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The Olive, The Fig, The Vine and The Bramble

Jotham's parable of the trees was referred to by Dr. Shields in his presidential address, but was not in the printed copy. It attracted the attention of pastors, and for that reason we reprint the following article from our issue of August 14, 1930.

THE Bible is full of parabolic teaching; and one of the most interesting and instructive of the parables of the Old Testament is the parable of Jotham, found in the ninth chapter of Judges from the eighth verse to the fifteenth:

"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

There is often a great difference between a man's estimate of himself, what other people think of him, and his real worth. The centurion said of himself, "Lord, I am not worthy that thou shouldst come under my roof". The elders said of him, "He loveth our nation, and he hath built us a synagogue". But Jesus said, and His is always the true estimate, "I have not found so great a faith, no, not in Israel".

Gideon was a quiet unassuming man who entertained a very humble opinion of himself: "My family," said he, "is poor in Manasseh, and I am the least in my father's house." Popular estimate accorded him a position scarcely higher than his own humble judgment of himself. But the Angel of Jehovah appeared to him as he threshed wheat by the winepress, and said, "The Lord is with thee, thou mighty man of valour." And this man, the least in his father's house, was one of God's chosen mighty ones, whose record gives proof of that which is written, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

The story of how God, by the hand of Gideon and his

three hundred, delivered Israel from the combined strength of Amalek and Midian, and all the children of the East, is familiar to every student of the Word. Following his great victory the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you."

After Gideon's death Israel returned to their idolatry again, and "remembered not the Lord their God . . . neither showed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel;" but very soon Abimelech, a son of Gideon, conspired with the men of Schechem, and he went to his father's house, and slew his brethren, the sons of Jerubbaal—seventy persons, upon one stone. And Jotham, the youngest son of Gideon, only was left.

The city of Samaria lay in the valley between mount Gerizim and mount Ebal, from which, respectively, the blessing and the curse were pronounced when the people entered into the land. And Jotham, when he had heard all that Abimelech had done — how he had slain his brethren, and made himself king—stood in the top of mount Gerizim, and lifted up his voice and preached to the people in the parable we have quoted.

The old question as to who shall be king is one that frequently recurs in all realms of life. We have not yet got beyond asking, "Who shall be greatest?" A vacant throne, or a vacant office, will always prove a temptation to someone. Indeed, though the throne be already occupied by a worthy ruler, there will never be wanting a potential usurper in the neighbourhood. And if the request preferred by the parliament of trees, "Rule thou over us" is still made, it is not because of a dearth of candidates for positions of honour; but only because of a lack of persons who are qualified to fill them. Jotham's parable, therefore, may still warn us to be on our guard. He represents that a crown went begging because there were some who had such a humble opinion of themselves that they considered themselves unworthy to wear it.

I.

The reply of the olive tree to the invitation to reign is full of instruction: "Should I leave my fatness, where-with by me they honour God and man, and go to be promoted over the trees?" The fatness of the olive in the oil of olives was used in the anointing of the priests when they were consecrated to the service of God; and was typical of the anointing by the power and grace of the Holy Spirit, which our Lord Jesus received, and which qualified Him for His mediatorial work. We shall not unduly strain Jotham's parable if we regard the olive as saying, "I would rather have a share in bringing about the exaltation of God's anointed than go to be promoted over the trees. It were far better to honour God than to be honoured one's self."

Do we not all need to learn that lesson? There is no employment so holy, neither is there any that will so certainly contribute to our own wellbeing at last, as that which has for its supreme end the glory of God. We may well choose to be olives, endeavouring to bear fruit by which our Lord shall be honoured: "Herein is my Father glorified, that ye bear much fruit," said Christ.

The fatness of the olive was used also to give honour to men. Even the anointing oil, while it honoured God, conferred certain honours upon those whom it set apart to the holy office of the priesthood. It was with this oil the kings also were anointed—Saul, and David, and others. Thus the olive preferred to give honour to others, than to be honoured itself. That is a noble example, difficult to emulate. What heavenly comfort the lower seat provides for those who voluntarily take it! The happiest place this side of heaven is the place that is left when we have given another the higher place which we might have had ourselves. What luxuries are wrapped up in the quality of unselfishness! If we knew the joy of Him Who would not save Himself because He was determined to save others, there would be a holy rivalry among us to secure the lowest place; and only with the greatest difficulty could we be persuaded to leave our fatness wherewith both God and man are honoured, to go to be promoted over the trees.

Olive oil was used also for light. "Pure oil olive beaten" the people were commanded to bring for light. Thus the olive would rather be a light than a legislator. For mortals there is something better than sovereignty, and that is service. A believer, who is made of true gold, would rather be fashioned into a candlestick than into a crown: he would rather be a candle upon a candlestick, giving light to all that are in the house, than a king upon the throne. He would rather be an oil-producing olive, than, having great power, spread himself like a green bay tree.

II.

Let us hear the fig tree's reply: "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" Thus the fig tree tells us that it is better to sweeten the world than to rule it. Sin has made life bitter enough for the best of us, and it must ever be a pity for any one to forsake his sweetness. Yet there have been those who, like Saul, when in humble walks of life have done much to sweeten the lives of others but who, when promoted over the trees, have made David and his Adullamites every one "bitter of soul". The men of Jericho said to Elisha, "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth, but the water is naught and the ground barren." There

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are many lives like that which are in some respects pleasantly situated, but which are spoiled by some bitter spring—perhaps by a cynicism that is born of many disappointments. If only we are willing to forego promotion over the trees, we may hold to the quality of sweetness and play Elisha's part in sweetening the springs of other lives.

Naomi means *pleasant*; and when she returned from Moab and Bethlehem, the people said, "Is this Naomi?" And she answered, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me." But if you read the story you will find that no one ever called Naomi "Mara", nor did she ever request it again. On the contrary, the story tells us, "So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest". Naomi never called God "the Almighty" again, for it was not long until she learned to say "Blessed be the Lord!" And it was Ruth, whose name means *friendship*, who extracted the bitterness from her life, and by the sweetness of her faithful friendship gave Mara back her rightful name, Naomi.

There are many who call God "the Almighty". They know He is that, for they have felt as they think the ungentle touch of His hand; and they are disposed to call themselves Mara, only because they do not know God. Perhaps we can be a Ruth to some Naomi. It may be it is in our power

"To heal the wounded heart so sorely bleeding
And teach mayhap those widowed hearts to sing."

Those who are willing to forego promotion may make faith in human friendship possible to those who have met more Judases than Johns; and to those who murmur at the bitter waters in the wilderness, they may under God be the branch that shall make the waters sweet: for life is far more in need of sweetness than of rulership.

But the fig tree had more than sweetness to lose: "Shall I forsake my good-fruit?" We need the strength

of sustenance. There can be no sweetness indeed without good fruit. Therefore, the fig tree chose the better part, to be a caterer rather than a king; for we all remember One Who, being hungry, came to a fig tree for good fruit but found "nothing but leaves". It is better to minister to the Lord than to wear an earthly crown.

III.

But what was the vine's reply? "Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" We cannot help remembering that Jesus said, "I am the true vine"; nor that He Who thought it not an usurpation to be equal with God, Who had the right to the throne and the crown, yet made Himself of no reputation; and this He did in order that He might minister, may we reverently say, to the heart of God, and bring salvation to men.

What is the wine which comes from the fruit of the true Vine? What is the very essence, the life-sap of the true Vine? Surely there is but one answer: "God is love". And we can minister to the Lord only by loving Him, and equally, love is the only wine that really maketh glad the heart of man. Love is at once the greatest and the scarcest thing in the world. In the Holy Spirit's analysis of love, we may hear the olive, the fig tree, and the vine all speaking: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own". Hence love is better than lordship. If any of us find ourselves desiring promotion over others, let us try the experiment of loving them instead. "Uneasy lies the head that wears a crown", but happy, happy is the heart of him who loves.

IV.

Hear now what the bramble has to say. The bramble needs no persuasion, but readily consents to become a king: "Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." There are some heads that are always waiting for crowns, some hands always grasping for a sceptre. Such people unfortunately get into the church. Their conception of the church is not that it is an olive yard to produce oil for Christ's anointing; nor that it is a garden of figs into which the Beloved may come and eat His pleasant fruits; nor "a vineyard of red wine" where Christ and His friends enjoy the fellowship of holy cheer; but a place for some Abimelech to be crowned, where he can prove his brotherhood by bossing.

It is worthy of note also that those who aspire to rulership are usually the least fitted for it. It is ever the bramble that says, "Yes" to the invitation to wear the crown. It is natural for the bramble to wound and scratch. Abimelech is always cruel to the sons of Jerubbaal, to the very man who in the days of Israel's extremity had proved to be their deliverer. Depend upon it, Abimelech will be far more anxious to reap the fruits of Gideon's victories than to share Gideon's peril or use Gideon's sword. He will be much more in evidence after Amalek and Midian are put to flight than when they are threatening Israel with destruction.

