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NOT NOW BUT HEREAFTER

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

THE Great Teacher here lays down a fundamental principle in all learning: knowledge comes as a slow growth, not as a sudden flash. The truth that we learn in school, even though it be at the feet of the Master Himself, must have time to take root and spring up before it can bear fruit. It is one thing to hear words, to memorize them, even to understand them as the disciples in some limited way must have understood the acted parable of our Lord when He girded Himself with a towel and washed their feet. Peter understood it well enough to repel the suggestion that the Lord Jesus should ever serve him: "Thou shalt never wash my feet," he said in haste; just as on another occasion he dared rebuke the Saviour for telling of His future sufferings. But neither Peter nor the others grasped the significance of the Lord's act. Before genuine understanding of the lesson could come to them, they must see the lesson re-enacted not in parable but in awful, yet gracious reality, on the Cross; they must be enlightened and empowered by the Spirit at Pentecost and, dare we say, they must learn the further lesson by taking up the cross themselves and following Christ. Impetuous Peter, who savoured not the things that be of God but those that be of men when he rejected His Lord's prophecy of the cross, was to live long enough to learn by personal experience the lessons of affliction so that he could write to other persecuted saints: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Peter 5:10).

The Lord Jesus once asked His disciples, "Have ye understood all these things?" (Matt. 13:51.) And with childish pride they answered, "Yea, Lord." One can sense the glow of satisfaction they had in a lesson well learned, their assurance that they now knew the secrets of wisdom and knowledge. And doubtless in a certain fashion they did know them, for there is knowledge and knowledge. Their Master had already spoken of that head knowledge of His teaching at which His unbelieving auditors were halted by their pride and arrogance. In hearing they heard and did not understand, and in seeing

they saw and did not perceive. —But even disciples come under the workings of this principle. A pint jar cannot contain a quart until its capacity is enlarged, and this very enlargement is the true end of education, above all, of the education of the Spirit. In order to know God we must be born again, that is to say our capacity must be enlarged, our eyes opened, our ears unstopped, our minds developed. We are on dangerous ground when, like the learners of old, we feel that we have already arrived; that we know it all. We must always be "going on", adding to our faith, virtue; "and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (I Peter 1:5f.). If we can with truth say that we "understand all these things", let us thank God with true humility and then pray for the greater grace that may enable us to "do them", remembering that the Master said that "If ye know these things, blessed are ye if ye do them."

It is humbling and perhaps humiliating for a brilliant pupil who has exerted himself to the utmost to be told that he does not yet know anything. But it is a lesson of which students stand in need. The pride of achievement exhibited by little children when they first go to school is often in inverse proportion to their knowledge. The less anyone knows, the more apt he is to be proud of it. There is a knowledge which puffeth up, but it is not true knowledge, which is tempered and enriched by faith, hope and charity. The more one advances in the truth, the more keenly aware of his own ignorance he becomes and the more amazed he is at the vastness of the fields which he has not yet trod upon or even seen.

But if we are humbled by the Master's "not now", we have reason to be encouraged by His "hereafter". To the rebuke is attached a promise, which will not be spurned by those who are willing to take upon themselves the yoke of Him who is meek and lowly in heart. Only those who are so conceited as to imagine that they

now know with science absolute, will disdain the promise of fuller knowledge hereafter. We catch some glimpse of how this deeper understanding comes as we think of the way in which our minds work concerning the ordinary affairs of life. Take for instance, the knowledge a child has of its parents' love. So far as his experience allows him, he believes that they love him. But when, as a grown-up man, now come to a father's estate to spend and be spent for his own children, he begins to know with a new and deeper realization how much his parents really loved him. Happy is the learner in the school of Christ who, in taking stock of himself, can mark a growth in his knowledge of the Saviour, noting that truths which he once believed and knew, have now taken on a new power, have come alive as they have been written on the fleshy tables of his heart.

Our text refers primarily to this present growth in knowledge while we are still in the flesh, but the principle of it also applies to the hereafter which we shall some day enter when time and sense are no more. There we shall no longer know in part, no longer see through a glass darkly; "but then face to face" (I Cor. 13:12). If here below we have tasted and known that the Lord is good, if any glimpse has now been revealed to us of the great vistas of knowledge that yet await us there, the thought of that blessed hereafter, that "face to face" knowledge, will leave us breathless with expectation:

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe.

CALLED HOME

IN the course of the past week we learned with deep sorrow and a profound sense of personal loss of the passing of two faithful soldiers of Christ who in different spheres and in different ways fought the good fight. On our own behalf and for Toronto Baptist Seminary and Jarvis Street Church we wish to express here our sincere and heart-felt sympathy to those who mourn their loss here below though they recognize that their loved ones are with Christ which is far better.

Miss Elizabeth Fuller

For many years Miss Fuller has been a member of Jarvis Street Church. She was one of those quiet steadfast souls who are a source of continual inspiration to all for their unflinching attendance and constant, unwavering faith. When she retired from her life work of teaching, she began afresh as a special lecturer in the preparatory department of the then newly formed Toronto Baptist Seminary. In that capacity she took infinite pains in helping students who had not enjoyed the advantages of advanced academic training, and she gave herself unstintingly to the cause of Christ as represented in them with joyful devotion. Somehow Miss Fuller always seemed to know which students were in special need and they often received special gifts in kind or in money from an anonymous donor. A number of her former students now preaching in various places rise up to call her blessed, while we who were associated with her on the faculty will not soon forget her cheerful interest and unflinching good humour, coupled with a sacrificial spirit that delighted in the work and the Word of the Lord.

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

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Mr. Fred Kegel

Our entire church family was shocked to learn of the homegoing of Mr. Fred Kegel who was seized with a heart attack only last Monday. In a very literal sense he laid himself upon the altar as a living sacrifice, for his physical condition was the result of the severe hardships and privations which he gladly endured as a missionary of the Cross in South America. Though he was reticent about telling his adventures, like the Apostle Paul he knew what it was to be in perils oft, for in order to bear the glad news of the Gospel of Christ to backward tribes he managed, at great cost to his constitution, to penetrate almost impassible jungle where few, if any, white men had ever travelled. One could not long be in his presence without realizing that he was a man who walked with God. He was greatly beloved by our entire church family who join us in expressing Christian sympathy on their great loss to Mrs. Kegel and her three children, and to all the other members of the family circle which is saddened by this beloved brother's call to the land that is afar off, though they rejoice in the assurance that he now beholds the King in His beauty.—W.S.W.

THE TOWN OF MANSOUL

The walls of the town were well built, yea, so fast and firm were they knit and compact together, that, had it not been for the townsmen themselves, they could not have been shaken or broken for ever. For here lay the excellent wisdom of him that builded Mansoul, that the walls could never be broken down nor hurt by the most mighty perverse potentate, unless the townsmen gave consent thereto.—*The Holy War*.

GOD.

Question 4—*What is God?*

Answer—God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

—THE SHORTER CATECHISM

The Jarvis Street Pulpit

How We Ought to Think of God

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

Preached in Jarvis Street Baptist Church, Toronto

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John 1:18.

AN ancient sage observed, "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as sparks fly upward." With all the changes accomplished by the flight of time, and all the triumphs achieved by the accumulated wisdom of the ages, the sparks still fly upward, and still, alas! man is born unto trouble. Nor is this birthright of trouble peculiar to any age, or race or clime. Trouble is indigenous to all lands, and is associated with all seasons, and is the companion of all ages.

True, there are those who seem for a time to enjoy an unaccountable immunity, who, when the storm sweeps over others, are "left as a cottage in a vineyard, as a lodge in a garden of cucumbers," but sooner or later the wind returns in its circuits, and the man exclaims, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."

But there are times when trouble is at the flood, when levels of life which ordinarily stand above the tide and keep their floral beauty unspoiled are covered by the general distress. This is seen in the life of communities, and nations, as in times of pestilence, or famine, or war. But even then some mountain lifts its head above the flood, and there is not wanting some place where the dove of peace may find rest for the sole of her foot. But we have come through days when all the fountains of the great deeps of human life were broken up, until every brook became a torrent, and every stream a river, whose increasing volume of trouble grew into a world deluge.

And in all this I am not retailing the forebodings of a morbid, or doleful, or narrow, or doubting soul. I have spoken of conditions which thrust themselves before every thoughtful mind. We cannot shut our eyes or our minds to the fact that men's hearts are almost "failing them for fear, and for looking after those things which are coming on the earth."

What, then? Can a man ponder these things without feeling profoundly the all but impotence of the individual in the circumstances? Indeed do not all human powers in the aggregate seem helpless before the rising tide? Is there a higher Power than man's? Just as an individual, suddenly confronted with some great peril, instinctively utters the name of God, and by the very utterance, prays, so men in the mass are driven to serious reflection by the perils of the day, and, in view of the end of human resource, think of God.

How, then, shall we think of God? When we are driven to estimate our human experience in relation to Him, our thought of Him becomes cardinal to all our thinking. When you try to relate this sinning, suffering world to God, how do you picture Him?

I.

Let me try to show you THE INEVITABLE RESULT OF A MAN'S TRYING TO PICTURE GOD FOR HIMSELF. "No man hath seen God at any time." Could any artist paint a portrait of one he had never seen with any hope of producing a likeness? Would not the portrait be likely to be a composite of all other faces which had attracted the artist's fancy and been welcomed to his memory? And must not every human conception of God be a composite of ideas belonging to some realm with which men are familiar? What, historically, have been the results of human attempts to produce an image of the invisible God? They have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The history of heathen religion attests the truth of that tendency. But when the superstition of idol worship is abandoned, may not men make idols of their ideas? May they not bow down to mental images of God which are as unlike Him as the idols of the heathen? Is not God, too often, reduced to human levels in our thinking? Do not many, being without "the light of the knowledge of the glory of God," change His glory into an image made like unto corruptible man? To some men God is no greater than can be measured by the rule of their reason; His acts, His providence, His word, are acceptable only if they fall within the range of reason's comprehension. Thus they erect standards by which to measure God, and their norm is "an image made like unto corruptible man." And it is the corruptible element of the human mind which dwarfs a man's conception of God. He cannot conceive the Absolute. He cannot guess at the Infinite as a carpenter guesses a few inches; he can imagine nothing which transcends human dimensions. How, therefore, can the motives, the purposes, and power, of the incorruptible God be understood when judged by the attributes of corruptible man?

