

# The Gospel Witness and Protestant Advocate

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## "To-Morrow About This Time"

**I**N MANY contractual documents it is said, in substance, "Time is of the essence of this agreement"; which is to say, you do not promise to pay your rent, or the interest on your mortgage, or your bills generally "some time". These obligations must be met promptly when they mature.

There are divine promises which are dateless in respect to the time of fulfilment guaranteed. Hence, we are admonished, "Though the vision tarry, wait for it". But there are other promises which seem to require immediate fulfilment, if they are to be fulfilled at all. When Peter was beginning to sink, and he cried, "Lord, save me!" the Lord made a swift response: "Immediately Jesus stretched forth his hand and caught him". Of course, the Lord could have allowed him to sink, and could have recovered his dead body, and restored him to life, just as He allowed Lazarus to die, and later brought him forth from the grave. Notwithstanding, there are occasions when an immediate answer to prayer seems to be imperative.

Our caption is taken from the seventh chapter of the second book of Kings. Samaria was in a state of siege, and the inhabitants were reduced to such desperate straits that they actually resorted to cannibalism. Mothers ate their own children. And it was into this situation Elisha, the prophet, stepped, with a "Thus saith the Lord", and it was promised that there should be abundance in Samaria, "tomorrow about this time". By all human standards the promise was impossible of fulfilment. But if the city was to be relieved at all, it must be relieved at once.

When this divine promise was made "the lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be". That is ever the answer of unbelief to the divine promise of the humanly impossible. And here lies the whole secret of the life of faith. Faith believes God. Faith expects divine interposition. Faith awaits, with confidence, a deliverance which is possible only by supernatural intervention.

We have only to-day received a letter from a brother minister in the Canadian west. He tells a story of ministerial difficulty. Apparently he is a faithful preacher

of the gospel. He has had an experience of the new birth himself. He is not a Baptist, but a minister of one of the large denominations. Apparently he was beginning to feel the reaction from his own ministry. A faithful exposition of the word of God is likely to stir things up in almost any congregation. Things had come to such a pass in the case before us that the minister and his wife had at last reluctantly decided it was impossible to carry on, and that he would resign. He was not a subscriber to THE GOSPEL WITNESS, but somehow a copy of the issue of February 1st, with a simple editorial entitled, "If We Faint Not" reached his hands. He tells us that he and his wife read it over and over again. They felt it was an answer from God.

He had received an invitation to the pastorate of another church at a salary of \$800.00 a year more than he was receiving. But having read the editorial he took hold of his plough stilt again, and determined to go on ploughing.

A congregational meeting was called, and the little handful of carnal agitators were overwhelmingly defeated, and will withdraw, and leave a prosperous Pastor and his congregation in peace.

This Pastor tells this story with thankfulness, and suggests we are free to refer to his story, that the editorial, "If We Faint Not" under God saved the day.

It may be that the simple word we now write will reach some hard-pressed soldier of the cross, a minister, or his wife, or an unofficial church member, whose situation has become desperate; and you feel, perhaps, it is utterly useless to make further effort where you are. We can only pray that through this word the Lord may send you promise of deliverance for "to-morrow about this time".

Perhaps, although you are definitely a Christian, a believer, it seems impossible that any relief can come to you.

When we are in such desperate straits we are more than half disposed to presume to give directions for our own deliverance. That is to say, in your view of the case there is only one way by which deliverance can come. The Lord must make "windows in heaven", or it cannot be. No; you do not question the Lord's ability to do something for you "to-morrow about this time";

but you are quite convinced that there is only one way by which deliverance can come. The Lord must make "windows in heaven".

It may be, brother Preacher, there is an ugly, but influential, member of your congregation, who gives you much anxiety, and you have said, "Short of that man's miraculous conversion by some kind of earthquake, so that his whole nature would be changed, and he will turn, right about face, there is no help for us." Do not be too sure. That of course would be both desirable, and profitable, but God has more than one way of bringing His counsels to pass.

We might imagine other possibilities, but we leave our readers to fill in the details. We are writing to someone who is in desperate straits, who needs divine help, and who needs it at once: "To-morrow about this time".

Those in Samaria, who rather mocked at the promise, had no conception whatever of the divine resources, nor of the variety of instrumentalities, utterly unknown to them, of which the Lord could make use. The armies of the Syrians encompassed the city, and there seemed no possibility of withstanding their armed might.

What happened? The Lord "made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

Who would have dreamed of the possibility of frightening a whole army out of its wits so that they would take to their heels and flee, as rapidly as their feet could carry them, not even waiting to mount their horses.

We venture to say we have seen that in our own experience, where arrogant oppositionists have become paralyzed with fear, and taking to their heels, have raised the siege.

So may the Lord do in your case, brother, so that you may expect to experience a real deliverance "to-morrow about this time".

But the people of Samaria knew nothing at all about this. They did not hear the "noise", notwithstanding they were as much afraid within the city as the Syrians were terrified without. Who could have guessed that God would raise the siege by causing the enemy to hear a mere "noise"?

Then what happened? Not by windows from heaven, but by sending leprous men from the Syrian camp was Samaria delivered. Who would ever have thought of counting on four lepers as God's instruments in raising the siege of Samaria?

Perhaps you have sat down in an emergency and catalogued all the people who might come to your help. But there were some of whom you never thought, who in a crisis have stepped in, a man or a woman, a friend, a neighbour, someone who was entirely outside the scope of your estimation, and through such an one the promise "to-morrow about this time" found its fulfilment.

The simple principle of the story is that the promises of God have behind them His infinite resources of wisdom, grace, and power; and just as every bank note is

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

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guaranteed by an equivalent deposit with the Government, so every promise of God is potentially fulfilled the moment it is uttered.

We come back to where we started: it is of the very essence of faith that we should accept whatever God says as an actual, divine, accomplishment, written in the present tense. This writer has seen this principle exemplified scores of times in his own experience. We may not know the postmaster's name, nor where he lives, nor anything about him; but God will see that whatever is necessary to the vindication of our faith, is supplied.

"The steps of faith  
Fall on the seeming void  
And find the rock beneath."

### OUR ANNUAL LETTER IN THIS ISSUE

THE Annual Letter which is reproduced in this issue was mailed on the date named to all our regular subscribers, and we are grateful to all who have responded to it. We are sure that hundreds more will write us before March 31st.

But there are thousands of readers of THE GOSPEL WITNESS who receive it more or less regularly week by week, who are not regular subscribers. We do not know their names: we are not able to write them; and so for years it has been our practice to publish the Annual Letter in THE GOSPEL WITNESS to reach all of our readers, as well as our regular subscribers. We have no doubt that among our readers there are many who would be glad to have fellowship with us in carrying on this great missionary enterprise.

Would a suggestion be presumptuous? It is merely that you make your contribution as large as possible—even a thousand dollars or more, or five hundred, or a hundred, or fifty, or ten, or five, or one—only let THE GOSPEL WITNESS Family make the response to the Annual Letter unanimous. Our fiscal year ends the thirty-first of this month.

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

# The Jarvis Street Pulpit

## "He Is Altogether Lovely"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 4th, 1951  
(Electrically Recorded)

"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—Song of Solomon 5:16.

### Prayer Before the Sermon

Our one desire this evening, O Lord, is that we may see Thy face. At best we do but see through a glass darkly; yet we would fain ask Thee to dispel the mists which obscure our vision, and enable us more clearly to see the Son of God. We have seen Thee; we have beheld the Lamb of God who taketh away the sins of the world. We dare to say we see Thee now by faith, but we desire to be brought closer to Thee, O Lord; we want to know Thee more intimately, Who Thou art, and What Thou art, and what Thou art ready and able to do for all who put their trust in Thee. We need Thee even this hour as we call upon Thee. We remind ourselves that we have come for refreshment, not merely for the moment, but for the hours and days to come. We know not what shall be on the morrow; we do not know what grace we shall require as we meet the moving and ever-changing exigencies of life. It may be that this day and this hour Thou wilt fit us for some further service. We remember how Thou didst minister by angel-hands to Thy servant Elijah, and he went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

So do Thou nourish our souls this evening; fortify us against the temptations, the trials and distresses that may await us in the unfolding hours of the days that are to come. We are all poor frail creatures of the dust; we have no wisdom, so it is forever true that we know not what to pray for as we ought. We have no strength for the burdens of life; we have no special qualifications for meeting the emergencies of life as they arise. We are wholly dependent upon Thee. The mother with the children, the man of affairs in his business, the workman at his bench, the teacher before his class, the student with his books — whatever our requirement may be, vouchsafe, of Thy boundless grace, to supply it. And with this in view, O Lord, we pray that we may be ready to play our part in the affairs of men, to stand up under heavy responsibilities and increasing burdens, and perhaps lowering clouds, and darkening days—whatever may be the future, we pray Thee to so strengthen us with might by Thy Spirit in the inner man, to so nourish our souls, that we may have the moral and spiritual stamina to put on the whole armour of God, and having done all to stand.

That this may be, O Lord, shed light again we pray upon the sacred page; give us discernment and clarity of vision, that we may see the Lord Jesus as He is. Make our service this evening a Tabor experience, when we shall see no man save Jesus only. Be mindful of those who are absent, the large number who are sick, and others who minister to them—nurses and physicians in hospitals, and those who are on a journey, those whose duty prevents their presence in the sanctuary. Put Thine arms about all Thy children; may the whole household of faith receive the Heavenly Father's Sabbath benediction, for Jesus' sake. Amen.

