

The Gospel Witness and Protestant Advocate

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Christ's Second Coming Reconsidered

IN last week's issue of THE GOSPEL WITNESS announcing the above subject, we said:

"Christ's Second Coming Reconsidered is the subject of a series of special studies by the Editor, Dr. T. T. Shields, which will be published serially, and, as nearly as possible, consecutively, in THE GOSPEL WITNESS. The subject of THE SECOND ADVENT has long been a battle-ground in the discussion of Last Things, and like other battle areas is now so overlaid with the rubble of human opinion that one needs more than the spade of the archaeologist—one needs almost a bull-dozer—to remove the rubble, and get down to the bedrock of plain, simple Bible teaching. The aim of these studies will be to approach the subject without prejudice or preconceptions, and enquire, What saith the Scriptures? The object will be to induce people to study the Bible for themselves, and reach their own conclusions. We invite you to join in the careful study of this subject by becoming a subscriber to THE GOSPEL WITNESS and PROTESTANT ADVOCATE, \$2.00 a year."

We are undertaking this matter because we have been importuned to do so by many in the United States, Canada, and in Great Britain. We are not immodest enough to suppose that we have any greater ability to deal with this subject, or that our name will carry with it as much authority as "a Bible student", or "a Bible teacher", for it is often said that practically all such "are agreed" on what is generally known as Premillennialism. At all events, however we may be classified, we are not in agreement with much that is written on the millennial subject.

We asked our GOSPEL WITNESS Circulation Manager to go to a certain bookshop, and to bring us every book he could find in the store on the Second Coming. He sent back at least two-thirds of them.

No; we had not read them all; it was quite sufficient to turn to certain salient chapters to discover that they were all saying practically the same thing, and were the echo of each other. We felt it would be just about as profitable to buy a lot of gramophone records that would play the same tune. We were so familiar with the position taken by the majority of them, that it was quite unnecessary to buy their books to refresh our memory. It seemed to us almost a wonder that some of these authors did not sue each other for infringement of copyright. Perhaps they were complimented by having others share their view; or perhaps they recognized the difficulty of determining how many of the writers were imitators, and, if so, of whom.

One thing must be said for Premillennialism, and even for some of its most extreme advocates, that is that they

are nearly all true to the fundamentals of Evangelical faith. Our only dissent from them is in respect to their eschatology. It grieves us much to have to dissent from brethren whom we highly esteem in the Lord. We rejoice in their fidelity to the gospel; indeed for many years our chief fellowship has been among them. We have not changed our views on eschatology. We never accepted the position these brethren occupy. But because they were true to the essentials of saving faith, we refrained from making an issue of it. We went with them as far as we could go, and still go with them; but when some of them discovered that we were not in agreement with their position, we were scolded right royally. When, indeed, our views were expressed in sermons appearing in THE GOSPEL WITNESS, we were taken to task by some of our Premillennial friends, who wrote us asking "Why should you make enemies by publishing these views?" Our answer has been a very simple one, namely, "Why should our friends become our 'enemies' because we exercise our right to express our convictions of truth? We have the same right to express our views as they have to express theirs; the same right to object to their position as they have to object to ours."

We have spoken upon this subject because we have found Millennialists taking increasingly extreme positions, the implications of which involved the most serious errors, at least as we see it. The postponement theory, by implication, denies the divine prescience, and the plain scriptural declaration that the Lamb was slain from the foundation of the world.

The introduction of the "gap" or "parenthesis" between the sixty-ninth and the seventieth of Daniel's weeks, and the insertion of the whole Christian Dispensation between the sixty-ninth and the seventieth, seems to us so contrary to all analogy, so utterly impossible, as to convert Holy Scripture into a crossword puzzle.

The Pre-tribulation Rapture theory it seems to us does violence to the plain text of Scripture, and its implications involve a contradiction of the entire programme of grace.

The insistence upon the allegation that the Bible requires that Palestine shall be handed over to the Jews, not only ignores a large body of scripture, but, by implication, it demands that the God of truth and justice should abandon the "righteousness and judgment" which "are the habitation of his throne", and comply with the Millennialists' interpretation of prophecy by the exercise of the greatest providential injustice.

This is as it seems to us. We have seen the lights burning late in a bank, or other institution, where someone labours over his books to find a missing, or a superfluous, penny. What was the reason for this? Someone made a mistake in an early total, and it was "carried forward" through scores of pages; and it was the book-keeper's task to discover where the error originated.

So is it in much that is written on many subjects. Take for example the matter of infant baptism. The logic of the majority perhaps might be urged as a reason for its acceptance. It would be easy to say that "Bible students", "Bible teachers", "are agreed" on the scripturalness of infant baptism. The people who so believe are not insincere. They have formed the habit of reading into every reference to baptism that which they were taught from infancy, and they have never troubled, critically, to examine the record on the subject. There are a few candid christeners who admit that what they practise is not scriptural.

The late Dr. Dyson Hague was Rector of Cronyn Memorial Church in London, when we assumed the pastorate of Adelaide Street Church, in that city. He kindly attended a reception to the new minister, and said something like this: "I don't know your minister. If he is a good man I hope you will keep him a long time. If he is a man who plays fast and loose with the Bible, I hope you will get rid of him as soon as you can." Then, in another vein, he continued, "We Anglicans have no quarrel with you Baptists on the question of immersion. We readily acknowledge that immersion is the scriptural form of baptism. Furthermore, the Book of Common Prayer recognizes it, and justifies a substitute only when it is certified that the candidate can not very well endure it." Then he facetiously remarked, "We Anglicans, I sometimes think, must be a lot of weaklings, to be unable to endure it". Then he astounded us by saying: "We admit the scripturalness of your position, but we don't practise it simply because we don't want to."

We have referred to this only to show how easily possible it is for a multitude of people to be wrong, as they were wrong in their estimate of Hitler and Mussolini, as many of the "students of prophecy" were wrong when they predicted that Mussolini was to restore the Roman Empire. Almost for our amusement we have read some of these books, after seeing photographs of the body of Mussolini strung up by the heels at a gas station, like a hog hanging in a slaughter house. But before the war it was treason to refuse to believe that he was a modern Caesar.

Notwithstanding what we have written, it will be our endeavour to disabuse our minds of all preconceptions, and examine the Bible itself, without regard for what "great Bible teachers", "students of prophecy" "Bible students", may have written.

Somewhere we have read that the great Professor Dick Wilson once resolved to discover what was wrapped up in the phrase, "the consensus of scholarship" used so frequently by Modernists in support of their positions. He examined into a certain Hebrew word, which one "scholar" after another had defined in similar terms. Dr. Wilson was sure that the particular word did not mean what it was said to mean. He traced it back through a chain of "scholars" only to discover that a certain Hebraist of great repute had erroneously so defined the word. Those who followed after, feeling they were incompetent to dispute the dictum of the great scholar, simply repeated his error, and so on to the end.

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There are people to whom the words of J. N. Darby, or C. I. Scofield, or Dr. Ironside, or the late Dr. Haldeman, are really as authoritative as the words of Peter, or Paul, or John, or any of the other inspired writers; and it suits their convenience not to go beyond the dicta of these men. Some of the things they have said have undoubtedly been true. Some of the things may be wrong, but whether right or wrong, it can never do any harm to go to the fountainhead of all authority on such matters, and enquire, What saith the scripture? This we shall endeavour to do.

We are the more encouraged to do this because we found that we were quoted in a number of the books we examined. We have read certain articles in which the writer confessed that THE GOSPEL WITNESS had shocked him out of his complacency, and going to the scripture for himself, he found himself forced to abandon his former position.

We were informed a little while ago of a "Bible teacher" in Toronto who, in the discussion of this subject said, "I am sometimes inclined to think that, after all, you are right. But how am I to change my position? In my Bible teaching I use a chart, and if I were to change my position I should have to buy a new chart, and I cannot afford one." It sounds almost ludicrous, but it is sober fact.

It is for that reason we ask our readers to join us in a reconsideration of the whole subject of the Second Advent. We are not proposing to dogmatize on this matter, much less to assume the role of the oracle. We shall endeavour, rather, to assume that our readers are the jury, and we shall endeavour to assemble the facts, giving chapter and verse, for our statements; and we shall leave it to our readers, of course, to make their own deductions.

We hope to avoid giving offence to any. We repeat, a very large number of our best friends disagree with our position on this question. Many of them dissent agreeably. We hope they will permit us, in the same spirit of Christian charity, to hold such views of the Lord's Coming, as we believe the scripture teaches.

"Separate" Schools As Seen By a Roman Priest

The following article with its accompanying photographs is reproduced from "The Oblate World", a Roman Catholic periodical published in Buffalo, New York, that describes itself as "A Magazine of Missions and Marian Devotion Published by the Oblates of Mary Immaculate of the First American Province." The purpose of the article is to describe to readers in the United States the workings of the Separate Roman Catholic Schools of Ontario. We reprint it in these pages in order to show our Protestant readers the intense gratification that Roman priests express concerning "Separate" Schools when they are speaking among themselves. Their tone is somewhat different when they speak for general publication and demand still greater special privileges. Our comments follow this article. (The captions under the photographs are ours.)

Across the Niagara River from Buffalo, at the other end of the famed "Peace Bridge" that links Canada's Province of Ontario to the State of New York lies the town of Fort Erie, Ontario. In this town there is one Catholic parish, that of St. Michael.

The pastor of Saint Michael's is Father Edward J. Canning. Father Canning is an old hand at establishing Catholic "separate" schools, as they are known in those provinces of Canada that have separate-school laws. At Fort Erie he is now giving a "separate" school to the third parish he has served as pastor in the Toronto Archdiocese.

The "separate" school law of Ontario states that any five Catholic householders, owners or tenants, may call a meeting to establish a "separate" school. The meeting is usually called at the direction of the pastor. Trustees are elected and those elected choose a chairman. Thus is a school board created for the "separate" school.

