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The Jarvis Street Pulpit Ought We to Begin With the New Testament or the Old?

The Second Address in the Series on Christ's Second Coming Reconsidered

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 12th, 1947

(Stenographically Reported)

"And he said unto them, 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:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things."—Luke 24:44-48.

PRAYER BEFORE THE SERMON

O Lord, as we open Thy Book this evening, we are mindful of the fact that this is Thy Holy Word, the word of God which liveth and abideth forever. We remind ourselves that the truth here written was not discovered by men, but revealed to holy men of God who spake as they were moved by the Holy Ghost; and only the Spirit by Whom these words were inspired can unfold their meaning. It must remain to us a sealed Book until Heaven's light rests upon it. We may know something of the letter of it, intellectually, but the spirit of it, its profound spiritual significance, can be understood only as Thou dost open the eyes of our hearts, that we may behold wondrous things out of Thy law. Thy word tells us that eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.

Therefore, O Lord, we pray for grace as we cast ourselves at Thy feet. As the disciples sought Thee privately, and Thou didst expound to them the significance of the parables which Thou hadst publicly uttered, so we would hold private audience with Thee this evening, that to us Thy word may be fulfilled when Thou didst promise that the Holy Spirit would guide us into all the truth. We pray that our minds may be under the illumination and direction of Thy Spirit, that every thought may be brought into cap-

tivity to the obedience of Christ, that so this evening we may hear and understand the word of God.

As we pray for ourselves, we pray for all who are absent from us, on a journey, or on holiday, or detained by sickness, or by necessary duty. Minister to them wherever they may be, as Thou shalt minister to us. Command Thy blessing to rest, we pray Thee, on all the assemblies of the saints who attend the ministrations of Thy word wherever Christ crucified is proclaimed.

Now make us all to know that for this little while we are shut in with Thee. We ask it in Jesus' name, Amen.

LAST Sunday evening I endeavoured to show you that the Old Testament and the New Testament are mutually complementary, that neither can be fully understood without the other. In so doing we endeavoured to disprove the theory that a large part of the New Testament, or the Christian era, or dispensation, occupies a hiatus, or gap, between two parts of a prophecy of the Old Testament, of which gap such prophecy takes no cognizance whatever. According to that theory the law was fulfilled by the death of Christ only, and prophecy thereafter leaps over the rest of the New Testament dealing with matters subsequent to Christ's death, and relates to events between the fourth and the nine-

teenth chapters of Revelation. I must confess that I am filled with admiration for the ingenuity which discovered such an extraordinary dénouement.

We are faced with the necessity of determining this evening the relative priority of the Old and New Testaments—not their relative values, for they are mutually dependent, and one cannot stand without the other. Our task is to prove, if we can, their relative priority, where we ought to begin in the study of any scriptural problem.

I.

Let me state my major premise for this evening's argument at the outset. It is this: INASMUCH AS THE REVELATION OF GOD IN CHRIST IS THE PURPOSE OF BOTH THE OLD AND THE NEW TESTAMENTS, AND THAT THE NEW TESTAMENT IS THE RECORD OF GOD'S FULL DISCLOSURE OF HIMSELF BY THE INCARNATION, GOD MANIFEST IN THE FLESH, THE OLD TESTAMENT CAN BE UNDERSTOOD CORRECTLY ONLY IN THE LIGHT WHICH SHINES FROM THE FACE OF JESUS CHRIST. That is to say, if we would understand the Old Testament, we must study it in the light of the New. A last will and testament legally always takes precedence of all earlier documents, for it is regarded as the ultimate expression of the will of the testator.

Now Jesus Himself in all His teaching so interpreted the Old Testament. In the text I have read to you He said that all things must be fulfilled which are written in the law and in the psalms and in the prophets concerning Him. So far as I can discover, nowhere in our Lord's teaching during the days of His flesh did He ever, explicitly or implicitly, suggest that the Old Testament contained an elaborate programme of world-wide significance, hidden away somewhere in Old Testament prophecy, and which was entirely apart from the programme which He announced, commissioning His disciples to go into all the world to preach the gospel to every creature. Certainly, He never said a word about the restoration of the literal temple in Jerusalem. He never suggested the possibility of the setting up again of the crimson ritual of the Levitical order. Not once did He suggest that the people of Israel would occupy and possess the land of Palestine. He did say, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight"; He did say, "The kingdom of God cometh not with observation"; He also said, "The letter killeth, but the spirit giveth life". Christ claimed to be, Himself, the fulfilment of the prophecies of the Old Testament. He was not a Word, but THE Word, which was made flesh and dwelt among us. He was not a Summary, but THE Summary, the Epitome of all that God had ever said to man: "Last of all he sent unto them his son". I think we shall see more clearly still in the progress of our study that nothing in all the New Testament suggests that God will ever, at any time, reveal, or propose, or institute any kind of programme for the world which is not, in principle, included in the teachings of our Lord Jesus Christ.

Nor is there any suggestion *in the oral teaching of the apostles from Pentecost forward, that they had received any intimation of any other programme than that which could be effected by the preaching of the gospel, short of the day when God will judge the secrets of men by Jesus Christ according to the gospel.* They always interpreted the Old Testament by the New. Peter did so at Pentecost. I touched upon that last Sunday evening. Read Acts, chapter two. Read it carefully, and see

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whether or not this man, who was filled with the Holy Ghost, did not recognize that the Messianic psalms had found their fulfilment in the resurrection and the exaltation of Jesus Christ.

The Apostolic Church Generally

You will remember too, that the apostolic church, not one of them, but apparently all of them—no particular spokesman is named—in the fourth chapter of Acts,—when two of the apostles, having been liberated from prison, went to their own company, they lifted up their voice to God in praise and thanksgiving, because they had been counted worthy to suffer shame for His name; and for their comfort they quoted in their prayer the second psalm, which some of our friends assign to the future. Yet on that occasion they said that the Holy Spirit by the mouth of David had said, "Why did the people 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, for of a truth against thy holy child Jesus, whom thou hast anointed" . . . What did that mean? The apostolic church, Peter and John being among them, said, "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." They certainly recognized the fulfilment of the first part of that psalm, at least, in the opposition which had been presented to Christ by Herod and Pontius Pilate, and all the rulers of the Jews.

Stephen's Great Apology

Stephen's great address, which occasioned his martyrdom, was to the same effect. It was a recapitulation of Israel's history, reminding them that Moses had said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Then he added, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not

your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Please read, at your leisure, the gospels, then read the Acts, chapter by chapter, and see how explicitly the inspired writers tell us that the Old Testament is fulfilled in the New.

The Epistles Also

The same holds true in *the divinely inspired epistles*. Obviously, I must confine myself to only two or three examples. The epistles are replete with illustrations of this principle. Mr. Slade read this evening a notable passage in which we are told that the Jews read the Old Testament with a veil upon their minds; "until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ." Then there is that great passage at the conclusion of the chapter: "We all, with open face—or unveiled—beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord:" the "unveiled" face is set in contrast to the state of those who read the Old Testament with "the same veil untaken away".

In the Old Testament the priest went into the holy of holies, lighted by no natural light, but by the shekinah glory, the glory that shines from the face of God Himself. Thus must we read the Old Testament, study it, and understand it in the light which shines from the face of Christ.

The Epistle to the Hebrews

Let me turn to *the eighth chapter of Hebrews*. I think I could recite it, but I have not time to go through the whole chapter, so let me read a few verses. The priests are said to

"serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The New Covenant

Someone will say, "Does not that point to a future for Israel?" Yes, it points to a spiritual future—not to the restoration of Israel to the land in unbelief. It promises an operation in the hearts of God's people by His Spirit. If anyone will contend that God has a future for Israel, and that there is to be for them a time of great revival, I at least should agree; but every one of

them will have to be saved exactly as you and I have been saved; by repentance toward God, and faith in our Lord Jesus Christ. There never was any other way; there never will be any other way by which a sinful soul can be made ready for the presence of divine holiness.

The Seed of Abraham

The New Testament, the new covenant, the covenant of grace, is new only as to its unfolding: not new as to its origination, for God does not change His mind: "Known unto God are all his works from the beginning of the world". And it is written, "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." And again in that chapter (Galatians 3); it is said, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, And to thy seed, which is Christ." The promise to Abraham that he should be the father of the faithful, and the medium of blessing to all the world, finds its fulfilment in Christ: "Know ye therefore that they which are of faith, the same are the children of Abraham". I am only pointing out to you that the New Testament records the fulfilment of the promises of the Old Testament.

II.