I HAVE known a few, not very many, bachelor cynics of both sexes, who have declared an attitude of indifference to all love-stories. Knowing them perhaps a little more intimately, one need not be surprised. They are cynical because, for some reason or another, love seems to have passed them by. And I have known religious cynics, who have spoken, and do speak, with contempt of this inspired love-song—The Song of Solomon.

And yet, without apology, I frankly say I accept the commonly-accepted interpretation of The Song of Solomon, that it is a Divinely prophetic description of the mutual love of the Heavenly Bridegroom and His bride. It is, I grant you, descriptive of a somewhat high spiritual state, and yet not higher than that to which all believers ought, by grace, to attain.

In the context the spouse is challenged by the daughters of Jerusalem. She has given them certain instructions as to what they are to do should they find her beloved, and what they are to say to Him in her behalf, and they exclaim, "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?" That is not an outworn question; it is a question that is still being asked. What is Christ more than all others? John sent messengers to Him, saying, "Art thou he that should come, or do we look for another?" A member of this church told me a few years ago, that in conversation with a man who was then the Secretary of a certain supposedly Christian organization in this city, the Secretary had said that, with our advanced knowledge of the science of eugenics, there was hope that the race might yet produce a superior to Jesus Christ. You do not "build youth" upon that sort of thing. If once the absolute pre-eminence of Jesus Christ in all things were conceded, it would put an end to all religious controversy in respect to Christian essentials. In this place we cannot consent to His being reduced to equality with men. He was not merely equal with man, but equal with God, and counted it not a prize so to be. But to admit that He can have any equal now, or at any time anywhere, or any successful competitor, would be utter treason to Him, and to His Gospel. We therefore answer in the word of the spouse, if we are asked, "What is (our) beloved more than another beloved?" "My beloved is white and ruddy, the chiefest among ten thousand." There is no other like the Lord Jesus.

In response to that challenge, the spouse indulges in a rhapsody of praise of her Beloved. All the details of her praiseful portraiture of Him are full of instruction, but we must confine ourselves to the final canto of her rapturous paean: "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

### I.

Look then, first of all, at WHAT OUR TEXT SAYS ABOUT HIS GRACIOUS LIPS, His gracious speech. Mr. Whitcombe

read to you a prophetic utterance this evening: "Grace is poured into thy lips." When He began His public ministry in the synagogue in Nazareth, they "wondered at the gracious words that proceeded out of His mouth". To Him was given the tongue of the learned, that He might know how to speak a word in season to him that is weary. When the people exclaimed, "Never man spake like this man," their declaration had the widest possible significance in the words He uttered, in the manner of their utterance, and in the voice by which He spake. I am sure the world has never heard another voice comparable to the voice of the Lord Jesus Christ. How do His lips speak?

*They speak the words of forgiveness.* His are the only authoritative lips; He only has power on earth to forgive sins. He, our great High Priest, and none other, can grant us complete absolution. "Her sins, which are many, are forgiven." "Neither do I condemn thee: go, and sin no more." Always He spoke the word of forgiveness to those whose hearts were tender toward God.

Nor was He content merely to forgive men; He is the Divine Shepherd *Who restoreth our souls.* His word is ever a word of regeneration and restoration. Will you allow me to say this? I do not like to hear, or to see recorded, a man's criminal record, when once he has turned to God. "The time past of our life may suffice us to have wrought the will of the Gentiles." "What fruit had ye then in those things whereof ye are now ashamed?" We may rejoice in the conversion of the vilest of sinners; but if the man has really been saved, and taught to hate his sin, he will never want to mention it again, unless it be to step down into the ditch and speak to some similarly afflicted soul in private, and to say to him, "Once I was where you are, and He saved me." But if indeed our sins are forgiven, and if He has blotted them out, as a thick cloud, let us blot them out; let us bury them in oblivion, and rejoice in the word that regenerates us, and restores us, and lifts us up, and brings us into the family of God. I shudder very often at the things that are published in the name of the Lord. We used to have a man in our prayer meetings, a very godly man, who occasionally, in his prayer, referred to people who "rolled sin as a sweet morsel under their tongue". I cannot endure to hear an evil man glory in his evil deeds as though he were a hero. He ought to be ashamed of them, and turn and listen to the word of regeneration and restoration, as the Divine Saviour comes to his house and says, "This day is salvation come to this house." Oh, how sweet are the words of His mouth! The Psalmist said, "Sweeter also than honey and the honeycomb."

*He speaks words of fellowship and rest!* There are some passages of Scripture it seems to me were written to be quoted, just to be admired, to allow us to revel in the music of them—passages that need no exposition, passages whose wealth of meaning is self-evident. I wish I could have heard Him say it; I wish you could have heard Him say it; I am sure you would have said, "Is it not true that 'His mouth is most sweet'?" Hear Him: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Who but Jesus could ever speak like that? Words of rest and fellowship: we are not called to an institution, to dependence upon ceremonies, to cessation from activity to vacuous idleness,

to aimless reverie: we are called to a Person—"Come unto Me"—"Come unto Me!" The lonely, the heavy-laden, the hungry-hearted, the solitary pilgrim in the luxurious fellowship of Him Who is touched by the feeling of our infirmities, find rest to their souls.

I think I told you once, but if so I will repeat it. I suppose I have been set mostly in the fore-front of the battle these many years, so much so that few people ever think of a warrior as needing rest and comfort. A soldier is made for the hard places, for the field where the fight is thickest. But I can feel a certain experience tonight, as I recall it, and revel in the luxury of it. A kindly friend, a great man, in a church where I once preached as a vacation preacher, was always solicitous for the preacher, always careful lest he should be unduly pressed when the day's work was done. And he stood beside me. I remember how the deacons and elders in Spurgeon's Tabernacle years ago, when I was a frequent preacher there, when hundreds of people would throng to the vestry to speak to the man from overseas, how they stood guard about me. One would stand in front and ask the name, and pass him on, and another would say, "There are others," and so they would pass in procession, and keep the procession moving, courteously preventing any one person monopolizing the preacher, and it was all over before very long. But my friend, of whom I spoke, acted as one. Sunday night he took me home—he did so many Sunday nights, but I remember one particularly. He lived in a luxurious house, with a great living-room, and there was one large, and especially comfortable upholstered chair. He was a man I think a little taller than I, and when we entered the room he took me by the arm, walked me up to this chair, turned me around, and with tenderness, and yet with force, he said, "Now sit down, and stay there." I was standing one day on the corner of Portage Ave. and Main St. in Winnipeg that same summer. I had just been into a Railway office, when I felt two great arms thrown around me, and somebody said, "I've got you." I looked up, and it was my great friend! I have had to do that kind of thing to many others, but very few have ever done it to me. That is why I remember it so well I suppose. But I know of One Who always does it; He knows when we are tired, and He bids us come unto Him and rest. And when the invitation is given we are constrained to say, "His mouth is most sweet."

Have you seen a man coming from the doctor's office, who is seriously ill, with bowed head, a cloud upon his countenance? Not yet incapacitated for walking, but he knows the end is not far off, the doctor has just told him so. No one can countermand that verdict. How different this word of the Lover of our souls. Sick, seriously ill, wounded and broken beyond recovery, when He says, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Do you remember what the Psalmist said, "But thou, O Lord, art a shield for me, my glory, and the lifter up of mine head." No, we do not come from the presence of this—may I dare to say, without

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ANNUAL LETTER?**

being effusive, or effeminate—may I say that when we come from the presence of this sweet Lover of our souls, we need never come with downcast eyes, or clouded brow—He gives us everlasting life.

How sweet, moreover, the mouth that speaks *words of comfort and of intermediate power and grace*. I know they that say such things declare plainly that they seek a country that is an heavenly, they confess they are pilgrims and strangers in the earth; but sometimes the road to the Heavenly City is long, steep and stoney, and sometimes hard to traverse; and we are disposed, although we have our eye upon the goal, sometimes midway tempted almost to faint, until we hear Him say, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." "I may not level or pave the road, but I will give you shoes to traverse it, and strength to endure." And of a love that is eternal this gracious Lover speaks. "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." "Having loved his own . . . he (loves) them unto the end." The Bride of Christ will never have to sue her Beloved for a divorce or for a breach of promise; that which He has vowed to do He will perform. "His mouth is most sweet," and always will be. He will never speak less lovingly in later years than He does today:

"E'en down to old age, all My people shall prove  
My sovereign, eternal, unchangeable love;  
And then when gray hairs shall their temples adorn,  
Like lambs they shall still in My bosom be borne."

