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"Only Be Thou Strong and Very Courageous"

By W. S. Whitcombe

IN A day when men's hearts are failing them for fear, words of cheer such as those quoted in the above title come like a breath of fresh, clean air from the heights, to drive away the fog and miasma of the lowlands where too many of us, alas, dwell too often. Even the man whose outlook is darkest finds himself drawn to such hopefulness, though he may growl that they are empty words and vain wishes and that wise men look at things as they are, not as they might wish them to be. And in all truth, we must confess that the future is dark enough. Even leaders of world thought and the statesmen who form the policies of great nations talk with bated breath of the possibilities of a total war, warning us of all the dire things that may come upon us, even upon us on this new continent that has not known war before. In recent weeks our newspapers have carried photographs illustrating drill being given to children in the schools of New York City in case of an atomic bomb attack. And since then we have noticed books on similar dreadful topics in Toronto book stores. It is hard to be optimistic in the face of such grim realities as we in our day are compelled to face.

Notwithstanding, we venture to say that the atomic bomb and all its horrors, terrible as they may be, are not the worst of the things that menace us. There are men and women, perhaps some of them numbered among our readers, who have griefs and burdens to carry that overshadow even the dreadful thought of a total war. Perhaps these words will be read by some sufferer in a hospital who has been informed that medical science has exhausted its possibilities in the fight for his or her life. There may be some mourners whose poignant sense of loss has so numbed their feelings that it surpasses all other fears and makes them seem petty by contrast. And the great mass of men find their time and energies so wholly occupied by the cares of this life, by the hard struggle to earn their daily bread and to clothe themselves and their families and to keep a roof over their heads that they are mercifully prevented from contem-

plating impending evils which might otherwise overset their minds.

Ever since our first father was cast out of the garden to eat his bread in the sweat of his face, men have been toiling and moiling, borne down by fears of all sorts. Their condition has not been changed in any essential way by scientific inventions or modern warfare even though it employs all the diabolical ingenuities of recent discoveries to slaughter men more speedily than man has ever before succeeded in doing. Dreadful as is the present threat to the safety of life and limb of ourselves and our loved ones, the ultimate source of our fears is not the inventive genius of man, nor his amazing scientific knowledge, but rather the prostitution of his knowledge and skill for evil ends. Human nature is no better than it was in the days of Khengis Khan, but the fearful weapons that humankind has created endow it with greater destructive power. "The heart is deceitful above all things, and desperately wicked," said the prophet of old, and we are compelled to re-echo his agonized cry today. Surely the bloody history of our own generation has demonstrated afresh the corruption of human nature and rendered it impossible for men of moral sensitiveness, to deny the existence of superhuman forces of evil. Perhaps, indeed, the prevailing mood of pessimism is preferable to the superficial optimism of the last century when evolution was proclaimed and enthusiastically accepted by many as the new religion of mankind.

It is necessary to look the worst full in the face before we attempt to exhort ourselves or others to be strong and very courageous. Otherwise, our words may strike the ears of those who have fallen upon the thorns of life as being mere breath that mocks them instead of helping them. Joshua the son of Nun, to whom these reassuring words were spoken, was not lighthearted because he was ignorant of the nature and the number of the foes he had to face. A generation and more before, he had spied out the land that he was now about

to invade. His fellow-spies had brought back an evil report saying, "We were in our own sight as grasshoppers, and so we were in their sight" (Numbers 13:32). Yet Joshua and Caleb, though well aware of the strength of their adversaries, persisted in the optimistic view of things: "Let us go up at once, and possess it; for we are well able to overcome it." Their confidence did not rest on any presumed strength on their part or on the part of those who were with him, but solely on the assurance of God's favour: "If the Lord delight in us, then he will bring us into this land, and give it us" (Numbers 14:18).

If the mere contemplation of the multitudinous powers of evil leaves us overwhelmed and crushed, and only he who closes his eyes to the hard realities of life can escape that oppressive burden, then let us remind ourselves that there is available for us the same source of strength and courage which was tapped by the heroes of old who braved the same foe and conquered the same enemies that we face. "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psalm 20:7).

When the great mass of men are fearful and dismayed, when danger mounts, it is not merely a privilege but a duty for God's servant to be strong and of a good courage. Of that duty Joshua was divinely charged: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). What other source of comfort, or hope, or strength can there be for frail and sinful man except in God Himself, who is our shield and our fortress and the rock of our defense? If any man could be excused for fainting, surely it was Joshua. He well knew that there were giants in the land like grasshoppers for multitude; those who were to fight for him were the sons of slaves untried in battle and yet seasoned in grumbling and murmuring. Moreover, he had to follow a great man, one of supreme genius united to meekness of spirit and blessed beyond measure by the presence and power of God. He could not possibly hope to surpass such a man, and there was no reason to believe that he would be able to equal him. Yet he dare not fail in the attempt, for that would mean the ruin of the whole people and the frustration of God's purposes. A leader thrust into such a humanly impossible situation as this would be inclined to cry out, in the words of Hamlet.

"The time is out of joint; — O cursed spite,
That I was ever born to set it right!"

Here are all the elements of genuine tragedy: a man beset by forces that are too great for him to cope with, possessing the will to do but lacking the power of fulfilling what he would, and yet foreseeing that his failure entails the destruction of countless others together with him and the ruin of the divine purpose. But God has not left man to struggle helplessly and in vain against his fate. He graciously commands us to be strong, and forthwith gives us the means of fulfilling His command. "The Lord thy God is with thee whithersoever thou goest," He says to this servant assuming a new task that is too great for him. And so He says to all of us who are appointed to bear the burdens of His kingdom and to suffer many things for His name's sake. The heroes of faith who "subdued kingdoms . . . waxed valiant in fight, turned to flight the armies of the aliens," these were men who "out of weakness were made strong"

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Editor

T. T. SHIELDS

Associate Editors

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

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

(Heb. 11:33f). They were great not merely in their own capacities and faculties but first and chiefest in their realization of the presence of God. Luther, for example, great man and genius that he was, would have been forgotten in the rubble of history if it had not been that he leaned upon God and trusted Him when all was against him. "If God be for us, who shall be against us," was his watchword in the face of a hostile world.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible."

Few of us are called upon to shoulder such heavy burdens as were given to Joshua; few are given such crushing responsibilities as the Apostle Paul carried; few are faced with battles such as Luther braved. But for all of us there is a battle to fight, a foe to face, and as we search our hearts we can find nothing to give us any ray of hope or courage. Nor shall we find it in the world about us, in spite of its forced cheerfulness and its well-meant wishes. But here in the Word of God is the assurance that we have not been left alone. There is Another One in the field, the Angel of the Lord encampeth round about them that fear Him and delivereth them; the Captain of our Salvation has conquered the foe and ever leadeth us in victory. Strong in this confidence, let us therefore heed the divine command, "Only be thou strong and of a good courage." —W.S.W.

DR. SHIELDS RETURNS HOME

Dr. Shields arrived home from Florida just as this issue goes to press. Judging by the sound of his voice on the telephone, he is in good health and good spirits, though our general impression was that one of the best parts of his trip was the homecoming. That is always a happy ending for a good holiday. Announcement will be found in the usual place on the back page that he expects to preach at both services next Sunday.—W.S.W.

R.C. BISHOPS PRAISE PREMIER FROST

WE HAVE already discussed in these pages the unseemly haste with which the Prime Minister of Ontario, Mr. Frost, assured the Roman Catholic Hierarchy that he would not implement the controversial parts of the Hope Commission Report on Education. It is evident that Mr. Frost, as well as the Liberal group, and, as noted in last week's issue, the C.C.F. party, are all desperately anxious to appease the Roman Catholic priests in an effort to win the votes they are supposed to control. It is craven cowardice of this sort that allowed Germany to slip into the control of such an evil beast as Hitler. There is no hope for democracy unless we can find men for public life who will stand for principle, men who prefer to go down in defeat rather than to accept dictation from organized groups that are determined to use their political power in order to bludgeon the majority into subsidizing them.

The latest number of the R.C. *Canadian Register*, contains an account, on its front page, of how Mr. Frost has gone even farther, if that be possible, to court Roman Catholic votes. We are told in that official organ of the R.C. Hierarchy that "His Eminence Cardinal McGuigan welcomed the members of the Hierarchy, the Hon. Leslie Frost, Prime Minister of Ontario, the Rev. Wilfred Parsons, S.J. . . . and delegates . . . at the opening meeting of the eighth annual Catholic Education Conference held in the Royal York Hotel, Toronto."

Priests to the Right, Priests to the Left!!!

Prime Minister Frost must have felt his heart strangely warmed within him as he found himself wedged in between the Hierarchy (note the order) and a Jesuit priest, whom he later congratulated on his address! But that was only the beginning of this auspicious day for Prime Minister Frost whom no fewer than two R.C. Bishops referred to by name and eulogized him and his policies. We do not think that any other Prime Minister of Ontario has ever been so prominent in Roman Catholic societies before, nor has any other Premier, so far as we know, ever been praised by two Roman Catholic bishops on one day. Even Mr. Hepburn could not touch this record, nor did Mr. Drew to our knowledge. We quote these commendations of their Lordships the Bishops in order that Ontario readers may know of what flesh their Mr. Frost has become. Said Cardinal-Archbishop McGuigan:

"Cardinal McGuigan said that Premier Frost by his understanding spirit and simplicity of manner had won the hearts of the people of Ontario."