Again: THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS SHOULD BE INTERPRETED IN THE LIGHT OF THE PLAIN TEACHINGS OF SCRIPTURE. The symbolic portions of the scriptures, both of the Old and New Testaments, must be viewed in the light of the plain unambiguous statements of the word of God, and not in the reverse order. If you begin to interpret scripture by the symbols and parables of scripture, important as they are in their proper place, and make them a basis for your doctrinal belief, you will draw rather upon your own imagination than upon the word of God. The symbolic and parabolic scriptures are important in amplification and illustration of the plain and unambiguous statements of scripture. Surely that is common sense, is it not? A little common sense is of much value in the understanding of the word of God. Let me illustrate what I mean:

An Experience in the South

Some years ago I was in the south land. I went to conduct a two-weeks' preaching mission with a very dear friend, whom I had always regarded, and still regard, as one of the noblest of God's servants. His wife was a talented woman, who taught a large Bible class. One evening after the service I went home with them. The minister's wife said, "Now that we have you here we want you to tell us your views of the Lord's return".

I said, "Mrs. So-and-So, you and your husband and I have always been the very best of friends and I want us so to continue. You know very well that I do not agree with you. My fear is if I were to expound my views, in the end there might perhaps be more heat than light. So perhaps we had better let well enough alone." "No, no!" she said. "That need not be." I said, "Are you sure you will not be cross with me? Are you sure you can take it?" She replied affirmatively. "You promise?" All this was playfully said. "Yes, I promise."

Then I proceeded: "Now you ask me for my view. If I tell you, and it is directly contrary to what you believe, you won't be angry?" "No; not at all. We are not children; we can discuss these things candidly." "Very

well," I said, "I shall be glad to talk with you. Get your Bible." She did so. "Now," I said, "turn to Matthew, chapter twenty-four, and read me the twenty-first and twenty-second verses", which she did: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." I said, "Whether that marks only the beginning of what you call 'the great tribulation', or whether that tribulation is to be a short period of intense tribulation, does not affect the argument. Answer me this question, Is that the great and unparalleled tribulation?" She said, "It must be, for it says there was nothing like it from the beginning of the world, nor ever shall be." "Then observe what happens in that great tribulation: It is so intense that 'for the elect's sake' it shall be 'shortened'." She interjected: "Oh, but you must read Daniel." I said, "Never mind Daniel just now." "But" she said, "don't you believe in the inspiration of the book of Daniel?" "Yes; Daniel has his place." Again she interjected, "The key to this whole matter is this: the bride in heaven, after the fourth chapter of the book of Revelation." I said, "Never mind Revelation." "But don't you believe in the inspiration of the book of Revelation?" "Yes," I said, "and of Daniel, too. But now I insist that we should begin with the plain and unmistakable statements of scripture, and try to understand what they mean, then bring the symbolic scriptures into their light, that we may interpret them in the light of the plain statements of scripture; not the reverse. We shall come to Daniel and Revelation by and by."

Begin With Matthew

"Let us begin now with Matthew. Here we have the great tribulation. But it is going to be shortened for the elect's sake. But I thought there were no elect left on earth? I thought they had all gone to heaven: caught up by the Rapture of the church before the great tribulation began? You have just told me so: the elect are all gone." She said, "But the elect are the Jews." I said, "I was waiting for that. I know. But who says so?" "They are!" I said, "I know; but who says so? Matthew does not, Mark does not, nor Luke, nor John, nor do any of the inspired writers of the epistles, nor does the New Testament anywhere say so. All God's people who believe are 'elect' according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "But I have always understood that the elect are the Jews." I said, "I know it; but who says so? What I want you to do is to give me some scriptural authority for your interpretations. The Bible does not say so anywhere. It does say Israel are 'elect'. But so are Gentiles. All God's people are elect: 'whom he did foreknow, he also did predestinate to be conformed to the image of his Son'. Try to hold your theory in abeyance for a moment, and give me one shred of scriptural authority for that statement." "But they are," she insisted. "Yes; but I cannot bow to your dictum. Give me some statement from the inspired word that will justify you in saying that all the ransomed of the Lord are in heaven, and that the only people who are left are a number of unregenerate Jews, and that for their sakes the tribulation will be shortened. The Bible does not say so, here nor anywhere else. Furthermore, on the authority of that solitary verse of scripture—unless you import

into it what the Spirit of God never put there—on the authority of that single verse of scripture your whole theory of the pre-tribulation rapture of the saints, the setting up of an earthly kingdom, the covenant of the Antichrist with the Jews, the breaking of the covenant, 'the great parenthesis', or gap, theory of the whole Christian dispensation belonging between the sixty-ninth and seventieth weeks of Daniel—on the authority of that simple, plain, statement of scripture, nothing but the word of the Lord Himself, your whole theory collapses, like a house of cards. There is not a thing left of it."

I dare not hope that I convinced her, but she kept her promise, and so did I. We parted good friends, and have been so to this day. Her husband has gone to glory, but she is still living, and will probably read what I have said to-night, and won't be offended.

III.

Let me go further. THE NEW TESTAMENT WRITERS FREQUENTLY "SPIRITUALIZED" THE FULFILMENT OF OLD TESTAMENT PROPHECIES. Some of our friends insist that prophecy must be interpreted literally, and it must be literally fulfilled; never figuratively, or spiritually. By that principle *temple* means a material temple. So if the Lawless One sits in the temple of God, and "exalteth himself above all that is called God, or that is worshipped" there must be a material temple for him to sit in. The mosque of Omar, said to be built upon the site of the original temple, it is said would lend itself quite easily to conversion into a literal temple. So "Israel" never means believers, but always means literal Israel, and "Zion" does not mean the church, but the literal Zion.

I wonder if our friends always recognize some of the implications of their contention? As a matter of fact they are forced to depart from the principle of literalness again and again, and to spiritualize much of scripture, though often they seem not to recognize that they are doing so. I read a story which I did not like, and I don't like to use it now, but it is germane to my argument, and illustrative of the principle:

A certain Bishop was interrogated by an earnest young student as to whether the prophecies of the Old and New Testaments should not always be interpreted literally. The Bishop said, "I will quote a text of scripture to you: 'Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth'. Now, don't you think a literal interpretation of that scripture requires a sitting capacity that is altogether without precedent?"

Does not Daniel's prophecy abound with symbols? Does not the book of Revelation? — symbols which must be spiritualized if one is to make any sense of it at all? Are the "great beasts" of the Seventh of Daniel to be regarded as being literally beasts? Was the first beast literally "like a lion, and had eagle's wings"? Were the wings literally "plucked"? and are we to suppose that the beast did literally "stand upon the feet as a man, and a man's heart was given unto it"? Was another beast literally "like to a bear", and another "like a leopard"? and did the fourth "dreadful and terrible" have "great iron teeth"? And as for the "horns", was there one of them of which it was literally true, "In this horn were eyes like eyes of a man, and a mouth speaking great things"? And so we could continue questions in Daniel.

Are the "locusts" of the Ninth Chapter of Revelation to be regarded literally? The locusts wore golden crowns

and had faces of men. Is this to be literally interpreted? And is this also to be literally interpreted, "A great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"?

Is "the great whore that sitteth upon many waters—and upon her forehead a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"—is this literally a woman? I have quoted these scriptures to show to what grotesque interpretation the principle of literalism must lead us. But in this, as in all other matters, the Bible itself answers our questions, and conclusively negatives the principles of literalism: "And he saith unto me, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues". And again: "And the woman which thou sawest is that great city which reigneth over the kings of the earth."

New Testament Writers "Spiritualized"

In the very nature of the case it is impossible to seek a literal fulfilment of every prophecy. If you take Daniel's prophecy, and other prophecies, but notably Daniel's, and the book of Revelation, and, shutting your eyes to other scriptures, build your theory upon your interpretation of the significance of these symbols, much will depend upon the vividness of your imagination, and if you let imagination run riot, where will you end?

Oracular Imaginings Divisive

These oracular imaginings claiming the authority of Holy Scripture are rending the church of Christ everywhere—all because certain people claim the authority of God's word for their own imaginative notions of what the word contains. It seems to me to be indispensable to sane exegesis that the symbolic scriptures must be interpreted in the light of the plain statements of scripture.

Our Lord in His Prophetic Ministry "Spiritualized"

Our Lord in His personal, prophetic, ministry spiritualized. Read the Sermon on the Mount. "Ye are the salt of the earth." Did He mean that you were a block of salt? You say, "That is absurd!" Not a bit more absurd than some of these so-called literal interpretations. When He said, "Ye are the light of the world", did He mean you were a flaming torch? When He, by implication, called us candles, that ought to be put on candlesticks, did He mean you were a lump of grease, with a wick in it? What did He mean when He spoke of a house being built on a rock, and another on the sand? Were not they metaphors? Did He not intend that that should be spiritually interpreted? He surely did not mean that believers were to exhaust all the cement centres of the earth to make a rock to stand on! It was a spiritual message. The parable of the sower was metaphorical. So was the parable of the tares.