The new board files a petition with the Ontario Department of Education requesting recognition and the powers to establish a separate school. When this petition has been investigated and approved, the new board becomes a legally established separate school board under the Ontario Department of Education.



The local Roman Catholic priest and the teachers of Fort Erie's Separate Roman Catholic School. The priest is described by a Roman Catholic paper as "an old hand at establishing Catholic separate schools." The salaries of these teachers, including those of the habited nuns, is paid out of public tax monies, a considerable portion of which is paid by Protestants.

In Ontario, school-support taxes are a specified part of the general property tax. Where no separate school exists the whole of this specified tax goes to the public schools.

But once a separate school board has been approved, the situation changes.

The law requires that the local tax assessor must interrogate each householder as to whether he is a public school or a separate school supporter. If the separate school is a Catholic school (non-Catholics may establish their own separate schools if they choose, but have not done so to any extent) Catholic householders may direct that their school tax be given to the separate school. On Sundays last summer the Fort Erie people created mob scenes as they lined up at the church doors to sign their tax petitions.

If the father of the family is the householder and is not a Catholic, his taxes cannot go to the separate school even though he desires it and his children attend the Catholic school. Of course, non-Catholics cannot direct their tax money to Catholic schools.

Certain corporations may direct their school support taxes to the separate school provided the majority of stockholders are Cathol-



A scene in an Ontario school that is built and supported by public funds, in spite of the fact that it is under the control of Roman Catholic priests who confessedly regard it as one of their chief weapons for maintaining and increasing their influence.—(Caption by G.W.)

ics and so vote. But public utilities and corporations whose stock is commonly sold on the market in such way that ownership is frequently changing hands, cannot do so.

It is to be expected that under the Ontario Laws the Ontario Department of Education exercises much more control over Catholic schools than the states do in the United States. The separate school board must list all expenditures for property, improvement, building, equipment, etc., and these expenditures must be approved by the Department of Education. The school's books are regularly audited by government inspectors.

The Department of Education arranges the curriculum for all schools and the pastor of the parish is not empowered to make any changes. The separate school board engages the teachers, but all, including teaching sisters, must register with, and be approved by, the Department of Education.

When the Ontario Catholic householder signs his school taxes over to his parish separate school, what he really does is make those tax funds available for the school—if the school needs them. In most cases, once a Catholic school has been built and in operation for a few years, it does not need all the funds made available to it. The percentage of available separate school funds used by such schools each year does run as high as 90 per cent in some places but in many others it is as low as 50 per cent. The remaining funds are devoted to the general public school system.

The separate school laws in those Canadian provinces which have them, apply only to elementary schools, not to high schools. Catholic high schools in Ontario have to be supported in the same way as they are in the United States—by the diocese, parishes, and tuition fees of the students.

The Ontario plan presents something for American Catholics to think about. It certainly removes huge financial burdens from the Catholic population. It allows more Catholic money, through alleviation of elementary school costs, to be devoted to Catholic high school education.

The plan, on the other hand, does subject Catholic elementary schools to a great amount of governmental control. In addition, it brings a sort of lay trusteeism—a great evil in the earlier days of Catholic parish life in the United States—into the Catholic school system. Perhaps many Catholic educators in the United States would fear these two drawbacks greatly.

But the plan does work in Canada. The Canadian Catholics—both lay and clerical—would not consider swapping their system for the United States' one. In the light of their practical experience, it seems that our fears of such system are probably greatly exaggerated. Certainly the obligation rests on us to do as much as we honestly can to remove the great school-costs burden hanging over the pocketbooks of American Catholics. A system similar to the Ontario one offers the possibility of a way out. In many states we could get it if we were really willing to work for it.

SEPARATE SCHOOLS AS SEEN BY A PROTESTANT

MOST of the information conveyed in the above article is already familiar to readers of THE GOSPEL WITNESS. We have reprinted it in these pages in order to permit the priests to speak for themselves. Surely they can find no fault with us for allowing them to tell how they congratulate themselves on their good fortune in receiving a state subsidy for their private sectarian schools. Roman Catholic priests may think of it as "a measure of justice" when public monies are turned into the coffers of the Roman Church to be used for its own missionary purposes. Protestants, however, are compelled to recognize it as a pure injustice when their tax money is prostituted to serve the ends of a religious organization which offends their consciences. If Roman Catholics wish to have their own separate schools, in all justice let them have them — there is no law against them—but let them exercise common honesty and

decency in paying the cost out of their own pockets and not demanding that Romanist institutions should be supported by non-Romanist money

The ease with which a Roman Catholic school may be formed in Ontario is pointed out by the priestly writer:

The Separate School law of Ontario states that any five Catholic householders, owners or tenants, may call a meeting to establish a "Separate" school. *The meeting is usually called at the direction of the pastor.* (Emphasis ours, G.W.)

An Outrageous Privilege

Five persons, being Roman Catholics, says the law in this province, have the right to compel their neighbours to build and equip a Roman Catholic School and to pay the salaries of nuns and other Romanist-trained teachers, all with the aim of fostering the peculiar tenets and sectarian influence of a foreign prince. Five Presbyterians, being Presbyterians, are not endowed with the right to form a Presbyterian school which will be supported by public funds. No other denomination save the Roman Catholic Church has this outrageous privilege. Five householders, being Protestants, have not the right to form a Protestant school, for there are no Protestant schools in Ontario. There are only Public Schools, that is "neutral" schools as the priests in Quebec call them, and Romanist schools.

How the Priest Commands

It is especially noteworthy that the official Romanist organ admits that the meeting to form a Roman Catholic school is "usually called at the direction of the pastor." Not at the "suggestion" but at the "direction" of the priest. How significant of the totalitarian methods of Rome was the choice of that word!

Many Protestants labour under the delusion that Separate Roman Catholic Schools in Ontario are supported exclusively by taxes from Roman Catholic rate-payers. But even the Oblate magazine whose article we have quoted does not make that claim. Its caption under one of the above photographs was "Their parents' taxes help pay the costs of their education." (Emphasis by G.W.). In some cases the "help" given by Roman Catholic taxpayers towards the cost of their Separate Schools is as small as five per cent of the total cost. Of the remaining cost as much as 95 per cent may be supplied from public funds, the greater part of which is paid by Protestants.

"Drawbacks"

The remark of the priestly writer regarding what he considers as two "drawbacks" in the Separate Schools of Ontario will be noted; they are, he says: "a great amount of governmental control" and "a sort of lay trusteeism", which he brands as "a great evil". The "governmental control" to which the priest refers may be summed up, according to his own description, as a governmental check-up on the books of the local school board—surely no hardship when public monies are involved—and secondly, the maintenance of a certain standard of training for the teaching staff. As for "lay trusteeism" being "a great evil" and a "drawback", that is only true in a system that is by its very nature bitterly opposed to democracy and the right of the people to spend their own money. How curiously medieval Romanism reveals itself to be when it speaks of its desire for dictatorial control of both church and state by priests.—W.S.W.

DR. T. T. SHIELDS IS SPEAKER AT CHURCH OPENING

(From *The Fort William Times-Journal*)

REV. W. C. TOMPKIN'S Fundamental Baptist Church was packed last night with congregationalists and friends as the first services in the recently renovated building were held. Probable drawing card at the opening was the appearance of Dr. T. T. Shields, Baptist minister, who has made the Jarvis Street Baptist Church in Toronto nationally known.

Dr. Shields gave the guest sermon to the filled chapel following the reading of a dedication prayer and the singing of a hymn of dedication.

The Fort William Baptist Church has been fully re-decorated and added to after a fire destroyed the rear section last January.

Chairman of the services was Mr. Tompkins who read the scriptures. A solo was sung by Mrs. George Jones and selections were also heard from a double trio.

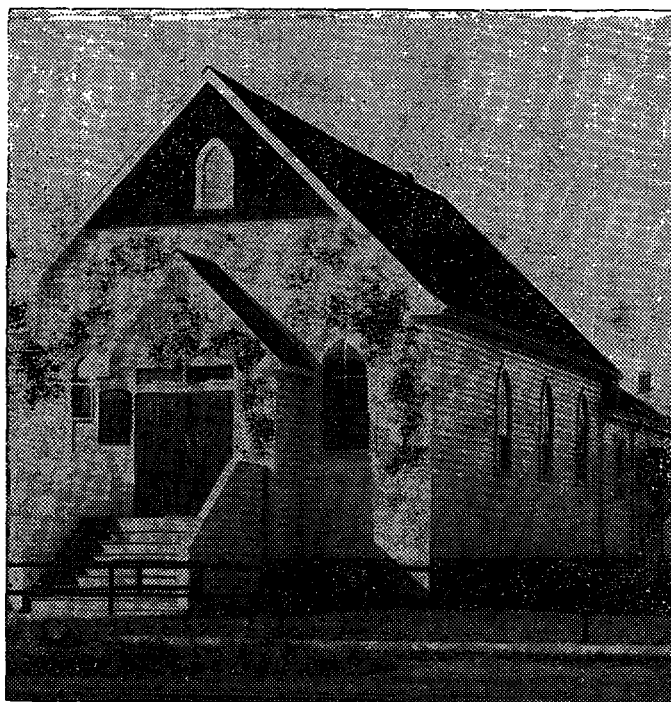
The part played by the members of the congregation in the building of the church was told by a group of men and Mrs. Mary Olson, president of the Women's Missionary Society. Mrs. Olson spoke on behalf of the ladies who took part in the work since the fire.

George Jones, chairman of the Board of Trustees, spoke briefly on the co-operation of the members of the church and from outside groups.

