVNER

"What meaneth this?" (Acts 2:12). "This is that." (Acts 2:16). "What shall we do?" (Acts 2:37).

IT was Sunday morning in the little village where I was on holiday. I attended the local church, the usual morning service typical of most village church services over the land. I sat, a stranger in the congregation, and looked over the gathering. I could pick out the deacons. The people were respectful, listened fairly well to the earnest young preacher. Presently everybody went out with a comfortable sense of having done their duty. Yet I could not help reflecting, as I sat in that meeting: "If we really believed the glorious things this preacher is talking about, these stupendous truths we have gathered here to perpetuate, would we sit so listlessly and go out so lifelessly?" Next day, strolling along the lake, I pondered it more.

What shall we do to recover the lost radiance of the Christian faith? Strange thing about us Christians: we won't give up our faith; neither will we live it out. No one would be willing to give up his hope of heaven. We won't give up the Gospel, but neither will we try it out. "Man has never been willing to give up the next world for this, or this world for the next." We are afraid not to give something to the cause of Christ: we are equally afraid to give it everything. And yet, if it is worth anything it is worth everything.

Who will arise in the babel of our confusion, the rattle of our empty worship, the whirl of our religious wheels-within-wheels, and recapture the fervour of the first apostleship? We shall have a dull time of it until we either live our faith or take down our sign.

I have been studying the Acts of the Apostles again. It is always a delightful experience, for something was happening every minute back in those days. It can be a disturbing experience, for it shews us up in all our complacency and coldness. And it can be a depressing experience, for when you compare the flaming fervour of the first church with the pitiful imitation we behold to-day, it is evident that a lot of water has run under the bridge since those days.

Human nature has not changed; the human heart is the same. The early church met about the same kinds of problems we face to-day, the same combinations of

opportunity and opposition, "open doors and many adversaries." They wore different clothes and were called by different names, but essentially the same issues were involved. The difference between those days and now is that then the church was at conflict with the forces without, but to-day she is at compromise with them; then it was antagonism, but now it is alliance.

The early church met Sadduceism. The Sadducees denied the resurrection; they were rationalists. We call such "modernists" to-day, but modernism is not modern. We have had it ever since men first doubted God's Word and denied the supernatural. But the church to-day is not meeting Sadduceism like the early church met it. Then it was outside; now it is inside the church, even in pulpits, where we are told that the Bible merely contains God's Word.

The early church met Pharisaism. That was ritualism, form without force. Once again, what was outside the church then is inside now. And do not think that "having a form of godliness but denying the power thereof" applies only to modernistic churches. There are fundamental fellowships, right in their dispensations but wrong in their dispositions, resting at ease in Zion, snug and smug in their orthodoxy, but just as powerless in their "holier-than-thou" Pharisaism as the groups they censure.

The early church met Ananias and Sapphira. Their sin did not lie in giving part or in keeping part, but in pretending that the part was the whole. The church was at such fever-heat of consecration that liars could not stand it. But to-day men stand with fingers crossed, one hand behind the back, and sing: "I surrender all." Although we have been told countless times that we are not our own but are bought with a price, we still withhold from God our time and talents and money, and, above all, ourselves. We are not in contrast to Ananias and Sapphira, but in collusion with them!

The early church met persecution. Peter and John were forbidden to preach in the Name of Jesus. But instead of praying for diplomacy the church prayed for more boldness, the thing that got them into trouble in the first place!

If you want to smother the church, patronize and popularize her. Fill her rolls with the worthless names of unregenerate members. Fill her offices with unconsecrated worldlings, her choirs with unsaved singers, her societies with social climbers, and you will discover that what Satan could never accomplish as a roaring lion of persecution he can achieve as a patronizing angel of light.

The early church met simony. Simon the sorcerer wanted to buy the power of the Spirit for personal ends. From that day on, men within the church have sought the power of God to fill their churches and enhance their reputations.