We would not suppose that the smiling Irish Cardinal would presume to speak for the Protestants of Ontario, though we have no doubt that he is a great authority on what Roman Catholics think of our Prime Minister. Nor do we imagine that the Roman Catholic prelate was referring simply and solely to Mr. Frost's pleasant personality when he spoke of his "understanding spirit and simplicity of manner". We have no doubt that is true of Mr. Frost, and for that matter, of every other politician in Canadian public life. But there would be no point in the official head of the Roman Hierarchy in Ontario remarking on it, unless he wished to lend his political approval to the object of his observations. Mr. Frost's heart must have glowed at these words. But that was not the end, for still another Bishop, also with

an Irish name and hailing from Hamilton, is thus reported in the pages of the diocesan paper:

"Premier Frost, continued the Bishop, had been in a happy mood and had told them much about the problems of government in Ontario. Referring to the fact that the Ontario Government now devotes one quarter of its revenue to education Bishop Ryan said they were grateful to Premier Frost for what he had done to provide equality of opportunity for the boys and girls of the Province."

A Fable and Its Application

Apart from being received into the Roman Catholic church as a new convert, we do not know what more lavish praise their lordships, the bishops, could have bestowed upon Mr. Frost. But we think they are politically too far-sighted to receive such a convert into their fold. That would be too much like the action of the man who killed the goose that laid the golden eggs. That foolish man, it may be recalled in this connection, found that when he killed the goose he had nothing, or almost nothing, except a goose, and that he had lost the source of supply of his golden eggs. We do not think there could be anything more offensive than the plain truth in our saying that the wily bishops of Rome are not interested in collecting geese. They prefer to retain their unfailing source of golden eggs by keeping their producer in good political health.

Premier Lists Changes "Taken Quietly"

Judging from reports in the R.C. *Canadian Register*, the Prime Minister was in a very happy mood. Among other things he is reported to have said:

"During the last six years in Ontario there had been many an accomplishment which in more normal times would have been major political issues. They are now being taken as commonplace. He instanced the universal old age pensions, the entry of the Provincial Government into the field of rent control, the furore over milk prices which seemed to be forgotten within a week, the legislation regarding equal pay for women. 'And how about free text books?' asked the Premier laughingly at the end of his list of changes that had been taken so quietly . . ."

Little wonder that Bishop Ryan remarked the Prime Minister had been in a happy mood! One of the most astounding political events in Ontario's history was the Prime Minister's contempt for the Hope Report, made in the Legislative Assembly with the evident purpose of appeasing the priests. If Mr. Frost mentioned this, it was not reported in the pages of the diocesan organ. But he did not need to refer to it explicitly for it was in the mind of every bishop and of every delegate to the Catholic Education Conference, we do not doubt. It could scarcely be absent from the Prime Minister's mind. His delicate allusion could not fail to remind his sympathetic and admiring auditors of the *tour de force* he had operated in order to win their approval and support.

"For He's a Jolly Good Fellow!"—For the Priests

The report from which we quote puts it beyond doubt that Mr. Frost's visit to the Catholic Conference was no passing, courtesy call. He himself referred to the address given by the principal speaker, a Jesuit priest who spoke first; he was welcomed by the Cardinal and thanked by another Bishop. Again we say, this is indeed a new departure for the Prime Minister of Ontario to attend a sectarian Roman Catholic educational conference.

We do not think that the significance of another remark of the Prime Minister's escaped the trained eyes of the directors of Roman Catholic political strategy.

"Illustrating changes that had taken place in Ontario Premier Frost said that when he introduced his first Budget as Provincial Treasurer, seven years ago he budgeted for \$108 millions of which \$16 millions were for education. In 1951 his Budget was for \$63 millions for education. Ontario now spends 25c of every dollar for education."

Frost Is Melted By Bishop's Warmth

The members of the headquarters staff of Roman Catholic Action who drank in every word of the Prime Minister, would not need to be informed that the huge increase in the provincial budget for education represented an immense increase in the subsidies granted to Roman Catholic separate schools. In the beginning, and until fairly recent times, it was necessary for separate school boards to pay by far the greater part of their expenses from local taxation, assessed on Roman Catholics. But with the greatly increased budget for education mentioned by the Prime Minister, the burden had been largely lifted from the local Roman Catholic rate-payers and placed upon the citizens of this province as a whole, the majority of whom are non-Romanists. This obvious fact would not have escaped the prelates and their people. It is little wonder, we repeat, that they spoke with such glowing enthusiasm of their gratitude to Prime Minister Frost and eulogized so warmly his "understanding spirit and simplicity of manner".

—W.S.W.

HAROLD GEORGE MARTIN: A WARNING

WE HAVE just received a letter from Dr. Arthur C. Hill, one of the leaders of the Christian Brethren in Quebec, who asks us to warn readers of THE GOSPEL WITNESS about the present activities of a certain Harold George Martin. Though we are reluctant to touch some loathsome things even with sterilized gloves and that solely for purposes of preventive medicine, we reprint here the note which Dr. Hill inserted in his news bulletin in order, as he says, to prevent "the bringing of discredit upon the Lord's work."—W.S.W.

Several Christians have asked us what we know of the "Quebec Gospel Fellowship" sponsored by a Mr. Harold Martin, and "organized" apparently during 1950. We are unable to discover from Mr. Martin, or others to whom we have written, anything definite about his organization which purports to reach many French-Canadians with the Gospel.

It is a safe practice to investigate thoroughly any work or professed worker before extending any kind of support. The number of real missionaries in this province is very small, and they are all pretty well acquainted with each other's work. The prayerful fellowship of the Lord's people should be given only to those who are accredited workers.

THE WHOLE COUNSEL OF GOD

"The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing is at any time to be added, whether by new revelations of the Spirit, or traditions of men."

—Westminster Confession of Faith

FAITH

FAITH in Christ is believing that Christ is what He is said to be, that He will do what He has promised to do, and expecting this of Him. The Scriptures speak of Jesus Christ as being God, God in human flesh; as being perfect in His character; as being made a sin-offering on our behalf; as bearing sin in His own body on the tree. The Scriptures speak of Him as having finished transgression, made an end of sin, and brought in everlasting righteousness. The Scriptures further tell us that He 'rose again', that He 'ever liveth to make intercession for us', that He has gone up into glory, and has taken possession of heaven on behalf of His people, and that He will shortly come again 'to judge the world in righteousness, and His people with equity'. We are most firmly to believe that it is even so; for this is the testimony of God the Father when He said, "This is My beloved Son: hear ye Him." This also is testified by God the Holy Spirit; for the Spirit has borne witness to Christ, both by the Word and by divers miracles, and by His working in the hearts of men. We are to believe this testimony to be true.

Faith also believes that Christ will do what He has promised; that if He has promised to cast out none that come to Him, it is certain that He will not cast us out if we come to Him. Faith believes that if Jesus said, "The water that I shall give to him shall be in him a well of water springing up unto everlasting life", it must be true; and if we get this living water from Christ, it will abide in us, and will well up within us in streams of holy life. Whatever Christ has promised to do He will do, and we must believe this so as to look for pardon, justification, preservation, and eternal glory from His hands, according as He has promised.

Then comes the next necessary step. Jesus is what He is said to be, Jesus will do what He says He will do; therefore we must each one *trust Him*, saying, 'He will be to me what He says He is, and He will do to me what He has promised to do; I leave myself in the hands of Him Who is appointed to save, that He may save me. I rest upon His promise that He will do even as He has said.' This is a saving faith, and he that hath it hath everlasting life. Whatever his dangers and difficulties, whatever his darkness and depression, whatever his infirmities and sins, he that believeth thus on Christ Jesus is not condemned, and shall never come into condemnation.

—CHARLES HADDON SPURGEON

THANK YOU!

A large number of our readers have responded to the Editor's Annual Letter and for their contributions we wish to say a very hearty "Thank you!" The response was particularly heavy at the last of the month, the office informs us, and that leads us to suppose that still others intend to reply. We can assure them it is never too late, or too early!

As our books are not yet balanced, we are not in a position to give a report on our financial standing, but in view of the fine response from our readers we have every confidence that we shall not be in the red. We do not think there is any other periodical published that has a more loyal company of readers and subscribers than we have. And so we venture to make our own the great word of the Apostle, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great."

—W.S.W.

The Jarvis Street Pulpit

HOW TO BE SAVED

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

Preached in Jarvis Street Church, Toronto, on a Sunday Evening
(Stenographically Reported)

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:13.

IN this place we are still old-fashioned enough to believe that people need to be saved. If I were sure that this would be the last opportunity I should ever have of preaching, or if I were sure that this would be the last opportunity some one of my hearers would ever have of hearing the gospel, I would endeavour to speak in so simple and direct a fashion as to leave everybody without-excuse at the judgment day. We used to have in Canada years ago a great preacher by the name of Grant, Alexander Grant, and on one occasion before preaching he is said to have remarked to someone, "This may be my chance for the judgment day." And every preacher ought thus to preach, not occasionally but always. I suppose we never assemble in this place exactly the same congregation two weeks together. Next week we shall be scattered. It may be my last chance with you. So I pray that the Lord may help me to make proper use of this opportunity. I have selected one of the simplest of the texts of the Bible, "Whosoever shall call upon the name of the Lord shall be saved."

I.

WHY DO MEN NEED TO BE SAVED? There are not a few who doubt even that fundamental principle to-day. Why is it that every man and woman, boy and girl, in this congregation this evening needs salvation? For the simple reason that all have sinned and come short of the glory of God. We need salvation *because of the fact of sin*. I read in the paper yesterday that when a jury returned a verdict of, "Not guilty", in a certain capital case, the judge refused to accept the verdict. I never heard of a judge taking such a course before, but I suppose it was quite correct. But why? Doubtless because he thought the evidence demanded some other verdict. In any event the truth is, there has been sin in the life of everyone of us, and we cannot escape the consequences of it by merely resolving to forget it. Even our liberally disposed friends who mock at the necessity for "the precious blood", and who seem to suppose that no expiation is necessary in order that sin may be forgiven and blotted out, if some foul murder were committed in the city to-morrow, and the murderer were caught red-handed in his crime, and it were proposed to let him go free, if the administrators of the law were to say, "We read the thirteenth chapter of the first of Corinthians this morning. We are very charitably disposed, and we propose that this man shall not be punished. Let him go",—the conscience of the country would rebel against it, and some of our more liberal preachers would probably set their names to a petition to have that man punished. And yet what man knows how to inflict punishment, or to pass a just judgment upon any offence? But that

which they arrogate to themselves they deny to Infinite Wisdom and Justice Who sits upon the throne.