It is never difficult to identify the bramble. The men

and women who have the bramble spirit in them are they who wound and scratch. "The poison of asps is under their tongue". They are never heard to speak a kind word of anybody. We have all been forced into their company at some time or other, and leaving it we have felt like one who had emerged from a bramble patch, scratched and bleeding everywhere. One is never so treated by one related to the olive, the fig tree, or the vine. The bramble is not anointed to bind up the broken-hearted, or if he attempt it, he must needs tear the bandage from another broken heart and leave it bleeding. Brambles are generous only in this respect, that they say kind things of one person only in order to afford them an opportunity of saying something cruelly cutting of another. They seldom speak without making somebody bleed, and on every hand inflict wounds which many years can scarcely heal. Such people think a church is like the House of Commons—not complete without an Opposition. They conceive it to be their sole duty to find fault with all that others try to do. They are of the class to which a certain candidate for eldership in a Presbyterian church belonged, who on examination proved that his only qualification for the position was that he could object. Such people are masters of the bramble trick. You had been in the woods, and when you came home you found a long, deep scratch on your hand or face. You did not know how or when it was done. It did not hurt you at the time; but the bramble did it, and you feel it when you get home. Such is the effect of contact with bramble men and women. Their words come back to us, always with a stab. They are determined at all costs to be a king, and they have no crown for any other head unless it be a crown of thorns.

But here the bramble is associated with fire. It not only scratches, but its work is to devour the cedars of Lebanon. Bramble men and women are experts at making fires. It was bramble men who crucified the Lamb of God; and there is nothing so likely to kindle a fire, so likely to lead the faithful in Zion to exclaim, "Our holy and beautiful house is burned with fire", as the presence of the bramble spirit in the church. A useless bramble may destroy the mighty cedar in Lebanon.

V.

In closing this article, it may be wise to write a word of caution and of counsel. The attitude of the olive, the fig, and the vine, is most commendable, but it may be carried too far; and their refusal to occupy the throne may afford the bramble its opportunity. When men are specially qualified to hold office in the church, they should be careful how they refuse to take the position their brethren desire them to occupy and which God calls them to fill. We have often seen this occur in a church business meeting. A number of talented men successively decline office, and then the most incompetent person in the church is nominated in their stead. When the olive, the fig, and the vine refuse to serve, the bramble is often elected by acclamation! Thereafter wounds, and scratches, and fires, are the inevitable result.

We should seek safety in the cultivation of Gideon's spirit who said, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." As we desire the fatness of the olive that we may honour God, and cultivate the sweetness and fruitfulness of the fig that our Beloved may not be disappointed when He cometh seeking fruit thereon, and seek the life-cheer

of the vine, we may also stand in readiness to serve at God's call. As we abide in the true Vine and are by His abundant life made fruitful to the glory of God, we may obediently remember the words of Him Who humbled Himself and Whom God hath therefore now highly exalted and given a name that is above every name, "One is your Master, even Christ, and all ye are brethren".

OUR HEARTIEST THANKS

A WEEK or so ago we advised our readers that we are now operating a dining room for our Seminary students. Convention delegates, and others, who visited the dining room during the Convention, will, we are sure, testify to the high quality of meals served by our excellent chef, Mr. Menzies. Dean Brown will tell you whence all the good things for the students are coming. This is to say, Thank you, to all the friends who have sent what, in the aggregate, would mean two or three, truck loads. We cannot go into particulars except to say that we saw large bags of potatoes, a great basket of onions, many baskets which would amount to many bushels of apples, squash, citron, tomatoes, boxes of home-canned fruits, and canned goods, some baskets of the finest cabbages we ever saw, etcetera, etcetera — we cannot think of them all, except to say that the large pantry was full.

After viewing them we telephoned Dean Brown suggesting that he have the students put all these things together, get a photograph of them, that we may have a cut made of them for next week's issue of THE GOSPEL WITNESS.

Perhaps someone will say, "If you have so much, you don't need any more." Our answer is: It takes a lot of provisions to feed fifty to eighty students twice a day. We have more than eighty in attendance, but a few live at home. We want our readers to see what the friends have done thus far. We know many others are preparing to do likewise. It is scarcely possible to send too much, and so far as may be practicable, we suggest that our friends send provisions that will keep.

We have a frigidaire of limited size, but we need a big one, a whopper, such as they have in large stores or hotels. If anyone knows where such a frigidaire is obtainable at a moderate price, we shall be glad to hear of it.

Our Lord had compassion on the multitudes when He saw how hungry they must be, and wrought a miracle to feed them. We believe the same Lord will move the hearts and hands of His people to send in a bountiful supply. The dining room is conducted as a students' cooperative enterprise, so that the more provisions we have donated, the less the students will have to pay. Therefore, we should be grateful if our friends will keep the good things rolling in.

SERIES OF SECOND ADVENT SERMONS

THE first of the series of studies entitled, "Christ's Second Coming Reconsidered" appears in this issue. The second will appear in next week's issue. We do not intend, however, that the discussion of this subject shall become a monotonous diet: we shall frequently turn from it to other subjects; but shall return to it again until our discussion is completed.

I have heard of one who said that the dust on some men's Bibles lay there so thick and long that you might write "Damnation" on it.—Charles H. Spurgeon.

TWENTIETH ANNUAL CONVENTION GLEANINGS

By Rev. Morley R. Hall, Secretary

ALL eight sessions of this convention were fraught with blessing in such measure that time and space will not permit a full report. As a Union of Regular Baptist Churches, we have a missionary programme, and in these annual gatherings we seek to plan each session with this in view. Throughout the year, our people contributed at the rate of approximately one hundred dollars per day. In our churches, volumes of prayers have ascended in behalf of that army of workers in the front lines. This is that one time of the whole year when we assemble for the purpose of meeting our missionaries and hearing what the Lord has been doing for them, and through them.

Rev. H. C. Slade, former Union Secretary and now associate pastor of Jarvis Street Baptist Church, led us on our way in the first afternoon session with a most fitting introduction for all that was to follow. Speaking to his theme, "Our Union Programme", Mr. Slade laid before us the church's programme as found in the New Testament — namely, that of preaching the unadulterated Gospel of Christ, and the establishing of local churches. In this address, we saw vast unevangelized areas still untouched, and we saw many churches with closed doors, where this Gospel had once been preached. These doors had been closed because Modernism with its withering blight had done its evil work. We were reminded that nothing short of a Spirit-filled ministry can, or will, prevail against the colossal tide of unbelief and lawlessness. So deeply were we impressed that the remainder of the session was given over to prayer with several leading us to the throne of grace seeking the Spirit's fulness.

Our highly esteemed and much loved President, Dr. T. T. Shields, delivered one of his masterpieces for the Presidential address. This appeared in last week's edition of THE GOSPEL WITNESS, and we sincerely trust that its great truths and principles so aptly expounded will be in evidence in our lives to the end of our days. It was one of those meaty messages from which we derived strength for many days. Read it and re-read it! It will do you good.

Rev. Robert McCaul, of Brooklyn, N.Y., endeared himself to all of our hearts with his timely messages and winning personality. All that the Editor of THE GOSPEL WITNESS said of this man of God is true, and we were blessed richly through his ministry as our guest speaker. Having had to stand against the flood-tides of Modernism in his ministry, we found much in common with him. We look upon our beloved Brother as another of those modern heroes of the faith. Out of his fruitful ministry he was able to draw many apt illustrations to elucidate his expositions of Truth.

On Wednesday morning, we listened to Rev. G. H. Pace tell us about "Building for God in Harriston". A tool-maker by trade, this servant of the Lord heard the Divine call and answered by giving himself to the Lord for service, and began preaching Christ in the town of Harriston. The Lord has honoured this obedient servant with a fine growing work in that community. A new church building is well on the way, and Baptists, together with their Pastor, anxiously await the day when they shall be able to enter their new and much needed home. Student-pastor Ellard Corbett told us of blessings enjoyed in the Calvary Baptist Church in Picton. Open-air meetings were solving the problem of getting the people to church,

and already much fruit was resulting from their efforts. Student Reg. Snell spent last summer at South River in a pioneer field where he enjoyed times of refreshing. He refreshed us as he vividly related his experiences in witnessing for Christ and winning the lost. Revival blessing accompanied the preaching of the Gospel, many were converted and seven were baptized. Student Bert Oatley-Willis came before us concerning his pioneer work in Drummondville, Quebec. In this city with some 24,000 he found less than 1,000 English-speaking. Nevertheless, there shall be a "remnant", and that is what was found here. About eighteen Christians rallied around this young man and thus a new work was begun in this textile city. Some were converted and three confessed Christ in the waters of the St. Francis River when their pastor immersed them — the first service of its kind ever to have been held in that city.

