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Ancient and Modern Heroes of Faith

Presidential Address delivered by Dr. T. T. Shields

At the Twentieth Convention of the Union of Regular Baptist Churches of Ontario and Quebec, in Jarvis Street Baptist Church, Toronto, Tuesday Evening, October 7th, 1947

"But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

"But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.

"These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.

"And after him was Eleazar, the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away.

"He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

"And after him was Shammah, the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

"But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory."—II Samuel 23:9-12.

I HEARD Sir Wilfred Grenfell on one occasion tell his hearers that to the man who appreciates the meaning of life, there is not much difference between peace and war. A moment's reflection will convince one of the truth of that saying. The highest moral possibilities of life are realized only by struggle and conflict: "The kingdom of heaven suffereth violence, and the violent take it by force". We must "wrestle"; we must "endure hardness as good soldiers"; we must "mortify the deeds of the body"; "Fight the good fight of faith"; "hold fast that no man take our crown". Nor must we draw too fine distinctions between the powers of evil which fight with material weapons for the destruction of physical life, and that more subtle warfare in which the weapons are intangible and invisible. The kingdom of evil is all one. Our Lord Himself taught us never to expect that Satan would be divided against himself. Hence, whoever challenges moral evil to combat anywhere, in all the world, engages but one enemy with whatever weapons he may have to fight.

This evening I shall endeavour to speak of some of the heroes of that condition of life which we have been wont to call "peace", of men whose weapons of war are

"not carnal, but mighty through God to the pulling down of strongholds".

For illustration of the principles I shall discuss, we shall turn to a chapter in David's history which records the valiant exploits of some of his mighty men.

I.

DAVID EXERCISED A POWERFUL ATTRACTION UPON VALIANT SPIRITS. Notwithstanding, his early pastoral life and training, his devout spirit, his gentle, musical soul, he was ever a man of war, thirsting for high adventure. He was ever converting his plowshares into spears, his pruning hooks into spears. His shepherding was made an occasion for conflict when in the exercise of his daily duty he did battle with lion and bear. His music, though it was not without the proverbial charm to soothe, was ever of a martial strain, and even its most soothing tones brought him into experiences with javelins. When he made a peaceful errand with a basket of sweetmeats to his brothers, he found an opportunity to lead a great army to victory. In this he is typical of Him Who was at once his Son and his Lord. Our Lord Jesus is a

warrior. He came not to send peace on earth, but a sword. He came to release certain principles, which, like Samson's blazing foxes, are bound to stir up war with Philistia.

It is not recorded that David established large institutions, nor that he built big cities. When he did effect a great organization and numbered the people, he brought himself into much trouble. *The conspicuous characteristic of David's career was that he gathered potential warriors about him, and converted them into mighty men.* Himself a most pronounced individualist, he produced great individuals. Our text mentions some of "the names of the mighty men whom David had".

The purpose of the Incarnation was, and is, much more than the forgiveness of sins, though that, of course, was initial and basic. "The first man, Adam, was made a living soul; the last Adam was made a quickening spirit". The whole scheme or redemption from Bethlehem to Calvary, from the empty grave to the open heavens, His session at the right hand of God, and the descent in power of the Holy Ghost at Pentecost, was designed to undo the work of sin, and to remake men in the image and likeness of God. Our Lord said, "As my Father sent me into the world, so have I sent you into the world". His disciples are to be the channels of His grace, instruments of His power in remaking men, so that they may be conformed to the image of God's Son.

And that, and nothing less than that, is the function of the New Testament church. Whatever agencies the church may requisition for her service, be they educational, or medical, or, in the broad sense, social, they must ever be subordinate to the church's main objective, and subservient to the divine purpose in making men. Failure to keep that supreme object in view must result in various forms of socialization, and collectivism, and in an attempt so to multiply neutral invertebrate moral midgets in the hope of accomplishing, by an aggregate weight of ciphers, by might and by an army, the work that is the exclusive prerogative of God the Holy Ghost. The Lord has always effected His purposes through all the history of the Christian church by men who have been caught by His Spirit, and who esteemed themselves but humble instruments of His purpose. They are men who cannot be neutral where His sovereignty and the honour of His name is challenged, and who count not their lives dear unto themselves, if only they may play a worthy part, and do their bit for the King. Hence the Christian church is divinely equipped and endued for this great ministry, and "unto every one of us is given grace"—not unto the multitude as such, but "unto every one of us is given grace according to the measure of the gift of grace,

Wherefore he saith, When he ascended up on high, he led captivity captivity, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together

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and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

I would challenge anyone's enthusiasm in my admiration for the splendid, heroic, human qualities which the two great wars have set in bold relief. Notwithstanding, I dare to say the war has produced no greater heroes than those whose names are written in the scroll of the noble army of martyrs, and the holy church throughout all ages. I venture to assert that I have seen many a poor mother cheerfully bearing burdens of crushing weight for years; and many a faithful wife uncomplainingly standing in the gap between her family and disaster; and many a child of grace smiling amid the fires of the seven-times heated furnace of affliction, who displayed voluntary, deliberate, resolutely consistent, patient, and cheerful heroism which has never been excelled by any valiant deed on any battle field of history. This evening I plead with you all, and with my own spirit, to endeavour to emulate their heroic example. And I plead, also, for a deeper and more tangible expressed appreciation of the service rendered by some of the Lord's mighty ones who hold the line in some of the most exposed parts of the front. I shall not immediately name them, but leave you to identify them, and the battalions to which they belong.

II.

Let me now remark in the second place, that THE CAUSE OF TRUTH AND RIGHTEOUSNESS OFTEN DEPENDS UPON INDIVIDUAL HEROISM. In every section of the field of Christian effort, the age-long problem is ever that of finding the right man. Whether it be in some remote and virgin foreign mission field, or some part of the frontier of home mission endeavour, or in older and more settled areas of church activity, in the pastorate, or in the sphere of ministerial education, the question which is ever insistent is this: Where is the man? Not where are the people, nor where are the means, nor what

is the shrewdest plan, or wisest policy — but always it is this: Where is the man? When that is satisfactorily answered, in that discovery, all problems find their solution.

There are parts of the far-flung battle line where the armies of the Lord move upon the enemy in mass formation, where Christians fight shoulder to shoulder, feeling all the inspiration which belongs to large numbers, and the security which is inspired by association with others. But even in such cases as this, there must always be found a man. Successive generals commanded the famous Eighth Army; but they were beaten back almost to the gates of Alexandria. What changed the tide of battle? By what means was a new record of advance and continuing victories written? Everything was changed only when General Montgomery took command.

Did I say that the one great question that persists is, Where is the man? I should add, or the woman? My principle still holds, however, that God does His work through some devoted individual. Hear this history:

Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. Hear O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled and the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel. In the days of Shamgar the son of Anath in the days of Jael, the highways were unoccupied, and the travellers walked through byways. *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates. Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

But when all this has been said, it must be remembered that there are exposed salients, where only a few can get together. There are outposts where the lonely sentinel must keep guard alone. The fighting that is done in such places does not attract the attention attracted by movements of large armies. Yet not infrequently the safety of a whole brigade depends upon the faithfulness of a few heroes in these advanced positions.

Observe where Eleazar, the son of Dodo the Ahohite found himself: "the Philistines were gathered together to battle, and the men of Israel had gone away." A great army of Philistines, but no men of Israel to meet them! The Israelites had not run away: they had gone to another part of the field, there to press the battle to the gate. But Eleazar was left alone to face a vastly superior foe. He did not retire. He was an Old Testament anticipation of some British and Canadian winners of the Victoria Cross: he showed himself superior to a great company of the enemy: "He arose and smote the Philistines until his hand was weary, and until his hand clave unto the sword."

I believe there are many of our Pastors in remote places who are displaying an equal heroism. The men of Israel have gone away. I do not mean they have run away: they have been providentially ordered by the Lord to another part of the field, where they are rendering good service. But Eleazar the son of Dodo, the Ahohite, is left alone. Of course it would have been easy for him to run away, and leave the field to the Philistines. It would be easy for Pastors to run away from difficult fields of labour. But it would not be right. Only the great Commander Himself knows what effect such retirement would have on His campaign as a whole. But as a heroic Pastor sees one after another of his most faithful helpers called away, not by death, but perhaps by economic necessity, forced to leave, to take a position in a larger centre of population, the discerning Pastor feels his position is growing increasingly important, for now he must meet the enemy with his own broad sword alone. If you will forgive the pun, I am inclined to call our Home Missionary Eleazar the son of *Do-Do*, for he has to do all the time, for the simple reason that there is no one else to do anything.

I have no time to elaborate, I merely remind you that in many places where Israelites are few, the Philistines are great in number, and in strength, and many of our Eleazars are hard put to it, and wield their swords until their hand is weary. Weak men would be disposed to substitute a pen for the sword, a pen with which to write their resignation. But men of valiant spirit, who discern the influential bearing their holding the line in an obscure place, and against tremendous odds, may have upon the progress of the kingdom of God in general, still wield their swords until their hands cleave to the hilt.

How Are Such Men Produced?