But sin is there. You cannot escape it. The record of it is written; you cannot blot it out. You may go to the ends of the earth, or take the wings of the morning and dwell in the uttermost parts of the sea; but you cannot get away from God. No, my friends; there may be a mistake in human bookkeeping, but God never makes any mistake in His books. But for "every idle word that men shall speak, they shall give account thereof in the day of judgment".

You and I have a great deal to give account for. Let me get at your heart and conscience. I do not care who you are—there is not a man or woman here this evening, not one, no matter what your station in life, no matter what degree of culture you have attained to, no matter how prosperous, there is not a man or woman here tonight who will dare to stand up and say, "I have never sinned." You know that you have—and God knows that you have. And He is of purer eyes than to behold evil, and cannot look upon iniquity; therefore He will deal with it. The passage of time will make no difference. No matter how long ago it was, it is written; and some day He will open His books, and men will be judged according to the things that are written in His books. You know that. I have given you no information. I have simply reminded you of something lest you should forget it, and that is, the objective fact of sin, the record written before God, that no power but God's can ever expunge: it is there and must be faced somehow, sometime. You and I need salvation on that ground.

Then we need it *because sin is in us as well as upon us*. It is in us. Spurgeon once said that if an unregenerate thief could, by any possibility, get into heaven, he would be likely to pick the angels' pockets. Some wise man told him at the close of the service that angels had no pockets! Spurgeon said, "I am glad to be informed of that. I will change it: he would probably pluck a feather out of some angel's wing!" He would still be the same old thief. I know some people who would be very miserable in a prayer-meeting. I was preaching this morning about the Lamb that was slain. There are some people who want to have such hymns as, "There is a fountain filled with blood", taken out of our hymn books. They say that is rather old-fashioned. You had better learn to sing about it because that is all they sing about up there. I do not know what some of our liberally-minded friends would do if they should get to heaven, because they would be altogether "out of harmony" with the theme of Heaven's praises. There can be no heaven for any one of us unless our natures are first of all so changed that there will be between us and our heavenly environment a nat-

ural affinity. We must be brought into harmony with the realm in which we are to live, or heaven would be purgatory. So it is not only necessary that we should have a salvation that will blot out the record of the past: we must have a salvation that will change the disposition of the present. We must be changed radically.

They call us "radicals" sometimes. I plead guilty. I am a radical of the radicals. Do you know what "radical" means? It comes from a word that means "root", that is all. A radical is a man who does not believe you can change the nature of a tree by pruning the branches, or by tying on artificial fruit as on a Christmas tree: a radical is one who knows that the nature of a tree's fruit depends upon the nature of its root. John the Baptist was a radical when he came to lay the axe to the root of the tree. That is what the gospel proposes. The "old man" must be crucified because he is incorrigible and incurable. The kind of salvation we need is a power that will go to the root of the whole trouble. What a horrible disease cancer is! How often the most skillful surgeons have flattered themselves that they have discovered the disease in its incipient stages and by skillful surgery have cut it out! But after a while it grows again, and if you ask the surgeon why he would tell you, "I did the best I could, but apparently I did not get to the root of it." No, because he could not find the root. The thing was somehow in the blood.

The only way to get at the root of sin is to have an entirely new nature. Hence, "Ye must be born again", because you are such a bad lot. That is the fact. You say, "My father was a Presbyterian minister. My mother was a very devout woman. I come of a long line of Christian ancestry"—"Think not to say within yourselves, We have Abraham to our father." There were some who boasted that they were the children of Abraham. They said, "We be not born of fornication; we have one Father, even God." But He Who knew as no one else did ever know said, "Ye are of your father the devil, and the lusts of your father ye will do." We need a salvation that will change the carnal mind, that will purge the defiled conscience, that will recreate the deceitful heart, that will cleanse the memory, that will engage the affections, that will liberate the will, that will enlighten the understanding — we need a salvation that will touch every part of us and make us a new creation. That is the kind of salvation we need; that is the salvation that is promised; and that is the only salvation worth while.

Some man says, "Sir, if I could only get into heaven I should be quite satisfied." What God proposes is *to get heaven into you*, and until God by His Spirit puts heaven and a heavenly nature into you, you will not be fit to enter heaven, nor will any one of us. But that is exactly what the salvation that is in Christ proposes.

Then another thing: we need *a salvation that will keep us in the hour of temptation, of testing and trial*—the record must be blotted out, the nature changed, and the whole man reinvigorated and energized by divine power so that he can stand in the evil day. Nothing less than that will do. A salvation that is good on Sunday and not much good on Monday is no good at all. Salvation that needs to be folded away like your Sunday clothes will not meet our need; but the robe of Christ's righteousness has this peculiar, and indeed unique quality, that you can wear it in church and be becomingly dressed (we sang about it to-night—"Jehovah Tsidkenu", the Lord

our righteousness) and you can wear it to work every morning — nor do you ladies need to put a smock on to cover it up for fear you will spoil it; even the gravy that splashes from the frying-pan will not spoil it! You can actually climb under a motor-car where it is all greasy and come out by God's grace without a spot. The salvation grace provides fits every emergency, and will never wear out. Such a salvation we all need.

II.

HOW CAN WE GET IT? I was in a restaurant once with a young friend who has a way of saying interesting things. When he looked at the menu card he said quite solemnly, "I am a Hebrew scholar. I have learned to read things backwards." I did not at first see his point, but presently I discerned that he looked at the price first — "I read it backwards"! I suppose that is how most of us do! When we go into a store to buy something, however attractive it is, before we let our mind dwell upon it or our heart go out after it, if we are wise we shall say, "Will you please tell me the price of this article? I want to know whether I have the price to pay for it." That is the great question, What is the price of this salvation? Upon what terms can it be obtained?

Let me tell you two or three things by which it may not be obtained. It is a good thing sometimes to state things negatively. *You cannot get it by works of righteousness which you may do.* There are many people who say they believe the Bible, who yet preach salvation by works. At funerals it seems to me many of the preachers believe in salvation by works. They tell us what a wonderful man this was, and that because he lived so nobly, and wrought righteousness, and gave so generously, surely he must have had an abundant entrance into the kingdom of God. That cannot be the ground of any man's acceptance with God. What we call righteousness is not righteousness at all. I wonder, and I do not say it lightly, but it will serve my purpose—I wonder how many of you have visited an insane asylum? It used to be part of my duty some years ago to go to the asylum periodically to preach. I learned a great many things from the inmates as well as from the doctors. I saw women there fearfully and wonderfully dressed, especially as to their headgear. They looked rather grotesque, you know, and yet so far as I could see, they would make good milliners—their hats were as becoming as many of the things you buy in the shops. But I have seen these poor creatures strutting around, well dressed in their estimation, and they did not know that they were really the laughing-stock of those who observed them.

What do you know about righteousness? You may know the style of the Board Walk out here at Sunnyside or at Atlantic City. I do not care how I am dressed out there, but I want to be well dressed when I walk down the golden streets. We know nothing of the requirements of that heavenly life. What men call righteousness is not righteousness at all. Will you bring your little taper to add to the glory of the sun? Will you bring your measure of merit about as big as a thimble and say, "I will help a little at least to add to the infinite ocean of the merit of the Lord Jesus Christ"! What can you do that would please God? The Bible tells us that even the heavens are unclean in His sight, and that He charges His angels with folly. Whatever your training, or your attainments intellectually and morally may be, how dare you assume that you can do anything that an in-

finitely holy God can accept? No, you cannot be saved by works of righteousness, not even by the best that you can do.

And I am sure you cannot get salvation by ordinances. (That baby is crying because she fell off the seat. You may learn a lesson from that: Do not go to sleep in church.) Nobody can be saved by being baptized. What a false hope that is! I quote the catechism again and again because it is a curiosity to me, but I learned it when I was a boy. "What is thy name?" "John Thomas", or whatever it may be. "Who gave thee that name?" "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing wrong with that is that there is not a word of truth in it. Nobody was ever made a child of God, a member of Christ, or an inheritor of the kingdom of heaven by any kind of baptism. The ordinances of the New Testament have their place, and are very important, but they are for believers, and for believers only. You will never be saved by that means. My Roman Catholic friends, if you are here (we are happy to have some here from time to time), you will never be saved by going to Mass, nor by your penances, nor by repetition of prayers, as though there were merit in these things; not by almsgiving, or anything else.

How are we saved? "Whosoever shall call upon the name of the Lord shall be saved." That is all. C-A-L-L on the Lord. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." That is how you get it,—

"Nothing in my hands I bring,
Simply to Thy cross I cling"—

Can you tell me how much less a man may have than nothing? When he has nothing in his hands he cannot have less, can he?—

"Nothing in my hands I bring,
Simply to Thy cross I cling."

"Whosoever shall call upon the name of the Lord shall be saved."

Someone asks, "But how shall I call on Him? Will you not please tell me how I ought to pray?" I do not think the Lord is waiting to hear an elaborate prayer. Indeed, I am sure He is not. You have heard of the eloquent preacher who was said to have offered the most eloquent prayer ever delivered to a Boston audience! It was not offered to God. Call upon *Him*, that is all.