Wednesday afternoon was "Opportunity" session, when students from summer fields told of their opportunities for service. Miss Dorothy Milloy told of blessings enjoyed in Daily Vacation Bible Schools. Fourteen young women did similar work during the summer vacation, and with good results. One of the highlights with Miss Milloy and Miss Wallace (her companion) was that of the schools conducted at Norland and Dongola. A number of teen-agers confessed faith in Christ and since then these have been meeting weekly for Bible study and prayer. Miss Esther Purdy related some of her experiences among the French around Sudbury and Sturgeon Falls, and told of hungry hearts longing for the Word of God. As we listened to Pastor Murray Heron of Noranda tell of his efforts to preach the Gospel in French and in the open air on the streets of Rouyn, our hearts were thrilled. This fiery young man reminded us that we must "through much tribulation enter the kingdom". Twice arrested for preaching the gospel this fearless pastor and his helpers continue to witness for Christ.

Thursday afternoon was a full session and was given over to French-Canadian Evangelization. Our French work has grown to such proportions that we could have filled several sessions. Rev. W. J. Wellington, one of our first missionaries to the French-Canadians, reviewed some of his experiences in the trials and triumphs of the Gospel in French-Canada. Beginning in Val d'Or, a small bilingual church was organized, and out from this church Mr. Xavier Trudel went forth in missionary work among his own people. Another bilingual work sprang up in Malartic, a church building being erected, and a thriving work carried on at this point. Since then a new French Baptist Church has been organized and recognized at La Sarre. Out from that point our missionary-pastor, Mr. Trudel, does extensive visitation among the French, while Miss Alice Moore continues to teach in the private school and serve as a missionary to the French in that district. As Mr. Wellington and Miss Moore concluded their remarks, we rejoiced with them in the power of the Gospel so manifest in their midst.

From North-western Quebec we were brought back to the Lavigne district. Miss Marion Ford helped us to a better understanding of the Lord's work in the hearts of his saints among the French in that area. Their earnestness and spiritual zeal puts many of us to shame as we learn of their steadfastness in persecution and their efforts to reach those of their own race. Student Yvon Hurtubise spent his summer at Sturgeon Falls, where he found the going pretty hard and plenty to discourage. We were impressed by what he said about the

faithful manner in which Pastor Boyd had continued to follow him and other members of his family at times when it seemed almost useless, finally winning them to Christ. Through this former example this young man was encouraged to keep on witnessing to those who seemed at times to show very little outward signs of heart interest.

Miss Joyce Cridland told of breaking soil among the French in New Brunswick. This consecrated young woman, along with four others from Toronto Baptist Seminary, was engaged in missionary work among the French in that province. Rev. H. Lanctin conducts a French broadcast from Moncton each week, which provides many contacts throughout quite a wide area. A summer filled with varied testings, trials and triumphs all worked out to the "furtherance of the gospel" in that part of the country. While there are no large French Baptist Churches, there are small groups here and there which provide lighthouses for those floundering amid the dark billows of Rome. Before this afternoon session closed, we had a few words from Deacon Paul Bauman who had just recently returned from France and Switzerland. He brought us encouraging news of our French Baptists. Their churches are growing and new causes are being opened. Large centres still remain unchallenged by the gospel, and like our own Quebec, it is a much neglected people.

The crowning session of the Convention took the form of Seminary Convocation. Dr. T. T. Shields presided with his Seminary staff on the platform and before a full house. Rev. Robert McCaul delivered a great address on the People Called Baptists, and thus our Twentieth Convention was brought to a close. A great host of delegates and friends have wended their way back to their home churches with fresh inspiration to take up the common tasks again.

The following officers were elected for 1947-48:

<i>President</i>	<i>Vice-Presidents</i>
DR. T. T. SHIELDS	REV. W. N. CHARLTON REV. W. S. WHITCOMBE
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Rev. J. H. Watt	Rev. G. W. Searle
Rev. A. C. Whitcombe	Rev. S. Wellington

"HOPING IT MAY HELP"

September 10th, 1947.

Rev. T. T. Shields,
Dear Sir,

Realizing the serious condition of the world, and seeing the good your papers, sermons and general information on the evil power rising up all over the world are doing to open people's eyes to the truth of the situation, I send you this sum (\$20.00) to add to the fund to educate boys for the ministry. I realize it is small, yet if you would hold it till others follow, it would help that \$87.50, half of the cost to educate one, promised to you. Hoping it may help, I make this offering to the glory of God.

Yours humbly,

SPURGEON ON WINNING CHILDREN TO CHRIST

EVERYTHING that the great Spurgeon wrote bore the mark of his peerless genius, touched by the Holy Spirit. His preaching was thoroughly Biblical, both in the sublime majesty of its doctrine and in the home-spun simplicity of its appeal to the ordinary man. Uncounted multitudes have had reason to praise God for his ministry which was the means of their conversion or their edification in the faith. The influence of his preaching provided a great impetus to the work of the Gospel unto the uttermost parts of the earth. It is of special interest, therefore, to know something of the way in which this prince of preachers was brought to Christ. The story is well known of how he went into a little Primitive Methodist Chapel one snowy Sunday morning and there, under the preaching of an ignorant shoemaker or tailor, looked to Christ and was saved. Spurgeon's own account of that memorable event in his spiritual autobiography is worth repeating and we hope to reprint it in these columns on some future occasion, but there were also many other chosen instruments of God who played their part, under the hand of God, in the conversion of this great preacher. The following letter from the pen of Spurgeon at the age of nineteen tells of an obscure but godly man who spoke a word in season to him some eight or nine years before, when he was only a lad of ten or thereabouts. We print it here for various reasons, but chiefly as an incentive to preachers, Bible School teachers, and all Christians to be faithful in sowing the good seed beside all waters. Let us not sin against future generations and against God in thinking that a boy or a girl is unimportant to Christ or unreachable by His Gospel. Let us remember that Charles Spurgeon at ten was unconverted but at less than nineteen he had already been preaching for one year and four months as minister of a congregation.

The army of the living God requires more recruits of the sort of Charles Haddon Spurgeon. The place to find them is among the ranks of the seemingly careless boys and girls of to-day, who in a few years will bear their share of the labours and the responsibilities of the world. God give us devoted older men and women of the kind of Richard Knill who are willing and able to talk to boys and girls about the Saviour Who invited them to come to Him.—W.S.W.

A Letter Written by Spurgeon at Nineteen

To Rev. R. Knill. Cambridge, February 7, 1853.

MY DEAR SIR,—

I feel confident that you will pardon the liberty I take when you read the occasion of it. I have for some time wished to write to you, but could not find you out, until in *The Banner* I observed a notice of your preaching in the theatre of Chester.

Eight or nine years ago, you were travelling, as a Deputation from the London Missionary Society, in the county of Essex. Among other places, you preached at the village of Stambourne. I was then a little boy staying at my grandfather's (Rev. Jas. Spurgeon). You kindly noticed me; I read at family prayer; you took me by your side, and talked to me in a very affectionate manner. You told me a tale of a little boy in Colchester; we went into an arbour in the garden, there you asked me to sing, and I joined in as well as I could. I shall never forget the way in which you tried to lead me to the Saviour. Your conversation and spirit were all a

father's could have been, and that one interview has made all my heart yours. My eyes rejoice to see your name, and the mention of it brings up emotions of gratitude. In fact, unknown to you, a few words you then spoke have been a sort of star to my existence, and my friends look on them with half the reverence of prophecy. You meant them not perhaps to last so long, but now they are imperishable; they were to this effect, and were heard by more than one: "I think this little man will one day be a preacher of the gospel, and I hope a successful one. I think you will preach in Rowland Hill's Chapel; and when you do, tell the people this verse, 'God moves in a mysterious way,' etc." You told me to learn the hymn, and said it seemed perhaps unlikely, but Providence had wrought wonders, and you thought it would be so. This is often mentioned by my grandfather; and somehow, though I am far enough from being superstitious, it holds me fast, and I do confidently, and yet, somehow (and paradoxically), distrustfully look forward to the time when the whole shall come to pass.

When sixteen and a half years old, I was persuaded to preach in the villages, having for some time been often called to address children in Sabbath Schools, and always gaining attention, perhaps from my youth as much as anything. Once started in lay-preaching around Cambridge—where I was and am still assistant in a school,—I put my soul into the work. Having been invited to supply, for one Sabbath, the Baptist Church at Waterbeach, I did so; I was invited to continue, and have now been the minister of the congregation for one year and four months. The chapel is always full, many profess to have felt the power of Divine grace, and residents in the neighbourhood say that there is a visible reform manifest; God has used things that are not, to bring to nought things that are. I preach thrice on the Sabbath; and often, indeed, almost constantly, five times in the week-nights. My salary being insufficient, I still remain in the school. Though the congregation is large, they being poor, or men of small property, are unable to do much,—though their kindness may be judged of from the fact that I have been to sixty-two different houses to dine on the Lord's Day. Thus are your words in part realized.

