

# The Gospel Witness and Protestant Advocate

Vol. 25, No. 37

130 Gerrard Street East, TORONTO, JANUARY 9, 1947

Whole Number 1286

## Within One Throw of the Goal

By T. T. Shields

**T**HE GOSPEL WITNESS serves thousands of people who have never seen Jarvis Street Baptist Church, but we doubt whether we have one subscriber who is wholly indifferent to the affairs of that centre of worldwide evangelical influence. This paper, of necessity, sometimes pleads for its own support. It solicits help for the Seminary funds, for missions, for needy churches, for *The Canadian Protestant League*; but it seldom asks anything for Jarvis Street Church. The Church is the hub of which these other evangelical causes are the spokes.

I have written thus to justify my saying something about Jarvis Street Church itself. Our readers will remember the disastrous fire of March 4th, 1938, by which "Our Holy and Beautiful House was Burnt up." Much of the building was left standing, but our loss was appraised at three hundred thousand dollars. Our insurance yielded a little over two hundred thousand dollars. But, taken together with extraordinary expenditures during reconstruction, we were approximately one hundred thousand dollars short of the amount necessary for reconstruction.

There were some who said Jarvis Street Church would never rise again. At Queen's Park in one of the Government offices—that was in Premier Hepburn's day—while the Church was burning, there was said to be great rejoicing. Notwithstanding, our "Holy and Beautiful House" was rebuilt, bigger and better than ever.

Then it was said we could never pay for it. We have made no fuss over our determination to defeat that prophecy, but have just kept on nibbling away at our debt.

And what now? We are within five thousand dollars of the cancellation of our mortgage. If we can obtain that amount by March 31st, our magnificent half-million-dollar building will be absolutely debt-free. Some of the mortgage bonds are not due for redemption until 1953, but by giving six months' notice, we can call them in to pay them off any time. This we now propose to endeavour to do.

What I have written thus far is not for Jarvis Street members. I am writing every individual member of the church directly. Assuming that regular weekly contributions to the Mortgage Reduction Fund will continue as at present until March 31st, we shall need only five thousand dollars extra new money to make the building debt-free. In order, however, to give the six months' notice the bond contract legally requires, we must have the cash in the hands of the Trust Company who are Trustees for the bondholders, not later than January 28th, or just nineteen days from the date of this issue of the paper.

The amount required is slightly less than five thousand dollars, but there will be incidental legal and Trust Company expenses, which make five thousand dollars about the only safe figure.

I have written thus, thinking perhaps that among our readers there may be some who are considering where to invest a part of the Lord's tithe, and to suggest to any such that in helping us in this last throw of the ball to the goal of an absolutely debt-free evangelical centre which touches the ends of the earth with its influence, they will make an investment which will pay rich spiritual dividends for many years to come.

Any amount will be gratefully received, and if it is more convenient to pledge a certain amount payable on or before March 31st, it can be counted in with the total, just so long as either cash or pledge reaches us by January 28th.

We shall be glad to hear from any of our readers to whom this announcement is of interest.

## The Gospel Witness

and

## Protestant Advocate

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

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

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### THE SPEECH OF ASHDOD

IN those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This interesting passage is found in the thirteenth chapter of Nehemiah, the twenty-third and twenty-fourth verses. It tells the story of the influence of two peoples; and of certain children whose speech was a mixture of two languages, so that it was difficult for a stranger to know whether they were Jews or Philistines: their speech was neither one thing nor the other, so that anyone might be excused for being unable to identify their nationality.

These verses illustrate a situation which obtains in the theological world to-day. Simple evangelical believers, who believe the Bible to be the Word of God, who accept its teachings, and frankly witness to its truths, are often perplexed by the ambiguity of the language employed by many who call themselves Evangelical Christians. And when an old-fashioned believer asks one of these gentlemen of double speech to be good enough to explain himself, and to tell us frankly whether he comes from Ashdod or Jerusalem, he immediately charges us with being unjustly and unnecessarily suspicious. Our Modernist friends demand that we produce proof of their Modernism. We admit that it is sometimes difficult to find a statement in clear and unequivocal terms by which some such teachers can be proved to have departed from the faith. Modernists then insist that the burden of proof rests with those who charge them with a want of loyalty to the truth. On the face of it, their contention is plausible enough. We have sometimes seen in the papers an account of some offence discovered by the police, when it has been said that the police found difficulty in placing the responsibility for the crime. And then we are told that a certain person has been detained as a "material witness". Generally speaking, in such cases the facts are,

that while the police are unable at the moment to name the offender, the so-called "material witness" is equally unable to give a satisfactory account of himself and his movements.

We are disposed to ask Modernists why they do not use the Jews' language; and why in their books and their public addresses their speech should be half of Ashdod. It is, of course, just that everyone should be regarded as innocent until he is proved guilty. But when people speak half in the speech of Ashdod, there is in that fact a strong presumption that they are not wholly without some association with Philistia. Is it unreasonable not only to expect, but to demand, that one who assumes the position of a religious teacher should express himself in clear and unmistakable language? Surely there is a duty resting upon every true disciple of Christ to make a clear confession of his faith in Christ! Every regenerated person is required to be a witness for Christ. There is certainly no necessity for such an one's using a mixed language, having in it somewhat of the Jerusalem dialect, with an accent suggestive of the speech of Ashdod. And if such obligation rests upon Christians in general, how much more is it the duty of Christian preachers and teachers to learn to speak plainly! One of the first requirements of a bishop or pastor is that we should be "apt to teach". But how is it possible for one really to teach who is unable to make himself clearly understood? It should not be difficult for a man, even in a few sentences, clearly to state whether he believes the Bible to be the Word of God or not. The English language is sufficiently rich to enable a man, without the slightest ambiguity, to declare in a few words his view of the virgin birth, the Deity of Christ, His vicarious atonement, His resurrection, and ascension, and His coming again. If, in the discussion of these great questions, men choose to use the language of Philistia, they have no right to feel aggrieved if one should doubt their loyalty to Jerusalem. It is not difficult to differentiate between a Creationist and an Evolutionist: a Creationist uses the Jews' language; but an Evolutionist speaks half in the speech of Ashdod.

We enter a plea for a little more outspokenness. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak." Meanwhile, we do well to study Nehemiah's example with respect to those whose language was a conglomeration of the dialects of Ashdod and Jerusalem. He says, "I contended with them." There is, indeed, an urgent necessity for our contending, not only for the "faith once for all delivered to the saints," but for a pure language by which that faith may be expressed. One thing is certain: the rebuilding of Jerusalem can never safely be entrusted to the hands of those who cannot speak in the Jews' language, but whose speech is half of Ashdod.

### NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

## Income Tax Department Discrimination Successfully Challenged

**A**T THIS season of the year, when our thoughts are turning, but not lightly, to thoughts of Income Tax, the correspondence printed herewith will, we are sure, prove to be of special interest.

One set of letters given in this article deals with the successful challenge that Rev. Edward Morris, Anglican Rural Dean of Halifax, made to the Income Tax Department. The other set of letters tells the story of the fight being waged by a Presbyterian Minister in Sydney, N.S. to compel the Dominion Government to see to it that Roman priests pay Income Tax.

### How an Anglican Clergyman Compelled the Income Tax Department to Back Down

An amazing story is told in the letters that passed between Rev. Edward Morris and the Income Tax Department. The following correspondence is self-explanatory, and is well worth reading. We call special attention to the fact that Mr. Morris twice over pointed out in an itemized statement that the cheque he received for his trip to Moncton did not cover even his travelling expenses. After having twice submitted the itemized statement, he was informed by the Income Tax Department that he was assessed \$8.71 tax, which really meant that the Department required him to pay a tax on money which was not in any sense income. Mr. Morris then faced the Income Tax Department officials with the threat that he would carry the matter to the Supreme Court if necessary, backed by THE CANADIAN PROTESTANT LEAGUE. Then, and only then, did the Government agents amend Mr. Morris' assessment.

It is apparent that the wire sent by Dr. Shields in the name of THE CANADIAN PROTESTANT LEAGUE, threatening legal action, did more to bring Income Tax officials to time than all the facts and reasoning that was presented to them.

### An Anglican Clergyman Writes

December 9th, 1946.

Rev. Dr. T. T. Shields,  
130 Gerrard St. East,  
Toronto 2, Ontario.

My Dear Dr. Shields:

Early in October I received a statement from the Income Tax Dept. stating that I owed \$8.71 Income Tax on a cheque I received for \$24.50 for taking Sunday duty in Moncton, N.B. on Dec. 2, 1945.

I replied by giving this statement:

I paid,	
For Railway ticket .....	\$7.00
Hotel Bill .....	5.50
R'way berth, return to Halifax Sun. p.m. ....	2.35
To Capt. Breden for taking my Services in Halifax	10.00
<b>Total .....</b>	<b>\$24.85</b>

This does not include about \$1.50 for incidentals.

On Oct. 22, I received a letter stating: "According to Income Tax Act, salaries are taxable in full." I again replied giving the same itemized statement that the expenses were more than I received.