Tribute to Veterans

Arthur Britton, district supervisor of the Hamilton region for the Department of Veterans' Affairs, formerly

Services to Mark Re-opening of Church



The official opening of the renovated Fundamental Baptist Church, at the corner of Syndicate and Finlayson streets will take place tonight at 8.00 p.m., when the guest speaker will be Dr. T. T. Shields of the Toronto Jarvis Street Church. The rear section of the church was destroyed by fire last January and in rebuilding it was enlarged an additional twenty feet and the vestry and prayer room were completely remodelled. Tonight's service marks the first service to be held in the completed building.

of Fort William, spoke on behalf of the young veterans of the D.V. trade school who helped in the construction of the church addition with the building committee.

Two of the church deacons, J. McNabb and A. Watts, treasurer and supervisor of Sunday schools, respectively, spoke on the finances connected with the church and the repairs.

Rev. Tompkins had words of praise for the workers in the church and commended their efforts which they made together.

The basis of Dr. Shields' address was the contrast between the modern methods of Christianity used in churches of the world and that which is taught in the New Testament. He sharply condemned the use of church bazaars and similar undertakings to raise funds saying that when people's hearts are in the right place, they give freely.

Dr. Shields will stay over an additional day, so as to address a gathering in the Fundamental Baptist Church tonight on a subject entitled, "The Difference Between Protestantism and Romanism."

Assembly Rights Denied As Pastor Goes on Trial In Quebec, Counsel Says

(From *The Toronto Globe and Mail*)

ROUYN, September 29 (Special).—Rev. Murray Heron, 22-year-old minister of the Noranda First Baptist Church, went on trial here today charged by municipal authorities with violation of a civic by-law which forbids holding of meetings or gatherings on the streets of Rouyn, or in the town's parks or public buildings, Charles M. Cotton, K.C., of Montreal, retained by THE PROTESTANT LEAGUE OF CANADA to defend Heron, opened his argument for dismissal of the charge by flatly stating that the by-law under which Mr. Heron had been arrested was ultra vires.

"It violates the fundamental rights of liberty, assembly and worship accorded to every one of His Majesty's subjects in the Province of Quebec," said Mr. Cotton. "Therefore, this court has no right to condemn the defendant for an alleged breach of by-law."

Mr. Heron, leaning attentively forward in his courtroom seat, brushed a shock of reddish-gold hair off his forehead and nodded his head in approval as Cotton continued a fighting speech which lasted for more than an hour. A few minutes before Felix Allard, district magistrate from Amos, Que., called the court to order, Mr. Heron said that if convicted, he and the two young women charged with him would not pay a fine.

"This is definitely a test case," he said. "We will go to jail before paying a fine."

Miss Eileen Veals and Miss Alice Moore, who were arrested with Mr. Heron while participating in a street-corner church service July 26, said today they knew before the meeting started they were likely to be arrested. "We had requested permission for more than a month to hold a meeting on the street," said Miss Moore. "The by-law said we must have the permission of the mayor and chief of police. When they ignored our request, we had no other choice but to disregard them."

On the night when the trio were hustled off to jail, police barely gave them time to start the street-corner

meeting, Mr. Heron claimed today. "I had my accordion and a sign. Miss Veals, who was then teaching at a French school at Lasarre, and Miss Moore, who has done missionary work in Malartic and Noranda, came along to assist me with the singing. They were not members of my congregation."

Following their arrest, Mr. Heron and the two young women spent an hour in the Rouyn jail before freed on \$25 bail. Since that time they have held regular open-air meetings on the same street-corner without interference. "I guess they figure they can't arrest again pending a decision in this case," Mr. Heron said.

A native of Ajax, Ont., the youthful minister has been in Noranda about a year. Prior to being arrested, he held three street-corner services. "Nobody has a right to stop us," he argued stoutly today. "We have been preaching open-air services on the street here since Main St. had stumps on it."

In his preliminary arguments for dismissal of the complaint against Mr. Heron, Mr. Cotton told the court the by-law was not only unreasonable, but ridiculous and discriminatory.

"Imagine," he argued, "if one is to go by the wording of the by-law, it is not legal for Rouyn's own town council to call a meeting without first getting permission from Mayor Cuddihy or Emile Dussault, chief of police. I say no town can pass a by-law saying it can't call a meeting to discuss its own affairs without permission from the mayor and chief of police. And yet a council meeting is an assembly which could violate the by-law. I'm sure if anybody laid a charge against council, you would dismiss it quickly."

Extending his argument, Mr. Cotton said that, similarly if anybody attended a fire or a dog-fight where a crowd had gathered, they would be violating the town's by-law. "If you are not ready to charge all such persons, it is not fair to prosecute those now charged," he said.

"This by-law is repugnant to the fundamental rights, liberties and freedoms of the town of Rouyn," claimed the barrister.

"Freedom to get together and discuss things in a peaceable manner is fundamental to our whole civilization. Without those fundamental rights, we're behind an iron curtain. Thank God there is no iron curtain here."

Freedom to worship is not confined to any building or church, Mr. Cotton argued. "The Salvation Army has always held meetings on street corners, and it is a fundamental right of the Catholic Church to hold its Corpus Christi processions on streets. Would you say if the parish priest wanted to hold a Corpus Christi procession here, he would have to go to the mayor or chief of police for permission?"

"No," interjected Magistrate Allard.

"A by-law that infringes upon such fundamental rights is illegal," insisted Mr. Cotton. "It is illegal, too, because it is discriminatory in its application. Suppose a candidate for the mayoralty wanted to hold a political gathering. Should he have to go to Mayor Cuddihy and ask if it was all right to hold a meeting? The Mayor could prevent him under the by-law."

"Or," suggested Magistrate Allard with a chuckle, "if Mayor Cuddihy wanted to call a meeting he'd have to ask himself if it was all right and sign his own permission."

Pointing to the decisions handed down by many courts

considering by-laws of a similar nature, Mr. Cotton said that such restrictive by-laws had often been declared ultra vires.

"This Rouyn by-law is illegal because it gives the mayor and chief prohibitive powers. We have been arrested because we were refused permission—which confirms the fact that the mayor and police chief have interpreted the bylaw as giving them power to prohibit.

"The Cities and Towns Act," claimed Mr. Cotton, "allows a municipality to forbid noisy, or disorderly meetings. It cannot forbid a meeting of the kind held by Mr. Heron. The Town of Rouyn can pass a by-law to protect a religious meeting—but it has no power to pass a by-law prohibiting a religious meeting."

It was almost 5.30 o'clock when Mr. Cotton concluded his preliminary arguments for dismissal with this summation: "Municipal authorities should be kept strictly within the limits of the authority allowed them by statute. Any attempt to extend that authority should be repelled by the courts."

Magistrate Allard advised counsel he would take these preliminary arguments for a dismissal under study but said that even if he was ready to bring in a decision for or against dismissal by Tuesday morning, after hearing the arguments of the town's solicitor, he would ask that all evidence in the case be presented. Mr. Cotton had requested a decision first on his preliminary arguments—even if it meant adjournment of the case to a later date.

Among those subpoenaed by the town are Mayor M. Paul Cuddihy, K.C., and the Rouyn head of the Salvation Army.

Complaints against Miss Moore and Miss Veals are to be heard following the Heron case.

THE LATEST NEWS IN THE HERON CASE

Defer Judgment in Pastor's Trial

(From the *Toronto Globe and Mail*)

Rouyn, Qué., Sept. 30 (CP). —Magistrate Felix Allard, presiding at the trial of Rev. Murray Heron, Noranda Baptist minister who, with two women parishioners, is charged with holding an illegal meeting on a Rouyn street, said late today he will render judgment Nov. 4 at the next term of the court.

The trial will conclude tomorrow morning when prosecution and defense lawyers will make their final pleas.

In a session that lasted until 6 p.m., all principals took the stand.

Rev. Heron and the two women, Miss Alice Moore and Miss Eileen Veals, were arrested Saturday night, July 24, on the corner of Main and Noranda Sts. in Rouyn for violating a town by-law which prohibits public meetings on the streets, in parks, or in public buildings without the written permission of the chief of police and the mayor.

JUST CHECKING UP

While a missionary in China was addressing a group, a woman in the audience got up and left. A few minutes later she returned. Upon completion of his lecture, the missionary asked the woman if she had departed because he had lost her interest.

"Oh, no!" she replied. "You said many wonderful things, and I went out to ask your driver if you lived them. He said you did and I came back to listen."

—*Toronto Globe and Mail.*

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The Jarvis Street Pulpit

The Genesis, Development and Complement of Faith

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 28th, 1947
(Stenographically Reported)

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

"Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:13, 14.

PRAYER BEFORE THE SERMON

We are here, O Lord, that we may render to Thee the glory that is due unto Thy name, that we may really worship Thee in the beauty of holiness, in Thy glorious sanctuary, in whom Thou hast disclosed Thyself to us ever in the Person of our Lord Jesus Christ.

We thank Thee for the record Thou hast given us of Thy Son, for the Scriptures in which the story of His preparation, and His coming, His death and resurrection, is told. We thank Thee that, having received of the Father the promise of the Holy Ghost, He hath sent to us the Holy Spirit with the gracious promise that He will guide us into all the truth.

We acknowledge before Thee that the natural man receiveth not the things of the Spirit of God. In ourselves we have no capacity whatever to understand the things of the Spirit and the spiritual world. Only as Thou dost graciously create such a capacity, enlightening our minds, and engaging our hearts, can we receive that which is written.

We pray that this evening Thou wilt shed light on the sacred page. Help us all to recognize that we can know nothing of ourselves, save only as the Holy Spirit teaches us through this holy Book, which He has inspired.

So, as this evening we turn for our instruction and edification once again to Thy word, may it speak to us with power, may it so enrich us, as to leave with every one of us a spiritual residuum that will abide with us through all the years to come.

We pray Thy blessing upon this enterprise in which we are engaged, these studies which we have announced. We pray for our great Sunday School, and for those who now are engaged in this ministry; and for the great company of students who will join us ere another Sunday. We pray for the Faculty of the Seminary, who will instruct the students in the things of God, that they may be made mighty, by Thy grace, to declare the gospel of salvation.