## II.

What about this Lover Whose mouth is so sweet? HOW SYMMETRICAL HIS CHARACTER. The spouse says "He is altogether lovely." That is rather a weak word, wouldn't you say?—"lovely". We do not ordinarily speak of a lovely *man*. O yes, a lovely woman, perhaps, or a lovely child, but that word seems to have rather a feminine quality. Yes, so it would if it stood without qualification. Lovely, partly lovely, lovely in one feature. I have known adults that were very much like a little girl I once met. She was a lovely little thing, really lovely. I took her in my arms, and I said, "You are a lovely girl." "Am I?" she said. "Yes." I said, "What does your mama say of you?" "She says sometimes I'se bewi'shingly exquisite, and she says sometimes I'se just awful." Lovely, but not altogether lovely. But here is a loveliness which is a combination of all the graces. I remember reading a story of the great Lloyd George being delayed in his arrival at a great political meeting for some reason. The thousands were assembled waiting for his coming, and at last he was ushered onto the platform, and with his customary facility for setting his audience at ease he said, "Well, my friends, I am here at last." Some wag in the back said, "And so am I." Mr. Lloyd George answered, "Yes, but are you *all* there?" That was another thing. Your tailor will tell you that nearly all men are a little lower in one shoulder than in the other. We are all somewhat lop-sided: few, indeed no human character is wholly symmetrical. A man is industrious but somewhat careless. Another is truthful but very impatient. Still another is generous, but undiscerning; someone else is courageous, but unwise. And so we could go on and on, showing how one virtue neutralizes another—indeed, in some cases how one good quality is cancelled by its opposite; or how many virtues are nullified by some conspicuous vice. But there is no ill-balance in the character of Jesus: "He is altogether lovely."

This One is lovely, He is *all* lovely, and He is *altogether* lovely.

His is a loveliness surcharged with faithfulness, and dependability, always the same—a loveliness that can be leaned upon, and is not reserved for state and public occasions.

I remember a friend of mine, a very prominent man, who once heard another man say that husbands should be careful not to abandon habits of courtesy and politeness, but after marriage they should be just as considerate as they were before, and they should be careful to attend upon their wives. I was in an American Hotel some months ago, and there was a little lad of about twelve or thirteen, I suppose, seated alone at the breakfast table. His mother, a fine looking lady came in, and as she came to the breakfast table, instantly he was on his feet, and with a delightful naturalness he drew back her chair, and then put it behind her until she was seated. A little gentleman! But this friend of whom I speak had been a busy man, and I suppose he had somewhat abandoned these earlier habits. But hearing this exhortation one time he said, "I will begin all over again." So when dinner time came he went to his place, he placed the chair for his wife, and waited for her to sit down. She looked up at him rather startled. He offered her some other little attentions, and civilities. At length she said, "Excuse me, dear, but are you ill?" But why should not such courtesies continue?

Ah, but such loveliness as His—may I dare to say it?—never fails in Divine courtesy, in meticulous attention to the object of His affections. How careful He is of His bride, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing."

I think it is a loveliness comprised of elemental wisdom. I have seen some lovely women who hadn't any sense at all. I used to know a woman, whose husband was a gruff sort of a fellow. They were members of this church, and she had a face like a Greek goddess, marvellously chiselled, beautiful to behold. But she reminded one, I think it was Paul Rader's definition of a "flapper", some years ago, who said that she was like a California bungalow, "With shingled back, and painted front, and no attic." But this woman of whom I speak was lovely to look at, but she hadn't any sense. You would weary of her conversation in three minutes. I have known some men who were not lovely, but handsome, handsome exteriorly, but their cranium was unfurnished. Ah, but what wisdom resides in Him, Who is our lovely Lord! That was the thing that impressed the Queen of Sheba when she came to see the wisdom of Solomon. His glory was resplendent, the trappings of his steeds, the marvellous ascent by which he went up to the house of the Lord, the appointment of his table, and all the servants who waited upon him continually—she saw all these things, but it was his wisdom, the wisdom which was above that of all his contemporaries, that impressed her. But here is wisdom combined with loveliness.

And truth combined with mercy. Did you ever know people who boasted of telling the truth? "I always say just what I think." But you shouldn't think as you do. "I always speak what is in my mind." As though that were a virtue! You ought not to have such things in your mind. It does not necessarily mean that you are speaking the truth; it means only that you are being rude and ugly, and making a bore of yourself. Truth? Yes, by all means combined with mercy and with gentleness. What a man David was! He said, "He teacheth my hands

to war, so that a bow of steel is broken by mine arms. Thou hast also given me, the shield of thy salvation: and thy gentleness hath made me great." Truth with gentleness. I quote again: "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee: go, and sin no more."

Here too is a righteousness which makes for peace. We cannot be too righteous, but we can be too belligerent, unnecessarily so. But here was one Who was first "King of righteousness, and after that . . . King of peace." I wish I had time to nurse these figures with you, but I haven't.

But I must remark, there was the stoop of Infinity to childhood, the Greatest of all, yet He took the children in His arms. But think for yourself. What manner of man was Jesus? Enumerate all His qualities; think of all He was, as was manifested by all He did, and see if you can find any incongruity in His character. What a symmetrical, balanced Man He was. "Mr. So-and-So is such a fine man, but . . ." Don't tell me the rest. "O yes, he is very good, but . . . he has his faults." That might well be understood without being specified. But you cannot say that of Jesus Christ. Lovely was He, yea, altogether lovely. In the combination of all His qualities there was a marvellous symphony of loveliness, a harmony of all the virtues, a combination of the ultimate of all excellencies, concordantly blended into the glory of divine grace; no defect whatever could be found in Him, since "He is altogether lovely".

### III.

"THIS IS MY BELOVED." Do you like to be called "beloved"? I don't, because I do not believe the people who use that term very often mean it. I have said it before, but I will say it again just to drill it into you. I know a certain man, and whenever he meets me he says, "Well beloved, how are you?" And he takes my hand in both of his. After I have spoken to him I feel as though I have had a jar of treacle poured over me. He is a good man, but he cannot mean it, he cannot mean it in the nature of the case; he called me that the first time I ever saw him. I repeat, he is a good man, but rather a sickly, goody-goody, sentimentalist.

But, my friends, when this spouse says of her beloved, "My beloved," it is not the voice of presumption, but of faith. Is he really yours? Yes. There is a sense of mutual possession. Young ladies, do not speak too quickly; do not call him your beloved until you are sure. "This is my beloved." She knew that He was hers, and hers forever. They were mutually possessed; He possessed her and she possessed Him. They were inseparable from each other. Do you like to hear a man say, just after he is married—he ought to keep it up, as I have said, but just after he is married it is something new, and he says, "Allow me to present my wife." He has repeated that—"my wife"—a thousand times before he had any right to use it. And I have heard her ladyship speak with evident pride of possession too—"My husband". You remember, how doubting Thomas was convinced when he saw his Lord, and fell at His feet, I am sure with a sense of assurance and final possession, when he said, "My Lord, and my God." "This is my beloved."

It is the speech of assured continuance.

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

I remember a man's coming to me years ago, a very fine gentlemanly sort of fellow. I had been engaged to marry him; his fiancée I knew well. I had married her to her first husband, and within a year she had been widowed; he was carried off with typhoid fever, I think. So she went to study nursing somewhere in the States, and after some years I was told she was to re-marry, and I was asked to reserve a certain date for the ceremony. I did, and one Saturday he came to me and said, "I think I ought to tell you that I am a divorcee. Have you any objection to marrying me?" I said, "That will depend. Where did you obtain your divorce?" He said, "In the United States." And I said, "Upon what grounds?" "Well, it was just one of those unfortunate things; we didn't fit, that was all. A case of incompatibility you know." I said, "Was that all?" "Oh," he said, "I see what you mean. My former wife and I are good friends, and always will be. I had no fault to find with her; we just didn't fit." I said, "Before you married her you thought she was the only woman in the world, didn't you?" He said, "Yes." "And I suppose now you think that this lady is the only woman in the world? How do I know how long it will last?" How full the world is of marital tragedies!

Ah, but my dear friends, we come into the realm of absolute certitude and eternal rest, when we say of the Lord Jesus, "This is my beloved." For we have historic proof of His fidelity:

"This was compassion like a God;  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

Our Beloved comes to us from the grave, with bleeding wounds. He died for us; we need not fear His defection.

### IV.

And so I reluctantly close by reminding you of THE FRIENDSHIP OF JESUS CHRIST; "And this is my friend." Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Yes, there is a bond of mutual confidence; you are not presuming when you call the Lord Jesus your friend.

I recall a hymn, which long ago — you never would dream it I suppose, but I used to like it, and when I had less sense and more confidence I used to sing it sometimes as a solo. Do not be alarmed, I am not going to try to sing it now. But the music of its message still lingers in my memory, very simple and very sweet:

"I have a Friend so precious,  
So very dear to me;  
He loves me with such tender love,  
And loves so faithfully.  
I could not live apart from Him,  
I love to feel Him nigh;  
And so we dwell together,  
My Lord and I.

"Sometimes I'm faint and weary,  
He knows that I am weak;  
And since He bids me lean on Him,  
His help I gladly seek;  
He leads me in the path of light,  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.



"He knows how much I love Him,  
He knows I love Him well,  
But with what love He loveth me  
My tongue can never tell.  
It is an everlasting love,  
In ever rich supply;  
And so we love each other,  
My Lord and I.

"I tell Him all my sorrows,  
I tell Him all my joys,  
I tell Him all that pleases me,  
I tell Him what annoys;  
He tells me what I ought to do,  
And what I ought to try;  
And so we talk together,  
My Lord and I.

"He knows how I am longing  
Some weary one to win,  
And so He bids me go and speak  
A loving word for Him:  
He bids me tell His wondrous love,  
And why He came to die;  
And so we work together,  
My Lord and I."

