

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa.

Vol. 26, No. 51

130 Gerrard Street East, TORONTO, APRIL 15, 1948

Whole Number 1352

WHERE ARE "THE REDS"?

IT IS well nigh impossible to look at a daily newspaper nowadays without reading some sort of tirade against the "Reds". Red is not our colour; and Reds are not our kind. As a philosophy of life, we abhor Communism. We think, however, that even Communists should be given fair play. We have been in Toronto nearly thirty-eight years. In our public position we have had contact with very many thousands of people. We still meet thousands of folk in the course of a month; but in all the circle of our acquaintances we do not know one "Red". The only Red we ever met was a man, who wrote us a letter saying that he had written a letter offering his services to the Communist Party. The letter was on the table in his room. He tuned in to Jarvis Street when we were broadcasting over CFRB. This, of course, was some years ago, on a Sunday evening. He heard the gospel, and was converted. He tore the stamp off the letter addressed to the Communist Party, transferred it to a letter addressed to the Pastor of Jarvis Street Church; and in that letter he told us that the stamp that would carry the letter to our office was the same that he had put on the letter proposing to serve the Communist Party. But he had met Christ, and he was no longer interested in Communism. That man later returned to England. He is the only Red, or near Red, we have ever met.

Where Are "the Reds" in Toronto?

It is said there are two or three Labour-Progressive Members in the Ontario Legislature, who are only disguised Communists. Of that we cannot speak positively. But granted, for the sake of argument, that they are really Red, deep-dyed, there are only three of them, and it is extremely doubtful whether they could be elected to any position if they sought the suffrage of the people, on a Communist platform.

Why All the Fuss About the Reds in Toronto?

There may be a few disgruntled people who are out of sorts with the world. There may be some Socialists, and some extreme Socialists. But what of it? Why the alarm? Toronto has a fairly good Police Force. We have our regular courts of law. Surely it is not necessary to frighten us out of our wits by talking "Red" all

the time. Who does so? *The Globe and Mail*, *The Evening Telegram*, and especially Premier George Drew.

Premier Drew reminds us of a certain old-time "Baptist" Elder,—if we are not mistaken, they called them Primitive Baptists. It was said by all his friends and acquaintances that it was quite impossible for this Baptist Elder to speak anywhere, at any time, without talking about baptism. No matter what text was announced, he always found his way to the river. Some friends thought they would have a joke, and they challenged him to preach on a text which they would supply. He accepted the challenge. When he opened the envelope containing the text for his impromptu sermon, he found it was the first verse of the book of Genesis: "In the beginning God created the heaven and the earth". So the Elder began, "My dear brethren, we all know that in the beginning all that now constitutes this planet was water."

It does not make any difference to whom Premier Drew speaks. They may be as far from even any Socialistic leaning as a dry Presbyterian is from a baptistery, but depend upon it, Premier Drew will get to the "Red" question within the first two or three sentences. Why? It is popular. Nobody knows where the Reds are, so get a pocketful of stones, and start throwing them. Everyone will applaud because they are about as ignorant of the whereabouts of the Reds as is Premier Drew.

We would seriously suggest to Premier Drew that before he makes another speech he try to think of something to say. He is not hurting the Reds—if there are any; but that kind of stuff surely must be wearisome to his hearers.

Where Are the Reds?

In the Labour Unions? Labour, as a whole, rather repudiates Communism. In great Britain, the mother of civil and religious freedom, the Reds have been able to send just one Communist to the House of Commons.

Where Are the Reds in the United States?

A lot of our friends there seem to think there are many of them. We say to each of them: "We don't suppose you know for yourself, personally, any more Reds than we do".

What Is a Communist?

A man who disagrees with your opinion. The hostages Hitler shot in the days of his ascendancy, were all Reds.

We do not believe there are many Reds in the United States. There is too much bread and butter under the Stars and Stripes for Communism to flourish. If any one enters a plea for fair play for Russia, he is immediately called a Red. The Dean of Canterbury knows something about Russia. He has been there; studied it carefully; and because he asks for fair play, he is described as the "Red Dean".

No Brief for Stalin

We have no brief for Stalin and his crowd, nor for Sovietism of any sort. It is probably true that Stalin, and those who, with him, control Russia, are Atheists; but the great mass of the Russian people are not Atheists. There are nearly two hundred millions of them. We have known many of them who were devoted Christians. The Russian people, as a whole, are not Christians in the New Testament sense; but they are anything but Atheistic. They are, perhaps, the most deeply religious people in the world.

Why All This Hue and Cry About Reds All Over the World?

There may be some danger, in spots; we do not believe there is a world-danger. The hue and cry comes from the Vatican. The real and prime mischief-maker of the world is the Pope. Those who are opposing the Roman Catholic Party in Italy, are all called Reds. But there are many among them who are not Reds. The popular front is composed of several Parties.

Why is the Papacy beating the drum and blowing the horn all over the world summoning everyone to arms against the Reds? For the simple reason that the Papacy knows Stalin and Soviet Russia know the Papacy's "number", and it fears Russia, as it fears no one else.

The Revolution in Colombia

There has been an attempted revolution in Colombia, in the capital city of Bogota, and other cities. Of course, the Revolutionaries are called "Reds". We do not know whether they are or not. Some of them may be, but we doubt whether it is a Red Movement. The Government is said to be Conservative. We are, ourselves, conservatively inclined. But it must be admitted that people who enjoy special privileges are usually out-and-out Conservatives, and Conservative rulers have been known to be the perpetrators of great injustices. It may be that the people who revolted against the governing powers in Colombia, had some good reason for doing so; we do not know. But, of course, all the trouble was caused by the Reds!

The Canadian Papers

The great majority of the daily newspapers in Canada are beating the drum for the Pope, summoning everyone to arms against the "Reds", until any uninformed mind might almost be excused for assuming that he was rendering a public service to attack anything that is called Red. By such methods mobs in the southland are incited to lynch law. There is no reason in such matters. There is no serious attempt unmistakably to identify the proposed victim. It may be the Labour-Progressive people are a bad lot: we know nothing about them; but they are at least a lawful organization, as is evidenced by the fact that there are two or three of them in the legislature.

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

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But this daily cry from every paper of "Down with the Reds" is bound to incite such violence as was perpetrated by a mob of five hundred collegiate students in Windsor.

What To Do With Communists

If anyone knows of a Communist who actually proposes to overthrow Government by violence, let him report it to the proper authorities, and let it be dealt with in a lawful way. The Roman Catholic Church, through its mouthpiece, the Pope, has virtually threatened to send everyone to perdition who does not vote for the Church in Italy. If we were a citizen, living in Italy, we would take the risk. There is a Communistic element at work, perhaps, in Italy, but by what means was it engendered? It is said there are more Communists in Italy than in any other country in the world, except Russia. Why? The Greek Catholic Church produced Communists in Russia, and the Roman Catholic Church has produced Communists in Italy.

In the United States, the State Department, and in Britain the Foreign Office, and in France, we suppose, the Government generally, have lined up with the Pope. The United States has been guilty of an utterly inexcusable act of interference in the internal affairs of another nation, in announcing that the grant for European Relief would not be available to Italy if it votes Communist, by which, of course, it meant, if it fails to vote for de Gasperi and the Pope.

What a mess this world is in. Anyone who dissents from the general chorus, of course, is a Red. So be it! We hate Communistic ideology as we hate the totalitarianism of the Roman Catholic Church. Why in the name of common sense, should we have either of them?

Turning to local affairs, we are not surprised that Premier Drew, having nothing to say worthy of anyone's attention; takes his megaphone and joins the hue and cry: "Down with the Reds!"

If the de Gasperi régime should be defeated in Italy next Sunday, we suppose there will be a civil war after the pattern of Spain. It was when a genuinely Republican Government was elected in Spain that the Civil War, inspired, and financed, by the Vatican, under Franco's leadership, at the expense of more than a million lives, was fought for the re-establishment of the Church in Spain. The policy of "non-interference" adopted by Britain and the United States at that time, while Franco was assisted with troops from Italy, whom the Vatican blessed, had the effect of playing into the hands of the Papacy.

The effort of the Vatican, with its thirty-seven thousand priests, as electioneering agents, the threat of the United States, and the encouragement from France, and the British Foreign Office, will probably elect de Gasperi. But if the unlikely were to happen, and he were defeated, and the Popular Front were legitimately elected—what then? On what ground could anyone interfere? Should we then see another Civil War as there was in Spain? Before another issue of THE GOSPEL WITNESS reaches our hearers, the issue of the elections in Italy of April 18th will have been determined. Then we shall see what we shall see.

From The Ottawa Citizen

AN ITALIAN SENSATION

Real bad luck has attended Papal efforts to intervene in the Italian elections. At the moment when His Holiness was announcing "eternal damnation" for all Italians who failed to turn out on April 18 and vote against the Popular Front, the civil police in Rome were arresting a member of the Pope's secretariat, by name Edoardo Cippico, who was charged with appropriating 175,000 dollars' worth of jewels which, it is alleged, had been handed over to him in return for the promise of a corresponding dollar credit in New York. Cippico was promptly unfrocked and excommunicated. But the case made an immense sensation in the government press.—*The New Statesman and Nation*, London.

RIDICULING PROTESTANT CLERGY

Editor, *Citizen*: We wish to draw your attention to the following resolution unanimously adopted at the monthly meeting by about 500 members of the Ottawa PROTESTANT LEAGUE.

We believe that such violation of our publicly-owned broadcasting corporation regulations should be drawn to the attention of the public.