Look at some of the prayers of the Bible for example: "Lord, help me." Can you remember that? That is *calling* on the name of the Lord. Another: "Lord, save us: we perish." I have to send a great many telegrams, and I find that telegrams cost money. When one sends a telegram he tries to say what he has to say in as few words as possible. Look at the model prayer: "God, be merciful to me a sinner." Seven words! I counted them a few moments ago, and found if you were sending a telegram containing the minimum number of words you would have three words to spare! Seven words, that is all.

But I can tell you something simpler than that. That little child that fell off the seat a moment ago did not say, "Father, will you please pick me up and carry me out." What did she do? She only cried! And her father instantly understood her. She called upon him, and instantly her father's arms were roundabout her. There are some women here to-night who, if they were down

at the corner of King and Yonge Streets and the traffic were heavy all night, motor trucks and cars, fire bells, and all the rest of it ringing all the night through—some of you mothers after a tired day could sleep through it all and never open our eyes. But if that little babe of yours uttered the lightest and softest cry, instantly you would be wide awake. That child could waken you more quickly than any fire alarm that ever was sounded. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" And the best thing that He has ever given to any of us is eternal life. And for this we have only to cry!

All we have to do to get it is to ask Him for it. We do not need to make a long prayer. If you do not know how to pray, then just cry to Him. It does not say that you are to pray in so many words. It says, "Whosoever shall call upon the name of the Lord shall be saved." C-A-L-L! C-A-L-L!

I do not know how you ought to call except that there are only two things necessary in such a prayer: if I know I am a lost sinner and need salvation, and know that He is the Saviour and can give it to me, my call will be heard. If out of the depths of my need I call, Heaven will come down; He will answer it. I really do not believe we ever have a service here that there is not somewhere in this house a man or woman, boy or girl, and sometimes many, who is or are saved. They may not always come down the aisles and confess it, but sitting in their pew, they call to God, they lift their hearts to Him, and instantly it is done.

" 'Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the Voice divine."

We are used to the dial telephone now, but I used to say, "Will you please call for me?" But I have seen some people who are not used to it who stand back in awe. "I am not used to that thing", they say, "will you please get the number for me?" Yet, it is simple enough, but it is not half so simple as calling to Heaven. Getting into communication with God is simpler than getting your neighbour on the telephone. Call—call—call—call, that is all! You do not even need to get Central, you have a direct line to Heaven—He is Central! Call upon Him—

"Speak to Him now, for He hears, and spirit with spirit
can meet;
Closer is He than breathing and nearer than hands and
feet."

Do you remember that strange word in Scripture, how in the storm Jesus Christ came into the boat, and the quaint old record says, "And immediately the ship was at the land." When Jesus Christ comes into the boat we are landed, we are saved; and all we have to do is to call on the name of the Lord, and immediately we shall find ourselves in the land of promise. "An infant"—well, yes; you can make application of it if you like—

"An infant crying for the light,
An infant crying in the night;
And with no language but a cry."

If you have no language but a cry, then cry, and He will hear you.

I heard Dr. Jowett say a striking thing once. He was preaching from another text, but he used, to illustrate the point he was expounding, the story of the

woman who came in the crowd and touched the hem of the Saviour's garment, saying within herself, "If I may but touch His garment, I shall be whole." You recall the story?—She came and pushed her way through the crowd, and established contact with Jesus Christ, she touched Him, and instantly she felt in her body that she was made whole of her plague. The Master said, "Who touched my clothes?" His disciples said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But our Lord said, "Somebody hath touched me: for I perceive that virtue is gone out of me." Touched on every hand, the multitude elbowing Him and jostling Him, this timid woman managed to get her hand through the crowd far enough to touch His clothes—and instantly she was whole. Our Lord said not, "somebodies", not "the multitude", but "somebody hath touched me: for I perceive that virtue is gone out of me."

Dr. Jowett described the scene and then said, "But somebody down there says, 'Sir, I cannot see Him with these eyes, nor push my way through the throng to-day to touch Him. I do not know how to touch Him.'" Then said the great preacher, "Tell Him that you do not know how to touch Him, and that will touch Him!" And so it will, if only we want to touch Him—"Whosoever shall call upon the name of the Lord shall be saved."

III.

WHO ARE INCLUDED? IS ANYBODY EXCLUDED FROM THE BENEFITS OF THIS GREAT SALVATION? "Whosoever shall call upon the name of the Lord." Could you put as much as that into one word? "Whosoever"! That takes in China, does it not? That takes in India, the high caste, the middle caste, the low caste—and the outcast. Yes; and the red man, the yellow man, the black man; it takes in Africa too. It says nothing about the colour of a man's skin, but "whosoever". That is why we ought to carry the gospel to everyone. I suppose that means Presbyterians, does it not? I rather think it means Episcopalians, and Baptists, and Methodists—if there are any left, and United Churchmen, Quakers, and all the rest of them—"Whosoever". There is no one shut out. It means all races and conditions of men.

Will you tell me the exact population of Toronto? I am often asked that. I do not know what it is, but a million, more or less. But I know that the whole population of Toronto is in my text, everyone of them—everybody who lives in "the ward"; everybody who lives up in Rosedale! I lived there myself! And all who live up "on the hill"—"Whosoever". That includes all the students of Toronto University, it really does! Those who specialize in the department of biology! It includes McMaster University, too! It means you—"whosoever". Those who have plenty of money, and people who have no money at all; people who are very wise—in their own estimation!—and people who are very foolish. There are some people in the asylum that have sense enough to be saved—and that is more than can be said of some of the foolish in the universities.

• "Whosoever" means those who were brought up in Christian homes, and for whom father and mother have prayed this many a year. "Whosoever" means you. It means everybody who never had the advantages of a Christian home, whose only memory of home is the memory of a great tragedy, and who remembers his father only as he heard his voice in blasphemy, and who

thinks of his mother as one who never feared God. That man says, "I never had a chance. Other people were taught to believe the Bible, but I never was. I have had no chance. While their feet were but little others were taught to walk in paths of righteousness, and to bow their knees as children. I never had those advantages. What is the use of preaching to me?" Just because my text says, "Whosoever". If you never had any advantages before, you have them now. "Whosoever shall call on the name of the Lord shall be saved."

It means the man who joined the church when a child. It means the man to whom his parents did him the great injustice of having him "christened",—so they call sprinkling a few drops of water on a child's face, on the assumption that it makes him a Christian. The poor child protested against it, most likely, while it was being done, but it was done notwithstanding. Then he was "confirmed" and brought into the church; or otherwise, if he was a Presbyterian, perhaps, he was taught the catechism and then was brought to the Communion and church membership. Perhaps he was brought up in a Baptist Sunday School, and on a certain "decision day" he was asked if he would like to be baptized. Now he says, "I am a church member, but I know I have had no heart experience of these things, and it is too late." No, it is not—"Whosoever," the text says.

Some other man says, "I have tried a thousand times, and have failed." I do not care if you have tried a million times—"Whosoever shall call upon the name of the Lord shall be saved." We may have an ex-prisoner here, I do not know. Mr. Davis, the former Superintendent of Yonge Street Mission, told me that at the close of a service in the Mission one day a man stayed behind and said he would like to speak to Mr. Davis confidentially. He whispered in his ear and said, "My photograph is down in your police station, and in every police station in your country and in every state in the Union. I am being sought by the police all over this continent, and if I were to receive Christ I should have to give myself up." But he did receive Him, and he went from Yonge Street Mission to the police station. He was put under arrest, and sent back to the United States to serve the balance of a twenty-year sentence. He bore testimony for the Lord; he was a saved man. I do not know where you came from, but whoever you are, from whatsoever place you came, or wheresoever you are going, "Whosoever shall call upon the name of the Lord shall be saved."

There is a man here from England who said to himself, "It is a new country, and if I can get away from my old associates and get a new start I shall be all right." He has been here but two or three months, and already he is on the wrong track—and he knows it. He knows now that he brought his evil nature with him and all his disposition to go away from God, and he knows that it needs more than geography to save a soul. He says, "I am afraid to write home." I remember meeting a man in England during the war, a colonel who had been sent back from the front. He was in charge of one of the chaplains when I met him, practically under arrest. He was a fine looking man who had gone across in charge of a battalion, having occupied an honourable position in this country; but when he went overseas with his fellow-officers he went all to pieces. In the officers' mess they had liquor. He said, "They are going to send me home, and now will not let me out of their sight. I have a beautiful wife and several children. From the

day that I married I had never touched liquor, and my wife does not know that there is any disposition in me to drink. She thinks I am playing my part as a man in this great war, and yet I am going back to her a broken man. My chief care is for my wife and children. How shall I meet her?"

And there is some man here who is afraid to write home. He has found that sin is the same under all skies, that the devil who operates in England operates in Canada. But "whosoever shall call upon the name of the Lord shall be saved." We have people here who, as soon as they landed in this country, found a new Saviour as well as a new land.

Another says, "I have not much faith." I do not care how much faith you have. "Do we not have to have a great deal of faith?" No, some of us have known the Lord a long time, and we can say at eventime, "I love the Lord because he hath heard my voice, and my supplication; because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Sometimes we say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Faith has been a growing experience with us because the more we know of the Lord Jesus the more trustworthy we find Him to be, and the stronger our faith becomes.

But perhaps another man says, "I have no faith, I am utterly weak. I would make a new start if I knew how to exercise faith enough to be born again, but I do not know how to obtain sufficient faith. I am afraid I do not know how to ask." Away with this striving about words! When a broken heart seeks God why trouble about the grammar of the thing? Perhaps some man says, "I would come to-night, sir, if I had faith." Have you none at all? "Not much. How much does one need?" Just as much as that little girl had when she called out to her father a little while ago. It may not be very intelligent faith, but so long as you have faith enough to call, God is faithful enough to answer. You do not need to move from where you are sitting. Right where you are the miracle of all miracles that will fill heaven with gladness may happen if from your heart you call upon the name of the Lord.