The corruptible element of the mind as limiting our vision to the boundaries of Time, also renders us incapable of estimating plans and processes which outrun the astronomer's distances and outlast the everlasting hills, and outshine the brightness of the sun. Ah! my brother, a God whom your reason could measure and ration would not be big enough to manage this troubled world; and a God who was shut up to your calendar

would have no time to make all things work together for good.

But have "birds, and four-footed beasts, and creeping things" anything to do in determining man's thought of God to-day? We, at all events, make no material images of these things. Yet men think that they have found in birds, and beasts, and creeping things the index to the divine mind and method in all realms. There is a naturalism which interprets God by the light of embryology, and by the light of the nature and movements of creeping things. If God is to be conceived of by what a man's own mind can imagine of Him, if the processes of His providence and grace are to be interpreted as being shut up to naturalistic channels, there is little to cheer us in contemplation of this troubled world.

By no such image of God can we be inspired to sing:

"O God our help in ages past,
Our help for years to come,
Our shelter in the stormy blast,
And our eternal home.

"Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defense is sure.

"Before the hills in order stood,
Or earth received her frame,
"From everlasting Thou art God,
To endless years the same.

"A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

"Time, like an ever rolling stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening day.

"O God our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home."

II.

If we cannot picture God for ourselves, HOW MAY WE LEARN WHAT GOD IS LIKE? It never was more important that men should have a true picture of God than it is to-day. When Lord Kitchener issued his call in the First World War for the new army, his portrait appeared in every paper and was even used by Government order to advertise his call. Later the portrait of Sir Douglas Haig was everywhere to be seen, and when Marshal Foch was given supreme command of the Allied armies I suppose there was not a village in any of the Allied countries whose inhabitants were not shown some pictorial representation of the Commander-in-Chief. And there was a sound basis for all this: we all wanted to have a mental image of the man who was to lead us out of our troubles.

And are not men consciously or subconsciously longing for a picture, a good picture, an adequate picture, of God to-day? To the cynicism which inquires, "Who will shew us any good?" there are many who respond, "Lord lift thou up the light of thy countenance upon us."

The assertion of the text is to the effect that no knowledge of God is obtainable except through Christ. In what way, in what aspects, has Christ "declared" God? Some will ask, "Is there not a revelation of God in na-

ture? May not the voice of Science, therefore, teach us something of God?" Yes; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But there is no revelation in nature which is not part of the declaration of the only begotten Son respecting God.

Let us hear the voice of Inspiration again: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." And again: "Who is the image of the invisible God, the first-born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: and he is before all things, and by him all things consist." And yet again: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto by his Son, whom he hath appointed heir to all things, by whom also he made the worlds. Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power",—thus Christ is set forth as the Author of Creation and of Providence: "by whom also he made the worlds", — "upholding all things by the word of his power". God can neither be seen nor heard, nor can His movements be traced, except through Christ. Through Him the qualities of Deity become visible and articulate.

What then, is the declaration of Christ in Nature by Creation? It is a declaration of law. Whatever else nature teaches about God it unmistakably reveals Him as a God of law. Science is here the handmaid of religion. Her business is to obtain accurate knowledge of facts, of the laws governing those facts, and of the causes which determine their relationship. I am not a scientist; but I can hear when Science speaks; and I have heard her say, that the whole created order is a perfect machine of marvellous design which unfailingly obeys the laws of its Maker, whoever He may be. Long before Sinai "burned with fire", in its very structure, had there been a man of knowledge to read the writing, it proclaimed its Maker to be the Source of law.

"Nature with open volume stands,
To spread her Maker's name abroad;
And every labour of His hands
Shows something worthy of a God."

Revealed religion lifts us to a higher plane. It concerns itself with the realm of morals, it has to do with right and wrong. By revealed religion I mean that knowledge of God which is derived from what is claimed to be a divine revelation rather than upon what men have discovered of God through the study of His works.

The Bible gives us a history of man from "the beginning" in his relation to God and to his fellows. And again God is revealed as a great Law. The Word that speaks through the prophets is the same that speaks through earth and sun and stars. And the declaration of God in the Old Testament is to the effect that law and order obtain in the spiritual world as in the natural. Cause and effect are shown to be as inseparable in the moral realm as in the physical. There is nothing to suggest the possibility of ultimate moral chaos. The proph-

ets as truly as the planets declare one element in the divine glory to be His invariable orderliness. Seed time and harvest follow in regular succession in the moral realm as well as in the physical.

But in the Old Testament dispensation there is another element for which men look in vain in nature. In nature, wisdom and power are seen in co-operative action; but they are wholly impersonal. In the pages of this Book a divine Personality emerges, Who claims to be superior to His works, and sovereign over all His creatures. And in this inspired record of the providential unfolding of His purposes there is the same orderly progression observable as in the lower realm of His operation. And that which unifies all the divine disclosures of the Old Testament is the promise of a still clearer and ultimate revelation.

No one can mark the divine transcendence, a God above His world and even above its law, pictured in the Old Testament Scriptures, and observe God's sovereign overruling of all moral and spiritual opposition to His plans, without being filled with hope. And then at last, we have the mystery of the Incarnation proclaimed. Angels proclaim the coming of God to earth.

Now what is the "declaration" of the Incarnation? How and what is God declared to be in Christ? At Bethlehem, if I may dare say so, God revealed that He is inseparably joined to man. Never could He forsake His world without abandoning the Babe of Bethlehem. And further, it is revealed that He will fulfil His plans by the exercise of powers undiscoverable to us. Christianity is a supernatural religion. Jesus was supernaturally born. But what we call miracle is the result of the operation of laws which transcend our knowledge and understanding. The birth of Jesus shows how God can come into human life, not in violation of law, but by means which are beyond our comprehension. We are therefore to conceive of God as one whose judgments are unsearchable and whose ways are past finding out.

So then, in Christ, behold "the image of the invisible God," at the same time bearing the likeness of man—not however, of corruptible man, but of man at his best, his highest and utmost—becoming such by means transcending our reason.

What then is the central truth revealed in Christ the incarnate God? All virtues are combined in Him, but what is the elemental quality of which all virtues are but manifestations? It is what the New Testament calls grace. It is more than love, it is love in remedial exercise. Jesus stands forth as the incarnation of the remedial resources of Deity. God is the great Repairer and Renovator and Restorer. He saves men by suffering for them and with them. And now we are at the veil of the Holy of Holies. Sin is pitilessly impartial and relentlessly cruel. No one of woman born has escaped its heavy hand. But of all its victims no one has ever suffered as Jesus did. There was no way of pulling us out of the fire but by going into the fire Himself. He has "declared" God to be a suffering God. Whatever the ultimate explanation of the mystery, this I know, sin hurts no one so much as it hurts God. The atonement means—ah, who dares to say all that it means?—but it means this at least, that the utmost of sin's penalty falls upon Christ, piercing His very soul:—not arbitrarily, but of necessity, and in the nature of the case, as the only alternative to the sinner's destruction. Sin's

deadly power is quenched in the blood of the Son of God.

"Oh, Love, thou bottomless abyss,
My sins are swallowed up in Thee!"

But not at the Cross alone and at last is God declared. The cry of the Son of God in the darkness is not the last word to be said about God. We must see Him in the glory of resurrection and behold in Him the ultimate sovereign triumphs of light, and life, and love.

And as we think of God in relation to the world's sin and woe, we are not to think of Him as watching His world from afar, separate from its griefs, unhurt by its sin, free from its sorrows, and unburdened by its woes. The rather we are to conceive of Him as dwelling in the midst of it all, and by some inexplicable condescension of grace, identified with its sufferings, feeling its want, sharing its hunger, bearing its grief, carrying its sorrows, touching its leprosy, crucified by its sin! And yet, unafraid of its darkness, undismayed by its rebellion, undaunted by its unbelief; superior to its shame, sovereign of its destiny, enthroned above all its warring elements on the right hand of the Majesty on High—from henceforth expecting till His enemies be made His footstool. And in respect to all the problems of life as we keep our eye on Him, God who commanded the light to shine out of darkness will shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But what of your own soul in relation to such a God as this? Our sins are many, but His blood can wash them all away. Life sometimes seems a tangled skein, but His hand is on the loom and

"The shuttle of the unseen powers
Works out a pattern not as ours."

How foolish it would be, for any one of us to refuse to submit to such a God as the crucified and risen incarnation of redeeming Love has revealed God to be! I beg of you to trust Him! Trust Him to forgive your sins on the ground of the vicarious sacrifice; trust Him to give you eternal life as being Himself the Author of all life; trust Him to keep you and preserve you unto His everlasting kingdom, as the One Who "upholdeth all things by the word of His power"; trust Him to bear your burdens, to overcome by the power of His Spirit, your evil tendencies, to solace your loneliness, to explore the valleys with you and climb the heights with you, to lighten your darkness, and calm your seas, and to bring you at last through all the storms of life into a haven of peace and perfection and there to wipe away all tears from your eyes. For all this, trust Him now!

PRAYER

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?

RICHARD C. TRENCH.

"IN THE HOUSE OF RIMMON"

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

Preached in Jarvis Street Baptist Church, Toronto,
on a Sunday Evening.

