

When Life Becomes An Endurance Test.—p. 3.
Does the Devil Ever Laugh?—p. 8.

Every Man in His Own Language.—p. 9.
Have You Lost Something?—p. 15.

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 44

130 Gerrard St. E., TORONTO, FEBRUARY 22, 1951.

Whole Number 1500

"IN THE MORNING"

CAN there be a "morning" for this dark and sin-cursed earth?

Recently we saw a photograph of children trained to hide under their desks, and near the walls, in case of a bombing attack upon New York City. Would anyone do such a thing? Is there any human devil upon earth that would be guilty of such wholesale slaughter? Alas, there are many! Such horrors have occurred, and may occur again.

In every sphere of human life people are at war, at war with their circumstances, with their wages,—in general, against economic conditions. Labour and Capital are everywhere at war with each other, every nation putting the greater part of its economic life-blood into arms-banks. And notwithstanding the lessons of history, that even victory in war is but a fraction less destructive and demoralizing than defeat, a human race, blinded by the supreme enemy of mankind, is everywhere busy preparing either to attack, or to defend itself against attack in bloody war.

Surely this sinful and sinning world can scarcely justly lay claim to a "morning"! We have often wondered at the awful significance of the divine sentence: "Cast him into outer darkness; there shall be weeping and gnashing of teeth". Our day is dark: but what can the "outer darkness" be like? People do not need to wait for Death to conduct them to perdition. Hell now rides rough-shod over the earth.

And yet there will be a "morning". Notwithstanding the blackness of the night, God will give "knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." What a promise: "Light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace"! One might expect that such a possibility, such a promise, would challenge the attention and acceptance of all the earth's millions.

Ah! but the Light that shines is not that which floods the earth at sunrise; nor that which radiates from our mechanical light-producers: it is a Light that never was

on sea nor land. Only as God in the beginning caused the light to shine out of darkness, again causes it to shine in men's hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ", can there be a promise of "morning" to any soul.

But there is just such a glorious promise. We have said it before perhaps, but we repeat it: it is ever a comfort to our own mind to observe that the days of the creation were marked by "the evening and the morning"; that it is God's way to dispel the darkness and make the light to shine. It must be so, because "God is light, and in him is no darkness at all".

Some time ago—was it two years ago?—there was a shortage of power, and our lighting-hours were curtailed. People prepared themselves with another light, an oil lamp, or a candle—something that was enough to enable one to see where he was walking. But they were all poor substitutes for electricity.

The Christian is otherwise equipped. The light we have is brighter than the sun. It is said of the intellectually-trained, and racially-proud, and religiously-prejudiced Saul of Tarsus, that "suddenly there shined round about him a light from heaven". That is not ancient history. Nothing but such a heavenly light can dissipate the darkness of the natural mind, or dispel the shadow of death from the earth.

What a blessing to the Christian to have this light in reserve! When the plague of dense darkness, so thick that it could be felt, wrapped the land of Egypt about, "all the children of Israel had light in their dwellings." So is it now with the true believer: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light"; "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

Can it still be, as perhaps it was in Egypt: light on one side of the street, and darkness on the other? Light in one house, and darkness in the other? Light in one office, and darkness in the other? What does it mean to be blessed with such light? Even the best of mirrors will reflect nothing in the darkness. This heavenly light will show us ourselves; and it will help us to see others.

When the man comes home at night, he sits in an easy chair, and turns on a reading lamp above his head, to read the evening paper. If he is a Christian he will turn on another Light. By that Light he will read his newspaper as well as his Bible. In that Light he will appraise the news of the day. By that Light he may find his general judgment of things to be completely opposite to that of the man on the street.

The Christian can ever say, "In thy light shall we see light". "Light is sown for the righteous, and gladness for the upright in heart." When the light of God's Word is illumined by His Spirit, the believer can see a thousand things of which the natural man has no knowledge.

Our caption is taken from a text of contrasts: "Weeping may endure for a night, but joy cometh in the morning." That is no wild and impossible dream. Even now He may hide us secretly in His pavilion from the strife of tongues, and where the Light is burning brightly. It may be that if the bombs should come He will cover such of His own as He would preserve, with His feathers, and under His wings shall they trust. There is no bomb shelter anywhere promising such security as they enjoy who are "under his wings".

Or, if He should permit some stray bomb to be His messenger to summon our rather wearied spirits out of earth's darkness into the palaces of light! That certainly would be a "joy unspeakable" such as the patriarchs anticipated, when desiring "a better country, that is an heavenly". Or it may be, sometime it must and will be, that the Lord of light and life will come Himself. We may not know all the particulars of His coming, and its attendant circumstances, but we do know that He will come, and that when He comes we shall not be worried any longer with the things which perplex us to-day.

"Christ is coming! let creation
From her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase:
Christ is coming!
Come, Thou blessed Prince of Peace.

NEW SUBSCRIPTIONS

We are happy also to report that new subscriptions are coming in to our office by every mail, sometimes in quite large numbers, and then again fewer at a time; but they keep coming — and coming — and coming, by every mail. Jog the memory of your friends. We saw one letter from someone in California, who said, "I have been going to subscribe to THE GOSPEL WITNESS again for years, and have just put it off. I am thankful to be reminded. (He had received a sample copy). My subscription is enclosed."

PIONEERS NEEDED

There is a story to the effect that a certain society in South Africa once wrote to David Livingstone: "Have you found a good road to where you are? If so, we want to know how to send other men to join you." Livingstone replied: "If you have men who will come only if they know there is a good road I don't want them. I want men who will come if there is no road at all."

What a crying need there is for such men in the work of Christ to-day!

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.
\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

THE EDITOR'S ANNUAL LETTER

We are happy to report that responses to the Editor's Annual Letter are coming in by every mail; but we hope to hear from every single subscriber. It will help us tremendously no matter what your gift may be; but of course, the larger the better.

We are still waiting to catch up to the journal which received one contribution of \$1,000.00. But don't wait until you have a thousand dollars saved up—send what you can.

SUNDAY SERVICES ANNOUNCED IN THE GOSPEL WITNESS

We have discovered that we have neglected a great opportunity. We have used THE GOSPEL WITNESS to publish the Jarvis Street sermons, and occasionally other news from Jarvis Street, not much, nor often. But it had not occurred to us that THE GOSPEL WITNESS could be useful for the purposes of making announcement of the services the following Sunday. Going over our files recently we were rather surprised to discover how many thousands of subscribers we have in Toronto. Therefore we propose week by week to take a little space on the last page of THE GOSPEL WITNESS to announce the services for the following Sunday. Sometimes we shall announce the subject; but in any case our readers will find from this forward an announcement for the next Sunday in Jarvis Street, on the last page of THE GOSPEL WITNESS.

"NOT BY WORKS OF RIGHTEOUSNESS"

The thief had nails through both hands, so that he could not work; and a nail through each foot, so that he could not run errands for the Lord; he could not lift a hand or a foot toward his salvation; and yet Christ offered him the gift of God, and he took it. He threw him a passport and took him with Him into paradise.

—D. L. MOODY

The Jarvis Street Pulpit

When Life Becomes An Endurance Test

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 18th, 1951
(Electrically Recorded)

"He endured, as seeing him who is invisible."—Heb. 11:27.

YEARs ago there was a man who attended our prayer meetings who treated us to an elaborate essay, in the form of prayer, as often as he came. I remember one time his indulging in a disquisition on the wonders of the deep, and the creatures which inhabit it, in which he reminded the Lord that "leviathan is the only creature Thou hast made without fear."

There are not very many leviathans in the world. Most people are subject to fears of many sorts, and just now a lot of people are afraid of the 'flu. My Calvinism comes to my help; I believe profoundly that

"Not a single shaft can hit
Till the God of love sees fit."

I have visited smallpox patients, and people who were afflicted with nearly every kind of infectious and contagious disease, but always found immunity. Our Lord came from the pure atmosphere of Heaven into this plague-infested planet, and had no fear that He would contract our disease. I am going to give you a promise; you are familiar with it—of that which is the privilege of those who "dwell in the secret place of the most High and abide under the shadow of the Almighty": "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." It is better that we should commit ourselves in every way to the Lord, and rejoice in the confidence that whatever His will may be for us, it is the best. Just go about your duty, and do not be afraid.

I remember talking to a lady who was on the editorial staff of *The Christian Herald*, in London, who told me of one time when she was in the blitz. Everything was pulverized about her, flames were rising everywhere, and she did not know what to do. There seemed to be nowhere to go, and she said that in the midst of all that terror she turned to her Bible, and without looking for it (I do not recommend that way of studying the Word as a rule, but sometimes I think God has pity on us in the emergencies of life) she opened her Bible and looked upon the text, "Stand still and see the salvation of the Lord." She said, "I stood still amid all that flaming destruction, and suffered no injury." Of course some others did; but we can only conclude that that must have been for them the will of the Lord. So let us bear the ills we have, rather than fly to others that we know not of.

The text is in the eleventh chapter of Hebrews, and the twenty-seventh verse: "For he endured, as seeing him who is invisible."

Life, like each passing year, has its seasonal vicissitudes. Spring is full of brightness, and budding hope.

Summer has its radiant glories, its flowers, its fragrance, its fruits, and its myriad melodies. Autumn has its crimson beauties and its quiet dignity of accomplishment. Winter, its cleansing frosts, its crystal beauties, its renovating, restoring and recuperating restfulness. Such is life as a whole. But no season is uniformly and continuously like its distinguishing characteristics. Its average record is broken by less pleasant and less welcome weather. Such also is life. Childhood, youth, maturity, and old age, is each varied by periods of difficulty and trial, when one can do very little but mark time, wait patiently, and endure. Few biographies are more eloquently illustrative of these principles than that of Moses, whose life's record is so briefly epitomized in the text as that of a man who "endured, as seeing him who is invisible."