How are such men produced? What is the explanation of such heroism? Eleazar is described as "one of the mighty men whom David had", and "one of the three mighty men with David". *David "had him"!* He was *with David*. He was "with David when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away". How significant the phrase, "Whom David had"! That is true of many of our Home Mission pastors. I know them. It is true also of many who support Home Missions, of whom we never hear. It is true of many who support the Seminary. Brother Slade and I had a recent experience which I am forbidden to describe, except to say that when we left, instinctively we remarked to each other that we had felt like removing our shoes from our feet, because the place whereon we stood was holy ground. Our David "has them". They are "with David", when the enemy sets the battle in array. Oh, that we all may be described, ministers, and members of our churches throughout the Union as the men and women whom Jesus has, as men and women who are with Him; just when He has special work on hand, and is in need of men. Let us so deport ourselves that every one who makes a contribution to our mission funds may know that they are giving to the support of the ministry of men and women whom Jesus has, and who are "with him" in every battle against the Philistines.

You will observe also that *the Lord honoured the heroism of this man*. The Lord wrought a great victory that day. Eleazar did not waste his energy, nor throw his powers away by standing alone before the foe. If a military Council could have sat on the case, they might

easily have ordered a retirement. Experts might have declared that Eleazar was attempting the impossible. But he felt that David's honour was at stake. The integrity of his coming kingdom was involved, and he resolved to stand at all costs. And the Lord wrought a great victory. God always honours the obedience of faith. A great victory always follows upon great faith. But He never assists in a retreat, much less in a rout. Therefore, I exhort you "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand".

But let us not make a mistake. It may not have seemed great to some, but *any work that is important enough for God to take a hand in, is really great.* Great victories, victories that are destined to inflict incalculable losses upon the enemy, are being achieved in many of our home mission fields, which may not be victories of apparent magnitude, but victories that are great potentially and relatively. God never wastes His strength, and where He deigns to bless, there is a great victory. Such victories are being accomplished in many places where heroic spirits are ready to be as a corn of wheat that falleth into the ground to die, that it may not abide alone.

But once again, *other people reap the fruits of the valiant Eleazar's victory:* "The people returned after him only to spoil" — not to pursue the enemy, not to assist in dealing a last and crushing blow, but only to spoil. I wonder how many of the churches in the larger centres of population, not excepting this church, follow our home mission Eleazars "only to spoil"? I mean that many of the larger churches are being built largely of the spoils of our home mission enterprises, that is to say built up by members who come into the city from smaller centres. All Israel was enriched as a nation, and all Israelites were profited individually by this hero's faithfulness. I venture to say there is not a department of our Union's life that is not enriched by Eleazar's spoil. Most of our Pastors come from the smaller churches, and in the aggregate I think the smaller churches, like battalions, each under the leadership of some valiant Eleazar, do more to chase a thousand, and put ten thousand to flight, than the armies represented by the larger churches.

III.

Let me advance to the consideration of another aspect of our story. THE CAUSE OF GOD OFTEN DEPENDS FOR ITS PROGRESS UPON THE SUBSTITUTION OF A NEW RECORD FOR TRADITIONAL FAILURE. In Samuel the saving of "a piece of ground full of lentils" is attributed to "Shammah, the son of Agee the Hararite". In Chronicles the saving of "a parcel of ground full of barley" is credited to this same Eleazar. Some commentators are of the opinion that the same event is referred to in both cases, and that Shammah's name is omitted from the record in Chronicles. It is possible that there was "a parcel of ground full of barley", and "a piece of ground full of lentils", and that Eleazar fought for the one, and Shammah for the other. But the same principle is exemplified in both cases, so that there is no difficulty of interpretation and application. The fact was, the majority of Israel considered this parcel of ground not worth fighting for, "And the people fled from before the Philistines".

I do not think it would be fair to say that they were cowards when what they regarded as great issues were at stake. They could fight, and often did fight well.

But why put blood, and sweat, and tears into the small matter of saving "a parcel of ground full of barley"? Hence, they were prepared to retire, and, indeed, did retire, and let the Philistines have it.

I am far from believing that the service of the Christian church in general in our day is wholly lacking in elements of heroism. I question whether there were ever found on earth more devoted Christians than some who live and labour in our own day, and where manifestly large issues are at stake; as, for instance, the principles involved in the recent war, the Christian conscience of the time proved equal to the demand, and the courage to stand for righteousness was not wanting. But there is a disposition lightly to appraise the value of a barley field. Hence, to many, barley fields are surrendered to the Philistines. We summon all our reserves, and make a brave stand when the devil attempts some great offensive, but we are in danger of allowing him to "nibble" away many a parcel of ground without attempting to regain it.

Did you read the speech delivered at the recent Federation of Baptist Churches of Canada by Chancellor Gilmour? I must congratulate Chancellor Gilmour on his speech at Acadia for the fact that in one respect it was eminently scriptural, for it is written, "The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits." That scripture is a perfect description of Chancellor Gilmour's speech.

It would appear that what were historically known as Baptist principles, and which once were regarded as being of great value, are now but lightly esteemed, just a patch of lentils, only a parcel of ground full of barley. I have never been much concerned for the name "Baptist", although I have never been ashamed of it. But I have been, and I am still concerned about the establishment of those principles for which that name historically has stood. But I say, there is a disposition in some quarters to regard that body of principles for which we stand as only a parcel of ground full of barley, a patch of lentils really not worth contending for. Long ago Baptists of the Baptist Union of Great Britain surrendered practically everything. They hauled down the flag, and confessed that their barley field was no longer worth fighting for. Not to be outdone, Canadian Baptists of the Old Conventions of Ontario and Quebec, the Maritime Provinces, and the Western Union, are following in their general retreat, at least in all their educational institutions, and in many of their pulpits.

Chancellor Gilmour is pleased by the new Federation of Baptists, because they will no longer suffer the mortification of having to confess that they have no one to speak for them all; and as nearly as I can judge, the Federation was effected in order that it might have a common spokesman, or spokesmen, authorized to yield at least certain parts of the field to the Philistines. "If the Philistines want our barley, and our lentils, let them have them. It does not mean the loss of the whole kingdom", say they. "We had better have a diminished granary, with peace, than an inviolate dominion with war." But the so-called Federation of Baptists does not speak for all Baptists. The Union of Regular Baptist Churches is an association of Israelitish cultivators of fields of Baptist lentils and patches of Baptist barley, for which we are prepared to fight to the death.

Doctor Gilmour referred to the "fissiparous tendencies" of Baptists. If you don't know what that means, I may inform you it is a biological term which means

multiplication by fission, or splitting. Perhaps the Chancellor intended a polite reference to the Union. Well, thank God, our part of the body was cut off while it still had some life in it, and before it had partaken of the general decay. Unless the fissiparous tendencies referred to continue to manifest themselves in these old Conventions, and unless they break away before they are completely corrupt, by the dancing tendencies of McMaster and Acadia, so strikingly exemplified in Chancellor Gilmour's speech, in another twenty-five years there will be left no historic Baptist testimony in Canada, outside of the Union of Regular Baptist Churches of these two Provinces, and its affiliates East and West.

Eleazar and Shammah were not minded to surrender what seemed to some but an insignificant trust. Each in his own place, and according to his opportunity, stood for the right without compromise. They laid about them with their weapons until their hands clave to their swords, and "the Lord saved them by a great deliverance".

That miracle has been repeated in many of our Home Missions fields. In some places the people have fled before the Philistines. It had been assumed that Baptists have no right to grow barley, or, if they grew it, no right to reap it. Many a spot was regarded as a forlorn hope. Then one of David's mighty men arose, an Eleazar, or a Shammah, and he stood in the midst of that parcel, and delivered it.

When a true leader appears he never wants for followers. Again and again in the course of my ministry I have seen defeat turned into glorious victory, and a rout into a triumphant procession by some Shammah or Eleazar daring to stand up for the truth. We are in danger of ceasing to be propagandists. But if and when we cease we must begin to decline, and the Philistines will get our barley fields.

Enemies Like Thorns

But there is another passage in part of our text, which, though it comes first, I have reserved until now. Listen to this: "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." There are many sons of Belial still, which are as thorns, and must be thrust away because they cannot be taken with hands. There are forms of error which, at heart, have no more strength of biblical principle than a porcupine, but they are armed with such quills that they cannot be taken with hands. And "the man that shall touch them must be fenced with iron and the staff of a spear". He must be clad with the complete panoply of the Christian warrior. He must have the heart of a lion, as well as the swordsmanship of an Eleazar and a Shammah.

There are forms of error which cannot be taken with hands. There are errorists who are as evasive as any burrowing animal which finds safety, not in fighting, but in what the Air Force men called "evasive action". How shall we get at them? We need to have a very long "spear of a staff". I suggest that we should increasingly give attention to the putting of our principles in printed form, which we may drop on the thorn-like sons of Belial like atomic bombs, or which we may reach at more than arm's length, as by the radio; but by whatever new "witty invention" we may discover wherewith to project our principles, not surreptitiously, but openly and daringly, into the enemy's camp, we must do it

in our battle against the errors of the day: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" So must we, with the word of God, batter to pieces the defence of the enemy until, as in our text, these errors are burned up with the fire of God's word.

IV.