Be mindful of all who are in special need of Thy ministry, the aged and infirm, the sick and the poor, physicians, nurses, who minister to them, and mothers who are at home with their children. We pray for all who are detained by any duties, for those engaged in electric light and power stations, in the water systems, and all other occupations requiring Sunday duty which are works of necessity. May the place where they are this evening engaged become to many of them a Bethel, that the Spirit of God may come to them, reminding them that God is; and that He is the Rewarder of them that diligently seek Him.

Bless us in this service, and use us for Thy glory, for Jesus' sake, Amen.

LET me read to you our text in the Revised Version: "In whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory".

I propose to speak to you this evening of the genesis

of saving faith; its divine Object; and to show you how it finds its complement in full assurance.

I.

To begin with, I ask a question: HOW IS SAVING FAITH GENERATED IN THE SOUL? There may be some here who are not definitely Christians, who would not say that they have passed from death unto life. You may be a church member, and yet, if pressed, would feel obliged to confess that you had had no real experience in your own heart and life of the regenerating grace of the Holy Ghost. Perhaps you are interested, and have asked yourself more than once, How can I believe? Where does faith begin? How can I become absolutely sure of my salvation?

Mr. Slade read in the lesson this evening that "faith cometh by hearing". Our text says: "In whom ye also, having heard the word of the truth, the gospel of your salvation". We read in the Scripture of the "hearing of faith". Solomon prayed that God would give him "a hearing heart". The wise man in the Proverbs says, "The hearing ear, and the seeing eye, the Lord hath made even both of them." You will recall that our Lord spoke of certain people who have ears but do not hear, and who have eyes, but do not see. There were some people who were called "uncircumcised in heart and ear". Their ears had not been sanctified by the hearing of God's word. The natural man is really deaf to all spiritual voices, as he is blind to all spiritual beauties: "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." That is true of the natural man. But when our Lord spoke of the signs of His Messiahship, for John the Baptist's information, among other things He said, "the deaf hear". His physical miracles were really parables and prophecies of His spiritual ministry. When one who was deaf and dumb was brought to Him, it is said that He "put His fingers in his ears . . . and his ears were unstopped", so that he could hear. The Lord Jesus said, "My sheep hear my voice—they are not deaf, and they know how to distinguish the voice of the Shepherd from all other voices."

From these scriptures we may conclude that *there is a divine opening of the ear*. Otherwise, men do not hear the voice of God. I recall a certain man who used to attend the church of which I was Pastor in London. He wrote me a letter one Monday. On Sunday I had preached from the text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners". In the letter I received on Monday

he said, "I enjoyed the sermon last night. -I thought it was a very clear, plain, simple setting forth of the gospel; but you spoiled it all in the prayer following, for you asked God to enable your hearers to understand and believe. Having preached the Word, what has God to do with it? It is left with the hearer to make some response." He did not believe in the subjective work of the Spirit of God; he did not understand that in conversion God does something *in us* as well as having done something on the cross *for us*. Before we can hear the word of God, our ears must be touched. The Spirit of God must enable us to distinguish between the voice of the Shepherd and all other voices.

Perhaps you will understand me when I say that the Spirit of God must needs attune our spiritual natures, as we tune in the radio, to catch the heavenly wave, and until that is done, we shall hear nothing but a kind of religious static, a confusion of sounds that have no meaning. That is why your learned philosopher, who does not know God, and the great scholar who, while he knows much about other things, knows nothing at all about the gospel, if he has not, himself, been divinely anointed by the Spirit, so that he may hear the word of God. We may well pray that the Lord may open our eyes, as the Psalmist said, "Open thou mine eyes that I may behold wondrous things out of Thy law". And, Open Thou mine ears that they may hear wondrous things from the spiritual world, from which my sin has excluded me.

"Having heard"—*heard what?*—"The word of the truth". Our Lord Jesus said, "Sanctify them through thy truth: thy word is truth". God is One Who "cannot lie", and having spoken to men, He has spoken only the truth.

To the enlightened eye, truth is transparently true. You have heard things sometimes in respect to the world about you, not having direct relation to the realm of the spirit, and you have said, "I need no confirmation. That is so manifestly true, so transparently true, that I can believe it." So is it in the spiritual realm. When God has anointed our eyes to see, the word of the truth is transparently true. When He has anointed our ears, it is resonantly convincing. When we hear it, we say, "That is true. I *know* it is true", if indeed God has opened our ears to hear. Perhaps you have heard some unknown, or, at least, unfamiliar scripture quoted. So far as the letter of it is concerned, you could not say it is scripture. You could not give chapter and verse. But when you have heard it, you have said, "I did not know that was in the Bible". "Who said it was?" "Well, it sounds to me like it." Of course! the word of the truth has the hall-mark of truth upon it. It is stamped as being the very truth of God, and the enlightened soul receives the truth as being true.

I would not belittle the function of the intellect as I shall presently show you. I would not underestimate the value of sound logic, and convincing argument, or of illuminating illustration. These all may be aids to the understanding of the truth. But basically, in the ultimate analysis of things, the truth is its own testimonial. It is its own commendation.

I have had men come to me who wanted to find a job. They have pulled out of their pockets a little pile of well-worn testimonials, some of them dog-eared, and some of them yellow with age. They have said to me, "Will you read these?" I have said, "No, thank you." That man has too many testimonials to please me. I am not at all impressed. Another man comes. He, too, has references.

"I have references, sir. Do you want to see them?" "No, thank you. I believe you." Instinctively you know that that man is true. You don't need to call a dozen people by telephone to know that he is telling the truth. His whole bearing gives witness to the truth. I know in all these things it is possible to be deceived, but with some experience one learns very readily to distinguish between the true and the false.

In court it is the jury's business to judge of the facts of the case. It is the prerogative of the Judge to instruct the jury in the law, to tell the jury what the law is in respect to the case before them. Then the jury must judge of the facts in relation to the law. It is assumed by our jury system that twelve good men and true are able to form a conclusion as to whether the witnesses have been telling the truth. Sometimes the Judge says, "There is conflicting testimony here." There may be two or three on one side, and only one on the other. The Judge may say, "You must be the judges, as to which of all these witnesses is telling the truth. You are not to be bound by the testimony of a few, as against the many, if you have any doubt as to the veracity of the many." In the field of spiritual evidence, the Spirit of God so ministers to the soul of man that he is able, by the grace of that Spirit, to discern "the word of the truth": "Having heard the word of the truth". That is how faith begins in the soul: "Faith cometh by hearing, and hearing by the word of God."

But the word of the truth here is *specifically defined as being the gospel of salvation*. That is what the word of truth is about. It is the gospel of salvation. It may help us, perhaps, to recall that the word "gospel" means good news, and news is concerned with facts.

I used to hear the commentators during the War giving a smattering of news, and then telling me what it all meant. I used to feel like saying, "Please withhold your comments. I am competent to make my own deductions without your aid." News has to do with facts, and the good news of salvation is a message of factual history, something that has happened. It is far more than a religious philosophy. It is more than a system of religious principles. It is more than a mere ethical formula. It is a piece of good news, and the good news is contained in the word of truth; and the word of truth is a record of facts, of something that has taken place, and of that which is promised to take place. The good news of salvation! You are told in the gospel that salvation is now available.

You have gone to the store since the cessation of the War, and you have asked for something which you could not obtain while the War was on. The storekeeper has said, "I am sorry, but that article is not in stock. It is not coming through yet." A little later you have asked for the same thing. "Oh, yes; we have some on hand now. It is beginning to come through." You say, "That is good news." "Good news of what?" Of the fact that the thing you wanted is available and obtainable. The gospel is heaven's proclamation that salvation is "coming through". Salvation is obtainable. "Having heard the word of the truth, the gospel of salvation."

But *whose salvation?* "The gospel of *your* salvation".

You have read in the paper a news item which told of some relatively poor man, or woman, who has just been informed of the death of a distant relative, and that they had left to that person a certain amount of money. Now that is news of an inheritance—good news. When you read it, you said, "I wish someone would write me a

letter like that. I wish someone would tell me that something has been left to me."

We used to have a missionary on the Welland Canal, to whom I have often referred. We called him "Father Bone"—a gracious, cordial, witty, Irishman, who was always about his Master's business. One day he asked a man who was passing, to give him a lift. The man stopped, and took him up into his buggy. He talked with the man, and then he said, "I judge, sir, you are a farmer." "Yes; I live at such a place, on such a farm." Then he talked farming to him for a little while. The man said to Mr. Bone, finally, "And what may your business be, sir?" "Oh, mine is rather a peculiar business. I am looking for heirs. A great inheritance has been left to certain people, who as yet don't know anything about it. I am seeking them out, to tell them how rich they are." "Oh," said the farmer, "I wish someone would come looking for me like that." "Well, that is why I asked you for a ride. You are one of the heirs." "I!" "Yes; you are potentially very rich, but you don't know it." Then he expounded to him the gospel. You have heard the gospel of salvation, and you have said, "That is what my mother believed, what my father believed. It is a great message no doubt, but it does not mean anything to me. I shall never receive it." And you pass by it as an item, perhaps, of factual news. You don't dispute the authenticity, nor the accuracy of the message; but it does not apply to you. Then there came a time when you heard the word of the truth of the gospel of *your* salvation. "Oh!" you said, "I am included! Does it mean that salvation is available for me, that I may have all my sins forgiven; that I may have eternal life?" Immediately you were conscious of a new interest. It was not now a general statement, but a particular, specific, message addressed to you, with your name upon the envelope: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." That is very good, but it does not mean very much until you learn to say, with the Apostle Paul, "Of whom I am chief". Then you know He came to save you. Then you see it to be, "the gospel of *your* salvation". And that is the genesis and development of faith—an apprehension, first of all, of the truth through the divine medium of Holy Scripture; and then, seeing that the word of truth is the gospel of salvation; and still further the wondrous disclosure, that the gospel of salvation is the gospel of your salvation. It is thus faith is engendered in the soul of man, for faith, after all, "is the gift of God". I quote the proverb again, that "the hearing ear, and the seeing eye, the Lord hath made even both of them".

