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“HAVING NOT THE SPIRIT”

ANYONE having the slightest spiritual discernment, looking abroad to-day, must acknowledge that we are in the midst of a great religious depression. We use the adjective “religious” in this case as a synonym for Christianity. It must be admitted that that form of religion which bears the name “Christian” is at a very low ebb. It may not be difficult to identify some of the causes of this condition.

Undoubtedly, the apostasy of many religious, educational, institutions, their almost complete surrender to Modernistic philosophy, issuing in a religion called “Christian” which at the best pretends only to ethical standards, while positively denying the supernatural—this tendency in religious institutions, affecting, as it has done perhaps, the majority of the pulpits of Christendom, all this, as the ultimate fruit of Evolutionary philosophy, has practically elbowed God out of His world.

But side by side with this is a widely prevalent intellectual orthodoxy—a devotion to the letter of Evangelical orthodoxy, which utterly neglects to avail itself of its spiritual dynamic—about as deadly as Modernism itself. Modernistic anti-supernaturalism is a crude and easily-detected counterfeit of New Testament Christianity. But a slavish devotion to the mere letter of the Christian religion, coupled with nothing more than a doctrinaire knowledge of the Holy Ghost, in a word, a religion which has a form of godliness, but denies the power thereof, this is a subtle counterfeit that deceives very many.

We believe that in the life of the individual and of the church, and of every form of Christian activity, failure to depend upon the power of the Holy Ghost, or a substitution of religious emotionalism for that real Power, is very largely the cause of our present deplorable religious barrenness.

There is a passage in the Epistle of Jude which, because of the use of such words as “lust” and “sensual”, does not receive the attention which is its due. Let us quote from the Revised Version: “But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

The “mockers” here described as “walking after their own ungodly lusts”, are really people who live according to their own natural desires, their natural and worldly covetings. They are described as “sensual” in the sense of being natural. They are soulish: they live according to the operations of the natural or carnal mind, and their chief defect is thus described, “Having not the Spirit”.

Must it not be recognized that the beginning, the continuance, the development, the ultimate completion, of Christian life and character, are absolutely dependent upon the operations of the Holy Ghost? No matter what knowledge we possess, or what ability of utterance may be ours, “Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal”. Love is the firstfruit of the Holy Ghost.

That same principle applies to the remainder of that chapter. If we have the gift of prophecy, and understand all mystery and all knowledge; and have all faith so as to remove mountains, but have not love, we are nothing. If we bestow all our goods to feed the poor, and give our body to be burned, and have not love, it profiteth us nothing. Such love as this is not indigenous to the natural man: it is an exotic; it is the fruit of the indwelling Spirit. Without the Holy Ghost we are nothing, we are useless. The standards of the Christian life, as represented by the precepts and promises, and principles of the gospel, are impossible to us all apart from the grace and power of the indwelling and enabling Spirit. We cannot preach; we cannot teach; we cannot give, or sacrifice, to any spiritual profit without the Holy Spirit.

Our great ecclesiastical buildings with their elaborate furnishings, our ecclesiastical organizations, with their multitude of workers, the vast sums of money which, in the aggregate, find their way into the treasuries of all Denominations, are utterly impotent to effect God's purposes, unless they are all at the command of the Holy Ghost. This is a simple truth, and yet one of tre-

mendous importance when we reflect how easily possible it is for the whole church of Christ to busy itself in doing nothing.

About the first or second year of the last war, we went into a huge tank-producing plant in the neighbourhood of Detroit. Less than a year before it was an open field. Now it was a glass enclosure of many acres, containing enormous machines, some of them as big as a good-sized house, presses, and drills, and what not; and at the time of our visit the tanks were being driven off the assembly lines. There was hardly a wheel in the whole establishment which could be moved by hand. The whole plant was built on the assumption that it would be operated by superhuman power. Had the power been cut off, it would have been sheer folly to have attempted to do anything at all by hand, for the combined energy of every worker in the plant, would not have been sufficient to operate even one of those gigantic machines.

A garden or a farm may be tilled and fertilized, with the utmost thoroughness; it may be sown with the finest quality of seed; but notwithstanding all that has been buried in the soil, and the labour expended in the doing of it, without the sun and the rain and the dew from heaven, the garden or the farm would remain unfruitful.

The life of the individual Christian is predicated upon the availability of spiritual power. The Church is like the huge plant, or the farm of which we have spoken. It was never intended that we should succeed apart from God, without the presence and power of the Holy Ghost. Yet what multitudes of professing Christians, and so-called Christian organizations and institutions are presuming to hope to produce spiritual results, "natural, having not the Spirit"! It is simply impossible.

PREPARING FRENCH WORKERS

ATTENTION has been focused on the work of French evangelization by the arrest of several of our former students on the streets of Rouyn, Quebec. We are happy to know that this species of persecution has stirred up many to support the preaching of the Gospel to French-Canadians. There is very urgent need for all possible help in this work. And behind the scenes there is another work being carried on, quieter perhaps, but not less necessary than the actual preaching. We refer to the teaching of French to our students so that they may be able to go out and proclaim the unsearchable riches of Christ in another tongue. At Pentecost every man heard the wonderful works of God in the tongue wherein he was born. Those who today learn another language in order to preach the message of salvation through Christ are perpetuating the ministry begun at that time, and they have need of the special ministration of the same Spirit who long ago came upon the disciples in the upper room.

Our French classes are making fine progress. A number of the students are beginning to obtain a fair command of spoken French. In all classes the memorization of Scripture passages forms part of the course and thus fulfils the double objective of giving future missionaries an armoury from which to select their weapons in the day of battle, and at the same time forms a fine introduction to French speech.

The Gospel Witness

and

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Once a week we have our French chapel service and the hearty singing in *la belle langue* is evidence of the interest and enjoyment of the student body in this language. After the recent examinations a group of students gathered voluntarily for two days for a "Week-end français." ("Week-end" is a good French word, just as "business", "football", "meeting" and many others that have been taken back across the channel to the continent as a kind of payment in kind for the thousands of French words that English has borrowed.)

During these sessions we tried to think and speak in an exclusively French atmosphere, even at the table in the dining room! All reported not only a profitable, but a thoroughly enjoyable time. Learning French in this way and in this atmosphere is not entirely painless but the sting is at least reduced to an absolute minimum.

The usual monthly Gospel Services have also been well sustained and a number of French-speaking persons and students have been brought under the sound of the Gospel. Brethren pray for us.—W.S.W.

S.O.S. FOR POTATOES

The efficient chef of the Seminary Dining Room recently informed us that his larder stood in urgent need of a good supply of potatoes and other vegetables. He tells us that there has been a very gratifying response to previous appeals for foodstuffs and for this we are most grateful to all concerned. We wish that all who have had some part in maintaining the Seminary Dining Hall could pay us a visit and see for themselves to what good use their gifts are being put. We trust that this reminder will attract the attention of some who may be able to help us further in this fine work of providing for the physical needs of future preachers and missionaries.

THE CRUCIFIXION OF THE EGO

WHAT is the ego? It is the man himself. It is the "I" of the human personality as distinct from all others and from everything else. The apostle Paul said "I am crucified with Christ". We believe that is exactly what he meant, that all that belonged to the personality of the apostle, the thinking, feeling, judging, volitional qualities of the man were all given up to the Cross.

Many years ago we heard the then venerable Sir Charles Tupper deliver a political speech in the opera house of a small city. The building was greatly overcrowded since it was a general election campaign. Sir Charles apologized for the state of his voice resulting from much speaking, and expressed regret that so many people were unable to gain admission to the building. But we recall he said something like this, "But we are going to the park where there will be plenty of room. The people have come that they might see me, and I am resolved that they shall see me even if they cannot hear me!" The speech to which we listened indoors was a piece of superlative egotism, but his assumption that thousands of people had come specially "to see me" was a revelation of a supreme egoism.

He lost the election, and, of course, had to vacate the premier's office which he had but very briefly occupied. In those days there was a very noted and effective cartoonist on one of the Toronto papers, and with the report that Sir Charles had now vacated the premier's quarters and made room for his successor, there was a cartoon in which Sir Charles was seen coming out of the room pulling after him a great letter "I" as big as himself. It was an accurate description of the man, great man as he was.

There are many people whose ego almost screams for attention. They think in terms of their own interests, their own promotion. The man himself is the alpha and omega of his thinking. No one else is of any real concern.

In the southland, they have a practice of carrying revolvers, a practice of which we strongly disapprove. We have seen parts of the south where even the baggage man and the station agent wear a belt with a revolver in the holster. Sometimes in the Spring, when the weather is still cold, we have seen some of them—we think of one particularly just now—a man handling baggage on the railway platform as our train stopped a moment passing through, and he wore a woollen sweater which covered both his belt and his revolver, but the shape of the revolver beneath the tight fitting woollen garment was clearly distinguishable.

We have seen people carrying about their ego like that, wherever they are, whatever they say, wherever they go, however they dress, there is always this awkward obtrusive ego sticking out. And if you get very close to them, and while you may not get a shot, you may be sure to get a bump from the ugly thing.