On Nov. 28, I received a letter from Mr. W. S. MacKenzie, "Officer in charge of legal process", informing me that unless payment is made within fifteen days from receipt of this notice legal action will be taken for the recovery thereof in the courts or your income may be intercepted at its source by statutory powers. I have requested my Church Wardens not to pay this tax from my salary. If this means an appearance in court I intend to make an issue of the iniquitous discrimination against Protestant ministers, and Pro-

testant Public School teachers, since neither priests of the Roman Catholic Church nor teaching sisters in our public schools pay taxes.

I may need your support, financially and otherwise, if this case comes up in court. If I could inform the authorities that THE CANADIAN PROTESTANT LEAGUE is behind me, they may think twice before having the case exposed to the public. Let me have your advice on the matter.

I remain, yours for Christ, liberty and equality,

(Signed) Edward Morris,  
Rural Dean of Halifax.

### Dr. Shields' Wire to Mr. Morris

Rev. Edward Morris,  
Rural Dean of Halifax, N.S.

Letter received stop Suggest you reply you are advised by League reject outrageous demand of Income Tax Department and League will assume responsibility payment best counsel obtainable in Canada carry case Supreme Court if necessary stop Can guarantee unanimous Executive support of such action stop Please keep me informed.

T. T. Shields.

### Rev. Edward Morris Replies to Income Tax Department

December 13th, 1946.

Mr. W. S. MacKenzie,  
Officer in charge of Legal Process,  
Department of National Revenue,  
Taxation Division, Halifax, N.S.

Dear Sir:

I received your notice of Nov. 27th informing me that I owe \$8.71 Income Tax. Twice I have given you an itemized statement, that my expenses to Moncton last December were more than I received. In other words there was not even expenses let alone taxable salary. I submit to you again the same expense sheet.

I received cheque for .....	\$24.50
Expenses, Railway fare .....	\$7.00
Hotel bill, Brunswick Hotel .....	5.50
Return Railway berth Sun. p.m. ....	2.35
Paid to Capt. M. Breden of St. Paul's Mission, Halifax, for taking my services .....	10.00
<b>.....</b>	<b>\$24.85</b>

This does not include incidentals which would amount to about .....

**Total .....** **\$26.35**

As a Protestant Christian minister and citizen of Canada, I request that you send to me a statement clearly showing me how you conclude that I owe the Income Tax Department \$8.71.

I called to see Mr. Dickson, Inspector of Income Tax, but found he was out of the city.

I conclude that your threat to take legal action in the courts to force payment of this \$8.71 is part of the Canada-wide iniquitous discrimination against Protestant ministers, while the whole Roman Catholic priesthood goes scot free.

May I inform you that I have two very strong Canadian organizations behind me to expose this unjust discrimination. I quote to you from a telegram received from the President of THE CANADIAN PROTESTANT LEAGUE:

Dec. 12 a.m.

Toronto, Ont. 11

Rev. Edward Morris, Rural Dean of Halifax, Nova Scotia.

Letter received suggest you reply you are advised by League reject outrageous demands and League will assume responsibility payment best legal counsel obtainable in Canada, carry case Supreme Court if necessary,

can guarantee unanimous executive support of such action. Please keep me informed.

T. T. Shields

I shall await further word from you in the matter.

I remain, yours truly,

(Signed) Edward Morris

#### Income Tax Department Officials Back Down

Reverend Edward Morris,  
Ferncrest,  
Armdale,  
Halifax, N.S.

Dear Sir:

This will acknowledge receipt of your letter of December 13, 1946, with which you enclosed a copy of a letter which you wrote to Mr. W. S. MacKenzie regarding an amount which you received from Saint Andrew's Church, Moncton, N.B.

Having regard to the information which you gave respecting the cheque, it appears evident to us that it was to reimburse you for travelling expenses rather than a payment for personal services. As a result of this view, we are deleting the payment you received from your taxable income, and you will receive an amended assessment in due time.

Yours faithfully

W. Dickson,  
Inspector of Income Tax.

#### A Presbyterian Minister Writes the Income Tax Department

The following correspondence also speaks for itself. Mr. Murray is a Presbyterian stalwart, well known in Sydney, Nova Scotia. He is fighting the battle not only of every Protestant minister in Canada, but of all Protestant professional men also, and, indeed, of every Canadian taxpayer who on principle objects to being assessed more in order that Roman Catholic priests may pay less. The following is Rev. Alexander Murray's letter to the Inspector of Income Tax:

October 7, 1946.

Mr. Dickson,  
Inspector of Income Tax,  
Halifax, N.S.

Dear Mr. Dickson,

I beg to acknowledge the receipt of two letters from your office. The first which I have mislaid, stated, if I am not mistaken, that you wished me to furnish you with the names of those clergymen who were evading income tax in order that you might take steps to recover same.

Now sir, that would be a herculean task, for as you know the Roman Catholic church from coast to coast evades Income Tax. They make returns, but these returns are not Income Tax returns, but only a small pittance which each priest is supposed to receive as his salary, while his income is immeasurably more; a huge income received from fees for funerals, marriages, masses and other services which are not filed as Income. The government knows this only too well, yet refuses to investigate the whole deceptive business unworthy of a church calling itself the church of Jesus Christ.

Protestant clergymen are usually honest men and file Income Tax returns. They are willing to share the burden of taxation, and do not shirk their responsibility as does the Roman Catholic church. What we Protestant ministers strongly object to, and rightly so, is that we should pay Income Tax while the Roman Catholic church is allowed to dodge the law by filing false returns.

I will pay up at once if you will name the priests and higher Roman officials who are paying Income Tax. Surely you do not mean to tell me the Roman Catholic church is so poor that it is beneath the category of taxation? So then I ask you to furnish me with the names and addresses

of the Roman Catholic priests who are paying Income Tax.

Your second letter dated Sept. 25, is a demand for Income Tax to the tune of \$129.31. You threaten legal proceedings unless you hear from me within 15 days. You have my reply. I am ready to pay Income Tax when you can show me that the Roman priests are paying Income Tax.

I remain,

Sincerely yours,

(Signed) Alexander A. Murray.

#### "Something Must Be Done!"

Westminster Presbyterian Church,  
Sydney, N.S.,  
Dec. 9, 1946.

Dear Dr. Shields,

Enclosed you will find correspondence from the Income Tax Department in connection with my refusal to pay Income Tax. Please let your many readers see this in THE GOSPEL WITNESS. Please return if you will the two letters from the Department to my Treasurer as we want them for Reference.

Something must be done to force the government to deal with the Roman church in connection with its crooked evasion of paying taxes. I trust your bow abides in strength. Your Paper and your voice in defense of our liberties are more needed than ever. Power, power to your elbow, and may all your people and all Protestants worthy of the name stand behind you in these days of crisis.

Cordially Yours,

(Signed) Alexander A. Murray.

DEPARTMENT OF NATIONAL REVENUE

October 25, 1946.

Westminster Presbyterian Church,  
c/o Mr. Hugh McCurdy,  
Sydney, N.S.

#### RE: INCOME TAX DEDUCTIONS AT SOURCE

Dear Sir or Madam:

The records at this office show that the last remittance of tax deducted at the source received from you was for deductions made during the month of ..... since ..... 194.....6

Failure to remit these trust funds each month on or before the 7th day of the next succeeding month renders the employer liable to a penalty of 10% of the sum collected, together with interest at the rate of 10% per annum from the date of default.

You are accordingly required to give this matter your immediate attention by forwarding at once any arrears of tax deductions. For your convenience there are enclosed two copies of Remittance Form T.D. 2. An explanation of the delay should accompany your remittance.

If you are no longer employing any person whose salary or wage is subject to income tax deductions, please advise this office so that we may adjust our records accordingly.

If, as an employer, you have discontinued your business or activity, you are required by law to file Form T.4 (Report of salaries and wages paid) within one week from the cessation of such business or activity. Forms T.4 may be secured from this office on request.

Yours faithfully,

Enclosure  
W. Dickson,  
Inspector of Income Tax.  
DEPARTMENT OF NATIONAL REVENUE

Nov. 28th, 1946.

Westminster Presbyterian Church,  
c/o Neil D. Walker, Treasurer,  
453 Charlotte St.,  
SYDNEY, N.S.

Dear Sir:

With reference to your letter of November 25 regarding tax deductions to be made at the source from your Minister, please be advised that it is the obligation of all employers to make tax deductions each pay period in accordance with the Official Table of Tax Deductions.

We are forwarding you under separate cover the Official Table of Tax Deductions and would ask you to please see

that the deductions for the calendar year 1946 are brought up to date immediately. Please give this matter your immediate attention.

T.D. 2 Remittance Forms are enclosed for your convenience.  
Yours faithfully,

(Signed) W. Dickson,  
Inspector of Income Tax.

MJC:VLV

### Income of R.C. Priests Is Concealed

December 9, 1946.

Inspector of Income Tax,  
Halifax, N.S.

Dear Sir,

Your letter M.J.C. of Nov. 28th 1946 to my Treasurer has been placed in my hands for an answer. May I inform you that I instructed my Treasurer not to deduct Income Tax from my salary until your department assured me that Priests, Monks, Bishops, Archbishops, Cardinals and other religious personnel are filing Income Tax returns, and paying Income Tax as do Protestant ministers. If you will assure me that this is being done, then my Treasurer will deduct Income Tax from my Income. Why should the Protestant clergy pay Income Tax while the Roman clergy are exempt?