The resolution states:

"That this meeting of the Ottawa Branch of THE CANADIAN PROTESTANT LEAGUE held on April 2, 1948, wishes to call public attention, and the attention of the administrators of the Canadian Broadcasting Corporation, to the recent instalment of a radio serial program emanating from Montreal entitled "The Happy Time" and broadcast over the Corporation's network at 8 p.m. on Thursday, April 1, 1948, wherein a Protestant clergyman (a character portraying the part of a Presbyterian minister called the Reverend Mr. Mackintosh) was held up to ridicule.

"That this meeting wishes to call public attention, and the attention of the administrators of the Canadian Broadcasting Corporation, to the ridiculing of the beliefs of the Protestant faith, in that one of the characters in the aforesaid radio broadcast (A French-Canadian portraying the part of a French-Canadian Roman Catholic) is made to tell the Reverend Mr. Mackintosh — among other things—that in his belief he is like a man riding on two donkeys, each going in the opposite direction.

"That this meeting of the Ottawa Branch of THE CANADIAN PROTESTANT LEAGUE hereby protests the subtle propaganda against, and to the ridiculing of, the Protestant faith and members thereof—and to this specific instance in particular—over a publicly owned utility largely paid for in its operation by members of the Protestant

faith and we hereby demand the cancellation of the program in question."

(Rev.) JOHN F. DEMPSTER, President.

Ottawa, April 3.

THE "MERCHANTS OF DEATH"

Some of the worst of the Nazis, those who created Hitler's war machine, are to be left unpunished. A United States court has dropped charges of conspiracy against twelve directors of the gigantic Krupp's armaments combine after a four months' trial. And apparently, everyone is surprised. Except, of course, a few persons who knew that it was never intended that the Krupp "merchants of death" should be imprisoned.

The charges were grave enough—that of having criminally helped to wage aggressive war and of having conspired to commit crimes against humanity. Yet they find themselves presumably acquitted on the same ground as the financier and banker, Hjalmar Schacht — that they did not know of Hitler's intention to make war.

The trial makes a farce of international justice.

EUROPE'S OWN PROGRAM

Amid all the enthusiasm over the United States "blow to Communism" as represented by its vote of \$5,300,000,000, grants and credits, for the European Recovery Program, it may not be out of place to mention that under the leadership of the United Kingdom the European countries that are to benefit by the plan are doing not a little for themselves — and saying not a word about Communism.

In fact, the 16 nations comprising the Committee for European Cooperation have just as remarkable a program for their own recovery from the war as that voted by the Congress in Washington. They undertake to increase by 1951 coal production to 584,000,000 tons a year, restore their bread-grain and livestock supplies fully, expand electricity output by 70,000,000,000 kilowatt-hours, develop oil refining by two and a half times its pre-war volume, increase crude steel output to 55,000,000 tons yearly, expand inland transport to carry 25 per cent more traffic than in 1938, restore merchant fleets to their former tonnage, and supply from their joint production the greater part of the capital needed for their own recovery.

If 16 European nations can do all this, where, it may be asked, is the need for such large credits and grants from the United States? The answer is that the United States alone has the fuel, raw materials and food needed to start Europe's recovery. Where a country obviously

cannot pay it will receive a grant. But all countries which like Britain, France, Belgium and Holland, expect to have made good in three or four years the ravages of the war, will have to repay their loans either in cash or in kind. Not only so, but Great Britain will send coal and machinery to France and other countries without getting any return.

Actually, the United States aid is supplementary to the recovery plans Europe has made for itself. The more rapidly the war-stricken nations recover the less they will require from the United States.

ECUADOR WARNS CATHOLIC CLERGY

QUITO, Ecuador — (AP) — President Carlos Julio Arosemena warned the Roman Catholic clergy of Ecuador yesterday to remain outside of politics.

Quito newspapers published the text of a letter sent by Arosemena to the Archbishop of Quito. The letter charged that the clergy was taking part in national politics in violation of an accord signed in 1937 by the Vatican and the government of Ecuador.

Arosemena said members of the clergy were preaching political propaganda from the pulpit and were provoking unrest among the citizens. He demanded that the Archbishop instruct the clergy to abide by the accord with the Vatican.

(From *The St. Petersburg Times*, Florida)

FROM OUR FILES OF 1928

THE following article is taken from *The Canadian Baptist* of February 10th, 1921. The article is remarkable in several particulars—at least it appears so today. It was only seven years ago! What changes have come in seven short years! First, Jarvis Street is appreciatively mentioned in *The Canadian Baptist*. Secondly, it was written by the late Rev. Charles George Smith of Temple Church, Montreal. And thirdly, it records a revival in Jarvis Street Church, and suggests as a fitting motto for the Gerrard Street door of Jarvis Street Church, "Magnify the Lord with me, and let us exalt his name together." Read what Mr. Smith says:

AT JARVIS STREET CHURCH

"We are not praying for a revival—a revival has come!" This was the quiet sincere testimony of one of the devoted members of Jarvis Street Church to us, at the close of a heart-throbbing, soul-sweeping service of intercession, praise and testimony we were privileged to attend on Wednesday evening, February 2nd. The spacious Sunday School auditorium was comfortably filled when the service commenced, and late-comers sought accommodation on the front seats or in "the wings". Dr. Shields presided, and Deacon James Ryrie gave a brief resume of the Conference at Peterborough and Hamilton that was listened to with deep interest and many murmurs of approval and "amen". Mr. Ryrie stressed the following points as growing out of his experience at these gatherings: (1) The large preponderance of Church and Sabbath School officers and workers in attendance; (2) the transparent sincerity of the delegates; (3) the yearning for a spirit of mutual love, Christian forgiveness, and harmonious co-operation; (4) the eagerness upon the part of each worker to know the Divine will and to do it; (5) and above all, and through all, a longing to see many of their friends, loved ones, neighbors and outsiders blessed and consecrated as a result of these special efforts. This address supplemented those delivered in the church on the previous Sabbath morning by Dr. Shields and Mr. Albert Matthews. Then followed a season of prayer for the sick, several of whom were remembered personally by request. Dr. Shields related the experience of Mr. Fraser and himself in personal soul winning, and also gave some tender, helpful words of counsel,

cheer and exhortation in the matter of waiting upon the Lord. Then followed a season of testimony by many who had recently found Christ, or had re-dedicated their lives to His service, or were seeking a deeper experience of the Holy Spirit. These messages were very moving and full of quiet inspiration. It was impossible to sit through those throbbing moments and not realize the reality of the spiritual and its miraculous power and irresistible sway. The service concluded with the presentation of a number of candidates for baptism, several of whom had found Christ since the revival began. Dr. Shields announced that services for prayer were convened for the entire week, and that the whole membership would be presented individually before God. Many remarkable conversions were recorded, and also some miraculous answers to the prayers of God's people. The singing interspersed through the service was truly inspiring, and the old songs of Zion were the favorites. It is a long while since we sang "Approach My Soul the Mercy Seat", "Begone Unbelief, My Saviour Is Near", and "Come, Holy Spirit, Heavenly Dove", in a prayer meeting. Have not our newer song books often failed to preserve the fervor along with the finesse and swing of their popular ditties? It must frankly be confessed that successful leadership of such a service as this is indeed a rare gift—and one that many of us covet earnestly, and yet have not achieved. Dr. Shields' ability to coax testimonies from trembling Christians, and sphinx-like natures is quite unique. He is also well-versed in Hymnology, and is a splendid leader of Gospel songs. It is an education, as well as an inspiration, to attend a Jarvis Street prayer meeting. The conclusion of this heart-throbbing service was only the signal (without any apparent design) for the commencement of informal little group conferences, prayer circles and enquiry meetings throughout the ample suites of church rooms, for which Jarvis Street is noted. Leaving the building perforce at a late hour, the voice of prayer and counsel was wafted to our ears, seeming like the sweet sound of Milton's angels fluttering down amid the blue. Paxton Hood tells us of his experience in Edinburgh as he walked about among the old stone houses, with their fantastic timbers and stone gables, strange relics of a forgotten order of things. Every house bore an inscription. One solid residence near the Cowgate, surmounted by a huge gable, bore this inscription, "O magnify the Lord with me, and let us exalt His name together." This would be a fitting motto for the Gerrard Street door of the Jarvis Street Church. Said not the good saint truly, "We are not praying for a revival—a revival has come"? And from this noble, historic, stately Baptist Cathedral may the revival spread to every church and chapel, mission and school, family and individual in the land: C.G.S.

But that revival grew and deepened until for some it became unendurable, and less than twelve weeks later it was proposed to terminate the ministry of the Pastor of Jarvis Street. But the effort failed, and the revival continued with the ultimate result that in October last the Baptist Convention excluded Jarvis Street from its membership.

THE ILLNESS OF DR. J. W. HOYT

WE HAVE heard from Mrs. J. W. Hoyt of the serious illness of her husband, a life-long friend of the Editor of this paper. He will be known to many readers of THE GOSPEL WITNESS, and we venture to ask that earnest prayer be offered for his recovery.

REV. H. C. SLADE ELECTED VICE-PRESIDENT OF TORONTO BAPTIST SEMINARY

AT A recent meeting of the Trustees of Toronto Baptist Seminary Rev. H. C. Slade, Associate Pastor of Jarvis Street Church, was elected Vice-Chairman of the Board, and Vice-Chairman of the Seminary.

The Jarvis Street Pulpit

The Day of Visitation

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 10th, 1947

(Stenographically Reported)

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter 2:12.

