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The Jarvis Street Pulpit

The Need and Promise of Revival Throughout the World

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 19th, 1950
(Stenographically Reported)

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence,
"And give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isaiah 62:6, 7.

YE THAT are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

It is always important, imperative indeed, that we should discover the exact meaning of Scripture, so far as that is humanly possible. It is without profit to exercise our ingenuity to make the Scripture fit our particular notion, or time. I venture to believe that there is a large section of the Old Testament that has been robbed of its value to the Lord's people by a certain school of teachers. This school teaches that Zion and Jerusalem in Old Testament prophecies mean exclusively the literal, geographical, Zion and Jerusalem, in Palestine. We are told by such teachers that it is erroneous to "spiritualize" these passages, and to make application of them to the Church of Christ.

I believe such teaching to be erroneous; and that, on the contrary, Zion does stand for the Church of Christ. Jerusalem does represent God's redeemed people, and not exclusively, nor even primarily, in this instance, a literal Zion, and Israel after the flesh. It would, however, be useless for us to say that without educing scriptural proof for our contention; only thus can we feel something of the authority of holy Scripture.

We read this morning from Luke, chapter four a Scripture which is taken from Isaiah chapter sixty-one, wherein our Lord applied to Himself that prophetic word, and said, "This day is this scripture fulfilled in your ears."

The promises made to Abraham were not made to Abraham according to the flesh: "If ye be Christ's, then are ye Abraham's seed, and theirs according to the promise." Again it is written: "For if the inheritance be of the law, it is no more of promise: but God gave

it to Abraham by promise." Furthermore, it is said of Abraham, as dwelling in tabernacles, "Therefore sprang there even of one, and him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." But the Jews are not a prolific race; they never have been. Before the war the total population of Jews in the world was less than twenty millions; and it is very much less than that now. The promise made to Abraham is fulfilled in the spiritual seed of Abraham. That multitude which no man can number, out of all nations, and kindreds, and tribes, and tongues, which praise the Lord in His immediate presence, are the children of Abraham. Furthermore, Abraham was made, not merely the heir of Palestine, but he is made "the heir of the world." The Scripture explicitly says so. The spiritual seed of Abraham are to inherit this world. It is to be theirs for a perpetual inheritance in God's good time: "Blessed are the meek, for they shall inherit the earth."

And there are other Scriptures in the New Testament to which I must direct your attention. The story of Hagar and Ishmael, and Sarah and Isaac are said to be an allegory, or as the Revised Version has it, they contain an allegory. That is to say, they are literal, actual history, but being history, they have an allegorical significance, just as the passage of the children of Israel through the sea, and their subsequent journeying through the wilderness, and entrance into Palestine are said to have happened unto them for ensamples (or types) and they are written for our admonition, "upon whom the ends of the ages are come" at last. They are historically true, they are also spiritually significant, and were so ordered for our teaching "upon whom the ends of the ages are come."

Here is what is said about Sarah and Agar: "It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise." Surely this affords some warrant for "spiritualizing" the Old Testament histories.

There is also a further very significant passage in the twelfth chapter of Hebrews in which it is said: "Ye are not come unto the mount that might be touched"—we have not come to Sinai—"that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake."

There is a great deal of modern teaching that passes under the name of Evangelical, which is really Judaism revamped. We have not come to mount Sinai: we belong to a different dispensation, and to a condition of higher privilege. Listen: "But ye are come unto mount Zion"—not "shall come" but "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven." Here the New Testament tells us that the mount Zion, to whom the promises are made, and the Jerusalem of the Old Testament, is really "the general assembly and church of the firstborn, which are written in heaven."—"Rather rejoice," said our Lord, "because your names are written in heaven."

I am persuaded that the old expositors—all of them, until mainly within the last century—were right in interpreting Zion and Jerusalem, as referring to the Church, as for example in such a Scripture as this: "Of Zion it shall be said, This and that man was born in her: . . . the Lord shall count, when he writeth up the people; that this man was born there"—not born in Jerusalem, but born again of the Spirit of God, and through the agency of His Church. This vast area of Scripture, of which such "dispensational" teaching would now rob us entirely, belongs to us: it is ours. "For Zion's sake," this chapter begins, "will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

There have been periods of declension in the history of the Christian Church—periods wherein religion has been at a low ebb, and the honour of the Lord, and the integrity of His Word have been slighted. But are we to suppose that our Lord Who sent His Son to be the propitiation for our sins, Who died for our sins according to the Scriptures, Who gave to us the Holy Spirit, Who commissioned us to go into all the world and preach the gospel to every creature—are we to suppose that as the net result of that the Church of Christ is gradually to diminish, until the light is extinguished, and the Lord shall almost cease to be honoured on this planet? I do

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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not believe it. I feel confident that these passages from Isaiah are for us, and that they belong to this present day.

"I have set watchmen upon thy walls, O Jerusalem." There are watchmen to-day upon the walls of Jerusalem throughout the world. I grant you that many of them sleep, or are as dumb dogs that cannot bark. They told me that during the war on the coast of Australia, from Darwin down, they were reduced to as few as two watchmen for a thousand miles. They had their jeeps; but there were but two to patrol a thousand miles of coast. But they were there as watchmen, to send the alarm if the enemy should appear from Indonesia.

Now the watchmen may be few, but I observed in our recent tour, that in all parts of the world God has His watchmen—men who stand unswervingly, and courageously, for "the faith once for all delivered to the saints." But it is not of that I speak this morning. I shall have time to do not much more than call your attention to the text, then pursue it later: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

I.

WHAT A HIGH TITLE! What a dignified and important calling is assigned to the people of God! They are called His remembrancers, chosen that they may put Him in remembrance of that which He has planned, and purposed, and promised, and specially called into that intimate relationship with God, that they are privileged, daily, to remind Him of that which is written. That is an intimate relationship indeed. To someone, whom you know very well, to whom you are very closely related, associated in business, or perhaps in domestic life, you say, "Don't let me forget that. Please remind me that to-morrow I must do so and so." We are called into such intimate relationship with God that we are privileged to talk with Him, to be so near to Him that we may remind Him of that which He has planned: a special calling! The Lord's remembrancers.

I am old-fashioned enough to believe that no man can preach the gospel who is not divinely called: "How shall they preach except they be sent"—unless, like John, they are men sent of God. To be called to preach, they must have come into the world with some natural capacity, and aptitude. The apostle Paul links His first birth with his second birth. Unless a man be endowed, by nature, and endowed by the predetermining grace of divine providence, with certain qualities that fit him for that special calling, no college on earth can ever make a preacher of him. Only God can send us. But I believe equally there are vast numbers of God's people who are called to a calling of equal importance, of equal dignity and influence, called to be the Lord's remembrancers.

We used to have an old lady, a member of this church, who was old when I became Pastor. She was very poor. Her family had forsaken her, and she was wholly dependent upon this church for her sustenance, a pensioner of its funds until she went home to glory. That woman spent all her waking hours in prayer. In those days when God visited us in the plenitude of His power, outpouring His mercies without stint, it was not necessary that anyone should call on her to tell her of blessing received. She always had advance notice of it. Frequently I have called upon her, and she said, "I have been praising the Lord for the great time you had on Sunday." I said, "Has anyone been here?" "Oh, no; but I knew it on Saturday. Even as I called on God there was sent to me the overwhelming assurance that my prayer was already answered, and that there would be great blessing on the Lord's day."

Once I was in a prayer meeting when I heard a woman pray for China. I did not know her name. I never did know it. I heard her pray for the mission stations in China, for missionaries, for colporteurs, for all who laboured on the compounds, for all the details of missionary life and responsibility. Station after station she brought before the Lord. It was not just naming a catalogue of wants; but she carried us all, by way of the Mercy Seat, to China. I felt that I was part of the work for which she was praying. When the service was over I said to the brother who led the prayer meeting: "Who was that woman? She must have spent years in China." He said, "She has never seen China. She has a little competence, just enough to maintain her. And from morning till night, day after day, she does nothing but pray. She knows more about China, and about all the mission stations than the missionaries who labour there. She has taken every detail of the work upon her heart, and pleads with God unceasingly for blessing." She was one of the Lord's remembrancers.

It is a very high calling, and one of great privilege to have access to the presence of the King. You remember with what fear and trepidation Esther went in to the king, fearing for her life, unless the king should hold out to her the golden sceptre. But when she appeared, the king said, "What is thy petition? and it shall be granted thee." She was privileged to present it before the king. You recall how Mordecai had laid the responsibility upon Esther when she told him of all the difficulties. He said: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" Esther, the Lord is not dependent upon you, but He confers upon you this high privilege of becoming the instrument and purpose of His power." Then

Esther answered: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king; which is not according to the law: and if I perish, I perish." And so by her petition she saved a nation.

This context tells us of a nation's being born in a day. As long as the Spirit of God is with us, and the dispensation of grace is continued, so long as it is possible for one soul to be saved by divine power, it is also possible for millions so to be saved. It is nothing with God to save by many, or by few.

Now we are the Lord's remembrancers, and that means *we ought to be instructed in the things which God has planned*. You cannot give yourself to prayer without being driven to a diligent study of the Word of God at the same time. Always true prayer rests upon a divine revelation. You remember how David had planned to build a house for the Lord, and how Nathan, the prophet, encouraged him in his purpose. Yet the Lord came to Nathan, and said, "You have mis-instructed David. Go again to him, and tell him I never asked anyone to build a house for Me. When I want one I will build one for Myself." He said also, "The Lord telleth thee that He will build thee a house." Then He drew the curtain, and David looked down through the centuries, and he prostrated himself before the Lord and said: "O Lord God, thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" Then, taking the promise which God had given, he said, "Now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said." David became one of the Lord's remembrancers.