II.

Let me go a step farther. This faith, thus engendered, FINDS ITS OBJECT IN THE SUBJECT OF THE WORD OF TRUTH. One of the important things we all have to learn grammatically is to distinguish between the nominative and the objective case, between the thing that is subjective and the thing that is objective. Now the enlightened soul comes to understand that the Subject of the Bible must be the object of his faith.

What is the Subject of the Bible? Salvation in the broad sense? Yes. What is the Subject of the Bible? What does the Bible speak about everywhere, from Genesis to Revelation? You have not learned to study the Bible at all, if you have not learned that everywhere from first to last, it speaks of Jesus Christ. I have repeatedly reminded you that the record which God hath given of His Son, is not alone in the New Testament: the record

God has given of His Son is just as much in the Old Testament as in the New Testament, because they are mutually complementary. You could not have one without the other. Everywhere the Bible speaks of the Lord Jesus Christ.

In the British Navy they use on their ships, as on all ships, what we landlubbers call "rope". But there is no rope on a ship: it is always a "line". They throw a line, not a rope. But there they are, some of them are large enough to moor a great ship to the quay, to the wharf. Some may be smaller, and used as a guiding line. They throw the smaller line, and then the man on shore pulls it in, and lifts up at last the line of cable strength. But in all those lines used by the British Navy woven into the rope there is a scarlet thread. You could never steal a piece of rope from His Majesty's Navy without being in great danger of being found out. They need only to cut it, and that scarlet line will be their conviction. Well, there is a scarlet line running all through the testimony of the Scriptures: this is a testimony of Jesus Christ. Wherever you cut it, if your eyes are open, whether in the Pentateuch, in the historical books, or Job, or in the Psalms, or in any of the prophets, or in the New Testament; whether the piece you cut is a chapter, or only a verse, you will find the scarlet line. It is written to speak to you of the Lord Jesus Christ. Hence, having heard the word of the truth, the gospel of your salvation, by hearing it you see emerge therefrom a majestic Figure, and see therein, the form of the Son of God. And you learn that salvation is much more than believing a mere statement of truth. Salvation does not lie at the end of a logical syllogism. The main thing is, you have come, through the word of truth, to see Jesus. "In whom, having heard the word of the truth, the gospel of your salvation,—in whom—not as in the Authorized Version, "After ye believed"—but, "in whom having also believed ye are sealed."

Hearing the word of the truth, *you discover that it is all about Jesus*, and that especially it teaches you that the whole Bible finds its fulfilment, its exemplification, its incarnation in the Person of Christ. And so the Word, the Word in its totality, the whole Word "was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth".

It comes to this, therefore, that *no one may receive the gospel without receiving Christ*. I speak to you students at the University; or at high school, or wherever you are, if you hear your teacher speak disrespectfully of the word of God, and the gospel of your salvation, I would venture to suggest to you that you say, "Sir, may I ask a question?" "Yes." "Have you ever been converted? Have you ever been born again?" If the answer is "No", then you may say to yourself, "I thought not". A man can not know anything about the gospel until he has received Christ. A man cannot expound the word of God in any of its aspects, historically, scientifically, philosophically, poetically, if you like, prophetically, in any way at all, in any aspect of it—he cannot expound it unless first of all he has, himself, received into his own heart the living Christ, of Whom the Bible speaks.

"In whom having also believed." *Having believed what?* "The word of the truth, the gospel of your salvation." Believing it, you have come to believe in Him, Who is the Substance, the Alpha and the Omega of it all, the Saviour Himself. You cannot receive the gospel without believing in Christ.

And you cannot believe in Christ without accepting

the gospel—notably, of course, the central Theme of the gospel, the Deity of Christ, His virgin birth, His miraculous life, His atoning death, His supernatural resurrection and ascension. You cannot believe any of these things on the natural plane, but that is what the Bible speaks about. That is what we are to believe.

A noted German scientist, a Jew, a very famous scholar, was converted, and received Jesus as His Saviour. Discussing these matters with a fellow scientist of equal reputation, the non-Christian said, "Now Doctor So-and-So, you would never, in our day, accept such an explanation of a birth as the Bible gives of the birth of Mary's Child, would you?" Said the great scientist, "If the Child born were Jesus, I would". Yes; there is no other explanation. He is the God-Man. And as we read the word of the truth of the gospel of our salvation, we see that great truth that "God was in Christ reconciling the world unto himself"; that He wrought miraculously for us, lived for us, died for us, rose again for us, ascended into heaven for us, intercedes for us, and, praise His name, He is some day coming again for us. ("Amen!")

All that is in the word of the truth, the gospel of your salvation, and believing it, what a joy comes to your soul! You may not believe all these things at once; but grace and peace are multiplied to us through the knowledge of God; and the more we know of His word, the more transparent everything written in this Book becomes.

Saul of Tarsus knew the Old Testament scriptures, and, historically, up to that time he knew what might be known of Jesus of Nazareth; for he was on his way to Damascus to bring all that called upon His name bound to Jerusalem. Intellectually, Saul of Tarsus had a knowledge of the scripture, and a knowledge of the Person of Whom the Scriptures speak, historically, in the letter of it. But it was not until a light that never shone on sea or land, shone upon him, and a Voice from heaven called, and he answered; and Jesus introduced Himself to Saul from heaven, that this proud, erudite, Pharisee exclaimed, "Lord, what wilt thou have me to do?" It is only when we have thus come to a personal knowledge of Christ, that we can be ready to make complete submission to Him. Having heard the word of the truth in the Voice of the risen Christ, we submit to Him.

III.

Then what? "In whom, having also believed, ye were sealed"—mark every word—"having heard the word of the truth, the gospel of your salvation,—in whom (the pronoun refers to the antecedent verse, where Christ is spoken of), "in whom, having also believed",—not "if" ye believe, but "having also believed, ye were sealed with the holy Spirit of promise." YOUR FAITH IS CONFIRMED, AND COMPLEMENTED BY THE SEAL OF THE HOLY SPIRIT.

Now follow me: *real subjective faith is impossible without objective faith.* You cannot believe within, intellectually yielding heart and intellect to the truth as an acceptance of a mere abstraction, something that is written, a phrase, a word: it is not until we get sight of the objective Christ that we really have faith. We hear about Him, then we see Him, and "Behold the Lamb of God, which taketh away the sin of the world."

Once again: *the objective now must become subjective.* It is not enough that I view the Lord Jesus as an historical Figure, objectively: I must know that He lives, experimentally—"Christ in you", you "in Christ": "Having heard the word of the truth, the gospel of your salvation,

—in whom having also believed, ye are sealed with the holy Spirit of promise." "He, that hath received his testimony hath set to his seal that God is true."

The seal is a stamp of approval, and confirmation. When I was a boy, I remember seeing letters sealed with sealing wax, then stamped with a seal, so that if that seal were broken, it would be known the letter had been opened by someone who had no right to open it. To this day in England you cannot just seal a letter, and then go into the Post Office, and throw it down, and say, "Register that, please". You have to put it in a special linen envelope, and the Postmaster, having received it, will seal it with wax, and stamp it so that no one can open it. By so doing His Majesty's Mail accepts responsibility for the safe delivery of that which is committed to its custody.

We are "sealed with the holy Spirit of promise". It means that *the witness of the Spirit is the divine approval and confirmation of our faith.* Let me quote a scripture. "When He was in Jerusalem, at the pass-over, during the feast, many believed (or trusted) on his name, beholding the signs which he did. But Jesus did not trust himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." They said, "We believe in Thee". But Jesus, knowing what was in them said, "No; you do not", and He did not seal, confirm, their faith, for He knew it was only a confession of the lips: there was no heart in it at all. We are "sealed with the holy Spirit of promise".

I got on a plane yesterday morning at Fort William, at four o'clock. I paid my fare, and they made out a ticket, printed for Toronto. But before they handed it to me, they made it out for the date, and the number, then they stamped it with the approval of the company, Trans Canada Air Lines, then tore it in two, and gave me a stub. What for? So that should anyone, by chance, say, "What are you doing on this plane? Have you paid your fare?" I could say: "Yes; there it is, sealed, and stamped with the Company's approval. They have received the price."

Well, I got into that plane, and they shut the door. I not only had my ticket, but I was inside. I was "sealed". "In whom, having also believed"—you are in Christ, and you are sealed with the stamp of the Holy Ghost as a passenger for heaven.

Should not that minister to our assurance? Is it not better than having only a certificate of church membership, to be sealed with that holy Spirit of promise?

We must not confound that sealing with a superficial emotion. Years ago when there were Methodist churches, I went once to help a Methodist preacher. I preached for him for a week, and some came forward. One man was found, and brought forward—I did not know whether he came or not. There was one on either side of him, and when the minister gave the invitation they brought him forward. Then they knelt down, and the minister said, "Now we shall sing (a certain hymn), and we will sing this brother into the Kingdom." They sang. "Now, then, some of the brethren will lead us in prayer, and we will pray him into the Kingdom." What with singing and praying, they got him in—but he was out again the next morning.