"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing."—II Kings 5:17, 18.

Prayer by Rev. W. S. Whitcombe

We come to Thee, O Lord, because Thou art, and because Thou art the Rewarder of them that diligently seek Thee. Thou hast bidden us seek Thy face. Teach us therefore how we ought to think of Thee. Take from us every low thought we have concerning Thee. Enlarge our conceptions of Thee; expand our minds, that they may attain to a clearer conception of Thee. Thou art the everlasting God, the Creator of the ends of the earth. There is no searching of Thine understanding. We know that,

"The love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

We praise Thee that Thou hast revealed Thyself to us in Thy Word, and in the Person of Thy Son Jesus Christ.

We come to Thee to-night on Thine own invitation. All down through the ages Thou hast been stretching out Thy hands to the sons of men, pleading with them to return to Thee, seeking to win them to Thyself, to woo them to Thy side. At sundry times and in divers manners in times past Thou hast spoken unto the fathers by the prophets, but in these last days Thou hast spoken unto us by Thy Son. And He Whom Thou hast appointed Heir of all things, by Whom also Thou didst make the worlds, bids us come to Him, saying, "Him that cometh to me I will in no wise cast out." He Who is our Prophet is also our great High Priest, Who has opened up a new and living way for us through the veil, that is to say, His flesh.

Having a great High Priest over the house of God, we come with boldness, without any reserve, with the full assurance of faith, into the very holiest of all. As we come, we beseech Thee to teach us how to pray. Attune our hearts that we may pray in accordance with that perfect will of Thine that so we may know that we have those things which we ask.

Give us a passion for Thyself and for Thy kingdom, that we may be enabled to pray, "Thy will be done." Teach us what Thy will is, and, teaching us, pour Thy grace into our hearts that we may obey Thee.

We bring before Thee our needs tonight, which are manifold. Thou knowest them all before we ask, yet Thou hast bidden us pray to Thee. So we lay them all before Thee. Thou hast even taught us to pray, "Give us this day our daily bread." We pray for that, and for all things that are necessary for the sustenance of life. We pray for the little things of life, and for the great things. Thou knowest us through and through, our names, our place of abode, our business. As we cry to Thee, bless us according to our needs.

We bring before Thee to-night those of our number who bleed because they have fallen upon the thorns of life. We pray for those whom sorrow has overwhelmed, whose difficulties are a thick cloud that shuts out the light of hope from their eyes. We pray for those who are lonely, for those whom temptations beset. We beseech Thee to minister Thy word to such to-night in a way that they shall know there is no sorrow, no difficulty, upon earth that Heaven cannot heal.

Wherever Thy word sounds forth bless it because it is Thy word. Thou art not limited by time and space. Wherever that man is found who calls upon Thy name from a pure heart and with unfeigned lips, we beseech Thee to

answer. So may Thy word go forth in the power and demonstration of the Spirit, that here and wherever it finds men, wherever it brings men to a conviction of sin and leads them to cry out in the words of the publican of old, God, be merciful to me a sinner, it may there bring salvation. Make this a night of blessing, a time when the gracious work of regeneration shall be done in the hearts of many; and to Thee we will give all the praise and glory, through Jesus Christ our Lord. Amen.

I SUPPOSE there are few stories in the Old Testament which are more familiar to most people than the story of the cleansing of Naaman the leper. Most of you have heard many sermons based upon this incident.

Great man as he was, generalissimo of the Syrian armies, Naaman was a leper. Through a little maid, who had been carried captive from Israel's land, and who waited upon his wife, he heard of the prophet who was in Samaria. The king of Syria, hearing of it, addressed a letter, not to the prophet but to the king of Israel, arguing that if the prophet were great, the king must be still greater. (Thus do men persistently spoil the simplicity of the gospel.) Thus did the king of Syria corrupt the simple message of the Israelitish maid.

Naaman was despatched with his horses, and chariots, and all his elaborate retinue of servants, carrying in his hand a large present of "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment". When he presented his letter of introduction to the king of Israel, the king of Israel immediately construed the letter as an attempt to stir up mischief between the two nations, for he recognized that the request to recover a man of his leprosy was one with which he had no power to comply.

But Elisha the prophet, hearing of Naaman's visit, bade him come to him, saying: "Let him come now to me, and he shall know that there is a prophet in Israel." Mr. Whitcombe read to you this evening the story of his coming, of how the prophet simply commissioned a messenger to tell the great man to go to the river Jordan and dip himself seven times, until he should become clean. Naaman felt rather slighted that more ado was not made of him. He said, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper"—and he turned and went away in a rage, until a servant taught him wisdom, and suggested that he do the simple thing, as he was told. Repenting, he went down into Jordan and dipped himself seven times. The miracle was wrought: "His flesh came again like unto the flesh of a little child, and he was clean."

Full of gratitude, Naaman returned to the prophet, and wanted to load him with presents. The prophet declined to accept anything at his hand. Then Naaman said, "Behold, now I know that there is no God in all the earth, but in Israel. . . . And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. But there is one little matter of difficulty I anticipate. I am my master's servant, and he does not recognize the God of Israel. It is part of my duty to accompany him to the house of his god Rimmon. When he goes to worship in the idol temple, and he leans upon my hand, and I bow as he bows, may I be forgiven for that little compromise."

The prophet, I rather think in a tone of irony, said, "Go in peace. Go in peace if you can."

We shall study together for a little while this story, as I speak of *Naaman's cleansing, of his compromise*, and then we shall examine so far as it is possible, *his conscience*, the strange conscience that he carried within his breast.

I.

NAAMAN WAS REALLY CLEANSED OF HIS LEPROSY. An unmistakable miracle had been wrought. He went to Samaria a leper: he returned perfectly whole, completely cleansed. There was no sham about it; there was no half-way measure about it: his flesh had become as the flesh of a little child. This valiant captain of the Syrian hosts was returning to his master happy at last because he had been delivered from his secret plague, from the leprosy that was wearing his life away.

One might have expected, then, from one who had experienced so marvellous a change within himself a readiness to take all the consequences of a full acknowledgment of the miracle. I speak this evening to those who have been genuinely cleansed—not to false professors of religion, not to those who are only church members, but who have never been born again, not to the great multitude of people who are merely religious, who have the form of godliness while denying the power thereof—I speak to those who know something of the regenerating power of the gospel, who have believed in the Lord Jesus Christ, and have become new creatures in Christ. You know that old things have passed away, and that all things have become new. You are able to sing with gratitude of heart, and out of your experience of its power,

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

As Naaman plunged beneath the waters of Jordan, so by faith have you plunged in that Fountain, and you know that you have lost all your guilty stains. Surely the angels might expect to hear you sing the hymn through, to hear you resolve,

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

What may we not expect, what may not Heaven expect, what may not the Lord Himself by Whose gracious power you have been healed; expect from you who have been made partakers of the grace of life, and who know that you are saved?

I remark that Naaman's cleansing *was of great value to himself*. It is a great mistake to suppose that the religion of the Lord Jesus is profitable only to the poor. Blessed be God, it is profitable to the poor. It is a good thing for a poor man to know that he is an heir of glory. But the religion of Christ is just as profitable to the rich. Naaman was not a poor man: he was a man of large wealth; he was a man who occupied an extremely important position. He was a man who was held in high honour by the king, and by the state which he had so valiantly and so effectively served. He "was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

He was a man of great personal qualities, a man of large military capacity, a real commander of men. His

natural ability had promoted him to high honour, and yet there was within this troublesome leprosy. But now that he is saved from it, now that beneath those splendid robes there is no longer the leprous scab, but flesh like unto the flesh of a little child, even the rich and prosperous and honourable and nationally famous general of Syria must have been a happier, a more contented man.

I know it is difficult for those who have riches to enter into the kingdom of heaven. I give it as my testimony, however, that I have known a few whom the Lord, in His wisdom, entrusted with large wealth, who have been among the noblest Christians I have ever met. There is no reason why a rich man, a man who is rich even in this world's goods, should not, at the same time, as God shall give him grace, be rich in grace and an heir according to the promise.

I speak to some this evening to whom the lines have fallen in pleasant places, and who have a goodly heritage. Though you may have less than you once had, you are not in want; you are still fat and flourishing, still nursed in the lap of luxury, having all that this world can give. And, at the same time, you know that the Lord has saved you. That knowledge ought to enhance the value of all life's blessings, and to make you feel the obligations that rest upon you.

Surely a man in Naaman's position must have had a larger opportunity to do good than the little Israelitish maid who waited upon his wife! Other things being equal, the man of large capacity and large wealth, the man of prestige and influence, if only it all could be laid at the feet of Jesus Christ, ought to be more influential in the things of God than the man of lesser position. I say, he might be. I know that it is very seldom he is. Very seldom! Very seldom! It is seldom that the power of the Holy Ghost dwells in such an one.

But I am pointing out to you the genuineness of the miracle, and the further facts that notwithstanding all the material blessings which Naaman enjoyed, there was added to it this greatest of all benedictions that he was now a clean man, saved from leprosy. Oh, my Christian brother to whom God has been gracious even in respect to the affairs of this world, I charge you to remember that a very special obligation rests upon you, and that as surely as the little maid in Naaman's household would ultimately be held accountable for her opportunity to testify, and rewarded for her faithfulness, so must we all give an account of our stewardship when at last the Master shall come to take account of His servants.

This was a genuine cure. It was a cure that enhanced the value of Naaman's present possessions. And it was a cure that made him genuinely grateful. In his heart of hearts he was full of praise and thanksgiving to God, and to the prophet, too. He wanted to bestow a present upon the prophet in expression of his gratitude.

To how many do I speak this evening in whose hearts the love of God is really spread abroad because of His abounding grace, because of the measureless mercy He has shown you? What now may we expect from men and women for whom God has done so much? Let us see.