I am sure, dear friends, as we give ourselves to the study of God's Word there will appear to us vast areas of promise, so that we shall see possibilities in the Christian life, and in Christian service of which, left to ourselves, we should never dream. Being the Lord's remembrancers, let us have His promises written in our hearts that we may not fail to remind Him of that which He has promised.

I was peculiarly struck, as I meditated upon this text, with something I had thought of before, and yet it came to me with renewed force, how in the history of God's people, nearly everything was given to them by promise. He did not give outright, but He said, "I will give by and by." The inheritance of Abraham, we are told, was not by the law, but God gave it to him by promise.

Do you know how much God has given to you by promise? The Word of God is full of promises, and we fail to cash the cheque. Your dollar bill is worth nothing as a piece of paper. A one hundred dollar bill, or a thousand dollar bill, so far as the paper is concerned, is really no more than the dollar bill: the only thing that gives it value is the Government promise behind it, and you have the promise. The thing is given to you by promise. In the countries I visited I did not see any coin at all—just paper—paper—paper everywhere, paper promises. As governments declined in their wealth, and their ability to fulfil their promises, so the promise declined in value, and you could not get much for the promise.

But there is neither inflation nor deflation, so far as the promises of God are concerned. Heaven's Exchequer is always full. God is well able to redeem His

promises. Every promise is worth its face value, and it becomes an obligation to us, binding upon us to know what His promises are, and then to plead them before the Throne.

I wish I could labour that, but you think it through for yourself—what it means to be one of the Lord's remembrancers, to have the privilege of access to the Throne, to be informed of His plans and purposes; to be assured of a welcome when we come; to be assured of an answer to our prayers. What a high and holy privilege is theirs, who are the Lord's remembrancers.

II.

HOW ARE WE TO EXERCISE THE DUTIES OF THAT OFFICE? Not by superficial, occasional, spasmodic prayers. That is not how we are to pray. We are to pray all the time. We are to take no rest. In this calling there is to be no vacation, summer or winter: we are entitled to no vacations whatever. "Take ye no rest." We are to pray without ceasing:

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven by prayer."

It is not an irksome calling. You say, "How is it possible to pray, and to keep on praying? We should all be worn out." But you are not worn out by breathing, are you? There would soon be a termination of your life if you were to cease from that. It is vital, indispensable, to your continuance in life. And it is equally indispensable to our continuance in health as Christians. Our windows, like Daniel's, must be kept open toward Jerusalem. We must inhale the very atmosphere of heaven. We must live in the heavenly places in Christ Jesus "according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We are to live in the heavenlies, and breathe the atmosphere of heaven, praying always. That is the teaching of Scripture.

That does not necessarily mean audible prayer. It does not mean that we are always to pray upon our knees, audibly; but it does mean that the whole of life is to be brought into an attitude of prayer and supplication. The soul is to live in an attitude of complete dependence upon God—praying always. We should pray that God would make Himself real to us; that He may be a Factor in our lives; that every thought should be brought into captivity to the obedience of Christ. That is possible about our work, in the home, in business, everywhere we should pray always. Be never in any other attitude but one of prayer and dependence upon God.

I used to have a very dear friend, who was the very exemplification of that principle. It seemed to me there never was a moment, or a fraction of a moment of his life when he lost the consciousness of the divine presence. He was an exemplification of what is meant in one of our hymns:

"Such ever bring Thee where they come,
And going, take Thee to their home."

I was privileged on two occasions to spend some time in the home of Philip Mauro, the great author and equally great lawyer. He is an old man now, in his nineties. And I don't believe I ever was so near heaven as when in his home. It seemed to me they all lived in heaven, already anticipating the heavenly life.

We may all do so. We ought to pray that God will not be Somebody, not a big Someone with Whom, in the

distant past we had some acquaintance, but a very present Help, a real Factor. In every exercise of the mind, in every emotion of the heart, in every outgoing of the spirit, God should be with us, within us, and round about us.

So may we *Give Him no rest*, but be always talking to Him. You say, "Do you mean that?" What I mean is this: if we can learn that secret, we shall know what it is so to dwell in the Spirit of God that the Holy Ghost will make intercession for us with groanings which cannot be uttered. There will be longings, groanings, toward God, inspired of the Holy Ghost that, perhaps, find no verbal form. You cannot put what you feel, and what you desire, into words; but we have the promise that if we delight ourselves in the Lord He will give us, not only the request of our lips, but the desires of our hearts—the things that we desire, and long for, which are too deep, and too sacred for expression, so deep that we cannot tell even our nearest friend about it. We can only tell God the things for which we long; and He will hear us: "Take ye no rest,"—never cease to pray—"and give him no rest." "Give Him no rest." Be always at it.

"Will He not grow weary?" I do not believe there is any music to the Father's ear like the music of the voice of His children in prayer. He loves to hear His children pray. In the days when music was not to be turned on by turning a button as we have it now, but when sometimes you could get some real music, I heard my father say once that he saw a man at a window as a man down on the street was playing his organ. He signalled with one hand, asking for something. But there was nothing forthcoming. So he played on and on until he had just about completed his repertoire. Then the window was opened, and the man who had been enjoying the music, threw him a half crown. My father said, "I think I know why he did not throw that coin at once. He knew that if he did, the music would stop, and the man would move on. So he withheld the answer in order that the music might continue."

I think sometimes God keeps us waiting just that He may hear us pray. He loves to hear His children pray. Are there not fathers and mothers who love to hear the prattle of their children? Is it not the sweetest music in the household! And oh, if that little voice is stilled, how empty and barren the world becomes! I don't believe any music the angels make is more pleasing to the ear of our gracious God than the cries of His needy children, who take Him at His word, and come with His promises, saying, "Lord, please fulfil that promise."

That is what I recommend to you. That is what I ask you to do. I said in the prayer meeting last night, "Let us resolve that we will have whatever blessing God has for us; and let us resolve that we will have it in His way, and from His hand. Let us resolve that it shall come direct from Him by the power of His Spirit, and that He will come and vindicate the faith of His people."

Oh, how we are mocked, are we not? How we are held up to scorn! The Modernist tells us it is not of any use to pray. We can get a little bit of ethical business done, and make the world a little better, if we all unite and buy a new broom, and sweep up a corner here and there. But that is not God's way. That is not what He wants to do. He waits to be gracious to His

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER?**

people. I ask you, dear friends, to resolve this morning that you will give Him no rest, and that you will take no rest. Let that be true in private life, praying always, and let it be true of us as a church.

The praying people of the church are the lungs of the church. They inhale Heaven's atmosphere. They bring Heaven down:

"Heaven comes down our souls to greet,
And glory crowns the Mercy Seat."

How long must we go on? "Till he establish, and till he make Jerusalem a praise in the earth." I leave that for this evening. I believe God is waiting to do it. I believe there are signs of a world-wide revival. I believe we have scriptural warrant for expecting before the Lord shall come down the skies, the greatest revival the world has ever seen. I want to be in it. I want to see it in my time. I long that we shall all be in it, and that the Lord Himself should suddenly come to His Zion, and make His presence and His power known to the honour and glory of His great name.

Come again to-night, and we will think a little further of this glorious prospect and the possibility of His establishing, and making His Jerusalem a praise in the earth.

Let us pray:

We thank Thee, O Lord, that Thou hast given us such exceeding great and precious promises. We bless Thee that, by promise, we all are incalculably rich; and yet so many of us live at a poor, dying, rate, fond even of our earthly toys.

Bless our meditation this morning. Send us home with a great desire in our hearts to pray. Help us thus to spend the day, and to come up this evening, all of us, in the power of the Spirit, for Jesus' sake. Amen.

Let us sing for our closing hymn:

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

It would be profitable for us to enquire if we know how to listen: listening is a very rare thing even among the best of men! To listen is one of the surest signs of submission and humility; to listen sincerely, which means not merely to wait in silence with more or less patience until others have had their say, in order to tell them later on what we were thinking about while they spoke; no, it is to give up our own thoughts in order to enter into theirs, to put ourselves in their place, to sympathize even with their prejudices and to follow their reasoning or their accounts with all the ingenuousness of an affectionate curiosity.

—ALEXANDRE VINET

THE NEED AND PROMISE OF REVIVAL THROUGHOUT THE WORLD

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Evening, February 19th, 1950

(Stenographically Reported)

We shall return this evening to the subject of our morning meditation:

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

I think it must be generally acknowledged that the cause of Evangelical Christianity throughout the world has fallen upon evil days. The plague of Modernism—for such it is—has so undermined the faith of multitudes that it has filled pulpits, and mission stations with men who, instead of preaching the faith once for all delivered to the saints, exercise themselves to proclaim their unbelief. There is no part of the world exempt from this visitation of spiritual dearth. There is no denomination which can claim immunity to its devastating blight; everywhere we see evidences of that movement which began many years ago, but which, until the last thirty or forty years showed itself but seldom in the pulpit, but did its deadly work in college halls, and among those who were being trained for the work of ministering the truth of God.

Church History a Record of Revivals

It is no new thing for the cause of God in the world to languish. The history of the rise and progress of religion everywhere is really a record of revivals. There seems to be in the spiritual world something analogous to that with which we are familiar in the world of nature. There comes the autumn with its falling leaves, the winter with its barrenness. Then by and by, on some day of God's gracious visitation, springtime returns to His garden. The spouse is heard to say: "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."

Springtime Will Return

There is hope that springtime will return to the church, and to the world. I know that there is a prevailing pessimism everywhere, like banks of fog, which keep men grounded as the fog grounds the planes, so that they cannot spread their wings and rise to get above it all, and look into the face of the sun. Notwithstanding, God still lives. His word abides, and He is the same yesterday, to-day, and forever. That surely is the comfort of the children of faith.

Try Everything But God

Perhaps you who have given diligent attention to the teaching of God's word will have observed that even in Old Testament times, in times of religious declension, when the people of God were visited with all kinds of deprivations, with wars, with sorrows, with everything imaginable—they always did the wrong thing. You read the record, and you say, "Surely now they will return to God! Surely they will learn that there is no profit for men or nations in the far country!" The part of

wisdom would be to return to the Father's house. But instead they go down to Egypt for help. They turn to Assyria. They do everything but the one thing that would bring salvation—repentance toward God, and faith in His gracious promises.