Suffer this concluding word: THE CAUSE OF CHRIST IN THE END DEPENDS UPON THE POWER AND EXAMPLE OF THE KING HIMSELF. There was a sense in which David was independent, even of his mighty men. There is such a thing as a sovereignty of leadership. If cowardly spirits forsake such leadership, their places will soon be taken by worthier men. If those mighty men had not followed David, others would have done so; for such a mighty one as he could not be without disciples who would do his commandments, harkening unto the voice of his word. All that each one of them accomplished can be traced to the example and power of David himself.

So is it of the Lord Jesus Christ, and His followers: He is first of all the Saviour of sinners. He is the Lamb of God Who taketh away the sins of the world. As such we must see Him with the eye of faith. It may be that some even who have named His name may at some time or another, like Peter, say, "I know not the Man." But if He be one of those whom our David really has, he will come back again, and, filled with the Holy Ghost, he will say to the enemies of the gospel, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

It is ever so that such disciples of Christ as become mighty are made so by the mighty power of God. These men were made mighty because David had them, and because they were with him. They did not go to "a warfare at their own charges". Thus we derive all our staying power from Christ Himself.

I would remind you that long before Winston Churchill set before the British people as the price of victory, an experience of "blood, and sweat, and tears", our Lord Himself said:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Never did the Captain of our salvation set before those who would be His disciples an easy task, but always bade them stop and count the cost. It is not easy now; it never has been easy to follow the Lamb whithersoever He goeth.

To Eleazar the field of barley was a field of blood,

"*Pas-dammin*" — "the border of blood", the "cock-pit" in which many battles had been fought. Here David fought Goliath, and here others had died. He felt that field of barley to be a blood-bought heritage, and he was prepared to pay for the defence of it with his own blood.

So of our principles which we are prone to hold so lightly. For these Jesus Christ died: for a full-orbed gospel, for the making of a whole man. Others have sealed their testimony with their blood. Thus regarded, the barley field is historic ground. Every victorious life must have its Gethsemane, and its Calvary. And every life of faith will have its resurrection victory too. Eleazar had David with him when he went to the battle. We are not called to do homage to the memory of only a historical Christ. We are not required to set up a merely historical Character as our ideal. We do not set before people, living or dying, the effigy of a dead Christ upon the cross. The Captain of our salvation is a living Christ. Before Joshua essayed the task of subjugating Jericho, "It came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? Joshua was convinced that on whatever side the Man with the drawn sword should decide to fight, there would be victory; hence his question. How thrilled he must have been when the great Captain answered: "Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." And when Joshua and his armies encompassed the city of Jericho, he saw what other eyes did not discern, the Captain of the Lord's host was leading the advance.

So is it, dear friends, with all of us who fight the Lord's battle, like Eleazar, our David will be with us. Christ will be with those who stand for the truth.

They were all moved by a determination to make David king, "according to the word of the Lord". I must say that I feel a sinking of heart when I read of these meetings of various denominations planning all sorts of organizations, and the fabrication of new machinery, but apparently with little thought of making Christ King. There is only one way by which you and I can straightly and strongly and successfully pursue our course, and that is to set the Lord always before us.

No Mutual Jealousies

Eleazar was not jealous of Shammah, and Shammah was not jealous of Eleazar. How pitiful it is when the servants of the Lord think more of their own exaltation than of the exaltation of Christ. What matters it what people say of us, or do to us, so long as Jesus Christ is exalted? I think, perhaps, I am old enough, and have lived long enough before you to dare to say something which in every assembly of ministers needs to be said. The most insidious of all vices, and the most likely to become epidemic among ministers is the horrible vice of jealousy. Moses suffered from it at the hands of Aaron and Miriam. Joseph suffered from it at the hands of all his brothers. David suffered from it first at the hands of his brothers, and then at the hands of Saul. I think it was D. L. Moody who said that the passion to be greatest had wrought more damage to the cause of Christ

than all the irregularities and immoralities that had discounted the testimony of the church before the world. By God's good grace, I rejoice to say that I have not discerned the presence of this horrible thing in Jarvis Street in many a year, but I have had it in time past even here. My great once-removed predecessor, Dr. Thomas, for five and a half years feared to cross the threshold of this church, which he loved so well. His successor was jealous even of his shadow.

When I came here I told the people that they could not please the Pastor and his wife more than by giving to Dr. Thomas, without competition from anyone, the place he had so worthily won in their hearts by his twenty-one years of ministry. I said to Dr. Thomas, "Whenever you are invited to conduct a marriage ceremony, or a funeral, do not trouble, in courtesy, to speak to me. Accept the invitation." I told the people, "If you could immediately give to me the place in your hearts which belongs to Dr. Thomas, I should not covet your affection, or even your friendship." Until he went home to glory that great man delighted to come. In those days I frequently said that when I had Dr. Thomas in my congregation, I had an audience of a thousand to begin with. I never rested until I had him and his jealous successor on the platform together in happy fellowship. At the close of that meeting one of the good ladies of the church came to me and said, "Pastor, I don't believe you have a jealous hair in your head." I said, "If there is one, and you can identify it, I will thank you to pull it out." The great Dr. Conwell once told me that for the first ten years of his ministry in Philadelphia he was unable to attend a Baptist ministerial Association, because the brethren met every Monday morning to explain away his crowds.

My brethren, let me exhort you, if ever you are tempted in this direction, "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." George Matheson somewhere, I think in his *Portrait of Christ*, observes that the only exemplification of the Thirteenth Chapter of First Corinthians is found in the Person of Christ. Commenting on the passage—I think it was "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,"—he spoke of Christ as sorrowing at His own pre-eminence, saying, "He was weary of the top of the hill, and sad to find Himself so fair."

Let us in honour prefer one another, and in all things give pre-eminence to Christ the King, as through His word, and by the illumination of His Spirit we seek His will, and are energized for the doing of it, we shall be saved from all unworthy motives. At the first hiss of that viper of jealousy, I beg of you get your conquering heel upon it, and put it from you with the Master's words, "Get thee behind me, Satan".

Then with composure of spirit and tranquility of soul we may complacently say,

When Earth's last picture is painted and the tubes are
twisted and dried,
When the oldest colours have faded, and the youngest
critic has died,
We shall rest, and, faith, we shall need it — lie down
for an aeon or two,
Till the Master of All Good Workmen shall put us to
work anew!

And those that were good shall be happy, they shall
sit in a golden chair;
They shall splash at a ten-league canvas with brushes
of comet's hair;

They shall find real saints to draw from — Magdalene,
Peter, and Paul;
They shall work for an age at a sitting and never be
tired at all!

And only the Master shall praise us, and only the
Master shall blame;
And no one shall work for money, and no one shall
work for fame,
But each for the joy of the working, and each, in his
separate star,
Shall draw the Thing as he sees It for the God of
Things as They Are!

Thus I summon you faithfully to follow the example
of the illustrious heroes of faith, of whom the world was
not worthy; but more especially the example of Him Who
led captivity captive, and received gifts for men:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in His train."

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven,
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

Amen"

ROMAN BISHOPS DISCUSS INCOME TAXES

But They Do Not Say That They Pay Taxes!

LAST week the Roman Catholic bishops of Quebec made public a declaration regarding income tax. They recommended that tax exemptions for heads of families should be raised to \$3,000 and for bachelors to \$1,500. This recommendation sprang, so they assure us, solely from their tender care for the moral well-being of their people and their desire to help young people to establish themselves and to educate large families. We find ourselves in hearty agreement with the Romanist bishops of Quebec if their statement is simply a protest against high taxes. And in this matter we speak feelingly, for as a Protestant minister we pay taxes—both real estate taxes and income taxes. The bishops of Quebec carefully abstain from saying that they do. We are convinced that if they did pay taxes they would proclaim it from the housetops. Their silence lends consent to the oft-repeated charge that Roman priests, monks, and nuns do not pay income taxes.

It is easy enough, and certainly very pleasant, to suggest that no father of a family with an income of less than \$3,000 a year should pay income taxes. But if priests do not pay income taxes, and if fathers of families do not pay taxes, where is the government to find its revenue? Perhaps the bishops make their recommendation all the more gladly in the conviction that the great majority of incomes of \$3,000 and more per year belong to English-speaking Protestants. For our part, we should not like to see the incomes in the higher brackets spared. The heaviest burden of taxation should fall upon them, undoubtedly, but to suggest that all others should be granted total exemption seems little better than an empty gesture, especially if it comes from men who themselves do not lay their fingers on the burden borne by the general mass of taxpayers.