I told you a few days ago that I had asked Mr. Parfitt to go and get me every book he could find on the Second Advent. I glanced over two or three dozen of them to find the key point, and see where they were going. They were all saying the same thing. All had the same standpoint. I have since looked at some of those I retained, and I am perfectly amazed at some of them.

I knew the late Dr. Trumbull, Editor of the *Sunday School Times*. I have a book of his, the contents of which were first published as a series of papers in the *Sunday School Times*. If Dr. Trumbull were living to-day he would not print one of them. The mere passage of time

has shown that they were utterly beside the mark. Why? Because imagination, instead of the plain teaching of God's word, was allowed to run riot. Let us be bold enough, sensible enough, to say about some parts of Scripture, "I don't know". Scores of people come to me, and say, "Will you explain so and so to me?" I say plainly, "I cannot." I have a good deal of sympathy with the Salvation Army lassie who was preaching once somewhere on the shore in Great Britain. She was interrupted by someone who said, "That is all right. But what about Jonah? Did the whale really swallow Jonah?" She said, "I do not know any more than what the scripture says. But when I get to heaven I will ask Jonah." "What if he is not there?" "Then you may ask him."

Why do you want to outdo the Pope in his claim to infallibility, and be too proud to say that there are parts of the Word you don't understand? Whether you admit it or not, there are. What did our Lord mean when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Was not that spiritualizing the Old Testament?

The Tenth Chapter of First Corinthians

Look at the Tenth Chapter of First Corinthians. If it were not there, and I were to come to you and say that the passage of the children of Israel through the Red Sea was a prophetic symbol of baptism, and that their drinking of the rock was a prophecy, and a promise that we should find our refreshment in Christ, you would say: "Pretty far-fetched!" Yes; but the inspired apostle said: "I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." If that were not in the New Testament, and if anyone propounded that idea, you would say, "That is most extravagant. That is spiritualizing!" Yes; but I prefer to keep to the New Testament's spiritualizing of things; for where I have New Testament authority for it, I feel I am on safe ground.

The "Allegory" of Sarah and Hagar

If there are any literalists here, let me give you another passage: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory," — by which Paul did not mean that they were not history; but being history they had an allegorical significance: "For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." If that were not in the New Testament, and anyone were to turn to the story of Hagar and Ishmael, and Sarah and Isaac, and say that Hagar represented Sinai, and her son represented the children of the present Jerusalem now in bondage, and that Sarah represented Jerusalem that is from above, you would say, "That is spiritualizing." Of course it is; and it is written by an inspired apostle. The word of God abounds with such

examples. Apart from the inspired interpretation of that, I say no one would dare to put such a construction upon it.

IV.

Let me close to-night with a simple statement that THE OLD TESTAMENT SAINTS PUT A SPIRITUAL INTERPRETATION ON THE PROMISES OF GOD. At your leisure, study diligently the Eleventh Chapter of the Epistle to the Hebrews. I heard Dr. Haldeman liken that chapter to Westminster Abbey, where the names of the noble and illustrious are inscribed.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."

The Jews are not a prolific race. They are not, and never have been, "as the stars of the sky in multitude, nor as the sand which is by the sea shore innumerable". The spiritual sons of Abraham have been, and are, even a multitude which no man can number, ten thousand times ten thousand, and thousands of thousands.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country."

What sort of a country? Palestine! For an innumerable seed, more than the stars for multitude, or the sand which is by the sea shore innumerable! — Is that the country they were seeking?

"Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

Thus all the way through. Moses chose rather to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season". Do you think people were saved in Old Testament times in a different way from the way people are saved to-day? Then hear this: Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear".

So to the end of the chapter. There is a long list of the illustrious heroes of faith, of whom it is said, "The world was not worthy". "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." They, with all the saints of the New Testament, constitute the church of Christ, Old Testament as well as New — all of them saved in exactly the same way.

We shall do well to sing some of the old hymns:

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.

"Once they were mourning here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins and doubts and fears.

"I ask them whence their victory came;
They with united breath
Ascribe their conquest to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod;
His zeal inspired their breast;
And following their incarnate God,
Possessed the promised rest.

The Apostle Peter Regarded "Zion" as the Church

And Peter said: "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." To Peter Zion was the church of Christ, finding fulfilment of the prophecy relating to Zion in the redeemed church; for he said of believers, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus." I quoted to you last Sunday: "Ye are come — not shall come — unto mount Sion, 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."

Charles Wesley was not mistaken when he sang:

"Come let us join our friends above
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise:
Let saints below in concert sing
With those to glory gone;
For all the servants of the King
In earth and heaven are one.

"One family we dwell in Him,
One Church above, beneath
Though now divided by the stream,
The narrow stream of death;
One army of the living God,
To His command we bow;
Part of His host hath crossed the flood,
And part is crossing now.

"Our spirits too shall quickly join,
Like theirs with glory crowned,
And shout to see our Captain's sign
To hear His trumpet sound.
O that we now might grasp our Guide!
And when the word is given,
Come, Lord of hosts, the waves divide
And land our souls in heaven!"

A Vast Storehouse of Promise

My dear friends, there is a vast storehouse of promise in the word of God awaiting our present appropriation. I do not wonder that people hear so little about heaven, and so little about hell in our day. So many Evangelicals, instead of teaching people to "set (their) affection on things above," "where Christ sitteth on the right hand of God," are teaching people to look forward to some kind of millennial heaven upon this earth. The millennium has taken the place of the gates of pearl, and the streets of gold. Of that I shall have occasion to speak in later addresses. *My thesis this evening has been that*

to understand the Old Testament, we must interpret it in the light of New Testament teaching. To advantage ourselves of all the benefits promised to us in the prophecies of the Old Testament, we must see their fulfilment in the New Testament. "Christ is the end of the law for righteousness to every one that believeth." I believe this church is part of Zion. I believe that prophecy which says, "The Lord shall count, when he writeth up the people, that this man was born there." I believe the Holy Spirit was not speaking of the literal Zion upon a literal mount, in a literal, geographical, Jerusalem: He was speaking of the spiritual city, the purchase of His own blood.

Unthinkable That Christ Should Step Down From His Eternal Throne

When I was in New York with Brother McCaul a year or so ago, some of the friends there requested that I speak on the Second Advent. I said very much what I said to the lady in the south. They said, "We will promise." I said, "All right; we shall talk about it. I will give you an opportunity to ask any questions you like, and I will do the best I can to answer them."

One man said this: "Is it not written that Jesus is to sit upon the throne of His father, David?" "Yes; Acts, Chapter Two, tells us that that was fulfilled." "Oh, no; there is to be a literal throne in Jerusalem, and the Son of David, Jesus Christ, is to sit upon that literal throne, and is to rule the world from that throne."

Then I said, "Now let me tell you something. (Up to this time I had never referred to this publicly.) I am a Britisher, but there is something in recent British history of which I am very much ashamed. I wish I could forget it; I wish it could be entirely blotted out. It is the story of a foolish man who was King of Great Britain, and Emperor of the greatest Empire the world had ever known. He stepped down from the throne for the love—to say the least—of a foolish woman. Then they did not know what to do with him. At last he became governor of a little island of the West Indies—Nassau. The Emperor, ruler of the world's greatest Empire, stepped down to be ruler of a little island that had fewer people in it than Toronto."

I said, "It is said of my Lord, 'When he ascended up on high he led captivity captive, and gave gifts unto men', and that He is seated—not shall be—but He is now seated on the right hand of the Majesty on High. And all authority is given—not shall be, but is given—unto (Him) in heaven and on earth. Would you insult His Majesty by suggesting that He, the Infinite One, should step down from the Throne of the Universe, to sit upon a material throne in the little land of Palestine? I venture to say that such a theory is absolutely without reasonable warrant in the word of God."

When we see these things spiritually, we shall see something of what God is going to do, not with Jerusalem, but with the whole earth, when the whole creation which now groaneth and travaileth in pain, waiting for the adoption, to wit, the redemption of our bodies, which redemption will synchronize with the resurrection at the coming of Christ, shall be delivered into the glorious liberty of the children of God; including all the kingdoms of this world; and in that regeneration, when the Son of Man shall sit on the throne of His glory, this, and all other worlds beside this, shall be the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

Meanwhile let us heed His promise and His commission: "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the consummation of the age."