PRAYER BEFORE THE SERMON

Our prayers, O Lord, for this service are already before Thee. We have asked for the presence and the ministry of Thy Spirit; and we pray that as we turn to Thy Holy Word we may receive instruction therefrom, that our hearts may be ready to receive that which Thou wouldest teach us. We ask it in the name of Jesus Christ our Lord, Amen.

WE CANNOT too strongly emphasize the great doctrines of grace. It is well that all believers should clearly understand that we are saved by grace, and by grace alone. But we must not neglect to give attention to the implications of these things: what it means, after all, for us to be Christians. If we are saved by grace, really saved, then we must behave in a seemly fashion. Our general conversation, our every-day conduct, our behaviour in the presence of those who do not know Christ, should be such as is fitting, as becoming to those who profess and call themselves Christians. We all need to recognize that we are constantly under inspection: the eyes of the world are upon us. Their ears are attentive to our conversation—they watch us. They listen to us; they observe us everywhere. The unconverted members of the family will be careful to observe how their father and mother, who profess to be Christians, behave. Nothing will be missed. In our places of business it will soon be discovered that we profess and call ourselves Christians, and from the moment that discovery is made, instinctively everyone about us will be on the alert to see whether our profession means anything, to know whether we exemplify the things we profess. That, too, will be true in our social life, in our recreational life—everywhere. People will be on the *qui vive*, watching us to see whether we are really what we say we are.

Are We "The Real Thing"?

Have any of you ever been in Madame Tussaud's Wax Works Exhibition? I suppose it was largely destroyed during the war, but I believe it has been largely restored. The images are so lifelike that for a time you would really imagine you were looking at one of the attendants. I have been there, and I have looked for a little while to see if there was not some sign of animation. The things seemed so real. But looking long enough, you discover it is only a wax image after all: there is nothing vital about it. People roundabout us are watching us always to see whether we are the real thing. I remember a Methodist minister, who used to wear a Roman collar. He was what people called "a great jollier", a regular handshaker. One day a tramp came in to see him. He looked at his collar. The tramp, unknown

to this minister, was a Romanist, and an Irishman. He looked at him carefully. Then he said, "Are you the real thing, father, or are you only an imitation?" That is what they will ask of us all the time.

We are admonished to behave in a seemly fashion, in a way that will be becoming to those who profess to be Christians. You and I, by our profession, have separated ourselves from all others. We have put ourselves on exhibition, just as the Sanhedrin carefully observed the man who had sat asking alms at the gate called Beautiful, and were convinced of the reality of the miracle, so that they said: "For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it."

We as Christians are to behave in such a fashion that everyone will observe that a miracle has been wrought. People will say, "Something has happened to that man or woman; there is no doubt about it. Their whole nature, their whole conduct and character; their habits of life are entirely changed. What is their secret?"

Seemly Behaviour

We are to have our behaviour, then seemly among the heathen, so that the evildoers may find their gainsaying stopped. They speak against you as evildoers. Did you ever have anyone speak against you? call you names, and say all manner of evil against you falsely, for Christ's name's sake? Have you been put in the pillory? Have you been bespattered with mud, treated as the scum of the earth, the offscouring of all things, as Paul was? "Oh, I don't want anyone to speak evil of me!" How sensitive we are about some things! I have known ministers who seemed quite indifferent as to the honour of Christ, and His work. Men might deny His Deity, and reflect upon the integrity of Holy Scripture, and, by implication, upon the divine veracity, and they remained apparently indifferent. But touch them! Impugn their veracity! That is different. They say, "We don't believe in controversy; we believe in being loving and kind." Do they? Yes; when it costs them nothing: but just dare to say one word that would reflect upon *their* honour, upon *their* veracity, and immediately you will have a first-class fight on your hands. If we are really the Lord's own, we shall be spoken against. We cannot escape it; and we must learn not to be too sensitive about it, to endure it for Christ's sake. How many are there here this morning who have really been silent, who have withheld your testimony, suffered things that were allowed to pass without rebuke, lest the rebuke

should be returned upon yourself? They speak against us as evildoers.

It Is Impossible to Please All

You cannot please people. You remember the Lord Jesus said: "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." You might as well stop before you begin. Where that street lies, along which men would travel and please the world, the flesh and the devil, keep your eyes open, and you will see that the Divine Traffic Manager has put a stop sign there. Do not enter. You had better have done with it before you begin. Let us be true to Him: Having our behaviour seemly as those who are Christians; and if people like it, well and good. Sometimes God will give you favour among people; but more often they will be critical, and find all kinds of fault. Never mind, leave that to God. They found fault with Jesus, and if that be so, they will find fault with us. It is enough for the servant that he be as his Lord. We are to count ourselves honoured when we suffer shame for His sake.

An editorial in *The Globe and Mail*, referring to our young friends in Rouyn, spoke of them as receiving a good deal of "not unsought publicity", and of how they were not ashamed of being arrested — something of which, they said, "ordinary, decent people would be ashamed". That is the attitude of the world.

Answer Evil-Speaking With Good Works

But we are to answer their evil-speaking with good works. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are called into the fellowship of God's Son, that we may have grace and power from Him to do good works.

What Are "Good Works"?

What do we mean by good works? If one were able, righteously, to rule a great nation, to regulate its legislative processes, and seek to inculcate those principles of righteousness by which a nation can be exalted, that would be a good work. It would be a good work to preach a great sermon, if we could. It would be a good work to bestow a generous benefaction upon some public interest, or upon a collection of individuals. We speak of good works sometimes as though they were great. I do not think that is what this verse means. They are included, if we had the capacity, or competence for these things. But we have not; and so we have to be content to serve on lower levels, and in more obscure places. But good works should characterize true Christians. Our Lord went about doing good.

Christians Ought To Be Truthful

What are good works? I think, for one thing; Christians ought to be always truthful. I remember a missionary from India, saying, "I supposed in ordinary, respectable congregations, they would be offended if the minister were to announce as his text: 'Wherefore putting away lying, speak every man truth with his

neighbour'; but I do not think it would be an inappropriate text to address to a company of people." I told a company of ministers in an American city once: "You are so evasive, so inclined to cut and trim the truth, that one has to ask you to define your statements." We ought to be men whose word is as good as their bond. Our communications should be, "Yea, yea; and nay; nay." It is a good thing when one can say of a man or woman, "He behaves as a Christian", or, "She behaves as a Christian." "They always speak the truth."

Should Be Unselfish, Too

And there should be works of unselfishness. If we are Christians we ought to live for other people: "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." How common it is to hear people say, "I must look after myself, because if I don't no one else will." But people generally manage to look after themselves.

A man said to me once, "I would like you to take me to such and such a house. It is the house in which my wife lived when she was young, where I made her acquaintance, and where I spent so many happy days before we were married." He walked up and down before the place. He was no longer a young man. He spoke of his brother-in-law, who had failed in business. He said, "I am not surprised. If that man had succeeded permanently, I think I should almost have doubted the moral government of things. He was a professing Christian, but the very incarnation of selfishness. In the family circle he always looked after himself first and only."

It Is Better To Be Really Good Than Called Great

I travelled in England once with a very distinguished man. There was a time when I would have blacked his shoes, and counted it an honour. Publicly, he was a great man. We travelled for several months together. We went by train, and there were no sleepers, and it was in the autumn, when it was cold. There were two others. There was one rather slight man, who always managed to dig up some refreshments. And he carried a couple of blankets with him. This great man was pretty well upholstered. He did not look as though he could feel the cold. I can see him now in that railway carriage. He would just get into the corner, and fold his arms, and the other man would come, and wrap a blanket about his knees, and then wrap his second blanket about the other's shoulders. And this supposedly great man said, "Ah! but you are too good to me." But he took it all! The other would sit in another corner, chilled to the bone, teeth chattering with the cold, and insist he was not cold! Let me tell you, I lost all my admiration for that great man—I did not care how eloquently he preached. I looked upon him as a selfish soul who cared only for himself in the last analysis of things. We should show good works—and mainly they will be in little things. And it is the one who always puts someone else first, who shows the Spirit of Christ.

We Cannot Save Others and Ourselves

When our Lord Jesus hung upon the cross they said: "He saved others; himself he cannot save." You cannot save others and yourself at the same time. There is

only one way of saving other people, and that is by losing yourself. "He that loseth his life for my sake shall find it." We must fall into the ground like the corn of wheat, and die, otherwise we shall abide alone.

How different life would be if we were just ordinarily unselfish in the little things! Life is made up of little things. We spend most of our lives doing little things. I had a missionary staying with me some years ago. He said, "What is your programme for to-morrow?" I told him. When the evening of the next day had come, he said, "What about that programme?" I said, "I did not do a thing that I had planned to do. The day was full of interruptions, little things to do, which anyone could have done." He said, "I suggest to you that you read again the record of the Lord Jesus in the days of His flesh, and see how much of His time was spent just doing little things." It would enrich our home life; it would enrich our daily toil, whatever it be, if we would be willing to take the heavy end of things, not the light end.

We Must Give the Deaf Something to See

This text implies that you must give people, who will not hear, something to see. They will not hear you, therefore they must see you. Let them behold you. That is a simple word, is it not? It is designedly simple, because that, after all, is what shows that we are Christians. "That they may by your good works, which they shall behold, glorify God." "But they don't glorify God", says someone: "I tried that once, and when I took the heavy end they let me take both ends. I endeavoured to be unselfish, and the more I did, the more they wanted me to do. It does not seem to me that they glorified God." No, not at once.