There are men and women, but in our observation more frequently men, who never forget themselves. They are supersensitive, envious, suspicious, always on the lookout for unintended slights or injuries. They seem to think that the whole world rises each morning to consider what they will do today. It is difficult to relate them to any company or to any society. They are never happy, except in an atmosphere of adulation. We have seen this quality, we are ashamed to say, displayed by ministers. They seemed to be perpetually afraid that

people would fail to recognize their importance. We think of a man just now, a small man physically, not without some ability but possessed of more meagre powers than he supposed. When we knew him, he behaved as though he imagined he was in possession of a great secret. He seemed to think that one of the greatest men on earth was at large, but had never been recognized, and seemed to be living for an expected day when the world would suddenly awaken to a recognition of his greatness. His egoism would have been annoying had it not been so obtrusive as to be amusing.

But egoism is sometimes more carefully clothed and disguised. It does not so openly vaunt itself, but it is there, and, on occasion, makes itself felt. Sometimes it shows itself in the home where husband and wife, or one of the family, suffers from a superiority complex. The person imagines himself or herself to be one of superlative merit so that a modest or moderate word of appreciation is taken almost as an insult because the person's supremacy was not recognized.

We have seen it sometimes in church members, and often the ego is most conspicuous in persons who have little to adorn it.

There was a man in the eighteenth century who was nominated as possibly being the anonymous *Junius*, the famous writer who made and unmade governments. And someone, commenting on the suggestion that this certain man might be Junius, remarked that the only thing about him that lent any probability to the hypothesis was that the fellow seemed to be so confoundingly conceited, and no one had been able to discover what it was about. We have met people like that.

Then too, we have met some of really great ability, outstanding men, speakers, and writers, the product of whose minds was enough to earn them recognition anywhere; but they were unwilling to wait to be recognized for their works' sake, and so, on every possible occasion they took advantage to magnify themselves, and the dominating ego converted the man into an insufferable egotist.

We have read a story of a little girl who said to her mother after returning from school one day: "Mother, Mother, I am the smartest girl in my class!" Her mother said, "I am delighted to hear that. I am proud of you. Did the teacher tell you that you were the smartest girl?" "Oh no! Teacher did not say anything about it." "Well, did any of your fellow-scholars tell you that you were the smartest one in the class?" "No, they said nothing about it either." "Well," said the mother, "how did you find it out?" "Oh," said the little girl, "I found it out myself!"

We should be sorry to discount the ability of anyone. The labourer is worthy of his hire, and the workman is worthy of the credit that goes to a workman for a piece of good work. But ought we not always to heed the Divine admonition, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips"?

It is a thousand pities that so many good people, otherwise good and useful people, are ruined by a prominent ego. It is sure to make anyone unpopular. What can be done about it? There is only one thing in the case of a Christian, and that is that the ego must be given up to the Cross; it must be crucified. The corn of wheat must fall in the ground and die, otherwise, in spite of all its excellencies, it will abide alone.

HOW TO MAKE FRIENDS

THERE are people who live an almost solitary existence. They may have one or two close friends; but in the main they go their way alone. In many such instances it is not because they prefer the solitary way. Many such people really hunger for friendship, and long to have many friends. There are others who, wherever they go, become a centre of lively interest. They are like magnets: they attract people to themselves. They are scarcely ever alone. People seek them out, and they and their friends have always a merry time.

What is the explanation of the pilgrim of the lonely road? Sometimes it is sheer shyness. The person is so self-conscious that he or she cannot rise above it. They make no advances toward anyone, not because they would not like to, but because their native timidity forbids it. They live within a shell of painful shyness, and seem unable to break loose.

Other people are lonely because they suffer from what psychologists call an inferiority-complex. They have formed a very low estimate of their capacities and abilities, of their personal qualities, and they cannot understand how anyone would want to be with them. They fear they would have little to contribute to conversation, or to anyone else's social enjoyment, and so they shrink within themselves, and are silent. Very often their assumption of inferiority is woefully inaccurate. We have seen this characteristic displayed by some of the ablest of people. They really had great capital, but they did not know how to invest it and multiply it; and so they live a rather lonely life. Sometimes such loneliness is due to a native acerbity. The person has had one or two disappointments, of one kind or another, and has become cynical, and withdraws himself or herself from the society of others, while assuming but a very thinly veiled attitude of contempt toward people in general.

We could find many other explanations no doubt for the loneliness of such people, but we think they are all mistaken. We live in a world of much activity, and the multitudes who throng us are representative of ten thousand interests. Some of them may be selfish, but many are merely pre-occupied, attending to the business of the day. There were reasons for the Levite and the priest passing by on the other side, and leaving the Samaritan alone in his pain. But there are multitudes of people who are neither priests nor Levites, and who display no such disposition. If they pass by on the other side it may be due to a lack of observation occasioned, perhaps, by some other pre-occupation. But such people as we have described often complain of the unfriendliness of others. They find the office unfriendly, and perhaps the home unfriendly; and as for the church, they think it is a refrigerator. They sit near the back, and go out like a shot as soon as the benediction is pronounced, and complain of the unfriendliness of the church.

How shall we overcome this? What is the explanation of the attractiveness of others such as we have suggested? A very few are endowed with fine features, bright eyes, a pleasant smile, and a free and cordial manner, and they find it very easy to greet strangers. Others there are who have no such outward endowments; but have a friendly soul within that is determined to go out in search of other friends, even as a hungry man may go fishing, or hunting. A very wise

observer said in the long ago: "A man that hath friends must shew himself friendly."

That, after all, is the secret of it all. If by the gift of the Spirit, we can learn to love people, to try to help them, to be glad of an opportunity of speaking to them, and if we yield to the Spirit's impulses, we shall find that the seemingly distant people are not distant at all. Ice makes ice. If we are stiff and formal ourselves we may expect others to be equally stiff and formal.

We remember a lesson of years ago. When Pastor in a certain city there was a fellow Pastor who was very precise. When first we went to the city he called on us be-gloved, and be-sticked, and formally left his card. We met him on several occasions, and tried in every way, as we supposed, to break down any barrier between us. We liked him, and we wanted to be on terms of fellowship with him. At last we were invited, when he was ill, to accommodate the Deacons by accepting a substitute ourselves, and preaching in this brother's pulpit.

The next day we called on the sick man, and found him in negligée, in a lounging robe, and we did everything possible to break through the reserve. But all in vain. Returning home this Editor said to his wife, "I have made my last attempt. Mr. So-and-So knows where I live, and if he wants me he may come to see me. He was stiffer and icier to-day than I have ever known him to be."

In the same city there was another minister, a good man, warm-hearted, who loved the Lord; but wholly without mental discipline or any kind of cultural training. Good as he was, he was rather rough and uncouth. It never occurred to us that such a man as he would find any affinity with the polished gentleman of gloves and stick, and formal calling card.

Years later that rough and ready, warm-hearted man said to us, "You know, Mr. So-and-So, told me that it was a great disappointment to him that we was never able to penetrate your reserve. He said you always seemed to have a fence about you which he was unable to get through; and that he had often longed for intimacy with you." It seemed to me incredible. We must have been two blocks of ice which nothing could thaw.

Perhaps it is well for us to examine ourselves in that matter, and find some kind of thermometer by which to test the temperature of our disposition to know whether we are innately friendly, or whether we have some kind of ice water for blood in our veins. At all events we are on safe ground in suggesting that we need, above everything, the endowment of the Spirit, for when the Heavenly Fire comes, it will melt us all. We once heard a man say of a great meeting where the Spirit was manifestly present, "We were all melted down together". May He melt us all down!

"WHY"

"The Canadian Protestant League"

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

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The Jarvis Street Pulpit

A Bucket of Water From a Deep Well

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 8th, 1948

(Stenographically Reported)

"Being justified freely by his grace through the redemption that is in Christ Jesus:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Romans 3:24-26.

IT OCCURRED to me that those whose interest was sufficient to brave a zero temperature to-night, might be sufficiently interested, perhaps, to stand a little sound theology.

The exposition of these verses must consist very largely in a definition of terms. I believe that Christian people, generally, lose much of comfort, and of inspiration, too, by their general failure to delve into these matters, for these great words are designed to undergird the children of faith, and to make them strong in the hour of trial. Let me read these verses again: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus".

I said, we must concern ourselves a little with a definition of some of the words contained in these great verses.

The Meaning of Justification

What is the meaning of "being justified"? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is something vastly more than mere pardon of sins. Pardon means the remission of punishment. A man may be committed to the penitentiary, having been found guilty of some offence against the law. In due time he may receive a pardon, which, of course, does not mean that he was not guilty. He comes forth from prison with the stain of guilt upon him still, even though a part of his punishment has been remitted. Quite frequently in scripture, the phrase "forgiveness of sins" occurs. That is akin to pardon. Our sins are forgiven for His name's sake, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"—"the forgiveness of sins"—by which, again, is intended that we escape the punishment our sins deserved.

But if salvation means nothing more than pardon or forgiveness of sins, it would do nothing to improve our standing before a holy God. We should be convicts at large, ticket-of-leave men, let out of prison with a

prison mark, and taint still upon us. I am afraid there are many true Christians who fail to apprehend that the salvation accomplished for us by Christ is something very much more than the forgiveness of sins. That, of course, is a great matter. To be pardoned is a great boon; but we are given something more than that.