In a minute we will bow that we may each silently call upon Him, but if you do, what then? Listen: "SHALL BE SAVED!"

You do not need to go to the dictionary to find out what that means. Is there any boy or girl here who does not know what "shall" means? "Shall be saved"—do you know what that means?

Who says it? God says it. What about what God says? He said, "Let there be light"—and the darkness spread its wings and flew away, and there was light. Read the record of creation: "And God said"! "And God said"! "And God said"! And what follows? "And it was so"! "And it was so"! "And it was so"! "Whosoever shall call upon the name of the Lord shall be saved."

Have you called upon Him? Some of you have called while I have been preaching. You did not bow your heads, but you bowed your hearts. Again and again I have had people come to me and say, "I was saved in the middle of the sermon. I did not have to wait until you got through." While I have been speaking your heart has gone up to God and you have said, "God be merciful to me a sinner." You have called, and what

will happen? Nay: if so be you have called, what has already taken place? "Thou shalt be saved." God's word never failed of accomplishing its purpose yet. He is God, and He cannot fail. Tonight, if you have not done so, as we bow in prayer together, if from your hearts you will say, "Lord, save me", you may then honour God in accepting the truth of His word that here and now, this instant, you have everlasting life and shall never perish.

Let us pray:

O Lord, we would come this evening with the simplicity of little children. Who of us has not sinned against Thee? Who of us does not need Thy pardoning grace? Never couldst Thou have said, "Whosoever shall call upon the name of the Lord shall be saved", if Thou hadst not said, "And thou shalt call His name JESUS: for he shall save his people from their sin." We thank Thee that He was wounded for our transgressions, that He was bruised for our iniquities, that the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way, but the Lord hath laid upon Him the iniquity of us all. O Lord, we, Thy children, come again this evening with thanksgiving and praise. We bless Thee that Thou hast received us into Thy family, and made us heirs of God and joint heirs with Jesus Christ.

We pray for any man or woman who came into this house without the assurance of salvation, or any boy or girl who came within these walls being unable to say, I am saved. Only by the inspiration of the Holy Ghost can any of us pray, and now as Thou dost call us to Thyself may there not be hundreds in this house this evening, who shall call upon the name of the Lord, and go from this place eternally saved. Give grace and courage to all who thus touch Thee to confess Thee before men, and make this a night of blessing to a great multitude of people. We ask it in the name of Jesus Christ our Lord. Amen.

PRAYER

Prayer is represented in the Bible as a holy and solemn act that we cannot hedge around with too many precautions in order to prevent anything profane or worldly from troubling the respectful intimacy of this conversation of the creature with his Creator. If prayer is most often presented by the sacred authors as the means of the Christian life, it sometimes seems as we listen to them that prayer is the end, and that we must not only pray in order to live the Christian life, but that we must live the Christian life in order to pray. Prayer prepares for acts of self denial, of courage and of charity, and, in turn, acts of charity, of courage, and of self denial prepare for prayer.

—ALEXANDER VINET

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WAS THERE NOT A CAUSE?

By Charles Haddon Spurgeon

The following article was written by C. H. Spurgeon in *The Sword and the Trowel*, and sent to *The Christian Beacon* by our good friend Dr. John Wilmot of London. We reprint it here because of its timeliness.

The Down-Grade

NO lover of the gospel can conceal from himself the fact that the days are evil. We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of age, and the weakness produced by pain; but yet our solemn conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much farther could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!

At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings. At a certain meeting of ministers and church-officers, one after another doubted the value of prayer meetings; all confessed that they had a very small attendance, and several acknowledged without the slightest compunction that they had quite given them up. What means this? Are churches in a right condition when they have only one meeting for prayer in a week, and that a mere skeleton? Churches which have prayer meetings several times on the Lord's-day, and very frequently during the week, yet feel their need of more prayer; but what can be said of those who very seldom practise united supplication? Are there few conversions? Do the congregations dwindle? Who wonders that this is the case when the spirit of prayer has departed?

As for questionable amusements — time was when a Nonconformist minister who was known to attend the play-house would soon have found himself without a church. And justly so; for no man can long possess the confidence, even of the most worldly, who is known to be a haunter of theatres. Yet at the present time it is a matter of notoriety that preachers of no mean repute defend the play-house, and do so because they have been seen there. Is it any wonder that church members forget their vows of consecration, and run with the unholy in the ways of frivolity, when they hear that persons are tolerated in the pastorate who do the same? We doubt not that, for writing these lines we shall incur the charge of prudery and bigotry, and this will but prove how low are the tone and spirit of the churches in many places. The fact is, that many would like to unite church and stage, cards and prayer, dancing and sacraments. If we are powerless to stem this torrent, we can at least warn men of its existence, and entreat them to keep out of it. When the old faith is gone, and enthusiasm for the gospel is extinct, it is no wonder that

people seek something else in the way of delight. Lacking bread, they feed on ashes; rejecting the way of the Lord, they run greedily in the path of folly.

An eminent minister, who is well versed in the records of Nonconformity, remarked to us the other day that he feared history was about to repeat itself among Dissenters. In days gone by, they aimed at being thought respectable, judicious, moderate, and learned, and, in consequence, they abandoned the Puritanic teaching with which they started, and toned down their doctrines. The spiritual life which had been the impelling cause of their dissent declined almost to death's door, and the very existence of evangelical Nonconformity was threatened. Then came the outburst of living godliness under Whitefield and Wesley, and with it new life for Dissent, and increased influence in every direction.

Alas! many are returning to the poisoned cups which drugged that declining generation, when it surrendered itself to Unitarian lethargy. Too many ministers are toying with the deadly cobra of "another gospel", in the form of "modern thought". As a consequence, their congregations are thinning: the more spiritual of their members join the "Brethren", or some other company of "believers unattached"; while the more wealthy, and show-loving, with some of unquestionable devoutness, go off to the Church of England.

Let us not hide from ourselves the fact that the Episcopal Church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows and grows, among other reasons, because spiritual life is waning among certain Dissenters. Where the gospel is fully and powerfully preached, with the Holy Ghost sent down from heaven, our churches not only hold their own, but win converts; but when that which constitutes their strength is gone—we mean when the gospel is concealed, and the life of prayer is slighted—the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved. Dissent for mere dissent's sake would be the bitter fruit of a wilful mind. Dissent as mere political partisanship is a degradation and travesty of religion. Dissent for truth's sake, carried out by force of the life within, is noble, praiseworthy, and fraught with the highest benefits to the race. Are we to have the genuine living thing, or are we to have that corruption of the best from which the worst is produced? Conformity, or nonconformity, *per se* is nothing; but a new creature is everything, and the truth upon which alone that new creature can live is worth dying a thousand deaths to conserve. It is not the shell that is so precious, but the kernel which it contains; when the kernel is gone, what is there left that is worth a thought? Our nonconformity is beyond measure precious as a vital spiritual force, but only while it remains such will it justify its own existence.

The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah which had comforted her had been declared by her minister to be uninspired. It is a common thing to hear working-men excuse their wickedness by the statement that there is no hell, "the

parson says so". But we need not prolong our mention of painful facts. Germany was made unbelieving by her preachers, and England is following in her track. Attendance at places of worship is declining, and reverence for holy things is vanishing; and we solemnly believe this to be largely attributable to the scepticism which has flashed from the pulpit and spread among the people. Possibly the men who uttered the doubt never intended it to go so far; but none the less they have done the ill, and cannot undo it. Their own observation ought to teach them better: Have these advanced thinkers filled their own chapels? Have they, after all, prospered through discarding the old methods? Possibly, in a few cases genius and tact have carried these gentry over the destructive results of their ministry; but in many cases their pretty new theology has scattered their congregations. In meeting-houses holding a thousand, or twelve hundred, or fifteen hundred, places once packed to the ceiling with ardent hearers, how small are the numbers now! We would mention instances, but we forbear. The places which the gospel filled, the new nonsense has emptied, and will keep empty.

This fact will have little influence with "the cultured"; for, as a rule, they have cultivated a fine development of conceit. "Yes," said one, whose pews held only here and there a worshipper, "it will always be found that in proportion as the preacher's mind enlarges, his congregation diminishes." These destroyers of our churches appear to be as content with their work as monkeys with their mischief. That which their fathers would have lamented they rejoice in: the alienation of the poor and simple-minded from their ministry they accept as a compliment, and the grief of the spiritually-minded they regard as an evidence of their power. Truly, unless the Lord had kept his own we should long before this have seen our Zion ploughed as a field.

The other day we were asked to mention the name of some person who might be a suitable pastor for a vacant church, and the deacon who wrote said, "Let him be a converted man, and let him be one who believes what he preaches; for there are those around us who give us the idea that they have neither part nor lot in the matter." This remark is more commonly made than we like to remember, and there is, alas! too much need for it. A student from a certain college preached to a congregation we sometimes visit such a sermon that the deacon said to him in the vestry. "Sir, do you believe in the Holy Ghost?" The youth replied, "I suppose I do." To which the deacon answered, "I suppose you do *not*, or you would not have insulted us with such false doctrine." A little plain-speaking would do a world of good just now. These gentlemen desire to be let alone. They want no noise raised. Of course thieves hate watch-dogs, and love darkness. It is time that somebody should spring his rattle, and call attention to the way in which God is being robbed of his glory, and man of his hope.

It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another gospel. Christian love has its claims, and divisions are to be shunned as grievous evils; but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they lend their support and countenance to the betrayers of the

Lord. It is one thing to overleap all boundaries of denominational restriction for the truth's sake; this we hope all godly men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him. Let each believer judge for himself; but, for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up; for, under colour of begging the friendship of the servant, there are those about who aim at robbing THE MASTER.