"His mouth is most sweet: yea, he is altogether lovely.  
This is my beloved, and this is my friend, O daughters of  
Jerusalem."

O loveliest Lord! In all Thy qualities supreme,  
Thou blended loveliness of all essentials of the Grace  
Divine,

Truth Absolute, and undimensioned Love's extreme—  
Perfection Infinite, doth in Thy Person shine.

Yet Thou, my soul's Beloved, I may dare to call,  
Though worlds' and angels' praise to Thee ascend;  
And Thee, the Crucified, God hath made Lord of all,  
Yet grace permits my soul to say, "This is my Friend."

### THE EDITOR AND MRS. SHIELDS GOING SOUTH

**I**N JUNE, 1949, the Editor fell and broke both arms. With the loss of only two Sundays he continued to preach throughout the summer for two months with both arms in casts. In November, 1949, he left Toronto on a flying tour of the world, flying to New York, Ireland, England, France, Holland, Switzerland, Italy, Greece, Egypt, India, Siam, Hong Kong, Philippine Islands, Singapore, Indonesia—Sumatra and Java, thence to Australia, New Zealand, across the Pacific, via San Francisco, Seattle, Vancouver, back to Toronto. While it was a journey of great interest, it was the most strenuous three months the Editor ever had.

On his return he went right through the summer, and fall; and winter, until now, without taking any holiday.

He and Mrs. Shields now plan to leave Toronto, March 14th; and emulate the example of Abraham, who "journeyed, going on still toward the south". We don't know where we are going, but we hope a week hence to be on the way. How far we shall go, exactly how long we shall be away, we do not know. March is the Editor's bad month, and he wants to escape at least half of it. We shall go south to meet the spring, as far as may be necessary.

Dr. Robert McCaul will go with us from Toronto. He has a speaking engagement in Florence, N.J., near Philadelphia, on Friday, March 16th, and we shall stop for that, and then go on south. Dr. McCaul will fly back to Brooklyn, N.Y., for Easter Sunday.

We cannot give any address, but we shall keep in constant touch with our Toronto office, which will always know where to find us by air-mail or telegram.

### WHY DISCUSS THE ROMAN CATHOLIC QUESTION?

**WE** RECEIVE a number of letters from Roman Catholic readers most of whom accuse us of vilifying them and their religion. While we are sorry that they have misunderstood both what we say and why we say it, we are happy to know that many of them are included among our readers. We should like to address this article to them in a particular way.

And first of all, let us say that we have nothing but the deepest love for Roman Catholics. We earnestly desire for them the greatest blessedness possible to mankind, the full and free forgiveness of sins and the assurance of everlasting life, and it is for that end that we discuss the stupendous claims made by their Church. We seek to expose the machinations of the papacy in order to remove the yoke of bondage from their necks. The official, apologists of the Church of Rome are the first to admit, nay, they press it as a challenge, that no man can be indifferent to the titles which the Church of Rome teaches are hers by divine prerogative. A Jesuit magazine even dared to confront Protestants with the dilemma that either the Pope is infallible, the very voice of God on earth, or he is the greatest hoax that the world has ever known.

#### The Knights of Columbus Advertisements

A series of advertisements sponsored by the Knights of Columbus has been inserted in many periodicals, all pleading for an examination of Roman Catholicism. Every advertisement labours the idea that the dogmas of Rome are misunderstood or misinterpreted, and they seem to suggest that with fuller information every right-minded Protestant would forthwith become a Roman Catholic. A Church that bases its plea on the grounds that its accusers are unaware of its true nature or misinterpret its teachings, has no right to object to full and free discussion of its own statements. The only alternatives to facing Rome's pretensions are to ignore them completely or to laugh them out of court as being so absurd as to require no answer. We in this Dominion cannot ignore the papacy because more than forty per cent. of our fellow-citizens profess to regard the pope as the voice of God on earth. If, for no other reason than that of politics we must deal with the papacy and its aims. Religiously, we are compelled to take cognizance of the Roman Catholic challenge that there is no half-way house between acknowledging the pope as supreme arbiter of our earthly life and of our heavenly destiny, or of affirming that he is none other than Antichrist on earth. If the papal claims are right, we ought to submit to them. If they are wrong, for the sake of our Roman Catholic fellow-Canadians, we ought to proclaim the truth as it is in Christ. In France, the Roman Catholic Church is largely ignored as being too absurd and irrational to reason with; in England it is generally passed over as a factor so small as to be negligible in the national life. But such an attitude is not possible in Canada, and, even in France and in England, the Church of Rome has demonstrated that it is not without power to make its presence felt in times of crisis.

#### Free Discussion Is Not Abuse

Frank and full discussion of the facts cannot be regarded as abuse in a democratic country. Only in lands where free speech is a crime, is the truth forbidden.

Even there, indeed, the facts about Romanism should be welcomed by sincere Roman Catholics who believe that their church is the church of God in an exclusive sense and that it has been divinely instituted and supernaturally guided and guarded through the centuries. THE GOSPEL WITNESS sincerely seeks to be scrupulously fair. We not only study the official statements of authoritative Romanist writers whose works are published with the church's *imprimatur*, we take the time and trouble to document our statements fully from those sources. It is much easier to make unsupported statements, but we have discovered that not only do Protestants refuse to believe many truths about the Church of Rome, but its own adherents also do not credit our statements unless they are fully authenticated by extracts from Roman Catholic doctors, councils, and popes, and sometimes not even them. Surely no fair-minded man would think it slanderous to quote the very words of the popes themselves and of their faithful subjects.

#### Answering Rome's Anathemas

We recognize that it is difficult to engage in discussion of questions about which there is a difference of opinion without stirring up strong emotions. And this is particularly so in the case of religious matters. Yet democratic principles make it impossible for us to condemn the truth merely because it gives offense. Even though it is specially difficult to avoid wounding the sensibilities of sincere persons when religious doctrines are involved, the eternal importance of the questions renders it impossible to ignore them. Roman Catholics discuss the doctrines of Protestantism, sometimes in strong language. For instance, the Roman Catholic Archbishop of Montreal in a radio address a few weeks ago asserted that Protestants "placed an impenetrable screen of pride between the soul and the living Christ." He said this despite the CBC regulations which forbid controversy on the air. Are Protestants abusive when they reply to this charge by saying that they put the Bible into the hands of their people, while the priests deny it to theirs? It is not vilification but simple truth for Protestants to reply that the Archbishop's church places its organization and its priesthood between the soul and Christ, and bids men come to human agents and to sacrifices made with hands rather than to that one Great High Priest who offered Himself for the sins of men once for all. The Council of Trent hurled many anathemas and curses at the Reformers who were thereby offered no choice but to give reasons for their faith or to submit in silence to the papal condemnation of them and their message.

#### Private Judgment or Implicit Faith

There is no way for rational creatures to escape the necessity of weighing and judging each doctrine and each institution that thrusts itself upon their attention. Every moment of our lives we are continually forming judgments. Even the decision to get up in the morning, or not to get up, is an act of weighing arguments and making a judgment! And woe betide the man who decides wrongly! We form judgments when we drive our motor cars, or when we decide which street car we shall take to arrive at our work. In religion, we must all try the spirits, whether they be of God. We are exhorted by Scripture to "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). Despite their doctrine of implicit faith, Roman Catholics are compelled by the very

constitution of their mind to form a judgment as to the truth or untruth of their church's claims. They invite those whom they seek to convert to examine the teaching of their church and to form their opinion of it. Unless our judgment of the case is to be as shackled as the choice of the Russian electors there must be at least the possibility of a negative vote. Is it to be considered blameworthy to weigh Roman Catholic dogmas in the balance and to register one's decision? The discussion of Romanism may be branded as abuse only by those who presume that every man outside of the pale of that church is bound to accept its dogmas with the same blind obedience that is required of the faithful followers of the pope.

#### The Example of Christ

Plainness of speech ought not to be condemned by the simple expedient of branding it as offensive. The Great Teacher, who is also our Example and our Saviour, employed strong words when he pronounced the sevenfold woe on the Pharisees. Wherever the Apostles preached, it was the signal for violent differences of opinion. The martyrs of the early church were cast to the lions for their steadfast refusal to bow to the dictates of the established religion of their day. Their individual faith in Christ as Saviour and Lord they dared to value more highly than an impersonal, collective assent to the worship of Caesar. It is ever the work of truth to bring not peace but a sword, just as it was the mission on earth of Him who was Truth incarnate.

Our purpose in dealing with Roman Catholicism is twofold. We seek to awaken Protestants to the gravity of the threat that it presents to our religious and civil liberties. If we are wrong, if the statements we quote of the church's claim to supreme religious and civil power are false, if the history of the Inquisition is a tale of goblins fabricated in our imagination, if there is complete liberty for Protestants in Spain and in other Roman Catholic lands, then we shall be found false accusers. But, if our charges are true, based on authentic documents and proved by the sober facts of history, we are no more blameable than the man who sounds an alarm when he discovers a blaze. It is the sacred duty of the watchman, according to Scripture, to blow the trumpet in warning when he sees the sword coming.