II.

Look at NAAMAN'S ATTITUDE OF COMPROMISE. Naaman was not only cleansed from his leprosy, but *he was actually converted to Jehovah*. He said to Elisha, "Now I know that there is no God in all the earth, but in Israel."

Only one God! Only one Saviour! Only one Power that had wrought this miracle in Naaman's life.

I speak to some who have been saved from the errors of the day. There are some who hear me to-night who have no doubt whatever about the inspiration, infallibility, and supreme authority, of the Bible as the word of God. Your experience of divine grace forbids you to question the essential Deity of Jesus Christ. You know that no one but God could have wrought for you what God has wrought in you, and whatever the critics may say, however men may seek to undermine the confidence of people in the Bible, and in Jesus Christ as God's only Son, you say, "Nothing can shake my confidence. I have myself tasted that the Lord is gracious. I have become the subject of His power. It is not a matter of theory with me: it is a matter of profound experience, and nothing could change my conviction of the truth."

What a blessing it is when a man is saved from unbelief, when, in addition to some of earth's benefits, health and strength—for that is what Naaman had, and that is what some of you have, sound bodies and sound minds—he is given a clear apprehension of the truth as it is in Christ, so that he has a whole Bible that no one has been able to take away from him, I say, what a blessing that is! If that is your conviction, it might reasonably be expected, that you would pursue a straight course. Naaman resolved that, for himself, he would never again bow his heart to any other god than the God of Israel, for said he, "There is no other."

Some who hear me to-night would say, "Sir, Jesus Christ is the only God I know. I worship Him. I say with Thomas, when I look at His wounded hands and side, My Lord and my God. I worship none other." But where are you to-night, my brother, you to whom so large a measure of spiritual enlightenment has been vouchsafed, you who are numbered among the children of light, and are not in darkness as other men, you who know the truth? What are you to do to-night?

Let us hear what Naaman had to say. He said, "I am going back home. I occupy a very important position. I fear that some recognition of Rimmon, even if it be but formal, is indispensable to the position I occupy. If I were openly to declare that there is no god but the God of Israel, it might involve me in serious loss. It is part of my duty to attend my master when he goes into the house of his god. Of course, I now know that Rimmon is no god. Therefore I should like to take two mules' burden of earth that I may erect an altar; but I shall have to go where my master goes, I shall have to go the house of Rimmon. And when he bows, it would not look well for me not to bow! I must bow too. I hope I may be pardoned for that little compromise."

O Naaman, thy name is legion, in our day! How many men there are to-day who are as truly, in their own convictions, evangelicals as they ever were, ministers and laymen who know this gospel is true, but who yet are found in the house of Rimmon, bowing their heads as though Rimmon were really a god! How many people there are who are afraid—as Naaman may have been afraid—of losing their position, of lessening their chances for advancement, for further favours from the powers that be, were they to cast prudence to the winds, and let the deepest conviction of their souls find utterance! Shame on you, Naaman! Shame on you! If the little Israelitish maid who was far from home, in a heathen country, with no one to help her, no one to sus-

tain her—if she had been as timorous as thou art, had she been as solicitous for her personal profit and preferment, she, too, might have hesitated to speak of the prophet who was in Samaria.

It is easier to testify for Christ in the kitchen than in the drawing-room. It is easier to be out-and-out for Christ while wearing a workman's apron than it is as president of a bank. Some who hear me to-night know what I mean. I say, there are places and occasions where and when it is admittedly difficult to testify. There are men who are pursuing Naaman's course to-day, still maintaining their positions, outwardly bowing in the house of Rimmon, while in their hearts they know that he is no god.

How many there are who are part and parcel of modernistic institutions and organizations to-day, whose whole influence and power and wealth and prestige are exercised for the destruction of the very thing which the men who serve as part of the machine profess to believe. I do not understand how men can remain in churches whose leaders deny the authority of the Bible, the Deity of Christ, and the Saviourhood of Him Who died at the place called Calvary. I do not understand how men, believing those things, can yet consort and co-operate with other men and organizations who deny everything which they themselves profess to believe. But they do! They do!

"Oh well," say they, "I will have my two mules' burden of earth. I will erect my altar at home. I will read my Bible, and pray with my children. I will give my testimony where I can. But, of course, officially—officially—I cannot help what I am officially. Officially, I shall have to go the house of Rimmon. I do not believe a word that is taught there. I have no sympathy with it at all. My own experience cries out against what these deniers of our God have done—and are doing—but I have to consider my official position. I fear I shall have to stay in the house of Rimmon."

There are hundreds of Naamans among THE GOSPEL WITNESS readers who, for the world, would not let the public generally know what their position really is. "Where do you go to church?" "I go to the house of Rimmon. Others go, and I have to go. I am sorry, but we have to do many things we do not like to do. So I go to the house of Rimmon."

It may be that Naaman was afraid, not only of the loss of position, but of the loss of reputation. He was a "great man". Had he gone home and told the story of the miracle of his healing, that by simply dipping in Jordan he had been made whole, very few would have believed him. Most of them would have said, "Naaman, you are a fool. I do not believe you had leprosy at all. If any change was wrought, it was not the cleansing of leprosy. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? You used to say so yourself. Now you profess that you dipped seven times in Jordan, and that your flesh became like that of a little child. We do not believe it." If there had been physicians in that day—and I suppose there were of a kind—Naaman's master perhaps would have said, "I suppose we had better have him examined, we had better call in an alienist to examine this man's head. He thinks he has been cleansed of leprosy, but surely there is something wrong with his head."

Nowadays the man who is religious seven days a week is supposed to be an out-patient of an asylum, who, by

some means, has escaped confinement. We have had people come to this church full of prejudice, and the Lord Jesus has met them and saved them, has wrought a miracle as great as that wrought in Naaman—with what result? Their own families have thought they were "a little bit off". The man's wife says, "My husband has become so religious I am anxious about him"—not about his soul, but about his head! That is true! I could quote you many cases that have come within my certain knowledge, where men and women who have given themselves wholly to Christ have found that even their reputation for simple sanity has been jeopardized. And because of that, many of them still go to the house of Rimmon.

What would happen if the men and women of Toronto, of Canada, who know Jesus Christ, who believe the Book, who are convinced of the sovereign authority of Jesus Christ as Saviour and King—what would happen if they, before their families, in their business, in their churches, and in all their social relations, were suddenly to be endowed with a heavenly courage, and should say, "I will never cross the threshold of Rimmon's house again. We will worship the God of Israel, the God and Father of our Lord Jesus Christ; and we will let everybody know that we worship Him only."

I remember some years ago a very influential gentleman in this city, a man of large wealth, and a man who loves the Lord Jesus Christ, a man who knows what it is to be saved, a man, I am positive, who loves the old gospel, who knows the efficacy of the cleansing blood in his own experience, and who longs to see souls saved. I have long regarded him as one of the princes in Israel. He addressed the Baptist Ministerial Association of that day after returning from a stay in California. He had heard all about Hollywood, and had seen something of its corrupting influence, not only in California, but the world over. He was full of it in that address before the Baptist Ministerial Association, and he said something like this, "Brethren, worldliness is eating the heart out of our churches, and is paralyzing all our endeavours. A passion for the movies, for the gaming-table, and for the dance, is ruining our churches." He gave a magnificent address. When he had finished I moved a vote of thanks, and then said something like this, "Mr. So-and-So has said what we, as ministers, I think without exception believe. We are glad to hear him speak as he has now done, and I respectfully suggest that he gather about him the leading Baptist laymen of this city, and that he repeat the address that he has given to us to all these leading laymen, men of position and influence, and then he then say to them, 'Brethren, I appeal to you to come and stand with me, that in our families, in our business, and everywhere, we shall let all the world know of our devotion to Christ; and that we take an uncompromising stand against all these evils'."

He replied, and said he appreciated the vote of thanks of his brethren; but added in substance a word like this: "As Mr. Shields has been speaking I have been calling before my mind the Baptist laymen of this city, the men we look upon as leaders (that was some years ago), and I cannot think of twenty of them who would stand with me in this position." He thought a moment, and said, "No; I do not believe there are a dozen." He continued reducing the number until at last he said this significant thing, "I cannot now call to mind more than three or four of the outstanding Baptist laymen of this city who

would take my stand in reference to these things."

Before the Elishas, before the prophets, that princely layman took a splendid stand for Christ, but how I wish, when he had said all that he had finished his address by saying, "Brethren, if there is no one else, I will stand alone." But he did not. Good and great man as he was, and is, he went back to the house of Rimmon, and he bowed with those who bowed.

I appeal to you laymen of Toronto who would be ashamed to come to Jarvis Street Church—I care not to what church you belong, whether it be the Anglican, Presbyterian, United, Baptist or any other church, if you believe in the Lord Jesus Christ, and have been made a partaker of His saving grace, I beg of you in the Lord's name to take your stand for Christ. Come out of the house of Rimmon! Cease from this shameful compromise with error and evil, and stand for God; and we shall have a revival in Toronto. Such a revival will never be brought about by the Naamans who bow in the house of Rimmon.

There is nothing to indicate that Naaman had a single convert. I do not suppose he ever led anybody to believe in Jehovah; for let me tell you that while Naaman may go into the house of Rimmon, the Spirit of God will not. The Spirit of God is not a spirit of compromise: the Spirit of truth will never compromise with error.

But here is the strange thing about it. Some man says as I preach this evening, "You are pretty narrow-minded, and we have to be broadminded in these days." Yes; you have to be broadminded to travel the broad road, but narrowminded to travel the narrow road—yet it is the narrow road that leads unto life. And I say to some of you who thus speak, and who thus excuse yourselves, that you know the way of compromise is not right. Naaman knew it, for he said, "When I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

A man came to Dr. Jowett once to tell him he was a Christian, and that he desired to unite with the church. "But before I come into your fellowship I should like to ask you a question, Dr. Jowett. Do you think there is any harm in a church member's attending the theatre?" "Why do you ask me that question?" "Well, I wanted to have your opinion. I go. I like to go, and I thought I should like to have your mind on the subject."