Your government is well aware that the Income of the Roman Catholic church in Canada is enormous, yet no steps are taken by the government to investigate the Income or to take legal action against that church to compel it to pay Income Tax, and thus share the heavy burden of taxation which lies upon us all. Your government prefers to allow the Roman Catholic church to deceive it by filing paltry salaries which do not represent in any adequate way the enormous Income of that church, derived from masses, funerals, marriages, sick calls and other church services.

It is high time this dishonest business of concealing Income on the part of the Roman Catholic church was brought out into the civil courts and dealt with on a just and righteous basis.

I remain,

Sincerely Yours,

(Signed) Alexander A. Murray.

### THE POPE AND THE JESUITS

**L**AST September 165 Jesuit priests met in Rome to choose a new General for their order. They elected a Belgian, Jean Baptiste Janssens, who despite his name is neither a Baptist nor a Jansenist! He will now be clothed with almost unlimited despotic power over the property and the members of the Jesuit Order, holding office for life. The power that the General wields over the papacy is so great that he is often referred to as "The Black Pope". A hint of the immense influence of the Jesuits in the Vatican is given in the following extracts from a speech which the Pope addressed to the new head of the order and the priests who participated in the General Congregation which elected him:

"... In the pursuit of its design, the Church places its confidence in you, in your ardent devotion, and especially in your religious state, and in your doctrine. Can our hope be in vain? In no way. We know what burning desire to act courageously moves and inflames you . . . . ."

"Thus the virtue of obedience will be based on foundations that nothing can shake. Let your obedience be your characteristic, your glory, your strength! Its aim must be to make you perfectly submissive to the will of your superiors, without complaint, without murmurings, without that blameworthy spirit of criticism which is the malady of our age, which dissipates our power, making apostolic enterprises without strength or fruit . . . ."

The new General read an address in Latin to the pope, expressing filial obedience to "The Sovereign Pontiff" and renewing to him the vow which binds the "Company of

Jesus" to the pope, assuring him that a single love unites "the Church, the Pope and the Company."

The "virtue of obedience" to which the pope refers above, is reckoned in Roman Catholic circles to be the source of the Jesuit Order's strength. Ignatius Loyola, the founder of this order of soldiers, as he loved to call them, stressed that its members must be directed and governed by Divine Providence *acting through the superiors of the Order*. For this perfect obedience he employed the figure of a corpse that one could place in any position and treat according to his good pleasure. It is said that the Constitutions of the Jesuits repeat five hundred times that the members must see Christ in the person of the General, and not merely a man subject to weakness and error.

### "Most Impudent Liars"

The depths of moral degradation to which the Jesuits sank, dragging with them the whole Roman Church, received its classical arraignment in the masterpiece of the great Pascal, *The Provincial Letters*. Branding these astute priests as "most impudent liars," the famous French writer hurled at them accusations like the following, whose sharpest barb was their irrefutable truth, as France of the Seventeenth Century was only too keenly aware:

"Too long by far have you been permitted to deceive the world, and to abuse the confidence which men were ready to place in your calumnious accusations. It is high time to redeem the reputation of the multitudes whom you have defamed. For what innocence can be so generally known, as not to suffer some injury from the daring aspersions of a body of men scattered over the face of the earth, and who, under religious habits, conceal minds so utterly irreligious, that they perpetrate crimes like calumny, not in opposition to, but in strict accordance with, their moral maxims?"

Little wonder that such an infamous Order has been expelled from almost every civilized country on the face of the globe and even dissolved by Rome itself. It is to this ruthless army of rigidly disciplined devotees that the present pope looks for the furtherance of his designs in the world.

And there is probably no land in the world where their power is greater than in this beloved Canada of ours, especially in Quebec.

—W.S.W.

### CRITICIZES STAND OF FRENCH-CANADA ON IMMIGRATION

CARDIFF, Wales, Dec. 10—(CP Cable)—Sir Robert Webber, publisher of the Cardiff *Western Mail*, today criticized what he called French-Canadian opposition to large-scale immigration.

Sir Robert, now touring Canada, voiced his criticism in a dispatch to the newspaper from Montreal.

"I am constantly being told that the two things Canada needs most are Welsh anthracite and 25,000,000 more people," he said. "The French-Canadian section of the population, which largely outnumbers the rest in Montreal and the province of Quebec, is against a big increase in immigration as this might rob them of the balance of power in the political world. We know at home how tiresome a minority can be if it holds the balance of power in a weak parliament."

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## HOW THE INCOME TAX DEPARTMENT STRAINS AT A GNAT AND SWALLOWS A CAMEL

THE following clipping was sent to us with this comment: "It is surely laughable how the Income Tax Department strains at a gnat and swallows a camel. On the one hand they do not tax a priest's fees but rush to tax a little tip given for service rendered."

### Waiters' Tips Are Taxable, Official Says

That dime you gave the waiter in the tavern, the quarter you leave beside the plate before you leave the restaurant—both are taxable, local income tax authorities said today.

They denied any special drive against local waiters who may have included tips as taxable but indicated that in a routine way they were asking them to amend returns when tips were not included.

According to Henry Orr, head of the local office, "It has always been the practice to consider tips as part of income."

He indicated income tax clerks finding a waiter's return showing no income from tips would ask him to amend it. This is the law. Several waiters in London have been notified.

We have yet to hear of any Roman priests complaining that their income tax forms were returned to them with the request that they include the monies received for masses and in payment of other sacraments which they sell to the "faithful".

—W.S.W.

## A STRANGE CEREMONY

ON October 19th last, a Swiss Protestant paper, *Le Semneur Vaudois*, printed under the above heading a note which quoted an announcement in a Roman Catholic paper that a Roman bishop would renew the consecration of the Canton de Vaud to the Holy Virgin. The Protestant paper added the following comment:

The daily papers have kept silent on this manifestation. It does not trouble the public at large, but we are under the obligation of calling attention to it.

Does not the Canton de Vaud count 282,000 Protestants and 56,000 Catholics, of whom the immense majority are, in addition, foreigners to Vaud?

To consecrate this Protestant country to the Virgin surely shows a lack of good judgment that is provocative. . . . The least that can be said of it, is that it is in bad taste.

Before next week's issue of the Protestant paper had gone to press, a communication was sent to it by the Roman bishop in question, stating that the Roman Catholic paper was in error and that not the entire Canton but only a few parishes had been dedicated to the Holy Virgin.

The error of the Roman Catholic paper was, all will agree, most unfortunate, but it at least gave a Roman Catholic bishop the occasion to demonstrate how conciliant a prelate of the papal church can be in an overwhelmingly Protestant district when his action is challenged. In Canada the Romanist dignitaries are less conciliant for they dedicate not only districts but whole provinces and even the Dominion itself to the "Blessed Virgin" and other Romanist saints.

## ANOTHER GOOD LETTER

December 31st, 1946.

THE GOSPEL WITNESS AND PROTESTANT ADVOCATE,  
130 Gerrard St. E.,  
Toronto 2, Canada.

Dear Friends:

I can think of no finer way of "Winding up" my correspondence for the year 1946, than writing you a letter and enclosing a cheque for \$25.00 in your favour.

Words cannot express how much your courageous work, in the name of Christ, means to me. It is my own personal conviction that Dr. Shields is a prophet of our day, and should be appreciated by every one of the Protestant faith, regardless of denomination.

We need more of such enlightening literature as your periodical in circulation on behalf of the Protestant cause, both in Canada and in the United States of America. The Roman church is simply saturating the American market with their propaganda and lies.

Your subscription fee is far too small, and if you should raise it, you would be perfectly justified in doing so.

I pray for you in your work, and pray for Dr. Shields that God in His mercy will bless and keep him, so that he may carry on his great work of establishing the teachings of Christ in all their precious truth in this weary world.

May you have a blessed reward in your work in the New Year.

In His Service,

"The fact remains that the mass of the population—and, if you take the continent, I think I may say two-thirds of the population of the continent of America—to-day seldom enter churches. Two-thirds of the salvable men do not come within the influence of these regular institutions. What are you going to do for them?"

—Yale Lectures on Preaching, Second Series, 1873,  
by Henry Ward Beecher.

On the Plains of Hesitation bleach the Bones of countless millions who, at the Dawn of Victory, sat down to rest, and resting, died."—Quoted in *Essex*.

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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

Address:

THE GOSPEL WITNESS  
130 Gerrard St. East Toronto 2, Canada

# The Jarvis Street Pulpit

## Listen! Someone is at the Door!

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 10th, 1927

(Stenographically Reported)

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

"I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"—Solomon's Song 5:2, 3.

**Y**OU know something of the tender significance of "the song of songs, which is Solomon's; it is a disclosure of the very heart of our Beloved; it speaks of the experiences, not only of the Lover of our souls, but of the spouse herself. In the text before us a separation has taken place between her soul and the Lord. She has fallen asleep, but she hears someone knocking at the door. Yet her heart is awake, and she hears a voice saying, "Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night." But she is disinclined to disturb herself, indisposed to make the effort to open the door to receive Him; so she answers, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"

Is it not a fact that all believers need frequently to have their minds stirred up by way of remembrance? Do we not all need to sing,—

"Tell me the story often,  
For I forget so soon;  
The 'early dew' of morning  
Has passed away at noon."