What does it mean for a man to be justified? It means that before the law he is now declared to be righteous. That is how it is put in the Revised, and several other versions. Justification gives us standing before God. The justified person stands before God as though he had never sinned at all. Sin is never justifiable, but always punishable: but the sinner is justified, for God has made it possible so to deal with him that he may receive him into His holy presence, may I dare to say, on an equality, in certain senses, with Himself, inasmuch as the justified believer becomes a member of the Body of Christ, Who is One with the Father and the Son. It is a marvellous thing that sinners who merit perdition, are so provided for by our gracious God that they are justified in His sight as though they had never sinned.

The Meaning of Grace

We are "justified freely by his grace." I have said to you many times, grace is the biggest word in any language. You cannot measure its height, and depth, and length, and breadth, or the full content of it. The old theologians used to say that grace was "unmerited favour". So it is; but it is vastly more than that: grace, I apprehend, includes all the qualities of Deity, and in saying "qualities" I use a stronger word than "attributes". When we speak of the attributes of Deity we speak of those characteristics which we in our finiteness attribute to God. I prefer to speak of the divine qualities which He reveals of Himself. They are part of His divine nature, elements in the very essence of Deity. Grace is much more than unmerited favour: grace means everything there is in God,—all the qualities of Deity, His love, His mercy, His power, His faithfulness, His forbearance, His longsuffering, His eternity, all that He is: nothing is omitted from the totality of the Godhead in the business of salvation. We were not saved by half the resources of Deity: we are saved by God in the full exercise of all His qualities. Paul said,

"As much as in me is, I am willing to preach the gospel." - The Lord might have said, "By everything that in me is, I give you a gospel to preach." What I mean to say is that all the qualities of Deity are found in harmonious co-operation, directed to the saving of the soul. Here mercy and truth meet together, righteousness and peace kiss each other—His justice on the one hand, and His righteousness on the other, each, by its own essential nature, requiring, so far as the sinner is concerned, to be brought into harmonious relation, if the sinner is to be saved at all, hence every element that is in the Godhead works together to effect that harmonization. His mercy, His truth, His faithfulness, His love, His longsuffering, His power, His wisdom, His omniscience—everything there is in God is engaged in our salvation: that is grace. Hence we are "justified freely by His grace." We could not otherwise have been justified at all. It required all there is of God to make it possible for a guilty sinner to stand before God.

The Meaning of Redemption

Then there is another word in that first verse: "Redemption". That is a big word. It is a word that describes the ultimate work of grace. It is said of Christ that He is "made unto us wisdom, and righteousness, and sanctification, and redemption". We are given "the earnest of the Spirit until the redemption of the purchased possession". The price has been paid, but that which has been purchased is not yet fully possessed. We are told, as we saw a few evenings ago, that "the whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption; to wit, the redemption of our body." Redemption stands for the whole work of grace. The forgiveness of sins? Yes. The new-birth? Yes. Adoption into the divine family? Yes. The gift of the Holy Ghost? Yes. The operation of the Holy Ghost within us, effecting our sanctification, our conformity to the image and likeness of Christ? Yes. The resurrection of the body, and our ultimate, complete, transformation into the likeness of the Son of God when we are transformed by the re-union of the soul with a body "like unto the body of His glory"? That is what redemption means. It is the far-reaching word that stretches beyond the grave to the completion of the work of grace in the eternal ages of the future.

The Meaning of Propitiation

Now in that redemption which is in Christ Jesus, and which is ours by the free grace of God, we are justified, and are given standing before God, and so rejoice in hope of the glory of God. But Christ, our text says, has been set forth, purposed, manifested, to be "a propitiation through faith in his blood", the process by which this great matter is effected is herein defined. What is meant by propitiation? The heathen seek, by sacrifices and offerings, to appease an angry God, to propitiate him, to make him propitious, favourable, friendly toward them. Are we to suppose that the propitiation effected by Christ Jesus was necessary to make God propitious toward us? So the word was used among the Greeks, but never in the New Testament after that fashion. Shortly after I became Pastor of this church there was a man who was at the time President of the Alumni of McMaster. He wrote me a letter. He was a member of this Church, and Editor

of one of the principal papers in the city. He said, "Did I understand you correctly in your sermon of last Sunday evening, to say that Jesus Christ had to die in order to make God willing to save sinners?" I made an appointment to see him, and I said, "I have not the remotest idea what you understood me to say. I only know I never could have said, or implied such a thing in the darkest kind of nightmare. Surely you know it is written that 'God so loved the world that he gave his beloved Son'. And the sacrifice of Calvary was effected by Father, Son, and Holy Ghost." Given of the Father, He, through the eternal Spirit, offered Himself as a Lamb without spot to God. God has always been propitious.

Why, then, the necessity for propitiation? Who is to be propitiated? That is at once the mystery, and the majesty of the Gospel. I have said to you that there are elements in the Godhead that would have consumed us, for "our God is a consuming fire"; and had we been subject only to the justice of God, then we must have been punished with everlasting destruction from the presence of the Lord. But because He is more than just, because He has mercy, and love, He is not only just, but "the justifier of him which believeth in Jesus."

I wonder if I may dare to hope that you will follow me in my attempt to expound that great matter. What the text really means is that God propitiates Himself; that God finds within Himself the means whereby He can fulfil all the requirements of His holy law, which is another name for His holy nature, and yet at the same time find salvation for the transgressors of that law. "By the deeds of the law there shall no flesh be justified." In a legal way there is no hope for any one of us. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ." That is to say, God, being infinite in all the qualities of His being, was able to provide, in Himself, a Sacrifice that would satisfy the requirements of His holy nature, and without violation of the law, which is but a transcript of His nature, without violation of that law, which means that without violating the law of His own nature, find a way whereby the sinner could not only be forgiven, but be justified.

The Lord Jesus is set forth as such a Propitiation. That is to say, He, being God manifest in the flesh, and all the qualities of Deity being present in Him, He offers Himself without spot to God, and so fulfils all the requirements of the law, and expiates our sin.

But He is "set forth to be a propitiation through faith in his blood". In the Old Testament much is made of blood, the blood of bulls, or of goats, or of a bird. But in the New Testament you will find that the blood of Jesus Christ is never mentioned without an adjective, an adjective pronoun in this case: "Whom God hath set forth to be a propitiation through faith"—in what? In the Deity of Christ? Yes. In the authority of His word? Yes. In the perfection of His wisdom? Yes. In the greatness of His power? Yes. In the impeccability of His character, His perfect righteousness? Yes; all that. But He becomes to us the Propitiation as we have faith IN HIS BLOOD—not someone else's. No other blood would have done; He, through the eternal Spirit, offered Himself. The blood

of bulls and of goats might sanctify to the purifying of the flesh, but that could never fit the immortal spirit for entrance into the presence of God. He is "set forth to be a propitiation through faith in his blood". Remember our salvation depends upon the blood of Incarnate Deity, because as I have said to you, all these qualities of Deity being exercised in the salvation of the soul, they are all blended together in that miracle-working stream, the blood of our Lord Jesus Christ. There you have mercy, and truth, and righteousness, and faithfulness, and power, and wisdom, and omniscience, and everything there is in God, for when Jesus Christ died, Incarnate Deity gave Himself without reserve, so now He is set forth as the Propitiatory through faith in His blood. That is our hope. It is by that our sins are expiated, and all our guilt is covered from the gaze of the omnivident God.

"Sins Done Aforetime"

But that is not all. He is set forth now at this particular time as a Propitiation for the purpose of a certain declaration: "to declare His righteousness for the passing over of sins done aforetime, through the forbearance of God". For that He is now set forth as a Propitiation, and in that fact the righteousness of God is declared. How was Adam justified before God? or Enoch, or Noah, or Abraham, or Isaac, or Jacob, or Moses, or Joshua, or Gideon, or Samuel, or David, or Isaiah, or Jeremiah, or any of the prophets? How were the Old Testament saints saved? In exactly the same way as you and I are saved. How can that be?

I heard a man, whom I am ashamed to say was a graduate in arts and theology of a certain institution, say at a Convention some years ago, when we were contending for these things: "What nonsense you talk about the blood of Christ! The blood of Christ had not even been shed in David's day; yet he was saved." My text says through the forbearance of God, He passed over the sins done aforetime. In other words, the sentence for sin was held in abeyance; in a certain sense, Old Testament saints were out on bail. The debt was not paid: its payment was promised. The blood of bulls, and of goats, could no more save the people of the Old Testament than it could save the people of the New Testament. But inasmuch as the Lamb was slain from the foundation of the world, the New Testament says: He was "foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead and gave him glory; that your faith and hope might be in God". Slain from the foundation of the world, in the plan and purpose of God, the payment of the price of redemption was guaranteed from all eternity! And in the meantime, by the forbearance of God, the sins done aforetime were passed over. But now Jesus Christ is set forth as the Propitiatory, to declare the righteousness of God for His apparent leniency in the ages gone by.

Did you notice in the passage Mr. Slade read this evening that our Lord is "the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance"?

