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The Jarvis Street Pulpit

Why Men Would Rather Pay Their Way to Heaven Than Receive Salvation Free

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

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

"If righteousness come by the law, then Christ is dead in vain."—Galatians 2:21.

THE preacher's one duty is to make plain the way of life; to tell men how to be saved; to tell men what salvation is, in all the length and breadth and height and depth and fulness of it, so far as God has revealed it. The preacher is not primarily a teacher, though that is involved in his preaching; his first duty is to proclaim the gospel of the grace of God. Every preacher ought to be a specialist, he ought to know one thing—he must know one thing, indeed, if his ministry is to be effective. If I were engaging a cook I should not examine him as to his knowledge of Shakespeare, I should not be particular about the grammatical construction of his sentences: the one thing I should demand of him would be that he know how to cook. That being his business, I could forgive him many things if only he could do that one thing well. When a man mounts the engine of a train on which I am to travel, I do not care about his colour, I shall not be particular about his social connections, nor care whether he is a Scotsman, an Englishman, or an Irishman: I want to know whether he understands the machine he is to control, whether he knows how to drive the engine. If he knows that, he may be excused for not being able to discuss many subjects foreign to his trade.

I remember a doctor's saying to my father once, "Ministers and doctors have many things in common. Many doctors owe their success—if they have any—to the attractiveness of their personality. Their patients say, 'I like Dr. So-and-So, he is such a fine man in the home.'" In many cases they will not trouble much about his skill unless the illness be a critical one. But the one thing I desire to know of a doctor is, Is he skilled as a

physician? I have heard that a certain bishop, on recovering from an illness, was asked, "I understand you were troubled with—— (naming a certain disease)?" "So the doctor says," the Bishop replied. "I hope he is right, because it would be too bad if I were to get well of the wrong disease!" There are people who get well of the wrong disease! They get well of another disease than that from which they supposed they were suffering. The physician's all-important qualification—if he will let me so speak of his work—is that he should know his trade.

So is it with the preacher. He is not sent to air his knowledge, but to tell men how to get to heaven, how to be saved. It is all to the good if he has learning. He may be able to interest more people if he has some measure of power with men; but the main thing is not even how he delivers his message, but that his message should be true, that it be the Word of God, so that men may know how to be saved. Of course the preacher ought to know how to tell it. I have heard of some men who are very learned—so they say—but they are like the sealers of fruit the ladies put up: they are so tightly sealed that nobody can open them! The contents are presumably all good, but no one can get at it. It is the preacher's business so to speak that men may hear and understand.

There used to be a man in Cleveland, I suppose he is still there—he is far enough away for me to speak of him—a train announcer who has an excellent voice. Sometimes that is a great snare to a man. In any case, this man had a good voice, and the station gave him opportunity to show it off; he could make it ring like

a bell. He was there to announce the trains — but strangers had not the remotest idea what he said. He would shout at the top of his voice, and occasionally one could catch the name of a city whose name was familiar, like New York or Chicago—but it did not sound like New York or Chicago. The man exercised his voice, but few people learned from his announcements how to get to their destinations. I had to go to the man and say, "I want to go to such a place. I have heard you announcing the trains, but do not know whether mine was announced or not. Will you please tell me from what track my train will leave?"

Preaching of that sort is not very profitable; and the longer I live the more disposed I am to simplify my message and make it so plain that the boys and girls can understand it. I shall try to do that to-night. I sent some sermons to my father when I was about twenty in my first pastorate. I was proud of them. I thought they were very good! I asked for his criticism, and I got them back marked all over on every page. My father drew a line under word after word, and in the margin wrote, "Why not so-and-so?" I found he had substituted the shortest and simplest words, almost invariably words of one syllable, for the long words which I had found in the dictionary—of which I knew the meaning, but which were as an unknown tongue to many of my hearers. I learned my lesson, that the preacher's language should be so simple that no one can fail to understand him. I want to-night to tell you how to get to heaven, how to be saved. If you are not interested in that, I fear I shall not be able to entertain you.

My text says that if righteousness could have come by the law, then the death of Christ would have been in vain. By implication it tells us that the death of Christ was absolutely essential to the salvation of the soul, that if there had been any other way God would have found it for us.

I.

To begin, then, in order to be saved, WE MUST MEET THE REQUIREMENTS OF THE DIVINE RIGHTEOUSNESS. Righteousness is an element in salvation. We must be righteous or we cannot be saved. So let me remind you that *salvation, fundamentally, consists in a right relationship to God.* I know there is an element of human relationship in it, for the law has to do with a man's duty to his neighbour as well as to his duty to God; but the first and great commandment is that we should love God. Our supreme necessity therefore is, that we should each be brought into right relationship to God.

In much modern preaching little or nothing is said about the soul's relation to God. Christianity is reduced to mere humanitarianism. If a man pays his debts, is a good husband and father, faithful in his duty as an employer or employee, if he is a good citizen, if his character is outwardly respectable, then why should he not join the church? But nothing is said about the upward look, about the relationship of the human soul to God. Yet the teaching of Scripture is that the soul's relationship to God is of primary importance. If we need to be saved, it is because, first of all, we are lost; and our lost condition depends, primarily, not upon our relationship to our neighbour, but upon our relationship to God. Our neighbour may be our creditor, but He is the chief Creditor to Whom we owe most of all, and Whose requirements must therefore be met.

Therefore I bring you that very simple statement

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

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which a few years ago would have been commonplace, but is now almost new, that it does matter whether you and I are properly related to God. I remind you that God is, and "that he is a rewarder of them that diligently seek him"; that it is imperative that we consider whether we are according God His proper place in our lives, whether we worship God — whether, indeed, we have come into harmony with His law, and whether the righteousness of His holy law is fulfilled in us.

I do not ask, for my present purpose, what your relationship to your fellows may be, however excellent it is, however exemplary your character, or stainless your record, or unblemished your reputation among men: the main thing, the first thing, is, How do you stand with God? Is there before you an open path to Heaven? Is the fear of God before your eyes? Is there any response in your heart to God? Is there any communion with God? Do you know Him at all, or is He a stranger? Is the Spirit of God the atmosphere you breathe? Have you any commerce with the Skies? Or are you separated from Him, without any conscious fellowship with Him, without any recognition of His claims upon you? I say, salvation consists primarily in a right relationship to God.

So we must consider that. It means, logically, inevitably, that we must somehow meet the divine requirements. If that is the first requirement, it is a matter of relatively little importance what men may think of us, or what our own opinions may be. Human philosophies have no weight here at all. If salvation involves a proper relationship to God, then His standards and His requirements must be met, whatever they may be.

I met a friend in Old London once. He was a Torontonian who had plenty of money. And he was highly indignant when I saw him. He said, "I went to a certain hotel and paid the price of being a guest there. I knew it was a very expensive place to stay, but I was prepared to pay the price. When I went down to dinner, and was about to pass into the dining-room, the head

waiter stood across the door and said, "Excuse me, sir, but you cannot come in here." "But why not?—I am a guest of this hotel. I pay my bills." "But you are not properly dressed, sir." "Not properly dressed! I am respectably dressed, am I not?" "Yes, sir, but it is a rule of the house that nobody is admitted to the dining-room without evening dress." "But we do not set up such absurd requirements in my country. One goes into a first-class hotel, and if he can pay his way, and is respectably dressed, he is welcome." The head waiter smiled and said, "I am sorry, but that is the rule of this house." "But I want to go into the dining-room." "I have my instructions, sir, and I cannot allow you to enter." "And do you mean to say that no matter how much money I have in my pocket, I shall not be allowed to go into the dining-room, simply because I have not a dress suit on?" He was highly indignant, and went and packed up his bag and left the hotel. Perhaps you sympathize with him, but it was the rule of the house, and all his money could not buy his way in.

If you were summoned to court, you would probably enquire how you ought to dress. "But," you say, "surely that is an unimportant matter." No, it is not—ask your wife! It is not unimportant! it has its place. I have had invitations myself—when away from home, and have been important!—telling me exactly how to dress. One can please himself whether he accepts, but if he does, he must comply with the conditions.

Now the Lord has the right to lay down the terms of entrance into His presence, and whether you like it or not, you will have to abide by His clearly specified terms. It is of no use to plead the customs of your country, it is of no use for us to set up earthly standards by which to judge the things of heaven: when we come there, we come into the presence of God; and if we are to come to Him it must be on His terms; otherwise we shall not be permitted to come at all. He is the Lord of the house, and no church council can change the terms.

You say, "I will not go to hear that man preach again. I would not belong to a church like that." We are sorry if you have so little sense as to be angry with a man who tells you the truth, but the question is not whether you belong to this or some other church; the question is, what does God require? You will have to find out. And when you find out, you will have to meet that requirement or you will not be allowed to come where He is.

How shall we know? How shall we know what the terms of admission to His presence are? *I do not know how we can know unless God tells us.* "My minister says so-and-so"—I do not care what your minister says. Nor do I want you to pay any attention to what I say unless it is supported by a, "Thus saith the Lord." In these matters the opinion of a minister is of little consequence. But you say, "What do we send our young men to theological colleges for?" Well, really, sometimes I do not know! We have a theological college of our own so I must not say too much! But all such training is vain unless it be supported by the Word of God. Someone says, "What if we have no word from God? What if the Bible be not true?" Then we may as well dismiss this service. If the Bible is not true, then I have no message for you. Neither has any other minister. Every church is a temple of hypocrisy if it has no Bible. What right has a preacher to gather a congregation and talk about another world if he has no Bible? If this Bible be not true, the preacher knows nothing about any other

life than this. We are shut up to a divine revelation in the matter of the soul's salvation. We must hear from God, or we know nothing. Therefore we must abide by the teaching of the Book.