I shall begin by asking you to recall to memory **SOME OF THE VICISSITUDES WHICH MADE MOSES' LIFE, AS A WHOLE, A REAL TEST OF ENDURANCE.**

I may remark that *the long want of any compensation for his great sacrificial decision must have been to him a very trying experience.* He was brought up in a palace; he might have been called the son of Pharaoh's daughter; he might have enjoyed the possession and use of all the treasures of Egypt. Indeed it is very possible that he might have enjoyed the dignity and exercised the authority of the throne of the Pharaohs. But he refused it all; "By faith . . . (he) refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And he did suffer affliction *with* the people of God, and equally, he suffered affliction *from* the people of God. He made his choice, and it seemed for many years to offer no compensating joys or ameliorations of his difficult situation.

There is a kind of doctrine preached, I have sometimes called it a Y.M.C.A. gospel—the doctrine that if you are a Christian everything will be all right. I have heard the leading men of the city, prominent in business and professional life, belonging to influential churches, referred to as examples of the profitableness of godliness to the life that now is. I read a little pamphlet one time on—I forget the exact title, but it was something to this effect—"About the People called Baptists." And do you know what it said? It said that John D. Rockefeller was a Baptist, and I suppose the logic was, be a Baptist and you will be a John D. Rockefeller! Certain men of this city, some of whom I have known in very intimate fellowship in days gone by, who were men of wealth; and who were Baptists, were named, and the argument of the whole pamphlet was that if you are a good Baptist you can be sure of being rich and prominent and in-

fluent, and altogether a man of note. I fear that is not always true. It does not always pay in dollars and cents to be out and out for Christ; there does not always appear an immediate compensation for any sacrificial course which a believer may feel called to take. God does not balance His books every night; He does not pay His servants with every sundown. General Booth made a very sage and wise remark on one occasion, when he said, "All my officers are high-salaried men—payment deferred." That is true. For if you take a stand for righteousness, and do the thing that, before God, you believe to be right, I cannot promise you that you will get a better job tomorrow. Turn your back upon Pharaoh's palace, and you may have a long time of sojourning in the wilderness, when life will be pretty hard, and when you will have to learn somehow just to endure.

I think there was another element of stress and trial which entered into Moses' experience, of which Mr. Whitcombe read this evening, *when he essayed to undertake immediately what he conceived to be his great mission, and supposed that his brethren would have understood that by his hand they were to be delivered.* "But they understood not;" and the man whom he would have helped turned upon him rather bitterly, and even viciously, and Moses went off into the wilderness. It isn't always that you will be understood by the people you serve. Thank God if you are, but if you are not, you must still serve. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." I remember hearing my father preach from that text to a company of ministers. I can hear him now—"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants . . ." and he rang the changes on that—"ourselves your servants, *your servants*"—then he paused and said, "But 'for Jesus' sake.' But for that we would not be bothered with you." You will not always find gratitude and thankfulness among the people who profess and call themselves Christians. Those who have learned to make their supplications to God "with thanksgiving", will not be ungrateful to their fellow-Christians who help them, but you will find not a few of another order, and you may expect to be grieved sometimes because somebody you try to serve, perhaps at great cost to yourself, does not understand you. And you will be half-inclined to throw it all over, and say, "What is the use?" You must not do that; you must learn from somewhere the secret of endurance and patient perseverance in your God-given task of well-doing, whatever men may say.

I think *Moses' forty years of relative inactivity in the wilderness must have been a great trial.* Before he went into the wilderness he was a full-fledged graduate, he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Then the Lord sent him into the wilderness for forty years for a post-graduate course. That is a rather long time out of earth's brief span of life, isn't it? A long time of preparation for one's life's task. I dare say that during those forty years there were times when Moses (for he must have been a man of like passions with ourselves, as was Elijah) must have been so severely tried as to be ready almost to give up, and say, "What is the use, after all?" My dear friends, it is not difficult to endure things when you are busy and active, always at it. Work is a great blessing; I hope you will not shun it.

I was coming from New York, and was in the Pullman wash-room one morning, and there was an elderly man sitting there who made some pleasant remark to me, I forget what it was now. But it opened the way for conversation, and somehow the matter of his age came up. He said, "How old do you think I am?" I said, "I should think in your very early sixties." He said, "You flatterer! You have learned how to talk to an old man." I said, "No, I was perfectly sincere in my estimate of your age." "Why," he said, "I am past eighty." I said, "You are?" "Yes, and I am at my office every morning at eight o'clock." Then I found out who he was; I learned he was a multi-millionaire. He had given an American University a great building; he had interests all over the world. But he was just like a little child. I said, "You keep at it pretty late in life, don't you?" He said, "No credit to me. Do you know why?" I said, "Why?" "Just to keep myself alive," he said. "Why, if I were to give up I should not last six months. I go to my office every morning at eight o'clock."

Well, I suppose Moses kept himself busy looking after his flock, a bit of a come-down from a potential kingship I suppose, but still "he led the flock to the backside of the desert," we read. But notwithstanding his useful occupation, that slumbering desire, that latent passion for the service and the glory of God must have burned within him, and he must have desired to throw off these shackles, and get about his task. To mark time for forty years must have been difficult.

So, my friends, let us learn not to be impatient. It is necessary that we "wait for the Lord", and He says, "They shall not be ashamed that wait for me." Sometimes we must await our opportunity for the full exercise of the powers God has given us.

I fancy *Moses must have needed not a little patience to sustain him in his repeated interviews with Pharaoh.* If we had him here now he might be a good man to send on an embassy to Moscow; I think he would probably exhibit some persuasive powers. But to go again and again and again, and to be refused, is hard work. But he had learned something somewhere, and he endured. So must we learn to continue faithfully at a piece of work which for a good while not only did not yield the desired results, but temporarily made the situation he tried to remedy rather worse.

Then I think another occasion of wearing distress must have been *the constant murmurs of God's people.* They were always at it; they hadn't a good word to say for Moses; they were just grumblers, like a lot of little children. You mothers know of what I speak. Some of your children sometimes behave like the children of Israel and grumble at everything, notwithstanding all that you do for them. Some of them have the unwholesome habit, I dare say, of complaining. Mothers must have a hard time to put up with it sometimes. In a few cases she may have to put up with the same thing from Mr. Husband. Perhaps that is a little less difficult, because possibly she may find some way of answering that gentleman back, but what to do with the children is another matter. She hears them niggle and complain, but quietly goes on about her work. May I speak to you men who have families at home:—You go down to the office and you have little irritations I suppose during the day, and sometimes when you turn homeward you feel a little tired. When you get home you expect to find your wife fresh and blooming like a rose, and ready

to welcome you. Why shouldn't she? She has had nothing to do all day! Nothing in the world but to put up with your children, and some of them, being like their father, that may involve a difficult task.

Poor Moses had his hands full with the people of Israel. First of all they complained of want of food, and then they complained of the quantity of it, they had too much of it. And that is life. Not enough, or too much, and always something wrong. You find that in your office, and your place of work, and everywhere. You cannot expect that life will be one happy cruise down a shaded tranquil river in a lovely canoe, which drifts along without even the impulsion of a paddle! Thank God if you have that experience occasionally; I have never had it. But if you get it, be happy about it, and thank God for it. But you may oftener expect the reverse.

The defection of Aaron and Miriam must have been very trying for Moses. Don't you think so? A strange thing that even Aaron became jealous of him, and Miriam too. That must have been a great trial. I remind you, that it is part of life that we may often find our greatest griefs where our greatest joys have bloomed; and in those undertakings where you have found perhaps your greatest satisfactions, you may sometimes find your greatest sorrows. That is part of life. Even the children do not always pay due respect to their parents. The wise man recognized it; "Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint." Did you ever break your ankle, or have your tooth broken? That is something you cannot easily forget. Shakespeare observed,

"How sharper than a serpent's tooth it is
To have a thankless child."

I cannot tell you how many parents have come to me, or how many wives and husbands, with domestic trouble of some sort or another. Some of us have been spared that, but if you have it, what can you do about it? Nothing at all. The only thing I know is to endure it, as Moses did.

The rebellion of Korah was another great trial. So I might go on, and on, and deal with many more details of Moses' experience; but it is enough to say that nearly all the difficulties that came to Moses were incident to the dedication of his life to the service of other people. It was not Moses' selfishness, but his unselfishness, that brought him his greatest griefs. Notwithstanding, he endured right to the end. During much of his life he could do nothing but endure.

II.

HOW DID HE DO IT? WELL, THE TEXT IS VERY SIMPLE AND EXPLICIT—"He endured, as seeing him who is invisible." So far as his ultimate surrender of himself to his task was concerned, *initially he had a view of the invisible at "the bush (that) burned with fire, and . . . was not consumed."* You see, Moses had been only doing his daily task. Some people expect to get a real ecstatic vision in the church, or in a dream, but I rather expect that *we shall receive our commission for larger service in the faithful discharge of our present duty, however inconspicuous and drudging it may seem to be.* Moses kept his flock, and he led his flock to a certain part of the desert, and as he did so he saw this ordinary bush, which he had seen, I suppose, hundreds of times before during the forty years. But today it had a new signifi-

cance; there was in it a brightness he had not seen before; it was illumined with the Divine glory, and significantly he said, "I will now turn aside, and see this great sight." Oh, what things we all might see if we had the wisdom sometimes just to turn aside and wait a while, look at the bush, and listen. But I remind you that it was in the very act of enduring, and in the faithful discharge of the day's duty as he led his flock, that he saw the burning bush, and heard a voice from Heaven, and he was told to remove his shoes from his feet. The path of duty, the path, shall I say, of common drudgery, became holy ground and the place of revelation.