The Day of Visitation Will Come

But that is not what the text says: "that they may by your good works, which they shall behold, glorify God in the day of visitation". Our God is a God of order. He has His own programme, and He carries it out to the letter. "Think not," said our Lord in the days of His flesh, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He has His hour, His season, His day of visitation—and you cannot force Him. You may say good things, and do good works, and people pay no attention whatever; but keep on, and keep on keeping on, until the day of visitation. And then they will remember what you did, and what you said. When God lets His light shine upon them, when He touches them by His Spirit, they will glorify Him for your sake, in the day of visitation.

This Is True of the Realm of Nature

God has His times of visitation in the realm of nature. The springtime comes at the time appointed. There is a hymn which says something about December being as pleasant as May. I don't like December. I don't like January, or February, or March. When the cold weather comes I confess I don't like it. December is not as pleasant as May, but we have to endure it, and wait till May comes.

And there is a wintertime for the soul, autumn and winter, the time of falling leaves, and the time when things are frozen and unresponsive. We cannot say in the first month of the year: "Lo, the winter is past, the

rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

No, we can only endure. In these northern zones it is all right for people whose blood is hot, to go skiing, and skating, but I have come to the time when I like to be warm—not too warm as we were last week. But God has His times of visitation, and we must take them as they come. You cannot convert December into June. You have to wait for the movement of the sun, and in the time of visitation, God will appear. But you must get ready for the day of visitation. You cannot force it, but you must be ready for it when it comes: "The slug-gard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." There is always something we can be doing to get ready for the day of visitation, although we have to wait for the coming of that day. So the farmer with his autumn sowing, is not discouraged when all his labour is covered with a white mantle. "Oh, it will be all right soon," he says. And when God's day of visitation comes, there is the harvest, the long summer day, golden bright, and glad, when God comes.

In the Spiritual World Too

And there is an analogy in the spiritual world. Someone says, "I was converted under the preaching of So-and-So." No; you were not. Someone else says, "I was converted through my Sunday School teacher." In part; but you do not know what the contributing factors were. A hundred influences played upon your life, of which you were not conscious at the time; but they entered into the sub-soil, and by and by you found yourself a Christian. Why? Because of the seed already in the ground. I was surprised the other day when Miss Lindsay told me a certain man wanted to see me. I said, "What on earth does HE want to see me about?" I had not seen him for years; and I had read some of his public utterances in which he had said some things about the Pastor of Jarvis Street, that were not at all kind. I said, "I wonder what I have done now that he is coming to see me." An appointment was made, and he came in and said, "I just had to come to see you." I said, "I am glad to see you." He said, "I had to come to thank you for what you are doing for us all." I said, "You surprise me." He said, "Hundreds of people have been saying things against you. But now they say, 'He was right after all'." And he said: "I have not much money, but will you please take this for THE GOSPEL WITNESS." That was like the old-fashioned Globe robin. We said, "The day of God's visitation is near." There was something being done in the day when they had nothing but evil reports to spread abroad.

We Must Patiently Await the Springtime

Only let us serve the Lord. Do not insist upon results immediately. Are there signs of spring before it comes? Did not the Lord Himself say: "Behold, the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." When you see the buds swelling, you say, "Spring is not far off." You have seen the crocuses. They push right up through the snow. Sometimes we are unable to see the crocuses while the snow is on the ground, spiritually. Here and there someone is converted, people come to

prayer meeting, who, for a long time, did not come. People begin to pray—voices you have not heard for a long time. "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come." But can you tell when that "set time" is coming? Yes; "For thy servants take pleasure in her stones, and favour the dust thereof."

A year ago now there were two hours I dreaded: one was mealtime, the other was bedtime. Food was worse than medicine. I said, "Must I try to eat again? It does me no good. Why should my meat be worse than medicine?" That is how it is with some people, who are in spiritual ill-health. They do not like the word of God. They do not like to have their windows opened toward Jerusalem. They do not want to go to the place of prayer. They are not interested in divine things: they avoid them. After a while my wife thought a miracle had happened when one day I said: "I really enjoyed that meal". She said, "You did!" I said, "Yes." Brother Parfitt thought I had a good appetite when we were away. I said, "Do not forget I have a whole year to make up." There are some Christians who are just as lean as Pharaoh's kine. They have a lot to make up. See that you eat well; get plenty of good strong meat, until you become like the other kine, "fat, and well favoured".

"Be of Good Cheer!"

"A merry heart doeth good like a medicine." When you are in good health you can laugh. I like to hear people laugh, not just "crack a smile", as though it were a religious duty to look lugubrious. I like religion that will make me laugh: "Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for us; whereof we are glad." When you have a laughing Christianity, I do not mean "foolish jesting which is not convenient"; but when we are ready to laugh for the sheer joy of it, because it is such a glorious thing to be saved—ah! then in the day of visitation you will find the Gentiles, and the heathen saying, "Well, once of a day we did not think there was anything in it; but we rather think there is now." We want the same Saviour they have. And so they glorified God in the day of visitation.

Shall we all live for the day of visitation? Do you say, "I feel a greater interest in prayer than I used to; a greater freedom in bearing my testimony, a greater delight in the things of God. I love to go to church now."? That is well. Spring is coming, the birds are beginning to sing, the flowers to appear on the earth. Then, when God's garden is all ablaze with heavenly flame we shall hear the voice of our Beloved saying: "I am come into my garden, my sister, my spouse." Let us answer: "Let my beloved come into his garden, and eat his pleasant fruits."

Oh, that this church may be as the garden of the Lord, divinely favoured, where angels are constantly our visitors, and where we find it true that "the tabernacle of God is with men, and he will dwell with them"—even walking in His garden in the cool of the day.

Let us pray:

For this blessed prospect, O Lord, we give Thee thanks. For the assurance that our labour is never in vain in the Lord, but some day, sooner or later, though we go forth with weeping, bearing precious seed, we shall doubtless come again with rejoicing, bringing our sheaves with us. Let it be so, O Lord, in our experience as individuals, and as a church, for Thy name's sake, Amen.

"THE DYED ONES"

By Rev. Charles Fisher, M.A.

NO, WRONG again! This is not Dr. Shields' phrase! It is culled from the writings of the Talmudists, who called the pretenders who dressed themselves in other party garments by the very effective name, "The Dyed Ones". But one thing it bears witness to, and that is, that dissemblers have been in the world a long time! The Psalmist refers to them in the text, "I will have no fellowship with the deceitful"—(dissemblers).

Now the metaphor denotes a change in appearance but not in substance or reality: a dyed thing is just the same in texture and material as before, but it may look altogether different. Change of colour is one of the most effective disguises; camouflage is a highly-developed art, especially as a result of wartime experiences, and Dame Nature knows how to apply it for the benefit of her creatures.

But the use of this phrase by the Talmudists has a distinct application. For the sake of gain, or position, or praise of men, people were prepared *in those days* to join a party whose policy was in the ascendancy. They could accommodate themselves to their surroundings, and appear in the party colours. They were the evolutionary ancestors of the Vicar of Bray (though they haven't changed their habits much: it hasn't been *evolutio per saltum*)—

"And this is law, I will maintain
Until my dying day, Sir;
That whatsoever king shall reign,
I'll still be Vicar of Bray, Sir."

If a Protestant king sat on the throne he would be a good Protestant; if Roman Catholic Mary became queen he could fit in with her policy, and be a devoted Romanist! And he could change back again when Elizabeth succeeded and reversed the policy!

But how did he manage it? Simply because his congregation was careless, indifferent, and preferred peace at any price: "controversy is always bad, but religious controversy is intolerable. . . . Anything rather than that!" And so, for peace' sake, the very fundamental truths of the gospel are allowed to be "filched" away, and all that is left is an empty, plausible, man-pleasing, policy, that follows the line of least resistance.

"The dyed ones" amongst ministers of the Word can suit themselves to their congregation. One heard recently of a preacher—a modernist—who was asked to occupy the pulpit of a Fundamentalist church. The pastor was going on his summer vacation, and was rather fearful about the pulpit supply for this one Sunday. But it was necessary for the pastor to get away, and other arrangements could not be made. When he came home he asked the deacons how they had got on during his absence, and they replied that all the preachers had been very acceptable, but particularly the one about whom the

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pastor was fearful. "What did he preach about?" the pastor asked. "Oh, he preached about the Atonement, and all were delighted with his message." The pastor was delighted too, and thought that the Modernist had come back to the orthodox position. When he met the Modernist a while later he congratulated him on having returned to the old position. "But I haven't", he said. When questioned as to how he could preach a sermon on the Atonement to that Bible-loving congregation, he said, "Oh, I can easily explain that. I preached to them on Paul's interpretation of the Atonement—it was not mine at all!"

The writer knows of a case where a learned professor and tutor at a theological college was staying in a doctor's home when he was preaching special sermons in a neighbouring church. The doctor was a keen scholar—a rationalist, and the Modernist professor and he had much in common! "But", said the doctor, "you don't tell these things in the pulpit, do you?" "Oh no, I wouldn't dream of doing that"! He dyed himself to suit his hearers.