Let us pray:

O Lord, we pray, as Thou hast taught us, Thy kingdom come, Thy will be done in earth as it is in heaven. O lead us ever more deeply into an understanding of all Thy word, that we may walk in the light of it till time shall be no more, Amen.

BACK TO SCHOOL

(An Examination of R.C. Separate School
Text-Books)

By REV. D. C. McLELLAND, M.A.

Secretary, THE CANADIAN PROTESTANT LEAGUE

IN SEPTEMBER parents view the opening of school with a mixture of joy and sadness. Children grow up and away from home. As thousands of boys and girls again sit behind desks, the future leaders of our religious, political, industrial and social life, are in the making.

Knowing the importance of school days for Canada's future citizens, Protestants look upon the Roman Catholic Separate School as a denial of the very democracy which we expect the children to uphold. Why should one group in a community have special privileges for religious instruction, as well as the support of public money for proclaiming its own peculiar opinions? Why should the children be divided into rival educational camps?

Christian people will be even more perturbed to note in this brief survey of some of the Ontario Separate School readers how relentlessly the Roman Church pushes her own, and in some ways blasphemous, teachings. Each text-book has been approved by the minister of education, who, in Ontario, is Premier George Drew. We cannot believe that the Roman hierarchy would pay much attention to a Protestant's "disapproval" of anything in these school books. Probably, for votes' sake, very little disapproving occurred.

Grade Three

For children about eight years of age the reader "Paths of Grace" teaches a fanciful story about the childhood of the Virgin Mary. It appears that the parents, Joachim and Ann, took the girl to the temple at Jerusalem when she was three years of age. They left her there where she lived "somewhat as Sisters in a convent do today." The story further explains that "Mary had come into this world without any sin, and she had never done anything bad, not even a little sin."

For memory-work the children have a poem in which the last two stanzas read:

"Mary, the name that Gabriel spoke,
The name that conquers Hell;
Mary, the name that through high heaven,
The angels love so well.

"Mary — our comfort and our hope —
O may that name be given
To be the last we sigh on earth—
The first we breathe in heaven."

Grade Five

For the ten-year-olds the reader "Stories for Every Day" tells about David Livingstone as an explorer of Africa. He is not mentioned as a Protestant missionary.

Instead the opportunity is seized to teach the beginning of Roman Catholic attempts to convert Arabs and Negroes.

The adoration of the Virgin Mary keeps to the forefront in every grade. Here, the painting of the Madonna by Raphael provides the setting for a discussion of Mary's wonders. A list of books which the children may read for further study has Roman Catholic authors distinctly marked.

Grade Six

Coming near the age for "confirmation" the book "Treasure Trove" lays more stress upon the adoration of the "Blessed Virgin". A poem entitled "My Beads" asks if the children carry a Rosary everywhere.

The story of the Blessed Virgin takes up more room in this book with a detailed description of her life. Then, too, St. John Bosco makes his appearance as a special "saint" for children. He will soon have his own shrine in Canada, at Humberstone, Ontario. The Roman Church knows that this strategic centre covers two main highways of American tourist trade. The patrons of this shrine will make every attempt to influence the children in that district.

Grade Seven

In the reader for this grade, entitled "Fact and Fancy", special emphasis is laid on the "Mass". Three stories take the twelve-year-old to the heart of the "Unceasing Sacrifice".

The Roman love for patting its own back comes out in an article called "Patriotism and Religion". The author, Rev. S. B. Plunkett, writes: "Who was the first to win the coveted Victoria Cross in the army during this present war? The first to win the same in the Air Force? Who was the first to win the newly created George Cross? Who, but Catholics all!" Of course, being Roman Catholic accounts for all the heroism—the war, the comrades, the opportunity, and a man's own courage, had nothing to do with it.

Grade Eight

On the first page of the reader "Wide Horizons", intended for those looking ahead to High School, the perspective is Roman-coloured by a poem, whose last stanza reads:

"Beyond the Tiber gleams a dome (St. Peter's)
Above the hilltops seven;
It arches o'er the world from Rome,
And leads the world to Heaven."

Many other illustrations could be given from this and the other readers. In every grade the Roman Catholic children are thoroughly grounded in the belief and practices of their Church. It goes almost without saying that the nun and brother teachers will lay most stress on the "religious" contents of each reader. Also, clever children will soon learn that higher marks can be earned by giving the accepted "church" answer on examinations.

What price education? What price religion?

"WHY"

"The Canadian Protestant League"

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

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

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Toronto 2, Canada

ABOUT THE COMMUNITY CHEST CAMPAIGN

WE write in this paragraph something which will expose us to much criticism, and which may call down upon us a rain of epithets. But this paper never withholds its views because they may be unpopular.

The idea of The Community Chest is a very pretty one, and might be very useful; but the fact is that in Toronto, and elsewhere, the Roman Catholic Church and not a few of its institutions are included as beneficiaries. If the Roman Catholic Church could ever be honest, and truthful, and honourable, there could be no objection to that. We would not withhold meat, or drink, or clothing, from anyone because he is a Roman Catholic; in fact, it is against all our inclination to penalize anyone because of his faith. But what are the facts? The Roman Church, through one of its prelates, always does lip service to the Campaign by giving it the Church's blessing. Someone will say, "If Roman Catholics co-operate in the Campaign, why should they not benefit from it?" The answer to the "Why?" is found in the "If". How far do Roman Catholics co-operate in the Campaign? It would be interesting to discover what response the canvassers receive from Roman Catholics.

The Roman Church boasts that it is "a perfect Society". We admit it is well-nigh "perfect" as an organization. Its people are thoroughly regimented, and from the bishop down through the priest everyone, like an army of soldiers, can, and does, receive the Hierarchy's command; and as in elections the last word is spoken to "the faithful" at mass, so, notwithstanding all that is publicly said, the people receive their instruction to withhold their givings for their own charities. Thus, the Roman Church, while giving practically nothing, pushes its way into the Community Chest, and takes the lion's share.

The Church over which we preside has derived no benefit from The Community Chest. We have always had to look after our own poor.

It seems to us that these community drives provide a lot of administrators with jobs, so that there is not so very much left, in any case, for the poor. Our chief complaint is, not the cost of administration, but the fact that the Roman Church participates in its benefits, while giving little or nothing to its funds. For our part, if we had unlimited money, we would not give the "Red Feather Campaign" one dollar. We are of the opinion that Protestant churches would be well advised to administer their own funds, and look after their own poor.

CIVILIZATION

CIVILIZATION is not a profound and radical change in the heart of man. It enmeshes the passions of the heart in a net, but it does not kill them; it covers up the savage, but it does not destroy him. The savage, the natural man, if one wishes, is ready to reappear when the occasion is given or the temptation is presented.

—Alexandre Vinet.

GOSPEL SERVICE IN FRENCH

OUR regular Gospel Service in the French language will be held next Sunday, October 26, at three o'clock, in Greenway Hall of Jarvis Street Church. Mr. Paul Bauman who has recently returned to Canada after a visit to his native Switzerland, will give an account of conditions in Europe and of the progress of the Gospel among the French-speaking churches of France, Switzerland and Belgium. All French-speaking persons and those interested in French will be cordially welcomed.

LIFE TO-DAY

by KEITH MINTHORNE

(For sheer courage, for faith that is sublime, for victories over difficulties insuperable, and for joy unquenchable and full of glory, Keith Minthorne has, in my humble judgment, no superiors and few equals. From early childhood this young man has been ninety-five percent helpless as to the body, but in this exceedingly frail earthen vessel the Lord has enshrined a soul and mind that belong to the line of David. He is a fighting member of THE PROTESTANT LEAGUE and a prayer supporter of the Seminary, to which he sends a gift of five dollars out of his little bit of pocket money. Despite the fact that his vocal organs are all but completely paralyzed and that his hand is unable to hold a pen, he has dictated the following tract as his contribution to soul-winning. It comes out of a deep experience of suffering and of the unfailing resources of grace. May the Lord bless it to all.—W. W. FLEISCHER)

LIFE today, as I see it, should be based on the gospel according to our Lord and Saviour, Jesus Christ.

Fifteen years ago I accepted Christ as my own personal Saviour. I can only say that I have never regretted it. I have had many, many troubles, including an infirmity which does not allow me to walk or work like other men and women. Nevertheless, I have often walked with God in trouble and in joy. I have often said that if I had only one life on earth, I would be completely cut off from the world which I know is ahead of me. Some of my loved ones are with the Saviour, and some are here right now, but wherever they are, I know that we will all be together soon. In the words of David, "I have called upon the Lord and He has answered me" and thanks be to His Name, He will never, never let me down.