The early church met sorcery in Elymas, who was a wise man, a Jew, a false prophet, who should have known better. But Paul did not congratulate him, did not say that there was perhaps some truth in his error, and that since they both were dealing in the unseen they might as well get along together. That would be the modern approach, but Paul said: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" And he was following in the steps of his Lord; for while Jesus was full of tenderness and compassion for sinners who knew they were sinners,

He had only condemnation of the severest sort for blind guides and false teachers. To-day the church has reversed that historic stand, and instead of condemning false teachers, she congratulates them. She talks of what they have in common as though light ever had anything in common with darkness, or believers with infidels!

The early church met idolatry. I am thinking of Paul in Athens. He did not come to Athens as a tourist but as an evangelist, and as he walked in that centre of art and culture he saw only their need of Christ. It has been said that "the ugly little Jew had no eye for beauty," but he did. He had seen Jesus, and it had utterly spoiled him for anything else.

He had seen the face of Jesus, tell him not of aught beside;

He had heard the voice of Jesus and his soul was satisfied.

In Athens Paul saw only a city given to idolatry. He did not sit around discussing the favourite subjects of these Athenians, for ever chasing some new thing. He had only one subject and he lost no time getting around to it. They listened until he came to the resurrection and repentance, and then, like people in churches of the twentieth century, they smiled him away. To-day, they tell us preachers that when we go to Athens we should read up on their favourite subjects, and we have done so. Instead of meeting the intellectualism of the age with the resurrection and a call to repentance, we have gone in for book-reviewing. We have modelled our sermons to tickle her ears.

Paul left Athens, never to return. He went back to places where he was persecuted, but he had no time to waste on that mild, intellectual curiosity which we court so fervently to-day.

The early church met demonism, in Philippi and Ephesus, for instance. Paul, as usual, had a head-on collision. If you think that our cities are any better to-day, you know little about your cities. Never was demonism more rampant. Walk up and down the streets. Read the hideous crimes in our newspapers. Surely you will decide that demonism is no outmoded superstition of an ignorant past. But the church is not meeting it like Paul met it; she is trying to handle it with psychiatry instead of preaching. She has forgotten that only when the Stronger Man has bound the strong man can we say: "Greater is He that is in me than he that is in the world."

The early church met Apollos. A learned man, a disciple of John the Baptist, he was living up to the light he had. He did not know the full truth of the Gospel nor the power of the Spirit of God until he sat at the feet of Aquila and Priscilla. There are many churches no further along than he. There are congregations, so far as experience is concerned, where it still might be said: "We have not so much as heard whether there be any Holy Ghost." And sometimes there are preachers who need to sit at the feet of someone in their own congregation, as Apollos did and as Moody did centuries later, to learn the deeper lesson of the endowment from on high.

No matter what the early church met, she met it triumphantly. What is the matter with us that we do not follow in her train? What shall we do to recapture the lost radiance? We are up to our ears in problems,

and we generally end up our discussions by saying: "And there's nothing you can do about it." Is there nothing we can do about it? Are we to accept conditions as they are, fold our hands and say: "Let well enough alone; things could be worse"?

There was a reason for the radiance of the early church, and that reason was Pentecost. Two questions were asked by the people who looked on that day: "What meaneth this?" and "What shall we do?" To-day we are trying to reverse the order. We are trying to make men ask: "What must I do to be saved?" before they have seen enough in our churches to make them inquire: "What meaneth this?" We are emphasizing evangelism without revival, which is not God's order. When men have been amazed by a church drunk with the wine of Pentecost, we may expect them to inquire further as to the way of salvation.

"What meaneth this?" they asked. Peter said: "This is that which was spoken by the prophet Joel." Now there is more in the prophecy of Joel than this quotation that may be applied to our profit to-day. Joel lived in a day of trouble, of calamity and judgment. Then it was a plague of locusts; to-day it is something infinitely worse. We live in a day of judgment which has begun at the house of God—corrective judgment for the saint and condemnatory judgment for the sinner.

Joel called the people to repentance: "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning." If the Church to-day is to recapture her lost radiance, she must first repent. Joel's call was a serious call and he meant business: "And rend your heart, and not your garments, and turn unto the Lord your God." It was a call to all ages.