The New Testament explicitly says that Jesus died

for the transgressions that were under the first covenant; but God, through His forbearance, passed over those sins done aforetime. It is as though the conscience of the universe demanded, "Why were they forgiven while their debt was not paid? Why should I need the blood of Christ, if they could be saved without it?" He is set forth as a Propitiation, through faith in His blood, for the express purpose of declaring the righteousness of God in that act of sovereign mercy in the ages gone by, and to declare at this time, here and now, His righteousness. God has abated not one jot or tittle of the righteousness of the law—the righteousness of the law, in respect to every soul that ever was saved, or ever can be saved, has been fulfilled to the utmost, and by the propitiation of Christ, He is declared to be forever righteous, that He may be just—He can never be other than just—and "the justifier of him which believeth in Jesus".

Only One Gospel

Do you see here the foundation of the great truth that there is only one gospel, that there is only one way of salvation, that such as are saved in all dispensations, are saved in exactly the same way: "Justified freely by his grace through the redemption that is in Christ Jesus"? Do you see how this great truth destroys the very foundation of the notion that Jesus Christ came merely to be an Example? How it declares the inadequacy of the theory of what is called "the moral influence of the atonement"! The death of Christ has a moral influence. My only objection to that theory is that it is but a part truth. It is not a whole truth. The cross of Christ is the mightiest moral influence the world has ever known. He, Himself, is the mightiest, and most inspiring Exemplar of righteousness the world has ever known. But all this would be in vain, if, first of all, He had not become our Substitute, and made propitiation for our sins. Else we never could have followed Him; we never could have been influenced by Him; for we were dead in trespasses and sins; and on the ground of that perfect satisfaction, rendered not alone to the abstract law of God, but to the law of God as expressed in the Nature and Personality of God Himself—in that lies the basis of it all, the ground of the infinite satisfaction which Jesus Christ rendered. Thus the law of God in that complete, and ultimate sense, which is only another word for God Himself, is magnified. You and

BOOKS AND BOOKLETS BY DR. T. T. SHIELDS

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The Gospel Witness
130 Gerrard Street East
Toronto 2 - Canada

I were dead in trespasses and sins, but were quickened together with Him; our understandings were enlightened, so that we were able to believe in Him, and have faith in His blood, and in no one else's. And thus we entered into an experience of that redemption which is in Christ Jesus our Lord.

Turn these verses over. I have only pointed out to you a deep—deep well. Go, like the woman of Samaria, often with your waterpot, and with joy draw water out of this, as well as other wells of salvation.

Let us pray:

O Lord, we not only rejoice, but we revel in the riches of Thy grace, in the absolute perfection of redemption that is absolute, and is perfect, as God Himself is Absolute and Perfect, a redemption that cannot fail in any particular. We thank Thee for the prospect for the future, and for the certainty that we may some day see Thee as Thou art, and, full of faults as we are here, when we see Thee, we shall find ourselves, by a miraculous transformation, like Thee, when we see Thee as Thou art. Full of faults here, yet we rejoice that some day we shall be without fault before the throne of God.

Accept our thanks through Jesus Christ our Lord, Amen.

Now let us sing,

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in Thy great day;
For who aught to my charge shall lay?
Fully absolved through these I am
From sin and fear, from guilt and shame.

When from the dust of death I rise
To claim my mansion in the skies,
Even then this shall be all my plea,
Jesus hath lived, hath died, for me.

Jesus, be endless praise to Thee,
Whose boundless mercy hath for me—
For me a full atonement made,
An everlasting ransom paid.

O let the dead now hear Thy voice;
Now bid Thy banished ones rejoice;
Their beauty this, their glorious dress,
Jesus, Thy blood and righteousness. Amen."

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.

PREACHING FOR TODAY

The Contemporary Gospel, by Dr. Millard A. Jenkens, published by Broadman Press, Nashville, 105 pages, \$1.75.

AFTER his thirty-second anniversary as pastor of the First Baptist Church, Abilene, Texas, Dr. M. A. Jenkens is now retiring. During his ministry over 12,000 members have been received; five city missions have been organized into ongoing churches. Out of his own rich experience he gives us in *The Contemporary Gospel* preaching for today, the old gospel applied to modern problems.

Dr. Jenkens is a thorough evangelical. He knows both the Word of God and the human heart. His illustrations drawn from literature, nature, experience, are rich and telling. The book for preachers is well worth its price for the illustrations alone. Many of the poetic quotations are Dr. Jenkens' own work, for instance this one:

"Though the hand of God
Doth wound me sore;
It is that in love,
He is making me o'er.

"For what can the sheaves,
On the floor avail;
'Til the thresher shall beat out,
The chaff with the flail?

"No tone from the organ,
Can swell on the breeze;
'Til the organist's fingers
Press down on the keys.

"Pity not the marble,
'Neath the sculptor's blows;
With the stroke of the hammer,
The image grows."

Here is real help for bewildering times.—W.G.B.

(Such books as the above may be purchased from the Seminary Book Room, 337 Jarvis Street, at 10% reduction to full-time Christian workers.)

CIGARETS BY THE HUNDRED BILLION

While the consumption of alcoholic beverages is increasing at an ominous and deadly rate, cigaret slavery is spreading at a still more alarming and altogether sensational speed. The following are a few proofs of this statement:

Cigaret production in August, 1947, totalled 29,059,516,257 according to the U.S. Bureau of Internal Revenue. At this rate, the total production of cigarets for the twelve months ending July 31, 1948, will be about 349 billions.

The Canadian Protestant League

invites you
to another public meeting to be held in

Jarvis Street Baptist Church
corner Gerrard and Jarvis Streets, Toronto

Thursday, February 19th, at 8 o'clock

Speaker:

Rev. P. Bodnar, Free Methodist Church, Brantford

Subject: "Why I left the Roman Catholic Church."

A first-hand account of experiences inside and outside
of the Church of Rome.

WHY MR. ST. LAURENT?

The following article is translated from a staunchly Roman Catholic organ of Montreal, *Le Devoir*. It sums up accurately, we believe, the reasons why the name of Mr. St. Laurent is being pushed to the front as a possible successor to Mr. Mackenzie King. Mr. St. Laurent, this paper says, is assured of the French vote not only in Quebec, but throughout the Maritimes and also in Ontario and Manitoba. The assumption is that French-Canadians will vote as a solid block, an assumption as THE GOSPEL WITNESS has pointed out, that is always fulfilled. Let those who think that the political priests of Rome have nothing to do with the formation of this solid block, or of directing its vote, explain the fact of it as they will.

We present to our readers this translation of the complete editorial from the notoriously fanatical Romanist paper.—W.S.W.

THE CANDIDATURE OF MR. ST. LAURENT AND THE FRENCH-CANADIAN ELECTORATE

The Liberal Party Will Accept a French-Canadian As Leader Because It Is in Absolute Need of Our Votes

An Editorial translated from "Le Devoir", Montreal

MR. St. Laurent appears to be going to win an easy victory in the Liberal Convention which is to choose a successor to Prime Minister Mackenzie King. It is even possible that he will have the benefit of a kind of election by acclamation. If Mr. St. Laurent commands such influence in the Liberal Party, he doubtless owes it to his personal merit, to his reputation as a great lawyer, to the prestige that he has acquired among his colleagues in the cabinet, to the parliamentary ability that he has shown when called upon to replace the Prime Minister in the House. He owes it still more to the electoral strength of French-Canadians, whom the Liberal Party wishes to make use of. To a French-speaking colleague who asked him who was his candidate for the riding of the party, an English-speaking member of Parliament replied with resignation, "My preferences have nothing to do with the matter; you are going to see St. Laurent as leader."

French-Canadians now number 69 members in the House of Commons, of whom 62 are Liberals. That represents half the Parliamentary force of the Liberal Party. It is generally foreseen that French-Canadians will elect 80 members in the next Parliament. This increase in our representatives will be the consequence of the last re-distribution which gave eight more seats to the Province of Quebec, created two new seats in Northern Ontario and reshaped several other electoral districts. That represents just about two-thirds of the Members of Parliament of whom the Liberal Party will have need to be assured of an absolute majority in a House of 255 members and to retain power.

These 80 members of Parliament represent the electoral strength of French Canada in the country if they were divided normally among the various Federal Parties. However, it is not the measure of the electoral strength of French-Canadians within the Liberal Party. It is often said that the Liberal Party is maintained in power by Quebec; it would be more exact to say that the Liberal Party is maintained by the French-Canadian electorate

because our (French-speaking) compatriots in the English provinces have shown still more confidence in the Liberal Party than have those in Quebec during the last quarter of a century.

French-Canadians possess an absolute majority and often a crushing majority in a large number of electoral districts. This is the case in all the Federal ridings in the Province of Quebec, except seven on the Island of Montreal: that is to say, in 66 out of 73. It is the case in the electoral districts of Ottawa East, Prescott, of Russell, of Glengarry, and it will be the case in the next election for the two new electoral ridings of Nipissing and Timmins in Ontario: a total of six electoral ridings. It is also the case in the electoral districts of Restigouche-Madawaska, of Gloucester and of Kent in New Brunswick: that is to say, three electoral ridings. We have then a grand total of 75 electoral ridings in this first category.

There are other electoral ridings in which French-Canadians constitute a very important minority, representing sometimes the strongest group and then thus exercising a decisive influence on the vote. It is the case for three electoral ridings in Quebec: Verdun, LaSalle, Montreal-Sainte-Anne and Mont-Royal. It is the case in four electoral ridings in Ontario: Stormont, Essex East, Sudbury and Cochrane. It is the case in two electoral ridings in New Brunswick: Westmorland and Northumberland. It is the case for two electoral ridings in Nova Scotia: Digby-Yarmouth and Inverness-Richmond. It is the case for one electoral riding in Prince Edward Island. It is the case in two electoral ridings in Manitoba: Provencher and St. Boniface. That brings the total to 14 electoral ridings in this second category.