In a sentence, *what are the divine requirements?* What do you mean by the "righteousness of the law," for example? How good must a man be in order to be saved? Saul of Tarsus said that touching the righteousness of the law, he had been blameless. In his outward life he had kept the law perfectly; there was no flaw whatever in his record. The Pharisees, generally, lived outwardly righteous lives. I think sometimes they are misunderstood and misrepresented. Not all Pharisees were hypocrites. Many of them were profoundly sincere, as was Saul of Tarsus. He believed the law, and he kept the law. He did all he possibly could to make himself right with God, and he thought for a while that he had succeeded. He said, "I owe nothing. So far as that standard is concerned, I am blameless." I question whether there is a man or woman here who can say that, but Saul of Tarsus could. It was perfectly true so far as his outward life was concerned. Our Lord recognized the external righteousness of Pharisaical living and said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." The righteousness of the Pharisees was inadequate; the righteousness which must obtain favor with God is a righteousness that exceeds that of the scribes and Pharisees.

To what extent must it exceed it? Is there any standard by which we may measure a man as to what God requires of him? Yes, there is one. As our Lord emerged from the waters of baptism a Voice from heaven said, "This is my beloved Son, in whom I am well pleased." There is a pattern Man, there is One Man Who succeeded in pleasing God. I shall not argue with the man who says he is just as good as a church member. I hope you are—and I hope you are better than most of us. But that is not the question at issue. The principle upon which I would insist, with the authority of God's Word for my foundation, is that *you and I must somehow or another equal the absolute righteousness of Jesus Christ.* Nothing less than that standard will ever pass muster with Heaven. You may be better than the best man that ever lived, but you must be as good as Jesus Christ in order to be saved. He is the Standard. He is Incarnate Righteousness. In Him every requirement of God's holy law was fulfilled, in His relationship to God and in His relationship to His neighbour, in its letter and in its spirit. In all the length and breadth and depth and height of its meaning, Jesus Christ kept the law and fulfilled it to the uttermost. God said, "He is My Son. I am well pleased with Him."

Can you measure up to that? You say, "Of course I cannot." Did you ever know a man who did attain to it? Did you ever know a man who could even approximate the perfection of Jesus Christ? You say, "No." Then you never saw a man in your life who, in his own right, on the ground of his own merit, ever did have or ever could have any standing with God.

II.

That being so, I take my next point to say that notwithstanding the exactions of the law, its inexorable qualities, its high standards, yet MEN WILL PERSIST IN TRYING TO WORK OUT A RIGHTEOUSNESS OF THEIR OWN.

That is really an extraordinary thing, but it is a fact, that men in respect to their relationship to God insist upon trying to pay their own way; and any kind of religion that will offer a man a chance of getting right with God by his own efforts is sure to be a popular religion.

I call your attention to this fact that *outside of the realm of religion, in all other matters, it is common for men to want to get something for nothing.* Men have no special objection to the principle of grace. They are always after something for nothing. There is some woman here to-night who will be boasting to her husband during the week that she found a great bargain downtown; she saved two cents—and paid two car fares to do it! Every store-keeper knows that human tendency, and that is why he marks things up to ninety-nine cents, or a dollar ninety-nine, just a little short of two dollars! Every merchant knows that people want something for nothing—and I fear that that human tendency is a terrible temptation for some of them; I fear their advertisements do not always tell the truth. They mark things down to so much—but they do not tell you that they first marked them up! That is true of a housewife whose income is limited. She wants to make her income go as far as she can by getting bargains. But she is not a bit worse than her husband, because most business men do the same thing. If he can get a thing a little bit below the usual price, he is as proud of that five cents as though somebody had given him a dollar or more.

Why is it, I wonder, that in religion, when salvation is offered without money and without price, as the free gift of God's boundless grace—why is it that men should be unwilling to accept a bargain? Can you tell me? You know that is true, do you not? You know that is the stumbling stone with a great many people. They cannot understand, and will not believe, that salvation can be had without money and without price, that it is the free gift of God's sovereign grace. And yet in all other matters they will look for that very thing.

I wonder if we can analyze that, and discover why men want to pay their way with God? What is there about this religion of grace that is so obnoxious, so objectionable, to the human mind?

One thing is that *grace humbles pride.* Grace treats us as bankrupts. Grace says that with all our learning—if we have any; with all our self-righteousness—if we think we possess any; with all our wealth—if we have any; and with all our standing among men, it amounts to nothing at all with God.

You cannot offend a man more than by admitting that you never heard of him. When he comes to introduce himself to you, he does not like to be so insignificant as to have passed through life without your knowing anything about it. If he is a sensible man, and has lived at a distance, he will make allowance for that. We are all of us proud. Yes, you are. Do not tell me you are not. You are all proud. "No," someone says, "it is not pride; it is self-respect!" Yes! Disguise it as you may, the fact is, you are proud. Human nature is proud. It always has been. Whatever it has to be proud of, nobody knows! And what you have to be proud of, nobody knows! If we could see ourselves as we really are, we should discover that we have much to be ashamed of and nothing of which to be proud. Divine revelation tells us the truth. God says to us, "You have nothing

that I want. You have nothing of value to Me at all. I love you in spite of your unworthiness, and I will save you by grace alone; but your currency is debased, your righteousness is as filthy rags." That is one reason men do not like the gospel of grace, because it humbles human pride.

Another reason is that *it exposes human sin,* it really does. When you come to the revelation of God in Christ, you see that sin, your sin, my sin, everybody's sin, little sins, big sins, every kind of sin, was so obnoxious in the sight of God that He had to pass judgment of death upon it. It puts you and me in the criminal class, my friends. "What, I a criminal! A respectable man like I am!" Yes, you are under the law, and under the condemnation of the law. In the judgment of the law of God you are not fit to live, and the only thing to do with your sin is to send it to hell. You say, "You do not believe in that in our day, do you?" It is in the Book, and I know nothing respecting these matters outside the Book. Professor Glover may be very wise about the future; but I do not know anything about it apart from God's Word. I know that is in the Book, and that is God's judgment upon your sin and my sin, that a holy God so hates it that He has prepared a place called hell. I do not know what hell is—I do not want to know, and I hope none of you may ever know—but it is both a place, and a state; and grace consigns our sin to that, and tells us the only possible way of escape from it is through the cross of the Lord Jesus Christ Who endured in His own Person the equivalent of our punishment.

That is one reason people do not like the gospel of grace: it exposes their sins, it exposes their utter impotence. Grace says, "There is nothing you have that is of any value to God. There is absolutely nothing you can do that can obtain merit before God. You are so utterly, hopelessly, everlastingly, bankrupt of everything which God esteems, that you cannot pay an infinitesimal fraction of a cent on the dollar. There is nothing you have that is of use." That is not complimentary, is it? The Modernists do not believe that, but that is in the Book; that, in part, is why grace is so obnoxious to the carnal mind.

But there is another thing I must not forget, and that is that *grace in the nature of the case, belongs to a realm to which we are strangers, and therefore we cannot understand it.* It would not be difficult even for the richest man in the world to give every penny away—and then he would not make many men rich. A tramp came to the Iron Duke, the Duke of Wellington, one day and asked him for help. The Duke enquired on what ground he expected help from him. "Because," said the beggar, "I am your brother, sir." "Ah," said the Duke, putting his hand in his pocket and giving the beggar a penny, "go and get all your other brothers to give you as much as I have given you, and you will be a richer man than I."

I suppose when people go to the bargain counters they like to deceive themselves, but if they have any sense they will know that no merchant in the world can give things away. When the prodigal was in the far country he became accustomed to the ways of the far country. He went there a rich man, and spent all he had. "When he had spent all"—talk about inspiration, you get it in that parable! Every human life is written there. Independence! When he had wasted all, when he had spent all, when he had not a penny left, what happened? "No man gave unto him." Did you hear it? It was the rule

of the far country that nobody gave anything. They lived to buy and sell and get gain. The prodigal lived so long in the far country that he had forgotten the idiom of the language of his father's house. He did not know the language of grace, and could not understand it. When he came to his father he said, "Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants. Give me a job, and let me earn my way. I should like to pay for what I receive. Put me out there with the servants." But scarcely had he got the words out than grace overwhelmed him, and the father said, "Bring forth the best robe, and put it on him." That is grace!

Do you know why you and I cannot understand grace? Because if you had all the wealth of Ford, and Rockefeller, and the Vanderbilts, and the Rothschilds, and all the other rich folks—and all the poor folks beside—if you had it all, while it would take you a long time to count it, it would be possible to exhaust it. Mark this well: *grace argues infinity always*; grace is a divine quality; it never can be exhausted. *Only God can give, and keep on giving, and still be as rich in the end as at the beginning.* So you see it is not until the Spirit of God teaches us that any of us can understand that great principle of grace.

III.

Now then, my text says that THE DEATH OF CHRIST IS REALLY THE DEATH OF ALL SELF-RIGHTEOUSNESS AND SELF-SUFFICIENCY. "If righteousness come by the law, Christ is dead in vain." If you could save yourself, it was not necessary for Christ to die; if there be any possibility anywhere, under any conditions, under any circumstances, for a human sinner so to relate himself to the law of God as to pay up his back debts, and meet its present requirements, and guarantee his good behaviour for the future—if any man can do that of himself, then it was not necessary for Christ to die. Of course the implication of it is that nobody can do it, and therefore, blessed be God, Jesus Christ died.