World conditions today are a product of man's utter contemptible selfishness. It has been brought home to me in my hours of deep trouble. I shall not enlarge upon that, except to say that many a time during the last seven years I have been deeply hurt and disappointed in man's conduct, both in my own life and in the life of the world at large. Well, then, what are we going to do about it? Are we going to go on our own selfish way which is leading the world into another ghastly war with the possibility of the atomic bomb being used as the bargaining point?

Oh, my friend, if this is so, why can't we wake up and say, "The Lord is the light of my salvation, of whom shall I be afraid?" Let us go out and preach and teach the gospel throughout the world, telling people the "good news" of salvation by faith, not by any musty Church organization, but let's get out and stand for Jesus and then swing the banners high so that these people that would seek to dominate the world may see that we are not afraid of their threats of domination and slavery. If we do not, this old conflict will sweep the country and the world. Then let us stand up for Jesus like good soldiers of the cross of Christ, turning to Him in every need.

This is my message to a war weary and heart-broken world. Won't you, my friend and neighbour, try this way today? It is up to you and the Lord to decide now. That is the way of the gospel. There is no other.

WHEN A MOUSE EATS THE SACRAMENT!

By Dr. J. B. Rowell

5c a copy—25 copies \$1.00

THE CANADIAN PROTESTANT LEAGUE

130 Gerrard Street E., Toronto 2, Canada

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

The annual alumni dinner was held in the Seminary dining room on Tuesday evening of the Convention. A large number of alumni and guests enjoyed a very tasty chicken dinner prepared by the Seminary Chef, R. Menzies. The alumni then adjourned to Greenway Hall where the president, Rev. Stanley Wellington, called for a number of brief speeches, outstanding among them a fine word by Rev. Jack Scott, of Forward Baptist Church, Toronto. On the suggestion of Mr. Wellington, the alumni executive was increased with the following results: President, Rev. Stanley Wellington; Vice-President, Miss E. McCredie; Secretary, Rev. Bernard Jeffery; Executive Committee, Miss Olive Gibbard, Rev. D. S. Dinnick, and Rev. G. W. Searle.

Particularly interesting in this connection was the number of returned missionaries who were present for the gathering. Some of our missionaries are now completing their furlough. Miss Florence Stacey left Tuesday evening, October 21st, to return to French Equatorial Africa. Mr. D. C. Crosby plans to return to his field in South India about the first of December. Rev. G. W. Smith plans to return to Jamaica around the same time.

To Mr. and Mrs. Ellard Corbett at Picton, Ontario, on October 12th, the gift of a son, Kenneth Ellard.

Rev. E. C. Wood conducts morning devotions over CFCO (630 kc.) every Thursday from 8.45 to 9.00 a.m. The Salem Choir of his church is on the same station every second Sunday, 2.00 to 2.30 p.m.

McMaster Dances

THE current number of the McMaster Alumni News contains this note:

Student Events

"Who will ever forget the happy confusion of his first few freshman weeks? Registration, receptions, dances, lectures, initiations, football, ripe tomatoes, the downtown pyjama parade, chapel, new books, new faces — all mixed together in one large dose of 'college life'."

College life should be fun, clean fun, mixed with serious purpose to get education and improve oneself for the service of the Lord. It is unfortunate that among other things McMaster continues to gloat over its defection into dances.—B.

REMEMBER THE SEMINARY IN YOUR WILL

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

GIFTS TO THE SEMINARY DINING-ROOM



—Photo by J. Dobson.

Last week the Editor promised a photograph of supplies for the Seminary dining room as they have been sent in. The above picture fulfils that promise. The brickwork in the background shows that the picture was taken in the store-room. The vegetables which appear are really on the surface of the pile, for underneath are bags of potatoes, beets, etc. Since the picture was taken further supplies were received. All of them we acknowledge with gratitude. It takes a great deal to feed many students. We are glad to have anything that will keep. Right now we have real need of a large refrigerator. Because of the gifts which we have received, the student council,—for this is a co-operative student venture,—announces that, beginning this week, the price of meals is reduced about ten cents each.—W. G. B.

WHY A QUEBEC PASTOR WAS ARRESTED

By Pastor Murray Heron of Rouyn, P.Q.

ON JULY 26th, while preaching the gospel on the streets of Rouyn, we were stopped by the Police, placed under arrest, searched, put in cells and later released on bail. Since then this incident has been given nation-wide publicity, and unfortunately there has been some misunderstanding as to the reason for this arrest. The Rouyn authorities have been very careful to assure the public that there was really no religious issue involved in the matter, but rather that they were only seeking to safeguard traffic on Rouyn's main street. Many, knowing nothing of what actually happened except through the press and radio, have been inclined to agree that actually the meeting was causing a traffic hazard, therefore it should have been stopped. Others suggest that if a little more caution and wisdom had been used by this young pastor, who perhaps had more heat than light, a good deal of trouble could have been avoided.

I am confident that if any fair-minded person with an

ounce of God-given conviction had been in the same position he would have taken exactly the same action which put us behind iron bars. You may rest assured that we sought in every way possible to co-operate with the Rouyn authorities and were always very careful to see that there was no obstruction to traffic. Contrary to many reports the service was not being conducted at a busy intersection. It was not even being conducted on the main street. We were arrested on a street sixty feet wide, that has very little traffic, approximately forty feet off the main thoroughfare. There was neither hindrance to the passage of cars on the street or even to pedestrians on the sidewalk. Why then the arrest?

It must be remembered that we were preaching the Gospel of Jesus Christ, the power of God unto salvation, which ever since the days of Paul has stirred up the most bitter opposition. In conversation with the Chief of Police and Mayor we were told that the Book we were using (the New Testament) was a "Jehovah's Witness" publication; that we did not worship God; that we had no commission or authority to preach. We were arrested under a by-law which was supposedly designed

solely for controlling traffic. Why, therefore, all this discussion concerning religious matters? When we were first taken to the police station the officers were immediately very anxious to see what books we were using. We have no objection whatever to them reading our New Testaments, but what has that to do with the traffic on Main Street? While on trial two weeks ago Mr. Cuddihy, the Mayor, rose in court to defend the action he had taken by referring to the tenth chapter of John. Now there is possibly no chapter in the Bible with profounder truths, but there is absolutely no reference whatever in John ten to the regulation of traffic. Yet the Mayor says his only concern is to control traffic. Mr. Cuddihy told the press that we could use the band stand and even equip it with loud speakers to reach great throngs on Saturday night. On the surface this sounds like a very liberal and generous offer. Actually, this proposition was of no use at all. In the first place, the band stand, now falling into disrepair, is situated in a field by the lake where scarcely a soul passes by. Furthermore, the permission we were given for the band stand was for an ordained minister only. The very day that this permit was written Mr. Cuddihy had reminded me several times that I was not ordained, and then immediately stipulated that ordination was necessary for the one who conducted the service. Thus we were not only forbidden to speak on any street in Rouyn, but were not even allowed to go down by the lake and preach to the winds off the water without threat of arrest! Yet the authorities insist that traffic was the only thing involved in the arrest. Let it be clearly understood that we have no desire whatever to stir up unnecessary strife, but when the very message of the Gospel is challenged it is our God-given duty to obey the Lord rather than the dictates of men.

Some wonder whether it is worth while to contest the liberty to preach out-of-doors. In this day when we are too ready to confine our Christianity to places with upholstered chairs and carpeted floors there are too many who despise the preaching of the Gospel in the open air. It is well to remember that open air preaching has always played a large part in the history of Christianity. Whether it be John the Baptist crying in the Wilderness of Judaea, the Apostle Paul before the philosophers of Mars Hill, or John Wesley in the fields of Kingswood, it cannot be denied that the mightiest movings of God have been through the preaching of the Word in the Lord's great open air amphitheatre.

THE ETERNAL GOODNESS

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—JOHN GREENLEAF WHITTIER.

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HOW C. H. SPURGEON FOUND CHRIST

"I looked to Him;
He looked on me;
And we were one for ever."—C.H.S.
"Look unto Me, and be ye saved, all the ends of the
earth; for I am God, and there is none else."
—Isaiah xlv. 22.

On one of the foundation stones of the School-Chapel erected at Bexhill-on-Sea in ever-loving memory of Mr. Spurgeon, the (above) inscription has been cut, in the hope that passers-by may find salvation through reading the passage of Scripture which was blessed to his conversion. (Note in *Spurgeon's Autobiography*, Vol. I, p. 109).