Another illustration comes to mind. Three ministers of the gospel were having tea together, when the question of the authority of the Holy Scripture came up. One of them said that our Lord "accommodated" Himself to the people of His time (Isn't that charging Him with being "a dyed one"?); then he ridiculed the idea of belief in the existence of a personal devil. "I am a Cambridge Platonist, and such an idea is utterly intolerable to my mind." The further we got, the more evident it became that though he was a minister of the church, he was not a minister of the Word of God! So striking was his position of divergence from the plain meaning of Scripture that we challenged him in the following way: "If what you actually believe about the Bible and its contents could be set out in relief alongside the Bible itself, so that your congregation could see your true position, there is not a single person there who would ever listen to you again." And he did not deny it—he couldn't. He was "a dyed one", sailing under false colours, eating the bread of people who were blind to his real attitude toward the Scriptures!

But an awakening time will come: "You can fool all the people some of the time; and some of the people all the time: but you can't fool all the people all the time." And this policy of camouflage on the part of ministers of the gospel will have strange results in the not far distant future. Those who love the Bible, and realize that it is verily God's word which is true from the beginning, will turn away from such "pastors, who feed not the flock"; the rest will go on in their blindness, "having a form of godliness, but denying the power thereof". The church with a discredited or discarded Bible need not expect the Holy Spirit, Who was the Author of the Book, to come with convicting and converting power into their assemblies. When "the man in the street" begins to realize that "the man in the pulpit" does not believe the Bible, there will be a reaction which will have far-reaching consequences.

Now is the time when every preacher who believes the Word of God should let his hearers know that he does, rather than be "a dyed one", a "turncoat", a "wolf in sheep's clothing", making a pretence, but not feeding the flock. It is in such days of equivocation and indefiniteness that the man who can say, "Thus saith the Lord"; and say it out of a conviction of heart that enables him to speak out "whether they will hear or whether they

will forbear", will get a hearing, and will rally round him *simple* people who are still foolish enough to believe that the Bible is God's Word.

"HE WAS NOT ASHAMED OF MY CHAIN"

IT IS thus the Apostle Paul immortalizes Onesiphorus. Paul was not unduly sensitive to public opinion. When Ananias was commissioned to go to him as Saul of Tarsus, the Lord said, "I will show him how great things he must suffer for my name's sake." And there is nothing in the inspired record to show that Paul ever complained of the odium he was required to bear for the name of Christ. He was brought before kings and governors for the sake of his Lord. In second Corinthians he recounts some of the things he has endured for Christ's sake: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings, often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

But notwithstanding he had become inured to every kind of hardship, even to the wearing of chains for Christ's sake, his spirit was ever tender toward the people of God, and his sensitive soul was never so wounded as when he was betrayed and forsaken by one who professed the name of Christ. In the chapter from which the words we have quoted are taken, he sounds this plaintive note: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." He referred also in another place to Alexander the coppersmith who had done him much evil, and lamented over a former friend, saying, "Demas hath forsaken me, having loved this present world." But this man who cared less for his own comfort, or his own honour, than perhaps any mere man who ever lived, writes this glowing appreciation of an obscure disciple who visited him when he was in prison, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

No man who will be true to his trust as a Christian minister can wholly escape that which was symbolized by Paul's chain. Simeon prophesied concerning Christ, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." And the Sign that was "spoken against" was at last nailed to a cross of wood, notwithstanding the perfection of Deity was in Him. But ere He left His disciples He forewarned them: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater

than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

The Acts of the Apostles shows that prophecy to have been literally fulfilled again and again. Tertullus, the orator, accused Paul before Felix, saying, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes"; and the Jews at Rome said to Paul, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." And in our day every man in every denomination, who dares to witness to the truth of the Bible as the Word of God becomes a target for the darts of the enemy. He is proclaimed "a mover of sedition", "a pestilent fellow". It seems to be impossible for any man in our day boldly to avow his unqualified acceptance of the Bible as supernaturally inspired and finally authoritative, and, at the same time, retain his good name.

The offence of the Cross has not ceased, and there are multitudes of people who secretly profess their allegiance to the truth, who are ashamed of the chain which is inseparable from open avowal.

We have no desire unduly to exaggerate the importance of the testimony of Jarvis Street Church or THE GOSPEL WITNESS, but to the praise of God we confess that our experience of recent years has wrought in us a deeper appreciation of the riches of God's Word. Texts which had but little meaning for us a few years ago are now full of comfort and inspiration.

When a church has stood with its Pastor in the forefront of the battle for many years; when the enemy, fearful of its influence and power, has endeavoured to neutralize it by every variety of slander and every degree of reproach, Pastor and people ultimately become indifferent to the enemy's opinion, and hold his censure or approval equally in contempt. And when a church and its Pastor have conferred upon them the high honour of being permitted to go with our Lord without the camp bearing His reproach, only to discover that without the camp the presence and blessing of the Lord and the brightness of the Shekinah glory exceed a thousandfold their experience of these things within the tabernacles of Jacob, the place without the camp becomes a position preferred, and a situation of high and holy privilege.

We have ceased to care what anyone says about Jarvis Street Church. We have made common cause with our Lord against the enemies of His Book; we have put our hand to the plow, and we shall not look back. We have found the divine panoply adequate for every exigency of war; and the more we take the Sword of the Spirit, the more we find the Spirit wields it, and the more convinced we are that it is in truth the word of God.

This article is written to point out the folly of those who would avoid the shame of the chain. The fact is, the chain a man bears for the gospel's sake is the link which connects him with the power that makes for victory. The power of the gospel is the power of a resurrection. And there can be no resurrection without death; and such a death as a man suffers for the gospel's sake is inseparably connected with the shame of the Cross. Search the Scriptures, the New Testament or the Old, and find one example of a man, any time, being used of God who was ashamed of the chain.

Jarvis Street has found the chain its greatest asset. Its enemies have been its greatest helpers, and the things which have happened unto us have fallen out for the furtherance of the gospel.

But some will say, "We are not ashamed of the chain, but it is a matter of simple prudence to avoid association with it for a time." Thus they substitute policy for faith, and their own cleverness for the power of God. When Paul came up to Jerusalem, certain of the brethren mapped out a politic course for Paul: "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men that have a vow on them; them take, and purify thyself with them, that they may shave their heads: and all may know that those things, whereof they were informed of thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." A careful reading of the twenty-first chapter of Acts will show that their policy had the opposite effect to what they had planned, and "all the city was moved, and the people ran together . . . and they went about to kill him." If we are not ashamed of the gospel, let us boldly confess our faith. If we do right, God will look after the consequences; if we do wrong, we shall look after the consequences ourselves.

"GIRD UP THE LOINS OF YOUR MIND"

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

THESE words were written by Peter (I Peter 1:13). He was not like Paul, whose mental discipline and furnishing had been accomplished under the direction of recognized masters. Peter was but a fisherman in whose calling such learning as the schoolmen valued found no necessary place. And yet it was not a vocation for dullards and weaklings: "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep"; and they are usually men of alert and ready minds. Only men of stout hearts and vigorous minds choose such occupations. Thus the Master chose for positions of leadership men who, though unrecognized by their fellows, were, notwithstanding, men to whom His predestinating grace had given large natural capacities for great accomplishments. And the human author of the words we have quoted was one of twain whom learned men perceived to be "unlearned and ignorant", but of whom it was observed "that they had been with Jesus".

But listen now to this supposedly unlettered fisherman. Even in his salutation he takes us back to the Eternal's council-chamber, and talks of "the foreknowledge of God". Grounding his announcement on the indisputable fact of the resurrection of Christ, he proclaims a salvation which secures to the elect an eternal inheritance, for which they are divinely kept. With that as a certainty before him and us, he pours the light of that abiding hope upon all our present heaviness, and manifold tempta-

tions, and trials of faith, declaring its function to be the ultimate attribution to faith, and ascription to Christ of "praise, and honour, and glory" at His appearing.

Peter then proceeds to declare that even the prophets who foretold these wonders but vaguely understood them: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into." Thus our one-time unlettered fisherman claims to be the bearer of a message dictated in eternity, written by wondering and enquiring prophets of ancient times, and the one subject of interest and study of the angels in heaven. There is no suggestion of apology for the gospel's failure to provide intellectual employment. On the contrary, the argument is this: with such a prize as an incorruptible inheritance awaiting you, with the mutual preservation of it and you for certain possession in prospect, with such a will and testament descriptive of its riches, and its price of purchase as you have before you, and with such examples of holy interest and study as searching prophets and passionately curious angels afford you,—"gird up the loins of your mind", address yourselves to an understanding of the possibilities of life, and be sober, as becometh an apprehension of its awful and potentially glorious concerns; "and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

I.

WE COME THEN TO THIS, THE REALIZATION OF THE POSSIBILITIES OF LIFE IN CHRIST DEPENDS UPON VIGOROUS MENTAL APPLICATION. That is the meaning of this admonition, "Gird up the loins of your mind." This exhortation was never more needed than now. The modern tendency is for the few to think for the many. Mechanical devices which approximate a mechanical brain, thinking machines of steel, are being continuously produced. The thoughts of the few are transmuted into steel for the use of the many; and many an office is now furnished with a collection of human machines. The newspaper and magazine habit is mentally demoralizing. No one girds up the loins of his mind to read a newspaper! unless it be to read an occasional editorial article, and when it requires any mental effort, it is usually passed by! And there is an insistent demand for a religion which demands no thinking, which can be understood, and enjoyed, without mental effort. We do well to heed this fisherman-apostle, "If you would be a Christian worthy of the name, gird up the loins of your mind."