My friend, when you reject the free gift of God's grace, and substitute your own righteousness, you are really repudiating the death of Christ, you are declaring that the cross of Christ is not the wisdom of God, nor the power of God; you are declaring that you are going to find a way to God yourself, and therefore it was not necessary for Christ to die. Oh, the wisdom of the Cross! Who of us does not know the truth I have been discussing, that there is no possibility of salvation by human effort? It is all from above, and Christ did not die in vain.

Then if He did not die in vain, His death was an adequate payment of your obligation. If He did not die in vain, then He died to some purpose; and He died for

the very purpose He came to die for: "The Lord hath made to meet upon him the iniquity of us all." Are you not glad He died? Are you not glad it is true that "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"? Shall we cease from our own efforts then, acknowledge our bankruptcy, and say again to-night, "Nothing" — not little, but—

"Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die."

I wanted to leave you without excuse for the judgment day, I wanted once again to make the way of life so simple that I could stand before God at last and say, "I told them that salvation was Thy free gift."

A little girl whom I baptized a while ago came to see me. I said, "How were you saved?" She told me that she went to a meeting where a man was talking to a group of boys and girls, telling them what to do to be saved. He put his hand in his pocket and took out a twenty-five cent piece and said, "I will give any boy or girl this quarter who will come up and take it." They looked at each other for a while, not knowing what to do. At last a little fellow went up, and the man put the quarter into his hand; then said to the rest of them, "Any one of you could have had it if you would have come up for it. Now just as that boy believed what I said, and came up and took the quarter from me, so you can have salvation from God." This little girl said, "And I took it." ("Praise the Lord!")

That is salvation. God does it. It is the free gift of His sovereign grace. How many of you will receive it to-night?

LAST SUNDAY IN JARVIS STREET

In the absence of the Pastor in Kentucky, Dr. Robert McCaul of Brooklyn Baptist Tabernacle occupied the pulpit morning and evening. As a sample of the good things the congregation of Jarvis Street enjoyed, we share in this issue with our readers the evening sermon. Dr. McCaul is always a welcome visitor, if indeed he may be called a visitor since he has become a member of the Seminary faculty.

The following message was read from Dr. Shields who is conducting an Annual Bible Institute in the church at Marion, Kentucky:

LOVE TO THE CHURCH AND SCHOOL. HAVING A GOOD TIME. GREATLY ENJOYING MY VISIT. HAVING FINE FELLOWSHIP WITH ALL THE FRIENDS. QUITE A NUMBER OF PREACHERS HAVE BEEN PRESENT AT ALL SERVICES. SOME ARRIVED LAST NIGHT HAVING DRIVEN FOUR HUNDRED MILES TO GET TO THE SERVICES. HAVE THREE SERVICES TO-DAY (Sunday) AND THREE SERVICES EVERY DAY TILL WEDNESDAY NIGHT. THURSDAY GO TO MORTONS GAP FIFTY-FIVE MILES AWAY. GO OUT IN THE MORNING AND BACK IN THE EVENING MAKING THE MEETINGS ACCESSIBLE TO OTHER PREACHERS. THIRTY-FOUR SERVICES IN ALL. WILL BE LEAVING FOR HOME AT NOON FRIDAY AND HOME SATURDAY MORNING.
T. T. SHIELDS

We rejoice in the good times the Pastor is having and look forward to his return in time for the services of next Sunday.—W.S.W.

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Bible School Lesson Outline

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

GOD MEETS JACOB AT BETHEL

Lesson Text: Genesis 28:10-22.

Golden Text: "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1:51.

I. The Vision: verses 10-15.

Jacob, whose name means "Supplanter," by cleverness had deprived his elder brother Esau of his birthright (Gen. 25:29-34), and by deceit had stolen from him the parental blessing (Gen. 27:36). Such was the enmity aroused against him that Jacob was compelled to leave home until his brother's wrath should cool down (Gen. 27:41-45). Rebekah had invented an excuse for the journey, lest Isaac should learn the true state of affairs (Gen. 27:46). The father sent his son from home with a blessing and benediction which must have been a source of comfort to Jacob during his years of wandering. Happy the young man who has the memory of a godly home and pious parents when he leaves home.

The Lord abundantly answered Isaac's prayer for blessing upon his well-beloved son. He chose the night when Jacob "lighted upon a certain place" to reveal Himself to the traveller, although He had been with Jacob all the way (Gen. 35:3; Psa. 139:1-12).

Jacob, who loved his home, found himself a homeless wanderer (Gen. 28:27). Fearful, perplexed, distressed, unprotected and lonely, he called upon the Lord (Gen. 28:3; Psa. 34:6; 77:1). His discomfort and distress increased when night came and he was without shelter. People may be brave about leaving home as long as daylight lasts, but at night it is a different matter. When all is gay and bright, some people imagine that they can do without God, but in the night of sorrow their hearts are turned toward Him.

In the vision Jacob saw a ladder set up and reaching from earth to heaven, a picture of the blessed connection which has been established between men on earth and God in heaven. The foundation of this union is the atoning work of Christ which was wrought for us on earth. Christ is the Way to the Father's throne (John 14:6; Heb. 10:19, 20).

The angels of God ascending and descending on the ladder symbolize the communication between earth and heaven, which is possible because of Christ the Mediator and Intercessor (John 1:51; 1 Tim. 2:5; Heb. 7:25; 1 John 2:1). The angels are represented as those who minister to the heirs of salvation (Psa. 91:11; Lk. 15:10; Heb. 1:14).

Above the ladder stood God Himself, the same God who had blessed Abraham and Isaac. How comforting for Jacob to be reminded of the truth that he was not alone! Although he was a wayfarer at the time, the land was promised to him and to his seed as a possession.

The promises made to Jacob's grandfather and to his father were repeated to him personally. It is an unspeakable blessing to have godly parents, but no one can believe in Christ for another; each must hear and receive the promises of God for himself (Rom. 10:9, 10; 2 Tim. 1:5). God covenanted to remain with Jacob, to keep him and to restore him to his own land (Exod. 33:14, 15; Psa. 121:5-8; Matt. 28:20; Heb. 13:5).

II. The Vow: verses 16-22.

When morning came, Jacob realized that he had been in the presence of God. He had not expected to be found of the Lord (Psa. 139:7-12). It is better for us to be near the Lord and know it not, than to suppose that He is with us when He is not (Judg. 16:20; Lk. 2:44, 45; 24:15, 16), but it is best to have Him near and to be conscious of fellowship with Him (Psa. 91:1).

The city of Luz ("Hazel-tree") became to Jacob Bethel ("The House of God"). Although he had been driven from his father's home, he experienced to some extent the blessedness of the House of God.

Jacob's stone-pillow became a pillar to mark the spot where God had met him (Josh. 4:1-9). That which had been the token of his hard homeless state was to be a memorial of rich blessing. He sanctified it with oil (Lév. 8:10-12), and by that action he set it apart as holy, and distinct from all other stones. Bethel was thereafter a sacred city, the place of fellowship with God (Gen. 12:8; 13:3; 31:11-13; 35:15). Places, buildings and the very ground, when associated with the memory of dealings with God, seem sacred to us (2 Kings 5:17; Isa. 64:11).

Jacob had made a vow to serve God, to perpetuate the memorial at Bethel, and to give the Lord a tenth of all his income. This is not the first mention of the tithe in Scripture, the minimum portion which belonged to the Lord, and which was required of the Israelites under the Law (Gen. 14:20; Lév. 27:30). Over and above this amount they were to present free-will offerings; that is to say, they did not really begin to give until they had presented more than the tenth (Mal. 3:8, 10). Under grace we should be more liberal. The principles of Christian giving are found in such passages in the New Testament as 1 Cor. 16:2; 2 Cor. 9:7.

Jacob's heart was not yet perfect before the Lord; not yet was he free from the bargaining disposition of his younger days (Gen. 28:31). He made his vow only on condition that the Lord would vouchsafe to him protection, guidance, food and clothing. God had already promised to be with him and to bring him back safely to the land.

DAILY BIBLE READINGS

April 30—Abraham Built an Altar at Bethel ..Gen. 12:1-9.
 May 1—School of the Prophets at Bethel ..2 Kings 2:1-3; 17:24-28.
 May 2—Tabernacle at Bethel Called House of God ..Judg. 20:1-18.
 May 3—Idolatry Instituted at Bethel 1 Kings 12:25-38.
 May 4—Prophecy Against Idolatry at Bethel ..1 Kings 13:1-32.
 May 5—Josiah's Reformation at Bethel 2 Kings 23:1-15.
 May 6—Jacob Returns to Bethel Gen. 35:1-7.

SUGGESTED HYMNS

Nearer my God to Thee. My faith looks up to Thee.
 O God of Bethel! Jesus, keep me near the cross. Nearer the cross my heart can say. O Jesus, I have promised!

SKIMMED THEOLOGY

We are not going to enrich our action by the impoverishment of our thought. A skimmed theology will not produce a more intimate philanthropy. We are not going to become more ardent lovers of men by the cooling of our love for God. You cannot drop the big themes and create great saints.

—J. H. JOWETT

THE CALVINIST

"The Calvinist is the man who sees God behind all phenomena, and in all that occurs recognizes the hand of God, working out His will; who makes the attitude of the soul to God in prayer the permanent attitude in all its life activities; and who casts himself on the grace of God alone, excluding every trace of dependence on self from the whole work of his salvation."

—DR. B. B. WARFIELD

Oh, let me know
 The power of Thy resurrection!
 Oh, let me show
 Thy risen life in clear reflection!
 Oh, let me soar
 Where Thou, my Saviour Christ, art gone before!
 In mind and heart
 Let me dwell always, only, where Thou art.

—F. R. HAVERGAL.

WHY WAS JUDAS CALLED?

A Sermon by Dr. Robert McCaul

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 22nd, 1951
(Electrically Recorded)

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me."
—John 13:18.