Spurgeon's Own Account of His Conversion

I MUST ever attach peculiar value to the *hearing of the truth*, for by it I received the joy and peace in which my soul delights. While under concern of soul, I resolved that I would attend all the places of worship in the town where I lived, in order that I might find out the way of salvation: I was willing to do anything, and be anything, if God would only forgive my sin. I set off, determined to go round to all the chapels, and I did go to every place of worship; but for a long time I went in vain. I do not, however, blame the ministers. One man preached Divine Sovereignty; I could hear him with pleasure, but what was that sublime truth to a poor sinner who wished to know what he must do to be saved? There was another admirable man who always preached about the law; but what was the use of ploughing up ground that needed to be sown? Another was a practical preacher. I heard him, but it was very much like a commanding officer teaching the manoeuvres of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ, and thou shalt be saved"; but I did not know what it was to believe on Christ. These good men all preached truths suited to many in their congregations who were spiritually-minded people; but what I wanted to know was,—“How can I get my sins forgiven?”—and they never told me that. I desired to hear how a poor sinner, under a sense of sin, might find peace with God; and when I went, I heard a sermon on, “Be not deceived, God is not mocked,” which cut me up still worse; but did not bring me into rest. I went again another day, and the text was something about the glories of the righteous; nothing for poor me! I was like a dog under the table, not allowed to eat of the children's food. I went time after time, and I can honestly say that I do not know that I ever went without prayer to God, and I am sure there was not a more attentive hearer than myself in all the place, for I panted and longed to understand how I might be saved.

I sometimes think I might have been in darkness and despair until now had it not been for the goodness of God in sending a snowstorm, one Sunday morning, while I was going to a certain place of worship. When I could go no further, I turned down a side street, and came to a little Primitive Methodist Chapel. In that chapel there may have been a dozen or fifteen people. I had heard of the Primitive Methodists, how they sang so loudly that they made people's heads ache; but that did not matter to me. I wanted to know how I might be saved, and if they could tell me that, I did not care how much they made my head ache. The minister did not come that morning; he was snowed up, I suppose. At last, a very thin-looking man, a shoemaker, or tailor, or something of that sort, went up into the pulpit to preach. Now,

it is well that preachers should be instructed; but this man was really stupid. He was obliged to stick to his text, for the simple reason that he had little else to say. The text was:

"LOOK UNTO ME, AND BE YE SAVED, ALL THE ENDS OF THE EARTH."

He did not even pronounce the words rightly, but that did not matter. There was, I thought, a glimpse of hope for me in that text. The preacher began thus: "My dear friends, this is a very simple text indeed. It says, 'Look'. Now lookin' don't take a deal of pains. It ain't liftin' your foot or your finger; it is just 'Look'. Well, a man needn't go to College to learn to look. You may be the biggest fool, and yet you can look. A man needn't be worth a thousand a year to be able to look. Anyone can look; even a child can look. But then the text says, 'Look unto Me', Aye!" said he, in broad Essex, "many on ye are lookin' to yourselves, but it's no use lookin' there. You'll never find any comfort in yourselves. Some look to God the Father. No, look to Him by-and-by. Jesus Christ says, 'Look unto Me.' Some on ye say, 'We must wait for the Spirit's workin'.' You have no business with that just now. Look to *Christ*. The text says, 'Look unto Me.'"

Then the good man followed up his text in this way: "Look unto Me; I am sweatin' great drops of blood. Look unto Me; I am hangin' on the cross. Look unto Me; I am dead and buried. Look unto Me; I rise again. Look unto Me; I ascend to Heaven. Look unto Me; I am sittin' at the Father's right hand. O poor sinner look unto Me! Look unto Me!"

When he had gone to about that length, and managed to spin out ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I dare say with so few present, he knew me to be a stranger. Just fixing his eyes on me, as if he knew all my heart, he said, "Young man, you look very miserable." Well, I did; but I had not been accustomed to have remarks made from the pulpit on my personal appearance before. However, it was a good blow, struck right home. He continued, "And you always will be miserable—miserable in life, and miserable in death,—if you don't obey my text; but if you obey now, this moment, you will be saved." Then, lifting up his hands, he shouted, as only a Primitive Methodist could do, "Young man, look to Jesus Christ. Look! Look! Look! You have nothin' to do but to look and live." I saw at once the way of salvation. I know not what else he said,—I did not take much notice of it,—I was so possessed with that one thought. Like as when the brazen serpent was lifted up, the people only looked and were healed, so it was with me. I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me! Oh! I looked until I could almost have looked my eyes away. There and then the cloud was gone, the darkness had rolled away, and that moment I saw the sun; and I could have risen that instant, and sung with the most enthusiastic of them, of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that somebody had told me this before, "Trust Christ, and you shall be saved." Yet it was, no doubt, all wisely ordered, and now I can say,—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

—*Spurgeon's Autobiography*, Volume I, p. 104f.

U.S. POLITICIANS PLAY ROME'S GAME

WE HAVE frequently protested in these pages against the actions of certain Canadian politicians—we do not call them statesmen—who seek to win Roman Catholic votes by lending their prestige and influence for the furtherance of the priests' schemes. We witnessed disgusting exhibitions of this sort at the Marian Congress at Ottawa last summer. The scheming ecclesiastics cleverly exploited to the full the presence of supposedly Protestant political leaders at Romish celebrations. The attendance of Prime Minister King and other government functionaries at receptions for ecclesiastical dignitaries was purposely played up in the newspapers, and the impression was sedulously cultivated that the pagan Marian Congress in some sense enjoyed the official approval of our Canadian Government. Comparatively few people stop to think that the state has nothing to do with the churches, that its authority extends only to secular matters and that its sole obligation toward religion is to guarantee individual citizens the freedom to worship God after the dictates of their own consciences.

Some politicians give their influence to the Roman Church quite sincerely and conscientiously; others do it with their tongues in their cheeks, laughing up their sleeves at the absurd superstitions of the priests, while determined, if need be, to make a pact with the devil himself for the sake of votes. The Roman Church on its part does not inquire too closely concerning the motives that impel people to bow to its yoke; it accepts all homage and submission for what it is worth in the furtherance of its own worldly interests. It is cleverer at the game of politics than the most astute secular politician.

It is not only in Canada that politicians court the favour of the Roman Church. The situation here is rendered more acute by the presence of a large mass of French-Canadian Roman Catholic voters who, politically speaking, are reputed to be more or less under the thumbs of their priests, but even in the United States, public leaders are not above stooping to cringe and fawn on Romanist priests and organizations, especially when elections are in the offing.

President Truman of the United States is a Baptist. Yet he has steadfastly refused to recall Myron C. Taylor from the Vatican where he holds ambassadorial rank as the personal representative of the President of the United States. The chief plea that the Roman Catholic press makes in favour of Mr. Taylor's retention at Rome, is that his mission is of the nature of a compliment to Roman Catholic influence in the United States. It is our firm conviction that Mr. Truman's chief reason for not disturbing the present status of his "personal representative at the Vatican" is to win the favour of Roman priests in the United States and thus gain votes at the next election. Elections are not won by prayer, politicians are wont to say, and whether the game is played by "Baptist" Truman in the United States or "Presbyterian" MacKenzie King in Canada, no holds are barred and the only umpire is an enlightened public opinion. It is for that reason that we print the following excerpts from a letter addressed by President Truman to Archbishop Richard J. Cushing of Boston, Mass., on the occasion of the Holy Name Society Convention. Said Mr. Truman:

"I wish it were possible for me to attend the great national convention of the Holy Name Societies of the United States. . . . I know of few organizations with a higher purpose than this society, devoted to the honor of the Name which is above every name.

"Although I cannot attend the national Holy Name convention, I have great pleasure in sending hearty greetings to all in attendance. May God speed and prosper the noble work to which this society is dedicated.

Very sincerely yours,

HARRY S. TRUMAN" (Signed)

It may be contended that the society to which Mr. Truman addressed this letter is a purely religious one, and that therefore he did well to encourage its good work. We reply that the state ought to mind its own business and allow the church to do likewise. Our Lord said, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." In our opinion the so-called Holy Name Society is quite as much a political organization as a religious one, and in paying it compliments the President of the United States was playing politics, but in this particular case he was doing so under the cloak of religion. Politicians of all nations, and of all shades of opinions, and all party colours, will continue to pet the tiger of Rome in hope that it will purr for their advantage until an informed citizenry warns them to attend strictly to business and let Roman priests attend to theirs.—W.S.W.

BOLD CLAIMS OF THE POPE

CARDINAL MANNING, speaking in the name of the infallible Pope, wrote:—"I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am sovereign. I acknowledge no civil superior; I am the subject of no prince, and I claim more than this: I claim to be the supreme judge on earth and director of the consciences of men—of the peasant that tills the fields, and the prince that sits on the throne; of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms. *I am the sole last supreme judge on earth of what is right and wrong.*"—From Ecclesiastical Sermons, vol. iii, p. 81, as quoted by Mr. W. S. Lilly in "Characteristics, etc., from the Writings of Henry Edward Cardinal Archbishop of Westminster," 1885, p. 25.