Though I do not say that your conversation did then lead to my conversion, yet the thought of what I conceived might be my position one day ever worked in me a desire to gain true religion, which even then I knew was the great essential in a minister. I long for nothing more earnestly than to serve God with all my might. My education is amply sufficient for my present station, and I have means and desires for further improvement.

The particulars I have given are perhaps too lengthy, but you will excuse it. I could not refrain from letting you know what is no doubt more interesting to me than to you. I pray that, while standing on the polluted ground (in Chester Theatre), you may consecrate it in many a heart by being the means of their conversion. Your words spoken in season have been good to me; and if I am of any use in the army of the living God, I owe it in great part to you that I ever enlisted in it. I am not nineteen yet; and need, and trust I shall have, a mention in your prayers.

With the greatest respect, I am,
Yours truly,

CHARLES SPURGEON.

P.S. Since you are much engaged, I shall scarcely expect a line from you; but if I should be happy enough to receive one, I shall be rejoiced.

The Jarvis Street Pulpit

Christ's Second Coming Reconsidered

First Address in a Series on the Above Subject

IS THE GOSPEL DISPENSATION "A GREAT PARENTHESIS"?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 5th, 1947

(Stenographically Reported)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
"Hath in these last days spoken unto us by his Son."—Hebrews 1:1-2.

THERE is nothing, surely, which the people of God need to know more certainly than the Word of the Lord, "Sanctify them through thy truth", our Lord said, "thy word is truth". It should be our supreme concern, as Christians, so far as it is humanly possible, under the guidance of the Spirit of truth, not to read into scripture our own preconceptions, but to endeavour to understand precisely what the scriptures teach.

Many erroneous opinions may be entertained by sincerely devout people. They do not know that they are wrong; they may have accepted other people's opinions as being true. We are prone to believe whatever may be agreeable to us. Our Lord charged the Pharisees with "teaching for doctrines the commandments of men", and with thus "making the word of God of none effect by (their) traditions". Illustrations of the mistake of taking things for granted religiously could be indefinitely multiplied. We are admonished to "prove all things; hold fast that which is good"; "Grace and peace (are to be) multiplied (to us) through the knowledge of God, and of Jesus our Lord."

It is, therefore, necessary that in respect to any matter of belief, any element in that body of supposed truth which, as Christians, we believe, we should assure ourselves that what we believe is firmly founded upon a "Thus saith the Lord". I do not ask you to believe anything I say. When dealing with disputatious matters I must say: "Search the scriptures". I can suggest to you a road to take, like a signpost at the crossroads, but you must explore the road for yourself, and find out, to your own satisfaction, what the word of the Lord really teaches.

We live in a day when it is popular to decry theology. Somebody says, "I do not want to be bothered with theology. Give me the Bible." The Bible is, of course, the source of all sound theology. Theology is really a science of relations. It is a logical system, the setting of one thing beside another, comparing spiritual things with spiritual, and asking ourselves, "If this be true, what about this other aspect of truth?" I have known not a few devout people who, beyond all peradventure, love the Lord, who, perhaps, suffer from some kind of inferiority complex, and who therefore assume that they must get their religious knowledge second-hand, and who accept views that are mutually contradictory. The two lobes of their brain seem to think independently. They say, "This is true", and "That is true"—blissfully ignorant

of the fact that the two things cannot possibly be true; if one be true the other, in the very nature of the case, is false. It is the function of theology to obviate such illogic.

We need, therefore, to view truth relatively, perspective, and in due proportion, to set one truth beside another, to study the relation of one scripture to another scripture — not to take isolated texts that suit our fancy, and wresting them entirely from their context, say, "The scripture teaches thus and so". We must bring such apparent contrarieties together and find a logical reconciliation. Truth never contradicts itself: it is always in harmony with itself. If the Bible be the word of God, it is the truth of God. If it be the truth of God, it can never contradict itself.

I shall begin this discussion at a point where I am sure we shall all be agreed. Among those who love our Lord in sincerity and in truth, and who look for the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ", I am sure there will be agreement that the only source of information on the subject of the Second Advent is the Bible itself. We are really shut up to the Bible. I value the opinion of men of scholarship and devotion, men of reputation, if you like, as teachers; but for myself I have a peculiar delight in going to this one and only source of authoritative information — the Bible itself.

I have a dream, I do not know whether it will ever come true. But if the Lord should let me live long enough to retire, I should like to have a little home in the country with plenty of trees, and a nice garden. I am sure I should have a strawberry patch, and lettuce, radishes, and things of that sort, where I could go out into my garden, and pick all these things fresh, and have them put right on the table. I have had a taste of that occasionally. How much better it tastes than what you get in the stores, — things that have taken ever so many days to reach you, and that have lost much of their original flavour.

For myself, I like to go into the strawberry patches of the garden of the Lord to pluck the luscious berries for myself. It is delightful to go down into the garden of nuts to see the fruits of the valley, to see whether the vines flourish, and the pomegranates bud, and to find one's soul, or ever he is aware, makes him like the chariots of Amminadab. When we thus get the truth we believe from Headquarters, we are able to say, like the

people of Samaria: "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

I.

My text tells us that THE LORD JESUS IS A SUMMARY OF ALL THAT GOD HAS EVER SAID TO MEN: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." He has not contradicted anything He said through the prophets, by the supreme, and ultimate, and authoritative disclosure of Himself in the person of Jesus Christ. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" — not a partial Christ, nor a partial view of Christ, but Christ in the full-orbed splendour of His essential Deity. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him". "The law was given by Moses, but grace and truth came by Jesus Christ." To that, I am sure, you will readily give consent.

In what sense, then, is the Bible our authority? The Old Testament, or the New Testament? or the Old Testament and the New Testament? The New Testament apart from the Old? or the Old Testament apart from the New? Or, are we to regard the Bible, the Old and the New Testaments, as mutually complementary? as being impossible to accept one without the other. In my view the New Testament fulfils the Old Testament, just as the noonday fulfils the dawn. The light is brighter when the sun shines from his zenith; but it is the same light, and light from the same source as the first gray streaks of dawn, as when

*"The glorious spears uprising
Beneath the oriflamme of day."*

Upon that principle I stand. I cannot consent, for myself, to an acceptance of any view of any part of the Old Testament which is contrary to or ignores the plain and explicit teaching of the New Testament. Nor can I hold any fellowship or intellectual agreement with those — I had almost said — specious reasoners, those illogical persons who would say to us, "Give me the New Testament: I am not interested in the Old." You cannot have the New Testament without the Old. If you destroy the Old Testament, or any part of it, you destroy the New Testament with it. You cannot have one without the other. They are two dependent sides of the archway of Revelation of which the glorious Person of our Lord is the Keystone.

If God is the same, and changes not, the revelation of God in Christ is not in any sense contradictory to the revelation of God in Moses, or David, or Isaiah, or Jeremiah, or any of the prophets: "Known unto God are all his works from the beginning of the world." God is not like some people who seem to forget what once they said, and years later take a position which contradicts what they formerly declared they believed. God is always consistent with Himself. Divine revelation finds its complement — if you like to be more specific, its complete-ment, in Christ: "Last of all he sent unto them his son". Christ expressly says He came not to destroy the law, and the prophets, but to fulfil them. I have not time to quote all the prophecies of the Old Testament which found their fulfilment in the Person of our Lord in the days of His flesh. I need only refer

you to the fact that His birth at Bethlehem was a fulfilment of prophecy. The ministry of John the Baptist, as the forerunner of Messiah, was a prophetic ministry, which found its fulfilment in the ministry of Christ. Beginning His public ministry in the synagogue of Nazareth, He did not do as some people do, open the Book at random, and say, "This is my verse for to-day"; the inspired word was not a crossword puzzle to our Lord: No! "He found the place where it was written, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." In his discourse known as the Sermon on the Mount, our Lord specifically said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil".

It is very easy to trace the record of the fulfilment of prophecies through the four gospels, Matthew, Mark, Luke and John. It is recorded that certain things occurred because, as our Lord Himself said, "The scripture cannot be broken." During the days of His flesh you may observe that prophetic scriptures of the Old Testament jostled each other — if I may dare to say so — to find fulfilment, reaching almost, but not quite, their climax at the cross. His death was the fulfilment of prophecy. His resurrection equally was the fulfilment of prophecy.

I have a book here, written by a gentleman whom I met on one occasion, and who is a great man of God, beyond doubt, true to the essentials of Evangelical faith. This book is entitled, "The Great Parenthesis". The author says, at one point, "As I have put it elsewhere, though some have objected to the expression, the moment Messiah died on the cross, the prophetic clock stopped. There has not been a tick upon that clock for nineteen centuries."

The whole Christian dispensation, subsequent to the Cross is said to be a parenthesis, not anticipated in the Old Testament, not predicted in the Old Testament; and the parenthesis reaches its end between the fourth and nineteenth chapters of Revelation. But between the death of Christ and this passage of Revelation the prophetic clock has stopped — not a tick has been heard since!