Statistics on Tax Exemptions in Quebec

The following statistics on tax exemptions in Quebec lend point to what we say. For these figures we are indebted to a book published in Montreal in 1945, *L'Histoire économique de Montréal et des Cités et Villes du Québec* (Economic History of Montreal and of the Cities and Towns of Quebec). A recent number of *L'Aurore* quotes from this book as follows:

City	Total of real estate	Religious exemption	Municipal tax
Montréal	\$1,278,204,636	\$364,566,674	\$1.448
Québec	128,057,866	62,639,900	1.55
Westmount	79,320,460	5,580,150	1.30
Verdun	56,418,230	4,616,950	1.50
Trois-Rivières	54,321,000	9,923,000	1.475
Outremont	45,725,142	8,474,135	1.00
Lachine	22,568,250	4,413,785	1.07
St. Jean	17,363,075	2,709,000	1.25
Valleyfield	15,257,121	3,333,725	1.55
St. Hyacinthe	12,648,555	969,000	0.45
Hull	11,870,004	3,217,550	1.80
Sorel	6,568,000	?	1.75
Cap de la Madeleine	4,061,637	2,101,680	1.70

It should be remembered that "religious exemptions" in the above include exemptions on property owned by all denominations including Roman Catholic, Jewish and Protestant. In most of the above-named Quebec towns and cities, however, there is very little property held by any non-Romanist religious organizations.

It will be of special interest to note that in towns and cities where the religious exemption is lowest the tax rate is also the lowest, and where the religious exemption is highest the tax rate is correspondingly high. That is merely another way of saying that taxes that are not paid by churches and priests must be paid by the general public. For our part we wish that all church buildings were taxed just as any other buildings are taxed. The doctrine of the separation of church and state is a peculiarly Baptist contribution to modern history. We are convinced that it is based on the teaching of the New Testament and wish that it were more widely and consistently accepted in all Protestant churches. Rome, of course, regards the secular state as its creature and instrument which should be submissive to the dictation of the clergy.

"Physician Heal Thyself!"

But do the priests take their own medicine? They recommend that the government exempt all fathers of families with salaries of less than \$3,000 a year. Do the bishops exempt these harassed fathers from church taxes? Not a bit of it: This particular form of charity in which the bishops have allowed themselves to indulge, does not begin at home in the presbytery; it ought to begin, they suggest, at Ottawa! A French-Canadian editor, Senator Bouchard of *Le Clairon*, asks the following pertinent question concerning the bishops' recommendation:

Is it that the Lord Bishop of Sherbrooke is, in short, asking for the exemption of all workers from public taxation? Is it the case that he is, in his own diocese, applying the theory he advocates in the administration of secular affairs to the matter of tithes and church dues? How much would remain to him of annual income if all the Catholics under his ecclesiastical jurisdiction who did not earn \$10,000 or even \$3,000 in annual salary were not to contribute to the upkeep of his churches?

If and when the bishops of Quebec assure us that they are paying income tax, and if and when they give us proof that their wealthy institutions are paying a fair share of municipal taxes, then we shall begin to consider their recommendations seriously.—W.S.W.

CLAIMS VATICAN SPLITS WORLD INTO TWO CAMPS

Warning of War Danger, Archbishop of York Says Catholicism Rallying Ground For Reactionaries

Malton, Yorks., England, Oct. 1—(AP)—Dr. Cyril Foster Garbett, Archbishop of York, charged today that the Vatican was partly responsible for the division of the world into two camps and declared the division was fraught with the danger of a new world war.

"This separation of Europe into two strongly contrasted camps is encouraged by the Vatican policy which treats Russia as the chief enemy of Christian civilization and, wherever it has influence, supports the opposition to both Communism and Social Democracy," the Church of England prelate said in a charge to his diocese.

Rallying Ground

"The Catholic parties on the continent are at present progressive in their programs, but they are also the only rallying ground for the reactionaries, and in the course of time there is danger that once again on the continent Catholicism will be identified with reaction.

"If this becomes the case, again Gambetta's cry will be heard, 'clericalism is the enemy,' and in its hour of victory in every country, the left will treat the church and possibly Christianity as its political foe."

(Leon Gambetta, French republican statesman, denounced clericalism as the enemy of the republic in a speech of May 4, 1877, at a time when France's clerical party was campaigning for the restoration of the Pope's temporal power. Gambetta told the national assembly the republic was imperilled by reactionary intrigue.)

Deplores Ominous Signs

The archbishop said that "materialistic Marxian Communism, logically interpreted, is opposed to Christianity, but it is untrue to say that within a Communist state there is no room for Christianity."

Dr. Garbett deplored "ominous signs that hostile camps are being formed with the result that in the future a clash between them will be almost inevitable . . . if peace is not secured, the world as we have known it is doomed."

He asserted the supporters of the two camps have their headquarters respectively in Moscow and Washington, and that each claims to be democratic while "interpreting democracy in different ways."

ROMISH SUPERSTITION

THE Bible directs our gaze to the Author and Finisher of our faith, the Man at God's right hand exalted, Jesus Christ. Romish superstition seeks to occupy men's minds with the things of this earth, things that can be seen and touched but that can never lift their sinful souls to God's presence. The degradation of Rome is shown in the following dispatch:

CARRY ST. STEPHEN'S HAND

Budapest, Aug. 21 — (AP) — Some 500,000 Roman Catholics paraded through Budapest yesterday as part of ceremonies celebrating St. Stephen's Day, Hungary's No. 1 Catholic holiday. St. Stephen's mummified hand, Hungary's most valuable religious relic which was brought back to Hungary more than two years ago by the U.S. military mission to Budapest, was carried through the city in its gold casket.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe and Dr. T. T. Shields

40 pages, designed for circulation by League Members. Send for sample copy. If convenient enclose 3-cent stamp for postage.

130 Gerrard St. East

Toronto 2, Canada

A CRY OF ALARM

A new periodical entitled *Le Cri d'Alarme* has just come to our desk from France. Its publication has been undertaken by a well-known Protestant pastor, Mr. W. H. Guiton. The introductory article in the new paper was written primarily concerning France, but it describes the situation on this side of the Atlantic so well that we print the following translation of it here.

Why this new paper? Because it is a cry of alarm that is needed to denounce the fearful dangers of which many are ignorant or which they are seeking to hide. We must enlighten those who are not informed; we must unmask those who know and yet who, with a full knowledge of the case, are seeking to direct our churches on a way which to us seems to be disastrous.

Ours is a thankless task; we shall be accused of disturbing the peace, of sowing seeds of discord, of lacking in charity. We are pained by these reproaches, but they do not discourage us; neither slanders nor threats shall turn us aside from what we consider to be our sacred duty. The vision of a danger creates a responsibility. Anyone who sees his brethren lost on a fatal slope must warn them, must cry aloud without ceasing; not because he has no love for them, but on the contrary, just because he loves them and earnestly seeks their spiritual prosperity. We know that many share our anxiety; numerous letters from pastors and laymen in various churches have assured us of this. In the whole world, and especially in the United States, reactions are already showing themselves against the increasingly despotic claims of the Roman Church and also against the support that either consciously or unconsciously is being given it by certain leaders of the ecumenical movement. We shall attempt to keep our readers informed about these promising reactions which give us reason to believe that Protestantism throughout the world is at last shaking off its lethargy and will come to itself before it is too late.

We shall welcome with gratitude any information that our readers may send to us. We should like to thank in advance friends who have promised us their help in this fight, for it is indeed a fight, a "good fight", a fight of the faith of the Gospel against all superstitions as well as against all negations; the fight of the truth against all forces which are contrary to it.

The battle is not ours but the Lord's. We are under the command of the Captain of our salvation. We desire nothing but His glory through His Spirit. We need no other arms for the fight than the ones He has provided. Our motto is, "In glory to Jesus Christ, our God and Saviour, Head of the Church Universal".—W. H. GUITON.

THE TESTIMONY OF THE FIRST CHINESE ROMAN CATHOLIC BISHOP

(Translated from *Christianisme au XXe Siècle*)

ELEVEN or twelve years ago, or perhaps thirteen, Monsignor Tso, the first Chinese to be enthroned as bishop at Rome, passed through Vichy on his way to Paris. He gave a lecture there which I heard. Mgr. Tso, in the course of a long address, traced the history of Christian missions in China and remarked that there were excellent relations between the Catholic mission and the Protestant missions, especially the American. So far from running opposition to us, he said in substance, the Protestants serve us in a curious fashion: rich Chinese often have several wives, and the American missionaries are adamant on that matter; they refuse to accept as church members any Chinese who will not give up his second and third wives. That discourages many of their proselytes and then we receive them. Mgr. Tso smiled broadly, and I did also.

I do not think that a better testimony could be given to the fidelity of the Protestants who have gone to China to preach the Gospel of Jesus Christ.

—FERNAND BARBE.

Quebec Protestant Pastor Jailed



Pastor Murray Heron of the Noranda-Rouyn Baptist Church is seen entering court in company with his lawyer, Mr. Charles Cotton, K.C., who has been retained by THE CANADIAN PROTESTANT LEAGUE.



Mr. Heron is shown on the street corner where five burly Quebec policemen arrested him "in the name of the King" for the supposed "crime" of having preached the Gospel in French in the open air. With him are here shown the Misses Moore and Veals, also graduates of Toronto Baptist Seminary, who were arrested on the same charge. The magistrate will render his decision on November 4.



On the steps of the Noranda church building these young people are still able to smile. They all have declared that in the event of an unfavourable court decision they will serve time in jail rather than pay a fine.

WOULD YOU HAVE BAILED THEM OUT?