"Pope Innocent (1198-1216) stated the claims of the spiritual power to supremacy over the temporal in famous and unflinching language. "The sacerdotium is the sun, the regnum is the moon. Kings rule over their respective kingdoms, but Peter rules over the whole earth. The sacerdotium came by divine creation, the regnum by man's cunning" — with reference to the clergy and kingship in the Old Testament. "The Lord Jesus Christ has set up one ruler over all things as His universal vicar, and as all things in heaven, earth and hell bow the knee to Christ, so should all obey Christ's vicar, that there be one flock and one shepherd." "No king can reign rightly unless he devoutly serve Christ's vicar." "Princes have power on earth, priests over the soul. As much as the soul is worthier than the body, so much worthier is the priesthood than monarchy."—From Miss Deanesly's "History of the Mediaeval Church", 1925, p. 144.

Such were Rome's bold claims in the thirteenth century. Her claims in the nineteenth—and after, are set forth above.

—Issued by the Protestant Press Bureau, Ilford, England.

CARDINAL McGUIGAN REPORTS TO HIS BOSS

IT IS reported in the newspapers, and of course over the radio, that Cardinal McGuigan is off to Rome to report to *papa*, to use the Italian word for "father", whence we derive our English word "pope". When the Irish-Canadian priest McGuigan went to Rome to receive the red hat, indicative of his new office, he grovelled flat on his stomach in the presence of the pope; he submitted to the indignity of having that foreign prince close his mouth and then open it, thus signifying that henceforth, he, a Canadian citizen and supposedly a free man, would be silent when the Italian pope bade him, and speak only when and as he was ordered to speak. It is apparent from this mummery to which a Canadian Roman Catholic priest subjected himself, that a Cardinal of the Roman Church has as little real freedom as a monkey on a chain. He is the creature, the slave, of a prelate across the seas in a far-off land where our conceptions of freedom and democracy have never taken root, where church and state are tied together in an uneasy union. It is only a short time since Cardinal McGuigan was in Rome, but away he is gone again to report to his supreme lord and master, his god on earth, and to receive orders that he must, under pain of eternal torment, execute in this free land.

We wonder if Premier Drew and Mayor Saunders of Toronto will attempt to make political capital out of another public welcome for this Italian-Irish-Canadian McGuigan when he returns from Rome this time. We warn them that even the patient people of Ontario will soon become weary of such receptions if they are to be given every year or so when Cardinal McGuigan has to report to his boss in Rome.—W.S.W.

A LETTER FROM FRANCE

THE following letter arrived too late for insertion in the Annual Report. We are indebted to Rev. W. S. Whitcombe for the interesting article on the French Bible Mission which appears in the printed report. Knowing that Pastor Dubarry endeared himself to all of our hearts as he made his itinerary of the Union Churches last year, we are confident that his many friends will want his latest word on this needy mission field, and we are grateful to THE GOSPEL WITNESS for publishing the same.

—M.R.H.

Nîmes, France, Sept. 27, 1947.

Rev. Morley R. Hall,
337 Jarvis Street Toronto 2.

My Dear Brother:

I beg to be excused for the unavoidable tardiness of this reply to your much appreciated letter of the 7th of August. I have just been kept more busy than ever with the preparation of our Association Conference, which had had to be postponed for ten years. The programme was for that reason very important, and some 250 visitors came to Nîmes for a week. In spite of our after-war conditions, we were enabled to handle fairly well our problems of hospitality, and, on the whole, our great expectations were more than fulfilled.

The spirit of our gatherings was excellent, full of joy, and solemnity. All the votes were unanimous, and the same old leadership was, as usual, confirmed in office by secret vote.

News from the fields was most cheering and the worth of our staff was again demonstrated by their deep and inspiring teachings on the general theme of the Conference: "The Christian Life of Relation".

Our own place of meeting, which can accommodate some four hundred, was immediately found too small, and we had to resort to the use of a larger building, which was, in its turn, crowded.

What cheered us most was a closer vision of the rare quality of our membership. We were confirmed in our

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endeavour to produce as fine a sort of Christians as we can attain.

More and more the location of our churches is proving providential. Each one of them commands a strategic territory, where limitless opportunities are in continual sight. Three more churches have just joined our Association, one of these in Alsace, another in Switzerland and the third on the Italian border. They are all sharing to the full our faith and aims.

Our French Bible Mission is now working in more than thirty regular places of meeting. The past year has witnessed some seventy baptisms, all of which are presumed to be of a fine tested quality.

Between 1946 and 1947, the contributions of our churches have increased over seventy per cent. That, in the face of our policy of expecting the simple financial fruitage of sounder Christian development.

In our fight against the subtle or violent powers of darkness we happen to know the distress of imperfection and failure. Thus, progress and retreat alternate sometimes. But the general trend is decidedly one of continual progress. We humbly pray for the needed grace to do much better.

Amongst our recent encouragements, there was a notable one, which has cheered the most unfortunate of our present fields, the Montbéliard district. We have there two fairly old and rather small churches, which were cut from us during the whole time of the German occupation, close to the Swiss border. In the year 1940, the fine young pastor, Brother Hemmert, Jr., was called home after a very short ministry. He had been instrumental in the conversion of the originator of that group of some forty school teachers of which THE GOSPEL WITNESS has recently told the wonderful story. The dying pastor and some of those leaders who soon followed him in those tragic days left a lasting influence in the Montbéliard churches. Henceforth, and for seven years, these well-trained Christians managed somehow to maintain their gatherings through the devotion and consecrated gifts of their laymen.

The result was that I had some weeks ago the privilege of attending the most memorable baptismal service of my life, when eight promising young people were immersed, four others following a few weeks after. The baptizer was Brother Fred Buhler, who, along with Pastor W. Frey of Tramelan, Switzerland, represents most worthily the Toronto Baptist Seminary in our French Bible Mission, whose reinforcement from the same rare place will be the return of Guy Appéré when fully trained for service among us.

This leads me to reiterate our warm gratitude to the Seminary, the Union, and Jarvis Street Baptist Church. We feel indebted beyond any possibility of repayment to these faithful friends. Their example and love are a great spiritual help to us. Their generous relief contributions have decisively attenuated our war trials. And the tale of my happy and fruitful tour among the Union Churches has been a cause of universal thankfulness among our appreciative people.

With my hearty greetings and wishes to Dr. T. T. Shields, yourself and family and to all the leaders and members of the Convention, including Dr. McCaul, I shall remain,

Yours cordially in His happy service,
(Signed) ROBERT DUBARRY,
President, French Baptist Bible Mission.

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News of Union Churches

Calvary Baptist Church, Lanark, Ontario

Rev. KINGSLEY CUTLER, Pastor

Sunday, September 28th, was an outstanding day in the history of this new cause. Six believers were immersed during the evening service and there were large attendances both morning and evening. On Monday evening, thirteen immersed believers entered into covenant as a New Testament Church. The Secretary of the Union was requested to take the chair, and to proceed with the election of officers.

Representatives were present from Napanee, Westboro, and Jarvis Street, Toronto, and these were invited to act as a Recognition Council. Deacon Thomas Kear was asked to give a brief history of the work. In doing this, mention was made of the late Mr. Alfred Afleck who, for many years, had prayed that a fundamental Baptist Church might be established in Lanark. This praying saint passed on to be with the Lord in April, 1946, as the new work started in May of the same year.

Mr. Kear along with Messrs. Wilfred Orok and David Markle rented the old Congregational Church building and arranged with Rev. R. D. Guthrie of Orillia to conduct two weeks of evangelistic meetings. These were well attended with times of spiritual refreshing for the saints, and a goodly number professed faith in Christ. Mr. Thomas Delaney was engaged as student pastor for the summer months, and Rev. Kingsley Cutler was called as their permanent pastor in November.

Lanark is a small textile centre with about 700 of a population, and its surrounding communities are unevangelized. This new self-supporting cause has made good progress thus far, and both pastor and people are worthy of highest commendation.—M.R.H.

The Pastors' and People's Conference of the Union Baptist Churches of the Central District was held in Stanley Avenue Church, Hamilton, on Thanksgiving Day. Representatives from 14 churches were present, Hespeler Church winning the banner for the second time, with 50 representatives attending. The total attendance was approximately 500, and a fine spirit of fellowship prevailed throughout the day. Emphasis was laid upon the necessity of waiting upon the Lord and then going forth to witness in apostolic fashion. The speakers were Rev. F. Roblin of Toronto and Rev. S. F. Logsdon of London. The following officers were elected for the year 1947-1948. Moderator: Rev. S. Wellington; Clerk: Rev. J. Byers; Committee: Rev. L. Hisey, Rev. G. Pace, Rev. C. J. Loney, Rev. E. E. Shields.