That seems to me to be an extraordinary, an impossible assumption — but do not reject it because I do. It appears to me to be contrary to all analogy, contrary to every principle of sound logic; and I venture to believe is out of harmony with the plain teaching of the word of God.

The book to which I refer is said to contain "timely prophetic messages on the interval between the sixty-ninth and the seventieth weeks of Daniel's prophecy". I find it difficult to understand how one can read the ninth chapter of Daniel's prophecy, and arbitrarily, and without reason, drive a wedge between the sixty-ninth and the seventieth week, and there insert the whole Christian dispensation. I shall return to that later. I merely refer to it now that I may give you my reasons for quoting a number of scriptures.

"The moment Messiah died on the cross, the prophetic clock stopped. There has not been a tick upon that clock

for nineteen centuries." I think I have heard it ticking down through the centuries. I feel confident that I have heard it striking the hours. By that statement even the resurrection of Christ is excluded — from "the moment Messiah died on the cross, the prophetic clock stopped"! But did not the Apostle Paul say, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures"? Did not our Lord Himself refer to the historical book of Jonah as being literal history? (He referred to the Ninevites as rising up in the judgment, and condemning the men of that generation. They were not legendary characters, but characters of history. Jonah was an historical character) and our Lord Jesus said that that book of Jonah is a prophecy of His own resurrection.

Need I remind you on that point of the second chapter of Acts, which is full of citations from the Old Testament, finding their fulfilment in the Person of Christ, not only on the cross, but in His glorious resurrection and ascension? And did not the Apostle Peter, filled with the Holy Ghost, explain the coming of the Holy Ghost by reference to Joel's prophecy, saying, "This is that which was spoken by the prophet Joel"? Surely the prophetic clock "ticked" then. Did not Peter also quote the prophetic psalms in support of his contention that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The scriptures were fulfilled in Him.

Let me quote what is written in Luke 24: Our Lord is twice quoted in that chapter as saying, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Again in the same chapter He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

In the fourth of Acts Peter is recorded as saying, "This is the stone which was set at nought of you builders, which is become the head of the corner." His becoming "head of the corner" was a prophecy fulfilled after His crucifixion.

Then in the same chapter, "When they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." The second Psalm may have a larger fulfilment in the future, but surely the early church recognized a partial fulfilment when these apostles said, "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

The second Psalm is explicitly said to have been fulfilled in the death of the Lord Jesus, and in the experience of the apostolic church.

In Acts, chapter eight, we read: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." We are explicitly told what passage he was reading, and it is said: "The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus"—not only His death, obviously, but His resurrection and ascension, and His Lordship at the right hand of God.

Let us look at Acts, chapter thirteen, for but a moment:

"When they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

Then he goes on to say that that could not possibly refer to David,

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

In Acts, chapter fifteen, we read:

And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,

Note the tense; Simeon hath declared how God at the first *did* visit the Gentiles. He had already visited the Gentiles when this was written. But:

After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.

I shall return to that in subsequent addresses. I quote it here merely to remind you that the scripture was there fulfilled.

In Acts, chapter twenty-six, verses twenty-two and twenty-three, we read:

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."

I wish I had you for a few hours.

Will you turn to Romans, chapter three, verses ten to nineteen:

As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

At your leisure, read through Romans nine, ten, and eleven, simply to see how far they establish my thesis, that the Old Testament is fulfilled in the New Testament. There are many passages in First and Second Corinthians, and in Galatians, which claim for their authority the fulfilment of scripture.

Paul, in Galatians, also says, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Tell me that the New Testament is a parenthesis, a hiatus, something of which the Old Testament prophets were unaware! I find it impossible to accept that position: "Abraham rejoiced to see my day: and he saw it, and was glad", the Lord Jesus said. And you remember it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

I refer you to the Epistle to the Hebrews, to the great chapter (eighth) which Mr. Slade read to you this evening, and, of course, to the whole epistle. The Old Testament found its fulfilment in the Person of Jesus Christ. There are those who would represent the Lord Jesus as waiting for a kingdom. But what said He: "All authority is given unto me" — not partial, but "all" — "in heaven and in earth. Go ye therefore, and teach all nations". "Therefore" said Peter, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" —

sitting on the right hand of the Majesty on high, exercising all authority in heaven and in earth.

A parenthesis, indeed! Read these chapters of Hebrews, and you will find how the writer of the Epistle to the Hebrews claims again — and again — and again that prophecy is being now fulfilled, even the prophecy of Jeremiah: "I will put my law in their inward parts, and write it in their hearts".

Then some of our friends tell us that the Zion of the Psalms is the literal Zion. I wonder sometimes how much of this teaching has been, indirectly, responsible for the blood-letting, and the fearful confusion that now obtains in Palestine. We are told that we are to take all these Old Testament scriptures which refer to Zion, and we are to regard the Old Testament as a kind of prophetic kangaroo, which leaps over the whole New Testament, into the book of Revelation, ignoring everything that is between. As for Zion, "It is not the church!" "It can not be!" "It is the literal Zion!" Very well; hear this:

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more; (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake)—you are not come to that. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels", (the heavenly Jerusalem of which we read in Galatians)—and to "an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven."

The Old Testament saints, regenerated by the Spirit of God, looking forward to a Saviour Who was to come, are just as much a part of the Church of Christ as we are. "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." And Peter said, "Behold I lay in Zion a chief Cornerstone". When was it laid? "Upon this Rock will I build my church; and the gates of hell shall not prevail against it."

I say, we must read the New Testament in relation to the Old, and the Old Testament in relation to the New, in the light which shines in the face of Christ. That is to say, we must interpret the Old Testament in the light of the New Testament. Neither the tabernacle nor the temple had any window therein. They were lighted by the candlesticks, and the holy place by the Shekinah glory. This temple of truth is like the heavenly city which hath no need of the sun, nor of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

Let us pray:

We thank Thee, O Lord, for this sure word of prophecy, for these exceeding great and precious promises. We thank Thee for the personal ministry of Him Who was in the days of His flesh both Prophet and Priest, and Who in the glory of His ascension still exercises His priesthood, and reigns as King.

The Lord help us that we may have a passion for His word, and for the truth of His word. Save us from error. Help us to understand that which is written, for Jesus' sake, Amen.

GOVERNMENT FUNDS BUILD PRIESTS' HOUSES AND CHURCHES

\$800,000 of Public Money Spent by Quebec Province for Religious Purposes

"Congratulations are in order to the Government of Quebec for having built schools in our colonies and having spent, since 1935, \$800,000 to build churches and presbyteries."—*L'Action Catholique*.

IN such words as the above does Canon Jean Bergeron congratulate the Quebec Provincial Government for its princely gift to the church of which he is a priest. Despite the fact that the amount mentioned is the greater part of a million dollars, it forms only a fraction of the huge tribute from public funds which is being poured in a never ceasing torrent into the coffers of the Roman Church. This is over and above the *dîme* (tithe) which the Roman Church has the privilege of levying directly on its people in Quebec; it is over and above the school taxes which are raised by law and handed over in their entirety to the ecclesiastically controlled schools; all this is apart from the immense contribution made to the gigantic institutions of monks and nuns which dot the soil of every district of Quebec. Little wonder that our neighbouring province is poor, for it is being bled white by the ruthless rapacity of its masters who exploit it for their own ends under the guise of religion.

The manner in which the munificent bounty of the Quebec Government is being spent was told in these columns several years ago in the following words quoted from a Montreal Romanist paper:

Rev. Father Bergeron, missionary-colonizer, informed us that the Department (of Colonization) constructed ten churches and eight presbyteries (priests' houses). The government gives \$3,200 per church and \$800 for each presbytery. It adds \$200 when the colony installs a water system in the presbytery.

In this fashion the Roman Church carries on its programme of expansion by means of money that is taken from the public as taxes and then turned over to the priests for strictly religious purposes. How different is the story when our missionaries go to Quebec, to undertake their gospel work. They must purchase land at market prices; they pay hard cash for materials and labour; and when their building is erected, in order to hold property, they must pay legal and other fees of more than a hundred dollars to have their local church duly incorporated according to Quebec law. We have told in other articles something of the sacrifice involved in the erection of Protestant churches in Quebec. And then after all this labour, our churches are refused the right to hold meetings on the street corner or to give out the Word of God. Their workers are arrested and jailed for preaching. One missionary reported that even the mails are not safe: when French New Testaments are sent to those who request them, it has been found necessary to register the Testaments fully or they do not reach their destination. What a difference between the treatment accorded to Romanist missionaries and Protestant missionaries in the same part of the same province! And yet in spite of it, or perhaps because of it, thousands upon thousands of French-Canadians are turning in disgust from "the church of their fathers" and asking for something that will satisfy their soul-hunger. They stand and listen by the score to our missionaries when they are allowed to preach on the street, and many of them eagerly accept the New Testament, which they tell

us is forbidden to them, forbidden by priests that profess to teach them true Christianity!