#### Reaching Roman Catholics

Further, it is our purpose to reach Roman Catholics with the saving Gospel of Christ. We cannot regard the Roman Catholic Church as a Christian organization. The great function of a true church, according to the New Testament, is to proclaim release to captives, recovering of sight to the blind, to point to Christ and say, "Behold the Lamb of God". The Church of Rome keeps its people in ignorance of the Bible, it diffuses the Gospel of grace into a system of paying for salvation by man's own works, it directs men's gaze to the priest and the church rather than to Christ. It brings men to altars made with hands, rather than to the only Mediator between God and men, the man Christ Jesus. A church that thus blinds and misleads the souls of men is not Christian in the New Testament sense of the word, and its devotees

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are without a knowledge of the salvation which Christ came to bestow upon the lost and helpless sons of Adam. We do not doubt that there are individuals within the pale of the Roman Church, who, in spite of all their church teaches and does to set at nought the Word of God, have come to a personal faith in Christ and His finished work. That is the only hope for any of us, whether we call ourselves Protestants or Roman Catholics. For all such we thank God, but to the great masses of people whom Rome has deprived of the Word of God and has drawn to herself but not to Christ, we owe a great debt—that of preaching the Gospel of the grace of God. For that reason we are happy to have Roman Catholics among our readers. We rejoice moreover, to have had no small share in stirring up Canadian evangelicals to bear their testimony to French-Canadians in Quebec and elsewhere. Missionaries in French Canada know full well the value of our ministry in this field, and we look forward to the day when, through the French classes of Toronto Baptist Seminary and the testimony of these pages, reinforcements will be added to the ranks of those who labour in that most difficult and most needy of mission fields.

—W.S.W.

### BOOK REVIEW

THE PULPIT COMMENTARY, Eerdmans Co., Grand Rapids, Mich. 23 Volumes, Price in U.S.A., \$74.50.

This famous commentary is too well known to require more than an announcement that the Eerdmans Company has made it available once again in a fine new dress that has every appearance of excellent wearing quality. Most ministers are familiar with this work, in part at least, as it has already been published by different houses, and single volumes occasionally turn up in second-hand book stores. If, in view of its age, it cannot be said to possess the charm of novelty, there is, nevertheless, much to be said for a commentary that has stood the test of time and experience. Several great names such as those of F. W. Farrar and Alfred Plummer are attached to the introductions to several books, but the greater part of the work has been done by able men who, though not famous as great scholars, have gleaned carefully in many rich fields and succeeded in making a most useful commentary. It is a great advantage for a busy pastor to have a work that deals with every verse in the Bible in a way that is both scholarly and practical. Following the exposition of each section of the Biblical text there is a suggestive discussion from the standpoint of homiletics.

While no human commentary on the divine Book is or can be wholly satisfactory, we do not recall ever having consulted this work without being rewarded by some enlightening comment or helpful idea. That is high praise for any such publication. If the price is somewhat elevated for poor preachers (we mean poor in this world's goods) let it be remembered that there are twenty-three huge volumes averaging 1,000 pages each. As the publisher's advertisement puts it: "26,331 pages, 9,500 subjects, 100 contributors." When divided by twenty-three the price is reduced to a sum that is, compared to the cost of living and the cost of printing, a very moderate one indeed. We understand that there is a scheme of deferred payments by which the financial burden may be spread out over the space of twelve months.

—W.S.W.

### QUEBEC PAPER PRAISES PREMIER FROST

THREE weeks ago this paper criticized Premier Frost of Ontario for his contempt of the Hope Royal Commission School Report. In his attitude toward this report we saw an evidence of his fear of the Roman Catholic Hierarchy, which, in Ontario as everywhere else, demands and requires that all civil governments should defray the cost of its sectarian training which it regards as an integral part of its religious task. We believe that the evidence presented in the special issue of this paper was conclusive, but in further support of our statements we offer our readers the following extracts from an editorial appearing in *Le Devoir*, the Catholic Action newspaper of Montreal:

#### Mr. Frost and the Hope Report

One man to whom the Hope Royal Commission Report appears to have given particular annoyance is the Prime Minister of Ontario himself. . . . The report . . . was no sooner presented to the Prime Minister than he hastened to declare that it did not engage the government in any way, that it did not in itself necessarily involve any change in the present state of affairs, and that only the government and the legislative assembly could make a decision as to implementing it.

The mere fact that Mr. Frost took pains to emphasize facts so evident as these, and to disengage himself in such an explicit fashion and in such haste from all responsibility for the conclusions of the report, was extremely significant.

And no one can help noticing it.

This enormous document has since then been placed on the table of the legislative assembly and the Prime Minister, in the course of the debate on the speech from the throne, took occasion to return to the matter.

He does not appear more enthusiastic than at the first.

Quite on the contrary.

Mr. Frost was not satisfied with repeating that the Report did not engage the government. He emphasized the differences of opinion of the commissioners as they clearly stated them. In actual fact, for all practical purposes, he appears to have set aside the whole section of the report on which the commissioners did not agree.

His intention seems to be to deal only with the recommendations of a general nature, on which the commissioners were unanimous. "He has made clear," said a dispatch of the Canadian Press under the date of February 8, "that his government would not accept the principal recommendation of the Royal Commission, to wit, that which proposes the division of the school system into three sections, with a lessening of the control of the Separate Schools which would spring from it."

That was the key proposition . . .

There is one thing that will comfort the Prime Minister of Ontario and facilitate his action. It does not seem that he is exposed to a higher bid from the opposition groups. The specially controversial parts of the Hope Report will not find effective support in any of these groups . . .

French-Canadians in Ontario to-day represent a numerical force of which all the parties are obliged to take account. Moreover, they do not intend to encroach on the rights of anyone.

In danger they have learned to lock arms. They will probably rediscover this sense of intelligent solidarity without effort in a crisis.

Outside of the ridings where their mastery is beyond question, there are a certain number where they can, at will, change the balance.

We once asked one of them, who held a certain place in the politics of the province, "Is so-and-so well-disposed?" "Oh, yes, well enough, and then, he represents a county where we can beat him whenever we wish. That facilitates his practice of virtue . . ."

The French-language daily of Montreal praises Mr. Frost for spurning the Hope Commission Report because

it contains certain recommendations that are displeasing to the Roman Catholic Hierarchy. It boasts that the political force of French-Canadians in Ontario is such that no party dare run counter to their will. It rejoices that the Prime Minister of Ontario has stated that he will not implement the key-recommendation of the Hope-Report and this because it is opposed by the Roman Catholic Church.

It was for these very reasons that THE-GOSPEL WITNESS criticized Mr. Frost and his government. The praise the French-language Roman Catholic daily bestows on him for submitting to the will of the priests ought to be a fatal bear-hug for any Prime Minister of Ontario.

It is to be noted that the Roman Catholic organ boasts that none of the opposition parties is any more courageous than the docile Mr. Frost. Alas, alas, we appear to have sent an aggregation of spineless creatures to Queen's Park rather than a body of courageous men who have convictions they are willing to fight for.

—W.S.W.

### THE ORGANIST

The following poem is taken from a magazine of some forty years ago.

The organist balanced his spine on the bench,  
And stretched out his limbs for their task,  
Then handfuls of beauty drew forth from the keys,  
Like perfume from Araby's flask.

Réverential the prelude, religious the tone  
Of the anthem he'd worked on so much;  
Each hymn that the minister read from the desk  
Was played with affectionate touch.

For virtue went out of his warm fingertips,  
As they met the keys cold as a clod;  
The service he loved filled his sensitive soul;  
His playing was worshipping God.

He was voicing the thought of the reverent throng  
He fondly believed in his heart,  
In half-distinct vision, angelical hosts,  
He fancied, were bearing a part.

The sermon is ended, the last "Amen" sung;  
The postlude takes up the glad theme  
Of the message the preacher his hearers has brought,  
Transcending mortality's dream.

The preacher stands smiling beside the church door,  
While groups linger by him to cheer  
His heart, as they tell "how inspiring his thought"  
"How helpful!" words pleasant to hear.

The pews are all empty, the minister gone;  
The organist's melodies die;  
The glorious harmonies fade; still and dark  
Are the gallery, aisles, arches high.

In reverie musing the sexton he sees  
Waiting near him to turn out the light,  
And saying, "Nice music you gave us to-day!  
You must be tired, sir. Good-night!"

The organist buttoned his coat to his chin,  
Alone the way homeward he trod;  
But he whispered, upturning his face towards the stars,  
"For the sexton I thank Thee, O God."

### WHY THERE ARE NO CONVERTS IN UNITED CHURCHES

TWO brief news items recently appeared in the same edition of *The Toronto Globe and Mail* that we reprint together in this column. We put them together because it is our conviction that the facts they report are related to each other as cause and effect, and this we say on the authority of the principle enunciated long ago by a prophet who lived in days when men forsook the truth of God for their own ways: "Behold, the days will come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11). Here is the first news item:

#### No Converts Won in 756 Charges, Mutchmor Says

Rev. J. R. Mutchmor, secretary of the Board of Evangelism and Social Service of the United Church of Canada, said yesterday that 756 pastoral charges in the church did not report a single convert to Christianity in 1949.

"There was a similar report in 1948 and it is doubtful if 1950 will show much improvement," he said. "This failure to present Christ's claims should be noted by presbyteries and effective action taken to correct it."

Of the 756 pastoral charges he specified, he said 330 of them were served by ordained ministers.