Do you ever get special help in the kitchen? Some woman may say, "You mean do I get any spiritual help washing dishes, and ironing, and doing all the other chores about the house? There is nothing specially religious about that." There ought to be; there may be; there must be; if we are to do our duty as we ought to do as Christians. And in the doing of that thing we shall meet with the revelation, and the clearer vision of the Invisible, which will fit us for the more difficult tasks that face us in the future.

Little did David know, when he "kept his father's sheep", that he too was taking a post-graduate course; but when at last the crisis of life came, he stood face to face with life's supreme emergency. No one else understood what preparation had been made for his useful employment of this great occasion, and when Saul said, "You cannot go; he is a man of war, and thou art but a youth," he drew upon his store of experience, and said, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: And I went out after him, and smote him, and delivered it out of his mouth." But what made that useful to David? Because when he did that simple act of duty he recognized that the help that came to him in the doing of his daily job was a Divine interposition; hence there was a resultant accumulation of faith, of divine energy within him, and he said; "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." So, my dear friends, we must learn to endure by seeing God, not in some ecstatic vision, but by seeing and hearing Him in the kitchen, in the nursery, in the school-room, in the study, in the shop, on the street. Wherever we may be called to serve, be assured God never forsakes us; He is with us all the time. Make up your mind when you rise in the morning, "I am going to see the burning bush today; I am going to listen to the voice out of the burning bush today, and as for this weary track I face, I will remove my shoes, and recognize that inasmuch as it is the path of the just appointed for me to tread, it is the holy ground of a path that shineth more and more unto the perfect day."

We cannot always live in church, dear friends; we must go back to the wilderness and keep our sheep, and we must learn the secret of finding God, or being found of Him, rather, in the doing of the daily tasks.

I believe that Moses was able to endure *because he had a consciousness of God's personal care and supervision.* God was not some thing; He was some One. How often you read in the papers today of men of all sorts; in their after-dinner addresses, and editorials, and writers in the papers, that the solution of all our problems must be a "spiritual" one. What do they mean by it? What do they mean by "spiritual"? Can you tell me? Moses be-

lieved God as a transcendent Personality, Infinite in all the qualities of His being, Who was never absent from him, but was always looking after him: "He endured, as seeing HIM who is invisible."

I told you last Sunday of the little girl who rebuked her teacher, a public school teacher in Toronto, who had told her that God was an influence, a mere abstraction. The little girl of thirteen, who used to be one of our Sunday School scholars until her mother took her away, arose and objected to it. She said, "God is not that; God is a person." The teacher had asked what pronoun should be used, whether God should be spoken of as "he", or "she", or "it", and said God was an influence, a mental concept, but not a person. The little girl said, "That is not my God; my God is a Person." So was He to Moses.

I shall say in a moment, before I close, how gracious God has been to condescend to make Himself known to us, so that we should be left without excuse for regarding Him thus vaguely and abstractly. What is God to you? What is God to you? Is He more real than this? I notice our Christian Science friends manage to get some extracts occasionally from my sermons, taken out of their context, and published in their magazine. I do not know whether they think they can make a Christian Scientist of me or not. Then I get some letters from Christian Scientists to say how thankful they are that I am seeing the truth. My dear friends, we must think of God as a Person. There is a great word in the seventeenth chapter of Acts. I remember when I was little more than a lad reading a great sermon entitled, "How we ought to think of God," based on the text, "We ought not to think of God as One graven by art or man's device," Who is Lord of Heaven and earth, the Creator of the ends of the earth. So Moses conceived of Him, and so must we. Somehow, we must get through this vagueness to a clear view of God Himself.

Then I suppose, because of that, *life to Moses had a new perspective*. I remember our architects, when they were sketching this screen for the organ, relating an earlier experience: This seemed to be very, very big, and one of them said, "We designed a screen for an organ in a certain church when we had had little experience. At last it was finished, and it was put up," and shall I tell you what he said? Nothing profane about it, but he said, "It was so small, it just looked like the dickens, and I have always been ashamed of it whenever I went into the place." When they drew this, I saw it when it was laid out, and just that little gothic there, without this corbel, it took eight men to lift; it is solid oak. It is not very high, but you would be amazed at the difference perspectively even that distance makes. Many people are troubled because they have no perspective.

There is a great verse, perhaps I have quoted it, but it has solved many a problem for me, when I have met with people who professed and called themselves Christians, and I wondered what to make of them. But that passage in Peter explains much. He speaks of adding to your faith virtue, and to virtue knowledge, and so on, "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. But he that lacketh these things,"—that is, he that does not take Moses' post-graduate course, he who does not add to his faith virtue, and to virtue knowledge, and continue to grow up

into Christ—what does he do? He becomes stunted and dwarfed: "he that lacketh these things is blind," he has no spiritual perception. Talk to him, and you discover he cannot understand spiritual things; he cannot understand the Bible. He is blind to the things that are near at hand, and cannot see them in their true character. But observe further,—“cannot see afar off,” he has no perspective, no eye to the future; “and hath forgotten that he was purged from his old sins.” He has no retrospect. He is still a carnal Christian, a religious dwarf. No wonder he grumbles. Moses was growing up all the time. That is a great word descriptive of his early life. You remember it says, “And it came to pass in those days, when Moses was grown” — Pharaoh's daughter had cared for him as a child, and he grew up in the palace, “learned in all the wisdom of the Egyptians, and . . . mighty in words and in deeds,” but “it came to pass . . . when Moses was grown, that he went out unto his brethren, and looked on their burdens,”—and the palace became a prison; it was too small. He must get out and about his job. There are professing Christians who never grow up; hence they never see anybody's burdens but their own. It would be their salvation if they could.

Moses “endured, as seeing him who is invisible.” That gave, I say, perspective to life and it enabled him to see in juxtaposition and contrast *the transiency of visible things and the eternity of the invisible*. And in that perspective he said, “These have no value; there lies the true wealth of life in the future.” And because of that he was able to carry on.

This led him to estimate that the most trying of all his present experiences, the murmuring of the people, the hardships of the desert, all the things that entered into the humdrum round of daily duty for this great man of God—all those things seemed as nothing compared with the riches that were in Christ, for He esteemed the reproach of Christ, the darkest day he had with Christ, was brighter than the brightest day that he could have without Him: “Esteeming the reproach of Christ greater riches than the treasures in Egypt.”

Did you ever read about the martyrs? Have you read about those who went to the stake for their faith, those who were imprisoned, who were torn asunder, and how somehow or another, in the midst of it all, they sang their Hallelujahs, like Paul and Silas singing in the Philippian jail, until the earthquake came? Can we do that? No, not unless we have constantly before us a view of the Invisible.

“For he had respect unto the recompense of the reward.” I am afraid we do not sufficiently emphasize, and too infrequently discourse upon the rewards which are awaiting the faithful. In our devotion to the principle of grace, and our insistence that we are saved by grace, and grace alone, we forget sometimes to say that over and above the gift of eternal life which comes to us by the grace of God, there are to be rewards for our faithfulness. We shall be rewarded according as our works shall be. I have read a story of a woman who had a dream of Heaven. She was a very wealthy woman, and a professing Christian, and she had a dream; and in her dream she thought she was walking the golden streets, conducted by an angel. He was calling attention to the different mansions on every hand. This was for So-and-So, this for someone else, and by and by they came to one that was bigger and grander than any of the rest.

She looked at it, and she said, "Whose is that great mansion?" Said the angel, "That is for John So-and-So." "What!" she said. "Why he is my coachman." "Oh!" "Yes, he is my coachman. Of course my mansion is wonderful, I admit that, but his is so much grander and more glorious than mine." Then said the angel to her in her dream, "We did the best we could with the material that was sent up." John was sending up supplies for his mansion all his life long; that is his reward. He does not see it until he passes the gates of pearl. The gates he enters by grace alone, but after that the Lord rewards His faithful servants. Moses endured all these things. Why? Because he had his eye on pay-day. Moses a workman who looked for pay? Yes, that is perfectly legitimate. Do you think that an unworthy motive? Abraham "looked for a city which hath foundations, whose builder and maker is God." Of the heroes of faith, it is written, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country," and we all need to be assured that God "hath prepared for us a city"; we all need to keep our eye upon the day of reward. There is bound to be an adjustment sometime. When the books are opened God shall appraise the value of every man's life, and according to His riches in glory, award the prize to those who have legitimately won it. "He endured, as seeing him who is invisible."

III.

But it would not do for me to close without saying this: MOSES, SOMEHOW OR ANOTHER, SAW, AS DID ALL THE OLD TESTAMENT SAINTS, CHRIST'S DAY. "Abraham rejoiced to see my day: and he saw it, and was glad." Moses rejoiced to see Christ's day, and said, as we read this evening, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Our Lord Jesus died for our sins according to the Scripture; never forget that. That is basic to everything. We are saved by the blood, cleansed by the blood, redeemed by the blood. There is no other way. But let us remember also that our Lord Jesus exemplified the gospel He preached. The world has never known such an example of endurance as that which is written in the life of the Lord Jesus. "He endured the cross, despising the shame." How did He do it? "For the joy that was set before him." "A man of sorrows, and acquainted with grief." Moses was that—a man of sorrows, and acquainted with grief, but for the joy that was set before him, he endured; and for the joy that was set before Christ, the joy of giving eternal life to as many as God had given Him, He endured the cross, and despised the shame, and is set down on the right hand of the Majesty on High.

The context of the passage I have just quoted tells us to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Do you need inspiration? Do you need an inspiring example? Do you need something to lift you up, so that you can take hold of your sword again, or take hold of the stilt of the plow, and devote yourself with renewed energy to life's appointed task, whatever it may be? Then we are to consider Him in all things. "Master, the Jews of late sought to stone thee; and goest thou thither again?" The old Book says that he "stead-

fastly set his face;" He made adamant of it. He who could weep, went with a stony, adamant face, right up to the cross, and never failed nor even flinched or faltered until at last He cried in the ears of a waiting and expectant universe, "It is finished," and "He bowed his head and gave up the ghost." So let us finish our task. Let us pray.