Emotionally he was stirred. There is a kind of religious emotion that may be stirred by singing, and other external excitable exercises, until, if you ask a person, "How do you feel?" he will say, "I feel fine." I have been in such meetings, when I was not quite sure whether

I was in heaven or on earth. A kind of hysteria is engendered. It is possible for one to be stirred emotionally, until he says, "I am all right." But that is not the witness of the Spirit. Do not misunderstand, I do not undervalue feeling. I believe we ought to feel saved. I believe the seal of the Spirit of God will make us ultimately to feel saved, for the reason that salvation is for the whole man. But I remind you that *this sealing of the Spirit is inseparably associated with an enlightened intelligence.* I have heard something. I have understood it. I have believed something. I have believed on some One, and as the confirmation and complement of my intelligent reception of Christ, the Holy Spirit seals me. Listen: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." When the Holy Spirit has thus confirmed the truth to us, and has given us an experience of His grace in our own hearts, the man thus saved, is not disturbed by all the infidelity and agnosticism of the age. All he can say is, "I am sorry if you don't believe, but I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Such a seal, dear friends, *is an earnest, or pledge, of our inheritance, the first instalment of our fortune.*

Some time ago, after some correspondence, we were advised that the SEMINARY and THE GOSPEL WITNESS between them, were residuary legatees to a certain estate. There was a specific bequest for each, and the residue of the estate, after other interests had been satisfied, was to come to us. I was named in the will. It was "To Doctor Shields for the SEMINARY and for THE GOSPEL WITNESS". If you have not made your will, I suggest you make one like that any time you like!

The Executors sent us that specific bequest. They sent me a cheque for two thousand dollars, one thousand for the SEMINARY, and one thousand for THE GOSPEL WITNESS. When I got it, and I saw that it was an earnest, and a pledge of more to come, I confess I felt very happy.

I used to have some millionaire friends! One day I met a friend, a man who was a multimillionaire. I said, "How are you feeling to-day?" "I am feeling rather happy." "What has happened?" "Well, I just discovered that I am one hundred thousand dollars better off than I thought I was yesterday." I could feel quite happy over a discovery like that, myself.

Well, when I got that two thousand dollars as an earnest of the residue yet to come, I felt quite happy about it. But my feeling was the result of the knowledge communicated to me by the executors of the estate. But I was particularly anxious to know what the balance was to be; and when it was going to come. I wrote the Executors several times about the matter.

Now the Holy Spirit is the specific Bequest of the Great Saviour, for it is written: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

My dear friends, the presence and power of the Holy Ghost in the life of the Christian is the supreme proof that he knows Christ, that he is safe: "in whom . . . ye were sealed with that holy Spirit of promise." "The promise is unto you and to your children". Yes; but

the Spirit of promise in another sense. The very fact that He comes is a promise that all the riches of grace that are in Christ, will follow in due course. So He has given to us "exceeding great and precious promises", the word of the Last Will and Testament of our ascended Lord. And when you have that, and know you have it, you begin to feel that it is worth while being a Christian.

IV.

AND THAT IS WHAT WE GET UNTIL WHEN? "Until the redemption of the purchased possession"; or (R.V.), "THE REDEMPTION OF GOD'S OWN POSSESSION." Because it is purchased, it is His own. What is God's own possession? I am! And you are, if you are a Christian! His children are His "possession". There are fathers and mothers here, who would not take all the millions of earth for one of your children. I was once in a minister's house years ago. His family were all growing up. One or two were married. The youngest would be about sixteen or seventeen. They were all sitting around the table, with mother at one end, and father at the other. I looked about, and said, "Mrs. So-and-So, you are a very rich woman." "Am I?" she said. Then I looked around the table. "Oh, you mean in our family?" "Yes." She said, "My husband and I will agree with you. But you know he is a preacher, and we have all our capital in live stock." I said, "It is a rather profitable investment, is it not?" "Yes."

Let me tell you that the Lord of glory Who owns this world, and all other worlds, has His chief capital in live stock. The Lord's portion is His people: "My sheep hear my voice," said the Shepherd; "Rejoice with me, for I have found my sheep which was lost." It is My property, and I am determined that no wolf should rob me of My possession." We read in this same chapter of "The riches of the glory of his inheritance in the saints." God would not part company with one of His children for a million worlds! Have you heard someone newly wed, a bride, introducing her husband? She says, quite proudly, "Mrs. So-and-So, let me present *my* husband!" With what emphasis she says, "*My* husband!" And not to be outdone, presently, "My husband" says to someone, "Allow me to present *my* wife!" He speaks as though he were the only man in the world who had a wife; and she as though she were the only woman on earth who had a husband. Well, each had only one, and that was all they wanted. But each is a personal possession.

So is it with the church of the redeemed, the bride of the Lord Jesus Christ. Just as Eliezer gave presents to Rebekah in advance of the wedding, so the Lord gives His Holy Spirit, seals us with the holy Spirit of promise, until the redemption of God's own possession, until the marriage of the Lamb is come, until He actually claims His blood-bought people, and all heaven acclaims Him as King of kings, and Lord of lords, and all to the praise of His glory, to the praise of the glory of His grace.

How they whisper after the wedding. "Oh," says some acid tongue, "I don't know what he saw in her." Someone else says, "WHAT did she ever see in him?" But when that great day shall come, and the Lord Jesus claims His bride, the whole universe, and the multitude of angels, and arch-angels, and seraphim, and cherubim, the number of them shall be ten thousand times ten thousand, and thousands of thousands—when He shall present her to His Father, without spot, or blemish, or any such thing, the whole universe will cry, "Worthy is the Lamb that was slain to receive power, and riches,

and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth, and such as are in the sea and all that are in them, heard, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the Throne. And it will all be "to the praise of his glory", to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

Let us pray:

We bless Thee, O Lord, for this complete salvation, a salvation that lacks nothing of eternal completeness, for the earnest, or pledge of that which Thou hast given us, even the Spirit of God, dwelling in our hearts, blessed be Thy Holy Name for ever!

If there is any one here this evening who has hesitated to make confession of faith because they did not see that it was all of grace, thinking that they had something to do, but having heard the word of the truth of the gospel of their salvation, may they rest in Christ Jesus, and receive this night the seal of the Holy Ghost, and go from this place sealed in Christ Jesus the Lord.

(Nine persons responded to the invitation to confession, baptism and church fellowship.)

A MODERN MIRACLE

THE recently organized Harriston Church, consisting of 29 members, is now engaged in erecting a church building that, when completed, will be worth \$30,000. No one in the membership of this little church is wealthy and the venture therefore represents much sacrifice and labour. The pastor of the church, Rev. Howard Pace, has a story to tell of the financing and managing of this building project that is nothing short of miraculous. We tell it for the encouragement of our entire Union constituency which has had some share in helping this infant church to get established. Out in the country some few miles distant from Harriston, these devoted friends discovered an old brick building belonging to a Baptist Church that, as some church trust deeds say, had "lost its visibility". The Harriston friends purchased the old building for \$300, demolished it by volunteer labour, trucked the lumber to Harriston in their cars and trailers, and paid \$190 for transporting the bricks. Bricklayers were paid \$997 to re-erect the old bricks in their new location, and the men of the church are now engaged in placing the timbers by voluntary labour as they had already put in the basement and concrete foundations. There are no outstanding debts as the expenditures thus far have been met out of current offerings. The pastor told the writer that in the course of this year, with some trepidation, he made bold to ask the members for more building fund money. In spite of the fact that the little band had already been giving very liberally for church support and the building, at one meeting they registered promises for \$680, which was later increased to something like \$810. An estimated \$2,500 will still be required to complete the work; altogether a total expenditure of \$4,000 for a building that a contractor estimates would cost \$30,000 to erect. The land, it may be said, on which the new building stands is the gift of the pastor—an unusual state of affairs for any church or any pastor!

Even more remarkable than the history of the building, is the history of the spiritual edifice which has been built in Harriston. Some five years ago Mr. Pace felt a burden laid upon his heart to preach the Gospel in the village where he is now pastor. He did not know a soul in the village until he began preaching on the street corner. Later on he purchased a house. A large room in it was remodeled to serve as an auditorium and the

church will continue to meet there until their new home is ready. While some of this faithful group were already converted before the beginning of the Baptist work in Harriston, a number of them were brought to Christ through the preaching of Mr. Pace. He has also been used to proclaim the joyful sound throughout the towns and countryside in the surrounding district and there seems a good prospect of another cause being established some miles distant from what is now the home base.

When this pioneer missionary effort was first undertaken, it was the missionary himself who bore the sole responsibility—financial and otherwise. Then he sold his own home and bought a house in Harriston in order to have a building in which to preach and to house his own family. One month after taking this venture of faith, the Union of Regular Baptist Churches came to the aid of this beleaguered worker and made him a small monthly grant that just enabled him to make both ends meet. Some of our readers may wonder what we mean by the Union of Regular Baptist Churches. This brief account of God's working in Harriston and district will give them a picture—a moving picture, we trust—of our Union in action. While Mr. Pace was not trained in our Seminary, it is to turn out workers of his spirit that the Seminary was founded. We are happy to welcome into our classrooms this session three young people from this active new church.

The present writer has visited a number of pioneer causes, both English and French, but in few of them has he been more delighted and amazed by what he saw than on a week-end visit to the Harriston Church. May the Lord abundantly bless this New Testament lighthouse and multiply its kind through the length and breadth of our land. We might add that this district is a kind of Baptist graveyard: 60 years ago there was a Baptist Church in the same village, but it has long since disappeared; in the nearby town of Palmerston the Baptist Church was closed some twenty years ago; in another centre only a few miles away the church was closed up thirteen years ago; in still another village, the Baptist Church closed its doors sixteen years since. We thank God that our Union is not engaged in the funeral business of closing churches. We are establishing new causes and are firmly convinced that if we had men of the right spiritual quality we could open scores if not hundreds of such Gospel lighthouses throughout Canada as has been opened in Harriston.—W.S.W.

YOUR CHANCE TO HELP

The Seminary Book Room has recently received fifty dollars toward the establishment of a circulating library for one of our progressive Home Mission churches. But books, like almost everything else, come at high cost today. Try as we may, fifty dollars will not supply more than about twenty-five books at new-book prices, and so, though fifty dollars is generous money, twenty-five books is too small a start towards this library.