—O.L.C.

PLAIN PULPIT

NO doubt the Archbishop of York is right in demanding that the Church should use plainer language, but there is a certain amount of evidence from the pew on the other side, as, for instance, in the case of the old Scotswoman who was asked whether she had understood the sermon of the day and replied, "Wud I dare?" And even when a preacher goes out of his way to be as plain as possible he is sometimes disappointed, as when Bishop Blomfield, preaching at Chesterfield, determined to deliver an elementary sermon on the text, "The fool has said in his heart there is no God." He was unwise enough to ask a churchwarden what he had thought of the sermon, and was told, "Eh, Mr. Blomfield, it wor a fine sermon. But I can't helping thinking all the same that there be a God." So perhaps there is something to be said for preachers like Dean Herbert of Manchester, who, in the Collegiate Church, delivered a philippic against Tertullian. One of the canons remarked afterwards of a poor old woman who often came to service, "Well, Mr. Dean, she will never care to read Tertullian again after that."—*Manchester Guardian Weekly*.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 44 November 2, 1947

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

ABSALOM'S REBELLION

Lesson Text: 2 Samuel 15:1-12.

Golden Text: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 15:23.

Supplementary Reading: 2 Samuel 13:1-3.

I. The Secret Conspiracy: verses 1-6.

Absalom, the son of David, had sinned in taking private vengeance on his brother Amnon without waiting for the king's command or consent (2 Sam. 13:28). By thus taking the law into his own hands he failed to uphold the authority of King David (Rom. 12:17, 19; Heb. 10:30). Instead of going directly to the king for an interview with the intention of facing the consequences of his sin, he fled from the realm (2 Sam. 13:34). Sin always causes separation (Isa. 59:1, 2; Jer. 2:19).

The king mourned for his absent, wayward son (2 Sam. 13:37-39), illustrating the loving grief of the heavenly Father when His children go astray (Hos. 14:1-4; Lk. 15:20). Joab, the king's nephew, a young man prominent in the kingdom (2 Sam. 8:16; 1 Chron. 2:15, 16), endeavoured to bring about a reconciliation between father and son (2 Sam. 14). He succeeded in securing permission for Absalom to return to Jerusalem, but inasmuch as the difference was not settled by personal interview, confession, apology or pardon, full and free fellowship was not possible (2 Sam. 14:24). "Absalom dwelt two full years in Jerusalem, and saw not the king's face" (2 Sam. 14:28). When Absalom was finally willing to acknowledge his sin and throw himself upon his father's mercy, full reconciliation took place (2 Sam. 14:29-33; Jer. 3:12, 13, 22).

It was probably during the years of estrangement when Absalom dwelt first "in the far country" and then "so near and yet so far" from the king, that the seeds of discontent and dissatisfaction were sown in his heart. A root of bitterness sprang up as he cherished resentment against his father. He initiated a secret conspiracy, which was followed later by open rebellion.

The reconciliation between David and Absalom did not last long, for Absalom, puffed up with pride and beauty, secretly determined to seize the throne (2 Sam. 14:25; Prov. 13:10; 28:15). He gathered chariots, horses and men for his retinue (1 Kings 1:5). The sins of pride and self-will caused the downfall of Satan himself, and they foster that rebellion against God which will reach its climax under the Antichrist (Isa. 14:13, 14; Ezek. 28:17; 2 Thess. 2:3, 4).

Absalom rose up early when he commenced his plot to bring his wicked devices to pass. Someone has said that a lie will travel around the world while truth is getting on its boots. The king's servants were carelessly sleeping, unaware of David's danger. The lethargy of Christians gives Satan the opportunity to sow the seeds of discord and strife (Matt. 13:25; 25:5; Eph. 5:14; 1 Thess. 5:6).

The plan which Absalom adopted to steal the hearts of the men of Israel was deliberate and thorough. (1) He pretended to take a personal interest in each client. (2) He professed that the cause of each was just (Prov. 17:15). (3) He slandered the king and his nobles, saying, "None will hear thee from the king downward" (verse 3, margin). To lift oneself up by putting others down is the dishonourable practice of those who feel themselves inferior to others, but who have not the ambition or the character to reach a higher level (Gen. 39:2-20; Esther 3:5, 6). (4) He openly boasted of his heart's desire, trusting to win supporters by his propaganda (Judg. 9:29; Psa. 10:3). (5) He flattered all who came to him (Prov. 27:6; 29:5).

II. The Open Rebellion: verses 7-12.

According to our English version, Absalom is said to have carried on his nefarious campaign for forty years, but the ancient versions are more likely correct in reading "four years" (verse 7). He found a plausible excuse for leaving Jerusalem, covering up his evil deeds with the cloak of religion (Matt. 23:25-28; 1 Pet. 2:16). So completely had he deceived his father that the king pronounced a blessing upon him as he left Jerusalem to set up a rival throne in Hebron.

Spies were sent to all the tribes of Israel. These "fifth columnists" prepared the way for the new king (Judg. 9:3). They evidently understood and accepted their mission. But with Absalom himself went two hundred men who did not suspect his

disloyalty; "they went in their simplicity". Evil men find it hard to secure and retain followers who will be faithful, since "there is no honour among thieves", and consequently, these criminal leaders must force unwilling men to serve them.

To summon David's counsellor Ahithophel and to enlist his services was a bold stroke. Ahithophel, like some modern Prime Ministers, obeyed the summons of David's enemy and turned traitor to the king (Psa. 41:9; 55:12-14). David's prayer that the Lord would turn the counsel of Ahithophel into foolishness was answered (verse 31; 2 Sam. 17:1-23). In his prayer David showed submission to the Lord's will (1 Sam. 3:18; Matt. 26:39).

Once again, as in the days of Saul, David was forced to seek safety in flight; once again he became a wanderer (2 Sam. 19:9). Psalm 3 (see title) describes his prayer and praise to God on this occasion. The problem of the apparent prosperity of the wicked and the suffering of the righteous has exercised the minds of God's people all down through the ages to the present hour (Job 12:6; 21:7-16; Psa. 73:1-17). We know, however, that God is righteous, and that in His own good time He will overthrow the wicked and vindicate the godly (Job 21:17-20; Psa. 73:18-20).

David's heart must have been cheered by the words of loyal obedience and devotion uttered by his servants (verses 15-23). These were not vassals pressed into service by force, guile or flattery, as in the case of Absalom's followers, but they were volunteers. They declared their willingness to serve him in any capacity, wherever, whenever and however he should appoint. The Lord is waiting for teachers, scholars and believers everywhere, who will sincerely, whole-heartedly and without reservation dedicate themselves to Him (Rom. 12:1, 2).

DAILY BIBLE READINGS

(As prepared by the American Council of Churches)

Oct. 27—David's affection for Absalom.....	2 Sam. 14:21-33.
Oct. 28—Absalom's rebellion.....	2 Sam. 15:1-12.
Oct. 29—The flight of David.....	2 Sam. 15:13-23.
Oct. 30—The sorrow of David.....	2 Sam. 15:24-30.
Oct. 31—The prayer of David.....	2 Sam. 15:31-37.
Nov. 1—The patience of David.....	2 Sam. 16:1-14.
Nov. 2—The counsel of Ahithophel.....	2 Sam. 16:15-23.

HOW TO STRIKE AT THE TAP ROOT OF THE ROMISH DELUSION

By Rev. John Wesley

AT this time, more especially, will we speak, that "by grace ye are saved, through faith": because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our church justly call *the strong rock and foundation of the Christian religion*, that first drove popery out of these kingdoms, and it is this alone can keep it out. Nothing but this can give a check to that immorality, which hath "overspread the land as a flood". Can you empty the great deep, drop by drop? Then you may reform us by dissuaves from particular vices. But let the "righteousness which is of God by faith" be brought in, and so shall its proud waves be stayed. Nothing but this can stop the mouths of those who "glory in their shame, and openly deny the Lord that bought them". They can talk as sublimely of the law, as he that hath it written, by God, in his heart. To hear them speak on this head, might incline one to think they were not far from the kingdom of God: but take them out of the law into the gospel; begin with the righteousness of faith; with Christ, "the end of the law, to every one that believeth"; and those who but now appeared almost, if not altogether Christians, stand confessed the sons of perdition; as far from life and salvation (God be merciful to them!) as the depth of hell from the height of heaven.

—From the Sermon on "Salvation by Faith", Preached at St. Mary's Oxford, before the University, June 11th, 1738.

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