Dr. Jowett said, "I understand, Mr. So-and-So, that you are very fond of riding, and that for exercise you get on the back of a horse and gallop away into the country. Is that so?" "Yes; I am very fond of riding. I have a good horse. He is a real friend, and he takes me for a ride." "Why did you not ask me if I thought it consistent for a professing Christian to ride horseback?" He laughed and said, "I have no doubt about that. I am sure that is all right." "Well," said Dr. Jowett, "have you any doubt about the other?" "Yes, I have." "Then," said the great preacher, "you had better give the Lord the benefit of the doubt."

That would settle all your problems, my friend. "The Lord pardon thy servant." Why? What are you going to do, Naaman? Why ask pardon in advance, for something you are going to do when you get back home? Why set yourself toward compromise?

III.

WHAT SORT OF CONSCIENCE HAD NAAMAN? There is no doubt he had a conscience. He asked that he might be pardoned.

And Elisha said, "Go in peace." Go in peace! What do you suppose he meant? I think he probably meant something like this: "It is evident your mind is set upon retaining your position, and upon being careful of your testimony; and argument on my part would do you little good. Go and learn your lesson yourself. If you have any conscience in your breast, find out whether you can have peace while you are compromising with error."

Do you think you can? I know many people who regularly attend the house of Rimmon in our day in the City of Toronto, plenty of them. Their church is the house of Rimmon. "My wife goes; my children go; all my associates are there; all my business associates. I meet them downtown on Monday, and they all move in that circle. They are all Rimmonites. I should be like a spotted bird if I should leave them, and so, although I do not believe what they teach, I go."

They have good music in the house of Rimmon! They have good society. All the "best" people in town go to the house of Rimmon, the upper ten, the upper four hundred, or whatever it is; they are all Rimmonites. They all go to the house of Rimmon. "I do not like it. I confess that Sunday means boredom. I go because my wife goes, and I bow with her. But I am not happy. My conscience is at war within me all the time. I know I am giving my sanction to the things I do not believe, but I go. I have no peace and no power."

There is no peace for a cleansed Naaman in the house of Rimmon. There is no power in the way of compromise. If all the Naamans who bow with the worshippers in the house of Rimmon would this night resolve, "I have attended the temple of Rimmon for the last time, and I will never again go to any house of worship the second time where Jesus Christ is not exalted as the Saviour of men; I will have no fellowship with the unfruitful works of darkness, but I will rather reprove them"—if the Naamans would do that, what a great turning of the people there would be toward God!

Poor Elijah was rather discouraged sometimes, great man as he was; but perhaps he may be excused for saying, "I, even I only, am left." The Lord assured him there were seven thousand who had not bowed the knee to Baal — but that seven thousand had successfully secreted themselves somewhere. They probably included the number whom Obadiah hid by fifties in the cave. Come out, you Naamans, and let us take a census! If you believe the Bible, say so. If you believe in Jesus Christ, say so. If you believe in the power of the cleansing of the blood of Jesus Christ, let all the world know it. Then you will have blessing, but not until then.

I do not invite you to become a regenerated Rimmonite. Ah, that is rather a good phrase, in spite of its paradox, "regenerated Rimmonite", one who is really a Christian, but who still attends the house of Rimmon. I do not invite you to that: I invite you to become a good soldier of Jesus Christ—to be saved first, and then to put on Christ, to endure hardness for His sake, and to subordinate every interest in life to the supreme passion of knowing Christ, to resolve that you will follow the Lamb whithersoever He goeth. May He save us by His grace, sanctify us by His Spirit's power, and make us bold with the boldness which comes from keeping company with the Lord Jesus Christ.

Let us pray:

We beseech Thee, O Lord, to bless our meditation this evening. There are many who trust Thee, who have never yet confessed Thee. There are others who have confessed

Thee in select circles, they have confessed their hope to Elisha and his household; but they have never acknowledged it in the court of the king of Syria. They have never borne faithful witness to those who know not Jehovah. Make us Thy servants and Thy soldiers, so that we may be witnesses unto Thee in Jerusalem, and Judea, and Samaria, and to the uttermost parts of the earth. We ask it in the name of our Lord Jesus Christ, Amen.

A PRIEST LOOKS AT CHURCH AND STATE RELATIONS

THE Roman Catholic party in Belgium recently suffered a crushing and humiliating defeat in the vehement refusal of the Belgian people to allow Leopold to return as their king. Doubtless the popular manifestation of feeling against the leadership of the Roman Catholic political party in Belgium prompted serious heartsearching among Romanist leaders, and a French-Canadian paper has reprinted a candid discussion by a Roman Catholic editor and professor on the dangers of clericalism, entitled "Does Clericalism Exist?". The author is Canon Leclercq and his article was originally contributed to *La Revue Nouvelle*. It is, perhaps, not entirely without significance that a French-language paper published in Quebec would even deign to admit the possibility that clerical control might be called into question.

To most English-speaking persons, the word "clericalism" is unfamiliar because they are almost totally unaware of the reality which it names. English dictionaries list the word but give surprisingly scant attention to it. But in French, the word "clericalism" is well-known indeed. Even our French-Canadian Romanist paper in introducing the article by the Belgian priest is constrained to confess that "clericalism and anti-clericalism are subjects often dealt with in private conversation but it is rare that they are treated in public." According to *Larousse*, the famous French dictionary, clericalism is the doctrine that society and the civil government ought to be under the domination of the Church (of Rome).

The Belgian priest first admits that it is exceedingly difficult to define and limit the authority of the Church in temporal affairs. He writes thus:

But it is also clear that as soon as political leaders became Christian, or when the people became Christian, it became an urgent question to know how Christians ought to react to political and social problems. And the Church was compelled to offer instruction in morals, with a social application, pointing out to the Christians the virtues which they ought to practise and the requirements of the rule of life. To set the boundary where moral instruction ends and where begins the application of moral teaching to temporal matters, to which different solutions are permissible, is extremely delicate and can only be decided upon by a very refined Christian sense.

But Christians are not all saints; neither are they all clever. Moreover in political and social matters, the majority often consider nothing save immediate results.

As we read history again, we see that in the Middle Ages what was called Christendom was the source of terrible ambiguities. Carried away by the ideal, noble in itself, of the constitution of a social state in accordance with the requirements of the gospel, the men of the Middle Ages established inextricable confusion between temporal society and the Church. The states called themselves Christian and the Church was made jointly responsible, not only with what was truly Christian in the state, but also with the political form represented by the states, and even with the person of their princes. . . . For us to-day who are sufficiently removed in time, it seems that when the movement took form which led to the French Revolution, it had to

attack the Church in order to destroy the *Ancien Régime*, because the Church has tied its cause to that of the latter. . .

In the long run, the alliance between the Church and temporal affairs does only harm to the Church. . .

The first form of clericalism consists in subordinating the temporal to the spiritual. But ought not the former be subject to the latter? Yes, in one sense, but not in another. From the very first the question is a delicate one and is full of danger.

Religious men, those for whom the religious values are the first and principal ones, spontaneously tend to judge everything according to its religious repercussions. Let us remember the tendency to form a judgment on a short view of things. On the other hand, they are inclined to attach no importance except to immediate religious values, that is to say, those which are religious in themselves.

I am aware that my discussion seems too subtle, and I explain myself.

Let us suppose a government that protects religion. What is meant by that? Not a government which by its attitude gives a striking demonstration of the value of Christianity by instituting, for example, a régime of perfect social justice, but a government which recognizes the Church by granting it an official place to its Pontiffs, making religious instruction obligatory in its schools, paying the salaries of the clergy, aiding the Church to undertake the work that seems necessary to it. All these are immediate religious values. Catholics will feel a very strong sympathy for a government of this sort, and will be inclined to wish it to remain in power, hence to support it.

But this government may, in other respects that we call indirectly religious, be violent and unjust. It may perhaps neglect the welfare of the people, be cruel towards its opponents, restrict the most legitimate liberties. Catholics will be inclined to consider all this as of secondary importance, even according to the measure of their fervour, confident that if the Christian life develops without hindrance, these little failings will disappear of themselves. Indeed, if good Christians favourable to the Church tolerate these disadvantages, is it not for reasons beyond their control which they alone, perhaps, know? In short, Catholics reason like Communists when they are faced with the cruelties and the injustices of the Russian Soviet. . .

The second form of clericalism, according to the Belgian priest, is base and unworthy, though it coalesces with the clericalism that is inspired by purer motives. It consists of exploiting the Church for selfish advantage: the business man who uses his position as a leader in Catholic Action to sell his products; the restaurant keeper who advertises his piety in order to sell poor meals at high prices. The article concludes, therefore, that the Church ought to give moral guidance without undertaking the direction of temporal affairs, and the priest reminds his readers that the Holy See has insisted in various countries and especially in France, that Catholics should not become jointly responsible with any particular political régime. On the one hand, says *La Revue Nouvelle*, the Church ought to give moral guidance while recognizing that temporal values are real though subordinate, having rights within their own limits. On the other hand it is compelled to recognize that the genius of the Church of Rome has always demanded and required special privileges at the hands of the state and special rights to direct civil governments. The article continues:

Nevertheless, when Catholics become numerous, then the Church becomes an important institution on the simply human plane, and it is compelled to form certain connections with the temporal world. In this respect the attitude is easier when Catholics form only a small minority. As soon as they become an important part of the population the Church must be granted a legal status in order that the institutions necessary for the development of Christian life may acquire juridical recognition. Take, for example, the school question. In our present society where everyone

receives schooling, and where the schools cannot exist without public help, Catholics ought to demand that they be given the same privileges as other citizens. And in proportion as the state extends by the technical development and the growing possibilities of social organization, Catholics must demand that this social organization take account of their spiritual needs.