This revival involved confession of sin. I have hoped that sometime, in some of my meetings, someone would come to me and say: "There is a lot wrong with our church and I am one of the main troubles!" Plenty of church-members have told me the first part of that statement, but I have yet to hear the second half!

Notice that God's Name is involved: "Wherefore should they say among the people, Where is their god?" (Joel 2:17). That is what people are saying to-day about the church as they pass by: "Where is your power? Where is this Holy Spirit you talk about? You have nothing from heaven." People are not fighting the church; they are just by-passing it. It would be better if they fought the church. Anything is better than indifference!

The Lord may come for His own at any time; we do not know the hour. As it approaches we do not know, either, that there will be another great revival. But while we wait we should surely seek revival, for the honour of God's Name, that people may no longer pass by and sneer. "Not unto us, O Lord, not unto us, but unto Thy Name give glory for Thy mercy and for Thy truth's sake. Wherefore should the heathen say, Where is now their God?" Why do we want revival? Sometimes preachers want revivals for the sake of their reputations. Sometimes churches want revivals for the sake of additions, new members, more statistics. Sometimes we want our loved ones saved so they will be easier to live with in the home! All this is selfish. We must want revival that God may be glorified and His cause vindicated.

Observe Joel's prophecy about the Spirit, which Peter quoted. Even in this present day, this very hour, when the church repents she will be filled with the Spirit.

Then whosoever calls upon the Name of the Lord shall be saved. You see, when believers are so filled with the Spirit that men ask: "What meaneth this?" then we can also expect them to ask "What shall we do?" Evangelism follows revival. "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." That is God's order.

The church will not get on its feet until first it gets on its knees in repentance. Ezekiel said: "The Spirit entered into me and set me upon my feet." After we have repented and are Spirit-filled, we shall stand on our feet in testimony until men first ask: "What meaneth this?" and then: "What shall we do?"

The Prophetic News and Israel's Watchman, August, 1945

A NEW BAPTIST BIBLE COLLEGE IN B.C.

WE are happy to publish herewith the brief prospectus, just received, of a new Baptist Bible College in B.C. Under such leadership as is here announced we prophesy a successful course for this new institution. We gladly publish news of this important enterprise, because the work in which they, and we, are engaged, is all one. THE GOSPEL WITNESS, TORONTO BAPTIST SEMINARY, and THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, all desire for this institution the largest spiritual prosperity:

NORTH WEST BAPTIST BIBLE COLLEGE

Port Coquitlam, B.C.

1945-1946

Opening and Registration Dates:

BIBLE COLLEGE Registration: Sept. 29; Opening: Oct. 1.

HIGH SCHOOL Registration: Sept. 15; Opening: Sept. 17.

Foreword

The North West Baptist Bible College, formerly known as the Fundamental Bible College, is now owned and under the direction of the Convention of Regular Baptists of B.C. This institution stands for the divinely inspired Scriptures and addresses itself to the great and positive task of training young people for Pastoral, Evangelistic and Missionary service. Special emphasis is placed on spiritual culture as well as on educational training. Here is also a place where accredited High School work from grades 9 to 13 may be taken amidst splendid Christian influences.

Courses Offered

MINISTERIAL—The tuition and training of Pastors and Evangelists for the Christian ministry. "The fields are white unto the harvest." Young men who have experienced the regenerating power of the Holy Spirit and who have heard the call of God to the ministry of His precious word, will find in North West Baptist Bible College just what they need as a preparation to meet the demands of the Christian ministry.

MISSIONARY—As peace conditions are once again restored with the cessation of war, in the providence of God the great mission fields of the world will be re-opened. This will constitute a great challenge. To all young men and women who are saved by God's grace and have heard God's call to service, this Bible College offers a splendid and efficient training for the mission field.

TEACHER TRAINING—It is recognized increasingly that if teachers of our day schools need to be trained, so do the teachers of our Sunday Schools. For all who desire efficiency in this important field of Christian service, a practical equipment course is offered in Bible Study, Child Study, Pedagogy, Sunday School Administration, and Evangelism.

HIGH SCHOOL—Here is an opportunity for young people to take their High School course, in a Christian atmosphere,

where the customary doubts and modernistic criticisms can be met and answered in the light of God's Word.