Finally there are the electoral ridings in which the French-Canadian vote represents less than a quarter of the total vote, but in which it can still exercise a decisive influence when it is practically undivided and when the fight is somewhat close. It is then difficult here to give a complete enumeration and to know exactly where to stop; thus we content ourselves with the following list of electoral ridings in which the French element represents at least 10% of the population: in Alberta, Athabaska and Peace River; in Saskatchewan, Prince Albert, Rosthern and Wood Mountain; in Ontario, Simcoe East, Renfrew North, Kent, Ottawa West, Algoma East, Essex West, Essex South, Renfrew South and Temiskaming; and in Quebec, St. Antoine-Westmount, St. Laurent-St. Georges, Notre-Dame-de-Grace and Montreal-Cartier; in New Brunswick, Victoria-Carleton; in Nova Scotia, Antigonish-Guysborough and Cumberland. In all 21 electoral ridings.

By adding the total of these three categories, we have a grand total of 110 electoral ridings in which the French electorate can decide the election of a Member of Parliament. We may observe in passing that French-Canadians in Ontario exercise an influence in a good 20 electoral ridings and that they elected Prime Minister Mackenzie King in Glengarry: that explains why they have been given two representatives in the cabinet. In these 110 electoral districts, or rather in these 100 electoral districts, since 10 of them have been created by the last re-distribution, the Liberals elected 86 members, and all the Opposition Parties together elected only 14. The calculation which sustains the candidature of Mr. St. Laurent is that a French-speaking Prime Minister would obtain a still more massive support from

the French electorate and would assure the Liberal Party of practically all of these 110 seats.

With the almost unanimous support of the French electorate that is hoped will rally about Mr. St. Laurent, the Liberal Party might count, to begin with, on 100 out of the 130 or 135 seats that it needs to retain power. The Liberal Party would otherwise find it impossible to obtain these 130 or 135 seats if it did not get the total support of the French electoral ridings of Quebec, the Maritimes, and Ontario, since the Socialists and the Social Creditors dominate the Prairies, while the Conservatives upheld by Mr. Drew remain powerful in Ontario.

For the Liberals the candidature of Mr. St. Laurent is the key to power. To those who might object that French-Canadians have, for the most part, supported the Liberal Party under the leadership of Mr. King, and that they would accept an English-speaking Prime Minister, it might be replied that their enthusiasm would be dampened if they are disappointed in their hope of seeing the succession go to Mr. St. Laurent. The Liberal Party cannot otherwise hope to have the support of the majority of French-Canadians: to retain power it needs the total support in the 110 electoral ridings of which we have spoken.

After the convention of the month of August, if he becomes leader of the Liberal Party and Prime Minister of Canada, as is very probable, Mr. St. Laurent ought to remember that English-speaking Liberals have granted him no favour, but that they have simply served their own electoral interests. He will not have to labour under the weight of an enormous debt of gratitude, and French-speaking Liberals will be able to feel very much at ease in the bosom of a party which owes them the best part of its power and in the midst of colleagues of whom a number owe their own election to the French block in their electoral district.

STILL PAYING, AFTER TWO CENTURIES

Mass For Stuarts Offered In London

From *The R.C. Casket*, Antigonish, N.S.

London—Requiem Mass for all past members of the Royal House of Stuart was offered in London's famous Jesuit Farm Street church on Dec. 13, anniversary of the death of Prince Charles Edward, last man to invade England when he led his unsuccessful attempt to restore the House of Stuart in 1745. The Mass was offered by the Rev. Robert Stewart, S.J., direct descendant of James II of Scotland.

REV. JACK FULLARD AT WAVERLEY ROAD CHURCH

We congratulate the Waverley Road Church, Toronto, on having obtained as its pastor, Rev. Jack Fullard, until recently of Long Island, New York. Mr. Fullard is well known among the churches of our Union for he held several successful pastorates here before going to the United States. We wish him and those to whom he ministers the abundant blessing of God in the task of making Christ known. At a reception held in honour of the pastor-elect on February fifth, Rev. Jack Scott, pastor of Forward Church, Toronto, and a fellow-graduate of Toronto Baptist Seminary, gave a fine address of welcome, to which Mr. Fullard replied fittingly.—W.S.W.

HOW SUBSCRIBERS CAN HELP US

OUR subscribers, we firmly believe, are an élite group of people. The proof is... that they read THE GOSPEL WITNESS! This paper is an unusual paper. It contains none of the features commonly deemed indispensable to the success of a modern paper: no advertisements, no comics, no attractions of the kind that are supposed to make the public buy and read. THE GOSPEL WITNESS owes its success to the fact that it is not merely a journal of opinions but of convictions. It pleads causes because it believes they are right, not because it thinks it may gain popularity by so doing. That is something unusual, and the support its subscribers have given, is proof of their appreciation of our stand for the truth. Many of our subscribers regard this paper as a missionary enterprise and send us gifts over and above their regular subscription price. To them we are most grateful, but it is not of that we wish to speak here. There is another way that every subscriber could help us, and a very simple way. It is this: send us a list of names and addresses of persons who are alarmed about the encroachments of Rome and who realize the need of a strong Gospel testimony. Enclose stamps or sufficient money to pay for the cost of sending them several introductory numbers of THE GOSPEL WITNESS. It may be that they will welcome us as a long awaited friend who can fulfil the need of which they have already been aware without knowing that we were already at work on the task. In this way we shall help them, and they can help us in the common cause we share. If you think this is a good idea and would like to have a hand in it, take a pencil at once and start to make your list now—if necessary on the margin of this page, to transfer it later. Let us have the names and addresses of awakened Protestants, or of those who should be and who would be, if they were informed as to the real state of affairs in Canada and the United States. In this way you will be performing an invaluable piece of work in sounding the alarm and in spreading the good news which this paper is pledged by its name and purpose to defend. Let us hear from you!—W.S.W.

Canadian Protestant League
meeting in

Metropolitan United Church
LONDON, ONT.

Thursday, February 19th, at 8 o'clock

Speaker: Rev. Wm. McRoberts of Cooke's Presbyterian Church, Toronto.

Subject: "CONTENDING FOR THE FAITH."

The Winnipeg Branch

of

The Canadian Protestant League

will hold a public meeting in

Bethany Baptist Church, 552 Banning Street

on

Thursday, February 19th, at 8:00 P.M.

The public invited to attend.

AN R.C. MEMBER OF PARLIAMENT WRITES THE PROTESTANT LEAGUE

HOUSE OF COMMONS
CANADA

Ottawa, February 4, 1948

Rev. D. C. McLelland,
Executive Secretary of
The Canadian Protestant League,
130 Gerrard St. East,
Toronto, Ont.

Dear Sir:

I am sorry to say that the accusations contained in your Resolutions are so ridiculous that I will not squander time answering them.

I will also state that I am convinced that your League does not any more represent the feelings of Protestant citizens throughout the country than a small group of extremists in Quebec represents the feelings and sentiments of the majority of the people of that Province.

Yours truly,
Elphege Marier, M.P.
(Jacques-Cartier)

A SUBSCRIBER WRITES

January 31, 1948

Dear Brother Whitcombe,

It seems to me that the last issue of THE GOSPEL WITNESS is an unusually valuable one. Dr. Shields' third address is very impressive, and about what I had expected. Apparently it was not God's intention to let us in on His great secret concerning the last days—that is in detail. And what wonder that it should be so? How we, like impudent children, would like, if we could, to pry and find out details our wonderful Parent has seen fit to refer to, in large measure, only in symbols! For years I gloried in the Futurist view of things, though always bothered over what seemed strange inconsistencies. How I thank God that He led me away from it, during recent years, through study of His Word, practically altogether.

"God holds the key to the unknown, and I am glad."

I trust that these articles and addresses, and the volume to follow will prove a great blessing to many.

Then, too, I feel your article on "Separation of Church and State" is an able presentation of that case. Oh that non-Catholics of all faiths, or no faith, would wake up to the most serious peril that so threatens Canada! The great python is continually extending his reach and tightening his coils, while the many fail to even note his hellish moves. To help extend the influence of your paper, I enclose a contribution which I hope to increase later on.

Signed _____

WIDE POWERS GIVEN CATHOLIC PRELATES

Rome, Feb. 2—(AP)—*Il Giornale Della Sera*, independent afternoon newspaper, said today Pope Pius had given extraordinary powers to ranking Catholic prelates in Poland, Hungary, Yugoslavia and Lithuania.

The newspaper said the Pontiff was moved to take the step by the difficulties of communication, possible emergencies and his desire that the prelates not leave their posts for their usual visits to the Holy See.

Vatican sources said bishops and other prelates may take measures they deem necessary when communication with the Pope is impossible or difficult.

NO TAXES IN VATICAN CITY

Vatican City, Capital of the world's estimated 400,000,000 Roman Catholics, with a total size of little more than 100 acres, has a population of 8,000. Vatican citizens pay no taxes. The city makes money on its Stamp Sales, and on its Cable Tolls over Radio Vatican, which is also used to transmit instruction in 15 different codes to its prelates the world over.