Where can we set a limit to the point at which clericalism commences? No abstract theory can be established. Nothing but a very pure Christian sense can maintain the line of Christ.

We have ventured to give these large excerpts from the article by a Belgian priest to remind our Protestant readers of the dangers of clericalism, dangers that even some priests are aware of, while they frankly admit, like our author, that many, if not most, fervent Roman Catholics do not see the danger that their religion runs by identifying itself with the state or a political group. As we suggested in introducing the above excerpts, we have no doubt that the warning they contain was impressed upon their author by the embarrassing situation in which the Roman Catholic Party of Belgium found itself by having backed the wrong political horse!

Part of the description of the evils of a clerical government sounds like a portrait of the present Duplessis régime in Quebec. We have found very little reason to think that the Prime Minister of Quebec is an unusually fervent Roman Catholic, and in any case it is evident that his party was not returned to power because of the purity of his religious views or the zeal of his piety, but simply because he was willing to hand over larger sums of public money to the Hierarchy than his political opponents appeared willing to do, and perhaps because he was willing to enact and enforce the infamous Padlock Law and to inflict, or to allow to be inflicted, numberless acts of persecution on non-Roman Catholic bodies in Quebec such as Baptists, Christian Brethren and "Jehovah's Witnesses".

There was once a Prime Minister of England in the days when even British government was carried on by systematic bribery and political corruption, who avowed as his pet political maxim that "Every man had his price." Spokesmen are not lacking in Quebec, (see, for example, the article from *Le Devoir* translated on p. 12 of this issue) who candidly assert that their most Catholic province is up for sale to the highest bidder, and as the Belgian priest says, they always have an eye to the *immediate values*. That principle is also the guiding star of almost all our Canadian politicians. In the last federal elections, Mr. Drew attempted to out-herod Herod and to make even vaster promises to the French-Canadian Roman Catholic electorate than the past accomplishments of his opponents. He had won Ontario elections on the basis of his concessions to Roman Catholic schools, and his present successor in office, Mr. Frost, does not dare to be any less kind to Roman Catholic schools than was Mr. Drew.

Success in Canadian politics is very simple in theory, but very subtle in practice: it consists of winning the support of Quebec which holds the balance of power, and in order to do so, it is necessary in the French and Catholic province to play the rôle of a clerical government—one that obeys the dictation of the priests—while at the same time posing in the Anglo-Protestant provinces as a true friend of progress and democracy, if not strongly British.

It seems to us that one part of the Hierarchy's plan of action has generally escaped the notice of politicians.

It is set forth in the above article by the counsel of the papacy to French Catholics not to identify their religion with any particular régime. In Canada the Roman Catholic priests are neither Liberal nor Conservative nor C.C.F. They are first, last, and always Roman Catholics, and they will support any politician whom they believe seriously intends to do more for them and their church than anyone else will do. Thus, in provincial politics, Quebec is strongly Nationalist, or to speak more precisely, more Conservative, but in federal politics the same province is solidly Liberal. The Hierarchy is not absolutely identified with any party and is always open to higher bids from other aspirants to its favour.

In closing we call attention to the confession of the Belgian professor and editor that wherever the Church of Rome has a numerous body of adherents, it must form some connection with the state and acquire some special legal status. This, of course, is of the very essence of clericalism, and as we have already pointed out, it belongs to the genius of the Church of Rome. Long ago certain popes likened the relations of the Church and the State to the sun and the moon, the lesser drawing its light from the greater and revolving around about it. Pope Boniface VIII laid down the fundamental law of the Roman Church in the following words that have never been revoked and never denied either in word or deed in the long course of history since that time:

In this Church and in her power are two swords, the spiritual and the temporal. . . . Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, the temporal authority subject to spiritual.

With such a text before one, emphasized and illustrated by the long dark history of Rome's marriage to the state, it is impossible even for a Roman casuist to find any convincing way of denying the necessity of clericalism according to Roman Catholic dogma. Protest against its evils as enlightened Roman Catholics may, they are nevertheless forced to accept the principle of clerical dictation in the temporal as in the religious realms. How could it be otherwise with a system that starts from the affirmation that its priests have the power to reincarnate Christ on their altars and there to reenact the sacrifice of Calvary? The political corruptions of Rome are intimately and necessarily connected with its theological errors from which they spring.—W.S.W.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages. . . .	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

HOW TO WIN QUEBEC

In view of certain by-elections in Quebec somewhat more than a month ago, *Le Devoir* devoted a leading editorial to outlining the course of action that the Conservative Party would have to follow in order to win Quebec. Here then is the price that Quebec sets upon her support of any political party, according to the estimate of this clerical organ of Montreal. We translate without comment from the editorial of our French-language contemporary.

Why do the Conservatives find themselves in such an inferior position in comparison with their Liberal opponents in Quebec? Principally from the fact that their party seems to be the refuge of imperialism and of francophobia (fear of the French). Quebecers are often enough dissatisfied with attitudes or decisions of the Liberal Party which tend to imperialism or which misunderstand our rights and our aspirations—that was notably the case during the last war. They tell themselves, however, that it would be worse with the Conservatives.

As long as the Conservatives have not dispelled that impression, they cannot hope to have any considerable and enduring successes in Quebec. The most fervent autonomism cannot win pardon for imperialism and francophobia.

The Conservative Party must revise and rejuvenate its programme. It must be converted to Canadianism and bilingualism. It must give pledges of the sincerity of that conversion. It is only at that price that it can regain a foothold in Quebec. If the Conservatives in Ontario are not ready to consent to these concessions to attract the electors of Quebec, then they must resign themselves to a long stay in opposition for fifteen or twenty-five years, if indeed they are able to survive these repeated defeats.

Mr. Drew and his friends will have to realize that their half measures will yield them nothing in the enterprise of reconquering Quebec. In order to convince our people that they are no more imperialist and francophobe than the Liberals, they must show that they are more nationalistic and more friendly to the French than the Liberals. To convince them of their conversion they will have to exhibit some zeal.

The situation demands bold initiatives and attitudes. Will Mr. Drew and the Conservatives have enough imagination and energy to attempt it? They will have to exceed the Liberals in the way of political emancipation and in the practical recognition of the French language.

The Conservatives can demand the nomination of a Canadian Governor-General while the Liberal Government seems to hesitate to do so. They can demand the immediate adoption of a national flag and of a national anthem which the Liberals dare not advocate for the moment. They can promise a new deal or a fair deal for French-Canadians in federal civil service by recognizing that they have not their fair share at the present time. They could suggest a bill which would require a knowledge of the two languages on the part of all candidates for the civil service.

It is only by such striking gestures that they can reconquer the confidence of Quebec. And such promises must come from Mr. Drew himself and not merely from Conservative candidates in Quebec, if they wish their promises to be taken seriously and to produce their full effect.

A BEST SELLER THAT THE R.C. CHURCH ATTEMPTED TO SQUELCH

WE have already reviewed in these pages some months ago that best-seller *American Freedom and Catholic Power* by Paul Blanchard. Since that time, we understand that it has added several editions to its already very successful run, and this in spite of the frenzied attempts of the Roman Catholic Hierarchy to boycott it out of existence and then, when that failed, to denounce it as a bigotted attack by an ill-informed critic. Dr. W. D. Reid of Montreal, a well-known and honoured Presbyterian minister of that city, has sent us another review of this book and we venture to print it also as a further reminder of this valuable and informing book.—W.S.W.

This remarkable book although scarcely a year old has had six printings already, and will have many more. It is by far the most terrifically devastating analysis of the Roman Catholic Church in its political, educational, industrial and medical sides I have ever read. I would not call it an attack on that church, as there are in it no vituperation or sarcasm, but simply a cold clear tabulation of the working of that organization in the fields mentioned. He does not touch its theological theories, except where they are found in the fields mentioned.

Such a book must be read carefully in order to be appreciated. For bibliography he tabulates 90 books, besides many magazines. It is thoroughly realistic and copiously documented correct. Largely taken from Roman Catholic authorities.

One would like to review it chapter by chapter, but that is impossible in the space allowed for this review. All one can do is to tabulate some impressions that came to the reader of the book.

Roman Catholic authorities claim that their number in the U.S.A. is now 26,000,000. Of course, when a baby is baptized either living or dead, it is henceforth counted as a member of the Roman Catholic Church. The reader, after making allowances, claims that they cannot truthfully claim more than half that number of practising Catholics in the U.S.A., and while they claim 70,000 converts from Protestant churches each year their own leakage is about 1,000,000 yearly. Instead of growing so tremendously as they claim, they are just barely holding their own.

Then one is struck with the terrific endeavour which it seeks to penetrate every sphere of industrial and political life. Every aspect of life is regulated:

The foods one eats on certain days of the week, and at different times, the number of children produced, the beliefs on different subjects, especially theology, the books one reads, as well as papers and magazines, what schools the children must attend, the clubs or organizations that may be formed. All the sex life, and many other phases of life are strictly regulated by the priest, which in its final analysis means the Pope in Rome. The writer shows that any good practising Catholic has no real liberty in thought, word or action. He simply has to bow to the Church in every phase of his life, or practise hypocrisy. In proof of all these statements he produces documentary evidence taken from their own pronouncements at various times. He believes it to be a worse bondage than even Nazism or Communism.

Catholic girls are urged to get hold of Protestant boys and bring them into the fold. But before the marriage the poor dupe has to sign a paper that any children must be baptized and brought up in the Catholic Church. And while she is allowed to use all her persuasive powers to bring her husband into her Church, he has to promise that he will not make any attempt to bring her over to his way of thinking.