These Courses include:

BIBLE DOCTRINE—This is a thorough, systematic study of the great Doctrines of (a) God, (b) Jesus Christ, (c) The Holy Spirit, (d) Man, (e) Sin, (f) Salvation, (g) Angels, (h) The Church, (i) Last Things, (j) The Scriptures.

BIBLICAL INTRODUCTION—Studying the Credentials of the Bible; How the Bible Came to Us; The Inspiration and Canon of the Scriptures; Manuscripts and Archaeology; The Different Versions; Outline Studies of the Books of the Bible, etc.

CHURCH HISTORY—In this department there will be a careful study and constructive criticism of Christian History throughout the Christian Church Period, giving special attention to Baptist History.

MISSIONS—This study deals with the story of the worldwide progress of Christian Missions from the time of the Primitive Christian Church to the present.

Special emphasis will be laid on the great commission, its application to present-day challenge, and the preparation of students for service on the field.

PERSONAL EVANGELISM—This course offers valuable aid to the student in his witness for Christ, giving him a thorough knowledge of both methods and Scriptures necessary to meet objections, resolve doubts and lead souls to Christ.

SUNDAY SCHOOL TEACHER TRAINING—Synthetic Study of the Bible; Child Study, Pedagogy, Sunday School Administration and Sunday School Evangelism.

PROTESTANTISM vs. ROMANISM—The Great Controversy confronting Christians everywhere. A study of the great doctrine of The Sufficiency of the Scriptures; Papal Supremacy; Papal Infallibility; The Sacrifice of the Mass; Transubstantiation, Purgatory; The Seven Sacraments (so-called), etc.

BIBLE EXEGESIS—The Explanation and Interpretation of the Sacred Scriptures—the content and purpose of Scripture minutely studied.

THE LIFE OF FAITH—This study is most soul-enriching, leading the individual student forth to behold some of the great secrets of the Lord in developing the life and character of His people in both Old and New Testament times, by the means of the unpleasant things of life, such as disappointments, afflictions and hardships, etc.

BIBLE READING—A brief course calculated to assist the student in the important exercise of Public Reading of the Scripture.

MUSIC—Preparing students for exams and degrees offered by recognized Conservatories of Music.

HIGH SCHOOL COURSE—Recognized by the B. C. Department of Education.

Subjects:

Maths	General Science
English	Junior Business
French	Typewriting
Latin	Bookkeeping
Social Studies	Shorthand
Health & Physical Ed.	Journalism

Music: Violin, Piano, Theory.

BIBLE SCHOOL TRAINING FOR ALL

While this Bible College is under Baptist auspices, it is open to all.

Concerning the College

PRESIDENT—It is with deep gratitude that we record the

securing of Dr. J. B. Rowell, D.Th., of Victoria, B.C., internationally known Bible Teacher and Expositor, to fill this important office.

SPIRITUAL CULTURE—While the importance of instruction in the several departments will not be lost sight of, there will be a continued emphasis on the equal importance of devotional and spiritual life of the student, with a view to his growth in grace.

To this end, and that spiritual growth may be the daily experience of all students, Chapel Services will be conducted each day at which all students must give regular attendance.

THE CHALLENGE OF THE GOSPEL—Never before has the Christian Church had such a situation as it faces to-day. Nations are bleeding from the wounds of war. Great national religions and cultures are awakening to new life and threaten to turn Asia, Africa and other lands away from the Gospel. Roman Catholicism is gaining tremendously. The College ever keeps uppermost the needs of a lost world and seeks to state with a new and vital emphasis the implication of the Great Commission and urges upon its students the obligations left to the Church by Our Master.

HEALTH AND RECREATION—One of the objects of this institution will be to strengthen not only the minds and spiritual life of the students, but also to help students to build strong, healthy bodies, so as to be thoroughly equipped to render strong, virile service to the King of Kings.

To that end we have two provisions for the students: First, a farm with cattle and poultry, and a splendid garden, thoroughly equipped to give our young men and women a hearty and balanced diet. Second, provision for supervised recreation, outdoor games, hikes, etc. The location is very beautiful and healthy, and plans for improvements of our natural facilities are already under way.