The World Council of Churches a Symptom

We see that abroad in the world to-day. Men are trying to do, by their own ingenuity, by their own organized powers, that which lies exclusively within the divine prerogative, and which nobody but God can do. What is called the World Council of Churches is a worldwide advertisement of spiritual bankruptcy and defeat. It is an effort to bring together people of all beliefs, and of no beliefs at all, in order that by the concerted and concentrated efforts of men, they may do that thing which only God can do. Turn to the record of the original chaotic condition of the elements of this planet, and, indeed of the universe; and you find that there was no human agency—it was God Who brought order out of chaos. It was God Who exercised His sovereign power, Who spake and it was done, Who commanded and it stood fast. And wherever there is genuine religion, wherever there is real spiritual life in this world, there is an example of divine interposition. No one but God can give life, and whether it be the individual Christian, or Christians considered collectively in the form of a Christian church, God has reserved at the genesis of life a point for His own direct appearing: "In him was life; and the life was the light of men." Apart from Him there is neither life nor light: "If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." But even among Evangelicals, among those who really believe the word, very often you find people growing weary of patiently pursuing God's plan, God's way, for the accomplishment of His purposes. And just as Abraham turned aside from the divine promise, and sought, by carnal means, to accomplish that which only God could accomplish, from then until now men have exercised themselves in trying to find substitutes for simple, naked trust in the promise of God. Hence even Evangelicals seek, by many means, to bring to pass that which is really God's work.

Zion and Jerusalem Mean the Church

I tried to tell you this morning my own conviction that these passages in Isaiah, which speak of the glories of Zion and of Jerusalem, are not descriptive of any local, geographical, literal, Zion or Jerusalem; that both in the Old and New Testaments, we have abundant ground for recognizing in these prophetic Scriptures in respect to Zion and Jerusalem, divine prophecies of the glories of His Church. That is old-fashioned, I know. But I am confident that that which has diverted people's attention from this vast area of prophetic promise, which belongs to us here and now, that which has diverted the thought of men and women of faith from these great passages, and brought them down to a crassly, materialistic, and temporal level—that, I say, has greatly impoverished the Church of Christ. We are come to "the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven."

I am certain that we have in our text an implied promise of great enlargement, and increasing glory for the Church of the living God: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Basic Things of Life the Same

I am aware that the world is different, on the material plane, from the world of the late eighteenth century. The world of the sixteenth century, Luther's world, was different from ours. Wesley's world was different from ours in its outward form. But human nature was the same then as now. Human sin was the same then as now. Our adversary the devil was very much the same then as now. But, blessed be God, He Who is our Redeemer is the same now as He was then, and what He then accomplished He can repeat. Personally I have no sympathy whatever, absolutely no sympathy with that interpretation of Scripture which would tell us that the world is going to the devil, and the sooner it completes its declension, the happier we shall be, because the sooner we shall be delivered into a larger life. I do not think that can be justified by any fair interpretation of the Word of God. Just so long as one soul can be converted—and individual souls are now being converted, and so long as the life-giving Spirit is still with us, and we are still permitted to exercise the divine commission, and go into all the world to preach the gospel, it is blessedly possible that God should so visit His people that instead of one, millions might be turned to the Lord. The world's bankruptcy—I don't mean physically, its material bankruptcy, in respect to the destruction of wealth, which has obtained for so many years now—I mean its moral and spiritual bankruptcy, is everywhere apparent; and men out of the depth of their need, in sheer desperation are beginning to find that they must have divine help, or perish. There is no other way out. God must interpose.

Earth Will Not Be Depopulated by H-Bomb

Let me pause to say this—it is almost extraneous to the subject before us, and yet perhaps remotely related to it—the world is being almost frightened out of its wits by these fell predictions of the devastating effect of A-bombs, and H-bombs. We are told now that one H-bomb would be sufficient to destroy all life upon this planet within half a minute, and convert it into a blazing sun—itsself a hydrogen bomb. Well, I don't know! I am not a scientist. But I do know that no such bomb is going to fall, and I will tell you why I know. I am far more sure of the dependability, of the absolute truth of this Book than I am of these somewhat fantastic predictions—dark indeed we know from Hiroshima and Nagasaki. But we know that notwithstanding these dreadful predictions, there is a time when the Lord Jesus will return. He said so. And when He comes, what will the world be doing? Just what it was doing in Noah's day, marrying and giving in marriage. When He comes men will be doing exactly as they were doing in the days of Sodom and Gomorrah. They did it in Noah's until the day the flood came, and took them all away. And so there will be people on this earth when the Lord comes, and no matter how ingenious men may become, there will be no universal destruction of all life upon this planet, until the Lord comes. By the same word the heavens and the earth are reserved, are held in store, by God. So go to sleep and sleep comfortably tonight. Don't worry about the H-bomb. The Word of God is our comfort.

The Lord's Remembrancers

Now we are the Lord's remembrancers. I told you something of that privilege, of enjoying the intimate relationship, of dwelling with Him, and talking with Him, and reminding Him of all that He has promised to do for His children. We are admonished to take no

rest from that employment, to let prayer be part of our lives, and to be always praying—the whole life is to be a prayer. We are to live in an attitude of prayer, of constant dependence upon God. What a joy it is just to depend on Him!

During the war I remember reading, after one of the terrible bombings of one of the southern cities of England—I forget whether Davenport, or where it was, but somewhere on the south coast—a woman was picking her way through a heap of rubble, going to her daily work. She was what they call a charwoman. Just a day or so before, France had capitulated. It was the beginning of that awful time when Britain stood absolutely alone. A reporter was trying to keep his feet, going over the same rubble. Addressing her familiarly, he said, "Well, mother, how do you feel to-day?" "Oh, pretty well." "And how do you think things look now?" "Oh, I think they are looking up, sir." "Looking up! Why you heard of the fall of France! Looking up!" "Yes, sir. There is no one left now to let us down."

Ah, my dear friends, when everyone has let you down, and there is no one else to let you down, but God, and there is born in your soul the profound conviction that He will never leave you nor forsake you, you are getting pretty near to heaven, even though you are walking through a heap of rubble, for when God is with you, you need not fear man.

Trust Must Be in God Only

What I am trying to remind you of is that it is our privilege so to dwell in the divine presence, and so to depend on God, that we shall relieve ourselves of every false trust, and depend upon Him alone—like Abraham. There is a word that has been my comfort through the years many a time. It is said of Abraham that "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." He believed in the impossible. He believed in the increasingly improbable. He believed in that which was against nature, and if his faith was not falsely, or mistakenly placed, then something must be done in his life that would prove that God lives. God ceased to be an Abstraction to Abraham: He became a most potent and present Factor in his life, more real to him than any element of his environment. He was so sure of God that he came up to that impossible promise, and he "staggered not" but stepped up to it, as a man of faith, saying in his heart, I think, "Hallelujah! 'tis done." It was one of the times Abraham rejoiced to see Christ's day, and he saw it, and was glad. And in the fulfilment of that promise, and in the expectation of the birth of the child of promise, I doubt not that he looked down through the ages, and anticipated the coming of Him Who should be God manifest in the flesh.

My dear friends, we live in a day when mere polemical discussion—that has its place, and I have had my share of it—when mere polemical discussion will not establish the truth of Scripture. In other words, we live in a world where no one will believe God save as He introduces Himself: "I am God, and beside me there is none else." That is what we must learn.

I.

Now we are to pray, and to keep on praying UNTIL HE SHALL ESTABLISH, AND MAKE JERUSALEM A PRAISE IN THE EARTH. There was a time when the ungodly multitude had a certain respect for the Church, and for organized religion. They paid deference to the Church. I use

that term generically of the Church at large, of all who profess and call themselves Christians. Some here will remember a day when men outside the church, who never went to church at all, yet had a certain respect for religion. They believed in its reality. They believed that it would be a good thing if everyone was religious: "I am not myself, but then—" They sent their children to Sunday School because they did not want them to grow up as ungodly as they were themselves. And it was relatively easy to do the Lord's work in that day. But that day is past. To-day you find not indifference, but a positive antagonism toward religion. I have felt something of it myself. I suppose the things for which we stand are pretty well known. I have been here a long time, and they know we stand for the integrity of holy Scripture, the Deity of Jesus Christ, the reality of those things which here are promised. That is all. Nothing different from the things which this Church was established to propagate more than a hundred years ago. We have not changed.

A man came in to see me one day, and said, "I was just talking to a business man, and I happened to mention your name. He almost frothed at the mouth. He poured out his venom. I was staggered. I said to him, 'Do you know Dr. Shields?' 'No.' 'You never heard him?' 'No.' 'You have never seen him?' 'No.' 'Why, then, do you seem to hate him so?'"

Any man who stands to-day for the gospel, becomes a symbol, a representation, of the things men hate. That man said, "I believe if you could go and talk to him you might disarm him." I said, "But I should do nothing by just disarming him. If that man chooses to fill his mind with such thoughts, I am not responsible." That is personal, but I say it just to show you that if you are a Christian, uncompromisingly a Christian, so that people won't have to ask you whether you are saved or not; you won't need to have a text embroidered on your coat, either—I don't mean that; I mean your general deportment, your everyday demeanour, your conversation, your character, your conduct proclaim the fact that a Power has come into your life which has made you different. If that is so, you must not expect an easy time in the place where you work. When Noah built the ark it is said that by his faith he condemned the world. Yes. The faith of every true believer condemns the unbelief of everyone who takes the opposite stand, and for that reason you will find and feel an expression of that enmity toward God which belongs to the natural man.