One of the most awful chapters in the book is the one on the Roman Catholic Church on medicine. In childbirth if either mother or child life must be sacrificed, the mother must die in order that the child, living or dead, may be rescued for baptism. The writer quotes statistics from the Johns Hopkins University of Baltimore that in 1947, probably 1,082 Catholic mothers in the U.S.A. were sacrificed (see page 117).

Catholic nurses are urged to get into Protestant hospitals in order that they may be able to convert some weakened or unconscious one to the Catholic faith. She may call a

priest to the bedside, but not a Protestant minister. However, she is allowed to call his relatives that they may bring in a minister if they wish. She is commissioned to baptize any dying Protestant. This to be accomplished by spreading a wet cloth on the forehead of the patient. But a few drops of water must be squeezed out on the patient or else there is no baptism — then she may repeat the baptismal formula under her breath, and another Roman Catholic is registered and prepared for the other life.

The chapter on "The Roman Catholic Church and Boycott" is a striking one. An eagle eye is kept on the Press by the Hierarchy. All books, papers, magazines, etc., are carefully watched by the Roman Catholic authorities. Any of these that in any way reflect on the R.C. Church are banned and boycotted. A systematic attempt is made to have advertisers withdraw their ads, and subscribers to stop their subscriptions. By this means, he says, many publishing houses have been put out of business. He instances one publishing house that offended in this way and left but 40 per cent of the income, and was ruined. The same practices are used on films produced in the movies.

In the latter part of the book the author depicts in graphic language what would be the conditions in the U.S.A. — say 100 years from now — if the Hierarchical ambition to conquer that country is realized. Things are getting quite bad for the Roman Catholic Church in the rest of the world, and its great hope now is to rule Canada and the U.S.A. Of course, they now have Quebec right under the heel of the Pope, and they hope to make it a sort of spring-board from which to conquer North America.

He tabulates what conditions this country would be in then. Protestant churches might not be closed, but all rights such as advertising or performing civil rights such as marriages, would be forbidden, such as they are in Spain today. All children born of parents married by a Protestant Minister would be illegitimate. All civil authorities as well as ecclesiastical would be under the Pope. Public Schools would be abolished, and only Catholic Schools usually staffed by nuns would be allowed. All our so called Protestant Bibles would have to be destroyed, even as they are in Spain, and only the Catholic Bible properly annotated would be allowed to be read. Compulsory education would be abolished. All co-education of the sexes would be forbidden after the age of adolescence. All birth control, even if necessary to save the life of the mother, would be forbidden. All these and many abhorrent conditions would prevail should Rome get control. On pages 268-9 the author after enumerating all these conditions says: "Now some readers may think I have mentioned these possible changes in our country. Not so. I have plagiarized them word for word from different speeches of the Popes in Rome, or other high ecclesiastics of the Roman Catholic Church. All these rules and regulations are in operation in Spain today, and the Pope has sent Franco his blessing and told him 'Yours is my ideal State!'"

Oh that every thinking, intelligent Protestant in Canada and the U.S.A. would read this book, how many blind eyes would be opened.

THE USE OF AFFLICTIONS

I remember, some years ago, when I was at Shields, I went into a glass-house; and, standing very attentive, I saw several masses of burning glass of various forms. The workman took a piece of glass and put it into one furnace, then he put it into a second, and then into a third. I said to him, "Why do you put it through so many fires?" He answered, "Oh, sir, the first was not hot enough, nor the second; therefore we put it into a third, and that will make it transparent."—Whitefield.

"HE SHALL COVER THEE WITH HIS FEATHERS"

His plumes shall make a downie bed,
Where thou shalt rest; He shall display
His wings of truth over thy head,
Which, like a shield, shall drive away
The feares of night, the darts of day.

—THOMAS CARY.

THE ULSTER REVIVAL OF 1859

IN 1855, Rev. J. H. Moore, Pastor of the Presbyterian Church in Connor, urged one of his young men to do "something more" for God. "Could you not gather at least six of your careless neighbours and spend an hour with them in reading and searching the 'Word of God'?" The young man agreed to attempt "something more," and the result was the commencement of the Tannybrake Sunday School. After two years' labour, the teachers of this little school did again "something more." They asked the parents of the children to come to a meeting for prayer and Bible reading at the close of the school. Only one responded at first, but the meeting grew, and soon the Sabbath School Teachers' Prayer Meeting became intensely interesting; for the Spirit of God came pouring into this newly-opened channel. "Christ and the Cross" became the one absorbing theme of the gathering, and an intense desire to win souls for Christ seized the workers.

Amongst these praying folk were four young men—M'Quilken, Meneely, Wallace and Carlisle—who were very strongly bound together in the fellowship of prayer. The story of George Muller quickened within them a mighty faith in God as the Hearer of Prayer. They began to meet regularly in the old schoolhouse at Kells, pouring out their hearts in passionate supplication for Revival. Like-minded brethren joined them, and now decided conversions, clearly following definite and insistent prayer, greatly encouraged them. In 1858 came the news of the American awakening. They heard how in New York 12,000 business men met daily for prayer, and like Jacob, they cried, "We will not let Thee go, except Thou bless us." Nor was the answer delayed. Prayer meetings multiplied all around them. Daily conversions took place. Soon Connor was manifestly ablaze with holy fire.

A great Revival is like a forest fire. You may trace its early course, following the first thin line of flame. But soon its progress is so swift and widely diffused that the eye can no longer keep pace with it. The flame bursts forth at once in many places, and now we see but one great conflagration. So it was with this marvellous work of grace. You might observe its course in Connor and a little beyond in 1858. But in 1859 the Heavenly Fire was leaping up and spreading in all directions through Antrim, Down, Derry, Tyrone, and the other counties of Ulster; and to this day "'59" is remembered as the pre-eminent year of grace.

As it advanced it burned with a fiercer intensity. In Connor the conversions were of a comparatively quiet type. But in Ahoghill, Ballymena, and elsewhere there was a great smiting down. Sin was felt as a crushing and intolerable burden, and men and women often fell to the earth and continued for days in a state of utter prostration. Others were suddenly pierced as by a sharp sword, and their agonized cry for help was heard in the streets and in the fields. Here, for example, is a farmer returning from market in Ballymena. His mind is wholly intent upon the day's bargain. He pauses, takes out some money, and begins to count it. Suddenly an awful Presence envelopes him. In a moment his only thought is that he is a sinner standing on the brink of Hell. His silver is scattered, and he falls upon the dust of the highway, crying out for mercy.

There was a wonderful work among the children. The blessing had come to Coleraine, and one day the school-

master observed a boy so troubled that he was quite unfit for his lessons. He kindly sent him home in the company of an older boy who had already found peace. As the two lads went on their way they saw an empty house, and went into it for prayer. While they knelt the painful burden lifted from the boy's heart. He sprang to his feet in a transport of joy. Returning to the school, he ran up to the Master and, with a beaming face, cried out, "Oh, I am so happy! I have the Lord Jesus in my heart." The effect of these artless words was very great. Boy after boy rose and slipped silently from the room. In a little while the master followed and discovered his boys ranged alongside the wall of the playground, everyone apart and on his knees! Very soon their silent prayer became a bitter cry. It was heard by those within and pierced their hearts. They cast themselves upon their knees, and their cry for mercy was heard in the girls' schoolroom above. In a few moments the whole school was upon its knees, and its wail of distress was heard in the streets without. Neighbours and passers-by came flocking in, and all, as they crossed the threshold, came under the same convicting power. Every room was filled with men, women and children, seeking God. The ministers of the town and men of prayer were sent for, and the whole day was spent in directing these mourners to the Lord Jesus. That school proved to be for many the House of God and the very Gate of Heaven.

It pleased God to use, in a very remarkable manner, the simple testimony of the four young men of Connor. Through them the Revival reached the Capital. On a sudden ministers who had toiled in vain for years found themselves surrounded by sin-sick souls clamouring for the life-giving Word. But for the loving co-operation of Sabbath school teachers and other friends they would speedily have been exhausted with the work. Vast and memorable gatherings were held. Districts, notorious as the scenes of party strife, witnessed the triumph of the Gospel of Peace. Bitter opponents knelt together at the Saviour's feet. Belfast became like a city of God.

—Old-Time Revivals.

PERSECUTION OF BAPTISTS IN QUEBEC

A Letter to *The Ottawa Citizen*

Editor, Citizen: It is very distressing to read of the latest outbreak of hatred to the preaching of the Gospel at La Sarre and Val d'Or. That such conditions could obtain in Canada in the year 1950 A.D. is almost inconceivable. It takes us back to the Dark Ages, from which we imagined we had emerged. The tactics used savor of the Inquisition and also remind one of the methods of procedure adopted behind the Iron Curtain.

We hold no brief for communism, we detest its totalitarian methods. But we have here, in Canada, the same thing under a different name.

These Baptist preachers have been sent to prison for obeying the command of the Lord Jesus Christ to "go into all the world and preach the Gospel to every creature." Why do these people so fear the preaching of the Gospel? The Word of God is described as light, and declares that "every one that doeth evil hateth the light, lest his deeds should be reproved."

Undoubtedly this trouble was caused by the Roman Catholic element in La Sarre and Val d'Or. Now, the Roman Catholic Church has loudly and persistently advocated liberty. If she is sincere in this matter, she has now a fine opportunity afforded her of carrying into operation the tenets she has been so vigorously proclaiming. If she continues to remain silent under these circumstances, it will be obvious to all that the liberty for which she contends is liberty to prosecute her own designs. Why should she demand liberty for herself and deny it to others?

