

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30; No. 7

130 Gerrard St. E., TORONTO, JUNE 7, 1951

Whole Number 1515

IS OUR RELIGION REAL OR A SHAM?

IT IS not surprising that multitudes of people regard the Christian religion with feelings akin to contempt. Broadly speaking, there are three principal sources of information — experience, observation, and history. People who have no personal experience of what it means to be a Christian, can, of course, receive no information from that source. The majority learn from observation. We fear comparatively few people are likely to be convinced of the reality of Christ from what they observe in the lives of others. Such people, disappointed in their observations, are not likely to search the pages of history for proof of the dependability of the promise of Christianity.

We are indulging in no pessimistic view of the present-day religious situation when we say that men of the world, who are not, by choice, cynical in respect to religion, are unable to discern any difference in character and conduct in many of those who profess and call themselves Christians, and people who make no religious profession at all. The fact is, those who profess to be Christians, in a hundred ways, without opening their lips, advertise to those who observe them either the value or the uselessness of the religion they profess. The Psalmist prayed: "Lead me in a plain path because of those which observe me." The person who professes to be a Christian is always under observation.

We are writing on an early day of Summer. Soon the season when people seek ease and comfort and sensuous pleasure (by which we mean merely pleasures experienced through the senses), is almost upon us. Only the fact that the schools do not close till a little later, prevents some people from immediately plunging into the out-of-door pleasures of Summer. Camps, cottages, and hotels will soon be overflowing with pleasure-seekers. Among them there will be thousands of church members; and of that number there will be very many whom no one will regard as the representatives of religion of any sort.

Of course, we expect no more from those whose religion is only an empty formalism, who "have a form of godliness, but deny the power thereof." On pleasure bent the thousands who regard the church as a place

which they may occasionally patronize, and which in return will give them at least a reputation for respectability, may be expected to leave their religious profession, and all religious duty behind them.

But we are not writing particularly of those people whose religion is nothing more than a name: we are thinking of people who profess to believe the Bible, of people who profess to have been born again, who profess to recognize Jesus Christ as their Saviour and Lord. How will they behave in the Summer-time?

We have in mind large numbers who will go away to the country, cottage, or elsewhere, having turned their backs upon all their religious obligations, upon all responsibility to render any service in the churches to which they belong. Sunday School teachers and officers will merely walk out from under their duty. Members and officers of the church will do likewise. And the amazing thing is that they will do it without apology, for they seem to assume that even believers may treat their religion like their winter clothes, and put it into storage till the days of Summer are past.

But though they do thus, they will make full provision for their physical requirements. They will be careful to carry with them clothing appropriate to all occasions. Either they will carry their own provisions, or they will go where they are assured good meals may be obtained. They will not incur the risk of suffering any physical deprivation or inconvenience.

How are we to estimate such Summer-time religion? There is a "meat that endureth unto everlasting life". There is also a "meat which perisheth". Rest and recreation are indispensable to the health of both body and mind. But such rest and recreation can never afford to ignore the common needs of the body. One would think that, those whose souls are really alive, and who hunger and thirst after righteousness, would certainly not be less attentive to the requirements of the soul than they are to the needs of the body. When we see people who can treat their religious obligations so lightly, is it unjust to assume that their physical natures are in the ascendancy; and that while feeding, and, perhaps, over-feeding the body, they will allow the soul to starve?

Great commercial and financial and industrial concerns increasingly recognize the necessity of making provision for the rest and recreation of their employees. But does anyone know of any such money-making establishment closing its doors some time in June and allowing the cobwebs everywhere to accumulate, and never communicating with its customers until some time in September? What business concern would expect to have any business left when the Summer should be past?

How, then, may it reasonably be expected that the work of the Lord, as committed to His Church, can go on during the Summer when so many people, we repeat, without apology, say, "Goodbye", to the Church, and to their duties until the Autumn?

We think it is only just to conclude that people who so lightly leave their religion behind them, when they go holidaying, have very little religion to leave. Our late lamented Deacon, J. E. Jennings, had a Summer home where he spent some time during the Summer. But he always made it a rule to return to what he conceived to be both his duties and his privileges on the Lord's day.

We are convinced that the modern habit of spending extended periods away from church in the Summer-time does irreparable damage to the cause of Christ, not only on account of the work that is left undone, but because of the advertisement of indifference it displays to the world.

Some of our readers may say, "We are not among the fortunate people who can afford to be away all Summer." No; perhaps not. But does that justify you in a similar neglect of the Lord's work, particularly every week-end during the Summer? Yet there are great numbers who do just that. It is vain to try to justify such conduct. If our religion be real, if the gospel be true, if the pregnant sayings of the Word of God in respect to grace and to judgment, deal with realities, surely it follows that those who can so exclusively labour for the meat that perisheth, either have never tasted that the Lord is gracious, or have fallen into a state of such ill health, spiritually, as to have lost all appetite for "that meat which endureth unto everlasting life."

THE HABIT OF DILATORINESS

IT SEEMS natural for most people to postpone the doing of a duty as long as they may do it respectably. This is especially true where the duty is an unpleasant one. The habit of dilatoriness is easily acquired, and rapidly developed, and all but impossible to cure.

We remember years ago a Deacon who had a slight lisp, and, speaking of the tardiness of certain people, he said, "Once we had a service which was held on the last day of the year, and the last hour of the day, and some people were late even then."

We have known some preachers who were always late. There are some people who never arrive at church short of five or ten minutes late. Of course the plain, simple reason is, they do not start in time.