HIGH SCHOOL—The present-day educational system, with its teaching of evolution and its practical denial of Christ, has often overthrown the good influences of a godly home.

You owe it to your boys and girls to give them an education free from these blighting errors.

Send them to the North West Baptist Bible College. They will receive a complete High School Education, recognized by the Government of B.C., and, at the same time, will be guided and helped along spiritual lines. Much individual attention is given to each student.

Don't wait! Enroll for the Fall Term of 1945!

LOCATION—The North West Baptist Bible College is favourably situated. Port Coquitlam is about 17 miles east of the City of Vancouver, at the junction of the main line of the C.P.R. and the spur line from New Westminster. The College is a mile from the railway station and bus depot. The excellent train and bus services put the College within easy reach of these large centres.

PLANT—The building is a two-storey structure, faced with brick, standing in the midst of beautiful scenery, and has accommodation for 150 students. There is a good dining-room and kitchen, and a laundry service with use of pressing equipment.

PRACTICAL WORK—Due to proximity to Vancouver, New Westminster and the Fraser Valley, ample opportunity will be provided for personal and practical work.

SERVICEMEN—The Canadian Government's post-war policy includes free tuition at accredited Bible Schools. What are you going to do for the King of Kings when you are released from the services? Our Bible College extends a particularly warm welcome to you. Begin training NOW for Missionary Service at home and abroad.

Faculty

President J. B. Rowell, D.Th.
 Superintendent J. A. Erickson
 College Matron Mrs. J. A. Erickson

Teachers:

Reverends W. J. Thomson, J. R. Rowell, D.Th., J. H. Pickford, H. C. Phillips, D. C. Hary, Andrew Grieve, L. G. Baker, B.A.

Music Teachers:

Marica Pappas, A.T.C.M., L.R.S.M., Piano.
 Mr. Donald Erickson, Violin.
 (Special Certificate, Royal School of Music, London.)

Registrar Mr. L. H. Braddick
 431 W. King Edward St., Vancouver, B.C.

College Fees

Registration, \$8.00 per one-half School year.

Board and Room, \$4.50 per week.

Tuition, FREE.

High School Tuition, \$75.00 per School year.

One-half payable at beginning of each term.

Music, 75c per lesson.

High School text books not supplied but procured at discount.

Laundry fee, \$1.50 per month with use of pressing equipment.

NOTE: By presenting letter of acceptance, students' rates on railways and bus lines may be obtained.

PLAN TO BE WITH US IN THE FALL. Address all communications to the Registrar or NORTH WEST BAPTIST BIBLE COLLEGE, Port Coquitlam, B.C.

NOTICE

The Convention year of the Union of Regular Baptist Churches of Ontario and Quebec ends on September 30th which means that our books must be ready for the Auditor on that date. Churches and interested friends are therefore requested to send in all gifts for Union work on or before that date, to the Union Office, 337 Jarvis Street, Toronto 2.

AN APPEAL TO SEMINARY GRADUATES

THIS note is a special S.O.S. to Seminary graduates or other friends who may have in their possession copies of the two following books: *The Atonement* by R. W. Dale and *Christ's Ecclesia* by H. E. Dana.

Due to the shortage of labour and the destruction of both stock and presses in Britain, it is now impossible to obtain many books that before the war were readily available. This renders the work of some classes in the Seminary very difficult. It would be of the greatest help if former students who have these books would lend them to their successors in these halls of learning. We shall be most happy to hear from any who can help us in this matter and will undertake to pay the cost of postage and to return the books at the end of the school year. An early response will greatly aid in the work of preparation for Seminary opening.

— W.S.W.

IMPORTANT

We continue to get enquiries and applications. So again we say, if you plan to be with us this Fall, but have not yet sent in your application, do so at once. If you know of Christian young people desiring proper training for full-time service, whether at home or abroad, speak to them about the Seminary and write for our Prospectus.