This does not shut the door upon the feeble-minded. In spiritual matters we are all feeble-minded to begin with: we have the minds of babes. And there is room for little children in the Father's house; there is abundant provision for spiritual babes at the Father's table. The gospel in all its sweetness and saving power may be believed by one who has never been to school. Like the signposts at the cross-roads, its directions are designed for the wayfaring man. It is simply, "Believe on the Lord Jesus Christ, and thou shalt be saved." And the

preacher who does not make that plain is grievously failing in his office.

These words mean that we must not be content with a mere elementary education in spiritual things. The Christian religion is designed to minister to the whole man, and therefore must give employment to all the faculties of the mind. This is a word to those who are reluctant to go to school religiously. Paul complained to the Corinthians that they were only babes; in his ministry to them he felt he had been cramped and circumscribed; they continued in the elementary state, and compelled him to continue as a kindergarten teacher; they had developed a capacity for nothing stronger than milk,—they had never yet enjoyed a good square meal of meat at their Father's table.

Are there any such among our readers? If so, the admonition is for you: "Gird up the loins of your minds"; try to get out of the primary class; try to get beyond the first principles, the mere alphabet and multiplication table of the Christian life. No one of all the children is more loved, nor receives more attention than the baby. His necessary food must be considered, and his pretty sayings must be quoted and admired. But the high chair standard must not be allowed to monopolize the entire household; and when baby has had his plate of soup and insists upon getting down from his chair, he must not be allowed to break up the gathering at the table, among whom are older children who have work to do, and who need and desire strong meat. That is the meaning of these words, "Gird up the loins of your mind." Let the babes be appropriately fed; but be it remembered that in their Father's house there are instruments which they must learn to play, tools which they must learn to use, pictures they must learn to love, books which they must learn to read and understand. They must learn more than the language of the nursery, they must acquire the speech of manhood, and learn the language of literature, of commerce, and of war. They must learn to take counsel with wise men, to share the conversation of the sage, to stand with their Father upon the heights, to look upon the world and understand: "Therefore gird up the loins of your minds." Stripped of all technicalities, it means, set your mind to work. As the soldier girds on his sword for the battle, as the Master Himself laid aside His garments, and took a towel and girded Himself in readiness to wash His disciples' feet; or, to modernize the metaphor, as the labourer throws off his coat, and rolls up his sleeves, and frees himself of all unnecessary encumbrances, that he may apply himself to his task, so do you set your mind to work, summon and discipline and apply all your mental powers to the task of being a Christian worthy of the name. As Israel's inheritance of Canaan became theirs as they fought their way into the possession of it; as the wealth of this western hemisphere was appropriated by those who dared the seas, and felled the forests, and wrested treasures from the field and mine, so the inheritance incorruptible is ours to possess and enjoy as we apply ourselves to the discovery and appropriation of its hidden treasures.

If you study the context you will see that there is this further reason for this attitude of mental readiness: it is the only safeguard against evil. Mental lassitude is ever the companion of moral laxity. The enemy finds easy access to the citadel where sentinels are drowsy. It was not safe for our own or our allies' sentinels too readily to assume that a British cap above yonder ridge necessarily covered a British head: it might be the

thatch of a German brain. Eternal vigilance is the price of safety. The ungirded mind is careless of moral distinctions, and an easy prey to the enemy's deceptions.

To "gird up the loins of the mind" is to summon all hands to quarters, and clear the decks for action; it is to set every faculty of the mind on guard with the will in command, subject only to the mightier Will. It is to maintain the attitude the Master Himself enjoined when He said, "Watch and pray, lest ye enter into temptation."

II.

And now out of this mental alertness there grows, and as a natural fruit of it, The Virtue of Sobriety. "Be sober." The rendering, we suppose, cannot be improved upon; the revised version retains the word "sober" throughout. To be sober means, literally, to be not inebriated, not intoxicated, not with wine only, but to be not intoxicated with anything, not easily excited, not unduly swayed with emotions. The girding of the mind brings the emotional nature under control, and results, in poise, steadiness of thought and purpose. We all need the admonition, "Be sober".

Insobriety is a characteristic of mental immaturity. They who never think deeply, too often live superficially. And we have all acquired a taste for mental stimulants—not food, but stimulants, we have craved: the pleasure of the passing hour—and we have found it, not, we hope, in gross indulgence, but in some form of excitement which has quickened the pulse, and multiplied the heartbeats, and packed weeks into days, and years into months. That has been characteristic of every phase of modern life. Young people, bent on pleasure, have no time to gird up the loins of their minds, because they are not sober. And business life has not escaped the infection; it has become a grind, a whirl, a rapid round of dissipation. Nor has the religious life escaped; the craving for stimulants is nowhere more apparent. The church is not a garden where flowers grow, or a table where food is spread, but a house of amusement and excitement, a bar where stimulants are served.

We ought, from Europe's blood-drenched fields, to have heard and heeded the message, "Be sober." Take life seriously, weigh its responsibilities, estimate its possibilities, consider its dangers, measure its truly awful potentialities for good or evil, and "be sober".

That does not mean, Be miserable, be gloomy, do not laugh, be much in tears. No; it does not mean that; but it means, Be a man or a woman, full-grown and thoughtful, as God designed you to be. Don't be a butterfly in the fields, or a moth about the candle; don't be content to be a child among his toys—"Be sober"; shun the superficial and artificial, aim at reality. Be reasonable; learn to weigh the values of life by standards of revealed truth. Avoid the by-paths; keep to the beaten track of the main road, and walk before God—"Be Sober".

And that follows from a girding of the loins of the mind: we do it to be sober. These things are mutually dependent and complementary. To dwell deep, and exercise our minds with thoughts of God, inevitably make one sober-minded; but though it may still our tongues, and silence our merriment, it enables us to rejoice with "joy unspeakable and full of glory".

III.

A mind thus girded and sobered will be characterized by a **QUENCHLESS HOPE**: "Hope to the end"—"set your

hope perfectly" the revised version has it. The girded mind is sobered by reflection, but thereby learns how and where to set its hope perfectly.

It learns the vanity of earthly hopes. It discovers that so much is death-stricken; much that is hailed by the thoughtless as pleasure, it finds to be the laughter of fools, it is as the crackling of thorns under a pot; the light is not a star but a bonfire which will be turned to ashes before morning; and while others make merry, the mind that is girded is sober and serious.

But it discovers the realm of certainty and reality—the grace that is coming. That is the meaning, the grace that is being brought, the grace that is always on the way. Like light from the farthest star, it is already speeding toward us; and much has come.

"Oh to grace how great a debtor
Daily I'm constrained to be."

Yes, whoever will gird up the loins of his mind, and look where angels look, shall find that it is all of grace:

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace taught my wandering feet
To tread the heavenly road:
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Well then, we may always hope for grace, and more grace: "I shall be anointed with fresh oil." We shall never be disappointed in this; we may "hope to the end for the grace"; we may set our hope perfectly for the grace; and whatever fails, grace can never fail.

But this quenchless hope beholds the coming of the Lord. Much grace we have had, much we are now receiving; but then we shall be like Him, "for we shall see him as he is". Then we shall "change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Then He will reward His servants, He will vindicate His truth; therefore we may hope for the grace which shall be ours at His appearing. I do not know when or how He will come, but I would gird up the loins of my mind, I would be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ.

We are living in hope, we hope for better days; but there is no certainty in any earthly hope. There are truly fearful possibilities involved in the world's present confusion, which one does not dare to contemplate; but whatever it may hold of disappointment and sorrow, however dark the day or black the night before the final morning, here we are on a certain footing: we may "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." No one can delay His coming nor rob us of the grace that shall be ours on that day.

Therefore be thoughtful, be sober, be always hopeful, and look for the ultimate triumph of righteousness in the revelation of Jesus Christ.

Vatican Propaganda

ALWAYS-THE "MASTER'S VOICE"

NO EVIL mind in the world has so many voices in which to express its sinister desires and purposes as the Papacy. The man Budenz gave up the editorship of a Communist New York paper to "rejoin" the Roman Catholic Church. In all probability he joined the Communists with the set purpose of "rejoining" the Roman Catholic Church. It is the more significant that the editor of a London Communist paper did exactly the same thing—resigned his editorship to join (or "rejoin") the Roman Catholic Church.

Mr. Budenz comes to Toronto to marshal the Poles for aggressive action for Rome. He even complains of the Communists "stirring up religious ill-feeling"! The Roman Catholic Church puts every one on the defensive by itself assuming the offensive. The following is from a Toronto paper.

Ninety per cent. of the Communist leaders in Canada and the United States have received training in Moscow and Soviet Russia is scheming to dominate the whole world, Louis Francis Budenz, one-time managing editor of the *Daily Worker* declared Sunday. He was speaking at Columbus Hall in a Religion and Life series sponsored by the Roman Catholic Guild of St. Paul. An overflow audience attended.

For ten years editor of the Communist daily published in New York City, Mr. Budenz renounced Communism to rejoin the Roman Catholic Church in 1945. He is now a professor of economics at Fordham University, New York.

The speaker warned that as long as appeasement continues, danger of war becomes greater. He urged that the United Nations move for expulsion of representatives of illegitimate government in Poland, a place wherein lies the seed of a third world war.

"There must be a calculated effort to gain more friends by feeding Europe," he declared. "In their despair peoples of the ravaged countries must be able to count on democracy."

He said that one of the weapons that Communists were using effectively was "stirring up of religious ill-feeling." While this had not been very successful thus far, it had the effect of creating confusion in the minds of many people and creating support for Communism.