"More church people should be fighting the devil in their own backyards," he said.

And now comes the explanation of the famine whose ravages are deplored by one of the leaders of the United Church.

#### Declares Old-Time Religion Isn't Good Enough Any More

That old-time religion just isn't good enough for modern evangelists, Rev. Arthur Organ, chairman of the board of evangelism and social service of the United Church of Canada, said last night. He spoke at a dinner meeting of the board at the Alexandra Palace hotel.

"Bulldozer tactics in gaining souls for Christianity are out of date, and not very effective," he said. "We must keep up with the times."

Mr. Organ advocated an evangelism which emphasized social justice, broke down racial and class barriers, and taught a needed Christian materialism.

Old-time revivalists who preach the second coming of Christ, "hold to antiquated Biblical scholarship," and otherwise ignore the advances of science, should be shunned by United Church workers, he said.

"The atom bomb has put urgency into our preaching, but that is no reason why we should revert to medieval archaisms in bringing religion to the masses," he argued.

Meeting in executive session Tuesday, the board voted to concern itself during the coming year chiefly in bringing the Gospel to Canadians now "outside the church."

THE GOSPEL WITNESS is not responsible for either of these painful news items, nor does it take pleasure in calling attention to them. It is unspeakably sad, in our eyes, that a church which is heir to the fruitful labours of the Wesleys and of the evangelical theology of Knox and Calvin should repudiate, in the person of one of their leading officials, the very Gospel which is the source and spring of their present numbers and influence. Religious officials of well-established denominations may talk superciliously of "old-time religion", and spurn the great doctrines of Scripture, but it was not that sort of vain scepticism that built the churches in which they

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now preach. They were erected, paid for and filled with born-again believers by the preaching of the Gospel of the grace of God, the supernatural revelation of the atoning death and the resurrection and coming again of our Lord and Saviour Jesus Christ. Modernism is a parasite that feeds on the fruits of others' toil, all the while professing to hold them and their preaching in low esteem. It breaks down and destroys, it cannot bring life and prosperity.

There are many United Church people who are only too keenly aware of the fact recorded in the first observation as to the fewness of conversions. Not all of them have diagnosed the root cause of the complaint, perhaps because they are so loyal to the church of their fathers that they are unwilling to acknowledge, even to themselves, the truth that has been blurted out so crassly by the Chairman of the Board of Evangelism and Social Service of the United Church.

While it is shocking beyond measure that in 756 charges of the United Church there were no converts, we are even more concerned about those which reported converts. What sort of "converts" will there be in a church in which a leading official declares that there is no place for "old-time religion" nor for the preaching of the Biblical doctrine of the Second Coming of Christ? Must we presume that they would be "converts" to "Christian materialism", as it is termed, rather than to Jesus Christ as Saviour and Lord? It may be easy to get people into the membership of the church if it is merely a kind of club, or social discussion group or a mutual help society based on "Christian materialism", but that sort of thing is as far removed from the work of a New Testament Church as East is from West.

We wonder what United Church people will have to say to the avowed unbelief of one of their denominational leaders? Many of them, of course, will agree. But what of those whose deepest convictions are offended by the blatant denials attributed to him? Will they submit to this sort of leadership, or will they dare to rebuke the unprofitable works of darkness?—W.S.W.

### What Does Church Membership Mean?

One day, as I was walking through a neighbouring city I saw, not an altar with an inscription to an unknown god, but something that filled me with far more sorrow than that could have done. I saw a church with a large sign on it, which read somewhat like this: "Not a member? Come in and help us make this a better community." Truly we have wandered far from the day when entrance into the Church involved confession of faith in Christ as the Saviour from sin.

—Prof. J. GRESHAM MACHEN.

### TO ALL OUR SEMINARY FRIENDS.

We would remind all friends and supporters of Toronto Baptist Seminary that our fiscal year ends March 31st, and we should be most grateful if any contributions you have planned to send, could reach us before that date.

## Bible School Lesson Outline

Vol. 16 First Quarter Lesson 11 March 18, 1951

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

### GOD'S COVENANT WITH ABRAHAM

Lesson Text: Genesis 15:5-7; 17:1-13.

Golden Text: "Know ye therefore that they which are of faith, the same are the children of Abraham."—Galatians 3:7.

#### I. The Covenant Clarified: Gen. 15:5-7.

Abram knew that he was to have seed as numberless as the particles of dust upon the earth (Gen. 13:16), but, as he had no son, it looked as though he must adopt his beloved and trusted servant Eliezer of Damascus and make him the legal heir. But God willed otherwise and promised to give Abram a son as heir. This He did, not merely for Abram's sake (1 Cor. 10:11), but also that He might teach us all the lesson that in the spiritual realm, sonship must precede heirship (Rom. 8:16, 17; Gal. 3:26-29). Some desire the blessings of Christianity, without acknowledging Christ. We have been born again unto a living hope, that we might obtain an eternal inheritance. Our claim to that inheritance is the strongest possible, the claim of birth relationship (1 Pet. 1:3, 4).

God renewed His promise to Abraham of an innumerable seed, and, despite all appearances to the contrary, Abram believed the word of God that he should have a son, and through his son, great posterity. Natural issue was most unlikely, considering the age of Sarah and of Abram, but the patriarch believed in a God of resurrection power (Rom. 4:13-25). He refused to look at the seeming impossibilities and the obstacles, but trusted that God would keep His promise (Heb. 11:11, 12). Abram thus became the first of that long line of men and women of every age, race and clime who would believe the word of God and be justified by faith. Therefore, those who believe God, even as Abram believed God, are the real children of Abram. Works would not avail; Abram was helpless to perform the promise, so God must intervene. We cannot save ourselves: God alone must work, and bring life from the dead. Righteousness is imputed to those who believe upon God, Who justifies the ungodly (Rom. 4:5; Gal. 3:6-11).

The God Who had called Abram, had also brought him out of Ur for the very purpose of giving him an inheritance (Rom. 8:20; 2 Cor. 6:17, 18). What He had promised He was well able to perform.

#### II. The Covenant Confirmed: Gen. 17:1-13.

Abram, the father of the faithful, was highly honoured by the Lord when he was designated as "the friend of God" (2 Chron. 20:7; Isa. 41:8; Jas. 2:23). This title was bestowed upon him because God could trust him; for the Lord commits Himself only to those who truly commit themselves to Him (John 2:24, 25; 14:21, 22). Abram had believed God (Gen. 15:6). The Lord had such sweet fellowship with Abram, His friend, that He was able safely to reveal Himself, His nature and His plans to this chosen servant (Gen. 12:7; 15:1, 17; John 15:15). It is essential that those who serve the Lord listen to His voice (John 10:4, 5, 27).

The Lord first revealed His name to Abram, His name "the Almighty God," the Hebrew word signifying that He was the Strong One, the giver of spiritual power, nourishment and satisfaction (Gen. 14:19, 22; 28:3; Job 5:17-28). On the basis of this revelation Abram could obey the injunction to walk before the Lord and be perfect, or upright and sincere (Gen. 6:9; Deut. 18:13; Job 1:1). Only in the strength which the Lord supplies is this possible for frail man (Jer. 10:23).

The Lord promised to make another covenant with Abram, in addition to those already made (Gen. 12:1-3; 13:14-17; 15:5-7).

There is a difference between the words "covenant" and "promise" as used in reference to God's blessings. A covenant is conditional, it is a contract, ratified by at least two parties, with its terms valid only when both parties remain faithful to the agreement (Gal. 3:13-15). A promise, on the other hand, is unconditional, and is granted to the recipient as a matter of grace, rather than merit (Gal. 3:13-15).

Abram's simple acceptance of God's promises is set forth as an illustration of the principle of salvation by grace, apart from the works of the law (Rom. 4; Gal. 3).

Notice the terms of the contract. If Abram continued to walk in fellowship with God, he would be fruitful (v. 6; Gen. 1:28; 9:1) and his seed would be multiplied (v. 2; Gen. 22:17); he would become the father of many nations (vv. 4, 20; Rom. 4:17) and the ancestor of kings (v. 6). Through his seed, Christ, all nations would be blessed. Historically, Abram is regarded as the father or founder of believers, Christians, Jews and Mohammedans, and to these three groups many nations belong. In token of this term of the pact Abram, "high father", would henceforth be known as Abraham, "father of many nations". Abraham was actually an ancestor of kings; in particular, the ancestor, according to the flesh, of the Lord Jesus Christ (Matt. 1:1; Lk. 3:34; Heb. 2:16).

This covenant was confirmed and made everlasting (Gen. 9:16; Exod. 31:16; Psa. 89:3, 4; Isa. 54:10; Jer. 50:5; Heb. 13:20). In a similar manner, God has promised to become the father of all those who put their trust in Him (John 1:12). This New Covenant, ratified between God and our Representative, the Lord Jesus Christ, and established upon better promises, is available for all believers (Heb. 8:6-13; 12:24).

God also covenanted to give Abram and his seed the land of Canaan, the land to which he had come as a stranger in obedience to the command of God (Gen. 12:1, 7; 13:14-17). This covenant was confirmed to Isaac (Gen. 26:1-5) and to Jacob (Gen. 28: 3, 4, 12-15).

The greatest blessing of all was the continued presence of God in their midst. He would manifest Himself among them as their God (Exod. 6:7).