WE WERE looking this morning at one of the most puzzling characters in the Old Testament, in the person of Balaam, a man of complex nature, difficult to classify. This evening in the New Testament we come upon a much more mysterious character in the person of Judas Iscariot. The mystery deepens about him as we ask the question, How is it that we find such a person as Judas in the apostolic college? I suppose there is scarcely a thoughtful Christian who has not at some time or another, and probably very frequently, asked the question, How did it come to be that such an one as Judas should have been called to be one of the apostles, and after being called, how was it that the Master saw fit to keep him as one of His apostles right up until the very end? He has been spoken of as the perpetual riddle of the Christian church. In a sense, he puts a heavy incubus upon those who would make an apologetic for Christianity.

We would not be so surprised if we found a character resembling Judas in the secular realm, where men set up organizations, and are obliged to invite people in as their associates and helpers. Oftentimes the wisest of men make mistakes in their choice. Human nature is such an unpredictable quantity, and human sagacity so limited, we are not surprised to find some disloyalty, some traitorous activity upon the part of those who are associated together. It has been observed that when the Roman Empire assumed great proportions it became too vast for any one individual to be the Emperor, but usually when he invited somebody else in to be his associate, that party turned traitor, and the Empire was split. We know that over and over again there have been traitors in the political realm from the days of Alcibiades to the men of Vichy. In the Old Testament we find an individual like Ahithophel, who turns traitor toward David, and David's own son Absalom betraying his father. When you look upon all of these cases, it is in a sense only what you expect, because, human nature being what it is, a certain amount of that will be found in all secular realms. It cannot be prevented because nobody can see always how a person is going to turn out. It is more or less prevalent in the world.

How Could Judas Be "One of the Twelve"?

But it seems it should be different when you come into the New Testament, especially in the bosom of the Christian church, and more particularly in the apostolic circle. We are shocked to find that there should be such an one as Judas making up any part of its membership. You cannot here account for it as you would in secular realms, for here there is no limitation of Jesus' knowledge concerning what human nature is, or what it is likely to become. There is only one case in the Scripture where Jesus confesses any limitation of knowledge, and that is in reference to His own second

coming. But it is the only case. He did not hint at any such limitation in the matter of choosing His disciples. When He performed His first miracles in Jerusalem, there were a number of people, and the implication is that they were probably influential, as they likely would be in the capital city, who were ready to be His disciples, because they saw the miracles that He did. But we read that Jesus did not commit Himself to that class, did not select His disciples out of that group, because the record says, He knew all men, and knew what was in man, and He knew very well that a person who became His disciple merely because they found in Him a great miracle-worker, would be a disciple secured upon a wrong basis. You find Him, with great discrimination, leaving the capital city of Jerusalem, going up to the Sea of Galilee; and choosing eleven of His apostles in that more simple environment, where He could gather about Him a company of men whom He knew would love Him. Jesus seems to have been very particular about the qualifications that were to be found in His future assistants in the apostolic council, and chose them with great care and discrimination. If we were to set aside the idea of omniscience altogether, the fact that Christ's knowledge was complete, we should remember that before He chose those twelve apostles He spent all night in prayer; as if sifting everything that had to do with it, and reaching His conclusion under the guidance of God's wisdom. And yet, notwithstanding that fact, we find that He chose Judas as one of the apostles.

We have to dismiss then the idea of any limitation of knowledge, and we have to come to the conclusion that Jesus was not deceived, that He did not find somebody turning out differently from what He expected when He gave him His invitation. The question is therefore a challenging one, How is it that under these conditions Jesus selected such an one as Judas?

Erroneous Attempts to Account for the Call of Judas

A great many theories have been advanced in reference to it. Some would make Judas even darker perhaps than he actually was, if that is possible, and say that he was a depraved soul from the very beginning; who when he saw a good movement was so antagonistic to it that he deliberately sought to worm himself in with the avowed purpose of bringing it to ruin. Others have said that he was probably a true Jewish patriot. People were disturbed about the activities of Jesus; there was strife and tension through the nation, and people felt that things would settle down again if only this Galilean, who was such a stormy influence, could be removed from the scene. The nation was threatened with division; they were giving an open invitation by their strife for Rome to come and take possession of their nation, and perhaps Judas was a true Jewish patriot, and reasoned that if they could get rid of such an One it would be an act of

real service to his nation, and result in the preservation of the peace. Reasoning as Caiaphas did afterwards, that it was expedient that one man should die, rather than that the whole nation should perish. There are always plenty of people who are ready to settle some great question on the basis of eliminating the only one that should not be eliminated, and settling upon the basis of compromise.

Was Judas Just a Well-Intentioned Impatient Meddler?

The most generally advanced explanation that has been attempted in order to shield the character of Judas, and take some of the darkness out of the picture, is the one with which you are more or less familiar. There is an attempt made upon the part of some fairly worthy interpreters to the effect that Judas was not the bad man that he seems to be on first reading the Scriptures, that if you read more carefully, and look more deeply, you may discover that Judas' motive was not such a wicked one as you might at first think. They reason after this fashion, that Judas had been selected undoubtedly on the same basis as others. The Master saw in them some fitness for service. He did not choose a lot of nobodies; but people of talent and ability, not perhaps that they had so much of it at the time of His choice, but He saw something in them to become. He realized that here was a group of men who, if they would respond to the light that He would give them, would develop into Peter of Pentecost, and into John of the far vision. We can assume on this basis that He must have seen in Judas a certain fitness, a certain ability, certain qualifications, that would, other things being equal, make him a useful servant in the apostolic council. The fact that he was made treasurer is a hint that he had a genius for practical administration, good in managing at least the secular affairs of the group, which are oftentimes very important, as spiritual interests may hinge upon them. Judas was a man of that kind, very helpful. Doubtless he went out with the other apostles. We cannot but wonder who his other associate was as they went out two by two and preached the gospel. They had success. They came back to Jesus and told Him about the wonderful power that had worked through them, the blessings they had received, and how the devils were subject to them. Was Jesus even then apprehensive for Judas when He warned: "In this rejoice not that the spirits are subject unto you but rather rejoice because your names are written in heaven." As much as to say, "Qualifications for service you may be thankful for; to be greatly used is a wonderful thing, to have great powers working through you—but be certain that you are right in your relationship to God, and that your qualifications are mixed with consecration and genuine love." How many an evangelist, in the very process of saving souls, and being greatly used of God, has found the peril coming upon him in the impoverishment of His own soul, and sometimes being set aside as a chosen vessel of God. But Judas was undoubtedly helpful. Think of this man, the devil's being subject to him at one stage, and later becoming the residence of the devil himself! While he was engaged in the service of the Master, so this argument goes, Judas began to feel as Peter did sometimes, that he was wiser than the Master, and attempted to advise Jesus and correct Him on certain matters. Judas might have said to himself, "Now I am associated with men deeply spiritual, but not too

practical, and this movement is progressing slowly, and I should like to see it speeded up." You know the type of mind that is never content unless the marvellous is happening, and unless you can reach your goal immediately. They can hardly be content to be in a little meeting. They want a great throng and have miraculous things happening. Remember that Judas would share the opinion held by all the apostles at first. While they were drawn to Christ by love, there were mingled with that affection gross conceptions of what the kingdom was to be. They could not shake off the old Jewish misconception that when the Messiah came He was going to set up some kind of an external kingdom, very imposing, in which the Jewish people would be at the centre, Jerusalem would be the capital city, and those associated with the Messiah would be the greatest people on earth. That was not what the Old Testament prophets taught, but that is what the general opinion of the day was and Jesus had always to contend with it. It is a conception that plagued the ministry of Jesus, and has plagued the Christian church all down through the centuries. It is a difficult thing to shake off, this idea of worldly pomp and position, and splendour. It appeals to the carnal mind. All the disciples began with that misconception in a measure, and one of the tasks of Jesus was to keep reminding them, "No, not this kind of a kingdom, but an inner kingdom; the sway of God in the heart, the rule of God in the spiritual life. Not the old wrong Jewish conception, but the conception of a purely spiritual kingdom." But they learned it slowly, and they didn't completely learn it until Pentecost.

But Judas probably had this more deeply dyed into his soul than any of the rest of the apostles, and at this time he was looking for this visible kingdom. The argument goes that when he didn't see it realized he became impatient. That is not to be wondered at. Even John the Baptist, of whom the Scripture says, "Among them that are born of women there hath not risen a greater than John the Baptist," nevertheless got a prison mood, and became impatient; began to wonder why Christ did not make some external demonstration of His power. He sent out a question as to whether He was really the Messiah or not. It was perplexing to be in the prison and feel that Herod instead of Christ was to rule, if Jesus really had the power to dethrone Herod. So it is not to be wondered at if Judas, reasoning like John the Baptist, would say, "Why doesn't He speed it up; why doesn't He realize this kingdom that we heard about when we joined His company?" So the argument goes that, with perfectly good intention, although mistakenly, he moved to do something that would bring on the collision between Jesus and the Pharisees. He saw it was coming; he knew that either Jesus or those leaders would sway the future, and believed that when the struggle came to an issue Jesus would demonstrate His Messiahship. So Judas, the argument goes, contacts the enemy, and speeds up this quarrel between Jesus and the Pharisees, in the sure conviction that when it comes on, Jesus will be quite equal to it, that they will not be able to master Him; they will not put Him to death. When the right moment comes He will display His power, He will call upon those twelve legions of angels, and He will put His enemies to rout. Judas must have known that when Jesus preached His first sermon in Nazareth there was a movement against Him. They took hold of Him physically and brought Him to the brow of a hill. They

were going to throw Him over to His death, but He, passing through the midst of them, went His way. Many a time He extricated Himself from His enemies. The argument goes that Judas believed that this was what He would do again, and so impatiently, wrongheadedly, mistakenly, he tries to hurry up the process, never dreaming that in the doing of it that Jesus would be apprehended by His enemies and put to death, and that he, Judas, will be the unintentional author of a vast calamity.