We thank Thee, O Lord, for the comfort of the Scriptures. We thank Thee for this inspired record of the lives of men who put Thy word to the proof, and incarnated its great principles in their character and conduct, showing us that the gospel is the dynamite of God, the power of God unto salvation to everyone that believeth. O Lord, help us to believe with all our hearts, for Jesus' sake, Amen.

PREMIER FROST SEEKS TO MAKE AMENDS

THE newspapers of the last two weeks have carried banner headlines on two different occasions, heralding abroad the beneficence of Prime Minister Frost and the government he heads in the Province of Ontario. The establishment of a Cancer Clinic is certainly most praiseworthy, while the announcement of plans to bring about old-age pensions, without means test, will be welcome news, as it was intended to be, for many persons who are approaching retirement age with considerable fear in view of their slender resources. We can well believe that a man such as Mr. Frost is much happier in dealing with such benevolent objects as these than in dealing with his government's huge liquor trade or in hastily interring the Royal Commission Report on Education for fear of the Roman Catholic Hierarchy.

The public ought to remember, however, and also to remind Mr. Frost, of the unpleasant but necessary truth that if he and his government mean to claim the praise for these benevolent measures, they must with equal justice accept the blame, as they already accept the profits, in connection with the iniquitous liquor traffic exploited by them. And by the same token, the good deeds of the Frost government will clear neither their conscience nor their record of their dereliction from duty in meekly submitting in school matters to the dictates of Roman Catholic priests. Pilate washed his hands in vain, and so does every other partaker of evil deeds so long as he shares in the spoils and profits gained by them.

—W.S.W.

PREACHING SERVICE IN FRENCH

This brief announcement will remind interested friends of our monthly preaching service in the French language to be held next Sunday, February 25, at three o'clock, in Greenway Hall of Jarvis Street Church. The preacher will be Mr. Etienne Huser, of Alsace, student-professor of French in the Seminary.

THE EDITOR'S ANNUAL LETTER

The Editor's Annual Letter to *THE GOSPEL WITNESS* Family was mailed last week. Most of our readers will have received their copy by the time this *Witness* reaches them. This is only a reminder:

*"Tell me the story often
For I forget so soon."*

DOES THE DEVIL EVER LAUGH?

WE HAVE sometimes wondered whether the Devil ever laughs. We know, from the word of God, that God, sitting in the heavens, "shall laugh" at the vain rebellion of wicked men. But there is nothing in the Bible to suggest that the Devil laughs, although there is nothing to say that he does not. But it often seems to us that this wicked planet must be as a laughing-stock to Satan. He is the arch-deceiver. "He is a liar, and the father of it." Sometimes it seems to us that he must laugh with hellish glee when he sees how easily men are duped by his lies. Men have become so accustomed to his lying propaganda, that it seems easier for many people to believe a lie than to believe the truth, especially in respect to religious matters.

Among the unholy things which are to be excluded at last from the Holy City we are told will be "whosoever loveth and maketh a lie". The phrase is psychologically significant: men first of all fearing and hating the truth, train themselves to love its opposite. Hence, they live in a sphere of artificiality where all values are inverted, and where lies are dressed in the garments of truth.

The Devil occasionally tells the truth, as he did when he said, respecting Job, "All that a man hath will he give for his life." But that word was spoken to the Lord, Whom the Devil knew could never be deceived. And the Devil's vicar-general on earth, his supreme representative, the Pope, may occasionally tell the truth; but he does not tell it very often. Vaticanism is synonymous with deception. It is shot through with falsehood. Practically every Roman Catholic dogma is based on a lie. The figment that Peter was supreme among the apostles, with its complementary invention that the Pope is his successor, and the whole sacramentarian system, is based on falsehoods.

The doctrine of the immaculate conception, of the bodily assumption of Mary, the infallibility of the Pope, with every other dogma inherent in the Roman system, are lies—untrue to scripture, and equally untrue to factual history. The Papacy is, indeed, a "refuge of lies"; and it has spread throughout the world a strong delusion which leads people to believe lies. For example, the Roman Catholic attitude toward, and report of, Spain. It has become a reeking charnal house, where human liberties lie slain, and remain unburied for all the world to see. Yet Roman Catholics everywhere depict Spain as a paradise.

Mr. C. L. Sulzberger, Special Foreign Correspondent of the *New York Times*, under a Madrid date line of February 7th, identified the two dominant influences contributing support to Franco, as "the Army and the Church". He quotes a Spanish friend, of the old-fashioned Liberal sort, as saying: "The wind of history has passed us by. Again we are governed by the sterile forces of reaction, and, like every Spanish regime—monarchic, republican, or dictatorial—this one thinks it will live for ever". And he says, "Of the elements upholding Franco, by all means the most important in terms of political and cultural impact, is the Roman Catholic Church in Spain."

• All that is manifestly true.

But what interests us is that so shrewd an observer quotes with approval an anti-clerical Catholic as saying that the Church in Spain, "bears in religious terms, the

same relationship to the Vatican as Titoism does to the Kremlin in communistic terms."

So he seems to think that there is a division in the Roman Catholic Spanish episcopacy, and that while thirty-three bishops support Franco, twenty-three more liberal, are less loyal. And they complain that their "dogma is increasingly in the out-moded form of the 16th century"; and hence an "ever larger proportion of priests is made up of the ambitious and uneducated; that intolerance increases; that individual church leaders become more and more interested in commerce, and finance, and less and less in the welfare of the people."

But the Roman Catholic Church boasts of its immutability. And it does so with good reason; for while there are additions to its dogma, in attitude, and spirit, and purpose, it is always the same. Hence, for the Papacy, the 16th century is not "out-moded". Spain is the proof that the Papacy is the enemy of all freedom.

Of course, the simple fact is that Roman Catholicism in Spain, where it has unrestricted sway, appears in all its native and naked ugliness. If Roman Catholicism seems to be a little more liberal in the United States, or in Canada, or in Britain, it means only that it is disguising itself by wearing the more respectable garments of a civilization tempered by Protestantism. But if Popery were loosed upon the world, without restraint, every country would be a Spain, and every jail would be filled with liberty-loving people, or their bodies would lie in martyrs' graves. And those who would effect such universal desolation, would receive the blessing of the Pope.

This is not an extravagant statement. It is supported by the universal testimony of history.

We are grateful for Mr. Sulzberger's article on Spain, only we wish that he could see more clearly that Spain even now receives the full blessing of the Church. The Spanish Civil War was instigated and financed by the Vatican, and Franco is really the Pope's puppet.

But such misunderstanding is not confined to Spain. A Mr. C. T. Richard, Liberal from Gloucester, in the House of Commons, on February 18th, asked: "Have we forgotten that Spain was the first nation in Europe to fight communism? If communism had been implanted in that important and strategic part of Europe could we have won Italy against communism, as we did?"

What nonsense to say that Spain was the first to fight Communism! In the first Republican Government which Franco attacked, there was not a single Communist. It was a Roman Catholic war, designed to reimpose the papal yoke upon Spain, which the Republican Government had determined to throw off.

If the Devil laughs at all, he must laugh at such sentiments as were expressed by Mr. Richard in the Canadian House of Commons.

HOW GOD GUIDES

We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far ahead. But this is not His method. He only undertakes that the steps of a good man should be ordered by the Lord. Not next year; but to-morrow. Not the next mile; but the next yard. Not the whole pattern; but the next stitch in the canvas. If you expect more than this you will be disappointed, and get back into the dark.

—F. B. Meyer

R.C. PLAN FOR IMMIGRATION: MORE ITALIANS, FEWER BRITISH!

Translated from *L'Action Catholique* of Quebec City

In order to maintain the character of the Canadian population: More Italians, Fewer British.

The head of the Italian delegation to the United Nations, Mr. Guiseppe Brusasca, gave an interview to the press of our city (of Quebec) in which he spoke specially of the relations between Italy and Canada.

As was to be expected, the question of immigration was discussed. The occasion was all the more propitious as just a month ago the Smith Mission, which bears the name of the Director of Canadian Immigration who returned to this country after a long visit to the continent of Europe. As is already known, the report of Mr. Smith concerning immigration in general and Italian and British immigration in particular has caused much ink to flow of late.

The equation may be expressed thus: On one side there is a certain school that resolutely advocates an intensive immigration to Canada, putting the accent on the necessity of encouraging immigrants of British extraction, though the number of British disposed to establish themselves here is becoming less and less. In order to meet this situation, in certain quarters, subsidies to immigrants have been suggested. On the other hand, the advocates of selective and measured immigration, found chiefly among French-Canadians, are vigorously opposed to this policy.

To be sure, for reasons too numerous to mention here, it is evident that immigration from France produces little enough and that it will remain negligible. But in seeking (*pratiqant*) a stronger Italian immigration, we should have occasion to pay more respect to the principle of the balance between the two ethnic groups. For Italy, a land that is really overpopulated, can furnish immigrants to Canada who are acceptable "with respect to climatic, social, educational, industrial and working conditions . . . and are in no way undesirable by reason of their traditions and customs, of their way of life or of their régime of private property . . ."

In the way in which this problem is considered will depend the meaning that is given, in practice, to the principle of maintaining the fundamental character of the Canadian population.

"The Revenge of the Cradles"

Beside the above text should be placed two brief extracts from the report of a speech made in Paris, France, by a French-Canadian priest concerning conditions in Canada. ("French Survival", a lecture given by Rev. Brother Antoine Bernard, *Le Devoir*, Dec. 21, 1950).