As a physical token of the covenant, Abraham and his male descendants were to submit to the rite of circumcision (vv. 23-27; 21:4; Acts 7:8). The Apostle Paul contrasts this physical, natural token of the Abrahamic covenant with faith, which is the spiritual, supernatural token that one has embraced the terms of the new covenant of grace through the Lord Jesus Christ (Rom. 4:11; Gal. 2:2-6; Eph. 2:11; Phil. 3:3-7).

#### FOR YOUNGER CLASSES:

It would be wise to dwell on the eternal promises of God made to those who will trust God (John 3:16; 36; 5:24). Show the cost to our God and Saviour of this salvation (Rom. 8:32; 1 Pet. 1:18-21), which He will give freely, without money and without price to those who will receive it (Isa. 55:1-6; Rev. 22:17). Point out the one condition upon which it is bestowed, faith in the Lord Jesus Christ (Acts 4:12; 16:30, 31; Rom. 10: 9, 10; Eph. 2:8, 9).

Discuss the great blessings which are included in this salvation; such as, forgiveness of sins (Eph. 1:7), sonship (Rom. 8:14-17; Gal. 3:26), peace (Rom. 5:1), joy (Rom. 5:11) and eternal life (John 17:2, 3).

#### DAILY BIBLE READINGS

- Mar. 12—The Israelites, the Covenanted Physical Seed  
Rom. 9:4-9; Rom. 4:17-21
- Mar. 13—Christ, the Covenanted Seed of Spiritual Blessing  
Gal. 3:16, 17; Lk. 1:68-73; 2:23, 24
- Mar. 14—Believers also the Covenanted Spiritual Seed  
Gal. 3:13, 14, 19, 25-29
- Mar. 15—Circumcision, the Seal of the Covenant  
Acts 7:8; Rom. 4:1-11.
- Mar. 16—The New Covenant of Grace ..... Heb. 8
- Mar. 17—Christ the Mediator of the New Covenant  
Heb. 9:11-28
- Mar. 18—Christ the Author of Eternal Salvation ..... Heb. 5

#### SUGGESTED HYMNS

Jesus the water of life has given: I will sing the wondrous story. Who is He in yonder stall? I'm not ashamed to own my Lord. Blessed be the fountain of blood. God make my life a little light.

If some of the members at our meeting were a little more spry with their arms and legs when they are at labor, and a little quieter with their tongues, they would say more for our religion than they now do.

—C. H. SPURGEON

## THREAT TO FREEDOM

By Francis A. Schaeffer, Switzerland

**I**N A recent European Edition of the New York Herald Tribune there was featured a report of a trial of a thirty-year-old Italian Communist Deputy. This woman is Laura Diaz, who is a Communist member of the Italian Parliament. Her trial was based upon the fact that she publicly said that the hands of Pope Pius were "dripping with blood", because he did not object to certain military actions.

She is being tried, not on the basis of common slander, but on the basis of the Lateran treaty between the Nation of Italy and the Vatican. On the basis of the Lateran treaty insults against the Pope are punishable with prison terms.

In this case it would seem certain that Miss Diaz made her statements purely for Communist propaganda purposes. In this day of struggle against Communism one's first reaction to such a news item is that it is a good thing that a Communist is in such a difficulty. However, as Bible-believing Christians it is worth looking deeper into this matter.

The Lateran treaty was drawn up between the Pope and Mussolini in 1929. The chief architect of this agreement was the lawyer brother of the present Pope. By this Lateran treaty Mussolini gave away certain large sections of the freedom won through the shedding of Italian patriots' blood under Garibaldi in 1870. Before 1870 Italy had been dominated by the Roman Catholic Church politically and economically. For example, a priest in Rome once told me that before 1870 the Roman Catholic Church owned more than 70 per cent of all the property in the city of Rome.

Garibaldi and those with him broke this economic and political monopoly, and in so doing took away the right of the Pope to be head of the Sovereign State of Vatican City.

When Mussolini came to power he desperately needed the Pope's support to maintain his totalitarian regime. Through the Lateran treaty arrangement was reached whereby the Pope would support Mussolini, and in return the Pope was once more made sovereign ruler of the Vatican City, with extra-territorial rights for the three other major basilicas in Rome. These three other major basilicas are Saint John's Lateran, Saint Paul's and Saint Mary Major. The Pope was also given a restatement of special privilege, for example, anyone insulting the Pope publicly became subject to punishment *by the State*. Economic special privilege was also re-established, so that today the Roman Catholic Church is the largest land owner in Italy. This is a crushing burden to poverty-stricken and over populated Italy. Also, under this treaty, a priest who left the priesthood could not be employed as a civil servant.

This latter matter is important in Italy, because by training a priest, who leaves the priesthood, is only fitted for a limited type of work. Usually this type of work would be in the realm of serving the community as a teacher or something else falling under the heading of "civil servant". Thus, now, when a priest leaves the Roman Catholic Church in Italy he faces almost certain economic want.

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

Apparently it was on the basis of the Lateran treaty that the Pope supported Mussolini's shocking expedition into Abyssinia.

The present trial of this Communist Deputy will be based upon the clauses protecting the dignity of the Pope in the Lateran treaty. In a very basic way this trial has a vital connection with the Pope's support of Franco in Spain and the current wave of Protestant persecution in South America. It is a basic doctrine of Roman Catholic thought that the State has the responsibility to corporally punish those who affront the "Catholic Church". We Protestants should especially note that in the iniquitous Inquisition it was not the Church which burned, drowned, hanged, quartered, flayed, dismembered, and physically abused, but the State which did it at the instigation of, and for, the Roman Catholic Church. In Roman Catholic teaching the State is the "sword of the Church".

We Bible-believing Protestants repudiate any such system: It is a terrible thing to think of the Church, which supposedly speaks in the name of Christ, using the State as a tool to enforce the church's views through physical violence.

Thus, instead of being in any way pleased because of the trial of this Communist Deputy, we should be stirred to oppose it by whatever means we might. It is the expression of the same Roman Catholic position which caused it to kill our forefathers, which even now causes it to persecute our Protestant brethren in Spain, Roman Catholic Canada, and in Colombia and other countries of South America, and which would gladly see us corporally punished if Rome was in a position to bring it to pass.

If any of us lived in Italy and had spoken out, as we have concerning the Pope's terrible guilt in Abyssinia, Spain, South America, or in his treaties with Mussolini and Hitler, we would be subject to the same type of trial to which this girl is subject. In Italy, to have so spoken against the Pope is a civil crime so that any of us, who have ever so spoken, would be liable to punishment by the State. In the United States not even the President has such a protection against those who would criticize him. If he had, all news commentators and editors who spoke against him would be subject to jail sentences.

The Roman Catholic Church has never believed in real freedom, and so in our day it has supported Mussolini, Franco, or any totalitarian leader who will exchange the Pope's support for the granting to him of special privilege. For example, Franco's regime with all its persecution of the Protestants could not have lasted a year if the Roman Catholic Church had not given it active and continued support.

In this present trial in Italy the Roman Catholic Church would seek to put across this matter without raising world public opinion against it simply because the one involved is a Communist; but let us not forget that where the Roman Catholic Church has sufficient power true Bible-believing Christians are being handled in the same fashion.

All this is more serious to us as Americans because it is America and the other Allies which are responsible for the present effectiveness of the Lateran treaty. When the Allies took over Italy, in order to gain the support of the Pope, we allowed the Lateran treaty made with Mussolini to stand. This nullified Article 15 of the Peace

Treaty which wishfully made statements about religious freedom. Thus, in a very real sense America is responsible for throwing away much of the liberty gained through the courageous action of the Italian Patriot Garibaldi, and others.

## IT IS FORTUNATE THE G.W. EDITORS DO NOT LIVE IN ROME

The following dispatch appeared in the public press of February 14th:

### Offended Pope, Jailed

**TURIN**—The author of an article considered offensive to the Pope and the owner of a magazine which published it were each sentenced last night to a year's imprisonment. The article, written by Targuino Magliarino and published in the magazine "Omnibus," hinted that the "Pacelli family has grown much richer since Cardinal Eugenio Pacelli became Pope Pius XII."

**QUERY OF G.W.:** Was this Italian editor jailed because of the truth of his statement or because of its untruth? Had he stated that the pope's family had grown poorer, he might have been beatified by popular acclaim as Italy's premier jokester.

## GOD'S MERCY

Just after Queen Victoria had been crowned—she being only nineteen or twenty years of age — Wellington handed her a death-warrant for her signature. It was to take the life of a soldier in the army. She said to Wellington: "Can there nothing good be said of this man?" He said: "No; he is a bad soldier, and deserves to die." She took up the death-warrant, and it trembled in her hand as she again asked: "Does no one know anything good of this man?" Wellington said: "I have heard that at his trial a man said that he had been a good son to his old mother." "Then let his life be spared," said the queen, and she ordered his sentence commuted.

Christ is on a throne of grace. Our case is brought before him. The question is asked: "Is there any good about this man?" The law says: "None." Justice says: "None." Our own conscience says: "None". Nevertheless, Christ hands over our pardon, and asks us to take it. Oh, the height and depth, the length and breadth of His mercy!