A Vatican worker has a lifelong job. His first month's salary is reserved by the Vatican accountancy office to cover the expense of his funeral.

(Comment of THE GOSPEL WITNESS: Why should Vatican City not exempt its priests and prelates from paying taxes when Romanists throughout the world pour their treasures into the pope's lap!)

PRAYING ALWAYS

The distinctive mark of the Christian is that he prays. "Behold, he prayeth!" was said of Saul of Tarsus. No man can pray without the Holy Ghost. The bones of Ezekiel's vision came together, and were covered with sinews and with flesh and skin as Ezekiel prophesied as he was commanded. But "there was no breath in them." Not until the Spirit came from the four winds, and breathed upon the slain that they might live did they stand up an exceeding great army.

We believe the most useful members of any church are the members who pray. They are as the cells of the church's lungs. They inhale the very atmosphere of heaven, and breathe it forth again. Therefore, individually, socially, in small numbers, and collectively as churches, let us be "praying always."

5,000 R.C. ORPHANS MAY COME HERE

From *The Toronto Evening Telegram*, February 6, 1948

Kingston, Feb. 6—(BUP)—Permission has been sought to bring to Canada from Europe 1,000 orphaned refugee children of Roman Catholic parentage, and plans now are being made for the transfer by a coordinated Roman Catholic immigration office, the *Canadian Register* said today.

The newspaper said the move followed the granting of permission to bring in 1,000 Jewish orphans from DP camps.

Orphans of Roman Catholic parents in DP camps now total 50,000, the *Register* said.

"THE SEPARATE SCHOOL PROBLEM"

will be the subject of an address by

Miss G. Martineau, converted Roman Catholic
and former teacher in a Separate School

to be given at

Galt

Fraser Hall, Dickson Street

on

Friday, February 27, at 8:00 P.M.

The public is cordially invited.

CHURCH AND STATE IN CANADA

This article reviews *Jacob Mountain, First Lord Bishop of Quebec*—By Thomas R. Millman, Published by University of Toronto Press—Saunders.

THIS book deals with a very important and interesting epoch in Canadian history. When Jacob Mountain came to Canada in 1793 as the first Anglican Bishop of Quebec, he came in a British Naval vessel as an appointee of the English Government, with the firm intention of setting up a state church in the newly conquered territory that now includes the Provinces of Ontario and Quebec. When he relinquished his labours some thirty-two years afterwards, the Anglican church in this new land had been compelled by the logic of events to take its place in the same rank as other religious denominations. Bishop Mountain indeed saw a church established in his diocese, but it was the Church of Rome and not the Church of England. Judging from the correspondence recorded in this book, the experience was an exceedingly bitter one to him and his fellow Anglicans. We are glad to note however that the author of the book, himself an Anglican minister in the Province of Quebec, recognizes that Bishop Mountain failed because, as he puts it, "he was completely identified with a theory of church-state relationships which has been long forgotten in the Church of England in Canada . . . He came as an eighteenth century bishop to vitalize a well-meant, but unworkable, ecclesiastical policy." We are happy to believe that Anglicans in Canada now have no desire to resurrect this out-moded ecclesiastical policy.

When Bishop Mountain set his face towards Canada, he assumed that such instructions as were issued to Governor Carleton in 1775 expressed the policy to be pursued in Canada: "that it is a toleration of the free exercise of the religion of the Church of Rome only, to which they are entitled, but not to the power and privileges of it, as an established Church, for that is a preference which belongs only to the Protestant Church of England." He was due, however, for a rude awakening when he discovered that the Roman Catholic priests of the newly conquered French territory had no intention of taking the place of an outcast sect and much less of humbly passing from the Roman fold into the Anglican. Protestant as we are, we cannot but admire the refusal of French-Canadian Roman Catholics to regard their religion as a matter of political expediency or of personal advantage to be forsaken at the whim of a civil government.

British officials found it exceedingly difficult to carry out the instructions of the home Government to allow no more than toleration to Roman Catholics, while giving special privileges to Anglicans. They felt that to do so would have aroused the people and especially the priests, against them. On the other hand if they dared to offend the Anglican Bishop, he was powerless to harm them, while they could purchase the support and co-operation of the priests of the Roman Catholic Church, under whose control the mass of the people were, by granting them more and more privileges. As Sir George Prevost, one of the Governors put it, "as it has been and still is situated the great mass of the population were to be soothed to my purposes, not offended in the very subject of their dearest interests. I have found the full reward of my first decision. The Catholic clergy are my finest supports, and the salary I obtained for the Bishop has strengthened my claim on their loyalty, zeal and influence over the people."

That statement sounds like the private correspondence not of a Governor of a century and a half ago, but of the present Prime Minister of Canada. It is an old game in politics to gain support for one's government by granting special concessions to the Roman Catholic clergy. Much is made by French-Canadian propagandists in our day of the loyalty of their people to the British connection; as our author points out, the explanation is simple: "If war with the United States broke out, the French-Canadian population would be faithful to the British connection, well knowing that only in this way would their privileges be preserved."

Even non-Anglican readers of this book will be constrained to sympathize with the frustrated Anglican Bishop who, while pursuing "the *ignis fatuus* of establishment" (to quote our author), was compelled to see a rival establishment attaining the favoured position. If in his day he could point out the immense wealth of the Roman Catholic institutions, we wonder what he would say today if he could see the holdings of that Church increased hundreds of times over.

For our part, we waste no tears on the failure of Anglicanism to attain the position of an established church in Canada. For any Christian organization it is a fatal gift that brings spiritual death in its train. The lack of spiritual power of the Church of England of that day is set forth with candour. Adherents of that Church assumed that it was the government's duty to pay for their religion and they did little or nothing to bear the burden of missionary effort or even of taking care of their own spiritual needs. As it became apparent that the Anglican Church in Canada had little to hope from the government, they learned to carry their own burdens and in the end made a real contribution to the spiritual life of this great Dominion. It is disappointing to read the Bishop's estimate of the Methodists. In 1794 he expressed this judgment of them:

"The great bulk of the people have and can have no instruction but such as they receive occasionally from itinerant and mendicant Methodists, a set of ignorant Enthusiasts whose preaching is calculated only to perplex the understanding and corrupt the morals, to relax the nerves of industry, and dissolve the bands of Society."

That harsh judgment of Methodism was common enough in the 18th century but Wesley's followers have subsequently proved that the good Bishop entirely misjudged them. It is disappointing also to find no attempt made by the Bishop to reach the great mass of the Canadians of his day who spoke French and belonged to the Roman Catholic Church. Only once so far as we recall, is there any mention of French preaching and that is recorded in the following words: "Here in the afternoon the Archdeacon preached in French, in a little Methodist chapel, two unprecedented events as far as he was concerned." How unspeakably sad that the Anglican Bishop of Quebec had not from the first clearly recognized the impossibility, if not the injustice, of setting up an established church by means of Government support and had turned rather to reach both the new English settlers and the older French *habitants* with the same Gospel that was so revolutionary in the hands of the Methodists.

If he had had the vision of winning Roman Catholics not by the prestige and favour attached to a state church but by the attractive power of the Gospel of the Grace of God, how different might have been the future of French Canada and English Canada!—W.S.W.

FRENCH R.C. RADIO IN ALBERTA

A Matter of Grave Concern

By Rev. John B. Cunningham, Calgary

FOR the past three years there have been persistent efforts on the part of the Roman Catholic Hierarchy to obtain permission to operate a French language radio broadcasting station in Alberta. This is only a part of the Hierarchy's plan to cover the whole of the Prairie provinces with French Roman Catholic radio stations. Already such a station is operating in the city of St. Boniface in Manitoba, and the Church proposes to erect two other such stations in Saskatchewan. The proposed station in Alberta would be situated in Edmonton, from whence it would cover the Peace River district which has been settled by large blocks of French Canadians from Quebec during the past few years. In fact, the colonization of the Peace River by French Canadian Roman Catholics, under the supervision of the Roman Hierarchy, is still proceeding apace, with new settlers being brought from Quebec constantly. True to the Hierarchy's preconceived plan, these are kept by themselves, forming large blocks under the watchful eye of the Church, which then uses them to further its own interests both at home and further afield.

The purpose behind the opening of these French language radio stations is easily seen. It has always been the policy of the Hierarchy to segregate its people as much as possible, and particularly its French Canadian devotees, from all who embrace the Protestant faith. Thus they are kept under the control of the parish priest, who is able to direct them *en masse* in the interests of the church, especially in the exercise of their franchise. French language radio stations would further this policy of segregation, and at the same time direct every influence which is brought to bear upon its people, that the Church might retain and strengthen its hold upon them. Apart from these proposed stations the French Canadian would be drawn to the English broadcasts, which in turn would tend to wean him away from his church, and contaminate him with the democratic principles of Protestantism. Even the so-called "secular" programmes might awaken him to a sense of the fearful bondage in which his Church keeps him. We are not left in any doubt that this is the purpose behind this move, for a *catechism*, sponsored by an organization known as *Radio-Quest Française*, states, "The English radio, is rapidly tending to Anglicize us. It is an enemy we must fight with the same weapons." Father Groulx, an extreme nationalist in Quebec, expressed the Hierarchy's view on the importance of the French language, when he wrote, "In America, among Anglo-Saxons who seek to spread Anglo-Saxon influence, we have remained Catholic by remaining French. This, next to God, has been our salvation.