WE are certain that every subscriber of THE GOSPEL WITNESS would have counted it an honour and privilege to give a cash bond to bail Pastor Murray Heron out from behind the iron bars of a Quebec jail. It may seem incredible to some, perhaps, that it could be possible anywhere in the Dominion of Canada for a minister of the Gospel to be arrested "in the king's name", thrust into jail, and searched as though he were a common criminal. Here on this page is the documentary proof. THE CANADIAN PROTESTANT LEAGUE has come to Mr. Heron's rescue believing that his arrest constitutes an affront to British liberty and that this charge now before the Quebec courts will form an important test case. By fighting it through the courts, going if necessary to the foot of the throne, we are firmly convinced that not only are we defending our rights from those that would enslave us, but we are making an important contribution to freedom of worship and the evangelization of French Canada. Unless there are men of Mr. Heron's spirit to challenge the power of the priests and unless there is an organization such as THE CANADIAN PROTESTANT LEAGUE to lend him the necessary support, legal and financial, then we may expect to see Protestants in Quebec and eventually in all Canada reduced to the same status as that of the harried and persecuted minorities of our brethren in Spain and Italy. Will you help in this good work? We quote the following paragraphs from an appeal that has been addressed to all members of THE CANADIAN PROTESTANT LEAGUE.

After a good deal of negotiation and care, we engaged an eminent bi-lingual, Protestant counsel, Mr. Charles M. Cotton, K.C., in Montreal, to fight the case. Preliminary research work has been ably done by Mr. H. P. Blackwood, K.C., a member of the Winnipeg Branch of the League. This case will have to be carried to the Appellate Court, perhaps to the Supreme Court of Canada, and then before the Privy Council. You will readily recognize that a case of this sort will cost a great deal of money.

We are writing now to every member of the League, asking for a special donation to the Protestant Defence Fund. One dollar a year membership fee does little more than help us to maintain an office and pay postage, and print some literature to keep in touch with our membership. If only we had plenty of money, we could do a great deal more, and I am asking you now to give us the most generous contribution you possibly can. Of course, \$1.00 would be better than nothing, but we would like some other contributions of \$500.00 and \$300.00 and \$200.00 and \$100.00, or \$75.00 and \$50.00, or \$25.00, \$10.00, or \$5.00, but keep as near to the top of this list as you possibly can and help us with this cause of Protestantism, and incidentally THE CANADIAN PROTESTANT LEAGUE throughout the Dominion.

We are confident that this appeal will not go unheeded by Protestants who are informed of the present dangers that menace our liberties in Quebec. We have a number of students for the ministry in the classes of Toronto Baptist Seminary who are preparing themselves for the great task of French evangelization. If such by-laws as those under which Mr. Heron was arrested, are allowed to go unchallenged, we shall have to regard Quebec as a closed territory as far as Protestant missionary work is concerned. In time, and the time would be short, every Protestant church in Quebec would be closed, or its activities limited strictly to the confines of its four walls. Let us show the proud hierarchy of Rome that their power in Canada can be successfully challenged. In the common phrase, let us "Call their bluff!" Who will help us do it?

It is now more than a month since Mr. Heron first asked Mayor M. P. Cuddihy, K.C., of Rouyn, for permission to distribute the Word of God to members, friends and other interested persons in that Quebec town. His letter of September 10 to the Mayor was printed in these pages in our issue of September 25. No reply has yet been received from this petty municipal officer who has arrogated to himself the right to prohibit the freedom of the press in his town. When Mr. Heron renewed his request orally more than two weeks ago, this official said that he had been "too busy" to read the Gospel literature that the Baptist pastor had submitted to him. This is a clear case of the denial of a fundamental British liberty, without the shadow of excuse for arbitrary action. Will you help us to challenge such Inquisitorial actions as these? Use the form below without delay.—W.S.W.

USE THIS FORM NOW!

THE CANADIAN PROTESTANT LEAGUE,
130 Gerrard Street East,
Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my contribution of \$ _____
toward a PROTESTANT LEGAL DEFENCE
FUND in response to your letter.

NAME _____

ADDRESS _____

THE HEAVENLY FOOTMAN

By John Bunyan

IF thou wouldest so run as to obtain the kingdom of heaven, then be sure that thou get into the way that leadeth thither. For it is a vain thing to think that ever thou shalt have the prize, though thou runnest never so fast, unless thou art in the way that leads to it. Set the case, that there should be a man in London, that was to run to York for a wager; now, though he run never so swiftly, yet if he run full south, he might run himself quickly out of breath, and be never the nearer the prize, but rather the further off. Just so is it here; it is not simply the runner, nor yet the hasty runner, that winneth the crown, unless he be in the way that leadeth thereto.

If thou now say, Which is the way? . . . I tell thee it is Christ, the Son of Mary, the Son of God. Jesus saith, "I am the way, and the truth, and the life; no man cometh unto the Father but by me," John 14:6. So then thy business, is if thou wouldest have salvation, to see if Christ be thine, with all his benefits; whether he hath covered thee with his righteousness; whether he hath showed thee that thy sins are washed away with his heart-blood, whether thou art planted into him, and whether thou have faith in him, so as to make a life out of him, and to conform thee to him. That is, such faith as to conclude that thou art righteous, because Christ is thy righteousness, and so constrained to walk with him as the joy of thy heart, because he saveth thy soul.

(The above is taken from the famous sermon by John Bunyan, "The Heavenly Footman". Copies of this Sermon may be obtained from the Seminary Book Room at 7 cents postpaid).

FOR PASTORS

Pastoral Work and Personal Counseling, by Russell Dicks,
The Macmillan Company of Canada, 230 pages, \$2.00.

Here is a book for pastors on how to deal with people personally, written by a man who "interned" in two large hospitals as spiritual counselor. Such works are needed, for "it is safe to say that eighty-five to ninety per cent of the clergy today are doing little effective pastoral work or personal counseling of any kind" (p. 4). It may be strange but apparently it is true that some men call by the clock. "A famous Boston pastor is reported always to have called by the clock; ten minutes for each call in each home. He never took off his coat, he never sat down. Never, or hardly ever, did people seek his help when they were in trouble" (p. 21f.). Our author feels that "any pastor who regularly has four pastoral contacts a day, as a *minimum*, who works carefully and honestly, following up these contacts and does the meditation, records and prayer each calls for, will be a great and an effective pastor" (p. 25f.).

When it comes to visiting the sick, "at present the average physician would like to bar ninety per cent of all clergymen from the sickroom" (p. 33). This book would help ministers to remedy just that situation. Something similar often occurs in the case of bereavement. "More people seem to be lost to the church because of the failure of the minister in bereavement than at any other time" (p. 42). Surely these things ought not so to be. Difficult is the problem of counseling people who, like so many, are unhappily married. Our author gives some practical advice. And so on and so on.

We cannot agree with the theology of this book but it has some practical emphases that should prove of real help.—W.G.B.

LIBERTY AND THE ROMAN CHURCH

Excerpts from "An Examination of the Pope's Message to the Marian Congress", by Rev. A. Ian Burnett, M.A., Minister of St. Andrew's Presbyterian Church, Ottawa, in *The Presbyterian Record*.

SINCE liberty depends upon obedience to the revealed Will of God in Jesus Christ, nothing is of more importance for our whole future destiny than our knowledge of this revealed Truth. Indeed sincerity in seeking the Truth is a sure guarantee of our defence of true liberty. Is the Roman Church to be trusted in her defence of truth and her search after truth?

In the second half of his message to the Congress, the Pope links up his homily on liberty and truth with the Roman Catholic doctrine of the Virgin Mary. Because Christ is the truth without which there cannot be liberty, and because Christ was born of Mary, therefore, he argues, "true liberty, too, has its beginning with Mary who was freest of all, since she was the holiest of all." Mary, he continues, is "the mistress of all virtues" and "teaches her children and clients how to free themselves from falsehood and evil." Relying then on the name and help of the Mother of God" the Pope calls upon all who are Christian to "strive and contend against those who would destroy and debase liberty."

I would remind you that it was no further back than in 1854 that the Roman Church first propounded the doctrine of the Immaculate Conception of the Virgin Mary. According to this doctrine the Virgin was by a miracle conceived without sin and remained sinless throughout her life that she might be the sinless Mother of God. Mary was thus different from any other human being, and is exalted to be Queen of Heaven. The modern Roman Catholic prays to Jesus through Mary. "Ask our Blessed Lady" said the Archbishop of Ottawa at the opening of the Congress, "to obtain from Her Divine Son, the benefits and graces of conversion, sanctification and peace." Mary is the one who has power over Christ; she has influence with the Godhead, and is the true Mediator between God and man. Furthermore, in 1854, the Doctrine of the Immaculate Conception was made an essential article of faith for those who would be saved.

It is not my purpose this morning to examine critically this whole new body of doctrine which has crept into the Roman Church. Protestants need hardly be told that it has no foundation in Scripture unless by a complete misinterpretation of Scripture. St. Paul knew nothing of such adoration and worship of Mary, nor did any of the other New Testament writers. Yet today this is an essential article of belief for our salvation! Today we are told to pray to Jesus through Mary!