Speaking of the demographic problem in Canada, Brother Bernard emphasized the greater rapidity of the natural increase of the French group (19% as against 6% for the British group, and 11.9% for other groups, from 1931 to 1941), counterbalanced, however, by an immigration which is unfavourable to it. . . .

As an example of the magnificent French contribution, Brother Bernard cited the example of M. Raymond Denis, who came to Canada in 1904, at the age of 19, a pioneer of a parish in Saskatchewan, married to a French-Canadian, father of 11 children, to-day surrounded by a family which counts 130 members.

This is indeed an interesting example of how one Roman Catholic vote in 1904 grew to be 130 Roman Catholic votes in 1950. And its interest is all the greater when it is told by a celibate priest. In connection with the great natural increase of French-Canadians—more than twice that found among Canadians of British stock—we would point out that the "Baby Bonus" therefore provides a subsidy that is twice as much for French-Canadians as it is for those of their English-speaking Protestant neighbours who, notwithstanding, are called upon to pay the greater part of the tax money which provides the source of it. In other words, Protestants are compelled to help pay for larger and still larger

Roman Catholic families, while at the same time, in the matter of immigration, Italian Roman Catholics are to be given the preference over British immigrants! A few weeks ago we called attention in these pages to a report in an Italian paper published in Montreal to the effect that 50,000 immigrants were to be brought out from Italy. Rome's policy in Canada is aptly expressed in the sinister phrase used by French-Canadian priests: "The revenge of the cradles". Their avowed intention is, by aid of ecclesiastical threats, to compel their poor-driven people to have more and more children—not better and better children, or better educated children, but simply greater numbers of children, for one man's vote is as good as another's, and if the French and Roman vote happens to belong to illiterate and narrow religious bigots, so much the better for the priests whose scheme is to make pawns of them in their race for power in the Dominion of Canada.—W.S.W.

EVERY MAN IN HIS OWN LANGUAGE

A Chapel Talk in Toronto Baptist Seminary by
Rev. W. S. Whitcombe, M.A.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matthew 28:19, 20.

IT IS not necessary for me to argue with you as to the authenticity of the Great Commission, nor to enter into controversy with you regarding our obligation to obey the marching orders of our Great Commander. This we all believe profoundly, and, since our conversion, and more especially since we heard a call to the ministry of the Gospel, we have sought to fulfill our Master's Commission, and now we look forward eagerly to the day when we shall be His witnesses either in Jerusalem, the home city, or in Judea, the home mission pastorate, or in Samaria, shall we say French Canada, or in the uttermost parts of the world, the foreign field. And we confidently believe that the Great Head of the Church Himself will assign us to our fields and that He will not fail to go with us wherever He may send us.

French Canada

I wish to-day to speak to you of Samaria, that is, a land not far away, a people akin to us in race, who speak a language that is not so different from our own and who believe there is one true God, though they worship Him with a strange mixture of pagan superstition, making the Word of God of none effect through their traditions. I wish to take this occasion to explain once again, as I have made a practice of doing for a number of years now, for the benefit of the incoming class of students, why the French language is a required subject in Toronto Baptist Seminary.

At the outset, please let me assure you again, that I have no wish nor intention of appointing you all, or for that matter, of appointing any of you to preach the Gospel in French to our Roman Catholics in Quebec and elsewhere. I do not think I need to assure you that only the Saviour who gave Himself for you, and who called you to Himself, has the right or the authority to do that, and I humbly and sincerely eschew any wish to exercise His prerogatives in this sacred matter. If God does not call you to the French work, then I neither can nor will, for

without Divine appointment you would be worse than useless in that most difficult task. But I am merely doing my duty as a preacher and teacher, as a humble fellow-servant of yours, in pointing out the need of this great mission field at our doors that has remained almost untouched with the story of redeeming grace.

A Roman Catholic Land

Let me remind you that we live in a Roman Catholic country. We commonly think of Canada as British and Protestant, especially those of us who were born and brought up in Ontario, or at least in Southern Ontario. The figures issued by the Bureau of Statistics, based on the last decennial census, will, however, inform you that more than forty per cent of the people of this Dominion owe some sort of allegiance to the Roman Catholic Church. The larger part of Canadian Roman Catholics are French-speaking, for French-Canadians now form almost one-third of the total population of Canada. We have been accustomed to regarding European lands such as Spain, Belgium, Italy, and France, as solidly Roman Catholic and we think of the Hierarchy as the power behind the throne bending and ordering all things according to its own will. It is true that in all these countries there are powerful political parties, some of them at the present moment in the place of power, which are openly and avowedly Roman Catholic parties. Though in this part of the North American continent, Rome does not show its hand quite so boldly in party politics, let us not think that its power is any the less, either politically or religiously, than it is in some of the European countries I have mentioned. Latin America has been traditionally regarded as the special preserve of the papacy, yet there are, proportionately to population, more priests in French Canada than in that backward continent. Indeed, priests from Canada are being sent as missionaries to these supposedly Catholic lands in order to strengthen the waning power of the Church. I trust that we shall have many more students from this school take up the great and glorious work of making Christ known in the dark places of the earth—in South America, in Africa, in China, in India, in the islands of the sea. And likewise I sincerely hope that this other dark corner of the earth may not be so much neglected as it has been in the past.

The Power of the Gospel

It used to be necessary for me, when I first began to advocate preaching the Gospel in French in Canada, to prove, even to our own students and to our own churches, that French-speaking Roman Catholics in Canada were forbidden to read the Bible, and what was even more difficult to prove, that they could be reached by the Gospel. Happily it is no longer necessary to argue these matters, for many of you have seen the evidence for yourselves. You have heard with your own ears from the lips of our French-Canadians the old, sad story repeated again and again: "The Bible is a Protestant Book; we are not allowed to read it!" You have seen the enmity and hatred of many French-Canadian Roman Catholics as they have refused the "petit livre", scoffed at the very idea of salvation by grace, of one Mediator, and the truth of the once-for-all sacrifice of Christ for sinners. But on the other hand, some of you have had the signal privilege of visiting groups of French-Canadian believers, hearing them sing their hymns and join in prayer to the Saviour. You have stood with them on the street corner in imminent danger of stoning in the midst of the bedlam syste-

matically raised to drown out the glad sound of the Gospel of Christ. You have told the Good News with rapture to some soul who has waited for it longingly for many years, believing that there must be something better than the stones the priest offered instead of the bread.

I say, you do not need to have me prove that which you have seen with your own eyes and heard with your own ears. And for the Lord's doing among our French-Canadian fellow-citizens, I am profoundly grateful. It is indeed wonderful in our eyes, and best of all it is but the beginning of greater things that shall be, praise God. Our Risen and Glorified Saviour has promised to go with us as we go into the uttermost parts of the world, among which French-Canada is included. And He will bless His Word, for to that, His honour is committed. But remember that He will not bless the Word that is not preached. The command is to us, "Go ye," and I remind you of this needy field, peculiarly ours, to which it is not likely that Christians from any other nation will go if we fail to do so. I lay before you the question that the Prophet of old heard when he had been cleansed from his sin: "Whom shall I send, and who will go for us?" His response was prompt and hearty: "Then said I, Here am I, send me." May that be our cry too, when we hear His call, wherever He may lead.

DOING THE IMPOSSIBLE

"Stretch forth thine hand!"

But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King.

Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power, and we discover that the requisite ability has been given by the gracious Master who gave the call.

Let me, therefore, not fear the decree of the Lord. If "His commandments are exceeding broad," His love is exceeding deep. He will not mock our souls. He will not make us thirst, and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength.

—JOHN HENRY JOWETT.

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. 28, 194425
"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

"MEN AT WORK"

THE familiar sign "Men at Work" holds a never failing interest for those who travel our highways, for we all like to see men working. On a lonely road through a wilderness one welcomes the assurance that there are other human beings nearby, especially when the driver reflects that his safe passage along the way depends on their labours. If men are really at work, it is scarcely necessary to make any other announcement of it than the evidence of their labours. For this reason we have not said much about the activities of Toronto Baptist Seminary, though there are many of our readers at a distance from us who could scarcely be expected to know much of what is going on here unless we tell them.

A Growing Cause

A few weeks ago the writer had the pleasure of visiting the churches of two former students of Toronto Baptist Seminary and seeing for himself the kind of workers that are trained here. Rev. George Stephens is a recent graduate who took over the pioneer work in North Bay, the Gateway of the North, a little more than a year ago. We visited him shortly after he went to that thriving northern city and found a little handful of people with a small group of Sunday-school scholars meeting in a rented hall. There were great hopes for the future, but it took the eye of faith to discern the oak that is to be in the small acorn that then was. We shall not say that the work can even now be described as a giant of the forest, but a number have been converted, congregations have grown, the Sunday-school is much larger and there is a feeling of expectancy coupled with a sincere determination on the part of God's people to pray and preach, confident that the divine increase will be given to the seed sown.

The Apostle of Northern Ontario

Rev. John Boyd, whose radio ministry was the instrument that played a large part in opening up the North Bay cause, drove the writer to Sudbury where he has laboured unceasingly for fourteen years and more. The progress of his building was reported in a recent issue. But more important is the spiritual edifice which has been built up through those years of faithful toil. A fine group of young people, almost all of them led to the Lord through the ministry of this church, assembled for Bible study. Few churches could gather a more enthusiastic group of young believers. Mr. Boyd's missionary activity extends through radio to almost all of Northern Ontario in English, French and Ukrainian and also into Quebec. He is surely one of the faithful stalwarts raised up by the Lord for such a time as this.

On the same Sunday we heard one of our present students, Mr. Etienne Huser, preach in French by radio from Kirkland Lake, assisted by the Seminary quartet in French. This service was transcribed by means of recordings. Mr. Huser has also spent a week of the Christmas "holidays" visiting French-Canadians who have asked for Testaments in their own language.