Are we not all aware of periods of spiritual declension, when fellowship with the Beloved has been interrupted? when we have ceased from our service in His name? when we have just idly betaken ourselves to our couches, and have fallen asleep, putting off our coat, laying aside our duty, refusing to accept our legitimate obligations? In simple ease we have slept while the Beloved was absent from us; and He has come to us so often knocking at the door, as we read this morning, "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." I speak this morning especially to those whose fellowship has been interrupted, whose strength is impaired, whose joy is at low ebb, whose lights of testimony have been dimmed, in the hope that we may hear, all of us, once again, the voice of our Beloved, and come into that intimate fellowship and communion which it is the privilege of every believer to enjoy.

### I.

The text is THE RESPONSE OF THE SPOUSE TO HER BELOVED'S GRACIOUS CALL—for He does call, He is not content that we should sleep, that we should spend our lives in isolation, separated from Him. Even as I read that text to you this morning, while many of you would not attempt perhaps an exposition of it, yet in your heart of hearts you said, "I know what that means. I do not need any exposition of that, for I too have heard

the voice of the Beloved knocking at the hour of midnight." Perhaps some of you have been in some quiet country place where hills surrounded, and, calling to a friend, you have thrown out your voice strongly, only to hear the hills cry back to you in echo your gladness or your grief. And there are many such quiet glens in Scripture where we may hear the echo of our own experiences, which lead us to feel that we are on familiar ground, and that Someone is speaking Who tells us all that we ever have done.

I should like you to note *the urgency of the call* which awakened this response in the heart of the sleeper, for the Lover comes at nightfall when the sun is down, when the streets are deserted, and when the majority of people are locked in slumber. It is not customary for us to make our calls at night: "They that sleep sleep in the night." If someone were to come knocking at your door at the midnight hour, you would immediately conclude that that person was bent upon some urgent business, otherwise he would wait until the morning. And the picture here is of the husband coming to the house where he expects a welcome will be awaiting him. Other houses are dark, the lights are all out, the inmates are asleep; but reaching his own house he expects to find the door on the latch, and someone waiting to greet him. Instead of that, he finds the house in darkness, and the beloved of his soul asleep—not expecting him, nor caring that he is absent.

My dear friends, it is only the grace of God that keeps any of us. Every one of us, even since we have put our trust in Christ, have, at some time or another, tried to do without Him; we have run in our own way; we have sought to satisfy ourselves with other delights than those which we find in the presence of our Beloved. And night comes down, and many a professing Christian, consciously out of fellowship with God, holding no commerce with the Skies, hearing no voice from the blessed Book, having ceased to pray, or to hold communion with God, lapses into a spiritual slumber, as though they would be content to remain without the Lord. But how gracious it is of Him that He does not allow us to sleep without disturbing us. He comes even at the midnight hour, knocking at the door, and saying to us, "Open to me, my sister, my love, my dove, my undefiled"; "Behold, I stand at the door and knock"—not only did you not save yourselves in the beginning, it is not only true that you did not take the first step in the direction of the Lord, but that He Himself wooed and won you; but if you are a Christian at all, and if you have in any measure held fast to the profession of your faith, it is

because He has loved you with a love that would not let you go. Urgently He calls, even at night-time, that we should awaken and open the door to Him.

Oh, if there be anyone here this morning who is conscious of this distance, I beg of you to hear His word, for it is eveningtime with you if that be so, for when He departs it is midnight with the soul always.

And then there is a *peculiarity* about this call of His, it cannot be mistaken. You see the figure: she is asleep, but her heart waketh. A brother told me the other day that his wife could sleep quite soundly amid many noises, they did not seem to disturb her at all; but if the baby just uttered the faintest cry, she was instantly awake—other voices could not awaken her, but she always responded to the voice of the child. You mothers know all about that, you sleep but your heart is always awake, it never rests. So is it with the Christian: we may sleep, but if we are really His, the heart is always wakeful while He is absent; we never can be really and profoundly satisfied without Him.

And when He comes, His call is recognized. There was a knocking at the door, and a voice breaking the silence of the night—she was half asleep, but she said, "I should know that voice anywhere, it is the voice of my Beloved. There is only one voice like that." Do you know what it is? The old theologians used to talk about the "effectual calling of grace", and I rather like it. The Good Shepherd said, "My sheep hear my voice." When Mary saw Him after the resurrection, she supposed He was the gardener until He called her by name, saying, "Mary", and instantly she knew Him, and fell at His feet, saying, "Rabboni; which is to say, Master." Sometimes you hear the preacher, and it is only the preacher's voice to you, you do not hear anything else; but there is another time when, though the preacher speaks the words, it is not the preacher you hear, you say, "That is the divine Voice I hear this morning, it is the voice of God's Word, it is the voice of my Beloved."

It may be that He has been calling some of you during the week in ways that I cannot explain; you have heard Him knocking at the door, and calling you by name, bidding you awaken and open the door, and let Him in.

And then *how very personal* it was—to open to Him. He says not, "Open to anyone", but "I have a special right to come at any hour, and demand that the door be opened to me,—open to me! Why have you locked the door against me?" Oh, the sorrow of it, that God's people should very often open the door to everyone but to the One Who has the right to enter! And He calls to us to open the door. I appeal to you this morning, you young people who have taken the name of the Lord Jesus upon you, have you really opened every door to Him? or have you shut Him out of some departments of your life? Is there some reservation? Do you hear Him saying, "Open to Me, to Me, to ME, let ME in here. I demand the right to share these experiences with you"? Very personally does He call; there is no mistaking it when He calls His own by name.

And then what a very *practical* word it is too: He does not propose that they should talk through the shut door. He does not propose that they should hold communion while thus partially separated; He says, "Open, let Me in, open, let there be nothing between Me and thee, but receive Me into thy presence, and the full measure of thine affection." Oh, my friends, I cannot

explain what that means, to open the door, but you know what it is, you know very well what it means when the Lord Jesus comes demanding admission—you know what opening the door means. It may mean one thing to one, and another thing to another; but it does mean this at least, absolute surrender to Him, that everything may be removed between us and Him, that there may be no breach in our fellowship, no interruption whatever in our communion,—"Open to me."

I wish I had time to dwell on this: how He multiplied terms of endearment! "My sister"—of the same nature with Himself, for we are made "partakers of the divine nature". "My love, my dove, my undefiled"! Oh, how infinite His grace, how matchless His mercy, when He can come to any one of us, and call us His "undefiled"! It is because His blood washes away all our sins, and His grace makes it possible for even poor sinners to dwell in His holy presence.

And then how *pathetic* the call: "My head is filled with dew, and my locks with the drops of the night." The figure is that of one who has been standing there a long time. So long has he been waiting that his bushy locks, which, when she is in fellowship with him, she admires so much, and declares that they are as "black as a raven"—oh, how she admires him!—but he says, "My head is filled with dew, and my locks with the drops of the night. Why do you shut me out? Why don't you let me in?" I remember once reading in a sermon of Spurgeon's his saying, "Even as I speak to you I know that my dog is waiting at yonder door, and he will go nowhere without his master; and though I should stay here all the night long, yet he will wait for me, and he will be there at my call. But", he said, "even the dogs in their devotion put us to shame, because we shut the Lord of Glory out of our lives, we will not let Him in."

There is not one of us who has not heard this call—full often has this preacher heard it—"My head is filled with dew, and my locks with the drops of the night." When at last He comes in, we see our folly and are led to exclaim:

"Lord, what am I, that, with unceasing care,  
Thou didst seek after me, that thou didst wait,  
Wet with unhealthy dews, before my gate,  
And pass the gloomy nights of winter there?  
O strange delusion! that I did not greet  
Thy blest approach, and oh, to heaven how lost,  
If my ingratitude's unkindly frost  
Has chilled the bleeding wounds upon thy feet.  
How oft my guardian angel gently cried,  
'Soul, from thy casement look, and thou shalt see  
How he persists to knock and wait for thee!  
And, oh! how often to that voice of sorrow,  
'To-morrow we will open,' I replied,  
And when the morrow came I answered still, 'To-morrow.'"  
Oh, He waits for us—what shall our answer be?

## II.

Look at THE ANSWER SHE MADE TO HIM, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" She has deliberately conditioned herself so as to be unable to open the door to Him! There are some wives who never sleep until their husbands come home; however late he may be, he may be always sure that his wife is waiting. But there are others who do not care; and this is the picture of the spouse who is unconcerned: he is not home at



nightfall, so she deliberately puts off her coat and prepares herself for the retirement and slumber of the night, locks the door and goes to sleep. And when at last he comes knocking and calling to her to open the door, she has this excuse to offer, "It is too much trouble to get up; to robe myself for your reception. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? I cannot open the door to you at this time of night; stay out until my rest is ended, until the hour of my convenience shall strike."