Further, did the Roman Catholic Church not enjoy the liberty of holding the Marian Congress in the open-air? Why was it not confined to the inside of a chapel building; or some other enclosure? These preachers were charged with obstructing the thoroughfare, which charge was unfounded, but the Marian Congress so disrupted the traffic that the Capital City was thrown out of gear.

In La Sarre the preachers who had been imprisoned were released, their expenses being paid by the authorities. This clearly evidenced the fact that they had been subjected to a cruel injustice, having been imprisoned at all. They were promised police protection, but, lo, in a few weeks they were set upon again by these hoodlums, encouraged undoubtedly by the outrageous episode of Val d'Or the previous week, without the slightest interference by the police.

Now, I don't know that there is anything more calculated to demoralize a people, and bring the law into disrepute than the failure of the authorities to enforce the law, and punish those who have been guilty of the breach of it. This kind of thing is likely eventually to act as a boomerang, and the people be tempted to take the law into their own hands. If this should be the case, then we shall have a second edition of Russia.

Can Canadians who boast of their freedom, who are willing to fight for freedom in other countries, afford to tolerate with indifference this arrogant encroachment upon their liberties at home?

D. G. OLLEY, Minister,
Calvary Baptist Church, Ottawa.

"HOLY YEAR CIGARETTES"

A FRIEND has sent us a clipping from the daily press containing a photograph of a package of so-called "Holy Year Cigarettes" with the following explanation under it:

This new brand of cigarettes put out by the Italian state tobacco monopoly, has the 1950 Catholic Holy Year as its theme. The brand is called the "Jubilaeum", and the pack bears a sketch of the Holy Door of St. Peter's Basilica.

The Biblical meaning of the word "holy" is always connected with God and all that appertains to Him, and is therefore an essentially moral and ethical word associated with righteousness and justice. In the language of the Roman Catholic Church and its theologians "holy" has changed its meaning to signify that which is connected with or devoted to the interests of the Church of Rome, irrespective of whether or not it is contrary to righteousness and justice and to the truth of God and His Word. It is for this reason that the cruel tortures of the medieval Roman Catholic courts were known as the "Holy" Inquisition, under the direction of the "Holy" Office. The pope himself is known as "His Holiness"! Harshly discordant and even impious as the name of the new brand of Italian cigarettes may sound upon our ears, we venture to think that the tobacco in them is at least as "holy" as a great many persons and institutions that are mis-called by that word in the Church of Rome.—W.S.W.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History", By Baron Porcelli	.50
"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages	.25
"Blakeney's Popery in Its Social Aspect", 312 pages	1.00

The Gospel Witness
130 Gerrard Street East, Toronto 2 - Canada

SUMMER BIBLE SCHOOLS

Each summer some of the lady students of Toronto Baptist Seminary engage in the work of teaching children the Bible in schools known as the Daily Vacation Bible Schools. This work has again proved itself to be profitable this summer, as one of the young ladies tells in the following account. Miss Doris Orett, second year student, writes as follows:

During the past two months I have been engaged in children's work, holding Daily Vacation Bible Schools at various churches. Originally, Fay McDonald and I had planned to go together, but because of ill-health she was unable to attempt such a task. My first stopping-place was at Courtland, and there, with the welcome assistance of Miss Marion Veit and student-pastor John Eseppi, we had a very successful school. Our daily average attendance ranged from between 60-65, which, although somewhat lower than that of last year, was very good.

From there we went on to Delhi, a town about five miles from Courtland, where there is a pioneer work begun by some of the faithful members of the Union Baptist Church, Courtland. Before beginning our school there and while we were still at Courtland, we canvassed some of the streets of Delhi, door-to-door, giving out invitations to the children to come. On the whole, we were received quite well and one can see that there is a wide-open door for a great work in that place. Here, I had the privilege of leading two young girls, about 13 years of age, to the Lord, and as I watched their lives afterward, I saw that they were really changed, different; new creations in Christ Jesus. I cannot help but thank the Lord that His blood is all-powerful to cleanse all those who come to Him for forgiveness.

My next school was at the First Baptist Church, Essex, and there I had a different partner. Miss Hope Stoicheff of Jarvis Street Church, kindly offered her assistance for those two weeks. The attendance was not as high as we had anticipated (approximately 35 each day), but we were thankful for those who did come and heard the Word of the Lord. One young girl, nine years old, made her decision for the Lord and we praise Him that He is able to save the little ones. It was also my joy while staying at Essex to pay a visit to the Tilbury Baptist Church.

My last stopping-place was at Bobcaygeon; and there Miss Betty Newman, who graduated from the Seminary this spring, lent a helping hand. We had a very good school and the numbers were double those of last year, our daily average being between 45-50. Nine young lives gave their hearts to the Lord Jesus.

Bible School Lesson Outline

Vol. 15 Third Quarter Lesson 13 September 24, 1950

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

TEMPERANCE LESSON

Lesson Text: Daniel 1:6-21.

Golden Text: "But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."—Romans 13:14.

I. The Purpose of Daniel: verses 6-16.

Daniel was among the Jews who had been carried captive into Babylon by Nebuchadnezzar in 605 B.C. (2 Kings 24:1, 2; 2 Chron. 33:6; Dan. 1:1, 2). Because of his great

ability, faithfulness and attainments he was promoted to a position of authority in Babylon (Dan. 2:48; 6:2), and honoured also by the succeeding kings, Darius and Cyrus (Dan. 6:28). Daniel lived to 534 B.C. (Dan. 1:21; 10:1).

King Nebuchadnezzar evidently realized the worth of the Hebrew young men whom he had transported from Judaea to Babylon. Some of them would become valuable officers to assist him in the administration of Babylon, if they could receive adequate training. Accordingly, Ashpenaz, the chief of the Babylonian princes, was directed to choose those who were the most promising. The standard of judgment seems to have been appearance and deportment, as well as intelligence.

Ashpenaz was authorized to provide liberally the best of food and drink to the contestants during the three-year test period. As the young men had received Chaldean names, so were they offered all the luxury enjoyed by the native Chaldeans or Babylonians. The world with its pleasures would allure the young people from the path of rectitude. Temptations to indulge the flesh confront them on every hand. It is difficult for them to stand, and to stand alone, but the Lord is able to keep them from falling (1 Cor. 10:13; Jude 24, 25).

Daniel, who was perhaps about twenty years of age at this time, had grown up in the times of revival under King Josiah of Judah (2 Kings 22, 23). It is probable that this strong religious environment had a great influence upon him, and also the training of Godly Hebrew parents (1 Sam. 2:18; Prov. 8:17; 22:6; 2 Tim. 1:5; 3:14, 15).

At any rate, Daniel resolved to continue living on the wholesome food and drink to which he was accustomed, and to abstain from the diet of rich food and strong wine offered by the Chaldeans (Heb. 11:24-27). Point out the evils of strong drink with its damaging effect upon the body, the mind and the soul. Daniel purposed in his heart to separate himself completely from all that would cause defilement; he would not touch the unclean things (Ezra 6:21; 10:11; Psa. 1:1-3; 2 Cor. 6:14-18; 7:1). We must remember that the heathen nations not only ate the flesh of beasts that were unclean, and hence forbidden to the Jews, but they also offered clean beasts as sacrifices to their pagan gods and poured out portions of the wine as libations on their altars. Their food and their wine were hence unclean in the eyes of the Lord, since they had been offered to idols in worship.

Daniel was courageous in making this decision (Ruth 1:17, 18), for disobedience to the command of an Eastern monarch or refusal to conform to his provision might issue in a

sentence of death (v. 10). We must be willing to do that which is right, regardless of consequences (Acts 4:19; 5:29).

Those who obey the commandments of the Lord will become the recipients of His favour (Acts 4:46; 13:22) and will know what it means to have Him intervene on their behalf. The path of separation, not conformity, is the way of blessing (Rom. 12:1, 2; Eph. 5:11). By Divine Providence (Gen. 39:21; Neh. 1:11) the prince of the eunuchs was willing to discuss with Daniel his purpose to abstain from the food and wine prescribed by the king, and the nobleman readily assented to the ten-day period of testing.

No doubt Daniel's own conduct had much to do with the high regard in which he was held at the foreign court. He had behaved himself wisely in all his ways (1 Sam. 18:5).

At the end of the ten days the four young men proved by their appearance the advantages of temperate living (Rom. 14:14; 1 Cor. 6:12; 9:25-27; Col. 3:5). By their example they gave testimony to others also (1 Cor. 11:1; 1 Thess. 2:10; 1 Tim. 4:12). Even the world respects the man who lives up to his convictions.

II. The Promotion of Daniel: verses 17-21.

The salvation which God gives is for the whole man. These godly obedient youths increased in health, knowledge and skill (1 Sam. 2:26; Lk. 2:52; Acts 7:22), for the Lord was with them, and it was He Who enabled them to prosper in body, mind and spirit. As a result of their marked superiority over the other young men, Daniel and his three companions were promoted to stand before the king. It pays to serve the Lord.

The four youths soon gained a wide reputation for wisdom, Daniel being especially gifted in the interpretation of visions and dreams (Ezek. 14:14, 20; 28:3). The Lord was preparing the young prophet for the mission which he would fulfil in later days.

DAILY BIBLE READINGS

- Sept. 18—Wine Is a Mocker Prov. 20:1-9.
- Sept. 19—Look Not Upon It Prov. 23:29-35.
- Sept. 20—Touch It Not Jer. 35.
- Sept. 21—Indulge Not the Flesh Rom. 13.
- Sept. 22—Live in the Spirit Gal. 5:16-26.
- Sept. 23—The Body Is the Lord's 1 Cor. 6.
- Sept. 24—Woe to Those Who Drink Isa. 5:11-24.

SUGGESTED HYMNS

Standing by a purpose true. Yield not to temptation. Only an armour-bearer. Firmly stand for God. Courage, brother, do not stumble. Stand up, stand up, for Jesus.

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