There were of course many reasons why Rome in the middle of last century found herself forced into making a doctrinal declaration on the Immaculate Conception. A Church which claims to be the only repository of divine truth finds herself in a very perilous position and from time to time has to make specious compromises in order to save her face and justify her actions. But if liberty is to be defended it can only be defended by a scrupulous obedience to truth, and the record of the Roman Church in this respect does not encourage confidence. Again and again throughout history she has interpreted truth for her own ends, and has denied the right of others to follow the light given to them through Jesus Christ.

"The truth shall set you free," declared our Lord.

"I am the truth." Take your New Testament and compare it with the pageantry and pomp which this Capital City of Canada has witnessed during these past days, and what a parody of truth we have here! It is a long, long way from Bethlehem and Nazareth, from Calvary and Olivet to a Marian Congress, but is it forward or backward that we have gone? Is it towards a higher, purer, truer worship of God, who is "a Spirit and must be worshipped in Spirit and in Truth" or is it back to the old heathen idolatries against which the Hebrew prophets thundered and to destroy which our fathers died?

The Church of Rome's Abuse of Liberty

The more one examines this papal declaration on liberty the less impressive it proves to be. Twice in the past three decades the Anglo-Saxon world has spilled its most precious life-blood in an endeavour to preserve the liberties of men. We have made stupendous sacrifices, and have mortgaged our children's future to guard this holy thing—liberty. That word has meaning for us. It is written in blood across the earth. We have a right, therefore, to know what the Roman Hierarchy means when it speaks of liberty. Does it mean to them no more than a subtle trick to throw dust in the eyes of a generation which is content to read headlines and avoid the trouble of clear thinking?

On the same page which carried the text of the Pontiff's address, there appeared a small paragraph relating to an appeal refused by the Supreme Court of Canada to a certain Laurier Saumur who was recently charged in Montreal with distributing literature belonging to the "Witnesses of Jehovah". I hold no brief for these "Jehovah's Witnesses". They are poor deluded creatures to be pitied rather than persecuted and in a Protestant community can do the minimum of harm. Yet if recent reports are to be believed the Roman Catholic Church in Quebec is mightily afraid of them, and is apparently determined to persecute mercilessly. Liberty for Rome does not embrace liberty of conscience, except in countries in which she stands in a minority. A Canadian Senator proved that to his cost in very recent history. Where Rome is in the ascendancy she brooks no criticism, she suffers no questionings.

The present interest of Pope Pius XII in liberty is highly commendable, if it means liberty, but the past record of the Roman Church justifies our looking upon it with the gravest suspicion. I wonder what the people of Abyssinia thought of Rome's love of liberty when she blessed Mussolini's Fascist troops on their mission of mass murder? I would like to hear what the people of Spain have to say of the liberty they enjoy under Roman Catholic domination. What liberty have the peasants of Italy or Ireland known? Where the Roman Church rules liberty is as dead as in any totalitarian state. Within the past century alone she has condemned "socialism, liberalism, communism, Bible societies, freedom of conscience and freedom of the press." And Rome never changes!

I am persuaded that the only liberty known to this Church is liberty for herself, and so often in the past this has meant liberty to oppress and enslave, to bind and dominate those who come under her rule. Beware of her honeyed words, of her smooth, *saive* prelates! Today she pays lip service to liberty, but tomorrow when she stands in the majority she will not hesitate to bite the hand that has protected her.

All is not well with the Roman Church. Today com-

munism is sweeping across Europe and threatening to island the Vatican. Rome fears communism and has good cause to fear it, for perhaps more than any other force in the world she has mothered this thing. When Pastor André Poulain of the French Reformed Church at Dieppe was with us recently he made this revealing comment. "Communism is only a serious threat in Roman Catholic countries." Where Rome rules, he argued, she so depresses and enslaves her people that eventually, when they throw off the yoke of slavery, and seek a new way of life, they find themselves incapable of accepting the democratic way of life. Instinctively the people turn to another totalitarian system, communism.

There is profound truth in that assessment and the map of Europe today is its best commentary. From Moscow to Madrid communism is an ever-present menace, but not in Great Britain with its Protestant heritage, and so far not in Canada. Is the Church of Rome today seeing judgment return to the House of God, and where she has sown the wind has she now to reap the whirlwind?

Conclusion

Across the whole earth today liberty is threatened, and the time is fast running out when we shall be able to preserve and protect it. The threat of another Dark Age is not past, and all of us are called upon to stand guard. Rome I am afraid, will offer little help. She will continue to play her old role and demand liberty only for herself. The burden of the battle must therefore rest upon the free Protestant world. We had better gird up our loins and arm us for this fight "not against flesh and blood but against principalities and powers," but if God be for us, the victory is secure.

HIGH ADVENTURE

By Rev. E. C. Wood

Adventure is in the blood of youth, and often lives on in the more mature. That which calls for extra daring, speed, skill, or endurance is always a challenge to healthy, ambitious people, especially the young. During the last war thousands of young men and women, and some of the former generation, readily offered themselves to fly fighters and bombers, or sail the various craft of the deep, or to man the machines of land-warfare that they might dare and do for freedom. They counted not their lives dear unto themselves, but threw them into the balance for right! Great deeds of heroism and sacrifice became almost commonplace in the light of the high adventure of that hour—so keen was the will to win.

Deeds of courage, however, are not confined to war and times of special stress, for great have been the deeds and sacrifices of our fellows in every century in hours not full of the din of battle, but in the more sober times of peace. Especially has this been true of the faithful followers of the Lamb of God, who, as we read of some in Acts 15:26, "Have hazarded their lives for the name of our Lord Jesus Christ".

Many have been the men and women, old and young, who have entered into the High Adventure of living boldly for Him who died for their sins and rose for their justification. They braved the wrath of kings and princes, and stood before councils and crowds boldly proclaiming the Good News of Salvation. Gladly they suffered the despoiling of their goods, and when scattered abroad by persecution went everywhere preaching a Gospel which was not palatable to any man for they reproved and rebuked both high and low for sin. They suffered imprisonment, physical punishment, ignominy and shame, but they turned not back, and some of them even laid down their lives for their faith. They LIVED! And lived courageously—wholeheartedly for God! High Adventure with Christ was their daily portion!

What sacrifices they made! What penalties they paid! What trials they endured! What earthly losses they sustained! BUT! What victories they won! What souls were snatched from hell! What churches were established!

What examples they set! Mighty deeds were wrought by these who hazarded their lives for Him. And, then, what fellowship they had with Christ! What wisdom, strength, and peace from Him! What communion together in the name of their Risen Lord! What joy and love was shed abroad in each of their hearts by Him Who was their life! Hard were their labours, great their peril, but high was their living, glorious their faith, and grand their reward!

Have we no challenge in this hour we live? Can not believers now adventure all with Christ? Is this alone the time when we need not dare to live courageously for Him? Surely almost everything we see belies such a thought. The indifference, carelessness, and godlessness of today should call loudly to every believer. Souls are still perishing! Lives are being broken! Homes are wrecked! Sin is abounding! And the Gospel of the Grace of God is still the ONLY power to save. But where are the messengers of Redemption? Where are the young men and women who will lay all on the altar for the Lord? Not only some who will especially equip themselves for service at home and abroad; but should not every believer be willing to consecrate himself to God and hazard his life for the name of the Lord Jesus Christ? That Name is above every name! His service is the highest and the holiest! Christ's reward is eternal! Who will dare?—*The Western Horizon*.

THE FAITH OF THE APOSTLE

The Origin of Paul's Religion, by J. Gresham Machen, Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 317 pages, plus Index, \$3.25, reviewed by Dean W. Gordon Brown, obtainable from our Seminary Book Store.

This is one of the few works of Machen's I waited for reprint to read. Others are his *Christianity and Liberalism*, *What is Faith?*, *The Virgin Birth of Christ* and his *New Testament Greek for Beginners*. Not a copious author, he was a real scholar and a clear thinker.

In making a list of outstanding works on Paul, Macartney includes this one. To read it is to confirm his judgment.

Resistless Will of Christ

Here Machen examines various modern hypotheses to find the origin of Paulinism. First, however, he goes carefully through his years of training. It is not likely Paul was among the rabbis who crucified Christ (p. 57). His conversion was sudden. The prick (goad) was the will of Christ, resistless (p. 62). Against the Judaizers he defended the freedom of the Gentiles from the Law. Galatians 2 could be the 44-6 A.D. (famine) visit of Paul and Barnabas to Jerusalem, but more probably is the caucus meeting of the Apostolic Council (49 A.D.). The latter part of Galatians 2, giving the substance of what he said to Peter at Antioch for his inconsistency, is the "marrow of Christianity".

Religion of Redemption

Throughout his Epistles Paul's "tremendous doctrine of the person of Christ is never defended, but always assumed" (p. 129). The original apostles regarded him as also a disciple of Jesus. 1 Corinthians 15:1-11 shows what information about Him he had received from Peter and others (p. 145). He knew the acts, sayings and character of Jesus, but the great thing for him was the redemption of His death.