There are many who seek to preserve the reputation of Judas in a measure, and to lighten the darkness, by teaching that undoubtedly this was the motive that he had in mind when he acted as he did, and without intending to do it, brought on the most stupendous tragedy of the age.

The True Scriptural Portrait of Judas

It is well intended, but I feel the congregation has already arrived at the conclusion that it is not Scriptural, is not warranted by the facts. Begin then, if you will, with prophecy. Prophecy knows nothing of a Judas of that kind. Our text says that the action of Judas was the fulfillment of a prophecy that is to be found in the Forty-first Psalm, and in that Psalm there is the picture of somebody who is sitting down at a meal and eating the bread of his friend. At the head of the Psalm we have the inscription that it is a Psalm of David, David giving his own experience, of some friend that sits down to the table with him and eats his bread, and even while he is partaking of his hospitality, he is meditating some kind of treachery, setting on foot a movement that is intended to destroy David. We cannot appreciate in this country what treachery that is, but in Palestine and the Eastern countries one of the most solemn and sacred covenants is the covenant that is entered into, the covenant of salt, when you have sat down with your host and have partaken of his meal, it is a solemn binding pledge that you will not do anything treacherous toward that one, or seek his ill in any way. David exhibits this as the height of treachery, that the one who eats bread at his table is at the same moment meditating his destruction. Our text says Judas did that. When we come from the Old Testament prophecy in the Forty-first Psalm into the New Testament, we find how Jesus explains the act of Judas. He says it was the devil that put into the mind of Judas this awful thought of betraying his Master. His deed is traced back to Satan. Jesus characterizes Judas' deed as of hellish origin.

Then you remember that when the feeding of the five thousand took place, and Jesus did not accept the offer to become a king, the next day there was a great sifting in Galilee, and He tells the people exactly what kind of a kingdom He is going to have. He made plain that the multitudes had sought Him for the loaves and fishes, but He had come to distribute "the bread which comes down from heaven, which, if a man eat of it, he shall live forever." So He deliberately dismissed those who clung to a wrong conception of His kingdom. We read that they melted away from Jesus, people stung with disappointment. It affected the apostles; they too were tugging at the leash. They shared this conception with the multitude in a degree. They showed their disappointment in the expression of their eyes, and Jesus gazed upon them and said, "Will ye also go away?" And you remember in that great hour Peter said, "Lord to

whom shall we go? Thou alone hast the words of eternal life." Peter glimpsed that there was something better than a bread and butter kingdom; he let the lower conception vanish as he saw the real kingdom of Christ appear before his eyes. He saw into the rich mysteries of the real kingdom of God. He had not completely shaken off the other yet, it kept coming back sometimes, but there were eleven in that group that were satisfied that, apart altogether from earthly thrones, it were enough to be related to Jesus Christ, and have all the ages before them to enjoy it. It would seem that at that particular time Judas did not rise as high as the other disciples did; he didn't see anything in that kingdom that Peter saw. I think he said to himself, "Is this all that Christ has to give? Have we followed something so disappointing? Only a spiritual kingdom?" It would seem so, because it was about then that Jesus made the announcement that He had chosen the twelve, and that one of them was a devil, as if there was one who, even at that time, in his disappointment, made manifest the part that he was to play a little bit later. If Christ had no thrones to give, he at least was not interested in any substitute offer.

Then you remember how that mood ripened. Sin does not come to its climax in a day. A year rolls around, and they come to the home at Bethany; how Mary came in with the alabaster box of ointment and broke it upon the head of the Saviour, and how Jesus was moved with that spectacle of love, and how the fragrance of it, He said, would be wafted throughout the world as long as the Gospel was preached. But there was a sullen look upon the face of Judas. The atmosphere that was spiritual ozone to Christ nearly suffocated Judas. "More wealth wasted that might have gone into the organization with which he was connected." The love that Mary had shown set his own lovelessness in strange contrast. When Jesus sought to rebuke him for his comment about Mary, he became sullen and resentful, another indication of his bad spiritual mood. We read that from that moment, the moment that he received this rebuke in the home at Bethany, he went out and sought opportunity to betray Jesus Christ.

It is worth noticing I think that it was not the Pharisees or the Scribes or the chief priests who approached Judas but that Judas approached the chief priests; he went to them with the words upon his lips, "What will you give me, and I will deliver Him to you?" There is something I never noticed until a couple of hours ago, about Judas being at the head of the arresting band. That, of course, I noticed before, but I had overlooked the word "received", that he *received* the band with weapons and torches and lanterns from the high priests, that they had furnished him with the means of apprehending and arresting Jesus. Judas was in full charge of that murderous mob. It does not look as if he is simply wrongheaded and mistaken here. It looks like a cold calculating something, not like the thing that came upon Peter as a surprise, but something that ripened slowly, and he coldly calculated that he was going to perform this terrible deed, and he went forth at the head of the band to do it. It is no wonder that the apostles afterwards always described him as "one of the twelve". What a title! "One of our own number did it." Had it been somebody else it would not be so shocking, but "one of the twelve"! Oh dreadful thought!

But someone says, "Didn't Judas repent? And does it

not give confirmation of the fact that he did not intend to precipitate what actually came to pass?" I know the Scripture says that when he saw that He was condemned—and some people say that that indicates he was surprised, he did not expect Christ to be condemned, and when he saw that He was it took him by surprise, as though that was not what he had expected. It goes on further to say that when he saw that He was condemned he repented himself, and came and cast down the thirty pieces of silver. I know it is an exhibition of what on the surface seems like real repentance. There is something tragic enough about this man reaching out for those thirty pieces of silver, and then after he gets them and sees the consequences of his deed, he cannot rest until he gets rid of them. The Greek word that is used about him throwing down the pieces of silver on the floor of the temple, has in it a sound like *ripstein*, almost as if the apostle hears the ripping and tearing of Judas' soul as he gets rid of the price with which he betrays the Lord. Very dramatic! It seems to be very vehement; his remorse is tremendous. But is his repentance real? Well we are told that something like that takes place with almost every man after he has committed a crime, the most hardened sinner. How does it work? Before he commits the crime he is very anxious to get the thing that is on the other side of the crime. He can see only the gain. "If this obstacle were out of the way and I had this in my hands, what a satisfaction it would be! How much gain would come to me!" Then after the deed is committed, and the obstacle is removed, remorse comes rushing into the soul and takes possession of it, and instead of thinking about gain he becomes possessed of an awful feeling of guilt. The gain is gone, the guilt is come, and the load is terrific, and his remorse becomes intolerable. Before the man commits murder he is anxious to see that life extinguished; but when he sees the lifeless form before him an awful revulsion takes possession of him, and he says, "Why did I do it?" Gain before he did it, and guilt after he did it. You remember how Shakespeare dramatically illustrates that in the case of MacBeth, who is anxious to get rid of Duncan. If only Duncan is out of the way, and he comes into possession of the political realm, what a satisfaction it would be. And finally he finds courage enough to go and strike the dagger into Duncan, and Duncan expires into the silence of death. Just after that terrible deed is done there is a rap at the palace door, and MacBeth, terrified, with a feeling that the moral forces are on the march, coming to redress this balance of wrong; filled with remorse and with terror listens to that rapping; and you remember he turns to the door in the stillness of the night, and cries, "Wake Duncan with thy knocking; I would thou couldst! Wake Duncan with thy knocking; I would thou couldst." But that was not repentance, nor does the action of Judas seem to be repentance. It turns out to be only the remorse that is of this world, and which only bringeth sorrow with it and worketh death. He did not rush to Jesus, or try to get to Jesus; he went back to the men with whom he had made this contract.

So I think we are obliged to take the old picture of Judas. He has come down through the centuries as Judas the traitor, who betrayed Him and died. He is spoken of, and I think the debate is closed, by the words of Jesus, when He refers to him as the "son of perdition", and on his tomb is the awful epitaph, "It had been

good for that man if he had never been born." His own hands rend the veil before the eternal world, and we hear a voice coming dimly across the centuries, "He went to his own place," and we wonder what it was. It was in fact an awful deed.

Some Mystery Remains — Some Light Breaks

We would not be presumptuous enough to suggest for a single moment that we can get a full answer to the question, Why was Judas called and kept? It is a question that has been pondered through the ages, and still has a deep margin of mystery about it and is not to be resolved by any of us completely. We would need to have some means by which we could sail through the stellar spiritual spaces out into that realm that the Scripture speaks about where takes place "the determinate counsel and foreknowledge of God". We would need to know the mystery of iniquity, and the origin of evil, and how it is that you can reconcile the omniscience of Christ with the free will of man. There will be ultimate mysteries that will never be resolved until we ourselves step within the veil, and it becomes an event, whereas now it is but a speculation.

But on the other hand, I am quite certain that it is not by any means idly spent time to try to get as much light as we can upon the problem, and to see what it is the Scripture says to us in this matter of the strange appearance of Judas in the apostolic circle. That we cannot clear up all mysteries does not mean that we cannot penetrate a little farther, and with some value to ourselves, get some light which perhaps we did not have upon it before. Does not Paul say that everything that has happened in the history of the people of God happened unto them for examples, and are written for our admonition, upon whom the ends of the ages have come. I take it, therefore, that if the story of Judas is depicted so graphically in the pages of the New Testament, it certainly must have happened for an example and been written for our admonition.