New Missions

Our students now have a special interest in two new mission causes opened up since the beginning of the school year. One is the mission at Delhi, that sponsored by the Courtland Church, of which Rev. Samuel Dempster, first year student, is the pastor. The other is a mission on the outskirts of the city at Milliken that gives

promise of some day serving a large community. It is good for students to be introduced early in their ministerial career to the joys and the difficulties inherent in pioneer causes.

Each week a number of our men have their regular pastorates which they serve, while others supply in various centres. The Yonge Street Mission claims their attention at regular intervals, while most important of all is the work of teaching in Jarvis Street Sunday School for all take part in this unless they have a pastorate or a home church in the city. Long experience has taught us that this is a most successful training ground for future missionaries and preachers.

Great Promise for the Future

It is just as difficult to describe the work of the Seminary in the classes as it is to describe the silent growth of a tree in the forest. The greatest satisfaction that can come to a teacher is to see that miracle of growth taking place in the minds and hearts of his students. We cannot produce it, only God can do that, but we can help and foster that growth not only in knowledge but in wisdom. It is with joy that we look forward to the future when these young people will take upon their shoulders more and more of the responsibility for the preaching and teaching of the Gospel both at home and abroad. Only God knows the possibilities that are represented here, but it is ours to pray as we work that His blessing may rest upon every part of this missionary enterprise so that a body of workmen that need not be ashamed may be raised up for God's glory.—W.S.W.

GRACE

That little word "grace is like a small window that opens out on to a great landscape, for it gathers up into one encyclopedical expression the whole infinite variety of beneficences and bestowments which come showering down upon it. That one gift is, as the Apostle puts it in one of his eloquent epithets, "the manifold grace of God," which word in the original is even more rich and picturesque, because it means the "many-variegated grace", like some rich piece of embroidery glowing with all manner of dyes and gold. So the one gift comes to us manifold, rich in its adaption to and its exquisite fitness for, the needs of the moment. God's gift comes to us with like variety, the "matter of a day in its day".

Am I struggling? He extends a hand to steady me. Am I fighting? He is my sword and shield, "my buckler, and the horn of my salvation, and my high tower." Am I anxious? He comes into my heart and brings with Him a great peace, and all waves cease to toss, and smooth themselves into a level plain. There is One by my side who will neither change or fail nor die. Whatever any man needs, at the moment that he needs it, that one great Gift shall supply the "matter of a day in its day".

—ALEXANDER MACLAREN.

"WE HAVE PEACE WITH GOD"

This is the peculiar fruit of the righteousness of faith. When any one strives to seek tranquility of conscience by works, (which is the case with profane and ignorant men,) he labours for it in vain; for either his heart is asleep through his disregard or forgetfulness of God's judgment; or else it is full of trembling and dread, until it reposes on Christ, who is alone our peace.

—JOHN CALVIN.

Bible School Lesson Outline

Vol. 16 First Quarter Lesson 9 March 4, 1951

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

LOT'S CHOICE

Lesson Text: Genesis 13.

Golden Text: "Be ye not unequally yoked together with unbelievers."—2 Cor. 6:14.

I. Abram and the Prepared Altar: verses 1-4.

It was well that Abram did not remain in Egypt. Inasmuch as the Egyptian civilization was characterized by wealth, luxury and power, the place is associated in Scripture with the ideas of worldliness and bondage (Exod. 16:3; Deut. 5:6). Abram returned to the land of his inheritance, and once more visited Bethel, "the house of God," where he had previously encamped (Gen. 12:8). The leeks, onions and garlic of Egypt are poor foods for one who has tasted the bread from heaven (Numb. 11:5, 6; Lk. 15:16, 17; John 6:49-55). Those who have wandered away from the Lord should return from the far country, that they may be blessed of the Lord, as when they first trusted Him (Jer. 2:19; 3:12, 13, 22; Hos. 14:1). They should separate themselves from every known sin (Jer. 15:19-21).

Abram came back to the altar which he had erected at Bethel. He could now truly worship and praise God and enjoy the fellowship with God which was restored when he forsook his sin and came back to the life of obedience (1 John 1:9). Prayer once more became a sweet privilege (Psa. 66:18); he could call upon the name of the Lord with confidence and delight.

II. Lot and the Pitched Tent: verses 5-13.

Riches, as well as poverty, may cause trouble. Those who have not plenty of this world's goods sometimes imagine that they need only money, and then they will be free from all difficulty. But they that be rich fall easily into temptation (1 Tim. 6:9, 10); they are apt to trust in their uncertain riches, rather than in the living God (1 Tim. 6:17), seeking after worldly wealth instead of the virtues of the heavenly kingdom (Matt. 6:31-33). Our Lord Himself said, "How hardly shall they that have riches enter into the kingdom of God" (Lk. 18:24).

In this case the wealth of Abram and Lot led to strife which was unseemly. It destroyed the feeling of brotherhood between the two households (Phil. 2:3, 4; 4:2; 1 John 3:23; 4:7). Moreover, the strife hindered the testimony of Abram and Lot before the Canaanites and Perizzites who were in the land. The enemies of the Lord gain an advantage when Christians are not at peace with one another.

It is probable that the lack of harmony between Abram and Lot was the result of another condition as well. "Can two walk together except they be agreed?" (Amos 3:3). Abram desired closer fellowship with the Lord, while Lot's heart was wavering in his allegiance to God, as we see from his choice. Abram suggested separation as the only way to avoid further difficulty and unpleasantness. Abram gave thanks to God, acknowledging Him as the Giver of prosperity, whereas Lot seemed to forget God in the time of plenty (Deut. 8:11-18; Jas. 1:17).

Abram generously gave Lot the first choice of location. It was sufficient for Abram to know that he was dwelling in the place where God wanted him to be.

Lot made an unwise choice. The Lord knows where we dwell (Psa. 1:6; 139:3; Job 23:10), and, when contemplating any move, we should ask direction from Him. Lot did not look up, he merely looked around! He was deceived by appearances; he preferred the broad level plain to the narrow upward path (Matt. 7:13, 14). He was so dazzled by the gaudy appearance of Sodom that he could not see the hideous sin and corruption behind the fair exterior.

Lot was led astray by worldly considerations and ambitions. Had he been in touch with the Lord, he never would have chosen the land near Sodom, nor would he later have pitched his tent toward Sodom. He was not considering the interests of the Lord, his own best interests, nor the best interests of his family. We must let the Lord rule in the affairs of life, and then we shall avoid the mistakes of Lot.

Lot reaped as he had sown; he sowed to the flesh, and of the flesh reaped corruption (Gen. 18, 19; Gal. 6:7, 8).

III. God and the Promised Land: verses 14-18.

Lot had his eyes upon the land, but lost sight of God. On the other hand Abram had his eyes upon God, and then God commanded him to look upon the land (Matt. 6:19-24). As a result of his choice Lot lost his land, the sense of God's presence, and very soon, his liberty (Gen. 14:11, 12). Abram retained fellowship with God, and also gained the land for an inheritance. Lot had been selfish, but Abram had been mindful of the spiritual good of his family (Gen. 18:19).

The Lord will not remain in debt to any man; He is ever mindful of those who walk in the way of obedience. Abram was rewarded by the promise of the land and a numerous seed (Gen. 17:6-8).

Abram dwelt in the plain of Mamre, a name which denotes "fatness" or "richness" and implies rich blessing. The fat of animals for sacrifice represented their richness and was regarded as precious. It was usually entirely consumed as a burnt offering, in token of the fact that the best belongs by right to God (Lev. 3:10, 11). The paths of the Lord drop fatness (Psa. 36:8; 45:7; 65:4, 11); rich blessing comes to those who follow Him (Prov. 10:22).

Hebron, the place of "Communion," was his next abiding-place (John 15:4). Dwelling in communion and fellowship with the Lord, Abram, the recipient of His blessing, was strengthened so as to be victorious over his enemies (Gen. 14:14-16). God revealed Himself to Abram as "the most high God, possessor of heaven and earth" (Gen. 14:19).

DAILY BIBLE READINGS

- Feb. 26—Abram's Restoration Gen. 13:3, 4; Psa. 23; Rev. 2:1-5.
Feb. 27—Let There Be No Strife Psa. 133; 1 Cor. 3:1-9.
Feb. 28—Abram the Peacemaker ... Matt. 5:9; Rom. 12:18, 19; Jas. 3:13-18.
Mar. 1—Lot Pitched His Tent Toward Sodom ... 2 Tim. 4:10; 1 John 2:15-17; 2 Tim. 6:14-18.
Mar. 2—Compromise Brings Vexation of Spirit
2 Pet. 2:7, 8; Numb. 33:55; Prov. 1:7-15.
Mar. 3—Lot Chose Deut. 30:19, 20; Josh. 24:14-21.
Mar. 4—Faith Chooses the Rich Unseen ... Heb. 1:1, 24-27; 2 Cor. 4:14-18; Col. 3:1-4.

SUGGESTED HYMNS

O God of Bethel! My Father is rich. Oh for a closer walk with God! Yield not to temptation. When we walk with the Lord. All the way my Saviour leads me.

SUFFERING

No man or woman is fit for the highest offices of friendship and of life until he or she has had a full experience of suffering. I do not say that there are not admirable people who never have suffered: but I say that they would be more admirable, good as they are, if they had suffered more. I do say that suffering is necessary to turn the acids of life into sugar—to make the saps sweet. I do say that suffering should be to human dispositions what the early frosts of autumn are to the almost ripened leaves, which turn them into gorgeous colors, and fill the whole sky with the tokens of coming death and glorious beauty.