**SUBSCRIBE FOR
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Bible School Lesson Outline

Vol 9 Third Quarter Lesson 37 September 16, 1945

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

THE SHIPWRECK

Lesson Text: Acts 27.

Golden Text: "For there stood by me this night the angel of God, whose I am, and whom I serve."—Acts 27:23.

I. From Caesarea to Myra—verses 1-5.

This chapter is a valuable source of information on the subject of ancient seafaring, since it gives accurate statements regarding the types of boats used, their equipment, their management, capacity, the rates of travel, the routes followed, the ports of call, the direction of the winds, the weather conditions, and other similar details. In itself it is a thrilling narrative of adventure, illustrating the Lord's care of His own. Teachers would be well advised to tell the story in their own words, interspersing the narrative with appropriate exhortation, rather than to attempt to give verse by verse exposition.

Paul, whose case was to be presented to the Emperor at Rome (Acts 25:12, 25; 26:32), was placed in charge of the centurion Julius. The Apostle was accompanied by two friends; Luke, the beloved physician, who had been with him since the call to Macedonia (Acts 16:10), and Aristarchus of Thessalonica, who also was doubtless suffering for righteousness' sake (Acts 19:29; 20:4; Col. 4:10; Philem. 24). Other prisoners were on board, also a band of soldiers, possibly auxiliary soldiers destined for the provinces, as well as the captain and the owner of the ship. Paul was treated with great consideration, showing that his conduct was above reproach (Acts 24:23; 28:16). Let us guard our Christian testimony (Phil. 1:27).

For two years the Apostle had been aware of the Lord's will that he should testify in Rome (Acts 23:11). Guided by the Holy Spirit, it had long been his own desire to visit the city (Acts 19:21; Rom. 15:24-28). But he hardly thought that he would make the journey in chains. God moves in a mysterious way; His ways are not our ways, nor His thoughts our thoughts (Isa. 55:9).

It would seem that there were no ships sailing directly to Rome from Caesarea, and the travellers took advantage of any ship going in that direction. The first part of Paul's journey was made on a coasting vessel of Adramyttium, in Asia Minor, and the ship was probably on its homeward journey.

II. From Myra to Crete—verses 6-13.

The prisoners were transferred to an Alexandrian grain ship (Acts 28:11). At this time Egypt was the granary of the Roman Empire. It was evidently a large vessel, carrying 276 passengers, besides its cargo of wheat.

The journey was slow, due to contrary winds, so that when it reached the port of Fair Havens in Crete, the time of the expiation feast of the Jews was past, which took place about the last of September or the first of October (Lev. 16:29; 23:27). Since it was too late in the season to undertake the voyage through open water to Rome, a council was convened to determine whether they should remain for the winter in Fair Havens or proceed to the larger and more convenient harbour at Phenice or Phoenix ("Palm Tree"), which was somewhat farther to the west.

The council was composed of the centurion, the captain of the vessel, the owner, the Apostle Paul and others. The fact that Paul was invited indicates the respect in which he was held. His advice that they should remain in Fair Havens was based probably on his prudence and common sense and his long experience of perils on the sea (2 Cor. 11:26). We have no record of a Divine revelation at this time, although the Lord may have spoken to him (Amos 3:7). Doubtless he had made the journey a matter of definite prayer. His arguments were reasonable; the captain should be concerned about the

threatened injury to the ship, the owner about the cargo, the centurion and all of them about the safety of their lives. Some agreed with Paul, but the centurion acted on the advice of the majority. It is not always safe to trust the opinion of the majority; we must make decisions according to the light which is given to us, not according to the number who agree or disagree (Numb. 13:30, 31; 14:1-10).

The soft south wind which blew for a time after the departure of the ship from Fair Havens seemed to belie the Apostle's warning, but there is a proverb to the effect that he laughs best who laughs last (1 Kings 20:11).