"The religion of Paul, in other words, is a religion of redemption. Jesus, according to Paul, came to earth not to say something, but to do something; He was primarily not a teacher, but a Redeemer. He came, not to teach men how to live, but to give them a new life through His atoning death. He was, indeed, also a teacher, and Paul attended to His teaching. But His teaching was all in vain unless it led to the final acceptance of His redemptive work. Not the details of Jesus' life, therefore, but the redemptive acts of death and resurrection are at the centre of the religion of Paul. The teaching and example of

Jesus, according to Paul, are valuable only as a means to an end, valuable in order that through a revelation of Jesus' character saving faith may be induced, and valuable thereafter in order that the saving work may be brought to its fruition in holy living. But all that Jesus said and did was for the purpose of the Cross. 'He loved me,' says Paul, 'and gave Himself for me'. There is the heart and core of the religion of Paul" (p. 167).

Relation to Judaism

But some would derive Paul's religion from the Judaism of the time. Machen sketches that religion.

"Two forms of Messianic expectation have ordinarily been distinguished. In the first place, it is said, there was an expectation of an earthly king of David's line, and in the second place, there was the notion of a heavenly being already existing in heaven" (p. 184).

But pre-Christian thought of the Messiah does not yield Paul's Christology. For example, the Jews did not interpret the vicarious suffering of Isaiah 53 as Messianic, and the Jewish apocalypses have "no doctrine of the divinity of the Messiah" (pp. 197f).

Uninfluenced by Paganism

Others turn to a study of first century paganism to find whence came Paulinism. Dr. Machen knew his Hellenism from Homer down to the growth of mystery religions from the East, which later became serious rivals of Christianity; and he shows that here are no real elements from which our Apostle could develop his faith, however hard the modern school of comparative religion may strive to show that he did. Indeed, "it is difficult to see how any pagan influence could have entered into Paul's life" (p. 261).

"The new creation which stands at the beginning of the Christian life is according to Paul just as little a product of the human will, as the first creation was. The modern school of comparative religion is entirely correct in insisting upon the thoroughgoing supernaturalism of the Pauline gospel. Paulinism is a redemptive religion in the most thoroughgoing sense of the word; it finds salvation, not in a decision of the human will, but in an act of God" (p. 289).

Jesus Is Lord

Let it not be said that to the early Church Jesus was only the example of faith. They called Him Lord. "Everywhere in the Greco-Roman world . . . the word 'lord' was no whit inferior in dignity to the term 'god'" (p. 306).

"The fundamental difficulty in explaining the origin of Paulinism will never disappear by being ignored; it will never yield to compromises of any kind. It will disappear only when Jesus is recognized as being really what Paul presupposes Him to be and what all the Gospels represent Him as being—the eternal Son of God, come to earth for the redemption of man, now seated once more on the throne of His glory, and working in the hearts of His disciples through His Spirit, as only God can work" (p. 312).

"Everywhere in the Epistles Paul stakes all his life upon the truth of what he says about the death and resurrection of Jesus. The gospel which Paul preached was an account of something that had happened. If the account was true, the origin of Paulinism is explained; if it was not true, the Church is based upon an inexplicable error" (p. 316).

This is not a book for a lazy mind. It is that sort of polemics that can draw its weapons from the enemy's arsenal. This work makes the student of the New Testament feel that in hearing Paul he finds the mind of Christ.

The secret of happiness is not in the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the foundation of peace and joy is in the heart.—Theodore L. Cuyler.

THUS SAITH THE LORD

(Dr. R. K. Rudolph is a professor in the Theological Seminary of the Reformed Episcopal Church in Philadelphia. The following article by him appeared in *The Episcopal Recorder* of July, 1947.—B.)

THIS phrase is repeated many times in the Scripture. In the New Testament the writers express their knowledge that they were guided in their writing by God, Himself (I Cor. 7:40).

It is the fashion, however, to take a position against the verbal inspiration of the Bible. Among those who are older in this denial, there is no belief whatever that the writers of the Bible were kept without error by God. They even go so far as to be unsure that we have even one sentiment which Jesus Himself uttered, faithfully quoted. The newer and increasing group who deny the verbal inspiration of the Bible make it a great point neither to affirm or deny that the Bible is inspired. They simply insist that the truth in it is just as good no matter what its source. In this way, however, it is the mind of the believer which determines and adopts such truths as it may desire. The whole book is not recognized as infallibly true, but only what appeals to the reader. The mind is not to be changed and compelled by the book, but the teaching of the book is to be screened and accepted or rejected according to the mind of the reader. Another form of this rejection lies in saying that it is not the words, but the ideas of the Bible that are inspired. How can an idea be expressed, however, except by words or their equivalent?

Before you allow anyone to take from you the conviction that God caused the Prophetic and Apostolic writers to write exactly the words they did write, you should weigh carefully the consequences.

If the Bible is not as God wanted its WORDS written, it lies when it says: "Thus saith the Lord":

1. It can claim only the authority and truth of human wisdom. It is not even the wisdom of the whole race, but only Jewish in background.

2. The Ten Commandments and the Golden Rule have no force because they were not given by an omniscient God, but only by human beings liable to err.

3. Such reported facts as that Jesus rose from the dead are pure mythological inventions. His resurrection not being a fact, our hope for resurrection is vain.

4. The threat of eternal punishment expressed in the Bible becomes a myth with several consequences of its own:

(a) Perhaps a man can live as he pleases and be no worse off. This leads to chaos and anarchy.

(b) The whole concept of Christ as Saviour becomes foolish since we are in no danger from which we need to be saved.

(c) Any form of a universally accepted wisdom is only a vain dream. Since what any man conceives to be true, others think to be false, and as there is in reality no basis of truth outside man, no truth can be known or established.

5. Life is without meaning. Every group sincerely believes it has a true way of life. No group has any other authority than its own ideas. Then no one way may be established as absolutely true—to compel the minds of all man. Then if no one way is true more than any other, all are equally true, and all are equally false. Then no particular way of life is particularly worth the doing. We may as well live one way as another, or we may as well not live at all as live. (See the first chapters of Ecclesiastes.)

Weigh well the foregoing and then rejoice that the modern habit of rejecting the truth that the Bible was written as God would have it, is false. Praise God that when we read: "Thus saith the Lord" we read what God has said—not what some Jew merely thought he said.

The Bible is written as God wanted it to be; it is His Truth!

1. Its words and precepts come to us through the agency of the men who wrote it, but with the authority of a loving, all-powerful and all-wise God.

- (a) We can neither doubt its wisdom nor escape its authority.
- (b) It is not a matter of opinion, but a matter of fact.
- (c) We must pay attention to it because God will back its claims with His omnipotent force.
- (d) Its threats are the foundation of law and order; its salvation gives the solution for the breach of law without substituting for law, anarchy.

2. The meaning, purpose and destiny of life can be known; it makes an eternal difference how we live.

3. Since Jesus is risen as a matter of past historical fact, His promise that we too shall rise as a matter of future historical fact, has validity.

Listen, reader, to what God has spoken. Do not neglect His Word. Accept His Son. Before you are tempted to turn your life over to those who would beguile you with something less than *verbal* revelation, consider the cost.

THE CONVENTION OF REGULAR BAPTIST CHURCHES

As we go to press the delegates to the Convention of the Union of Regular Baptist Churches are thronging the Jarvis Street building and enjoying the fine fellowship in the various sessions, about the book stands in rotunda and around the dinner tables. From all appearances, there would seem to be a record attendance and best of all the same excellent spirit that has characterized our past convention meetings is in evidence. The report of the Board indicates that there is an encouraging progress in every department and finances are also in a good state. We hope to have a more detailed report of the Convention next week from the Secretary, Rev. Morley R. Hall.—W.S.W.

CHRIST'S SECOND COMING RECONSIDERED

The first sermon in the above series announced by Dr. Shields was preached last Sunday night. In view of the Convention sessions which are taking place this week, the Presidential address is printed in this issue and the first message on the Second Coming of Christ will appear in next week's number. We have reason to believe that great interest has been aroused in these sermons on this important theme, and we trust that our subscribers and readers will do their best to see that they receive the wide circulation which we believe they deserve.—W.S.W.

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WHY WE NEVER WEAR ONE THE CLERICAL COLLAR White Bow Tie Fashion

To the Editor of *The Morning Post*:

Sir,—My father was an old-fashioned country parson, who died nearly 60 years ago. He always wore a white bow tie. There are still a few clergymen who keep to this old fashion to-day.

I can remember my mother explaining to me that "you can always tell a Roman Catholic priest because his collar buttons at the back."

We have travelled far since those days, as even Non-conformist ministers have lately (*i.e.*, perhaps within the last three years) taken to this collar. R.H.W. Stroud, Glos.

—*The London Morning Post*, May 27, 1931.

THE CLERICAL COLLAR A Roman Catholic Priest on Its Origin

To the Editor of *The Morning Post*:

Sir,—A decree of the First Provincial Council of Westminster held under Cardinal Wiseman in 1852-3 begins as follows:

Cum peculiare insigne cleri catholici per totum fere orbem sit collare quod Romanum vulgo dicitur, cumque jam inter nos etiam a protestantibus pro tali dignoscatur, quin contumeliam aut injuriam provocet, volumus ut ab omnibus sacerdotibus . . . feratur. (xxiv., 6.)

Eighty years ago, therefore, the clerical collar was commonly called, as we call it to-day, the *Roman* collar. In nearly all countries it was the distinctive mark of the Catholic clergy, and was recognized as such even by Protestants.