We fear it is hopeless ever to form a society which can keep out men base enough to profess one thing and believe another; but it might be possible to make an informal alliance among all who hold the Christianity of their fathers. Little as they might be able to do, they could at least protest, and as far as possible free themselves of that complicity which will be involved in a conspiracy of silence. If for a while the evangelicals are doomed to go down, let them die fighting, and in the full assurance that their gospel will have a resurrection when the inventions of "modern thought" shall be burned up with fire unquenchable.

Bible School Lesson Outline

Vol. 16 Second Quarter Lesson 3 April 15, 1951

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

THE SUPREME TEST OF ABRAHAM'S FAITH

Lesson Text: Genesis 22:1-19.

Golden Text: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I. The Test of Faith: verses 1-8.

God tests those whom He would use in His service. He does not tempt men in the sense of enticing them to evil (Jas. 1:12, 13); this is the work of Satan. Our God tries men, as gold is tried and also refined. The testing of faith is more valuable and more necessary than the testing of gold. Happy is the man who endures such testing, who has proved to be faithful, and has been approved of God (Job 23:10; Zech. 13:9; 1 Tim. 1:12; 1 Pet. 1:6, 7).

This is the third and greatest test to Abraham's faith. God had called him to leave his land, his kindred and his father's house for a land which God would show him. Abraham went out at God's command, not knowing whither he went (Gen. 12:1-3; Heb. 11:8). God told him that he would have a son. Again Abraham believed God, and his faith was counted to him for righteousness (Gen. 15:6; Rom. 4:13-22; Heb. 11:11, 12). Now God commanded the patriarch to give up his most precious possession, his only son Isaac, the object of his affections and of his long-deferred hope.

Abraham obeyed promptly, without question and without reluctance. He was ready at a moment's notice to respond to the call of God with the words, "Behold, here I am" (Isa. 6:8). He did not delay to commence the momentous journey, but rose early in the morning, and made all his preparations without a murmur (Josh. 3:1; Psa. 119:60).

Abraham and Isaac climbed up the mountain that they might worship God. Worship is much more than just the adoration which we express with our lips; it involves a life of devotion and obedience. We worship God when we give up ourselves to His service and walk before Him in obedience, righteousness and holiness.

Abraham was confident that he and his son Isaac would return together from their period of worship and sacrifice (v. 5). The honour of the Lord was at stake, for He had

promised to Abraham a seed as numberless as the stars and as the sands, and He had specified that the chosen seed should come through Isaac (Gen. 21:12; Rom. 9:7; Heb. 11:18). Isaac was the son of promise (Gal. 4:28), so that his life must either be preserved or renewed. To human view the Lord's promise and the Lord's command seemed to be at variance, but not according to the Divine plan. Abraham believed that God was able, if need be, to raise his son from the dead (Heb. 11:17-19). That son was restored to him, as though he had been actually raised again, thus illustrating the resurrection of Christ.

Abraham and Isaac held sweet converse with one another as they trudged along toward the summit of Mount Moriah. So did our Saviour walk in unbroken fellowship with His Father on that journey from Bethlehem to Calvary, from the cradle to the cross (Lk. 9:51; John 8:29).

God did indeed provide Himself a Lamb for a burnt-offering, just as Abraham informed Isaac that He would do on this occasion. Had He not made provision for the sin of the world, man would have been for ever estranged from Him. Christ was the Lamb of God Who took away the sins of the world (Exod. 12:3; Isa. 53:6-8; John 1:29; 1 Pet. 2:24).

II. The Fruit of Faith: verses 9-14.

When Abraham actually laid his son upon the altar, he displayed the righteousness which is the fruit of faith. He showed beyond all doubt that his confidence was in God alone, and that he was ready to obey the word of God, even although obedience would seem to involve a frustration of the very promise of God. He knew that God would vindicate Himself. By his actions Abraham proved that he had faith (Jas. 2:20-24).

God did not command Abraham to slay his son, nor would He permit it, although the patriarch was prepared to go even to that length to obey the word of the Lord. The practice of offering human sacrifices, current among the heathen nations, was expressly forbidden, so far as the Hebrews were concerned (Deut. 18:10; 2 Kings 21:6). God did not desire Isaac: He desired the first place in Abraham's affections (Prov. 23:26).

On this occasion the angel of God intervened to save Isaac, yet God did not spare His only Son, the Son of His love, but freely gave Him up for us all, putting upon Him the guilt of the whole world (Isa. 53:10; John 3:16; Rom. 8:32). God thus illustrated how the whole world was to be blessed through the seed of Abraham, Who was Christ (Gal. 3:16).

In later times David sacrificed to God on this mountain, purchasing the ground and instruments from Araunah for a price (2 Sam. 24:24). On this same mountain Solomon built his temple (2 Chron. 3:1). It was on one of these mountains outside Jerusalem that Christ was crucified, becoming a Sacrifice for us.

Isaac was probably about twenty-five years of age at this time. In his quiet, voluntary submission to his father's will he illustrated the meek and lowly Jesus our Saviour, Who laid down His life in accordance with His eternal Father's will (John 10:18; Heb. 10:7).

The sacrifice of Isaac was virtually made, so far as Abraham's obedience was concerned. God accepted and approved the offering, counting it as being fully performed: "because thou hast done this thing." (v. 16).

The truth of the substitutionary aspect of the death of Christ is well illustrated in the ram which was offered up instead of Isaac. The very thicket in which the ram was caught suggests the thorns which composed the crown, placed upon the brow of the Saviour.

The sacred events which took place on Mount Moriah suggested a new name for God; Jehovah-Jireh, meaning "The Lord will see" or "The Lord will provide" (vv. 8, 14). Those who prove steadfast in the time of testing will be led into a deeper knowledge of God, for He reveals Himself in a special way to those who obey Him (John 14:21, 23).

III. The Reward of Faith: verses 15-19.

Abraham received a rich reward as a reward for his faith in God. The covenant already made with him by God was renewed (Gen. 12:1-3; 15:1-6; 26:3, 4; Psa. 106:8, 9). This time God vouchsafed to Abraham not merely His word of promise, but also bound Himself by oath to keep His pledge (Heb. 6:13).

Moreover, a new promise was added to the former ones.

The seed of Abraham would possess the gate of his enemies. The gate of an ancient city was usually the strongest part of the wall and the section most strongly defended against enemies. For one to possess the gate of the city was equivalent to possessing the city itself.

DAILY BIBLE READINGS

April 9—Abraham's Faith	Heb. 11:11-19
April 10—Abraham's Works	Jas. 2:12-22
April 11—The Lamb Provided	Isa. 53
April 12—The Lamb Seen	John 1:29-36
April 13—The Lamb Slain	1 Pet. 1:18-25
April 14—The Testing of Faith	Jas. 1:1-12
April 15—The Reward of Faith	John 14:18-28

THE TESTIMONY OF TWO FRENCH CANADIANS

The following testimony comes from a French-Canadian couple in Malartic, Quebec, who were brought to a knowledge of the Word of God and of Jesus Christ as Saviour, under the ministry of Rev. Yvon Hurtubise.

IS IT possible for a person faithfully to follow what is called a Christian religion for forty years and yet never hear that he must be born again in order to enter into the Kingdom of God? Yes, it is, because that was my own experience: for forty years in the darkness of Romanism.

It was about three years ago when the Lord's servant first came to our home and presented my wife with a tract and a blank form offering a New Testament. She immediately filled in this request, but great was my anger when I saw it that it came from the "Protestants", and I ordered her to destroy it. So strong was her desire to read the Word of God, however, that she left the little blue paper sitting on the buffet, right under my nose, day after day, until finally I said, "Well, mail it, and we'll see what you get". The New Testament arrived and my wife read it quite frequently, but my first reaction was just to ignore it. From time to time she would also receive a Gospel pamphlet, *La Voix de l'Évangile* (*The Voice of the Gospel*) and hide them in her drawer, awaiting a chance to read them. For a whole year I rebelled against all this, being a sincere Roman Catholic and a member of the Sacred Heart League. (However, I wouldn't admit it to my wife, but for many years before I even heard of the Bible, I had a feeling of insecurity in the Roman Catholic Church, having seen the vice and dishonesty of the lives of some of the leaders of our church.)

About a year later, very much to my surprise, our parish priest, through the local Knights of Columbus, announced that he would give a copy of the sacred scriptures to anyone desiring it. Of course my wife procured one (containing the four Gospels and the Acts of the Apostles), and triumphantly announced to me that it was just the same as the New Testament she already had. This stirred my interest not a little, and many an evening we passed comparing these two books.

A few months later, arriving home from work I found that the pastor from the Baptist Church had called at our home, once more, had had an interesting and profitable discussion with my wife concerning the Bible and the way of salvation, and had left a little booklet entitled, "Que dit le Christ". I read a few paragraphs and exclaimed, "Why, that's what the New Testament teaches. There is no mention in God's Word of such things as purgatory, penance and confession to an earthly priest. Perhaps these Baptists are right after all". After dis-

covering these words of Jesus: "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" the thought came to my mind that to claim that one could be saved through penance would be just like calling God a liar and mocking him; for penance is the affliction of the body only, and what could that do to save my soul?

This began a period of very intense study of the Bible, with the result that a few weeks later I set out to attend "mass" at the Baptist Church; but, arriving at the hour of Sunday School, soon found myself in a Bible Class with 5 or 6 other French Canadians, being told by our French Canadian teacher that I "must be born again". This was something new to me and yet the truth of it struck me forcibly. I knew I was a sinner and needed a Saviour. Since then, every Sunday morning and evening my wife and I and our two boys have attended this little "house of the Lord", learning more and more of the precious truths of the Word of God. It was just after the New Year (1951) that my wife and I both accepted Christ as our personal Saviour. Since we have known the Saviour as our own, there has been a joy and peace in our hearts which we never dreamed of before.