That being so, *the Church, Jerusalem, is not now established.* I will tell you what it is like. I have just been around the world. Most of you have been at the seaside. You have lived beside a tidal river, perhaps; and you have seen ships, and boats of every description. And when the tide is out, what a sight they are, all stuck in the mud. You look at them, and you say, "How did that thing get there?" I have seen big ships in shallow waters. What is the explanation? The tide is out. Who can bring it in? No man can do it. The tide will return, by due process of nature, because of the power of Him Who upholdeth all things by the word of His power. And so with unfailing regularity the tide will return, and when it does it will lift those ships out of the mud, and by and by the breezes will blow, and the canvas will spread. I saw that in Auckland, New Zealand, just about three weeks ago yesterday. There were hundreds of sailing ships. It was a kind of regatta, and it was very lovely to observe the wind filling those sails, and see them sailing on before the wind. What is lovelier

than when the tide comes in, and Zion's ship spreads her canvas to the breeze, and the breath of the Spirit carries her proudly on upon her divinely-appointed mission?

Are you going down to the hardware store to buy a bellows, or will you wait for the wind? Are you going to try to invent some kind of bomb to hasten the tide, or will you wait for the divine process? That is what it is to be a "remembrancer"; to be brought into harmony with the divine processes, not only in nature, but in grace, and as the Lord's remembrancers, giving Him no rest, and taking no rest until He shall do what He has promised to do.

II.

WHAT HAS HE PROMISED TO DO? "To establish Jerusalem"—I mean the Church. I find it impossible to believe that the blood-bought Church of Christ is to end its career on this planet as a poor, bedraggled, bankrupt, despised by everyone. No! God will establish Jerusalem. I am sure God will not allow Himself to be driven from this planet, designed to be the principal theatre of the operations of His grace. He has made all things for Himself, and as surely as "the heavens declare the glory of God; and the firmament sheweth his handywork" so this old world will sovereignly be compelled to glorify God.

How will He establish His Church? Is there anyone here who says, "But does the preacher not understand that we have passed that day? It is too late to expect any great revival." I read to you this evening the third chapter of Second Peter, and I know what is in your mind, if that be your attitude, that strange notion that the Lord is to come and snatch His church away. He will come in His own proper time. I believe in the rapture, but not in that relation. And after the salt of the earth is gone, the Light of the world is removed, then the Jews, if you please, are to become the Evangelists of the nations; and then a great multitude that no man can number of every people, and kindred, and tongue, after the Church is gone, are to be saved through Jewish instrumentality! I don't believe there ever was a greater heresy. I am positive it has no scriptural warrant whatsoever.

Greatest of All Revivals Implied

If that were true, that the greatest revival of all time were to come after the coming of Christ, as they have it, "for His people" then the logic would be, Let Him come at once, because the sooner He comes, and catches the Church away—this unfaithful, wretched body that could not be trusted—the better. Then He is going to use the Jews. He will have a lot to do with those Jews of Palestine before they will be anyone's Evangelists! I do not want to offend you, if any of you entertain that idea; but my dear friends, look well into your Bibles.

Why does the Lord not come? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." And so, speaking after the manner of men, the coming of Christ is delayed that men may be saved. Personally, I feel sure the Scriptures teach that the coming of Christ will terminate the dispensation of grace, and that whoever is to be saved, must be saved before He comes—*not after.*

Then Peter goes on to tell of that great day that shall come, and says that we are to "account that the longsuffering of our Lord is salvation." If God had no gracious design toward this planet, why should the

coming of the Lord be delayed? I don't know.

Then Peter,—I don't know whether those who believe in the equal inspiration of all parts of the Bible would be more convinced by more than one inspired writer; but Peter says, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you."

That is why Christ has not come. He has a purpose of grace toward His people and toward His Church to establish her. How could He establish Jerusalem but by the multiplication of His Church—"That all may come to repentance." Surely that and many other passages would encourage us to hope for the conversion of multitudes of people. In fact, as you go on reading the other chapters in this Book: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Then he goes on to speak of a nation's being born in a day, and of the earth bringing forth fruit in a day. Ah, there is the divine power accelerating ordinary processes. Why should not a nation be born in a day? Did not God open the Red Sea, and did not a nation of more than a million souls go through dry shod, and out of bondage it was born into the glorious liberty of the children of God in a matter of hours? And here we are referred back to that day when God wrought "to make Himself a glorious name." And what He has done before I believe He will do again. So ought we to pray for the multiplication of the citizens of Jerusalem constantly, that the Word of God may prevail, may go forth and prosper, and that He may make Jerusalem a praise in the earth. Not the mere establishment of big things! That is what the World Council of Churches would try to do—big things! The Roman Catholic Church is a big thing, but not much is praiseworthy about it. Not quantity, but quality. But the Lord will so deal with His people that they shall become a praise in the earth.

The Protestant Reformation and Wesley Revival

So was it in the Wesley Revival. So was it in the Protestant Reformation, when God became so real to people that rather than deny their faith, they chose to go home to heaven in a chariot of fire. So real, so potent a factor in the life of the individual, and of the nations, was the Holy Ghost in the Wesley Revival, that even the unbelieving Gibbon says that it was the religious revival of Wesley's day that dammed back the tide of the French Revolution, and saved Britain, and, indeed, made Britain great, and made the British Empire.

What have we now? Modernism has invaded the pulpits. You would be surprised to know how many of those in the Socialist Government in England were what they called local preachers, Methodists, Baptists, and others, who, instead of preaching the glorious gospel of the blessed God, spread their doctrines of Socialism that have brought Britain and the Empire almost to bankruptcy.

What can save us? A genuine revival of religion. That, of course, everyone will admit. But *my thesis this evening is that it is possible, that it is implicitly promised in the word of God, that we have every reason to lay hold of these promises, and plead them before God.* Take no rest, and give Him no rest until the tide shall come in, and we shall see multitudes in the valley of decision, inquiring their way to Zion, with their faces thitherward.

A Word to the Unsaved

As for you here to-night who are not Christians, let me say this word to you. That is a terrible picture in the third chapter of Second Peter that speaks of the heavens being rolled back with a great noise, and the elements, or the heavenly bodies, melting with fervent heat. I notice the Revised Version almost anticipates the atom bomb, and says that the elements are stored with fire against the day of judgment, and perdition of ungodly men. The fire is already there. God will know how to split the atom when His time comes, and He won't need billions of dollars to do it. He made this planet, and He can release the energy therein contained.

Then the argument is, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Though it is delayed, that chapter says the day of the Lord will come, as a thief in the night. The atom will be split, and the judgment day will be set. But before, and until it comes, oh, let us exercise ourselves to take full advantage of this respite, assured of this, that God wills our repentance and faith, and He is just waiting to receive us. He is waiting to-night.

I want you Jarvis Street people — I say it again — to resolve that we will re-dedicate ourselves to God's way. We will be content to be His remembrancers, and we will have revival God's way, or not at all. Men have sought out many inventions. We shall not resort to that, but as in days passed, let the voice of prayer ascend continually. Let us live in daily and hourly expectation that so it shall come to pass, that daily in the temple, and from house to house, we shall cease not to teach, and to preach Jesus Christ.

Throughout the world on every mission station, on all continents, strangely enough I have met with people who every week listen to this pulpit; and if God visits us, He may well set a train of fire that will illumine many of the dark places of the earth, and bring revival throughout the world.

III.

IN WHAT SENSE THEN IS JERUSALEM TO BE MADE "A PRAISE IN THE EARTH"? The programme of grace is clearly set forth in the context. In the changing fortunes of the cause of God through all its history it has been true, that the people of God have at times been termed Forsaken, and their land termed Desolate. And when in the history of the Christian Church have such terms been more accurately descriptive of the Church's state than now? Does she not seem to be "forsaken" of the divine Presence, as a wife forsaken of her husband? And is not her land "desolate"? Where are the flowers and fruits of righteousness with its effects of peace, and quietness and assurance for ever? Is it an exaggeration to say that in the world-picture of the Church, it is largely as a barren land; and if it be not wholly a desert, it is but dotted with a few hardy ethical cacti, and here and there some pious shrubs living at a poor dying rate.

But the wilderness and the solitary place are not made glad for her, nor does the desert rejoice and blossom as the rose. The Church of our day does not blossom abundantly, nor really rejoice with joy and singing; there is nothing of the glory of Lebanon about her, nor the excellency of Carmel and Sharon, nor is she resplendent with the glory of the Lord, or the excellency of our God.

But all that is to be changed: "Thou shalt be called

Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

It is for this we are to pray, for this, as the Lord's remembrancers, we are to take no rest, and give Him no rest, "until He establish and make Jerusalem a praise in the earth."

When the Church becomes as a royal palace wherein the King of glory dwelleth; when the royal standard of the gospel of grace floats above her, waving in the Heavenly Wind which bloweth where it listeth; when shame and confusion are exchanged for rejoicing, and everlasting joy is made her portion; when judgment displaces robbery; and all her work is divinely directed in truth, and "established" by an everlasting covenant; when her seed, even the children of faith, who are the seed of Abraham, are known among the heathen, and their offspring among the people; when all that see them shall acknowledge them, that they are the seed which God hath blessed:—then shall she exclaim: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Then, indeed, shall the contempt of an unbelieving world be changed to respect, and the mount Zion to which we are already come, the city of our God, the heavenly Jerusalem, with its innumerable company of angels, and the general assembly and church of the firstborn which are written in heaven:—then shall believers be named the Priests of the Lord, and men shall call them the Ministers of our God; and the blood-bought church of Christ shall become a praise in the earth.

"Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power.
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

"Be of good cheer; your cause belongs
To Him Who can avenge your wrongs;
Leave it to Him, our Lord.
Though hidden yet from all our eyes,
He sees the Gideon that shall rise
To vindicate His word.

"Amen, Lord Jesus, grant our prayer;
Great Captain, now Thine arm make bare,
Fight for us once again!
So shall Thy saints and martyrs raise
A mighty chorus to Thy praise,
World without end: Amen."