Sometimes the believer, when losing the sense of the Divine Presence and fellowship, is restless and dissatisfied, and refuses to put off her coat. She says, "I will wait for Him. I pray, but no answer has come—but I will keep on praying. I sought Him Whom my soul loveth; I sought Him, but I found Him not. But I will seek Him yet again; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. I will be ready when He comes." But there are others who deliberately put off their coats, they lay aside their tasks, they cease to receive instruction, or to acknowledge themselves in the service of the Lord. And when at last the call comes, there is so much to do, so many things to be undone, so much preparation to make, before He can be received with gladness, that they answer like this spouse of the text, "I have put off my coat; how shall I put it on?"

It is a sad thing when you see people doing that. There is a word in one of our Lord's parables about His return, where, by implication, we are exhorted to be as those who wait for their Lord, so that when He shall come to the wedding we shall be all ready to open to Him immediately. And there is a way of waiting for His return, for the restoration of fellowship, when the soul says, "I will do everything I possibly can do, I will be ready against the day of His visitation, that I may open the door immediately when He shall call."

I wonder if some of you have put off your coats? I heard a tale during the week of someone whom I used to know so well in Christian service, someone who seemed to be devoted to the Lord Jesus, but who is out of fellowship altogether, and has even put off the coat of his profession, has ceased to hold fast the profession of his faith, and is saying bitter things against God, deliberately setting himself to do without Christ. I wonder is there anyone here like that? I remember when one came to me some time ago and said, "I want you to have my name taken off the church roll", I asked her why. "Oh well", she said, "I am not enjoying my Christian life as once I did." And I said, "Why is that?" "Well", she replied, "I don't see why we should deny ourselves what are called worldly pleasures—I rather enjoy them." And I said, "You have been going to such places, have you?" "Yes, a little." Then I asked, "Is there not a better way? Will you not come back to the Lord?" And she said, "I don't want to, I don't want to give up these pleasures." She wanted to put off her coat, she wanted to say, "I know He is gone, and I will not even call Him back. I will put off my coat, and when He comes I will tell Him I cannot open the door"—but she did not mean it, she was sleeping but her heart was waking. Blessed be God, she did not put off her coat, and she is to-day in the Lord's service—I think she is here this morning—and I know she is glad she did not shut the Lord Jesus out of her life.

Oh, are there any of you young people tempted to say that? "Well, let us abandon it, we have made a profession of religion, but have lost the joy of it, and now I have put off my coat, and I will not bother putting it on again. I have washed my feet; how shall I defile them?" My dear friends, is there not a better way than that? If you have put off your coat, and it is a trouble for you to put it on, then open the door anyhow. Do you remember how He came the first time? Do you remember how He found you the first time He came, when all your righteousness was as filthy rags? And when at last you opened the door and He brought the light and glory of His presence with Him, although you thought you were all dressed up, you were ashamed of yourself when you saw Him. The other day I was going out of my house and the hall was a little dark. I took the whisk from the table, and brushed my coat—and I thought I was fairly respectable! But when I got out in the sunlight I said, "This will not do at all, I must go back!" Ah, when He comes He brings the sunlight with Him, and even if you have put on your coat, you will find it is a pretty shabby coat, and that you have to let Him in just as you were in the beginning. Therefore, let Him in that way, and if you cannot put on your coat, open the door, let Him come in anyhow.

"I have washed my feet; how shall I defile them?" You see the figure: she had prepared for rest, and between her couch and the door outside of which her Lover was waiting, there was the track to mark, and she said, "I cannot do it. Wait until the morning." But, my friends, you never defile your feet, however far you have to go, through whatever mire you have to walk—you never defile your feet when you go to open the door to the Lord Jesus. Moreover, I will tell you they are never washed until He washes them. Do you remember that sweet story of how the Lord Jesus rose from supper, and laid aside his garments; and "took a towel, and girded himself, and began to wash His disciples' feet"? When he came to Peter, Peter said, "Lord, dost thou wash my feet?"—and he declared, "Thou shalt never wash my feet." And Jesus said, "If I wash thee not, thou hast no part with me." Open the door, and He will attend to the cleansing; just receive Him, and the moment He comes, dear friends, the breach will be healed. He will not put you on probation, He will not lecture you, He will not say, "Well now, I forgive you, but mind I have not forgotten it. Don't you ever do it again, or there will be trouble"—that is not the way He does it. "Their sins and their iniquities will I remember no more." He blots them all out; and the moment the door is open and we receive Him, He receives us to His heart as though we had never sinned. Oh, that we might return to that place of happiness and fellowship this morning!

Shall we pray that it may be so?

O Lord, wilt Thou call sinners to Thyself this morning; wilt Thou recall any who have got out of fellowship with Thee; and ere we leave this place this morning may we all be led to rejoice in the assurance of sins forgiven. May we leave this place in company with the Lord Himself, delighting in His companionship, rejoicing in communion with Him Who is the Lover of our souls. We ask it in His name, Amen.

**READ THE GOSPEL WITNESS**

## THE WORKING GOD

"For from of old men have not heard, neither perceived by the ear, neither hath the eye seen, a God beside thee, which worketh for him that waiteth for him."—Isaiah 64:4.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."—1 Corinthians 2:9.

**W**E put these two Scriptures together, one from the Old Testament and one from the New; the one from the New being a quotation and a free translation of the one from the Old, because these verses tell us something about God. It is our hope and prayer that by a clearer knowledge of that aspect of the divine character herein revealed we may find that readjustment of our spirits to God, and to our fellows, and to our circumstances, which this particular day requires. "Give us this day, O Lord, our daily bread."

### I.

We would begin by saying, that a saving knowledge of God is never obtainable through natural channels. We are not going to indulge in a theological discussion. Few people are interested in analyses of the characters of forgotten figures of antiquity; but who is not concerned in understanding the place and influence of vital, vigorous, and victorious personalities? The study of God is not to be classed with the study of dead languages, and obsolete sciences, and prehistoric remains: God must be studied as the ubiquitous, unescapable, penetrating, pervasive, sovereign Personality, upon Whose will the weal of the world depends.

When human affairs are more than ordinarily complicated, and when established order seems in so many directions to be giving place to chaos, no true Christian can fail to ask where God is, and what relation these things bear to His purposes. It was of some unusually distressing situation the inspiration of this Scripture was born. "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Is it not a prayer that God would show His hand in the affairs of men? It was a day of religious indifference: "There is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities."

The prophet declares there is no means of discovering for ourselves and by ourselves what God will do in such circumstances. Even history is not a sure guide: "When thou didst terrible things which we looked not for." His name has ever been called "Wonderful". Men were never able to anticipate the works of the Lord. Providence is a series of perpetual surprises. In the past—in individual, and national, and world affairs, He has ever been doing things that men "looked not for". And our Scripture tells us that the accumulated revelatory testimony of history affords no adequate knowledge of what God may do to-morrow: "For since the

beginning of the world men have not heard", or as in the New Testament, "Ear hath not heard the things which God hath prepared for them that love him."

We say that this is an unprecedented day—there never was a day like it. Our Scripture replies that from the beginning of the world men have never even heard of a God like ours Who is always doing things which men looked not for. History has not exhausted the possibilities of Providence or the wonders of Grace!

Nor are we made wiser in spiritual knowledge by direct observation: "Neither hath the eye seen". When we read the historical records of the Bible, and see God irresistibly, majestically, gloriously, marching through affairs of men to victory, we wonder that the human contemporaries of those events, with the advantage of personal observation, failed to see God. But we would have been no wiser: "Eye hath not seen." Neither then nor now, was it, or is it, possible to see with the eye "the wonderful works of God". We recall the lesson of the one hundred and seventh psalm, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy". The psalmist proceeds to describe the gracious providences by which men are brought nigh to God. Four times in the course of the psalm he exclaims, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" But how are men to understand "his wonderful works"? The last verse of the psalm tells us: "Whoso is wise, and will observe these things, even shall they understand the lovingkindness of the Lord." But mere observation, without that wisdom which cometh from above, will never enable us to "understand the lovingkindness of the Lord". "Eye hath not seen, neither hath ear heard."

Nor is this necessary knowledge of God born of our religious consciousness: "Nor perceived by the ear", says Isaiah. That is, there is nothing within us which, without divine aid, can lay hold of that which the eye sees and the ear hears, and translate it into a true conception of God, or into an understanding of His acts. Paul says, "Neither have entered into the heart of man the things which God hath prepared."

A true spiritual understanding of God and His ways is never instinctive to our natural powers; it does not belong to our own moral or religious consciousness; it is not to be learned from observation, or from history. There is nothing in the natural realm by which such knowledge can come to us. Therefore we shall be wise to distrust our own reason and moral judgment as guides in these tremendously important and inscrutable days which are pregnant with such far-reaching issues. When the profoundest student of history has given us his reading of the events of our time; when the most keenly observant philosopher has projected his reasoned judgment into the future and prophesies what shall be on the morrow; when the poet, with an instinct that is truer than reason, has sung of the manifold but hidden glories which await the awakening and unfolding of the spring-time of the race; when the wisest statesmanship has instructed us in such duties as consist with their best efforts to make this a better world,—the Christian must remember that even all these, in their collective wisdom, have not exhausted the significance of this unexampled hour! "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared

for them that love him. But God hath revealed them unto us by his Spirit"; "For from of old men have not heard, neither perceived by the ear, neither hath the eye seen, a God beside thee, which worketh for him that waiteth for him."