Its use by the Catholic clergy in England was prescribed, as the previous section of the Decree explains, in order that they might be distinguished from "heterodox ministers". Some Bond Street tailor may have been the first to introduce its use among High Church clergymen, for the same reason that clerical outfitters to-day provide our Anglican friends with Roman baretts; but, like so many other things, it was certainly borrowed from us.

(The Rev. Father) JOSEPH HEALD.

St. Mary's Church, New Mills,
Derbyshire.

—*The London Morning Post*, June 7, 1931.

MINISTERIAL ATTIRE

Sir,—The question raised by "Non-Clerical" is interesting. I do not think, however, that matters of principle are involved. These are rather questions of personal preference and even of convenience.

As a recent convert from the prejudice against wearing the clerical collar I may say how extremely useful I have found this piece of uniform. It affords an immediate introduction to strangers in our midst, especially those in the Forces, and in chaplaincy work in hospital or camp it is almost invaluable.

On the day after D Day I was stopped in the street by a woman who was distressed at the dangers to which her sons were now exposed. She had already lost one boy during the war, and her husband had been permanently injured in the last war. One hopes that any word spoken may have been a little comfort. At any rate, it was a little ministry by the wayside—solely made possible by a clerical collar.

Experiences of this character must be weighed against the theories of the 19th century. Our environment is different to-day. Many are in uniform of one sort or another, and it ill behoves the Christian minister to despise a commonly-accepted piece of ministerial uniform if it renders him more available for a wider ministry.

As Free Churchmen we claim we are as much ordained of God to the ministry as any Anglican or Catholic. Well, why not quietly assume our equality of status in a way every man in the street recognizes? One sees a lurking sense of inferiority in those who protest too much and seek to perpetuate the old distinctions. The battle has been won—not least by John Clifford's efforts. Who knows what

he and Spurgeon would wear to-day? White ties or tail coats? Shame on such Non-conformist clericalism!

About the gown being worn in the pulpit: Here tastes may differ, but many Baptist churches like it; they feel it adds dignity to the service. Do we thereby parade our scholarship, or do we rather express the dedication of mind and will to the service of God? None of us would think of claiming to be ministers by virtue of academic qualifications. But we have seen the need for an educated ministry, and have tried to do our best. "Take my intellect and use every power as Thou shalt choose." The universities have recognized our qualifications—much to the delight of John Clifford and others. Why not our churches? I enclose name and address.

CLERICAL CONVERT.

—The Baptist Times, August, 1944.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 42 October 19, 1947

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

DAVID GIVES THANKS

Lesson Text: 2 Samuel 7:18-29.

Golden Text: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."—Psalm 136:1.

Supplementary Reading: 2 Samuel 7:1-17; Psalm 89:19-37.

I. A Holy Desire; verses 1-3.

This chapter opens with a picture of David at rest, abiding in unbroken fellowship with his Lord. David's devotion in bringing to Jerusalem the ark, which was the visible token of God's presence and power, was quickly rewarded; God subdued his enemies (Deut. 1:30; Josh. 23:10; 1 Sam. 2:30; Psa. 41:11).

David's love toward God found expression in his desire to build a house for the name of the Lord (1 Chron. 22:7; Acts 7:46). We should love the habitation of His house, the place where His honour dwells (Psa. 26:8; 27:4; 84:1-4). As Christians we also have the privilege of building a spiritual house for the Lord, adding living stones to the Church of God (1 Cor. 3:16; 2 Cor. 6:16; Eph. 2:19-22; 1 Tim. 3:15; 1 Pet. 2:4, 5).

II. A Holy Destiny; verses 4-17.

David's plan to build a house for the Lord was without precedent. Since the exodus from Egypt the tabernacle had represented the presence of God among His people (Exod. 40:33-35). The Lord does not dwell in temples made with hands; He is Spirit (1 Kings 8:27; Isa. 66:1; John 4:24; Acts 17:24, 25). Nor had the Lord given any commandment concerning the building of a temple. The judges and kings were to act merely as shepherds of the people (2 Sam. 5:2). The spiritual interests of the Lord's work must ever have the first consideration.

David had been given no gifts, no endowment for such a task. Indeed, he had been chosen by the Lord to unite His people and to lead them to battle and to victory over their enemies (1 Chron. 22:8; 28:3). The Lord has authority to designate the fields wherein He would have each of His servants labour, and blessing comes when each Christian is serving faithfully in his own appointed place (Judg. 7:21; Rom. 12:6-8).

David's request was not granted, but the cry of his heart was answered (1 Chron. 28:2-7). When God denies our requests, in His overflowing mercy He gives us something even better. He delights to bestow rich blessing upon us (Isa. 30:18).

David was not permitted to build a house for the Lord, but the Lord made a covenant to build a house for David, to raise seed unto him, to make him the head of a great family (1 Sam. 2:35). Of this family would come a King whose authority and kingdom should last for ever (Psa. 89:4, 20-37). The first clause of the Divine promise found its fulfilment in Solomon, the son of David (1 Sam. 8:12-21; 1 Kings 5:5; 1 Chron. 28:6; Psa. 132:11), but the clauses of the covenant which concerned the everlasting kingdom referred to Christ, the Messiah, the Son of David according to the flesh (Dan. 2:44; 7:14; Matt. 1:1; Lk. 1:33-35; Acts 2:29-36; Rev. 11:15).

Disobedience on the part of David's posterity would bring

chastisement, but the covenant itself was unconditional, and rested upon the word of a righteous Lord (Isa. 54:7-10). The New Covenant also is unconditional (Jer. 31:31-33; Ezek. 36:25-27; Heb. 8:6-13); the promises of the Lord can never fail (2 Cor. 1:20; Heb. 6:17, 18).

III. A Holy Dedication; verses 18-29.

The prayer of David commenced with adoration (1 Kings 8:23-25). The king humbled himself before the might and mercy of God, Who had made a covenant so unexpected and so far-reaching. Our hearts should go out in praise and worship for the goodness of God in making an everlasting covenant with us through Christ (Heb. 13:20).

In revealing His mercy to David the Lord had acted according to His own sovereign will and for the sake of His own great Name (Psa. 106:8; Ezek. 20:9; Mal. 1:11). The gospel of grace was likewise planned for the glory of God, and it was revealed by the One Who works all things after the counsel of His own will (Rom. 8:28; Eph. 1:9-11; 3:11).

Adoration was followed by thanksgiving (1 Chron. 29:13; Rom. 1:8; 1 Cor. 1:4; Phil. 4:6). David gave thanks to God for His greatness and for His power, as it had been exercised toward Israel, whom He had redeemed from Egypt (Deut. 10:21, 22). The covenant which promised perpetuity to the house and throne of David also confirmed the covenant relationship between God and His people (Deut. 26:16-19).

God had indeed made mention of David's house "for a great while to come". The material house of Solomon would perish, but the spiritual house of David would endure for ever; the one would be erected by the hands of man, but the other would be established by the hand of God.

David's earnest petition, "Do as thou hast said," illustrates the manner and method of all true prayer (1 Kings 8:26). When the Lord reveals to us His will through His word, we have the privilege of giving His own promises as the ground on which we make our requests (Isa. 45:11). The Holy Spirit inspires us to pray for that which is in accordance with the Lord's will, then helps our infirmity, interprets our need and presents our petitions to the Lord (Rom. 8:26, 27).

The king desired above all things to magnify the name of the Lord (1 Chron. 29:11; Matt. 6:10, 13; Phil. 1:20). Many prayers are unanswered because of the selfish motives which prompt them (Jas. 4:3).

David prayed in faith and expectancy. He counted on the faithfulness of God, Whose words are true, and Whose promises are sure. Prayer without faith is presumption (Mk. 11:24; Heb. 11:6; 1 John 5:14, 15).

God gave to David the joy of experiencing very shortly a partial answer to the prayer for blessing upon his house. God blessed him with victory, glory, preservation and wisdom (2 Sam. 8:2, 13-15).

DAILY BIBLE READINGS

Oct. 13—The new covenant.....Jer. 31:31-40.
 Oct. 14—David's worship.....Psa. 138
 Oct. 15—David's thanksgiving.....Psa. 136.
 Oct. 16—David's house.....Psa. 89:19-37.
 Oct. 17—David's greater Son.....Lk. 20:39-47.
 Oct. 18—The temple built.....1 Kings 8:12-21.
 Oct. 19—Solomon's dedication.....1 Kings 8:22-30

SUGGESTED HYMNS

Praise Him! Praise Him! The God of Abraham praise.
 How pleased and blest was I! Pleasant are Thy courts above.
 We love Thy Kingdom, Lord. Come, let us join our cheerful songs!

TRIBULATION

CAN a man believe in Christ and not be hated by the devil? Can he make a profession of this Christ, and that sweetly and convincingly, and the children of Satan hold their tongue? Can darkness agree with light? or the devil endure that Christ Jesus should be honoured both by faith and a heavenly conversation, and let that soul alone at quiet? Did you never read, that "the dragon persecuteth the woman"? Rev. 12. And that Christ saith, "In the world ye shall have tribulation."

—John Bunyan.

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