Let us pray:

Our eyes, O Lord, are unto Thee. We depend upon Thee. Wean us away, we pray Thee, from every substitute for the presence and power of the Holy Ghost. Oh, come to us, and vindicate the faith of Thy people. Nay, better, vindicate Thy word of promise, and get to Thyself a glorious name, for Thy name's sake. Amen.

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER?**

"DECLARE HIS PRAISE IN THE ISLANDS"

Dr. McIntire Reports From Hawaii

Honolulu, Hawaii, U.S.A.,
February 4, 1950, Saturday p.m.

Dear Friends in Christ:

The Hawaiian Islands have always been a "dream." They are a little paradise—sunshine, flowers, palm-fringed beaches, rugged coastlines, a sea blue, and, calm and nearby, broken volcanic mountains. The word "weather" was never included in the Hawaiian language. The temperatures of the air and the sea remain about the same the year around. Oahu, the third largest of the six islands, has a population of 375,000, with Honolulu the capital.

From Auckland, New Zealand, we flew BCPA (British Commonwealth Pacific Airways). They offer the DC6 with sleepers at no extra cost. So for the first time we each had a Pullman in the air and flew along between 19,000 and 21,000 feet above the wide expanse of the Pacific. Between Fiji and Canton the plane went up over 21,000 feet to get above the "tropical front." When we came down in Honolulu, to our left was Pearl Harbor, with all of its tragic memories. One wonder is that the Japanese did not occupy the island, for the fleet and defenses were so completely knocked out that resistance would have been nothing. But the crippling of the U.S. fleet opened the way for the long and speedy sweep south—until the Japs were stopped in the Coral Sea just above Australia.

We did not believe that there was too much here as an opening for us—and Dr. Shields could not resist the call of Toronto, and the offer of BCPA of a "free" bed to San Francisco, and the trip home via Vancouver, where his customs could be cleared. So we told him farewell. He has been a blessed companion, and he will be with his own people for Communion Sunday, February 5. There is something about being a pastor and under-shepherd that takes hold of a man. A pastor loves his people whom he knows in all the cares of life, and who are Christ's, and who have borne with him the burden and heat of the day. It is significant that the leaders of this movement for the most part are and have been pastors.

Doors Opened in Hawaii

Dr. Shields had no more than left when we found that things had opened up here for us in a wonderful way. The committee in charge (which we did not know existed) had planned a Hawaiian reception at the airport—a choir, the leis (ropes of roses and flowers), and reporters—to meet the PAA flight which we were supposed to be on. It would have come close to equalling a Brazilian reception with their affectionate embraces! But we missed it! A letter had failed to reach us in Australia; also we changed planes to BPCA and came in early.

The two papers sent reporters to the hotel and gave a story which aroused much interest, and, from the first meeting on, every session wherever we were found great concern and more people. The demand for literature has been very great. One place after another opened up. Dr. Shields had been scheduled for meetings in two Baptist churches. The leaders of the Kainuki Community Church went all out for our witness and most of my meetings were there. Mr. B. D. Boone, a leading Christian businessman, and a leader in the Kainuki Community Church, took charge of everything. Mr. R. W. Hambrook, a staunch Christian leader, former edu-

cational adviser to Haile Selassie of Ethiopia, did a great deal in getting the leaders of other groups interested. One thing led to another, and I really believe God has worked a wonderful work. There is talk of organizing, as soon as possible, a Hawaiian Council of Christian Churches, and Hawaii wants to be represented at Geneva, August 16 to 23, 1950, for the second International Council congress. From now on I.C.C.C. has real friends and supporters here and any making the trip West or East may stop here for meetings, etc. Those who go to the Manila Conference in 1951 will find a royal reception here. Also, those coming from Australia and New Zealand to the U.S.A. are wanted for meetings, too.

It just thrills your soul to see how God alone is opening doors and commending the out-and-out stand of the I.C.C.C. to the hearts and consciences of believers. There is a movement on all over the whole world. Bless the Lord! The modernists and their allies are organized for action. The Bible believers must stand together in spiritual fellowship as a witness to the precious blood of the Lamb, and as an army for the defense of the Gospel of grace.

How God Used One Girl

Now let me tell the story of how God has used one girl, Adeline Chai. She was saved five years ago, and went to Bob Jones college in Greenville, S.C., for two years, 1947-1948. She went to St. Petersburg, Fla., to spend Christmas with a girl friend. There she met Mrs. Mary C. Thomas, a member of the Collingswood Church, who told her the story. She got *The Beacon* and *For Such a Time as This and Modern Tower of Babel*. When she came back to Honolulu she spread the news. She it was who interested Mr. Boone. The National Association of Evangelicals had no appeal to her. She with others prayed that the I.C.C.C. witness could be opened in Hawaii, and now all this has happened—and the end is not yet. To-night at Youth for Christ salvation came to a number as we declared the Gospel in this day of apostasy. It takes only one in a place to start things! How God has honoured this young girl's faith and courage, and she, a Chinese believer, is so happy praising the Lord.

Comity, until recently, has done its evil work here. This area was assigned to the Congregationalists. It gave them a monopoly! Competition is a good thing in churches as well as in business. There was a mighty revival here when the early and sound missionaries came, and the whole land was shaken for Christianity. But modernism has changed the picture. The Congregational churches are mostly dead, worldly, and similar to those in New England.

Evangelicals Meet

Well, thank God, the Southern Baptists, who do not recognize comity, came in here ten years ago and now have fine works on several islands. There is no Presbyterian work here. The Nazarenes and Pentecostals have come in also.

We talk about God's providences—we see them every day. Fairy and I went up town to look around in the stores on Thursday morning. We ran into Carter Morgan and his wife, Agnes McMahan Morgan. They are missionaries with the Southern Baptists. She was secretary to Dr. Flournoy Shepperson in the Bible Presbyterian Church in Greenville, S.C. They had heard through Adeline Chai that we were to be in town. We had lunch together and the next morning he brought

six other Baptist pastors to the hotel for a conference. They were so interested, particularly in the closing of mission doors by W.C.C. and I.M.C. influences. Their leader here is Victor Koon who came from China before the war. Victor is a friend of Henry Coray, now at Long Beach, Calif. One of the other brethren born in China knew Mr. Arie Kok. The pressure is really on these Southern Baptists who will not co-operate in the W.C.C.!

To-morrow we speak four times. Our plane leaves for San Francisco at 9 p.m. We expect a rich and full time in that city, then in Los Angeles for two days, and on to our beloved church in Collingswood.

My next letter will be my last, a conclusion of a missionary journey of over 40,000 miles and around the world. How faithful God is! Oh, that men would believe in His Son and trust His Word!

One thing—we must literally sow the whole world down with literature. People, the churches, do not know. It does not take much to put people who believe the Bible on the alert! A tremendous responsibility—a missionary responsibility—rests upon all mission churches and mission givers. The battle is really on now, and more in the open than ever before.

Aloha,
In Christ,
CARL MCINTIRE.

AN AUSTRALIAN REPORT OF THE MISSION OF REV. CARL MCINTIRE AND DR. SHIELDS TWENTIETH CENTURY REFORMATION

From *Evangelical Action*, Melbourne, February 1, 1950;
by the Editor, Rev. W. R. McEwen, B.A.

THE all-too-brief visit of the Rev. and Mrs. Carl McIntire and Dr. T. Shields to Australia has come to an end. It was just under a fortnight from the time they arrived in Sydney from Batavia till they left for Auckland on their world tour. But during that short time they travelled great distances—thanks to the efficiency of air services—spoke at numerous meetings, both during the days, and every evening, had several press conferences and interviews, and made many friends. Dr. T. T. Shields, although the oldest in the party, covered the most ground, going as far north as Brisbane, where he had a mayoral reception and was entertained by the President of the Baptist Union, and as far south as Hobart, where he also had a good hearing. Dr. Shields' reputation had gone before him, as many had been helped by him through the reading of his weekly paper "The Gospel Witness and Protestant Advocate," and had heard of the great fight he had put up for the faith in his own denomination and throughout the North American continent. But Mr. McIntire proved a worthy adjutant to the older champion, and they made an effective pair in presenting the testimony of the International Council of Christian Churches. Their gracious and frank approach disarmed criticism. The fact that one is a Presbyterian and the other a Baptist demonstrated that it is possible to have real spiritual unity without destroying denominational emphases. It also proved that the policy of the International Council was not Church union, so much advocated in modernistic circles, but co-operation on the basis of belief in the great fundamentals of the Christian faith. It was unfortunate that prejudice, or fear of giving offence, or official affiliation with the World Council of Churches, prevented some, who would otherwise have been in sympathy with their message, from co-operating in the campaign. However we were grateful for the co-operation received. God undoubtedly raised up friends and opened doors of utterance. And although the shortness of the time to prepare, and the season of the year, militated against large attendances, we were surprised at the crowds which gathered and the enthusiasm shown. On account

of the holidays, several inter-state and country visitors were contacted who might otherwise have been missed. Thus the message was spread. That message might well be summed up as a call to a Twentieth-Century Reformation.

Emphasis Upon the Word

Just as the Reformation of the Sixteenth Century sprang from a rediscovery of the Word of God in the Bible, as Luther and Calvin and the other reformers turned from the traditions and superstitions of the Church of Rome and tested them by the infallible standard which had revolutionised their own lives, so our visitors came to us with a message of God from His Word. They exercised a Biblical ministry, in keeping with the first point in the doctrinal statement of the I.C.C.C. which affirms belief in "the plenary Divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life." They did not apologise for their message. Indeed it was not *their* message at all. They did not speak in words which man's wisdom teacheth. Taking their stand upon the infallible word they declared with true prophetic voice, "Thus saith the Lord." In these days of uncertainty and hesitancy, this note of confidence was reassuring. Here were men who believed the Bible without equivocation.