"Blind unbelief is sure to err,  
And scan His works in vain;  
God is His own interpreter  
And He will make it plain."

## II.

God may be known as He is only by divine revelation. "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God."

The importance of recognizing this principle will appear from the consequences attending its neglect. We are disposed to rely too much upon human understanding. We have nothing to say against the efforts of statesmanship to make the world safe for democracy—though we are not yet prepared to worship Demos. We are ready to support any and every reform that can be shown to minister to the moral welfare of the race. But there is over and above all this, "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." And to fail to view the events of our time in that light is to misinterpret life altogether: "Which none of the princes of this world knew: for had they known it they would not have crucified the Lord of glory." Whenever we substitute human reason for divine revelation we incur the risk of failing to recognize the principles and person of the Lord of glory in our on-going of human affairs.

But how does God reveal these things to us by His Spirit? Are we to expect special personal revelations? Paul says, "God hath revealed them unto us by his spirit." It simply means that God's programme for the individual and the race exceeds all human power to conceive. But that "the deep things of God" are wrapped up in the promises and prophecies and principles and precepts of Scripture, and all summed up in the revelation God has given us of His Son. It is undoubtedly true that the deeply taught child of faith, who views a troubled world in the light of this divine revelation, will have a truer knowledge of the significance of the events of the day, than the wisest of men who have no interpretative faculty other than the powers of the natural man.

"Calm and blest is our composure,  
When the secret is possessed,  
That our God, in full disclosure  
Hath to us His heart expressed:  
Thou, O Saviour,  
Hast been given to give us rest.

"Space and time, O Lord, that show Thee  
Oft in power veiling good,  
Are too vast for us to know Thee  
As our trembling spirits would;  
But in Jesus,  
Father, Thou art understood!"

## III.

What is the sum of that revelation which is given for the cloudy and dark day? That exceeding our fondest imaginings, God worketh for them that wait for Him.

Ours is a working God. Unlike the gods of the

heathen, ours is a God Who works for His people. That is the revelation of God in Christ: "My Father worketh hitherto and I work." Amid all the confusion, and the blackness of darkness which human powers can neither penetrate nor dispel, God says He is busy. He is working always. His first demands have not been complied with, but God does not go on strike. He is a working God!

"When He folds the clouds about Him,  
Firm within it stands His throne;  
Wherefore should His children doubt Him,  
Those to whom His love is known?  
God is with us,  
We are never left alone."

God works for him that waits for Him. We beg our readers to receive that profoundly simple truth. That from the beginning of the world men have never heard with the ear, nor seen with the eye, nor hath it entered into their hearts, that there could be such a God as ours Who "worketh for him that waiteth for Him."

It surely means that He does for us what we cannot do for ourselves. We are glad to know that God works for us. We know we need much doing for us which we cannot do, and know of no one else who could do it for us. Just what needs doing, we cannot tell. We have no light of our own by which to work. And in these days we can sing with a new and profounder meaning than we ever did before:

"Lead, kindly light, amid the encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home;  
Lead Thou me on.  
Keep Thou my feet: I do not ask to see  
The distant scene; one step enough for me."

But our God works for those who wait for Him. That means those who do not ignore Him, nor go before Him, nor go without Him, nor go contrary to Him,—but who wait for Him.

Sometimes we can do nothing but wait for Him. What else could Israel do at the sea but wait for God to work? Or Daniel among the lions? Or Mary and Martha? Or Paul on shipboard in the midst of the storm? But waiting is not idleness. When we wait for a doctor we are not idle. Every faculty is in fullest exercise. We summon all our powers to wait. Waiting for God involves an intelligent faith, and an unwavering confidence: "My soul waiteth for the Lord, more than they that watch for the morning, I say more than they that watch for the morning." That implies more than a longing for light, and warmth, and beauty, and enlargement; it implies certainty of the coming of the morning. For those who are as sure of His coming as the coming of the sun—God is working while they watch for Him.

The way to wait for God is to rejoice, and work righteousness, and to remember Him in our ways. All such He will meet, and while they may not understand the larger issues, in the very act of working righteousness they shall discover that they are working with Him Who is working for them: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did

predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## Among Ourselves

Devoted to Activities of Former and Present Students of  
TORONTO BAPTIST SEMINARY  
By W. Gordon Brown, Dean

From Mr. D. E. Berck in Mullingar, Sask., who is enjoying his missionary work in Northern Saskatchewan, we hear: "The weather is quite cold, a bitter dry cold, dropping to about 60 below at times, but the people get used to it and don't seem to mind. We use closed-in 'cutters' with heaters in them. Because of snowdrifts it is impossible to drive a car."

The sympathy of the whole Seminary family is extended to Rev. V. J. Lehman in the sudden passing of his wife on Friday, December 27th.

We acknowledge with thanks gifts of books from Mrs. Guetice Butler, Eagle Lake, Texas; Mr. D. J. Nichols, Toronto; and Mrs. Ella Zimmerman, Angus, Ont.

Through an error, from the list of students who obtained an average of first class honours in the work of the first quarter (80% or over), we last week omitted the name of Miss Audrey Sewell, whose average was 83%.

In a personal letter from Missionary K. G. Thomas of South India, we read that, "Our brother P. C. George is ready at any time to set out for Canada and I would have been quite willing, too, if the Lord had opened up my way. Then as a first batch we two together would have started in March or April. Anyway we are praying earnestly that God may guide us definitely as He pleases."

It is just a year since Toronto Baptist Seminary Male Quartette, as now constituted, began their work together. On Sunday, January 5th, they visited Runnymede Road Baptist Church, singing the gospel in a way which delighted all present, at both services, while Mr. E. Corbett preached at the morning service with equal acceptability. Other students in the Quartette are Messrs. Noris Cain, Fred Habermehl, and Fred Vaughan. Our Quartette is booked every Sunday from now until the close of school.

The Seminary library has grown so that it has been necessary to move it from the Seminary building proper, where the quarters were very cramped, to a much larger room in Jarvis Street Church. This fitting is a lot of work

and the student librarians more than earn their money! We are always open for contributions of standard theological works, and indeed of religious books generally. We believe we have the nucleus of a good theological library but are anxious to build it up by volumes old and new.

The Christmas edition of *Mid-Missions* reports that Mr. James T. M. Green, now in Jamaica, on December 1st "underwent an emergency appendectomy, brought on, no doubt, by riding his horse Salvo (means Salvation) to the sugar plantations and outlying stations under his care. . . . For the present, Salvo is having a holiday with full pay. But in three to four weeks' time I shall be on him again, going over hill and dale and leaving a trail of dust. Salvo really loves to go round to the meetings, and at one place he put his head through an open window as we were singing inside. I have already had many opportunities for witnessing in the hospital and am especially anxious to see two nurses saved. Since coming to Jamaica, I have had the opportunity of preaching and doing personal work in this institution. On the morning after my operation, a nurse told me that a twelve-year-old girl had died in the tubercular ward the night before. She was one I had dealt with just two weeks previously, at which time I believe she accepted the Lord as her Saviour. Truly, my heart was full of joy, knowing that the Lord had given me that sacred privilege of rescuing another precious soul who was just on the brink of eternity."

To Rev. and Mrs. T. D. M. Carson, on December 21st, 1946, the gift of a son, Donald Arthur. Congratulations!

### From Africa

"The arrival of your book *Pagan Christianity* was certainly a pleasant surprise. Both Mrs. S. and I have been digging into it and we know it is going to be of real help to us, for these false cults are coming in more and more all the time."

"At this point appears the full poignancy of the great Epistle with which we have been dealing. Paul is not merely arguing that a man is justified by faith—so much no doubt his opponents, the Judaizers, admitted—but he is arguing that a man is justified by faith *alone*. What the Judaizers said was not that a man is justified by works, but that he is justified by faith *and* works—exactly the thing that is being taught by the Roman Catholic Church today."

—*What Is Faith?* by J. G. Machen

A friend asked us recently just how many students we had. At the present time we have eighty-five. Besides this, approximately twenty are taking High School work under D.V.A., preparatory to studies in this school.

## REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of \_\_\_\_\_ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

## THE MISUSE OF POWER IN QUÉBEC

By Senator T. Damien Bouchard in *Le Clairon*

ONE of the four freedoms is that of religion. This freedom of religion is one which is not only in favour of ourselves; it is also in favour of other people. Moreover, it is not only in favour of a group which interprets religion in its own way on matters which are open for free discussion; it must also exist for those who hold different views on such questions.

We have among us a class of Catholic who, relying on the fact that we are in a great majority, cannot tolerate the presence on our soil, which also belongs to others, of citizens who do not think precisely like themselves on matters sometimes exclusively pertaining to temporal affairs and sometimes to spiritual, but concerning the individual conscience. These advocates of liberty for themselves but not for others are organizing themselves so as to render life impossible for those who do not see eye to eye with them, and they think by doing so they are doing a charitable work. They have no dread of depriving of their living those who have nevertheless a right to live like themselves in the Province, and when they can render existence miserable to people of whose ideas they disapprove they have recourse to illegalities and the abuse of pin-pricking laws.