The subject of a French language broadcasting station in Alberta was first broached in our provincial Legisla-

ture about three years ago, when a Private Bill was introduced, entitled, "An Act to incorporate l'Association Canadienne Française de l'Alberta." However, we were informed at the time by the sponsor of the Bill that this was none other than the notorious St. Jean Baptiste Society of Quebec, a Society wholly devoted to Jesuistic Romanism. Among the stated aims of this Society was this, "to sponsor radio programmes in French, to apply for a permit to operate and to operate a radio broadcasting station in Alberta." The outcry against the passing of this Bill throughout the whole province was such that, after a very stormy session, it was withdrawn by the sponsors. Many opposed this action, as they would rather have seen the Bill voted on and "killed", rather than merely withdrawn. As it is, it might be introduced again at any time.

However, this did not mean that the Hierarchy had set aside its cherished plans for a French broadcasting station in our province, and so in due course an application was made to the Board of Governors of the CBC for a license for such a station. This shows that a most determined effort is being made to obtain this special privilege. The granting of such a license has been opposed by the Government of Alberta, by the existing radio stations in the province, by representative clergy of all Protestant denominations, and by thousands of our citizens. A most determined stand has been taken by the Baptist Union of Western Canada and the Orange Association, who were both ably represented at the last meeting of the Governors of the CBC when this matter was under discussion. Despite this, the CBC has been loathe to render a decision. It is evident that the strongest pressure is being brought to bear upon it.

We cannot speak too strongly in opposition to the granting of this license, as we feel that it is a most divisive measure. There is nothing which so tends to unite a people as a common language. We in Alberta are strongly opposed to sectionalism, and if we grant hospitality to our French Canadian fellow-citizens we want them to become one of us, not a separate entity among us. A French language radio station can only have the most serious effects upon the unity of our province, by introducing that divisive influence which has been the curse of other parts of our country, and from which we have been largely free thus far; and for this reason, above all others, we are strongly opposed to it.

Further, for the sake of its own good, if nothing else, the CBC ought to refuse the granting of this license. After all, the French Canadians among us represent less than 5% of our population, according to the census of 1941. Those of German origin, of Ukrainian and Scandinavian, are far greater in number. Yet they are just as much entitled to their own language broadcasting stations as the French. Imagine then the embarrassment of the CBC were each of these separate groups to press for a license to operate their own stations in their own language! It would lead to confusion worse confounded.

What can be done about this matter? There is only one thing, and that is that we flood the CBC with petitions of protest against the granting of this license. There is less than six weeks left to do this. The CBC is to give its decision in the matter at its next meeting, March 18-20. At that time they will not hear any further argument either for or against this application, but will render some decision concerning it. If sufficient protests were sent in they would be forced to take notice of them. For

WATCH

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this purpose petition forms have been prepared, and we urge upon each of you to take one, sign it, and send it to the Chairman of the Canadian Broadcasting Corporation, as directed at the head of the letter. Sign your own name, and get as many more signatures on your petition as you can. Let us send them by the thousands from all parts of our province. Let them know in Ottawa that there is still a Protestant conscience in Western Canada.

Petition

The Chairman,
Board of Governors,
Canadian Broadcasting Corporation,
Ottawa, Ontario.

Dear Sirs:

We have been informed that the question of establishing a French-language radio station in Edmonton will be discussed by the Board of Governors of the Canadian Broadcasting Corporation at the next sitting on March 19th and 20th, 1948.

Whereas this application is being presented by a small minority group in Alberta, namely, the French-speaking citizens which comprise less than 5% of the population of Alberta; and,

Whereas Canada is a British Dominion and the French language is not official except in the one province of Quebec; and,

Whereas we believe that such a station will definitely be a divisive factor in the province; and,

Whereas such a step would establish a precedent whereby other than English-speaking groups could demand similar recognition; and,

Whereas there is the possibility of English broadcasting being crowded off the air; and,

Whereas we believe if the province is sufficiently attractive for our French-speaking fellow citizens to settle in, we also believe they should determine to become familiar with our customs and official language; and,

Whereas we believe there is already a sufficient number of broadcasting stations to accommodate all language groups; and,

Whereas we sincerely believe that this application is another determined effort on the part of the Province of Quebec to dominate the whole Dominion of Canada; and, Whereas the official language of the Province of Alberta is English;

Therefore, we strongly protest the approval of the above-mentioned application, and urge that no such special privilege be granted to any minority group.

Faithfully yours,

News of Union Churches

Rev. Morley R. Hall, Secretary

Temple Baptist Church, Sarnia
Rev. W. Hal MacBain, Pastor

Building operations on their new edifice are going well, and the contractor expects to have the work completed early in the spring. By the time this article is read, they will be using their new basement. Even this will provide a grand relief from their present facilities and congested quarters. A little more than ten years ago, an old building was purchased and moved on the lot where the new building is being erected. In this, they could seat about 140 people. The pastor has had one satisfaction in that he has not been preaching to empty seats. When speaking there on the evening of January 25th, the writer did not see an empty seat anywhere in the auditorium.

Their new edifice is a credit to any people, and is costing about \$60,000. Beginning in a small way ten years ago, their work grew, not sensationally, but steadily, and with a solid foundation. Looking forward to a day when they might ob-

tain better quarters, they started a building fund. This, too, grew steadily through the years until about one-third of the needed amount to erect their present building was raised. Under the able leadership of their pastor a scheme of financing has been introduced whereby the members of the church and congregation are making the necessary loans required to take care of their obligations.

Courtright and Wilkesport

This rural field is without a pastor since Rev. J. K. Péquegnat left early in the New Year to accept a call to Stouffville. It was a pleasure to minister the Word in their midst on Sunday, January 25th, and to remain over a few days and meet these people in their midweek services. Like most rural districts, the winter months make it more difficult to carry on when the roads drift. Some drive considerable distance through drifted roads and sub-zero temperature for no other reason than to enjoy spiritual fellowship in the ministry of the Word. They are looking to the Lord to provide them with an under-shepherd in the near future, and many of us will join in prayer that one of the Lord's choosing might be sent soon.

All People's Mission, Sarnia

Rev. Frank Vaughan, Missionary-Pastor

For many years this work was carried on as an undenominational work, and in a district to the south of the city where people do not have ready access to any evangelical church. About a year ago, those in charge of this work approached the pastor and deacons of Temple Baptist Church with a view to having them take over the mission building and the work carried on in it. This was done and Mr. Vaughan, who was then pastor at Norland and Kinmount, was invited to consider a call to this field. This led to Mr. Vaughan and his family moving to Sarnia where they now dwell in a parsonage which was purchased for them on the out-skirts of the city.

Just now things are in a transition period—a period in which it is bound to be difficult before all the gears synchronize perfectly. Monday evening, January 26th, was spent in this mission. The meeting was not large in any sense, but Mr. Vaughan has had a measure of encouragement during the past few months, especially in the Sunday School. Along with this mission, Pastor Vaughan ministers to a small Baptist congregation a few miles out from the city where he is seeing encouraging results.

First Baptist Church, Essex

Rev. Fred Wakeling, Pastor

When passing this way last summer, carpenters and masons were busily engaged in the erection of their new spacious Sunday School quarters with its upstairs being artistically finished for living accommodations for the pastor and his family. Now these are nearing their completion and will prove a great asset to their growing Sunday School. Already the pastor and his family are occupying their six bright rooms, and shortly the downstairs will be completely finished. All of this has been accomplished without any outside assistance. It is costing about \$12,000, of which three-quarters has been contributed by the Church. The balance is being carried over a period of about two years. Sunday morning, February 1st, it was my privilege to minister in their midst where their Sunday School is around the 140 mark. Likewise the morning congregation was by no means small. It is a church in which there is sounded a strong evangelistic note, and conversions are frequent. The past year has been one of their best, both in additions to membership and materially to their property.

Baptists of Tilbury

Rev. Clifford Rogers, Missionary-Pastor

While in this part of the country, it was possible for me to spend Sunday afternoon with these saints and conduct their regular Sunday service in one of their homes. Last year a lot was purchased in this town and in the fall they were able to move the old Baptist Church building from

Wheatley (11 miles to the south) and place it upon the site. In the moving of the building it was necessary to dismantle it somewhat, and up to the present time they have not been able to use the building for services. It is hoped that in the near future this congregation will be able to worship in their church building, which will prove a great asset to their testimony in this town of some 2,000 in population. There is no other evangelical work in this centre which is a strong fort of Romanism. For the past two years Mr. Rogers has carried on as a student-pastor from Toronto Baptist Seminary. This spring he is due to graduate, and we feel quite certain that when he is able to get his people in their new quarters and himself free to devote full time to this project, great strides will be made.

Campbell Avenue Baptist Church, Windsor
Rev. J. H. Watt, Pastor

It is always refreshing to be with Mr. Watt and his people. On the evening of Sunday, February 1st, we had a splendid service. Their church is one made up of three churches amalgamating and working together harmoniously in this great border city of nearly 150,000. Windsor presents a great door of opportunity, and the pastor and his people seem to be wide awake to its possibilities. Their church building is not centrally located, but they often conduct their Sunday evening services in the heart of down-town Windsor, where they reach much larger congregations. They have a tremendous challenge before them and greatly need a better location from which to evangelize this great industrial centre.