A Little Judas in Us All

I remember once planning to speak on Judas, and conferring with a very close friend I happened to say to him, "I have thought some of speaking on Judas on Sunday night, but there is another subject, that is in my mind, and I am being somewhat tortured to know which one to take. I am a little afraid to speak on Judas, it is such an awful subject." It is so easy to denounce; it is so easy to pillory somebody who lived a thousand years ago. You don't like to fall into that error so easily fallen into, and I suggested to my friend the alternate subject which I had in mind, which was a comforting one, a kind of soothing syrup. In the early days when I used to have battles I was far more fierce than I am now, and I would occasionally get my congregation with their teeth set on edge. Every once in a while I would have to bring in a substitute who would give them soothing syrup, so that I could go back at them again. I had an old man, a beautiful old grandmother, just the most delightful grandmother you ever saw in your life, and he would come in and soothe them, and everything would be all right for a while. He was like the description given of harmless preaching heard in a decadent day in some established pulpits in England, sermons that could be resolved into the little couplet,

"Dearly beloved brethren, don't you think it a crying sin
To peel the potatoes, and throw away the skin?
The skins feed the pigs, and the pigs feed me,
Dearly beloved brethren, don't you see?"

Or the one that Spurgeon gives:

"The ladies praise our Curate's eye;
I've never seen their light divine,
For when he prays he closes them,
And when he preaches closes mine."

A little girl prayed for me last night, that we would have a good time today, and after I had preached this morning this little girl—children are often good critics—paid me a compliment. She said the sermon was pretty good, it wasn't very long.

I remember after talking out loud to my friend about taking Judas for a subject, he meditated a moment, and said, "You had better take it, for you know there is a little Judas in all of us." That, if it be true, is a tragic truth is it not? A little Judas in all of us! If it be true then we spend our time well in seeing this man whose sin and evil grows before our eyes until it becomes full-orbed, and then Jesus sets it down in the light of the cross for all the world to gaze at and to shudder at the sight. Not that anyone will ever again go to the limit that Judas reached, for every sinner prides himself that, no matter how he has sinned, he has not yet committed the deed that Judas committed. But the enormity of it consists largely in the occasion; the darkness of it is made deep by the light that is behind it, showing it in its true features. But in kind it can be repeated again. If it is said that you can crucify the Son of God afresh, I take it that you can betray Him afresh. There is a little Judas in every one of us!

That the Scripture Might Be Fulfilled

Why was he chosen? The text says that he was chosen "that the scripture may be fulfilled." To me that was an amazing statement when I began to reflect upon it. I think all my life I have believed in the inspiration of the Scriptures, at first because I was taught it, and later because it seemed to prove itself in all tests. Also that you must accept the verbal inspiration of the Scriptures, every word of it. It greatly strengthened my faith by reading lately a book on the inspiration of Scripture by a Professor at Princeton, his well known name slips my memory, Mr. Whitcombe will know who I mean—yes, thank you—Dr. Warfield, pointing out that Jesus' attitude toward the Scripture is such that not only does He guarantee the inspiration of it in general, that substantially the Old Testament is inspired of God, but that every minutest detail of it is, little fragments of it are, little seemingly insignificant references of Scripture, according to Jesus, are all inspired of God. And here you have got an instance of it. A little bit of a verse tucked away in one of the Psalms that seems to apply just to David, and you would never guess it applied to Judas if Jesus had not lifted it up and said that it was a prophecy of him. He doesn't clear up all the mystery, but He said that Judas had to go through all of this in order that that Scripture might be fulfilled, because the Scripture cannot be broken. Do you comprehend my friends what a tremendous tribute Jesus paid to the inspiration of the Old Testament when He says that the vast tragedy of Judas, and all that is involved in the betrayal of Christ had to happen because it was prophesied in this Scripture, because it cannot

be broken, even a little fragment of it, such as you find here buried in the Forty-first Psalm.

Take that for the significance that it contains. It is a tremendous verification of the Old Testament Scriptures. Not that that means fatalism; not that Judas could not have repented; not that things were fixed so that he could not have acted in any other way, or that the prophecy caused the crime. I do not know how to resolve this, any more than I know how Paul can explain how the angel had told him that there was going to be a ship-wreck, but that they were going to escape with no loss of life, then a little bit later he says, "If any man leaves the ship, the ship will go down; you have got to stay in the ship or it will sink." Resolve it any way you like, I do not know. I do know that free will is a fact. I know that Jesus pleaded with Judas till the last minute; I know that He did everything possible to win him. Even the last night He stood before his feet and washed them and wiped them with a towel. He took the sop and put it in a dish and handed it to him as you would hand some article of food to a dear friend at the table; He called him friend when he came to Him; He received his kiss; He held out the overtures of mercy till the every last minute. There was no fatalism in it, but for some reason or another it had to be. There is a Bible side-light upon why Judas was chosen. It only removes the difficulty, of course, a little farther back.

Practical Reasons Why Judas Was Called

We will try now in a few minutes to look at some of the practical applications of this, as to possible reasons why Judas was chosen for the apostolic band. Could one reason not be because the Master knew that in all the history of His church, as A. B. Bruce points out, from time to time people would have to wrestle in churches with this same Judas problem He wrestled with in the apostolic council; that you choose men upon the basis of what seems to be their qualifications, you use the best judgment you possibly can, but even when the best judgment is used, from time to time there will be those who will get into Christian work who will turn out as Judas turned out. Not often, thank God, but sometimes. And we are to remember, when we face the situation, we are to go on, we are to continue in the work as Jesus continued in the work, not allowing Himself to be turned aside by the presence of Judas. I haven't had it for a long time, for twenty years I haven't known any but the sweetest kind of fellowship with the group of people with whom I am working, but I can speak about this from experience. I once had a church for ten years, I will not say there was a Judas in it—that is a serious name to call any man—but this man was the nearest thing to it that I have ever known. He had been in another great church whose Pastor said one day, "Now here is my resignation. Either relieve me of that man or let me go." And the congregation voted to keep him and let the other man go. He was a man of influence at that time, and he came down and brought his membership to our church. When I came there he was flourishing like a green bay tree. He was the most perfect piece of duplicity I think I have ever known, but only a few knew it. Perhaps he did not know it himself. You could not persuade some that he was that. Nearly everyone had confidence in him. My, the way the old fellow could

weep crocodile tears! Just make a few facial expressions and tears streamed down his face, and beholders would speak of what a saint he was. I knew all the time he was plucking the petals, just like an ape would pull a rose to pieces. Everything he touched he put his blight upon it. The wisest of men, if they saw it, did not wish to say anything about it, and for ten years I used to go to meetings and sit with that dissembler, and I used to wonder why it was. Then it came to me very impressively and comfortingly that Jesus had to do that, and He did not let Himself be discouraged or dismayed, and we have to go on. There is some profound and inscrutable reason why we are called upon to go through these things. Then, too, Jesus was to be our High Priest, He was to suffer every grief that the human breast knows, He was to taste every kind of sin and disappointment, and there is nothing quite so terrible as the sin of treachery, as having someone who is dear and close to you turn and become a traitor, and you have the kind of wound that is slowest to heal. Jesus had to taste that for us. Then, too, is not Jesus often sold today by the Judas spirit? Look at the counter where he is sold. For what little price He is sold. Over and over again Jesus knew He would be sold through the centuries, not by men who had gone all the way that Judas had gone, but their feet are on his path. A little Judas in all of us! How easy it is to sell our Master! We see Him sold upon every side and for what? I think that Jesus had Judas in the apostolic circle, among other reasons too, because He knew that over and over again ministers would be tempted along this line. It is not so easy, is it, to follow the truth wherever the truth leads you? Suppose you have to turn your back upon endowments and buildings and prestige and influence, and the good opinion of men as Dr. Chalmers had to do in Scotland. Suppose you have to unite with a company of people that is everywhere evil spoken of if you would follow the Lamb whithersoever He goeth? Oh, I think I can see Judas there, and just how the thing began to operate. One day he said, "How fortunate I am! I belong to the apostolic council; I am in touch with Jesus. What a mighty man He is! How He is getting a following! How His influence is extending through Palestine; how everybody is talking about Him. See how He can heal the sick, He can raise the dead. Talk about Dale Carnegie's book telling you how to influence people! Wherever Jesus spoke and moved, people fell in line to follow Him, at least at the beginning of His career. He could feed the five thousand without adding to the national debt. When He found that the apostolic band did not have enough money for them to pay their taxes He simply said to Peter, "You go down and throw a hook into the water and pull up a fish and it will open its mouth, and there will be a *stater* in it, a bit of gold. You go and pay your income tax." I do not know whether you pay it at this season of the year, but I have just paid mine, and although I am not affluent, I needed a proportionately good sized ring to pay that, and I would have been very glad to have been in touch with somebody when the income tax came due who would say, "Just go down to the water off Brooklyn Bridge and pick up a fish, and you will find some money in its throat, and pay your income tax." One of the great prize fighters over on the other side was asked lately, "What is the heaviest blow that an opponent ever gave you?" He said, "It

is the notice of my income tax." Here Jesus could just simply provide everything that was needed, and what an empire this was that was growing up! What a corporation! Why, the world was going to be after Him. They said a little bit later, "You can't do anything. Perceive ye how you prevail nothing. Behold the world is gone after Him." And it looked as if every step he took was shaking the universe. What a kingdom He was going to set up! And Judas must have said to himself, "And think of it, I am right in the inner circle. I am even the treasurer of this gigantic corporation, the like of which men have never dreamed of before." What rosy horizons were before him. Then one day when Jesus, after feeding the five thousand, did not become a king, Judas said, "I wonder what is the matter. He let that opportunity pass." Then when it came right down to the very final week, and Jesus had the triumphal entry, and it was on the occasion of the feast when those revolutionary movements found their inception, and He did not ride into the monarchy, Judas would say to himself, "Why did He miss that opportunity? Why is He so gloomy? Why is He talking about the cross? And that night at Bethany when He said, 'This woman has broken the alabaster box of ointment in order to anoint my body for the burial.' Is He after all going to come to collapse, and I get nothing out of this at all? Going to die instead of conquer? I had better look after my own future." And he slinks out, and gets out of it what he possibly can.