This is the way they interpret the four freedoms of the Atlantic Charter, the discarding of which has just been blamed by the Head of the Catholic Church. If these people are quite powerful in our Province thanks to the passiveness of men of liberal views, they are far from being the majority in our country and they count next to nothing in the population of the continent.

Their misuse of influence and power does not, however, pass unnoticed in our country. They are giving to Canadians of French origin a reputation which is far from being desirable in the matter of tolerance. If in the first century of the English regime we had been treated as they are treating men of free opinions and those who would like to show an open difference in religious ideas, the lot of our ancestors would have been a very lamentable one.

The cancellation of the sales permit for alcoholic liquor held by Mr. Roncarelli who is alleged to have been wrong in posting bail for the appearance of the Witnesses of Jehovah and the confused statements of our Prime Minister on this topic have aroused the disapproval of citizens who love and understand freedom in this country. Nor are we surprised to learn by the newspapers that the question of religion and opinions will be raised during the next session of the Federal Parliament. M. John G. Diefenbaker, one of the most forceful speakers in the House, has informed the *Canadian Press* that he is planning to present a resolution in the next session embodying the Rights Of Man and guaranteeing freedom of religion to every Canadian as an inalienable right.

## THE COUNTY SCHOOLS

HERE in England, especially on the Education question, we have seen the Romanists demanding "justice and fair play" for themselves as a "poor minority." Their attitude is: "When we are in a minority we ask for religious liberty in the name of your Protestant principles; when we are in a majority we refuse it in the name of ours." Those who know the facts of history and can interpret the signs of the times will not easily be misled.

The Roman Catholic policy is to keep all Roman Catholic children segregated in schools under their own control and staffed exclusively by Roman Catholic teachers—all at public expense.

The power to appoint Roman Catholic teachers carries with it the corollary that non-Catholic teachers are excluded from posts in nearly thirteen hundred schools. On the other hand, there is no bar to Roman Catholic teachers being appointed to County Schools.

It is about time for the responsible leaders of Romanism

in England to abandon the absurd cry about paying twice when in reality they are paying approximately two per cent. extra for a position of enormous privilege. In this connection it must not be forgotten that the Roman Catholic school buildings are denominational property available for use out of school hours for other purposes. By means of the Butler Act all these existing properties are to be enhanced in value to the extent of many millions at public expense.

—*The School Child.*

## IN MEMORIAM

January 6, 1947.

Mr. and Mrs. ....  
Toronto.

My dear Christian Friends:

Yesterday morning, on the Sunday after the second anniversary of the death of your fine son in the cause of freedom in the war against Nazism and Fascism, you gave me \$15.00 for the work of Toronto Baptist Seminary, saying that this was done instead of putting flowers on the Communion table in his honour. You added that your thought was that the money would be put to work. In accepting this money I said that I felt you were wise, that this money would help toward the training of some student who would do the things that Bill would like to have done.

We have a large number of men and women who served in the forces and who are now with us in preparation for full-time Christian work. We shall think of this money as paying for a definite part of the education of one of these who in days to come, please God, will preach the gospel to the salvation of precious souls.

Enclosed please find our receipt.

Wishing you a blessed New Year, I am

Yours heartily,

(Signed) W. Gordon Brown,

WGB:M

Dean.

## "IN APPRECIATION OF YOUR WORK"

December 30th, 1946.

Dr. T. T. Shields,  
Toronto.

Dear Sir:

I enclose my cheque for \$50.00 in appreciation of the splendid work you are doing in educating young men soundly for the ministry. More power to you!

Yours sincerely,

## IMPORTANT NOTICE

*The Gospel Witness* regrets to have to announce that Rev. Harold G. Martin has no affiliation, nor connection with The Canadian Protestant League, nor Jarvis Street Baptist Church, nor this paper, and that no one or any of these organizations, bears any responsibility for what Rev. Harold G. Martin may write, or say, or print, or do.

If any of our readers desire a reason for this statement, please write the office of *The Gospel Witness*.

## THE NEW SECRETARY OF THE UNION OF REGULAR BAPTIST CHURCHES

MORLEY R. HALL is too well known among the Churches of the Union of Regular Baptists of Ontario and Quebec to need any introduction to them. But for the sake of those of our readers at a distance or those who are not personally connected with our Union work, though they follow its progress from week to week through these pages, we venture to write this word about the new Secretary of the Union of Regular Baptist Churches of Ontario and Quebec. Mr. Hall's first charge was at Capreol in Northern Ontario, where he did pioneer work immediately on graduation from Toronto Bible College. He was then asked to go to another pioneer field in the North and establish a church. Timmins was then far from being the modern and up-to-date centre that it now is. But into the rough gold town thousands of men and women were converging in the search for wealth or at least a living, and Mr. Hall was mightily used of the Lord in building up a solid work. Souls were saved from sin, others were restored, and a strong cause came into being. After eight years in the North Mr. Hall received the call to the Westbourne Church in Calgary, Alberta. While not a pioneer work, this church presented peculiar problems. Mr. Hall stayed in Calgary about twelve years. Under his ministry the local work flourished, a Bible College was founded that trained a number of useful men and women, a radio programme was used to bring the Gospel to many in the West, and a number of new churches were established

throughout the province. Mr. Hall set up a printing press in the basement of the church and turned printer in addition to his many other duties, producing many excellent publications which were used for the salvation of souls and the strengthening of the Lord's people. Some two and a half years ago the Board of the Union asked Brother Hall to employ his talents as a pioneer worker in establishing new causes in Eastern Ontario. Much blessing has been seen in this undertaking.

When it became known that Rev. H. C. Slade, our former Secretary, had accepted the call of Jarvis Street Church to become its associate pastor, the Board

unanimously and enthusiastically asked Mr. Hall to succeed him. We were happy to have in our midst one so thoroughly qualified for the difficult and responsible position of Union Secretary. We all knew him as a man who had proved himself by his works, whose loyalty to the Word of God is undoubted, and who is beloved by all as a faithful minister of the Gospel.

The Union of Regular Baptist Churches of Ontario and Quebec is a fellowship of kindred minds of those that hold like precious faith. As the years pass, it becomes more precious to those who see the invading forces of modern unbelief sweeping away so many churches and organizations once wholly devoted to the Gospel of Grace. In Toronto Baptist Seminary we have

a potential source of supply for well-trained ministers and missionaries who are set for the defense of the faith once for all delivered to the saints. In our Union Churches these men find a field of service and support to enable them to start their ministry. We believe that the Lord has in a special way directed our thought and activity to the difficult but very needy field of French-Canada. Seminary and Union are mutually complimentary organizations for the furtherance of the Gospel, both in the maintenance of well-established churches and in the upbuilding of pioneer causes in both French-speaking Canada and English-speaking Canada. We are happy indeed to know that the one in the position of leadership that is entailed in the office of Secretary is one who is keenly aware of the great need of our field and so well proven in the work to which our churches have given themselves. We are sure that all our churches and our entire



Rev. Morley R. Hall

GOSPEL WITNESS family will join with us in gratitude to God for giving us such a man for this great task, while we unite in constant prayer for His blessing upon Mr. Hall and all his fellow-workers throughout the churches of our Union.

We have just learned that Mr. Hall has suffered the loss of his Mother who was called away suddenly last Saturday to be with Christ. To Mr. Hall and the other members of the family we extend our sincerest sympathy in this bereavement.

—W.S.W.

"The sinlessness of Jesus has often been dwelt on as the crowning attribute of His character. The Scriptures which so frankly record the errors of their very greatest heroes, such as Abraham and Moses, have no sins of His to record. He had no sins to confess. He was sinless."—Dr. J. Stalker.

He who prays as he ought, will live as he prays.

O God, make me willing  
To go at thy bidding,  
For prayer cannot do  
What my feet should have done.

**WE WONDER!**

**T**HE Liberal Premier, John B. McNair, of New Brunswick, has declared further negotiations on provincial tax relations with the Federal Government "suspended" on the ground of "gross discrimination" involved in offering British Columbia \$21. per capita grant, as against \$15. for New Brunswick. This was secured for British Columbia by the negotiations of its Premier, John Hart.

Why the preferential treatment for British Columbia? It is not a Roman Catholic Province. But the promise was made to the Roman Catholic Premier Hart. Did the Jesuit-controlled financiers of the Dominion Government design not only to bribe British Columbia, but to offer that Province inducement to receive a large influx of Roman Catholics? "The more the merrier". The bigger the population, the more per capita bonuses of \$21. each.

One thing we know certainly, the Papacy never weeps as Alexander is reported to have done, because there are no more worlds to conquer.

**THE KIDNAPPING OF A CHILD (1621)**

**T**HERE was at Rouen a rich Protestant named Louis du Val, who had sent his oldest son to the Catholic College of Clermont, at Paris. He set out to take his two other children, aged thirteen and fourteen, there also. But when he saw that the teachers of that college had made a Catholic out of his eldest son he changed his mind and decided to take them instead to the Protestant College of Sedan. He passed through Reims, and there a priest, named Robert du Val, having learned of his plans, secretly kidnapped his two children and took them to the Jesuits of Pont-à-Mousson.