Regular Baptist Church, Chatham
Rev. E. C. Wood, Pastor

It seemed that nearly every place I visited in western Ontario, they were either building or planning to build. For more than twenty years these Baptists have been meeting in a hall over some stores on the main street of the city. For several years they have had a building fund in progress, and now they hope to launch a building project in the spring, which will cost around \$30,000.

Monday, February 2nd, was Young People's night, and it was my privilege to speak to a large group of enthusiastic youth with a few of the older ones in attendance. In listening to their testimonies, it was interesting to learn that a goodly number have been saved and baptized within the past year or two. With such material being added to the local church, it speaks well for the future of this work.

Among Ourselves

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

By W. Gordon Brown, Dean

Forward Baptist Church, Rev. J. Scott pastor, now has a regular programme over station CHUM from 1 to 1.30 on Saturdays.

Mr. Donald Reed who has been pastor at Belleville is to be pastor of the Wilson Avenue Mission and assisted by the church that sponsored it, Eglinton Avenue Baptist Church, Rev. J. F. Holliday, pastor.

Mr. Donald A. Whitelaw is pastor of Grandview Baptist Mission, sponsored by Fairbank Baptist Church, of which he is a member.

T.B.S. basketball team on Wednesday the 4th beat the team of Toronto Bible College, 22-13, in a game held at the Baraca Club.

Thanks are due to Rev. Howard Ervin of Atlantic Highlands, N.J., for a gift of books to our library, also to the Campbell Avenue Baptist Church for over 200 lbs. of canned meat and to Mr. G. Frances for four cases of fresh rhubarb for the dining club.

Miss Audrey Sewell has been called to be church secretary of High Park Baptist Church, beginning February 1st. The work will include deaconess as well as office duties. Her work as Seminary book steward has been given by our Student Council to Student Paul Morris.

Fenelon Falls Baptist Church held a reception for Rev. and Mrs. R. E. J. Brackstone on January 16th. In spite of a snowstorm of blizzard proportions a goodly number attended the delicious reception supper and the interesting programme which followed. The pastors of the local churches were present. Rev. M. B. Gillion, of Bobcaygeon, led in the testimony part of the programme, and Rev. Ian McIntyre, of Norland-Kinmount, sang and spoke very acceptably. He ably brought the message of the evening, which Rev. W. W. Fleischer was invited to bring and from which he was hindered through sickness. Rev. G. W. Searle, of Lindsay, was also confined to his bed and unable to attend. Mrs. Brackstone was presented with a beautiful bouquet and Mr. Ball read an inspiring address of welcome. Mr. V. Stewart ably acted as chairman.

RUNNYMEDE BAPTIST CHURCH, West Toronto, has now paid in full its mortgage of long standing. Just over two years ago it stood at \$10,700, a big burden for a small church. After last August it was reduced to \$5,000, and it was hoped that this amount might be raised by next August. When the annual meeting was held on January 21st, the church had \$2,000 on hand for principal reduction, leaving \$3,000 due. The Treasurer, T. Silcock, however, reported that one member and his wife had offered to contribute up to \$2,000 if the rest would raise the other \$1,000 required. After prayer, cards were passed and subscriptions, to be paid by February 1st, from those present, amounted to \$1,393, and much more than that came in the following two Sundays. On February 2nd, the first business day of the month, the loan company received a cheque for \$5,129. The burning of the mortgage is to take place on Friday, February 20th at 8 p.m. The preacher will be Rev. J. Scott.

SEMINARY GRADUATION this year falls on May 6th. We expect to have the largest graduation class of our history, in addition to those already graduated who will return to receive theological degrees under our new arrangement.

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 8 February 22, 1948

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

ELIJAH'S SUCCESSOR

Lesson Text: 2 Kings 2:12-22.

Golden Text: "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6.

Supplementary Reading: John 6:63; 14:16, 17, 26; 15:26, 27; 16:7, 8, 12, 13; Luke 24:49; Acts 1:8; Rom. 8:11; 1 Cor. 2:13.

I. The Waters of Jordan Smitten: verses 13-18.

It is well for us to recognize the continuity of the work of the Lord. One man serves for a time, is called away, and another takes his place, as the Lord wills. Elijah was succeeded by one of his own young disciples called Elisha, or Eliseus (Luke 4:24).

Elisha was well qualified for his ministry. As a prophet he was called of the Lord, anointed with oil, which was the symbol of the Holy Spirit, fully consecrated to the Lord, and trained for the ministry under Elijah (1 Kings 16:19-21). While ministering to Elisha, he had doubtless witnessed the encounter with Ahab (1 Kings 21:17-29), the sentence of doom against Ahaziah, and the punishment of fire upon the king's messengers (2 Kings 1:5, 10, 13-17). As the young

prophet beheld the power of God working through his master, he had a great desire to receive a double portion of his spirit, to become Elijah's spiritual successor. This boon was promised him, provided he could meet the conditions and endure steadfastly until he should see the translation of Elijah. This he did (2 Kings 2:9-11).

It is refreshing to hear the young pay tribute to the wisdom of their elders. Rightly did Elisha describe his master as "the chariot of Israel and the horsemen thereof," words which were afterwards applied to Elisha himself (2 Kings 13:14). It is ever true that the leaders of a nation are its best defence; they are its protection and the main source of its strength (Isa. 32:2; 58:12; Jer. 15:20).

Elisha put off his own garments, as a token that he was leaving his old life (Matt. 4:20), and he took up the mantle of Elijah, that mantle which was the symbol and instrument of his power as the representative of God (v. 8; Exod. 4:2-4; 14:16; 17:5; 1 Kings 19:19). He went forth in the spirit and the power of Elijah (Luke 1:17). This reminds us of the fact that the Holy Spirit of God came into the earth and upon men as the gift of the ascended Christ (John 7:39; 14:14; 16:7; Acts 1:4).

Elisha showed wisdom in following the example of his teacher (1 Cor. 4:16; 11:1; Phil. 3:17). When he came to the Jordan, he smote the waters with Elijah's mantle, and once more the waters divided (vv. 8, 14; Josh. 3:14-17). And yet, his was no formal slavish imitation of another; he depended, not upon Elijah, but upon the God of Elijah. He had seen God work through Elijah, and he counted upon Him to work through any obedient servant.

Although young in years and experience, Elisha proved by his faith and his works that he was a true prophet. He was recognized as such by the sons of the prophets, before whom he witnessed a good confession (1 Tim. 4:12).

The young prophets-in-training stood afar off to view the translation of Elijah (Mark 14:54). Hence, they failed to see where he had gone, completely misunderstanding what had transpired. Although they knew that the Lord would take Elijah away from Elisha (vv. 5-7), they made a mistake in supposing that he could be found on earth. They erred also in supposing that the Holy Spirit might be guilty of cruelty toward Elijah by casting him upon a mountain or

into some valley. Again, they failed to believe the word of Elisha, but being filled with zeal without knowledge and without faith, they wanted to investigate for themselves (John 20:25; Rom. 10:2).

This old adage is sometimes true: "Experience is an expensive school, but fools will learn in no other." When the prophets-in-training insisted on sending out a search party to seek the missing prophet, Elisha wisely let them have their way. They returned, convinced at last that what had been spoken to them was the truth.

II. The Waters of Jericho Healed; verses 19-22.

Even a pleasant city becomes undesirable when the water is naught and the ground is barren. The life, the springs of which are poisoned, will be without joy, without fruit, and without power (Prov. 4:23).

Elisha healed the springs by the power of God, using as his instruments a new cruse and some salt. God seeks for uncontaminated, clean vessels to use in His service (Isa. 52:11; 2 Tim. 2:21). Christians are the salt of the earth, purifying and preserving agents (Matt. 5:13).

Those who mocked Elisha were young lads (v. 23, Revised Version), evidently infidel youths of Bethel. They used scornful language, taunting him and telling him to "go up," an insolent reference to the translation of Elijah. The rebuke was merited, and swift judgment came upon them from God as a warning to all that the Lord's servants are sacred in His sight, and must be treated with respect and esteem (1 Chron. 16:21, 22; Acts 5:1-11; 1 Thess. 5:12, 13; Heb. 13:7, 17).

DAILY BIBLE READINGS

Feb. 16—Isaac Successor to Abraham	Gen. 25:19-23.
Feb. 17—Jacob Successor to Isaac	Gen. 32:24-32.
Feb. 18—Joseph Successor to Jacob	Gen. 50:22-26.
Feb. 19—Moses Successor to Joseph	Exod. 3.
Feb. 20—Joshua Successor to Moses	Josh. 1:1-9.
Feb. 21—Grace Successor to Law	Rom. 4.
Feb. 22—Holy Spirit Successor to Jesus Christ	John 14:16, 17, 26; 15:26; 16:7-15.

SUGGESTED HYMNS

Jesus, Lover of my soul; Glorious things of Thee are spoken;
As pants the hart; Jesus Thou joy of loving hearts;
There is a fountain filled with blood; Lord, speak to me.

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- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.