Do you mean to tell me that men in the generations since have not felt the tug of that? That men haven't had to have faith within them to follow Christ wherever He would lead? When the hierarchy beckons and says, "Don't commit suicide; don't make a wreck of your life; don't take up with a forlorn cause; stand in with the powers that be." Hundreds of men left Luther on that basis. Hundreds of people would be with us Regular Baptists to-night if it were not for the fear that we have gone off on a tangent and adopted a forlorn hope, or turned our back upon openings and chances. I saw the great Methodist union take place on the other side, and watched the group known as Methodist Protestant which for the most part had kept to the old faith. I believe that almost every man in his conscience felt that it was a spiritual peril to go into the proposed union. Most of the laity said "We won't," but most of the preachers said, "Well, we think we will have larger opportunities if we go in. Maybe we won't be taken care of in our old age if we don't take up with this organization." I saw the divided look upon their faces, and I saw some of them come out and follow Christ, but more of them go in. I have had a chance to see some of them since, and they are, for the most part, men with heavy expressions on their faces. A lot of them have to stand night after night against their conscience, and look at the play-room of their church, and watch their young people dance and do almost everything else that shocks their spiritual sensibilities. But they felt the tug of it; they felt the tug that Judas felt. Why was he in the apostolic circle? That he might be set up as a warning to us and stimulate us to believe that if we are faithful to Christ there is something on the other side that is worth far more than anything that the world can give. Some of us are able to testify to it tonight. I was saying last night at the Prayer Meeting that it is amazing that THE GOSPEL WITNESS

is read around the world. It is one of the finest edited publications in existence no doubt. What splendid and substantial articles! But this is a day when sermons are not popular, and yet they are being read, and they with like articles are the life-blood of THE GOSPEL WITNESS. I do not forget the unusual capacities of the editors, the fact that ten-talent men are in it, but I think that the real explanation back of it all is this, and the thing that has made it and them largely, is this belief in the Scripture, this taking your stand upon it and depending upon it, this unshakable conviction that truth is ultimately your best friend, whether she walk in rags or silver slippers.

Dr. Shields told me on this last trip that when the doctrine of Evolution came up he made the remark that if Evolution be true, the Bible was not. Somebody said, "Isn't that a little perilous? Suppose you should find after a while that the doctrine of Evolution is established? Then what would you do about a statement like that?" He said, "I was so certain that the Scripture is true, and if true the other couldn't be, that I felt I wasn't taking any risk." That is a bird of rare plumage in the world. The hope of the world is in faith like that. Failure at this point is where Judas went wrong; that is where the colossal calamity took place, and we see him out there hanging from a rock, and falling from a precipice into the valley of Hinnom, and all his bowels gushing out, because he could not see that which is invisible, but chose the way of retraction and retrenchment and departure from the truth, deciding to walk by sight rather than faith. I could talk here until midnight about this, but I am just about through.

I think that Judas was in the apostolic circle, among a great many other reasons, to teach you and me the awful possibilities that are in human nature, even converted and consecrated human nature. It came to me with rushing force that nobody but a Judas could have precipitated such a deed as that, nobody but somebody who had come into contact with Christ would have been capable of such infamy, and that there is a great privilege but also a great peril in having come into contact with Jesus. Let us think for a moment. Supposing he had never known Jesus. He would have gone down to the little village of Kerioth, he would have set up some kind of a little business, or a stall, he would have had I suppose a false weight, and cheated this customer and that customer and the other, and did little deeds of evil, but he would not have become a synonym for all the infamy of the ages. That is what he would have been if he hadn't known Christ, but having known Him what capacity it gives a man to do the thing that is evil in the world. I stand in His presence and say, God help us to finish without surrendering to those influences so subtle that they can reach into the apostolic circle, and as Bunyan said, without setting aside our doctrine of the eternal security of the saints, that he saw at the gate of Heaven a road that led down to Hell. Judas might have been one that had his name written on the foundation stones of the city of God, but he left to the world a name that no intelligent parent will ever give her child, and when John would have occasion to speak of another Judas he shields his friend from stain by adding Judas —not *Iscariot*. It teaches us that you can live near to Christ, and if you do not give Him fully your heart, and love Him freely, you can live close to Him, and yet become unlike Him, more unlike Him as the days come and

go. He teaches us that light rejected has a terrible reaction. Judas had great light, and great light gives very very dark shadows. It teaches us that environment is not the thing that accounts for character. Who had such an environment as Judas, and who had such a fall? And it teaches us too that what we said about the Christian church is often true of individuals. I will venture to say that many in this great audience tonight are circumstanced in some way or another that you have opposite you in your work, or maybe possibly in your home, or in some relationship to which you are bound, and from which you cannot get free — you have somebody in your circle who is as obnoxious to you as Judas was to Jesus, in whose presence you cannot breathe freely. It seems almost impossible to tolerate them. You try to win them by love, but you cannot win them. They are unsympathetic; they are torturing you day by day. I have known families where outwardly they seemed to be as respectable as Judas was to the apostles' group—nobody suspected him; where certain members of the family or other associations precipitate upon others an agony that cannot be described, a continual pressure. Many people know what it is to be faced with somebody like that that they must tolerate. It is not easy, is it? But Jesus went through it all before us, every bit of it. He washed the feet of that individual, and He called him "friend". He accepted his kiss, and one day the pressure lifted, and Judas went out into the night. But he shows you and me what to do when we come to these hard places of life. He has been over them before us.

In conclusion, I think that Judas had to be in the apostolic circle in order to show those apostles, and through them to show us, what an awful thing sin is—that it was of such a nature that it could reach in and lay hold upon one of their group to ruin him and even to lay hold of and destroy such an one as Jesus. When they looked out that night and saw the traitor slinking out, and Christ in the grip of His foes about to be crucified, they saw sin unveiled. They needed such terrible vision before they were prepared to preach. And they saw too that night the highest exhibition of love. I do not know whether Dr. Shields told you or not what I told him. I had been to a service a few Sunday mornings ago in Roanoke, Virginia, and listened to one of the Southern Baptist preachers with a great message, and a very homey way of presenting truth. In the course of his address he told us a little story about his boyhood days. As a little fellow he belonged to a home that went through a period of pinching and poverty. He said, in substance, "My father was a would-be politician, always ambitious to occupy a political office, and neglecting very largely the responsibilities of home, as he pursued this forlorn course." He said, "My mother was a very practical woman, and she made up for my father's deficiency as a provider. She turned to take care of the family of six, and was continually heard at the sewing machine, click clack, click clack, all the while, turning out products to feed the mouths of these hungry children. Every once in a while my father would bring home some big politician just to show my mother what great connections he had, and my mother was almost too busy to look up at them. She looked at them as much as to say, 'Well, you don't amount to very much; I have got a job on hand, and have got to keep sewing.' Click clack, click clack, all the while." He said, in spite of

all this his father did rise in the political circle, and later I think ran for Governor of the State. But during the depths of their poverty it came along spring time when little boys get that spring fever for spinning tops. It was a great annual tournament. On this occasion when the season came around he was very anxious to have a nice looking top, with the other boys, but the family treasury did not permit. He could not even buy the cheapest kind of a top, there was nothing in the house to buy it with. He said, "I got mad, and thought I was badly abused. I was very sulky, and I put on a scene before I went to school, and made everybody as miserable as I could, and vented my spite upon them, and made them all feel as if they were a heartless crowd. They hadn't any burdens at all. I went to school, and got over it a little bit, but on the way home again I saw the boys spinning their tops, and got mad all over again, and said, 'I'm just going to make my mother as miserable as I possibly can.'" He came in and looked for his mother, and she wasn't at the sewing machine where she had nearly always been, and he wondered where she was. He followed her out into the yard, and he said, "What do you think I saw? My mother had left her sewing machine, and was bending over a block of wood on which they split the kindling, and she had a little piece of wood in one hand, and the hatchet in the other, and with that poor tool and material she was trying to make a little top. After she had made it and pointed it the best she could, there was no stem on it, so she drove a nail in for a stem the best she could make and handed me the top." He said, "Can you imagine how I felt in the presence of that stupendous love, that sacrifice, after the way that I had acted?" I doubt not that there was a silence like that in the upper room when Jesus washed their feet, especially the feet of Judas. Said this preacher, "The years have come and gone, and oftentimes I wish I could go back to the old homestead, but life has become so crowded, and there seem to be too many engagements to let me go. One day I want to get back if I can. I am going out into the yard, and dig under the chips and the shavings and the sawdust and the dirt, where the top I believe lies buried. I would just like to pick it up, and oh, if I could just say to my mother, 'You will never know what that love exhibited by this has meant to me. It left me speechless as I recall it.'" Then I heard him say, "The love of Christ is far greater, and when you stand before Him and look upon His bleeding wounds how speechless you will be if you have never acknowledged that love or expressed your appreciation for what He has done. Let us pray.