The father instituted legal proceedings against this kidnapper-priest and, by virtue of Article 18 of the Edict of Nantes "forbidding Catholics to kidnap Protestant children by force or induction," had him severely sentenced by the judge of Verdun. The condemned priest appealed to the Parliament at Paris, and there, the Attorney-General stressed the point "that having come to Paris to put his children in a Catholic College, the father had given them the liberty of becoming Catholics; that it was no longer in his power to take away from them this freedom, and that, by this act, he had renounced the right which the Edict of Nantes had conferred upon him," the Parliament sentenced Louis du Val to pay costs and ordered that his two children should be put in the College of Navarre at Paris to be brought up there in the Catholic religion, that their father should pay their board "and he is forbidden to take them back or to have them taken back under penalty of thirty thousand pounds fine".

—Résumé of the Jesuit Father Meynier, quoted in *Histoire des Protestants de France*.

**NEWS OF OUR FRENCH CHURCHES**

**R**EV. F. M. BUHLER is well known in our churches for he spoke in many of them during his stay with us as student professor of French at Toronto Baptist Seminary. He is now pastor at Mulhouse in his native Alsace, and also ministers at neighbouring churches. He writes:

I am so often away from home. Yesterday, Sunday, I was at Montbéliard and Valentigney. Some ten days ago, I was at Paris on an errand for one of our members here. Next Sunday, I am going again to Paris for our preachers'

conference. In between, I have meetings in Mulhouse, Colmar, Wittenheim and Sultz.

I am happy about the opportunity of seeing Brother Dubarry again soon. He will have plenty of news of all the dear Canadian and American friends. It was always with much pleasure that I read the reports of his visits to Jarvis Street and to the Seminary. Our conference will also be a happy reunion with the brethren we have not seen for so long a period of time. I expect that we will be able to do good work as far as the future and present activities of our churches go.

We are organizing here for the Winter several teams of house to house visitors which will contact new people in order to win them for Christ and His cause. The Young People of the church though not very numerous are quite zealous for the good cause and we are trying to take advantage of those fine dispositions in favour of a forward movement. We hope also to have Mr. Bonijoly from Nîmes with us for a few special meetings at the end of the month. A few of our young folks are almost ready for baptism both at Mulhouse and at Montbéliard. We long to see more saved, too. We are happy to notice a spiritual deepening of a number of maturer folks and a greater regularity in the attendance on the part of some.

We remind friends of the French work in Europe of the need of continuing instant in prayer for our beloved brethren who labour there under the most trying circumstances. —W.S.W.

**BIBLE LESSON OUTLINES**

**T**HE Bible Lesson Outline for the present year, as printed in a previous number of this paper, is now available for use in Bible Schools. The titles and texts of the year's lessons, together with the Golden Texts for each Sunday, are printed on a neat card just the size to fit into the average Bible. Sunday Schools following the series of lessons so ably discussed from week to week in these pages by Dr. Olive Clark, will wish to have these Lesson Outlines to give to their scholars. They may obtain them by writing to THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto, and sending fifty cents for each hundred copies required.

**Bible School Lesson Outline**

Vol. 11 First Quarter Lesson 3 January 19, 1947

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

**A LEPER HEALED**

Lesson Text: Mark 1:35-45.

Golden Text: "As soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."  
—Mk. 1:42.

**EXPOSITION**

I. The Saviour at Prayer: verses 35-39.

Parallel passage: Luke 4:42-44.

At even, when the sun did set, our Lord was found ministering to the multitudes of needy people who thronged about him (verses 32-34); early in the morning, before the sun did rise, He was found alone, talking with God (Matt. 14:23; Lk. 6:12; 9:28). The power with which to cope with the ills of men can be found only as we engage in secret prayer and fellowship with the Lord (Dan. 6:10; Matt. 6:5, 6). We must go to God for men, and then go to men for God.

The time chosen by our Lord for prayer was a time of freshness and of quiet; a time when He was free from interruption, from disturbance and from distraction, such as might be caused by the burdens of the day.

Simon and the other disciples followed Christ to the place of prayer. The influence of one's example can scarcely be over-emphasized. The people in turn followed the disciples (Hos. 4:9; 1 Cor. 4:16).

It would seem that when Peter and the others found Christ, they did not pray with Him, but rather criticized Him. Their observation that all men sought Him implied a tacit rebuke that He was not ready to respond to the need of the waiting multitudes. Satan would have us think that time spent in prayer might be more profitably spent in service, but there is a time for prayer, and a time to refrain from formal prayer and pray on our feet (Exod. 14:15; Eccl. 3:1). The Lord cares more for the love of His servants than for anything they might do for Him. Nothing can take the place of personal devotion to the Lord Jesus Christ.

Our Saviour plainly declared the missionary aspect of His purpose for coming into the world (Matt. 28:18-20; Luke 19:10; John 10:16). He would not return to Capernaum, but would proceed to other towns to preach and to heal. Christ came to save sinners (John 3:16; 1 Tim. 1:15), and these sinners must be sought and won. This was the beginning of our Lord's Galilean ministry.

#### II. The Saviour at Work: verses 40-45.

Parallel passages: Matt. 8:2-4; Lk. 5:12-15.

The leper who came to Christ was a man in dire need of help and healing. Leprosy resembles sin in that as a disease it is hereditary (Rom. 5:12), loathsome, consuming, and isolating (Lev. 13:46; Isa. 59:2; Lk. 16:12), but above all because it is in the blood, and is a species of uncleanness or defilement (Lev. 14:2, 19, 20). It used to be considered incurable, but modern medical science is making rapid advancement toward the control of this dread disease. White leprosy consumes the flesh, and parts of the body affected may shrink and fall away. The sinner is afflicted with moral leprosy which, unless checked and cleansed by the blood of Christ, will produce death (Jas. 1:15; 1 John 1:7; Rev. 1:5; 7:14).

The leper took the proper steps to procure cleansing. He went to Christ, the only One Who can deal with the sin of the human heart (Isa. 1:18; 55:1; Rev. 22:17). He went to the Lord in the attitude of prayer, acknowledging and expressing his deep need (Isa. 55:6). He went reverently (Matt. 9:18), humbly (Matt. 10:17), and believingly. He did not say "If thou canst", like the father whose son was ill (Matt. 9:28, 29; Mk. 9:22), but "If thou wilt". He did not question the Lord's power to cleanse him, but he felt his own unworthiness and knew that it was a matter of the Lord's will (Lk. 7:6-9). The condition "if the Lord will" should characterize our prayers for physical healing (Matt. 26:39; Jas. 4:15).

Christ had compassion upon the leper (Matt. 20:34; Lk. 7:13). Compassion has been defined as "sympathy in

action". Our Lord then touched him, and to one who had been isolated from all contact with his fellows, that touch of Divine tenderness must have been most precious. Our Saviour did not fear defilement; He was a fountain of purity, and He had power to cleanse the man and make him perfectly whole.

The word of Christ "I will; be thou clean" was a word of love and a word of power. The man was cleansed instantly and completely.

By some the Saviour's command forbidding the grateful man to spread the news of his cure might be misunderstood. On numerous occasions similar injunctions were given (Matt. 9:30; 12:16; 16:20; 17:9). The man was told to show himself to the priest and offer the designated sacrifices (Lev. 14:2, 19-23; Lk. 17:14), showing that at this time the Lord required the testimony of the man's life, rather than that of his lips. It was not what he said, but what he did, that would count. Great as is our obligation to testify as to what the Lord has done for us (Mk. 5:19), this was not the proper time, nor was it the proper place for the cleansed leper to broadcast promiscuously the news of his healing. The Jews in their excitement would be aroused to expect to find in Christ a King Who would give them the material blessings which they craved (John 6:14, 15). Or, the leaders might be aroused to animosity against the Christ and attempt to lay hands upon Him before His time had come. The former leper disobeyed the Lord's command, and for a time his action hindered the public ministry of Christ in that vicinity. Let us ever yield implicit obedience to the commands of our Saviour.

#### APPLICATION

Stress the missionary message, aim and call. A great ministry is being carried on to-day among the lepers by various missionaries and societies, notably by the Mission to Lepers.

Using the healing of the leper as an illustration, show how our Saviour can cleanse the sinner whiter than snow.

The power of secret prayer would be emphasized, as well as the duty of Christian testimony which is genuine and consistent.

#### DAILY BIBLE READINGS

Jan. 13	.....	The Saviour's prayer	.....	John 17.
Jan. 14	.....	The disciples' prayer	.....	Luke 11:1-13.
Jan. 15	.....	The missionary command	.....	Matt. 28.
Jan. 16	.....	The leper's defilement	.....	Lev. 13:1-17.
Jan. 17	.....	The leper's cleansing	.....	Lev. 14:1-32.
Jan. 18	.....	The leper's gratitude	.....	Lk. 17:11-19.
Jan. 19	.....	The Lord's power over leprosy,	.....	2 Kings 5:1-19

#### SUGGESTED HYMNS

Take time to be holy. Sweet hour of prayer. Have you been to Jesus? What can wash away my stain? There is a fountain filled with blood. Lord Jesus, I long to be perfectly whole.

## THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

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