But do not think that it is only in Quebec that Rome plunders the public purse. From the same priest as quoted above, we translate the following assurance that even in Protestant Ontario the government smiles golden smiles upon the dearest aims of the priests:

Our survival seems assured in Quebec and in its prolongation in the North of Ontario, where the Toronto government is beginning to give help to the colonists. French-Canadians in the southern part of the province are keeping their hold and growing in numbers and influence. This is the declaration made by Mr. Louis Charbonneau, representative of the "Association d'éducation d'Ontario" at the congress at Boucherville: "The situation is a hundred times better than in the early days of colonization notably as it has to do with schools but also with respect to universities and elections. French-Canadians in Ontario now have seven members in the Legislature at Toronto and they control at least fifteen other seats." Mr. Charbonneau brings a message of optimism. He pictured the growing force of the French element in Ontario and invited Quebec people to have no fear of establishing themselves in the fine districts of Ontario that are still free, where their support will aid their compatriots already installed.

In the same article this priest reminds his readers that to advance the interests of French-Canadian colonization in New Brunswick they must "exercise pressure on the government".

Colonization is one of the pet schemes of the French-Canadian Romanist Hierarchy in Canada. They have discovered to their sorrow that in the larger centres their people are more subject to non-Romanist influences. In the remote regions, much of the land may be marginal and the crops poor, but the people will be submissive because they are poor and heavily indebted to the priests, while families will be large and schools few. Roman Catholics are taught to believe that the state is under obligation to lend its support to their church, but for Protestants it is nothing short of theft for the government of Quebec, or of Ontario, to compel taxpayers to pay for church buildings and presbyteries devoted to the propagation of a faith that brands them as heretics and offends their conscience at every turn.—W.S.W.

LENDING THE GOSPEL WITNESS

WE are glad to hear that many of our readers so enjoy their own paper that after they have read it they lend it in turn to two or three neighbours. That is an admirable practice, "yet shew I unto you a more excellent way"! Get your neighbours to subscribe to the paper, then they will have these studies on the Second Coming before them to read and re-read. If they have only a borrowed paper they will read it through rapidly and return it. There is nothing new in the suggestion; and yet what possibilities lie in the suggestion we now make. We do not suppose there is one reader of THE GOSPEL WITNESS who could not, if he would, get a neighbour or friend to subscribe to the paper. If only every member of our GOSPEL WITNESS FAMILY would so cooperate we would double our circulation in a week. Do the best you can; and if you know of someone who really needs the paper, but does not know it, and will not subscribe, we suggest you subscribe for him, or her. By the time they have had it for a year they will subscribe for themselves. Or, we will send the paper to anyone for six months for one dollar. We cannot name a shorter period because of the clerical labour involved. SEND IN THE SUBSCRIPTIONS. DO IT NOW!

HOLY WATER BY THE PINT

"What fools these mortals be!"

A CLIPPING that was forwarded to our desk by a subscriber of THE GOSPEL WITNESS called forth the above Shakespearian quotation. The clipping tells of a wholesale mail order business that is being carried on, shipping "Lourdes water" from the shrine in a grotto at Lourdes, France, to the far corners of the world, which probably means North America, since all other continents are not only well supplied with local shrines, either Roman or pagan, or they are too poverty stricken to indulge in such senseless luxuries as bottled holy water. The following news item in *The New York Tribune* tells the story:

LOURDES, France, July 20.—Bottling Lourdes water for shipment abroad has developed into a brisk mail order business in this favorite thermal resort of Catholic pilgrims.

Unlike the merchants in the town who make a thriving business out of shipping Lourdes water, Father Larribere points out that the Church makes no profit on its mail orders and that he and his overworked staff of two assistants would just as soon let their competitors prosper and have less work themselves.

At least 1,000 bottles are filled by pilgrims every day at the grotto. Only fifteen days ago, said Father Larribere, a nun arrived here from Philadelphia with instructions to load up two steamer trunks with containers of Lourdes water and return home directly she had accomplished this mission.

In pre-war years, Father Larribere said, Lourdes water was shipped out in gallon jars every day to all parts of the world, and frequently it was sent in wholesale lots, a barrel at a time. Due to post-war transport shortages, however, the volume of these orders has now been substantially reduced although the number of requests have not at all diminished. The bottles he sends out now hold about one pint of water each and no more than one bottle can be sent to the same address.

Roman Catholics may believe in the magical properties of the water shipped from Lourdes, but they will find it difficult to accept the statement that "the Church makes no profit on its mail orders". For our part we should greatly prefer a cooling draught from a running brook or a springing fountain than all the bottled importations of Lourdes water from far-off France. And we think that a chemical and biological analysis of the product of the Romish bottling works would bear out our conviction on the matter. What an appropriate symbol of Rome is the strange Lourdes' industry of shipping stagnant water in pint containers to those who are able to pay handsomely for it! The Romish theory of salvation is just like that—the church controls the reservoir of grace and doles it out in small containers only to those who patronize its priests and pay well for the privilege. But the Scripture does not offer us the putrid waters of broken cisterns, nor does salvation come in pint-sized containers at a price. This is the glorious offer we read in the Word of God: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb . . . And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:1, 17).—W.S.W.

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FRENCH-CANADIAN R.C.'s COUNT ON MR. DREW

PREMIER GEORGE DREW is the hope of French-Canadian nationalist leaders who look to him for the preservation and enlargement of the special privileges which they now enjoy in the Roman Catholic Separate Schools of this province. Such is the report made in *Le Devoir* of Montreal in its comments on the recent meetings in Ottawa of two nationalistic associations. This is the way the Catholic Action daily views the situation:

For two years a Royal Commission of Enquiry on which our people (the French-Canadians) have only one representative out of twenty, has been studying school affairs in the province. Our compatriots have serious reasons to be anxious concerning the state of mind of certain of the commissioners and on the proposals that they may suggest. Moreover, they fear a direct assault less than clever, scheming flank movements. In their conversation they calculate the probabilities and chances. One can tell that several are counting on the political sense of Mr. Drew, on his best sentiments, and perhaps on the care that he must have for his personal future, to hinder or to bring to nothing the apparent intentions of certain commissioners.

The above is fair warning that the Royal Commission on Education has already been made into a convenient political football. If Mr. Drew has not already been served warning, it is given to him in the above lines. Roman Catholic leaders never fail to let a political leader know when they are counting on him. They are quite frank in making concrete offers to politicians, and brutally frank in demanding pledges from them. We venture the assertion that Mr. Drew has already been approached by the representatives of the French-Canadian Roman Catholic Hierarchy with an offer, and if he has not until now committed himself to them, he has taken the matter under consideration. The Hierarchy's way to Mr. Drew has already been rendered easy by the signal honour paid to Cardinal McGuigan when he was seated in the Cabinet seats of the Ontario Legislature and there tendered an official welcome on his return from Rome. We understand that the Drew Cabinet includes no Romanists, and the statement is made in the above quotation that only one member out of twenty on the Royal Commission is a French-Canadian; notwithstanding, no government in Ontario has ever done more magnificently for the Roman Church than has the Drew government. The Prime Minister of the Province of Ontario seems to be vieing with Premier Duplessis of Quebec in decrying the dangers of Communism at home and abroad; his speeches on this subject sound as if they had been prepared for him by the Cardinal's secretary. But on the dangers of Rome he is silent, indeed he appears to have transformed them into his most steadfast ally for the next election.

In view of the announcement that "several" French-Canadian nationalist leaders are counting on Mr. Drew in school matters, it is well that we should keep our eye on the Royal Commission and on Mr. George Drew also.

Mr. King's Lieutenants Dance Attendance on Priests

But it is not only Provincial Prime Minister George Drew that dances attendance at the *Association canadienne-française d'Education de l'Ontario*. We quote from the same account:

In the great hall, too small for occasion, of the Château Laurier (and at Ottawa, that is indeed some-

thing when a manifestation of this sort and extent can be held in the Château), were to be found, at the side of the representatives of the Apostolic Delegation and of the Embassy of France, the highest figures of French-Canadian circles in Ontario: The Archbishop of Ottawa, the Bishops of Timmins and of Hearst, representatives of other dioceses, of religious orders, of judges of the Supreme Court and of the Exchequer Court, of notable political figures, of the professional world and of the world of business, etc. Those who were not able to be physically present, such as Messrs. St. Laurent, Paul Martin, Chevrier, excused themselves. (The letter in which Mr. Chevrier evoked the memory of his father, to-day confined to his house by age and poor health, who was one of the most vigorous workers in the Association, sounded an especially moving note.)

It is plain to be seen that stalwart Liberal Cabinet Ministers who are French and Roman Catholic are not afraid to show that their political colours are identical with those of the extreme nationalists who control and direct the *association* mentioned. In other words, certain professed "Liberals" in Canada are actually died-in-the-wool Tories, slavishly subservient to the reactionary forces of the Roman Hierarchy.