Here are some experiences that prove to me that I am now a child of the King: While at work one day, my new Master, the Holy Spirit, spoke to me, saying, "Now you belong to me and there are some things in your life which should not be there. Won't you lay them aside?" Since that time I have had no more desire to smoke nor to take any intoxicating liquor. Recently I was removed from my position in the mine and given another inferior job. This disappointed me greatly and I just felt as if this humiliation would be too much for me. Before my conversion I would have quit my post in anger, but the next morning, arriving at work, I felt the presence of the Lord with me more than I ever did before. My disappointment left me and I worked with a happy heart.

Our new-found Lord and Saviour has entirely changed our lives, given us new desires and pleasures, and we have joy and peace in knowing that our sins are now forgiven through the merits of the blood of Jesus Christ who died on the cross of Calvary for us. It is our sincere prayer that we may be enabled to bring up our children to know the Lord, teaching them the true Word of God, and that He may keep us ever close to Him, daily reading His Word and following our Lord Jesus Christ. Amen.

THE SHORTER CATECHISM

The First Four Questions and Answers

Question 1—What is the chief end of man?

ANSWER—Man's chief end is to glorify God, and to enjoy him forever.

Question 2—What rule hath God given to direct us how we may glorify and enjoy him?

ANSWER—The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Question 3—What do the Scriptures principally teach?

ANSWER—The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Question 4—What is God?

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

TWO R.C. SEPARATE SCHOOLS CLOSE DOORS IN VANCOUVER

THIS morning's press carried a dispatch from Vancouver, British Columbia, telling that two separate Roman Catholic Schools in suburban Maillardville had closed their doors. The report added this additional comment:

"The move was admittedly intended to force the British Columbia government to acknowledge that separate schools should be supported out of public taxation on a basis comparable to that in Ontario and some other provinces."

Another newspaper item refers to the closing of the church schools as a "strike" and reports that it was precipitated by the refusal of the local municipal officers to provide financial grants for operation of "Catholic school buses". We do not know what sort of vehicles "Catholic school buses" might be. In this part of the world we have not only "Catholic" schools but also "Catholic" labour unions, "Catholic" newspapers, "Catholic" co-operatives and in Ottawa, even "Catholic" playgrounds, and a "Catholic" language, which is French! We presume that the "Catholic" school buses use ordinary "Protestant" gasoline paid for by non-Roman money, which also purchases them in the first place. It is evident that these buses transport children to "Catholic" schools, they thereby become an important part of the equipment of the religious schools and as such have been well dubbed "Catholic buses" by some newspaper writer who was seeking a direct mode of expression. If free buses can be provided from public funds for sectarian education, there is no reason that would hinder the total support of the rest of the school enterprise from the same public treasury.

"Unfair Treatment?"

The Roman Catholic Archbishop of Vancouver asserts that "The Catholics of this province have received unfair treatment under the B.C. School Act." The alleged unfairness is supposed to reside in the fact that "Catholics contribute to all education and other school taxes, but in operation of their separate schools receive no benefits." The same may be said of every other denominational school in Canada. So far as we know the Roman Catholic schools are the only sectarian ones subsidized by public funds. Baptists, Anglicans, United Church, Presbyterians, Greek Catholics, Jews, and other religious bodies have their own separate schools and receive no state support for them. And what is more they do not complain aloud and weep and wail that they are being unfairly treated. Why is it unfair and unjust and discriminatory, etc., not to support Separate Roman Catholic schools, but quite just not to support all other separate schools? What is sauce for the goose is sauce for the gander. But Roman Catholic priests do not agree to that statement when it touches their churches and schools. The Roman Catholic priests lay claim to special privileges and exemptions. Their doctrine of the sacrament of "holy orders" is such as to imply that they are made of different clay from ordinary mortals. Since their church is, they say, the sole depository of the truth, the sole church founded by Christ, they have the right, not the privilege; note, of special recognition by the state.

We have often wondered how fair-minded Roman Catholics could allow their ecclesiastical leaders to make such outrageously unfair demands for special treatment.

If they wish separate confessional schools, it is a free country, let them have them and let them pay for the schools they demand. But let them not threaten and bluster when Protestants and other non-Romanists object to paying for their sectarian institutions.

Rome's tactics may change from time to time and from place to place, but she is ever the same in her unceasing demands for more and more support from public funds. Priests in the United States are stirring up strife in many places on the same issue. A correspondent in Nova Scotia sent us a letter from the Ministerial Association of Dartmouth addressed to the Mayor and Councillors of that city protesting against the principle of supporting sectarian schools from tax money. We reprint part of that letter here because it illustrates that from coast to coast the Roman Catholic priests are ever busy demanding as their "right" a special privilege that is accorded to no other religious group in the Dominion.

—W.S.W.

Priests in Nova Scotia Play Same Game

His Worship the Mayor and Town Councillors.

Dear Sirs:

With reference to the letter of the Reverend Father H. J. Neary, parish priest of St. Paul's Church, which appeared recently in the press to members of the Town Council of Dartmouth, requesting the Council to consider the taxation of separate schools, and with special reference to his own case . . .

The writer of the letter ignores the fact that the town authorities are responsible for the public education of its children and not for any departure from the adopted system of free education for every child in schools maintained by the town, and with perfect freedom of religion for teachers and children. In separate schools, however, referred to by Rev. Father Neary, these are staffed by Roman Catholic teachers and the children receive instruction in Roman Catholic doctrine and no other. Such practice, we maintain, is contrary to the rightful use of public funds and the free school system of education. We also believe that separate schools tend to produce unnecessary divisions in any community.

We would submit that if the Roman Catholic Church chooses to maintain its own school, staffed by Roman Catholic teachers and for Roman Catholic children, this is their privilege in every free country, but that they must not look to the public trust funds for educational purposes to finance such schools and education.

This is by no means a new question in this community and adjacent ones, and it was hoped that the question was settled and closed many years ago by a court judgment that it is contrary to the provisions of our public school legislation that Roman Catholic schools or those of any religious communion should be supported in part or in whole from the ratepayers' taxes. Schools are provided for all by public funds. To go beyond such provision would create numerous difficulties which would increase when once separate schools, which are no part of the public school system nor under its jurisdiction and inspection, are granted tax exemption or grants from public funds. We hold that every church and communion must be treated in a similar manner. To act otherwise means trouble, and still more trouble.

Respectfully submitted,

E. W. FORBES,

Secretary, Dartmouth Ministerial Association.

STRENGTH FOR TRIALS

So is it to live in the exercise of faith that if God calls us to any of those things which are peculiarly dreadful to our natures, He will give us such supplies of spiritual strength and patience as shall enable us to undergo them, if not with ease and joy; yet with peace and quietness beyond our expectation. —JOHN OWEN.

THE KINGDOM OF GOD

By C. J. Lowry in *The Christian Vanguard*

MR. DARBY, Larkin, Scofield and others who follow their school of Dispensationalism, with one accord, contend that the Church was not in the Vision of the Old Testament Prophets. It was Mr. Scofield who wrote, "The Church, corporately is not in the vision of the Old Testament prophet."

The reverend gentleman above mentioned is at variance with the doctrine of Saint Peter. For Peter contended that our dispensation was the theme of the prophecies. He said, shortly after the Day of Pentecost, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken have likewise foretold of these days" (Acts 3:24).

Again Peter wrote, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you" (1 Pet. 1:10).

These same dispensationalists hold that Jesus came at His first Advent, to re-establish the Davidic Kingdom in the earth, with Himself occupying the throne of David, in Jerusalem. Scofield wrote, "When Christ appeared to the Jewish people the next thing in the order of revelation as it then stood should have been the setting up of the Davidic Kingdom."

These men go on to say that Jesus presented Himself to that nation as their King. Had they accepted Him, He would have immediately re-established the Davidic Kingdom. They claim that God could have provided salvation for men without Christ's Crucifixion.

To substantiate this I wish to quote Mr. Barnhouse. Quote: "It is idle to speculate on what would happen had the Pharisees and the leaders accepted Jesus as the Messiah and bowed to His standards. Whether He could have found some other way of imputing righteousness to their account is not a question worthy of our discussion." He came to His own: But. p. 35.

Concerning this same thought Rev. S. D. Gordon wrote, "It can be said at once that His dying was not God's own plan. It was conceived somewhere else and yielded to by God. God had a plan of atonement by which men who were willing could be saved from sin and its effects." —Quiet Talks About Jesus. p. 114.

It is astonishing that men who claim to be Bible scholars could overlook the plain teaching of the Old Testament prophets which foretold that Christ would be born of a virgin, in Bethlehem, as Immanuel; that He would offer Himself as a sacrifice on the Cross for all humanity; that after His death, He would be resurrected to ascend into Heaven where He would sit upon His Throne as Sovereign over all; that He would rule as King over His people Israel forever. The prophecies foretold that during His present session, as King of Kings and Lord of Lords, His Church would extend itself to the ends of the earth. Not that the entire world would be converted; but that His glorious Church, which was conspicuous in the mind of God before the world was, and which has adorned all of the prophecies, would be made up of all nations.

No, Jesus did not offer a literal Kingdom to the people of Palestine. Such would have pleased the people of that nation. They were looking for a King that would deliver them from Rome. On at least one occasion they tried by force to make Jesus King. He positively refused. He acknowledged that He was a King, and that He came

to establish a Kingdom, but He reminded them that it was "not of this world". It was not to be David's literal Kingdom restored for He said that His Kingdom was not to come with "observation". He was speaking of the Kingdom of God, referring to the Church of God, over which He rules as King.