SAY PROTOCOL "M" WAS FORGED BY ANTI-COMMUNIST

New York, April 12—(CP)—*The New York Times* said today in a dispatch from Genoa, Italy, that "Protocol M", allegedly containing Communist information bureau instructions for action by German Communists, has been proved a forgery.

The dispatch said that the British intelligence service originally hoodwinked into believing the protocol genuine, discovered it actually was prepared by an anti-Communist German.

The dispatch added that a network of forgers and falsifiers are busily peddling allegedly secret documents to embassies, intelligence officers, ministries and newspaper correspondents. The market for such "phony" documents is probably better today than ever before.

"QUITE A SURPRISE"

Berlin, April 12—(BUP)—British intelligence sources said today they had no reason to doubt the authenticity of Protocol M, which the British described some weeks ago as a Communist plan for widespread disorders in the Ruhr.

An intelligence spokesman expressed surprise at a dispatch printed in the U.S. which said British intelligence now realized the document was a fake.

"We have no reason to doubt its authenticity," the spokesman said. "*The New York Times* article is quite a surprise to us."

The Russian-controlled Berlin radio said an unidentified German had been arrested for forging the document. British intelligence sources said they were unaware of any arrest on such a charge.

A "TORONTO STAR" EDITORIAL

THE following editorial is significant. It is a commentary upon the forged "Protocol M". One cannot help wondering how many more forgeries have been given currency in the news of the world in such a way as to deceive even government officials. We should like to know something about the German forger. We are of the opinion that almost certainly he is a Vatican agent. The Papacy is founded upon forged decretals, and it is the most prolific lie producer in the world. Our one comfort is that a day is coming when "The hail shall sweep away the refuge of lies".

PROTOCOL M WAS A FAKE

On January 15 a dispatch from Berlin said that "British agents are carrying on an intensive manhunt for Communist agents named in a secret plan called Protocol M which outlines a program of Communist strikes in Germany to thwart the Marshall plan." The information was credited to "reliable sources", and "these sources said the search was centred in the Ruhr." Further:

"In Hamburg Dr. Kurt Schumacher, leader of the German Social Democrats, said he had a copy of the plan in his Hannover headquarters. He called Protocol M the Communists' master plan to sabotage the Marshall plan."

An official British statement of that date said: "The announcement of the Cominform plan came from German sources, and we have no reason to doubt its authenticity." The French-licensed paper *Der Kurier* in Berlin published a dispatch from Dortmund, in the British zone, which said the plan would be co-ordinated by the Cominform and supported fully by the Soviet Union.

It is now announced that the whole thing was a fake. A *New York Times* dispatch says it was the work of "an anti-Communist German", now reported to be under arrest. It purported to be Soviet instructions, issued indirectly through Belgrade, that German Communists must be ready to cripple the economy of Western Germany even though Germans should suffer as a result. They were instructed to secure union support, especially among the transport and metal workers, for transport was to be immobilized and there was to be a general strike by the middle of March. Ruhr industries were to be sabotaged.

Moscow's answer in January was that the American and British intelligence services had concocted this "Cominform directive" themselves. The explanation now given is that the British intelligence service was completely deceived by it. United States officials have investigated another sensational document which purported to be an eyewitness account of Soviet atomic bomb experiments in the Urals. This, too, they announce to be obviously false for many reasons. It is stated that many people are peddling "secret documents" for what they will bring—documents fabricated for the purpose of sale. That is the situation which prevails today in Europe.

If the British intelligence service was completely "taken in" by Protocol M, what is likely to be the case with newspaper correspondents eagerly seeking news in Europe, and ready, in most cases, to believe the worst? Anti-Soviet documents are peddled to the Anglo-American allies. No doubt anti-British and anti-American documents are peddled to the Soviet authorities. Thus suspicion is fostered and angry accusations are followed by equally angry denials and counter-accusations. It is in the light of that state of affairs that news dispatches from Europe must be read. On this side of the water the yarn about Protocol M, "a Cominform directive", was believed just as it was in Britain. There have been others, like it and no doubt there will be more.

A PRIEST IS IMPORTED TO ADVISE D.P.'s HOW TO FIGHT COMMUNISM

HERE, there and everywhere anti-Russian propaganda is always fomented by a Romanist.

Val d'Or, Que., April 12—(BUP)—Communist forces in northwestern Quebec yesterday received a second setback within a week in their attempts to rally displaced persons to the fold, when a large group of immigrants gathered here to form an anti-Communist committee and condemn communism.

Rev. Father Titus Wiktor, spiritual adviser to the D.P.'s, told them they must not cause violence. Father Wiktor, here from Detroit on the invitation of Bishop Desmarais of Amos, told the D.P.'s that if they did so, it might mean arrests and fines.

NO MENTION OF WAR HEARD IN TALKS WITH RUSSIANS

By EDDY GILMORE

Moscow, April 7 (AP).—Returning to the Soviet Union from the United States, one is struck by the absence of war talk among the Russian people. One simply doesn't hear any.

(Gilmore, chief of The Associated Press bureau in Moscow, has just returned to his post by way of Berlin from a trip to the United States.)

In Berlin the United States Press Department told me I'd better take a Russian-speaking American officer from the liaison section with me to the Soviet airdrome to catch the plane. They also offered a military escort. With a German chauffeur, four suitcases, a typewriter and a small dog I had purchased for my little daughter, I set out. Halfway to the Russian zone we were overtaken by United States Military Police.

About 100 yards from the Soviet zone the military police car halted and the man next to the driver said they would wait there. If my driver didn't return, they said, they would know "you and he have had it."

Down the road in the Soviet zone a Russian soldier held up his hand, asked about documents and, when he found none were available except my United States passport with a Soviet visa, remarked that "I guess everything is all right." At the airport it was the same story. The dog rode free.

There were 11 Soviet officers behind me. I had tea with one, then we toasted the friendship of our countries in vodka. To a toast to peace between our countries all the officers drank at once.

Despite the Berlin tension in the American headlines and war talk, I heard not one word of that in Moscow. I'll wait 24 hours, I said to myself, and talk to more Russians. This I've done. Not one has mentioned war or the possibility of it.

A LETTER TO MR. JOHN DIEFENBAKER, M.P.

(The following letter was received from a valued
Ottawa correspondent—Ed., G.W.)

Mr. John Diefenbaker, M.P., Ottawa, Canada,
House of Commons, April 10th, 1948
Ottawa, Canada.

Dear Sir:

It was with considerable amusement that I noticed an advertisement announcing your address to be given next Tuesday evening on the subject, "Human Rights and the United Nations" because the truth of a remark made recently was forced upon me—namely, that politicians who have not the oral courage to defend human rights here at home, are ever ready to champion the rights of people in certain parts of Europe. The same concern is strangely lacking for the numbers of Canadians who have been arrested in our own Province of Quebec under the Padlock Law.

Of course the above-mentioned advertisement recalled to my mind that you were to have addressed a PROTESTANT LEAGUE meeting on March 11th on the subject of your own Bill of Rights but apparently political expediency caused you to refuse at the 11th hour to speak, thereby insulting over 1,000 PROTESTANT LEAGUE members and their friends. Again let me say how amusing it is that a politician, who is so concerned for the rights of individuals, can be so intimidated that he is afraid to discuss the very Bill he himself is trying to have put into our law.

In all probability you will feel that I have no right to express myself so strongly—that I do not understand. I may say that I have learned from experience that "You do not understand the situation" is a favourite phrase of politicians. There is, however, one thing I cannot understand and that is the way the Roman priests terrify our politicians. We see our liberties as Britishers rapidly being denied us. We see our Government giving way to the agents of a Roman Prince, who everyone with any knowledge of history and of present world affairs knows is ever striving to dominate our own and other governments. We have seen the Conservative Party turning political somersaults before each election in futile attempts to win at least some Quebec votes — they never succeed. We hoped that as things in Canada grew darker, we might expect at least some members of the Party to show some courage. Apparently this was a vain hope as we now know that even the man who many of us felt to be the strongest man in the Party is afraid to address a Protestant meeting.

I may say that before you showed your true colours—showed that there are no exceptions to the belief that all politicians are puppets who dance to the tune of the Roman Catholic priests—you were very highly respected by the vast majority of PROTESTANT LEAGUE members, including the Dominion President, as one member of Parliament who had some convictions and was not afraid to stand for them. Your inference, by refusing to address the meeting, was apparent to all, namely that you would not be associated in any way with THE CANADIAN PROTESTANT LEAGUE or with its great President, Dr. T. T. Shields, who is doing more for Canadian liberty than any other man. I cannot help wondering if you would show the same lack of courtesy were you asked to give a similar address to a Roman Catholic gathering, inferring that you did not wish to be associated in any way with the Pope. Yours truly,

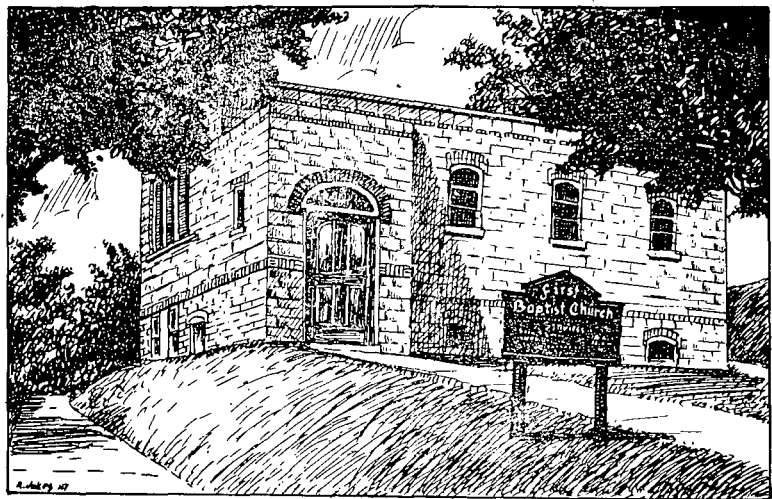
TORONTO BAPTIST SEMINARY CHORUS



Toronto Baptist Seminary Mixed Chorus is planning an extended tour of larger centres in Ontario immediately upon the close of the Seminary. This group, most of whom appear above, has been promoted by the students themselves and directed by the school chef, Mr. Robt. Menzies, who is a Salvation Army bandsman, and who appears in the centre of the front row. After weeks of practice, the group made their first public appearance at Forward Baptist Church, Toronto, where they sang at the regular evening service and took charge of an after-church fellowship with great acceptance. On Sunday evening, April 11th, the Chorus put on an hour's programme at Runnymede Baptist Church. Next Sunday evening, April 18th, they will appear at Mount Pleasant Road Baptist Church. Full detail of the proposed itinerary will be published in a week or so. The group will travel by bus, accompanied by one of the professors, and will offer programmes of sacred music, with the word of the gospel in personal testimony, and some presentation of the work of Toronto Baptist Seminary by the accompanying teacher.—W.G.B.