We thank Thee tonight, our gracious Master, for the Gospel of the Son of God, that, notwithstanding the depths and terribleness of sin, now through all the depths of human dross, drops the plummet of the cross. Never yet abyss was found, deeper than the cross could sound. We pray that Thou wouldst speak unto every heart tonight, and grant that none of us may so fail to confess Christ here that we shall be speechless when we see Him yonder. We ask it for His name's sake, Amen.

NO RESPECTER OF PERSONS

God is no respecter of persons: he saveth no men for their coats or their callings; a holy calling will not save an unholy man. If you stand at the door of the kingdom of grace, to light others in, and will not go in yourselves, you shall knock in vain at the gates of glory, that would not enter at the door of grace.

—RICHARD BAXTER

ROMAN PRIESTS STIR UP A HORNETS' NEST IN THE WEST

THE school "strike" of Roman Catholic children in the suburbs of Vancouver, British Columbia, is not merely a local matter. It is simply one small sector of a battle waged by Roman priests for state support wherever they have a considerable following. It is a settled rule of these gentlemen to fish in troubled waters, and when the waters are still they set about stirring them up to suit their own ends. We read of their unceasing campaign for more and more privileges, not only in British Columbia, but in Ontario and in Nova Scotia, and in every other Canadian province. In state after state of the Union they have managed to bluster and bully their way into the public purse for the support of their missionary institutions which are known as religious, sectarian schools. The same strife is stirred up in Great Britain and even in far-off India. In France the bishops recently met in solemn assembly for the first time in more than a generation and the most important item on their agenda was the old plea for state support of their sectarian schools.

R.C. Schools Are Religious Schools

"The Roman Catholic Church regards it as a right, and not merely as a privilege, that the state should provide funds for its separate schools. This is part of its medieval philosophy of the union of church and state which is as contrary to the doctrine of the separation of church and state as its doctrine of the Inquisition is contrary to freedom of speech. No other church or religious organization in the democratic world makes such outrageous demands upon the state as does Rome.

Roman Catholic separate schools are religious schools in the same strict sense of the word that Protestant Sunday Schools are religious. The chief difference is that the Sunday Schools meet once in a week while the Roman Catholic Schools meet five days in the week. One of the recent popes laid down as the goal for his faithful followers to achieve this motto: "Catholic education in Catholic schools for all the Catholic youth." That goal is a legitimate one for Roman Catholics to strive after, provided that they do not add, in effect, "At non-Catholic expense". But that is precisely the understanding they have of the matter and hence they never cease their clamor for public aid for their religious schools. Our Jewish friends have their synagogue schools and that is their undoubted right, but never have we heard the suggestion that the state should help pay for them. Protestant Sunday Schools would think it not only unfair but humiliating, were it suggested that they should receive aid from the taxpayers.

Pope Says: "Not Politics, But Religion"

The cry of "injustice" and "unfairness" will not stand the test of intelligent scrutiny, yet if repeated often enough and loudly enough by grave and reverend prelates backed by thousands of well-meaning but misinformed "faithful", it is bound to make an impression on the public mind. Politicians who hold office at the pleasure of the people are peculiarly sensitive to such organized propaganda. The plan of action for all this is laid down in Rome and the local Hierarchy in various countries is simply engaged in obeying their master's directives. Pope Pius XI in 1929 issued a Encyclical

on Education in which he proposed the motto quoted above: "Catholic Education in Catholic schools for all the Catholic youth", and he added the following:

"If such education is not aided from public funds, as distributive justice requires, certainly it may not be opposed by any civil authority ready to recognize the rights of the family, and the irreducible claims of legitimate liberty.

"Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the sacrifices already made, that they have done enough for the support and defense of their schools and for the securing of the laws that will do them justice.

"For whatever Catholics do in promoting and defending the Catholic school for their children is a genuinely religious work and therefore an important task of 'Catholic Action'. For this reason the associations, which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every commendation.

"Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience . . ."

How Priests Direct Their Political Game

At this distance the procedure at Maillardville, British Columbia, is somewhat confusing, though the leaders have avowed that the purpose of the "strike" is "admittedly to force the British Columbia government to acknowledge that separate schools should be supported out of public taxation." It is not difficult to see that a sudden influx of more than 800 pupils into the already overcrowded public schools would raise serious problems. There would be the matter of hiring suitable experienced teachers in the middle of the school year, the arrangement of proper school rooms with all the heavy expenses that accompany all this. And naturally the school board would envisage the necessity of erecting new schools to house the additional children. But even while the local school board is plunged into these heavy expenses required to care for their 800 additional pupils; they are well aware that the extra expenditures may be rendered useless overnight by the withdrawal of the pupils as suddenly as they came. The 800 children are mere puppets in a political game played by the astute members of the Hierarchy with a view to embarrassing the school system and thus forcing the hand of the provincial government.

We are happy to note that up to date there is no hint of any weakening on the part of the Minister of Education or of his colleagues in the legislative assembly of the province. We wish that as much could be said for their counterparts in Ontario who, alas, are engaged in the contrary course of appeasing the Roman Catholic Hierarchy by ladling out to them ever increasing helpings of public funds to pay for their separate sectarian schools.

The following clipping has just come to hand from a paper in Victoria, B.C.:

Private-School Pupils Allowed to Ride Buses

The Public Schools Act stipulates only public school students shall be carried in school buses, but school boards have been informed that the Government would not object to buses with empty seats picking up children going to other schools.

This was the way Education Minister W. T. Straith replied in the Legislature yesterday to Dr. J. J. Gillis (Cln.,

Yale) who asked if provision had been made for buses to carry Catholic children to school.

At Maillardville, in Dr. Gillis' riding, two Catholic schools recently closed their doors, putting 800 additional students into the public schools.

The education minister said the act places the question of providing transportation for children attending public schools on the shoulders of the local school board.

Dr. Gillis said Catholics in his riding were only asking "fair play." He said they pay toward public schools as well as their own private schools.

Captain D. J. Proudfoot, Victoria M.L.A., said that if private schools were going to ask concessions of the Government they would have to give up some of the special privileges they enjoy.

Opposition Leader Harold Winch said he hoped the Province never relinquished the present public school system.

If others wish to operate outside the system the responsibility should be theirs, he added.

Balkanizing the New World

We hope that the above news item does not indicate a weakening of the fine stand taken up to now by the government of the province. To cast on local boards the onus of the decision regarding the use of public school buses for Roman Catholic Schools, would seem to us to invite anarchy. It would encourage the Roman Catholic strategists to concentrate on the planting of certain sections of the province with Roman Catholics — French-Canadians as in Maillardville or European settlers in others — and thus transform the fair province of the Pacific Coast into a kind of Balkan Peninsula where every election is a signal for the outbreak of all the rancour and bitterness associated with politics in the unhappy lands of the Old World cursed by a tradition of ecclesiastical control of schools and of church ownership of a large part of the land. Surely Old Europe and Old Quebec have already raised sufficient troubles by their submission to Vatican control without importing all these vexatious problems into the comparatively new Pacific province of British Columbia.—W.S.W.

ANSWERED PRAYER

"My expectation is from him."—Psalm 62:5.

Our too general neglect of looking for answers to what we ask, shows how little we are in earnest in our petitions. A husbandman is not content without the harvest; a marksman will observe whether the ball hits the target; a physician watches the effect of the medicine which he gives; and shall the Christian be careless about the effect of his labour?

Every prayer of the Christian, made in faith, according to the will of God, for which God has promised, offered up in the name of Jesus Christ, and under the influence of the Spirit, whether for temporal or for spiritual blessings, is, or will be, fully answered.

God always answers the general design and intention of His people's prayers, in doing that which, all things considered, is most for His own glory and their spiritual and eternal welfare. As we never find that Jesus Christ rejected a single supplicant who came to Him for mercy, so we believe that no prayer made in His name will be in vain.

The answer to prayer may be approaching, though we discern not its coming. The seed that lies under ground in winter is taking root in order to a spring and harvest, though it appears not above ground, but seems dead and lost.

—BICKERSTETH

CLOSING CHAPEL SERVICE AT SEMINARY

IT IS a tradition of long standing at Toronto Baptist Seminary that the last chapel service of the year should be in charge of the students themselves and that those who leave these halls of learning to take up the work of the Lord in various other spheres should bring brief testimonies and words of farewell. Last Friday morning was a blessed time of fellowship and refreshing in the Lord as we all encouraged ourselves with the remembrances of what He had wrought for us as individuals and as a Seminary. There could be no better preparation than this for the fresh fields of services that stretch before our students. This school year has fled by with dizzy rapidity, indeed it has gone so fast that we sometimes ask ourselves if old age has crept upon us unawares. However, the passage of time has brought a remarkable growth in grace and in mental and spiritual stature to our students. All the members of the faculty were impressed with the evidences of this as the tables were turned on them and the teachers became the taught.

As a kind of grand finale to an already great time, Dr. McCaul brought a practical and inspiring message for our student-preachers gleaned out of his own ministry. Among the gems of advice which he scattered before us were the following jewels of homiletical wisdom: "A preacher who thinks by the inch and talks by the yard ought to be dealt with by the foot!" Here is a coloured preacher's recipe for successful ministry:

"I reads myself full; I thinks myself clear; I prays myself hot; then I lets go."

In the light of these excellent pieces of advice, we venture to hope that our students will follow the coloured man's advice and so escape the unhappy necessity of being dealt with "by the foot"! May God bless them in their work.—W.S.W.

FRENCH GOSPEL SERVICE

Next Sunday at three o'clock in Greenway Hall the last French preaching service of the school year will take place. These services have been seasons of special blessing this year, and we are anticipating a good time at the closing meeting. Mr. Etienne Huser will be the preacher, and several of our students who are to engage in French work this summer will also take part. Our readers are invited to make this service known among their French-speaking friends.

FOR TORONTO READERS

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