III. From Crete to Melita—verses 14-44.

Not long after the vessel left Fair Havens the tempestuous cyclonic wind from the mountains of Crete struck it, seizing the ship and twirling it around (Psa. 107:25). With great difficulty they hoisted the tow-boat to the deck, then undergirded the ship by passing ropes around it to prevent leaks. They also lowered the gear. The next day they lightened the ship (Jon. 1:5). The third day they threw all the spare gear into the sea. Continued darkness added to their peril and distress, and most of those on board lost hope of being saved. Often the innocent must pay for the folly of the guilty; Paul was involved in the same danger as the rest. The Christian is not promised exemption from the ills of life; storm and sun come upon all alike (Matt. 5:45). But the Christian is promised grace for every emergency (1 Cor. 10:13).

In this time of danger and anxiety the Apostle gave himself to prayer, not only for his own safety, but for the safety of all. The Christian has a place of refuge at all times (1 Sam. 30:6; Psa. 112:5-7). In answer to prayer the Lord sent His angel to inform the Apostle that he need have no fear, that he would reach Rome in safety, that those who sailed with him would be saved because of him, and they would all be cast upon an island (Acts 18:9; 23:11). The Lord will hear the cry of His children when they call upon Him (Psa. 34:15, 17; 145:18, 19).

When confusion abounded, it was the Apostle who stood forth in confident assurance. One man may have a tremendous influence for God and for good. His exhortation "Be of good cheer, for I believe God" is a challenge to all of us to have faith in God. We do well to bear in mind whose we are and whom we serve.

A new danger appeared; they feared they would be cast upon the rocks. The promise of deliverance had not been immediately fulfilled; in fact, for a time the situation seemed to be more complicated (Exod. 5:19-23). But the man of faith will cling to the Word of God, and trust in His faithfulness, regardless of the circumstances. The Lord may try our faith by delay.

It takes a crisis to reveal the true character of people. The crew of the ship, thinking only of themselves, endeavoured to lower the tow-boat into the sea and escape secretly. The safety of all depended upon their united action.

Godliness and common sense should go together. Through long abstinence those on board were becoming weak. Possibly the food had become soaked, and was not appetizing, and the men had been too anxious to eat. Paul exhorted them to take food, and he set the example, being careful to give God thanks (Matt. 15:36). His confidence inspired them all.

In the time of darkness, let us continue to wait upon the Lord, and when the day dawns, we shall see the path wherein we should walk (Isa. 50:10).

DAILY BIBLE READINGS

Sept. 10, The perils of the deep, Psa. 107:1-27; Sept. 11, Deliverance for the righteous, Psa. 107:28-43; Sept. 12, Walking in darkness, Isa. 50; Sept. 13, Walking in light, 1 John 1; Sept. 14, Refuge in trouble, Psa. 55; Sept. 15, Waiting upon God, Psa. 62; Sept. 16, Confidence in God, Psa. 46.

SUGGESTED HYMNS

My God, my Father, while I stray. Peace! perfect peace! When upon life's billows. Light after darkness. The Lord's our Rock. Jesus, Saviour, pilot me.

IMPORTANT!!

"The Priest, the Woman, the Confessional"

PUBLISHER'S EXPLANATORY NOTE:—This book was first published from fifty to sixty years ago. As it is now out of print in Canada, in response to many requests THE GOSPEL WITNESS has republished it.

It is the boast of the Roman Catholic Church, according to its motto, *semper eadem*, that it is always the same. It is bound by the decretals of its Councils, and the encyclicals of its Popes, even those issued centuries ago. The Roman Church is just as great an enemy of the home, the church, and the state and of the liberties of mankind, as it ever was. Smallpox, yellow fever, typhus, tuberculosis, cancer, are the same in nature as they were hundreds of years ago. If some of them are now less generally fatal, it is because their malignancy has been recognized, and antitoxins provided.

We republish this book in order that the deadly virus of Romanism may be recognized for what it is, and that people may be put on guard against its insidious operations.

**ALL ROMAN CATHOLIC HUSBANDS AND PARENTS—
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**ALL PROTESTANT MINISTERS OF EVERY NAME—
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Marriage problem,**

All Intelligent Protestants who would understand why the Bible calls the Church of Rome "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"—
Should read this book.

This book (144 pages, price 75c) being out of print on this Continent, has been republished in response to many requests, by THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, 130 Gerrard St. East, Toronto.

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