Mr. Scofield and his followers said that the Kingdom of God, or Kingdom of Heaven, that was "at hand" did not refer to the Church, or Christ's present spiritual Kingdom, but that it referred to the Davidic Kingdom, the Millennial Kingdom. He claimed that had that nation accepted Jesus that such a kingdom would have been immediately set up. Their rejection of Him postponed this kingdom at least two thousand years, according to the dispensationalists. This is plainly "molarchy" and not truth.

John the Baptist said the Kingdom of God was "at hand". In other words the "time was fulfilled". The New Covenant Kingdom was to replace the Old. But Scofield and his friends claim that the words "at hand" do not mean "at hand", but refer to a time two thousand years into the future—the Millennium.

This same phrase "at hand" occurs better than fifty times in the Gospels and Acts. In every single instance the thing or person represented as being at hand was truly at hand. Check Matt. 21:1, 34; 24:22, 33, and a host of others.

The expressions Kingdom of God, and Kingdom of Heaven, as used in the Gospels, have reference to the Church of Jesus Christ. These expressions are used to refer to both the spiritual and the visible Kingdom, in reference to the Church.

Jesus said to Nicodemus, "Except a man be born again he cannot see the kingdom of God . . . except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Anyone should plainly see that Jesus was speaking of the Church, the mystical Body of Christ, and not the Davidic Kingdom.

Jesus said in Matthew, chapter thirteen, that the "Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree . . ." No one, I believe, will deny that this has reference to the Church in this age and not to the millennium.

Again Jesus said in Matthew 16:18, "and I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. . . And I will give unto thee the keys of the kingdom of heaven."

Jesus is here speaking of building His Church. He used the familiar Old Testament term "kingdom" in reference to His Church. On another occasion He warned the literal seed of Abraham that the kingdom would be given to the Church. Said He, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43).

He not only gave the Kingdom to His Church, New Covenant Israel, but He took from Old Covenant Israel the Keys of the Kingdom, and gave them to His New Testament Church. Today the Church has, in its hand, the Keys of the Kingdom of Heaven. When Jesus gave to Peter the Keys of the Kingdom, He had no reference to a literal Kingdom, the Davidic Kingdom, but to the New Testament Church. Amen!

OVERHEARD ON THE BUS

This magazine does not advocate cremation, but we record the following incident for the interest of our readers.

A Belfast clergyman relates how he was recently travelling in the upper saloon of an Antrim Road (Belfast) bus in the direction of the city. Behind him sat two ladies, one of them evidently a Protestant visitor from England and the other a Belfast Roman Catholic. When the bus was passing a certain historic burial place, he overheard the following conversation:

English Lady: "Belfast is at least fifty years behind the time. Your cemeteries are full, and you haven't got a crematorium."

Belfast Lady: "Certainly not. The Catholic Church doesn't approve of cremation."

English Lady: "But your Church is not the only Church. Besides, it is difficult to see why you should disapprove of the burning of the dead, seeing that you had no scruples about the burning of the living."

The local lady immediately changed the subject!

—THE PROTESTANT

AN EXAMPLE OF INDUSTRY

John Wesley travelled two hundred and fifty thousand miles on horseback, averaging twenty miles a day for forty years; preached forty thousand sermons, produced four hundred books; knew ten languages. At eighty-three he was annoyed that he could not write more than fifteen hours a day without hurting his eyes, and at eighty-six he was ashamed he could not preach more than twice a day. He complained in his diary that there was an increasing tendency to lie in bed until 5:30 in the morning.—*The Arkansas Baptist*.

REALITY

REALITY, reality,

Lord Jesus Christ, Thou art to me!
From the spectral mists and driving clouds,
From the shifting shadows and phantom crowds;
From unreal words and unreal lives,
Where truth with falsehood feebly strives;
From the passings away, the chance and change,
Flickerings, vanishings, swift and strange,
I turn to my glorious rest on Thee,
Who art the grand Reality.

Reality in greatest need,

Lord Jesus Christ, Thou art indeed!
Is the pilot real, who alone can guide
The drifting ship through the midnight tide?
Is the lifeboat real, as it nears the wreck,
And the saved ones leap from the parting deck?
Is the haven real, where the barque may flee
From the autumn gales of the wild North Sea?
Reality indeed art Thou,
My Pilot, Lifeboat, Haven now!

Reality, reality,

In brightest days art Thou to me!
Thou the sunshine of my mirth,
Thou the heaven above my earth,
The spring of the love of all my heart,
And the Fountain of my song Thou art;
For dearer than the dearest now,
And better than the best, art Thou,
Beloved Lord, in whom I see
Joy-giving glad Reality.

—F. R. HAVERGAL.

WHAT OUR READERS ARE THINKING AND DOING

ONLY a small proportion of the subscribers of the average publication ever write to the editor, we suppose. This paper probably receives more letters from its readers and subscribers than most publications, partly because the Editor's Annual Letter has become something of an institution, and partly because the very nature of our work and message makes our readers feel that in a very real sense they belong to THE GOSPEL WITNESS family. Occasionally we receive anonymous letters, sometimes abusive, but for every one such missive that is hostile in tone, we receive a hundred from kindred spirits who desire to encourage us in our enterprise. From recent mails we select four such letters to share them with our readers. If other persons have been blessed or helped in any way through these pages, or if they know of anyone who has been led to a personal knowledge of Jesus Christ as Saviour through these pages, we shall be most happy to hear from them. The first letter comes from a reader in the Maritime provinces.

"Out of the Priests' Clutches"

Dear Sirs:

"I am a reader of your paper, a subscriber for the past five years. I feel that I have received valuable information from its contents. My daughter was going to marry a Romanist, but from the reading of THE GOSPEL WITNESS and Father Chiniquy's great book, *The Priest, the Woman and the Confessional*, I succeeded in getting her out of the priests' clutches. I feel very grateful to Dr. Shields. Every true Protestant in Canada should be a subscriber to this great paper.

"Thanking you again, I am,
Respectfully yours,

(Signed)

"More Real Spiritual Blessing from Its Pages"

"Although a new subscriber, I have been reading THE GOSPEL WITNESS regularly for two years, and I cannot tell you how much it means to me. I get more real spiritual blessing from its pages than from any paper I have ever read. Your sermons (Oh, how I devour them!) make clear many things that have always been puzzling and obscure to me. Dr. Clark's outlines of the Bible School Lesson make me wish for more. You see, we don't hear the gospel preached in the churches here.

"This too, I can say in all sincerity: THE GOSPEL WITNESS has opened my eyes to the menace of Roman Catholicism in Canada, — and the eyes of others to whom I have given the papers to read. We knew practically nothing of the diabolical workings of that detestable organization until we began to read THE GOSPEL WITNESS AND PROTESTANT ADVOCATE. (It is surely both.)

"I pray daily for God's richest blessing upon you and all your work.

Sincerely yours,

(Signed)

FOR TORONTO READERS

**NEXT SUNDAY IN
JARVIS STREET**

DR. SHIELDS WILL PREACH

SEE ANNOUNCEMENT IN
SATURDAY PAPERS

A Shut-in Reader Does Some Missionary Work

"How would it be if I should try to do a little missionary work myself, even though I am a shut-in? If your GOSPEL WITNESS does me so much good, why not someone else? I did like your sermon on "The Second Mile". It is so practical and can be lived every day. Thank you. Now I am sending \$15.00 and will give you five names to send THE GOSPEL WITNESS to them. You may use your own choice in sending the premium books to them. I should also like to renew my own subscription.

Yours truly, (Signed)

"Go Thou and Do Likewise!"

THE GOSPEL WITNESS AND PROTESTANT ADVOCATE,
130 Gerrard Street East, Toronto.

"I am sending a bank cheque for a hundred dollars to help you in your work in combating error in all its form. I wish to encourage you in the service you are accomplishing in this land of ours by giving the people the truth and showing error in its garb of Modernism and all the other "isms". Let us take courage and rest on the Word of God for the promises of success that His Word shall not return to him void but shall prosper in the way that He sends it. I pray God's blessing will continue to manifest itself in adding to the church such as may be saved in God's ways and by His Word and Spirit.

"I am glad to know that they are getting showers of blessings in some places, and I hope that we all may share the joys of seeing souls saved and together with them rejoice that their names are written in the Lamb's Book of Life. I pray God's blessing will be with you all as we are co-workers together with Him in seeking to spread the truth. I pray an individual blessing on Dr. Shields in his special tour that all things may work together for God's glory and his good.

"May God's richest blessing be with you all. I remain,

Yours in the Master's Service, (Signed)

We are most heartily grateful to these subscribers for their expressions of appreciation of our weekly messages. It is no small task to edit a weekly paper of sixteen pages. For more than a quarter of a century Dr. Shields has carried this crushing burden, together with many other onerous tasks. And for a good part of that time, this writer has learned by experience something of its demands. Over and above the editorial labours, there is the responsibility of paying the ever-increasing printer's bills. We thank God for the friends whom He has raised up to make this possible. Surely Canada, the United States, and the world at large stands in need of such a voice for truth as this paper has proved itself to be. We know that many of our subscribers feel as we do about this, and we therefore venture to suggest that they follow the example of the writer above who sent in new subscriptions. Some may be able to pass their copy along to others and thus constitute themselves an unofficial subscription committee. If this paper is worth reading it is worth subscribing to.

Another subscriber in the United States recently sent us a list of more than two hundred ministers of the Reformed Church asking us to send them sample copies.

We insert these letters as a reminder to our subscribers that they, more than anyone else, can render a real service to the cause of the Gospel by telling others of this publication and of circulating its message. We do not know the names and addresses of persons interested in the cause of Protestantism, but our readers do. We therefore count on their help to introduce us to them. Send us lists of names, with postage and cost of printing included if possible. Send us new subscribers. Pass along your copy of THE GOSPEL WITNESS to your friends. And above all: "Brethren, pray for us."—W.S.W.