Le Devoir boasts that the *Association* is able to hold its meetings in Château Laurier. It is not unaware that THE CANADIAN PROTESTANT LEAGUE was refused permission to rent this hall for its meetings. It is also to be noted that "judges of the Supreme Court of Canada and of the Exchequer Court" were also present, with the papal delegate and the archbishops and bishops. It was a certain judicial gentleman from one of these courts who, at a public hearing before him, cut short the plea of THE CANADIAN PROTESTANT LEAGUE with the injudicial remark that it was "filthy propaganda". Rome knows how to get into the good graces of judges and politicians. Shall Protestants sit mildly by, while Rome courts the nation's leaders, cajoling them with her promises or terrifying them with her threats?

—W.S.W.

THE GREATEST FIGHT

The Greatest Fight in the World, by C. H. Spurgeon, published by THE GOSPEL WITNESS, sixty-four pages, twenty-five cents.

This address delivered by that prince of preachers to a gathering of those engaged in like work, deals with "our armoury which is the inspired Word", "our army, the church of the living God", and our strength, the Holy Spirit. Spurgeon's emphasis upon a full Bible is strong, and his stand against those who would "whittle down revelation", uncompromising. The advice to preachers, both as to the spirit and method of their work, is trustworthy. The style of the book is convincing, and the language is very plain anglo-saxon.—W.G.B.

USE THIS FORM NOW!
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Dear Dr. Shields:

Enclosed find my contribution of \$ _____
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ADDRESS _____

Among Ourselves

Last month Rev. Duncan Macgregor, who has for ten years been pastor at Stouffville and First Markham, became pastor of First Baptist Church, Sault Ste. Marie, Ont. We predict a fruitful ministry in this important field.

Rev. Roy Hisey has moved from Fenelon Falls Baptist Church to Boston Baptist Church, Ontario. This latter is among the oldest and most prosperous country Baptist churches in this part of the land.

Among our new students is Mr. Norman Elston, a member of Forward Baptist Church, Toronto, who this summer went to do French Evangelistic work on his own in the Maritimes, and reports blessing in seeking the spread of the work of the Lord in that needy field.

Before Mr. Geoffrey Adams left First Baptist Church, Timmins, the Young People had a meeting at the home of one of the Timmins friends and presented him with a liberal gift of money to help his Seminary expenses.

Gifts to our library were recently acknowledged from Miss F. Newell and Mrs. Lawrence, Mr. and Mrs. F. Rex, Mrs. J. Gardiner and Mrs. D. H. Lorimer, of Toronto; and Mrs. E. Mitchell, Drummondville, P.Q. The gift of a good extension table we acknowledge from Mrs. E. McWilliams, of Runnymede Road Baptist Church. Earlier we received several other articles of furniture from Mr. W. J. Adams, of Malton, Ont.

During the summer Mr. D. K. Reiner has done considerable supply work among the churches. Through his efforts and with other help, the school has been able to issue in mimeograph form the great work by Dr. Geerhardus Vos on *Biblical Theology*, which runs to 320 pages, and may be had from us at \$3.00 per copy. Mr. Reiner has also put through the machine another issue of my work on *Modernism and Modern Cults*, which runs to 228 pages and may be had at \$3.00.

Opening days at the Seminary are busy ones. Registration was on Monday, the 29th. Lectures began on Tuesday at 8.30 a.m. The first lunch was served, under our new dining hall arrangement, at one o'clock on Tuesday, and a very delicious one it was. We are asking our friends to help us by sending anything in the way of food stuff that will keep. Such contributions reduce the cost to students.

At the gathering on Monday afternoon for new students all of the teachers, including the President, emphasized the need of a strong spiritual life in the individual student. We are impressed with the class of students the Lord has sent us, some of them from great distances. This promises to be a really good year in our school.

Monday evening the students enjoyed an indoor "corn-roast" (!) coupled with testimonies and fresh fellowship.

To our amazement this summer a recent graduate of the Seminary sent us a gift of \$250.00. Knowing something of that person's circumstances, we felt that in this case that had happened which Paul saw in Macedonia, "The abundance of their joy and their deep poverty abounded unto the riches of their liberality"! Another graduate of former years donated a bond of \$100.00. Only the other day the Secretary found under her door \$40.00 with this note,

"Toronto Baptist Seminary,
 Enclose tithe,
 A Student."

Others have recently also given us kind contributions, every one of which is greatly appreciated.

To Mr. and Mrs. Garfield Browne (née Hilda Tipp) the gift of a daughter.

To Mr. and Mrs. James Cunningham (née Lillian Wellington) the gift of a daughter.

During the past few days considerable painting has been done about the Seminary building, which greatly improves its appearance.

To Rev. and Mrs. W. H. Frey (née Tipp) at Tramelan, Switzerland, on August 3rd, the gift of a son, Rene Jean.

To Rev. Donald S. and Mrs. Dinnick, on August 25th, the gift of a son, John Victor.

One of our Seminary girls writes of Daily Vacation Bible School work: "There were five Roman Catholic children there eight out of ten days. The priest must have been around to visit them all on the Thursday as none of them was out on the last day. One of the children did drop in at recess to get the things she had made, and when I asked her why she hadn't come, she said we were teaching the Bible and the priest had been around and said she was not to hear stories and learn about it. He said it was all right to come and make things and play the games, but she was not to stop for the lesson. She said she could stop for the rest of the morning if we did not teach lessons from the Bible, but, of course, I told her it was God's Word and we loved it, and that's why we had D.V.B.S., so she did not stay. But we had given the gospel to them for eight days and also all the hand work had Scripture on it, so we trust it will make an impression on them. One of the R.C. children asked for a Gospel of John and I promised her one the next day; but when I offered it to her the next day she said her mother said she was not to have it."

Response to our appeal for foodstuffs which will keep, to aid in the student dining room, is most gratifying. A large supply of vegetables, etc., has been received from Forward Baptist Church, Rev. J. Scott, pastor; Beulah Baptist Church, New Toronto, Rev. S. Wellington, pastor; Pape Avenue Baptist Church, Rev. A. Linton, pastor; and other supplies from Lachute Baptist Church, Rev. W. H. Britton, pastor; Westboro Baptist Church, Rev. H. Hindry, pastor. Our friends all know that we are very grateful for this help. Some gifts have already arrived toward furnishing the Seminary residence from Miss E. Purdy and others.

Student elections have added to the student council Miss L. Valleau, as first year lady representative, Mr. W. P. Bauman, as second year male representative, and Mr. R. R. Hussey, as first year male representative.

Rev. W. R. Slade, B.A., is again assisting at Runnymede Road Baptist Church.

Rev. R. B. Morrison is working at Evangelical Publishers and is available for supply preaching.

A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth.—Phillips Brooks.

**ANNUAL MEETING
THE CANADIAN PROTESTANT LEAGUE**

Tuesday, October 21st, 8.00 o'clock

JARVIS STREET BAPTIST CHURCH

REV. D. C. McLELLAND will speak on:

"SHOULD WE OPPOSE ROMANISM?"

"Is There Scriptural Warrant for a Militant Protestantism?"

DR. SHIELDS will speak on:

"AN AWAKENING PROTESTANTISM

and a

GROWING ANTI-CLERICALISM IN QUEBEC"

All League Members and Protestants Generally Invited

**"YOU ARE NOT MARRIED" U.S. BRIDE
OF MARQUIS TOLD BY ROMAN
CHURCH**

IN recent issues we have stressed the fact that the Roman Catholic Church, by its doctrine and teaching, cannot but be intolerant. But in no respect is this intolerance so severe than in the case of marriage. The restrictions the Roman Church places upon its adherents in this connection are tyrannical and irreconcilable. Where a Roman Catholic marries a Protestant, the ceremony must be performed by a priest or it is no marriage at all, and the children must be brought up as Roman Catholics. On these points the church is unmovable.

A striking example of Rome's intolerant attitude was demonstrated in the marriage early this year of the Marquis of Hartington, heir to one of England's leading dukedoms, to Kathleen Kennedy, daughter of Hon. J. P. Kennedy, former United States ambassador to London. The Marquis was a Protestant and his bride a Roman Catholic, and the marriage ceremony took place, not in a church, but in the registry office at Caxton Hall, Westminster. This aroused the wrath of Roman Catholic ecclesiastics and the Church's press. That Miss Kennedy should consent to a civil ceremony was anathema to them, and an official organ of the church, *Novena Notes*, even went so far as to denounce her action in the most vituperative manner. Using the form of a personal note, addressed "to Kathleen"; the paper stated:

"We've been so proud of your family. We were so sure you'd fight through a winner. And now we'd like to crawl into hiding, to pray with scarlet face for your prodigal's return. But we must speak out. You've hurt God's cause. Little girls across the world watched you fall. Now they look with indulgent eye upon betrayal. Treachery walks in glamour. Sin seems to pay high wages. Didn't a standout Catholic win a dukedom? You've made it hard for kids everywhere to refuse Judas' money. Though you return later, you have set scandal athwart youth's path. For you were from our best type of family, school, society. Yet you sold God down the Thames, coldly, calmly, while a world held its breath. Your sin will beget new betrayals. We must condemn. **YOU ARE NOT MARRIED.** Christ would say of you, too: 'He whom thou now hast is not thy husband.' Even our papers cried out: 'She will be considered as one living in sin by her church, relatives, friends.' Not just by them, but by God. For marriage is of Divine origin. Both the Contract and the Sacrament are regulated by God's laws. And His laws must be proclaimed and enforced by His living church."