And how they expounded it! How Dr. Shields applied Old Testament passages to modern situations with rare spiritual insight, and Mr. McIntire took texts which fitted the present crisis! How souls were moved as they saw, as seldom before, the sufferings of the Saviour as expressed by the Spirit of God through the prophet Jeremiah in the Lamentations and expounded by Dr. Shields, or the same sufferings expressed through the Psalmist David in Psalm 22 as expounded by Mr. McIntire. Truly they could both say with Donald Cargill upon the scaffold ere he was executed for being what some would call an extremist "I was most on the main things." Those who came with prejudice had those prejudices removed as Christ was exalted and their souls were fed by His Word. No wonder, though this was not primarily an evangelistic campaign, there were some cases of conversion and also of consecration to missionary service.

A real reformation such as the Sixteenth Century witnessed is not merely the reform of some external abuses. It must produce real inward changes in the hearts and lives of men. And the only effective instrument by which souls are born again is that incorruptible seed, "the Word of God which liveth and abideth for ever." This was the emphasis in every message in this campaign. That is why God blessed it so abundantly. And if we would continue the witness we must continue this emphasis. No work for God will last if it is not built on "the impregnable rock of Holy Scripture."

The Present Apostasy

The Protestant Reformers not only appealed to the Bible but they applied its message to the conditions which prevailed at their time. They exposed the errors and superstitions and immoralities of Rome. They declared that harlot church to be apostate. Today we enjoy the liberties for which our forefathers fought and died because of their faithfulness. Yet how few are willing to take their stand where they stood, and where the apostle Paul stood. Yet that is where our visitors took their stand. Mr. McIntire opened the Melbourne campaign in the "Noon Day Prayer Gathering" with a message on Galatians 1:8, 9, where Paul declares that though he or an angel or any man preach any other Gospel, "let him be accursed." And he and Dr. Shields pointed out again and again how many had departed from the faith, as the apostle predicted, and were preaching another gospel. Mr. McIntire produced documentary evidence to show that some of these had places of prominence in the World Council of Churches. (We hope to produce this evidence of the apostasy from time to time.) The difficulty in Australia seems to have been that many evangelicals have no idea of the inroads of modernism into the organised church, and do not realise how far some are gone on the road to the apostasy. Yet though Mr. McIntire was forthright in his charges against the W.C.C. for harbouring apostasy, none were forth-coming to dispute his statements, even though in Sydney half the time of the final meeting was offered to the W.C.C. leaders to present their case.

Protestant Witness

The Reformation in the Sixteenth Century was a Protestant Reformation. The reformers protested against the false doctrines and evil practices of the Church of Rome. But in many circles today the great Protestant Reformation is minimized and spoken of as a schism, which it is the responsibility of the modern church to heal. Some W.C.C. leaders envisage this as their task, and speak of the Church of Rome as "a sister communion," while members of the Greek Catholic Church, which still preaches and practises most of the errors and superstitions from which the Reformation delivered us, are already embraced in the World Council. Thus the W.C.C. is not a truly Protestant body—it does not even claim to be such! While it is technically correct to deny that the Church of Rome was invited to send observers to the inaugural meeting of the W.C.C. at Amsterdam, yet the Pope was "early invited to participate in the movement which led up to the great meeting." Mr. McIntire fearlessly exposed this pro-Roman attitude of the W.C.C. and showed that association with the W.C.C. meant compromise with Rome.

In contrast, both he and Dr. Shields gave a clear and virile Protestant witness. They exalted the authority of the Word of God and pointed out that the church is the pillar and ground of the truth, that is, the church has not light in itself, as the Church of Rome teaches, and as some claim for the W.C.C. when it is spoken of as "the authentic voice of God" and "the organ of the Holy Ghost," but must uphold the Bible.

Who will forget Dr. Shields' great address to over a thousand people in the Melbourne Town Hall on "The Standing and the Sitting Priest," based on Hebrews 10:11, 12? How clearly he showed that there are only two religions in the world, that of the standing priest whose work is never done and that of the sitting priest, who having made one sacrifice for sins for ever sat down on the right hand of God. In the former he classed the pagan religions which have priests ever ministering, seeking to appease the anger of offended deity. There also he placed Romanism, which, while it holds many biblical doctrines, which some Protestants deny, puts forward a priest with his sacerdotal system as a means of salvation. In the same category he classed modernism, which makes every man his own priest by its admonition to every man to save himself by character-building. In contrast he proclaimed the great Protestant doctrine of justification by faith in the one priest who became sin for us and finished the work given Him to do by perfectly satisfying the justice of God.

Ecclesiastical Monopoly

The Sixteenth Century Reformation was not only a protest against the false doctrines of the Church of Rome but also a reaction against her ecclesiastical monopoly. The church was a totalitarian preserve. Only those who accepted her authority were permitted to exercise ecclesiastical functions. Those who disputed her rights were deprived of her privileges. And she was so powerful that she had influence, not only in her own sphere, but with governments. So the reformers were not only persecuted by the church but outlawed by the state. One of the blessings which have been secured through their suffering is religious liberty, the rights of minorities to practise and propagate their religion without restraint or hindrance by the state, except it upsets the good order of society.

But that liberty is being threatened at the present time, and by the influence of the World Council of Churches, which is threatening to become an ecclesiastical tyranny. Mr. McIntire produced evidence showing that missionary societies which would not link up with mission councils which were affiliated with the International Missionary Council and the World Council of Churches were forbidden passports and prevented from purchasing land for mission buildings by certain governments. The W.C.C. and the I.M.C. have become so strong and have such influence that they are regarded by governments as the sole non-Roman certifying agency. Mr. McIntire cited the case of an American family which was refused visas to enter an unevangelized area of Tanganyika as missionaries of the "Livingstone-Memorial Mission" until that mission sought admission to the Foreign Mission Conference of North America, an affiliation of the W.C.C. Another case was where the Independent Board for Presbyterian Foreign Missions were refused a permit to obtain land in Kenya Colony until they would affiliate with the Kenya Christian

Council, which is related to the International Missionary Council. Mr. McIntire referred to other cases where impediments have been put in the way of evangelical missionaries entering foreign countries. It was partly to break this monopoly that the present world tour by I.C.C.C. leaders was undertaken, and visits have been paid to the Colonial office in London and to the official in charge of Home Affairs in New Delhi. It is hoped that recognition will be given to evangelical missionaries who refuse to be associated with modernists, and the door kept open for the preaching of the pure Gospel.

New Social Order

Another exception taken to the W.C.C. was the pro-communist utterances of some of its leaders, especially Dr. T. C. Chao, who is President of the W.C.C. for the Far East. Mr. McIntire quoted from articles by Dr. Chao in which he openly praised the Communist regime in China. He also quoted from Dr. J. C. Bennett's book "Christianity and Communism," in which he praises the "half-truth in Communism," i.e., the economic planning which characterises it. Some have thought that Mr. McIntire's opposition to Communism and defence of Capitalism implied that he and the I.C.C.C. stood for all the evils which have become associated with Capitalism. In answer to a question, however, he explained that he stood for individual liberty and free enterprise and opposed the evils of Capitalism. But he pointed out that the evils in Capitalism were due to the sin of the unregenerate heart of man, and the work of the church was not to regulate the economic order but to proclaim the Gospel and the law of God. When men were converted and were seized with a sense of responsibility and stewardship they would seek to right the wrongs of society. But very often the reform of the social order was put for the Gospel of redeeming grace.

We are grateful to our friends for putting the issues before us so clearly. Before their coming there was some confusion of thought. And of course some refused to hear them. But those who went with open mind saw the lines clearly drawn and the incompatibility of the two positions faithfully pointed out. It is now for Christians in Australia to hear the challenge. "Be not unequally yoked together with unbelievers," if they are outside, or "Come out from among them and be ye separate," if they are inside. And for all there is the gracious promise of God "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

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"AMERICAN FREEDOM AND CATHOLIC POWER"

This article reviews *AMERICAN FREEDOM AND CATHOLIC POWER* by Paul Blanshard. *The Beacon Press, Boston, and S. J. R. Saunders, Toronto, \$4.50.*

A BOOK on the Roman Catholic Church that reaches the best-seller category is a rare specimen indeed. That a book which is frankly critical of the Roman Catholic Church, or at least of her policies in the educational, social, medical and political realms, should run through ten editions in less than a year, with an aggregate sale of more than 100,000 copies is certainly most unusual. We sincerely hope that this record sale is indicative of an awakening public concern over the encroachments of the Roman Catholic Church. The book to which we refer is *American, Freedom and Catholic Power* by Paul Blanshard. Needless to say it has had to run the gauntlet of a systematic boycott ranging from the refusals of publishers to consider the manuscript, to refusals of papers, including *The New York Times*, to accept paid advertisements for it. This book has been reviewed and discussed in many Protestant journals, and even *America*, the Jesuit organ, has been compelled to take cognizance of it—no small tribute to its effectiveness. The February number of *The Atlantic Monthly* carries a critical article on it, accompanied by a rebuttal from the author of the book.

A Taboo Broken

Apart from any intrinsic value in the arguments of the book, it has achieved a most worthy end in compelling the press of the United States, or at least a part of it—we are informed that *The New York Times* still refuses to accept advertising for it—to discuss the present policies and claims of the Roman Catholic Church in the United States. Unfortunately the daily press of this continent with comparatively rare exceptions refuses to print news or reports of any sort that are adverse to the interests of the Roman priesthood. The subject is generally considered taboo, though without exception the same newspapers throw open their news columns to give lavish publicity to the Roman Catholic Church and the various pageants and festivals which it stages in various parts of the world. We still recall the generous contributions of space granted to glorifying the American and Canadian bishops who were made cardinals at Rome, and then later on, to the Marian Congress at Ottawa, "Rome's Pagan Circus". To have broken this taboo and to have compelled the American public to recognize that there is a reverse side to the gorgeous drama of Roman Catholic splendour, is in itself a genuine accomplishment.