A vine that is left to ramble till it grows all over the tree-top, is not half so much a vine as one that is cut back skilfully, and laid in fair proportions on the trellis, and tied there. And a man that has his own way, and rambles just as his affections choose to go, is not half so much a man as one whom God has tenderly pruned, and cut back, and laid, and tied in. In the case of the man, as in that of the vine, the one that is wisely checked and trained becomes more fruitful, and the fruit becomes better.

—HENRY WARD BEECHER

"PROTESTANT"

THE word "Protestant" was first applied to a minority at the Second Diet of Spire (1529). The majority of the new Diet had repudiated the unanimous decision of the First Diet of Spire (1526) which had given some advantage to the evangelical cause. After three years the Emperor felt himself strong enough to embark on a policy which not only would forbid any Zwinglian teaching, but also would bring the progress of the Lutheran teaching to a standstill. A solemn Protestation was drawn up on April 19, 1529, by a small minority in the Diet, six Lutheran Princes and the deputies of fourteen cities (some Zwinglian), and it was reinforced, three days later, by a longer document, the Instrumentum Appellationis, also called Die Bescherung und Protestation.

The signatories declared that the minority would not carry out the new edict of the Emperor. They maintained that the unanimous decision of one Diet could not be reversed by a mere majority in another. They included a statement that the Zwinglians ought not to be condemned unheard. But above all, this Protestation penetrated to the heart of the problem which was being raised by the unscrupulous alliance of Emperor and Pope to crush the evangelical teaching by means of the secular power. The essential passage runs as follows:

"Preach the Word"

"The new edict declares that the Ministers shall preach the Holy Gospel according to the interpretation of the writings accepted by the Holy Christian Church! This raises the question: What is the true and Holy Church? There is no small diversity of opinion at this point. There is, we affirm, no sure preaching or doctrine but that which abides by the Word of God. According to God's command no other doctrine should be preached. Each text of the holy and divine scriptures should be elucidated and explained by other texts. This Holy Book is in all things necessary for the Christian; it shines clearly in its own light, and is found to enlighten the darkness. We are determined by God's grace and aid to abide by God's Word alone, the Holy Gospel contained in the biblical books of the Old and New Testaments. This Word alone should be preached, and nothing that is contrary to it. It is the only Truth. It is the sure rule of all Christian doctrine and conduct. It can never fail us or deceive us. Whoso builds and abides on this foundation shall stand against all the gates of hell, while all merely human additions and vanities set up against it must fall before the presence of God."

Here, as early as 1529, we meet the two great fundamental convictions of Protestantism, the awareness that there could be another kind of churchmanship than that which was possible under the papacy, and the setting up of the primitive Rule of Faith as the standard of all Church life and Christian belief. The Protestation is a declaration of fidelity to the Gospel, the Word of God contained in Holy Scripture, as the final court of appeal for the Church. The Gospel is God's Word in Christ, spoken in deed and in the power of the Holy Spirit, and the Protestation is a declaration of allegiance to our Lord Jesus Christ. This is positive enough. No movement as fruitful and abiding as Protestantism ever nourished itself on negations.

—*The Catholicity of Protestantism*, p. 13.

MORE FRENCH-CANADIANS IN CIVIL SERVICE

THE French-Canadian Hierarchy, true to the genius of their Church, are determined to bring Canada under papal domination. To every fervent Roman Catholic, the ideal relationship of civil and religious authority is embodied in the Middle Ages, when, according to the papal theory, the church stood in relation to the civil state, as the sun stands in relation to the moon, that is to say the state is merely a satellite of the church. More than forty per cent of the population of this country is Roman Catholic—almost one-third of the total population being French-Canadian. There are few other countries in the world where so large a proportion of the population is so ardently Roman Catholic as in Canada. Italy, the home of the popes, has a larger proportion of Roman Catholics than has Quebec, but we doubt if there are, in proportion, so many fervent, devoted Roman Catholics there. At least, the presence of a very large and influential Communist party in Italy, would lead one to think not. In Spain, a few years ago, the liberal, anti-clerical party was strong enough to win the government by peaceful means and to fight a long, bloody civil war against the rebel Roman Catholic reactionaries under Franco. No doubt there are many liberals (as distinct from the "Liberals") in Quebec, but they are afraid to show themselves openly, so that to all intents and appearances Quebec presents a solidly Roman Catholic front both in religion and in politics.

Roman Catholics in Key Positions

In Parliament, the Province of Quebec has a fixed representation and for some years past it has returned a solid bloc of Liberals, who without fail use their balance of power to further the interests of their Church. It has become an accepted maxim of every Canadian political party that without Quebec, no government can endure overnight. Indeed that principle seems to be the sole axiom that governs the entire workings of both major parties. The Prime Minister is a French-Canadian Roman Catholic, and he is flanked by a number of French-Canadian Roman Catholic cabinet ministers, who with their English-speaking colleagues never fail to pay the most delicate attention to the wind that blows from Roman Catholic Quebec. Not only in the legislative and executive branches of the Canadian government, but also in the judicial, French-Canadian influence is very important. The Chief Justice of the Supreme Court of Canada is a French-Canadian Roman Catholic, as are two of the other judges also. Then there is the very important branch of administration, the Civil Service. One does not have to be in Ottawa long to discover that in this department also French-Canadian Roman Catholics constitute an influential element. The City of Ottawa always seems to us almost as French as Montreal, and when writing to various governmental branches, it is amazing to discover how many French-Canadians hold important posts in the administration. This does not happen by chance. The Church of Rome is well aware that to gain the power it craves, it must hold the key positions in the Civil Service. And to French-Canadian Roman Catholics, it offers a double satisfaction to serve both their Church and their own interests at one and the same time. On condition of unswerving loyalty to the Church, they may enjoy all the influence the Church

can bring to bear to obtain good positions for them and to push them, or pull them, to still higher ones.

A Carefully Planned Campaign

An editorial writer in *Le Droit* of Ottawa, an official Roman Catholic daily, made some suggestions in connection with a campaign now being waged to get more French-Canadian Roman Catholics in the federal Civil Service. He remarked that there are two methods of increasing the number of French-Canadians in the higher posts of the Civil Service: "Introduce them directly to the key positions by bringing them from the outside, or put them into any rank of the scale but choose them young enough so that they can arrive at the top before they are 65."

Another French-language paper of Montreal, *Le Devoir*, comments in these words on the above suggestion:

The ordinary method evidently consists in having thoroughly-trained, young French-Canadians enter the various ministries, a certain number of whom will eventually arrive. . . . It is doubtless on the first method—that of a normal recruiting—that we must depend to assure our representation in the Federal administration. However, it cannot produce the desired results if, at the same time, we do not employ the second method and if we do not appeal to competent men from the outside to occupy some of the higher positions as they become vacant. If we desire to see our young men in the Civil Service yield their full return, they must be able to count on French-Canadians who are heads of services, of assistant deputy ministers or deputy ministers, to guide them, encourage them and even to protect them. . . .

Since the public demonstration of 1947, we have won much ground. If we estimate these gains in the light of past experience, it is nothing less than marvellous. If we take account of what ought to be done to correspond to the requirements of justice, good sense, and administrative efficiency, it is nothing but a modest beginning.

Further to illustrate what is being done, we refer to an article in *Action Catholique* of Quebec, which notes that representatives of the federal Civil Service Commission visited Laval University in Quebec, to inform students and professors concerning the vacation employment in the Civil Service and also on the permanent positions open to graduates. The French paper remarked that it was likely that Commissioner Alexandre Boudreau, himself a former professor at Laval, was not a stranger to that initiative, from which the University of Montreal will also probably benefit. We have on our desk another book, in French, written by the Head of the Personnel Division of the Department of External Affairs. It bears as its sub-title the descriptive phrase, "Advice to Students devoting themselves to the career (of Diplomacy)". According to the introduction, the author, who though a governmental official, is not here writing as such, explains that in the past he has spoken at various Quebec universities in 'company' with representatives of the Civil Service Commission, in order to inform students of positions in Ottawa. The evident purpose of the book is to encourage young French-Canadian Roman Catholics to enter the service of Canada as future representatives abroad and administrators at home of our foreign policy. Already a number of French-Canadians hold posts as ambassadors and other high officers in the Department of External Affairs.

Let us not be misunderstood. We do not think that French-Canadians are deficient in the mental abilities required for these high posts, nor do we wish that their race or their language should be held against them in administrative departments of the government. But we

do object to appointing men to key positions in the service of this Dominion whose primary loyalty is to a foreign prince, and by whose influence they hope to rise in the Canadian service in order to perform his bidding more effectively. If some sect or some lodge or other body were to sit down and coolly plan an organized campaign with a view to capturing key positions in the Civil Service, would there not be a loud outcry, not only from Quebec, but also from the other nine provinces? It is most unfortunate that Roman Catholics are pulled in two directions by diverse loyalties to church and to state, it is still more unfortunate that their church exploits both their patriotism and their sense of personal ambition, only in order to make them puppets in its game for power.

In the early days of the war, one of the representatives of France in Canada disavowed his loyalty to the Third Republic, which he asserted had fallen because it was justly punished of God for its many sins. He later gave lectures on diplomacy to young French-Canadians in one of the Romanist universities from which our future career men are to be taken. Suppose our Canadian diplomats should do likewise? Suppose they should at an hour of crisis, desert Canada and openly avow that they must obey their spiritual overlord rather than their own government?

Unhappy, indeed, is the country which finds in the hour when she is beset by foes that her defenders are under orders of leaders who are in the service of those who would destroy her. And yet it is precisely that position in which the Roman Church seeks to place this country.—W.S.W.

ANGEL GABRIEL RADIO PROTECTOR

Vatican City, Jan. 26—(Reuters)—The Holy Office is drawing up the final text of a Papal decree proclaiming Gabriel, the Archangel of the Annunciation, as protector of radio communications.