Many of our GOSPEL WITNESS readers have lots of good books that they have read and are not now using—biographical, devotional, theological. Why not send us a list of your books from which to choose such as we can use for this library? The Seminary Book Room will pay fifty cents per book plus postage and forward them at cost price to this Home Mission church. This will make their \$50 worth \$200 and give you some spending money besides! Send your list at once as the first lists in will be the first ones used. If you are anxious to stretch this fifty dollars further by donating your books, we will pay the postage and forward them at cost as a gift from you.

Print your list clearly, including titles, authors, your own name and address and send it to Seminary Book Room, 337 Jarvis St., Toronto 2.

—D. K. REINER.

HOW MYRON TAYLOR HELPS THE POPE

A concrete example of how the papacy exploits the mission of Myron Taylor, "the personal representative of the President of the United States to the pope", is given in the following report made to Southern Baptists by one of their convention officials who recently visited Italy. Writing from Rome he has this to say in *The Western Recorder*:

Our Kentucky Baptists will want to know something of the set-up for Relief here. We have been reliably informed that most of the supplies sent by the general relief organizations in America came here addressed to "Italian Relief in care of Myron Taylor, Vatican City." Some of our party saw many parcels so addressed at a distribution center. These packages receive the Vatican stamp, and are distributed to the people, who are told they are the gifts of the Pope! We are investigating the possibilities of American Baptists sending articles of food and clothing to our own people here through direct channels. Many churches and individuals in America have sent packages directly, and the Baptists here are almost pathetic in their gratitude and appreciation. We met a good Baptist lady here who has received numerous packages from a Louisville Church. She is the organist of our leading church here, the daughter of a former pastor, and a very lovely person. We were so glad to know these packages of food and clothing had fallen into such worthy hands.

We ask our readers to note that the above statement is not a rumour but an eye-witness's report of what he saw. Here is clear proof of one way in which "the personal representative of the United States President to the pope" uses the prestige of his country to advance the interests of the papacy. We have no means of knowing the value of the parcels donated by Protestants in the United States for suffering Italians and exploited for the greater glory of the pope through the offices of Mr. Myron Taylor. No doubt the total amount of such relief would be considerable, but we call attention to it here mainly for the purpose of illustrating how a Vatican Embassy, whether American or Canadian, could subserve the interests of the pope in a thousand and one ways. Indeed that is the only reason that Roman Catholics have for asking that embassies should be established at the Vatican. And that is one good and sufficient reason why non-Romanists should oppose embassies to the papal state.—W.S.W.

FREEDOM OF THE PRESS IN DANGER

BY far too many of us take our present liberties for granted and assume that the struggles for these dearly-won rights is a thing of the past. From time to time, however, warning voices are raised that seek to waken us from the indolent lethargy of indifference or ignorance. A week ago we published a statement from a leading member of the legal profession. Now it is a newspaper man, the Vice-president of the Canadian Daily Newspaper Association, who speaks. (See the following article entitled "Another Warning from a Canadian Newspaperman".) We are glad to publish the testimony of various leaders in different walks of life who see the same dangers to which we are continually calling attention, but we wish that some of these leaders would have the insight and the courage to name the sources of the reactionary forces that would bind us again with rusty chains of servitude which our forefathers bled and died to break asunder. It is popular in some circles and not in the least dangerous to inveigh against the red totalitarianism

of Stalin. But the Russian bear, we believe, is restricted to its original habitat by its very nature as well as by certain acquired habits that appear to make it ill at ease in European civilization. But what of the black totalitarianism of Rome? It has its servants everywhere, it enjoys the prestige of an honoured religious system and exploits the credulity of millions of devoted citizens in every land of Europe and of the Americas. Though it is not popular to denounce this tyrannous system, it constitutes a far greater threat to our freedom than any other form of totalitarianism, just because it is closer to us and because it is joined to a church that professes and claims an absolute monopoly in the spiritual realm.

THE GOSPEL WITNESS does not fear to name the Apostate Church of Rome and its clerical dictators as the world's chief threat to the liberties we now enjoy. This paper believes that the Gospel of the Grace of God is the greatest power in the universe for true freedom. Historically this is true: freedom of the press and of speech, political and even economic freedom are the fruits of religious freedom. Wherever the Word of God has gone and men and women have tasted in their own personal experience the sweet liberation from sin that Christ alone can give, they have refused to bow the knee to human priests who seek to thrust themselves between the soul and God. And having cast off the shackles of religious slavery they have discovered that they were both impelled by their new-found spiritual liberty as well as compelled by the external combinations of church and state to break in pieces the yoke of political bondage. We are in the glorious succession of prophets and martyrs and of reformers and apostles both when we lift our voices in protest against the powers of darkness and when we proclaim that Gospel which alone can make men free indeed.—W.S.W.

ANOTHER WARNING FROM A CANADIAN NEWSPAPERMAN

The position of the press in Canada is woefully weak with respect to legal safeguards. The Privy Council is no protection. British constitutional precedents for a free press would not have "a dog's chance" against any clearly written Canadian law.

This, according to H. L. Garner, general manager of the Peterborough *Examiner*, and first vice-president of the Canadian Daily Newspaper Association, is where the "Freedom of the Press" stands today in Canada, he told members of the Rotary Club at their weekly luncheon in the Chateau Laurier yesterday.

Canadians have no constitutional guarantee of the freedom of the press, the speaker said. This freedom rests in Canada upon the measure of respect that Canadian law courts may have for the unwritten British constitution.

"It is true that Canadian courts have shown a tendency to protect the freedom of the press," Mr. Garner remarked, "but as often as not by the oblique process of focussing decisions upon some technical or legislative issue in a case, rather than upon the clean-cut issue of freedom of the press itself."

Furthermore, Mr. Garner explained, since the statute of Westminster provides that "no law and no provision of any law made after the commencement of this act by the Parliament of a Dominion shall be void on the ground that it is repugnant to the law of England," the Parliament of Canada thus has supreme powers, and freedom of the press is further imperilled by powers of provincial governments that have not been too clearly defined.

In conclusion Mr. Garner said he felt that "to assume you have freedom of the press, only to find that you have no such thing, is unwise. I take a very definite stand in stating that a constitutional guarantee embodied in an amendment to the BNA act is the only safeguard for freedom of the press—which is another way of saying—your freedom and mine!"

WHAT THE WELL DRESSED NUN WEARS

SCORES of subscribers to THE GOSPEL WITNESS have sent us the following clipping from the newspapers:

Nuns Fined in Britain on Smuggling Charges

LIVERPOOL, Eng., Sept. 10 (Reuters)—Two nuns, mothers superior of schools in Kent, were fined £50 (\$200) each Tuesday for smuggling goods into Liverpool airport from Eire in their clothing and luggage.

The nuns were Helena Josephine Shepherd (Rev. Mother Bernadette) and Johanna Vlaming (Rev. Mother Dorothea).

The articles were:

Sixteen ties, one pipe, two fountain pens, an alarm clock, two watches, eight pairs of silk stockings, two pairs of gloves, a dress, a blouse, two jumpers, two babies' bonnets and veils.

We have often wondered why women should want to wear the hideous and uncomfortable uniform that nuns don. If their peculiar garb is not actually a menace to health, it must be a great hindrance to the performance of any distinctively womanly ministrations such as nursing the sick or the performance of household duties, or even teaching school. We do not suggest that their style of dress was designed for the purpose of smuggling but it must have proved, at least on the above-mentioned occasion, a very useful cloak for such illegal operations as are there described in detail.—W.S.W.

BOOK REVIEW

Prince of the Pulpit, by Joe W. Barton, Zondervan Publishing House, Grand Rapids, Michigan, 87 pages, \$1.00 (U.S.A.).

To read the life of a great man is to get three effects, inspiration, ideas, and humility, because the reader compares his own poor accomplishments with that which the great man wrought: ideas, because he reads, and perhaps learns better than he could have learned by being days in the presence of the man, how he did things; and inspiration, because he finds what can be done by one man devoted to a great cause. These effects are particularly true in reading the lives of great preachers.

Three years ago Dr. George W. Truett, after forty-seven years' pastorate in First Baptist Church, Dallas, Texas, went home to be with the Lord. One of the staff of the Sunday School Board of the Southern Baptist Convention has brought out a little book of sketches of the man and his ministry. During Dr. Truett's pastorate the membership increased from 715 to 7,800. Last year the missionary givings of this church exceeded \$375,000. Dr. Truett preached Christ and Him crucified. "Every Sunday night he preached an evangelistic sermon. It was his definite rule, and had been for the years, always to plead with sinners at the evening service" (p. 56). His whole ministry was devoted to winning men to the Lord. He was a great Baptist and did much to inspire his brethren in the denomination. He was a great pastor and kept his church constantly with him in his strenuous efforts to spread the gospel at home and abroad.—W.G.B.

The Christian Faith in The Modern World, by J. Gresham Machen, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 243 pages and index, \$2.75.

This work of Dr. Machen, reprinted in a memorial series by Eerdmans Co., is a very plain book. "I am subordinating all other ambitions in these little talks to the one ambition of being plain" (p. 35). The plainness was dictated by the fact that these chapters were originally given as radio addresses. But while they are plain, they are really very thoughtful and help one to grasp the way in which the Christian should look on the modern world. For in-

stance, Dr. Machen shows that, if we are to know God, God must tell us about Himself. He has revealed Himself in nature and in conscience, but, best of all, supernaturally in the Bible. Now "the writers of the Bible did know what they were doing when they wrote" (p. 48).

Religion, then, is not a matter of human experience to be discovered by questionnaires. Modern religion ignores the fact of sin. In the Bible doctrine is really important. The Bible begins with doctrine, the ten commandments begin with doctrine, the preaching of John the Baptist did, too. But even when we talk about doctrine, we must be very careful because "in modern parlance, with its boundless degradation of formerly lofty terms, there is no solid footing; but it is not so in the Bible" (p. 145).