As was to be expected by all those who are acquainted with the technique of the Roman Catholic apologists, Mr. Blanshard has been branded as an extremist, a fanatic, an irreligious pro-communist, etc. We are so familiar with this procedure that it no longer frightens us, indeed it has become one of the badges of a heroic spirit who is willing to brave the hostile barrage of calumny and misinterpretation that everyone who dares oppose Rome's machinations must be willing to incur.

Priests Condemn Themselves

No one who has read the book will be able to dismiss it with the plea that it is a mere generalization. It is thoroughly documented from recent Roman Catholic sources, most of which are books published in the United

States in recent years and bearing the *imprimatur* of living members of the American Hierarchy. Thus the priests are condemned out of their own mouths. For years we have been reading Roman Catholic books and publications, and have given much similar information in these pages, but when the proof is collated within the cover of a single book the cumulative weight of the evidence is indeed crushing. The Roman Catholic Hierarchy cannot answer this book in fair argument without denying their own authorized statements and those of the pope. The best they can hope to do is to talk around it in double-talk of the sort the American public has been treated to in the Knights of Columbus' advertisements. And of course they will partly succeed, at least in the case of unthinking people, in branding the author as a fanatic and extremist.

We shall abstain from attempting to give even an outline of the book here, for almost all the topics discussed there have been dealt with in these columns in some aspect or another in the course of the last few years. We have read the book with the greatest interest—it is well written, direct and straightforward in its style. Though it deals hard blows the strongest of them are taken from the official documents of the Roman Catholic Church. It will prove to be a thorn in the side of the American Hierarchy for a long time to come, as well as an authoritative source book from which non-Romanists may learn something of the real nature of the Roman Catholic Church. We wish that every American Protestant minister could, and would, read it. The ignorance of the Roman Catholic Church displayed by some Protestant ministers is only equalled by their supreme indifference to the present machinations and schemes of that church.

A Hydra-headed Institution

From our point of view it is a decided weakness that this book deliberately seeks to avoid the strictly religious aspect of Romanism, perhaps the author's incursion at several points into the theological aspects of his subject may be taken as evidence that it is impossible to make a rigid separation between the political and the religious, the moral and the dogmatic aspect of this hydra-headed medieval institution. Our prime reason for attacking the errors and aggressions of Rome is to liberate the poor souls that have been caught in its toils and kept from the light of the Gospel which alone can bring them peace and pardon through the only Mediator and His once-for-all Sacrifice on Calvary. Notwithstanding, we recognize the effectiveness of the indictment this book brings against Rome in the social, political and educational fields. Luther and Calvin were able to evangelize Europe with the gospel of grace because there had gone before them a long succession of men who groaned under the oppressive yoke of Romanist corruption, and who had attempted in every conceivable way to find some remedy for the ills under which they suffered. The only final relief from the incubus of Rome in the secular spheres of life is the liberating power of the Gospel, but every one who points out the corruptions and greed of the Roman Church is making the need of the remedy all the more apparent, and thus fulfilling a most useful rôle.

A Black Outlook for the Future

Mr. Blanshard paints for us a black picture of the future. The chapter entitled "The Catholic Plan for America" gives a suggested draft of three comprehensive amendments to the Constitution of the United States

such as might be drawn up by the Roman Hierarchy if they should attain a majority in three-fourths of the states. These hypothetical amendments would hand over control of education, religion, and family relationships to the control of the Roman Catholic Hierarchy. While they are hypothetical, the author points out that "every concept, almost every word and phrase, has been plagiarized line by line from Catholic documents." There can be no doubt as to the intention of the Hierarchy, this despite the saue and misleading disclaimers published in press advertisements during the last year under the aegis of the Knights of Columbus.

But will the well laid schemes of the priests succeed, or will they "gang agley?" Mr. Blanshard sees serious cracks in the supposedly solid front presented by the Roman Catholic Church. In the first place their statistics are grossly exaggerated; they probably have under their control, he thinks, about half the twenty-six millions of adherents they claim. Then there is a growing dissatisfaction among Roman Catholics themselves with the medieval outlook of their church. The strength of liberalism and anti-clericalism within the church is impossible to estimate, but it is certainly not negligible. "My own conviction," our author writes, "is that the outcome of the struggle between American democracy and the Catholic hierarchy depends upon the survival and expansion of the public school." (p. 286.) And this battle, he believes, will be won by an awakened American public. We sincerely hope that his conclusion is sound, but in any case, we agree with him that "the danger is real." Rome has succeeded in enslaving a large part of the world, and there is no doubt that it will fasten its fetters upon this New World as it has upon the Old World. We can retain our liberty only at the price of eternal vigilance.—W.S.W.

BOOK REVIEW

THE PROGRESS OF DOCTRINE, by T. H. Bernard, Zondervan Publishing House, Grand Rapids, Mich., Price \$2.20 in Canada.

This book, because it was originally delivered as one of the celebrated Bampton Lectures, carries the hallmark of theological quality. Its present day value is in no way diminished because it was first published more than sixty years ago. The author's premise is sound, his logic strong and clear, and his conclusions valid for our day. To the lecturer, the present order of the books of the New Testament is not the fortuitous concurrence of circumstances, but the result of the providence of God, and as so arranged shows a progress of revelation. Beginning with the Gospels the connection between the Gospels and the Acts is established, the development of the truth first set out in the Gospels is traced through the Acts of the Apostles. In this manner he proceeds through the Epistles, first those of Paul then the general Epistles, and finally the Revelation of St. John is examined as the keystone of a finished work.

To put the case briefly, the author shows that in the Gospels we have the manifestation of the Word of God to men in, the Person of Jesus the Christ, but the Gospels close without that manifestation having been completely received because of human limitations: "I have yet many things to say unto you, but ye cannot bear them now." "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come." The Acts of the Apostles is the record of what Jesus continued to do and teach after that He was taken up through the Holy Ghost. It is marked by the presence of the Spirit of God and His work in the followers of Jesus Christ and unbelievers. So men receive Christ by faith. The life in Christ is developed by the Epistles, first doctrinally and then practically. Finally, He, Who in the Gospels is introduced as the Lamb of God that taketh away the sin of the world, is revealed as the Lamb that had been slain and is worthy to open

to His followers the future providences of God, and assure them of ultimate triumph over the world and Satan, and to awaken hope of a regained paradise and the city of God.

The book is diffused with a warm evangelical tone throughout. The aspirant to the ministry should read it. The minister should have it on his shelf. Teachers of Young People and Adult Bible Classes will not find it difficult to read. This book refutes the theory that would drive a wedge between Jesus and Paul to leave us with little but beatitudes we cannot keep for the weakness of the flesh, and cold footprints on the shores of Galilee. It is equally destructive of a system that makes this age an interlude in the Divine programme and that discourages belief in Paul's doctrine that we ought to glory in tribulation—A.C.W.

SEMINARY ACTIVITIES

Books for the Library

We wish to express our sincere thanks to a number of friends who have recently made gifts of books to the library of Toronto Baptist Seminary. One brother, a regular attendant at Jarvis Street Church, along with a gift of books gave the bookcase containing them.

Chapel Speakers

Among Chapel speakers during the course of the last week were two graduates of Toronto Baptist Seminary: Rev. Walter Tompkins of Fort William and Rev. Clifford Rogers of Tilbury. It was a source of special inspiration to have these brethren return to us, telling of the blessing of God which they have seen. Mr. Tompkins always speaks in a heart-warming fashion and, we are happy to report, promised to let us have his message for publication in these pages. Mr. Rogers made one statement that impressed us with particular power: In two previous pastorates, he told us, he had prayed that one day God would give him the privilege of commencing a pioneer work from scratch, and that he was happy to have the answer to his prayer in the cause at Tilbury. Thank God for men of this spirit. Protestantism in these days stands in need of a spirit such as this, and we covet like missionary zeal for all our students.

"The Seminarian"

A new issue of *The Seminarian* is out. As both the publication and its editors are of age we shall let them speak for themselves, merely noting among other items of interest the following: A fine article by Dr. Clark, an Editorial by Mr. Appéré, letters from several of our alumni, news items of present students, an original poem, and last, but not least important, a note announcing an increase in price from five cents to ten cents a copy. The front cover is a photograph of Jarvis Street Church building and the Seminary from an unusual angle.

A LONG LADDER TUMBLES TO THE GROUND

I remember hearing of a man who dreamt that he built a ladder from earth to heaven, and when he did a good deed up went his ladder a few feet. When he did a very good deed his ladder went higher, and when he gave away large sums of money to the poor, up it went further still. By and by it went out of sight, and years rolled on, and it went up, he thought, past the clouds, clear into heaven. When he died, he thought he would step off his ladder into heaven but he heard a voice roll out from paradise: "He that climbeth up another way, the same is a thief, and a robber," and down he came, ladder and all, and he awoke. He said if he wanted to get salvation he must get it another way than by good deeds, and he took it the other way.—D. L. MOODY.

PRIEST INTERFERES IN MARRIAGE

A TRAGIC story has been told in our daily press of a young Quebec bride of three days who hanged herself. The sort of interference which the priest in the case was guilty of, is an inevitable result of the dogmas of the Roman Catholic Church on marriage. Marriage, it says, is a sacrament, and like all the other sacraments, it is the monopoly of the Roman priesthood. One of the great fears that binds Roman Catholics to their church is that apart from the ministrations of its priests they cannot enter this world properly, they cannot live as human beings, they cannot be married, they cannot find forgiveness of their sins here, or hope hereafter. The Romish doctrine of the seven sacraments constitutes seven links in a chain that is designed to enslave and fetter all poor souls who have never learned that Christ alone can save, and that He saves to the uttermost all them that come unto God through Him. Here is the Canadian Press dispatch which tells the sad story:

Judge Blames Priest and Mother for Wrecking Mixed Marriage

MONTREAL, Jan. 6.—(CP)—Damages of \$400 have been awarded Jacob Nicol, 27-year-old Roxton Pond, Que., resident, in a suit against his mother-in-law and a Roman Catholic priest charging alienation of the affections of his bride of three days.