Sunday, March 21st, was the reopening of Green River Baptist Church, after extensive alterations and redecoration. This church is 103 years old. I was all the more interested in visiting it because my mother's father, Elder J. B. Moore, D.D., became pastor there in 1869. Under the leadership of Rev. A. J. Heal, B.A., the brethren at Green River have so rearranged the front of the church as to make space for a vestry, a baptistry, and a new platform. The walls have been tastefully decorated in a light green and the ceiling in a fresh white. Modern electric fixtures have been installed. For the occasion, the front of the church was liberally decorated with flowers. At the afternoon service the Pastor preached and led in a service of rededication. In the evening the church was filled when this writer preached on "The Desertion of Christ Upon the Cross".

Green River and Whitevale



Following the service, we drove over to Whitevale, where Pastor Heal is also minister, to see the new building which has been erected there. Something of its story has already been told in these pages. We show herewith an architect's drawing of the church, built of cement blocks, simulating stone, and trimmed with red brick. This commodious house of worship has a modern basement for Sunday School and other gatherings, and an auditorium of pleasing style. The heating is oil, a beautiful picture adorns the baptistry, there are proper pews, pulpit furniture, etc. A number of tasks remain to be done in the church, such as the completion of the kitchen, but all that has been done is paid for. The story of how contributions came, in both money and material and labour, is a story which shows that God is in the place. On Easter Sunday Pastor Heal baptized four rejoicing believers.

any service he can render. For this reason, the Lord must first prepare Jonah himself, that he might be a fit instrument for the work which he was destined to perform. The disobedient prophet who had fled from the presence of the Lord was strongly, but graciously, disciplined (Jon. 1:11-17). Then when he repented and prayed, he was miraculously delivered (Jon. 2:1-10).

Bible School Lesson Outline

Vol. 12 · Second Quarter · Lesson 4 · April 25, 1948

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

REPENTANCE OF NINEVEH

Lesson Text: Jonah 3:1-10.

Golden Text: "The men of Nineveh shall rise up in the judgment with this generation, and condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Luke 11:32.

I. Judgment Proclaimed: verses 1-4.

In the Kingdom of God the servant is of far more value than

The grace of God can fully restore the repentant backslider. Jonah was brought back to the Lord, restored to favour and re-commissioned. The word of the Lord came unto him a second time. Frequently, the world has no place for the man who has failed, but the Lord gives him a second chance. Consider Peter, who denied his Lord, but later repented, and was marvellously used in subsequent years (Lk. 22:32).

The test of Jonah's repentance came when he was once again commanded to do what he had in the former instance refused to do (Compare v. 2 with Jon. 1:2). In the work of the Lord it is not possible to by-pass a strategic centre; we must win a

victory in the place of former defeat (Josh. 7:1-5; 8:1-8). In the school of Christ we must pass every grade before going on to higher standards.

When this second commission was given, Jonah arose and went to Nineveh (1 Sam. 3:6; Acts 9:39). He had learned his lesson well, and was now ready to obey the Lord completely and promptly (John 2:5; 14:15). The path of obedience is the path of joy, blessing and glory (Matt. 19:17; 1 John 2:3; 3:22; 5:2, 3).

While the prophet was losing time through his careless and selfish disobedience, the sins of the inhabitants of Nineveh were ripening unto judgment (Gen. 15:16; Matt. 23:32; 1 Thess. 2:16). Jonah's second message was more definite, more urgent than the first (Compare v. 4 with Jonah 1:2): instead of crying out against their sin in general, he was commissioned to warn the people that in 40 days their city would be destroyed. In Scripture the number "40" is associated with the idea of testing (1 Kings 19:8; Matt. 4:2; Heb. 3:17).

The missionary aspect of the Book of Jonah must not be overlooked: Jonah was a foreign missionary to the people of Nineveh, since he was sent to a heathen nation with a message from the Lord (Matt. 28:18-20; John 17:18; 20:21).

Secular writers confirm the Biblical description of Nineveh as a great and wicked city. It was of three days' journey, or about 60 miles in circumference. Its walls were 100 feet high, and broad enough for 3 chariots abreast. On the basis of the fact that there were about 120,000 children (Jon. 4:11), the whole population would number about a million.

II. Respite Procured: verses 5-10.

The people of Nineveh, heathen and wicked though they were, believed God (Acts 27:25). In accepting the word of Jonah, they accepted the word of God (Matt. 10:40; Mk. 9:37), without question and without reservation. The readiness with which the heathen accept the Gospel message often puts to shame the stubbornness of those in Christian lands who have heard it over and over again without response.

The Word of God brings conviction of sin to those who truly believe (2 Chron. 34:18-21). The inhabitants of Nineveh demonstrated the consciousness of their sin by putting on sackcloth and ashes, the outward sign of humiliation and grief for sin (1 Kings 20:31, 33; Job 2:8; Isa. 58:5; Ezek. 27:30). Their repentance was deep and universal, affecting all, from the king to the lowliest of his subjects. Those who take God at His word will obey His injunction to repent (Mk. 1:15; Acts 3:19; 17:30; 26:19, 20).

It was not enough for the king and his subjects to repent as individuals. The king proclaimed a time of national humiliation (Jer. 36:9; Joel 1:14; 2:15-17), commanding the people to fast and to cry mightily to God (Psa. 34:15; 40:1; 107:19). During the first and second World Wars God hearkened to the cries of

His people, and on several occasions signal victory followed immediately after days of national prayer, called by Christian rulers.

Repentance is a change of mind and heart toward our sin and toward God, but it is more-than that. True repentance will be expressed in action. There is a verse to this effect:

"Repentance is to leave
The sins we loved before,
To show that we in earnest grieve,
By doing them no more."

The King of Nineveh urged his people to depart from their evil ways (Isa. 55:6, 7). He expressed the hope that the Lord would hear their cry (2 Sam. 12:22; Isa. 38:1-5). Possibly he was encouraged in this hope of deliverance by the fact that God had sent a message of warning and had not summarily destroyed them.

Our God delights to show mercy (Dan. 9:9; Hab. 3:2; Tit. 3:5). When Nineveh repented, God forgave them. There was no longer need for judgment and the sentence of destruction was not carried out (1 Kings 21:27; 2 Chron. 34:24-28). There may be intellectual difficulties in the minds of some as to the withholding of judgment when God had decreed that the city should be destroyed, but we must remember that God is merciful, as well as just (Psa. 89:1, 14, 33). His dealings with us differ according to our attitude to Him (2 Chron. 6:36-39; 7:14; Jer. 18:8).

The repentance of the people of Nineveh was a great moral miracle, so great indeed, that their faith is cited by our Lord as a ground of condemnation for those of greater light and privilege who refused to repent at the preaching of one greater than Jonah (Matt. 12:41; Lk. 11:32).

The repentance of Nineveh illustrates God's sovereign purpose in the Gospel. The sentence of death against sin has been pronounced: "The soul that sinneth it shall die." (Ezek. 18:4). But, inasmuch as Christ has died in our room and stead (1 Cor. 15:3), the Lord promises that those who hear His word and believe in Christ shall not come into condemnation, but shall have the light of life (John 3:16; 5:24). God can righteously forgive all who believe in Christ (Acts 3:39; 16:31; Rom. 3:26; 10:4).

DAILY BIBLE READINGS

- April 19—The Repentance of Ahab 1 Kings 21:25-29.
- April 20—The Repentance of Josiah 2 Chron. 34:23-28.
- April 21—The Repentance of David Psa. 51.
- April 22—The Repentance of Job Job 42.
- April 23—The Repentance of the Prodigal Luke 15:11-24.
- April 24—The Repentance of a Believer 2 Cor. 7:8-16.
- April 25—The Message of Repentance Matt. 3:1-12.

SUGGESTED HYMNS

I hear Thy welcome voice. I know not why God's wondrous grace. Pass me not, O gentle Saviour. Jesus, my All, to heaven has gone. I looked to Jesus in my sin. My hope is built on nothing less.

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- 2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.

NOTE:—If cheque is used other than drawn on a Toronto Bank, 15c exchange should be added. U.S.A. subscribers kindly do not use Postal Notes.