One can hardly conceive a more uncharitable and intolerant tirade than this against a Roman Catholic girl all because she was not married by a priest in a Roman Catholic church. There is not a spark of humanity in it. But it is closely in line with the teaching of the Roman Church regarding "mixed" marriages. What enraged the Roman Catholic ecclesiastics may have been that the Marquis would not become a convert or would not agree to the ignominious terms the Roman Church imposes in such a marriage. No doubt the church's hope was that the dukedom to which the bridegroom would have succeeded would become Roman Catholic through the marriage, but it was disappointed.

There is an unusual poignancy about this bitter, ill-mannered and cruel attack on the girl due to the fact that some four months after the marriage the Marquis was killed in action while serving with his regiment in France. And in spite of her severe condemnation the young widow attended the memorial service to her late husband held in the Derbyshire Anglican Parish Church.

Just how she must feel now toward a church that dared tell her that she was not married and lived in sin because she was not wed by a priest in a Roman Catholic Church, can well be imagined. It would be becoming if she refused to have anything to do with a church that in its doctrine and practice can be so utterly un-Christian.

—Reproduced from the "Toronto Sentinel" of 7th December, 1944.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 43 October 26, 1947

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

THE BASIS OF SOUL PEACE

Lesson Text: Psalm 32:1-11.

Golden Text: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

Supplementary Reading: Romans 4:1-25; Psalm 51:1-13; Isa. 53: 1-12.

I. The Basis of that Peace: verses 1-5.

In these days of unrest, turmoil and strain the servant of the Lord has an appropriate message to deliver. The word of the Lord promises rest of heart to all who will obey the conditions laid down (Matt. 11:28-30). Even the young children may be taught to put their trust in the Saviour.

The world which the Lord created was perfect, but when our first parents sinned, a disturbing element was introduced, and from that day onward sin destroys the peace of every soul over which it holds dominion (John 8:34; Jas. 1:14, 15). This Psalm tells how we may have peace of conscience, of heart and of mind.

Individual sin must be acknowledged. Four words are used here to describe it: (1) transgression, rebellion, a wilful stepping beyond the line of God's expressed will; (2) sin, missing the mark, the failure to reach the Lord's standard of righteousness; (3) iniquity or ungodliness; (4) guile, treachery, deceitfulness of thought or acting, the word being used of false balances.

There can be no peace between a holy God and sinful man until this imposter, sin, is dealt with adequately (Exod. 34:6, 7; Josh. 24:19; Hab. 1:13). Therefore the transgression must be forgiven or lifted away by Christ, as the sin of Israel was banished when the scapegoat bore it away, in figure, into the wilderness (Lev. 16:20-22; Isa. 53:4-6; John 1:29; 1 Pet. 2:24). The sin must be covered or hidden by the blood of Christ, as the sin of Israel was in figure covered on the day of atonement at the mercy-seat, the ark being sprinkled with the blood of the substitute (Lev. 16:14-16; Rom. 3:23-26). Iniquity imputed or placed to the account of Christ will not be reckoned against the sinner (Rom. 4:22-25; 2 Cor. 5:19-21), and his spirit will be freed from the impurity of guile (Psa. 51:2; Isa. 1:16-18; 1 Pet. 1:22; Rev. 1:5). This atoning work of Christ avails for us on the condition of faith. We must take our place as sinners, and let Him bear away our guilt (Rom. 5:6-11).

As verses 1 and 2 describe what God has done about the sin question, verses 3 to 5 describe what the sinner must do. He must by faith accept God's verdict about his sin and by faith accept God's remedy (John 1:12; 3:16; 5:24). To attempt to hide his sin will produce greater sorrow and misery (Prov. 28:13; 1 John 1:13). A patient suffering from a malignant disease may refuse to face the truth, and for a time may hide his malady from others, but there is no possibility of cure until the root of the ugly thing is effectively removed. If sin in the life be ignored, there is inward sorrow, the thought of God brings heaviness (Psa. 38:1-4), and the springs of life are dried up (Psa. 31:9, 10; 42:1-3; 51:8).

Sin must be recognized, acknowledged, confessed, dragged out into the open (1 John 1:9; 2:1, 2). The life must be laid bare for the probing of the Surgeon's lancet (Psa. 19:12-14; 51:6; 139:23, 24; Heb. 4:12, 13).

Through the Spirit David is describing his own personal experience when he sinned so grievously (2 Sam. 12:7-14; Psa. 51:4). Blessed are all they who know experimentally what it is to have peace with God through our Lord Jesus Christ (Rom. 5:1).

II. The Blessedness of that Peace: verses 6-11.

When the barrier of sin is removed, the cleansed sinner may have fellowship with the Lord in prayer. The way into the

presence of the Lord has been opened for us by the Saviour, and all who are willing to let Him put away their sin may take advantage of this privilege of access (Rom. 5:2; Eph. 2:13-18). The godly may pray "in a time of finding", at the time when He may be found (Isa. 55:6, 7), which is the time when communication between earth and heaven has been established. Two can walk together when they are agreed (Gen. 5:24; Amos 3:3), and fellowship with God in prayer is possible when peace has been established (Heb. 10:19-22).

Victory over untoward circumstances is possible to the one who is at peace with God (Rom. 8:28-39). The floods of sorrow and affliction may surge around him, but they cannot harm him.

Deliverance from sin is the happy portion of those who know the peace of God and enjoy peace with God. Sin shall not have dominion over those who put their trust in the Lord Who died and rose again (Rom. 6:1-14). He Himself is our Hiding-place, our Shelter, and our Refuge (Psa. 91:2; 119:114; Isa. 32:2). The joy of deliverance from sin is very great (1 Pet. 1:8).

Divine guidance is another blessing promised. Our Saviour is also our Teacher and our Leader. "I will counsel thee, mine eye shall be upon thee" (verse 8, marginal reading). His eye will be upon us for good, and He will show us the path wherein He would have us walk (Psa. 25:8-14; 73:24). If we would experience the leading of the Lord, we must not be like the horse, which represents "the spirited impetuosity of the flesh" or the mule, which represents "the stubborn inertia of the flesh". To walk with God is not to go before Him or to lag behind Him.

The one who trusts in the Lord will be surrounded or compassed about with songs of deliverance (verse 7) and with mercy (verse 10). What glorious protection!

Only those whose transgression is forgiven are righteous in His sight, and only those whose sin is covered are called upright in heart. They experience true joy, for Christian joy is the constant companion of Christian peace (Rom. 5:1, 2, 10, 11).

DAILY BIBLE READINGS

Oct. 20—The blessedness of forgiveness	Rom. 4:1-15.
Oct. 21—The blessedness of faith	Rom. 4:16-25.
Oct. 22—The blessedness of confession	Psa. 51:1-13.
Oct. 23—The chastisement of our peace	Isa. 53:1-12.
Oct. 24—No peace for the wicked	Isa. 57:12-21.
Oct. 25—Peace through Christ	Rom. 5:1-11.
Oct. 26—Christ our Peace	Eph. 2.

ROME VIOLATES THE U.S. CONSTITUTION

Why should we all get excited about a Supreme Court school bus decision for the State of New Jersey, a State that is at opposite ends of the continent from California? Be assured—there is a reason!

The five-to-four decision given by the Supreme Court ruled that public school funds, raised by taxation, may be used to pay for transportation of children to and from all parochial schools. Fundamentally, the case involved the question of payment of bus transportation for Roman Catholic pupils to and from their school at the expense of the taxpayer.

In discussing this matter with a Roman Catholic friend one day, he said, "Well, I pay taxes, too, and I see no reason why my tax money shouldn't be used for my church school as well as for the Protestants' school."

There is the point. To most Roman Catholics the public school is a "Protestant school", and being such is not the proper place for their youngsters to be taught. Nothing could be further from the truth. The public school is what the name implies and being such is separated completely from any religious creed, confession, or sectarianism . . .

The use of public funds to facilitate religious indoctrination violates the very principles of the First Amendment of the Constitution. The whole structure of the Roman Catholic Church rests upon Roman Catholic education. Giving tax aid to its church schools is nothing more than giving aid to the very church itself and thus we find the State helping maintain the church itself.

There we have the first entering wedge, opening the first crack in the wall between the Church and State. This is only the beginning—the first break. Before long we will find the high, and what we thought, impregnable wall slowly but surely crumbling.

Which do you prefer, the educational systems of Spain, Italy, South and Central America, and Mexico, or the American Public School System?—*The Southern California Protestant.*

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