Raymond Caron of Montreal, Mr. Nicol's lawyer, said the judgment had been handed down by Mr. Justice Francois Caron of Superior Court in Sweetsburg, Que., December 29 against the mother-in-law, Mrs. Arthur Labrecque, and Father Lambert Collette, vicar of a Granby, Que., parish.

Mr. Nicol originally sued for \$2,000, later increasing his claim to \$13,000.

Evidence was that in September, 1946, Mr. Nicol, a Protestant, and Lucille Labrecque, a Roman Catholic, were married in Vermont before a justice of the peace. Mr. Nicol charged that after their return to Quebec province Mrs. Labrecque and Father Collette induced his wife to leave him.

Less than a month after the pair separated, Mrs. Nicol was found hanged and a coroner's jury returned a verdict of death while of unsound mind.

Mr. Justice Caron, in making the award, said that the judgment was based on the ground of mental suffering caused by actions of the mother and priest. He said both overstepped their positions and induced the wife to leave her husband. The mother had no right to interfere because the wife was lawfully married and was of age.

The judgment said the priest gave some gratuitous advice and misled the wife by telling her she was not legally married and that she could not live with her husband unless he became a Roman Catholic, which the husband could do after six months' religious instruction.

While we rejoice in the judgment handed down in the Quebec court rebuking the priest and, by implication, his entire sacerdotal caste for its attitude in mixed marriage, yet one is constrained to wonder how many other thousand marriages have been ruined by priests without a successful action being brought against them in a secular court of justice. According to Roman Catholic Canon Law it is an offense to hale a priest into a civil court. We admire the principles of the Roman Catholic judge that made him loyal to the laws of the land rather than to the laws of his church. It must be a very difficult position in which he found himself, and one, alas, in which not all Romanist judges would have acquitted themselves so nobly.

The following comment made on this case by Senator T. D. Bouchard in his paper *Le Haut-Parleur* is of special interest as coming from a French-Canadian who is noted for his liberal sympathies:

The conduct of Abbé Lambert Collette must not be judged too severely. . . .

Abbé Lambert Collette was brought up in those very surroundings; he has, without any doubt, acted honestly in accordance with himself. But it did not prevent him from coming into conflict with the justice of the tribunals while believing to be doing a pious action. Let us rather place the responsibility of that dramatic death upon the education he received amid his surroundings. In short, he has but assumed a daring attitude as people of his mentality do not fear to assume because they feel protected by a caste spirit which, almost infallibly, succeeds in preventing the light to shine when it threatens to place any of them in a wrong posture with public opinion. . . .

All must be informed of this mediaeval drama which would have been kept in the dark except for the independent press which lifted up a corner of our iron curtain. It is equally important to tell our fellow-citizens of another language that if it was said formerly there were judges in Berlin, it can be said now that the Province of Quebec is not lacking of them and that they know how to accomplish their duty, which means that French-speaking Canadians are far from all being the slaves of our small but powerful group of reactionaries.

We should, perhaps, add the caution that the Jacob Nicol mentioned in the above report is not the same as his namesake the Hon. Jacob Nicol, formerly Treasurer of Quebec, and owner of several newspapers in that province. He, too, if we are not mistaken, married a Roman Catholic wife. How he managed to avoid the kind of treatment meted out to his more obscure namesake and even to become prominent in political circles and in the newspaper world, we can only guess, though of course, it goes without saying that his papers have never taken the decided stand that Senator Bouchard's publications take. Indeed, so far as we have read them, they give no more indication of a Protestant attitude than do their contemporaries which are owned entirely and controlled by the authorities of the Roman Church. That we suppose is the only way a Baptist can manage to get along comfortably with the Roman Catholic Hierarchy.

—W.S.W.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 10 March 5, 1950

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

THE LORD'S SUPPER

Lesson Text: 1 Corinthians 11:23-34.

Golden Text: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."
—1 Cor. 11:26.

I. Ordinance of the Lord's Supper: verses 23-26.

The Apostle Paul praised the church at Corinth because the members faithfully observed the ordinances, as he had commanded them (v. 1).

The Lord's Supper is one of the two ordinances established by Christ for His Church (Matt. 26:26-28; Mk. 14:22-26; Lk. 22:14-20), baptism being the other (Matt. 3:13-17; 28:18-20; Mk. 1:9-11; Lk. 3:21, 22). It is a memorial feast, when we remember Christ as absent in body, but present with us through the Spirit. Instituted on the very night on which the Lord was betrayed into the hands of His enemies, it speaks above all of His wondrous love in giving Himself as a sacrifice for us (Rom. 5:6-10).

The bread, broken, distributed and consumed, is a symbol of His precious body given as a ransom for the sins of all. He was the Bread of life sent down from heaven, destined to satisfy the needs of the souls of men (John 6:48-58).

The cup and the wine speak to us of His suffering, the grape being crushed to secure the juice (Matt. 20:22); of His death, since the wine was the colour of blood (John

18:11); of His life poured out for us (Lev. 17:11; Isa. 53:12), and of the wrath of Almighty God, which Christ endured in our room and stead (Isa. 53:4-6; Rev. 14:10). The wine represented the blood of Christ as the token that the New Covenant had been established (Heb. 9:15-28). The Old Covenant of law was superseded by the New Covenant of grace (2 Cor. 3:6-14).

Whenever a Christian partakes of the Lord's Supper, he proclaims or makes known by act and ceremonial that he has been identified with Christ in His death. He publicly professes that he looks back to the time when Christ actually died for him, that he looks up to Christ in heaven Who intercedes for him and applies the merits of His death to the believer, and that he looks forward to the marriage feast of the Lamb, of which the Supper is a foretaste and a promise (Matt. 26:29; Rev. 19:7-9).

II. Order in the Lord's House: verses 27-34.

Strange as it may seem, believers may gather for evil, not for good; their meeting may be harmful rather than helpful, and bring judgment (v. 34). The mere fact of a group of Christians assembling in one place at a given time is no guarantee of spiritual blessing, for they will not be gathered "in His name" unless they are gathered for His glory (Matt. 18:20). There may be sin in the camp which grieves and hinders the ministry of the Holy Spirit (Josh. 7:11, 12; Eph. 4:30).

Word had reached the Apostle concerning the lack of unity in the Church at Corinth (1 Cor. 1:11). Parties and a party spirit, jealousies and rivalries should have no place in the Church of God. They are harmful to both workers and work, for they bring reproach upon the name of the Lord, whereas a united testimony advances the cause of the Gospel. Christians must learn to work together in peace and harmony (2 Cor. 6:1; Phil. 2:14).

Lack of unity in heart among the members of the Church at Corinth led to lack of unity in outward order (vv. 17-21). In Apostolic times it was the custom for the believers to partake of a meal together, the love feast, before the Lord's Supper. Each contributed a share of the provisions, according to his ability. Disorder prevailed at these love feasts in Corinth. Some would not wait till all assembled, and others made gluttons of themselves, while the poor were not given their portion of the food. By their disorderly and unseemly conduct the Corinthians were despising the Church of God as a Divine institution. Reverence for the house of God, for the servants of God and for the people of God is

far too rare. Many think so lightly of sacred things; we should love the place where His honour dwelleth (Psa. 26:8; 122:1; Hab. 2:20; Lk. 2:46; 4:16).

By their disorderly conduct the believers at Corinth were making the sacred feast of the Lord's Supper a mere travesty (v. 27); they were guilty of profaning, as it were, the body and blood of Christ, as though they had a share in His death (Heb. 6:6; 10:29). They failed to discern and manifest to others the true significance of the holy ordinance. They partook of the elements in an unworthy manner, a manner not befitting the solemn character of the ordinance.

The Apostle did not tell these people to stay away from the Communion Supper, but to examine themselves, and then to come (2 Cor. 13:5). They were to set right that which was wrong.

The Lord in love and mercy sometimes chastises His people in order to bring them to repentance (Prov. 3:11, 12; Heb. 12:5-11; Rev. 3:19). Suffering, sorrow, or sickness even unto death may come to the backsliding Christian (John 5:14; 1 John 5:16), as in the case of some of these erring believers in Corinth, who brought judgment upon themselves (v. 29). It is a serious thing for a Christian to continue in sin (1 Pet. 4:17). He will not lose his salvation, but he will lose his joy, power, testimony, and perhaps his reward (1 Cor. 3:12-15). The Lord deals with him in order that he should not be condemned with the world.

To avoid the necessity of the Father laying His hand upon us in chastisement, we are to judge ourselves. Whenever we fall into sin, the Lord would have us go to Him in contrition and confession, judging ourselves by facing the fact of our sin, refusing to condone it, and by placing it beneath the blood of the Lord Jesus (1 John 1:9; 2:1). His grace can cleanse, reclaim and restore the sinning saint.

DAILY BIBLE READINGS

Feb. 27—Instituted by Christ Matt. 26:20-30.
Feb. 28—Speaks of Oneness in Christ 1 Cor. 10:12-21.
Mar. 1—Observance Commanded Lk. 22:15-20.
Mar. 2—Memorial of Christ Our Passover 1 Cor. 5:6-13.
Mar. 3—Memorial of Christ Our Sin-Offering Heb. 10:1-14.
Mar. 4—Token of the New Covenant Heb. 9:11-23.
Mar. 5—Until He Come 1 Cor. 11:26; Heb. 9:24-28;
1 Thess. 4:16-18.

SUGGESTED HYMNS

Alas! and did my Saviour bleed? Till He come! Jesus, Thou joy of loving hearts. When I survey the wondrous cross. There is a fountain filled with blood. Amidst us our Beloved stands.

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