ACCORDING to the above news item appearing in our daily press the so-called "Holy" Office, better known to history as the Inquisition, has been quite busy of late. In addition to framing a decree banning the Rotary Club it has also appointed the Angel Gabriel as special protector of radio communications. The dispatch does not say whether Gabriel was consulted prior to his papal appointment, or whether he has accepted the position for which he is slated by the pope: The presumption in Rome would appear to be that angels as well as men are unconditionally subject to the orders of the Vatican. Notwithstanding, the papal blessing did not prevent an airplane filled with "Holy" Year pilgrims from crashing on a mountainside in the Alps only a few hours after its passengers had received a special benediction from the pope himself.

Priests of the Church of Rome show a special interest in radio broadcasting, whether under the inspiration of the angel Gabriel or not. Only recently the Canadian Broadcasting Commission granted licences to two or three French-language stations which will be propaganda centres for Rome. We are informed that one plea advanced for them was that they were required to combat "Communism". We venture to think that in this connection "communism" is a term broad enough to include Protestant broadcasts in the French language. In Quebec parlance everything that is not strictly subject to the priests is either "Communism" or "Jehovah's-Witnesses".

—W.S.W.

HAVE YOU LOST SOMETHING?

ALL large companies that deal with the public have a lost and found department, and the variety of objects stored there is so utterly amazing as to be almost incredible. Among the unclaimed articles, as recounted in the newspapers from time to time, are not only lost umbrellas, but books, bags and even well-filled purses, and still more surprising, according to one report, a set of teeth, not of the home-grown kind, needless to say. Is it possible that persons should value so lightly or make such little use of such things—their books, their money or even more personal property—as to be unaware of having lost them? Within the last week a Toronto paper carried a story telling that large sums of money running into thousands of dollars were on deposit with local banks unclaimed by their owners. It even listed the banks and the names of the unknown creditors. The writer's name was not among them, needless to say, for he leaves so little with the bank that he must perforce know exactly where it is.

Those who travel by Pullman sleepers will recall the familiar sign that stares them in the face as they leave their car in the morning asking them accusingly if they have forgotten anything. Happy is the man who can face that accusing warning with a good conscience, though not entirely unhappy is he who is turned back to search for something he had inadvertently left behind. But in spite of the forceful clarity of the warning, the Pullman company has a large and flourishing lost and found department, in which there are thousands upon thousands of articles stored, waiting for owners who never turn up to claim them. A church should have little in common with a sleeping car, except perhaps that it is filled with pilgrims, but it is surprising how many objects of various kinds are lost in churches. Here at Jarvis Street there is the usual collection of lost articles together with a disconcertingly large number of unclaimed Bibles. We sincerely hope that their owners have so many other volumes of the sacred book at home that they are not aware of the loss of an extra copy. There are other cases, however, of Christians who have lost their Bibles in another and sadly different way: They have lost them in the sense that they no longer believe the Book, and alas, such a ministry is exercised in some pulpits that it actually encourages hearers to forsake the fountain of living waters for the shallow man-made cisterns of modern thought. We trust that there are few of this sort among our hearers or readers, and certainly none by reason of what we have said or written. But there is still another way of losing the Bible. Many believers who are familiar with the text of the Holy Book and who receive it as the Word of God nevertheless have lost their Bibles. They are like Samson who, shorn of his locks, "Wist not that the Lord was departed from him" (Judges 16:20).

With masterly insight into the nature of temptation, Bunyan three times depicts in *Pilgrim's Progress* how Christian lost his Bible. The first time was half way up the Hill Difficulty when he rested in the arbour prepared by the Lord of the hill and there refreshed his soul by reading in the scroll and rejoicing in the garment of Christ's righteousness wherewith he had been clothed. In this happy frame of mind he was lulled to sleep and the roll slipped out of his grasp. When he awakened it was already growing dark. Hastily he made his way up the rest of the hill, only to find when he arrived at the top in the midst of perplexities he had had no book in which to find comfort.

Disconsolate, he retraced his steps until he found the lost roll where he had lost it in the hour of ease. The warning does not need to be emphasized; even in the midst of rejoicing in God's grace, we are in danger of allowing the Word of God to slip from our grasp.

Again, as Christian traversed the Valley of Humiliation, he was called upon to face the foul fiend Apollyon. A dreadful battle took place that lasted for many a weary hour, until at last the enemy threw Christian so that his sword flew out of his hand and he lay prostrate at the feet of his adversary who made ready to dispatch him with one final blow. But Christian nimbly reached out and grasped his sword with which he gave a deadly thrust and thus put the destroyer to rout. The great Puritan preacher well knew the might that resided in the Sword of the Spirit which is the Word of God, and in this parable he was but dramatizing the oft-repeated lesson of the Scripture. Even our Lord Himself employed this very weapon when tempted by the Evil One; thrice did He who was the Word Incarnate reply to Satan with the Written Word: "It is written . . . it is written . . . it is written." In temptation or in dire circumstances Scripture is not merely a sound of words, or even great and glorious truths grasped by our minds, but the living breath of God Himself to smite His enemies and to inspire the courage and faith of His own dear children.

A third time in the great classic did Christian lose the only offensive weapon in his armoury. The story is told after the account of the martyrdom of Faithful in Vanity Fair, after Christian had put Apollyon to flight and had come through the Valley of the Shadow of Death unscathed. And it is put there to remind us that no matter how far we have come on the pilgrim way, nor how many exploits we have done in the Saviour's name, we are never wholly beyond the reach of danger. Christian and Hopeful left the Highway of Salvation and fell into the clutches of Great Despair, who locked them up in the lowest dungeon of Doubting Castle. In the darkest hour just before the dawn as they lay in a lamentable case one of them suddenly recalled something he had hitherto quite forgotten. In the quaint words of Bunyan:

"Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech; What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news; good brother, pluck it out of thy bosom and try."

Christian and Hopeful are not the only believers who have suffered at the hands of Giant Despair and have been locked up in the darkness of Doubting Castle. And yet the key of Promise is within their reach all the time. Bunyan's allegory reminds us of what we already know and yet are ever in danger of forgetting, at least of forgetting in such a way as to make the Word of God of no practical effect in our daily life and walk. It is not sufficient to hear the teachings of Christ—many heard Him in the days of His flesh who will be condemned by His words rather than saved by them. The truly blessed man as described by the Psalmist is one whose delight is in the law of the Lord, who meditates in the Law of the Lord day and night. He is not one who is merely acquainted with the Word of God but one who has hid it in his heart that he may not sin against God. To the Old Testament saints it was given to see the promises afar off, yet they "were persuaded of

them and embraced them". So must we receive with meekness the engrafted word, laying hold of it, and allowing it to lay hold of us. Our Lord promised to those who keep His word that He would come and dwell with them, while the Apostle Paul wrote of "the epistle of Christ written not with ink, but with the Spirit of the living God; not in the table of stone, but in the fleshly tables of the heart" (II Cor. 3:3).

The famous words that Milton penned in praise of good books is pre-eminently true of the best of books: "A good book is the precious life-blood of a master-spirit, embalmed and treasured upon on purpose to a life beyond life." If the works of men of genius retain something of the glow and fervour of their authors, in how much deeper sense is this true of the Word of God, which liveth and abideth forever. Those who submit themselves to its teachings, who meet the Person of Whom it is written in the volume of the book, discover that it is not a dead tome but a living

book that talks. It is truly a lamp unto our feet and a light unto our path. In the difficulties of life it gives comfort, in temptation it is an ever victorious weapon, in times of trial it opens every door.

It is noteworthy that Christian discovered his lack of the Word of God through his failure in the face of trial and adversity, and by that same means he was led to a re-discovery of his lost treasure. Many believers who have neglected their Bibles, are unaware of their want until the afflictions of life visit them to drive them back to the well whence they once drew living waters with joy. We do well to pray, as our Lord taught us, not to be led into temptation, but sometimes

the Good Shepherd must send His dogs after the lost sheep to drive it back to the fold. Truly blessed is the child of God who has been enabled; even though it be by sorrow and suffering; to read more clearly his title to the skies and to reclaim the neglected book from the lost and found department.

—W.S.W.

**FOR TORONTO READERS
NEXT SUNDAY IN
JARVIS STREET
DR. SHIELDS WILL PREACH**

11 a.m. and 7 p.m.

SEE ANNOUNCEMENT IN
SATURDAY PAPERS

Special Offer to New Subscribers

This paper is a printed missionary, and carries no advertisements. The regular issues contain 16 pages. The subscription price is \$3.00 for 52 issues. With every new subscription we will give one of the three following books as a premium:

1. **Blakeney's Manual of Romish Controversy, by Dr. R. P. Blakeney, 316 pages.**
2. **Popery In Its Social Aspects, by Dr. R. P. Blakeney, 326 pages.**
3. **The Prodigal and His Brother, or The Adventures of a Modern Young Man, by Dr. T. T. Shields, 132 pages.**
4. **The Priest, The Woman and The Confessional, by Father Chinquy, 144 pages.**

All but "The Prodigal and His Brother" were out of print and unobtainable and were republished by THE GOSPEL WITNESS.

You may choose any one of the four as a premium. If you would like any or all of the other books, you may have them at one dollar each.

You may order the paper and one of the books sent you for a month's trial without sending any money. If you are not satisfied return the book or send us \$1.00 and we will charge you nothing for the paper for the month.

ORDER FORM

- (a) Please send to the undersigned for one month's trial THE GOSPEL WITNESS and Premium No. _____
- (b) Please send THE GOSPEL WITNESS and Premium No. _____ to the undersigned for which find \$3.00 enclosed.
- (c) And also books (or book) numbered _____ for which find \$_____ enclosed.

NAME _____

ADDRESS _____