—T. DE WITT TALMAGE

"At the present day, God invites all indiscriminately to salvation through the Gospel, but the ingratitude of the world is the reason why this grace, which is equally offered to all, is enjoyed by few."—John Calvin.

**FOR TORONTO READERS**

**NEXT SUNDAY IN  
JARVIS STREET**

**DR. SHIELDS WILL PREACH**

**11 a.m. and 7 p.m.**

**SEE ANNOUNCEMENT IN  
SATURDAY PAPERS**



## RULE RIGHT TO DELIVER BILLS HOUSE TO HOUSE

From *The Toronto Globe and Mail*

Any person has the right to distribute from house to house pamphlets containing his political or religious views providing he is not carrying on business as bill distributor, the Ontario Appeal Court ruled yesterday.

Douglas Irving, Ottawa sheetmetal worker and a member of the Socialist Labor Party, won his appeal from a fine of \$10 and costs of \$1 imposed by Magistrate O'Connor of Ottawa. The magistrate had been upheld by Mr. Justice Schroeder and the appeal was from the latter's ruling.

Andrew Brewin acted as counsel for Irving at the request of the Civil Liberties Association, which regarded the appeal as a test case in defense of civil liberties. Mr. Brewin challenged the validity of the Ottawa by-law and of the section of the Ontario Municipal Act under which it was passed.

Clifford R. Magone, representing the attorney-general, defended the section of the Municipal Act under attack and said it gave the power to license or regulate, not to prohibit. The appeal court decided, however, there was no need to refer to the constitutional issues raised.

In quashing the conviction, the appeal court held that the by-law "only purports to license and regulate a person whose calling or occupation is that of a bill distributor, not a person who on occasion may distribute from house to house a pamphlet containing his views upon a political, religious or other matter."

The by-law requires that bill collectors, advertising sign painters, bulletin board painters, sign posters or bill distributors must first obtain a license from the chief constable, after payment of a fee.

"In our opinion there was no evidence before the magistrate that the appellant carried on the calling of a bill distributor," Messrs. Justices Henderson, Aylesworth and Bowlby said. "The evidence was quite to the contrary, namely, that the accused is by occupation a sheetmetal journeyman."

The ruling of the Ontario Appeal Court on the right to distribute printed matter from door to door is heartening in the face of a determined concerted attempt of a number of municipalities in Quebec to squelch free speech and freedom of the press. We wish that the decision of the Ontario Court had been based on some fundamental principle rather than the mere wording of the Ottawa by-law, which may be changed at the will of the City Council. The case ought to be a reminder that the battle is joined not only in Quebec but in Ontario. The city fathers of the Capital no doubt passed this by-law with the best of intentions, under the impression that they were aiding in the fight against Communism or some other subversive sect. But the agents of Rome are ever alert to the possibilities of exploiting fear of the Reds for their own ends. Laws intended to restrict them may easily be used to prevent the exercise of religious freedom. Those who cherish freedom must be ever on the alert.

—W.S.W.

### TO ALL JARVIS STREET MEMBERS

We would remind all the members of Jarvis Street Church of the end of our fiscal year, March 31st. We would suggest that if any are in arrears in respect to any fund, that they would make every effort to make it up before March 31st.

## THE GREAT DELUSION

IT SEEMS to us that to any person of intelligence the colossal fraudulence of the Papacy must be apparent. Notwithstanding, multitudes of supposedly sane people seem to believe in the mummery and blasphemous pretensions of the Papacy. We print below a recent press dispatch, announcing the "beatification" of Pope Pius X, who was Pope from August, 1903, until his death in 1914.

Beatification, we are told, is "usually a step toward elevation to sainthood"; and that "he will be the first Pope raised to the blessed in two hundred and seventy-nine years."

How any sane man, even apart from the teaching of Scripture, can believe in such bunkum we are at a loss to understand. And how any one, knowing and believing the Bible to be the word of God, can feel anything other than utter abhorrence of Popery, we do not know.

Surely the dupes of Popery are the victims of a strong delusion, which enables them to believe a lie.

### Plan Beatification for Pope Pius X, Son of Postman

Vatican City, March 4 (AP).—Pope Pius X, revered by Roman Catholics for his great humility, will be beatified in the great Basilica of St. Peter, June 3. This is usually a step toward elevation to sainthood.

He will be the first Pope raised to the blessed in 279 years. In 1672, Pius V was beatified by Pope Clement X, and made a saint by Clement XI in 1712.

Formal announcement of a date for the beatification came after the reading today of the decree *In Tuto* in the presence of Pope Pius XII.

Pius X was born Giuseppe Melchiorre Sarto in the North Italian Province of Treviso, the son of a postman. During his 11-year papal reign, from 1903 to 1914, he was affectionately known by Italians as Papa Sarto.

He was Archbishop of Venice when he was chosen pontiff. He died in 1914 at the age of 79.

Thousands of pilgrims are expected to come to Rome for the beatification. The ceremonies may be held in spacious St. Peter's Square, as was done for the Holy Year canonization of the Blessed Maria Goretti, 11-year-old martyr of purity.

## SEMINARY STUDENTS WRITE EXAMINATIONS

This week as we go to press, our students are in the midst of those periodic tribulations to which they are subject four times a school year, commonly known as examinations. One of the students in a Church History class which is reading the writers of the early church, found in Clement of Alexandria this timely exhortation which found its way to the students' notice board, from which we transcribe it as the best possible description of the present atmosphere of these halls of learning:

"For much sleep brings advantage neither to our bodies, nor to our souls . . . We ought to fight against sleep, accustoming ourselves to this gently and gradually, so that through wakefulness we may partake of life for a longer period. We, then, who assign the best part of the night to wakefulness, must by no manner of means sleep by day; and fits of uselessness, and napping and stretching one's self, and yawning, are manifestations of frivolous uneasiness of soul. The need of sleep is not in the soul."

—CLEMENT OF ALEXANDRIA



# The GOSPEL WITNESS

and

## Protestant Advocate

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130 GERRARD STREET EAST, TORONTO 2, CANADA

February 8th, 1951

Dear GOSPEL WITNESS Subscriber:

This is my twenty-eighth annual letter to the members of THE GOSPEL WITNESS Family, and every year I have, briefly, to explain to new subscribers why I thus write. THE GOSPEL WITNESS is a missionary paper. It depends for its continuance on income from subscriptions, and contributions from interested people. Without the latter it would be impossible to continue, because even at the \$3.00 rate, the subscription price barely covers the cost of printing.

For a month or five weeks before Christmas we received a number of unsolicited contributions to THE GOSPEL WITNESS Fund, for which we were then, and still are, most grateful. If you were among the number, please accept our warmest thanks, and disregard this letter as an appeal to you for anything but your earnest prayer that this letter may be specially effectual in its appeal to others.

We have much to encourage us, chiefly news of spiritual blessing, following the reading of THE GOSPEL WITNESS, received from many sources. One Pastor, who served an incorrigible modernistic church in the West, reported that in the whole church there were only six members who showed any interest in spiritual things, and these six came together weekly for prayer and for the study of the Word. Before ever he had had any communication with us, he discovered that every one of the six was a subscriber to THE GOSPEL WITNESS.

Only this week we heard of one of our own boys, a soldier, being in Camp Borden during the war, where there were also some German prisoners of war confined. Speaking to them about Christ, he found one who declared he was a Christian, had been really born again, and that his hope was wholly in Christ. Asked where he learned it, he replied that he had been brought to Christ through the reading of a Canadian paper, named THE GOSPEL WITNESS, in Germany. We receive innumerable testimonies of those who are shut in by illness, or who are aged, or infirm, or who are deprived of the privileges of the sanctuary by a necessary ministry to the sick, of blessing received through the paper.

This ministry reaches to more than sixty different countries, and we hear of blessing received from all of them. But side by side with these encouraging reports, we have the ever-increasing cost of publication to contend with. We read recently of a periodical to which someone had made a gift of \$1,000.00. We wish many would make just such a gift to THE GOSPEL WITNESS. But while large gifts are needed, the smallest gift will be most gratefully received.

This week we have mailed 35,000 individual sample copies of THE GOSPEL WITNESS to 35,000 ministers of the gospel. We have a great number of preachers on our list. We are anxious for more. Please pray that the Lord may find several thousands for us among the 35,000 thus addressed.

There is almost no limit to the money we need, and certainly no limit to the money we could use if we could freely advertise the paper. Our financial year will end with

the 31st of March, and we should appreciate any contributions, the largest possible, which you may be able to make to THE GOSPEL WITNESS Fund.

We enclose a business reply envelope, which requires no stamp. We shall be glad to hear from you at your earliest convenience.

With thanks for your fellowship in the gospel, and anticipating your further financial-cooperation in making this publication possible, I venture to subscribe myself,

Very gratefully yours,

P.S. Please note that U.S. Money Orders are difficult to obtain at present. Bank money orders, cheques, or registered letters may be sent from the United States.

(Please return this portion)

THE GOSPEL WITNESS,  
130 Gerrard St. East, Toronto 2, Ont.

Dear Dr. Shields:

Enclosed find my gift of \$.....  
toward THE GOSPEL WITNESS Fund, in response to your Annual Letter.

NAME .....

ADDRESS .....

Note - If you specially desire that the amount of the renewal of your subscription to THE GOSPEL WITNESS be taken out of your donation, Please indicate with an X here.

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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:

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

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