In this work Dr. Machen insists, as he always does in similar works, that the emphasis in the matter of faith is on the object of that faith. "Here one great central fact stares us in the face. I think it would hardly be possible to lay too much stress upon it. It is this—that Jesus does not present Himself merely as an example for faith but presents Himself as the object of faith" (p. 155).

Those who believe in the deity of Jesus are simply following the Lord Jesus Himself, for the fact that "Jesus presents Himself as the object of faith is a tremendous testimony by Jesus Himself to His own deity" (p. 158). Even in the Sermon on the Mount "Jesus does not finish the Beatitudes before He comes to speak in the most stupendous way about Himself" (p. 163).

We have much loose talk today about the resurrection that does not mean resurrection but means only the persistence of personality through death. However, "our sources of information about the beginnings of the Christian Church know nothing whatever of a resurrection that is not a bodily resurrection" (p. 213).

This is a good book, refreshing to the mature Christian but particularly valuable to the younger Christian who would take bearings on the scepticism everywhere prevalent today.—B.

ROMANISM PRODUCES ATHEISM

The following quotation from Dostoevsky expresses what we have often thought and said about Romanism. This excerpt is translated from the French version as it appeared in *L'Aurore*.

ROMAN Catholicism is worse than atheism, in my opinion . . . Atheism is restricted to the preaching of negations, but Catholicism goes farther: it preaches a disfigured Christ, a Christ whom it slanders and outrages, a Christ who is the contrary of the true Christ. It preaches Antichrist, of that I am certain, I will take my oath upon it. That has long been my deep-seated conviction and it has often caused me great suffering. . . .

Roman Catholicism professes that the Church cannot exist on earth unless the whole world is under its political power. . . . I do not think that Roman Catholicism is really a religion but simply the continuation of the Eastern Roman Empire, and everything in it, beginning with faith, is subordinated to that idea. The pope has seized lands, an earthly throne, and has taken up the sword. Since then, matters have gone on in the same way, only to the sword they have added lying, intrigue, imposture, fanaticism, superstition, villainy: they have made sport of the common people's feelings, those that are most sacred and most just, most ingenuous, and most ardent. They have bartered everything for money, for base, earthly domination. Is that not the doctrine of Antichrist? How could they help but give birth to atheism? Atheism has come out of Roman Catholicism itself It is the product of their lying and of their spiritual impotence. . . . I do not speak of the representatives of the (Roman) Church as individuals; I speak of Roman Catholicism considered in its essence, it is of Rome that I speak. . . .

To withstand this power. . . . we must call upon the light of Christ, and not slavishly accept the yoke of Jesuitism.

Bible School Lesson Outline

VOL. 11 Fourth Quarter Lesson 41 October 12, 1947

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

THE ARK BROUGHT TO JERUSALEM

Lesson Text: 2 Samuel 6:1-12.

Golden Text: "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." — Psalm 132:4, 5.

Primary Memory Verse: "And they brought in the ark of the Lord, and set it in his place."—2 Samuel 6:17.

Supplementary Reading: 2 Sam. 6:13-23; 1 Chron. 13:1-14; 15:1-16:6.

I. The Journey Commenced: verses 1-8.

Parallel passage: 1 Chron. 13:1-11.

David's desire to bring the ark to Jerusalem was a worthy ambition. The ark of the covenant had accompanied the children of Israel during their wilderness wanderings, and it had occupied the central position in the tabernacle. They had carried it before them as they battled against the Philistines, who captured it in the days of Samuel (1 Sam. 4). For seven months it remained with the Philistines before being returned to Beth-shemesh (1 Sam. 5, 6), and then it rested for twenty years in the house of Abinadab in Baale of Judah or Kirjathjearim (Josh. 15:9, 60; 1 Sam. 6:21; 7:1, 2).

The ark of the Lord had been built of shittim or acacia wood and overlaid with gold, according to the command of the Lord (Exod. 25:10-22; Heb. 9:3-5). It was called "the ark of the covenant", since it contained the two tables of the law (Exod. 40:20, 21; Numb. 14:44; Deut. 10:1-5; Heb. 9:4); "the ark of the testimony", because of the omer of manna (Exod. 16:32-34; 25:22); "the ark of thy strength", as containing Aaron's rod which budded in token of the power of the Lord (Numb. 17:10; Psa. 132:8). The mercy-seat with its gold cherubim above the ark spoke to the Israelites of the holiness of God (1 Sam. 4:4; 2 Sam. 6:2; 1 Kings 8:6; Ezek. 28:14), and the basis on which they might have fellowship with Him (Exod. 25:22). Summarizing these ideas, we see that to the people of Israel the ark stood for the promise of God, His provision for their needs, His power, His purity and His presence. This would explain why the house of Israel had lamented after the Lord while the ark was absent (1 Sam. 7:2). At the ark "the name, even the name of the Lord of hosts, was called upon" (verse 2, margin).

But, while the ark was merely the symbol of God's presence in the midst of His people, Christ tabernacled among men in reality (Isa. 7:14; John 1:14-18; Heb. 1:1-3). He revealed the Person of the Father, His faithfulness, His loving care, His holiness and His majesty. At the mercy-seat God met His servant on the basis of the shed blood, but Christ was the Living Way to God, the Mediator, the Propitiation for our sins (John 14:4-6; Rom. 3:25; 1 Tim. 2:5; Heb. 10:19, 20).

No amount of carnal enthusiasm can make up for lack of obedience (1 Sam. 15:22). David attempted to do the right thing in the wrong way, and the Lord could not bless him (1 Sam. 13:8-14). According to the law of Moses only the Levites were permitted to carry the ark (Deut. 10:8; 1 Chron. 15:2); the sons of Abinadab had no such authority.

Again, when once the High Priest and his sons had covered the holy things ready for a journey, no one must touch them (Numb. 4:14, 15; 7:9; 18:3; 1 Sam. 6:19, 20). Uzzah's zeal when the oxen stumbled was without knowledge and without justification (1 Chron. 13:9; Rom. 10:2, 3). His sacrilegious act was a violation of the holiness of God.

The Lord smote Uzzah because of his rashness, and the people also suffered, because his sin had caused a breach of fellowship between the Lord and His people (Josh. 7:1-5). The bond of sonship between the Lord and His own can never be broken (John 10:27, 28), but the bond of fellowship can easily be severed by sin (Psa. 51:12; 66:18; Isa. 59:1; 1 John 1:6-9).

II. The Journey Completed: verses 9-12.

Parallel passage: 1 Chron. 13:11-14; 15:25-28.

David was displeased, and complained against God's dealings. It is a serious thing to doubt God's power or His love (Mk. 4:38). Through lack of obedience and lack of faith (verse 9) David was side-tracked (Gal. 3:1; 4:15; 5:7). He and his people missed the blessing for a time.

David could not be satisfied until the ark should be brought all the way to the holy hill of Zion. He did well to enquire the cause of his first failure and to make sure that the mistake would not be repeated (Josh. 7:1-5; 8:10-17). This time the ark was transported to Jerusalem according to the command of the Lord (1 Chron. 15:11-15). Backsliders should return to the place where they lost fellowship with the Lord and should renew their vows (Gen. 35:1-7; Hos. 6:1-3; 14:1-4).

The knowledge that the Lord was blessing the house of Obed-edom, where the ark rested, acted as a spur to David's endeavour. We are justified in describing the joys of the Christian life as we induce others to believe on the Saviour (1 Tim. 4:8). There is a place for godly jealousy (Rom. 10:19; 11:11).

The same ark, the presence of which guaranteed blessing to the Israelites, had been a curse to the Philistines (1 Sam. 5). The presence of God causes joy to those who love Him, but fear to those who do not trust Him. The Gospel is a savour of life unto life for those who believe it, but of death unto death for those who reject its message (2 Cor. 2:14-16). Christ is the power and wisdom of God to the believer, but a stumbling-block to the unbeliever and the disobedient (1 Cor. 1:22-24; 1 Pet. 2:6-8).

The ark was carried to Zion amid great rejoicing to the accompaniment of shouts of joy, the songs of the singers, the blare of the trumpets and the sound of the musical instruments (1 Sam. 4:5). Whenever Christ enters the human heart, He floods the life with joy unspeakable and full of glory (Lk. 15:5, 10, 32; 1 Pet. 1:6-8).

The triumphant entry of the ark into Jerusalem, the city of David, was celebrated by a Psalm of praise composed for that memorable occasion (1 Chron. 16:7-36).

DAILY BIBLE READINGS

- Oct. 6—The preparations for the ark.....1 Chron. 15:1-16.
 Oct. 7—The ark placed in the tabernacle....2 Sam. 6:13-19.
 Oct. 8—The festival sacrifice.....1 Chron. 16:1-6.
 Oct. 9—The psalm of thanksgiving.....1 Chron. 16:7-22.
 Oct. 10—Glory unto the Lord.....1 Chron. 16:23-36.
 Oct. 11—Ministry before the ark.....1 Chron. 16:37-43.
 Oct. 12—The ark of Thy strength.....Psa. 132.

SUGGESTED HYMNS

Jerusalem the golden. Not all the blood of beasts. How pleased and blest was I! Glorious things of thee are spoken. Come, ye that love the Lord! In Thy name, O Lord, assembling.

CONVOCATION

of TORONTO BAPTIST SEMINARY

Will take place on the last evening of the Convention
 Thursday, October 9, at 8 p.m.

The Convocation Address will be delivered by
REV. ROBERT McCAUL OF BROOKLYN, N.Y.
 All friends of the Seminary are invited to be present.

TWENTIETH ANNUAL CONVENTION

UNION OF REGULAR BAPTIST CHURCHES

of

ONTARIO AND QUEBEC

OCTOBER 7th, 8th, and 9th, 1947

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