There is a great difference between legitimate caution, and dilatoriness. It is always well that we should ponder the path of our feet; that we should not act without due consideration. But the habit of postponement cannot be justified by calling it caution. Even the most dilatory person manages to get to the railway station in time to take the train. He arrives also at the place of employment at the time appointed; the reason, of course,

The Gospel Witness and Protestant Advocate

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

Editor

T. T. SHIELDS

Associate Editors

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

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada
Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

being that the train will not wait; and unless the clock is punched on time there will be a reduction in the pay; which is to say, that even the most dilatory may be punctual when he must be.

This habit intrudes into the religious life. There are people who were converted years ago. They are "going to" be baptized. They are "going to" join the church. But it has become second nature with them to postpone everything that may be postponed.

Such action, religiously, means positive disobedience. God is from everlasting to everlasting, God. Infinite time is at His command; but He created this world to be an orderly world, and therefore He made great lights, the one to rule by day, and the other by night. Thus He gave us time standards. They were to be for signs, and for seasons, and for days and years. Thus we are able to number our days, and to redeem the time.

In the realm of nature God is always on time. So regular and precise is the clock of the universe that astronomers say that they can predict an eclipse, the movements of the planets, a hundred years in advance, and make their predictions true to a second.

It is of the very essence of Providence that events should be properly timed. All things work together for good only as they are properly timed. In grace ours is a punctual God. It was "when the fulness of the time was come, God sent forth his Son". Our Lord fulfilled prophecy to the letter, even in respect to the time and manner of His death.

The habit of dilatoriness is very expensive:

"Old Time, in whose banks we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years."

How much we all lose when we squander time! What opportunities we miss for want of immediate action! How much life would be simplified and enriched if we could all learn the value of the little word NOW!

The Jarvis Street Pulpit

Carnal and Spiritual Religion

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 20th, 1951
(Electrically Recorded)

"So we see that they could not enter in because of unbelief."—Hebrews 3:19.

WE ARE all familiar with the Biblical record of the deliverance of Israel from Egypt, and their subsequent wilderness wanderings. You remember how in due course they came to Kadesh in the wilderness of Paran, and Moses sent twelve spies over Jordan to the Land of Canaan to spy out the land; twelve men representing the twelve tribes of Israel. They spent forty days investigating, and brought back their report. They brought back also a cluster of Eshcol—Eshcol means the cluster of grapes. The place was called Eshcol because there they cut down this big cluster of grapes, which was borne on a staff between two, as they carried it on their shoulders. They reported that it was a marvellous land, this land of promise, flowing literally with milk and honey, abundantly fruitful, and the grapes they brought were a sample of the fruit of the country. But they said that the cities were great, and walled up to heaven. They had seen the giants there, the children of Anak, the Canaanites and the Jebusites and the Hittites — they were all there. The spies reported, "It is a glorious land, but we could never possess it. The fortresses are too strong, and the enemies are too numerous. In fact, we were in their sight as grasshoppers, and said they, we were as grasshoppers in our own sight. It would be useless for us to try to take possession of that promised land."

But there were two men, Joshua and Caleb, who disagreed, and they presented a minority report, saying, "We are well able to possess it, for the Lord will deliver it into our hands." However, the people complained, and God heard their complaining, and directed Moses to lead them back into the wilderness. And so they returned to the wilderness, and there lived a circuitous life, wandering round and round, for forty years, until all that unbelieving generation had died off, and a new generation had arisen.

Of the old generation there were two old men, Joshua and Caleb, still living, but these two only survived. The rest died, and "their carcasses fell," the Scripture says, "in the wilderness". They did not enter into the promised land; my text says, "So we see that they could not enter in because of unbelief."

I have often reminded you of the typical significance of Canaan, representative not of Heaven, but of the heavenly places in Christ, of that life that is beyond the plane of the carnal, lived in the Spirit, wherein, as we read this morning, we are "blessed . . . with all spiritual blessings in heavenly places in Christ."

I.

THERE ARE A GREAT MANY PEOPLE LIKE THE ISRAELITES, WHO PROFESS AND CALL THEMSELVES CHRISTIANS, WHO LIVE AND DIE IN THE WILDERNESS, AND NEVER REACH THE PROMISED LAND. They entered not in; "they could not enter in".

Now observe, *these people had been delivered from Egypt.* They had been the subjects of God's miraculous grace; brought out of bondage into freedom, under the hand of God. But they did not go on with God; they did not live an ever-enlarging and developing and increasingly fruitful life. They became stagnant, dwarfed; they did not grow. There are many people like that. I have no doubt at all that they have been converted; they have actually passed under the blood, and have been delivered from their natural state by a new birth from above, emerging from their natural state of Egyptian bondage into a life in which they enjoyed the Divine favour. But that is far from being what God wants us to be. Jesus Christ did not die that we might be saved by the skin of our teeth, that we might barely escape from Egypt, and still forever lust for its leeks and onions and garlic, for the flesh-pots of Egypt. We were saved that we might be delivered completely from Egypt, that not a hoof should be left behind, that we should pass out into a new life entirely. But I say there are a great many, I suppose the vast majority of people who call themselves Christians, who have never passed much beyond the boundaries of Egypt. They still live on a carnal plane; they still seek the things that are sought by men of the world; they have not been delivered into the full freedom that is in Christ Jesus.

These people had been miraculously sustained in the wilderness. They had been sent manna from Heaven; they had drunk the water miraculously produced from the smitten rock, and the Scripture says, "they drank of that spiritual Rock that followed them: and that Rock was Christ." There are multitudes of people, I repeat, delivered from Egypt, and who have some taste for spiritual things. They come to the house of God; they belong to the church; they sing the hymns of Zion; they read their Bibles more or less regularly; they do not live in utter neglect of prayer, and yet they are confined, and know nothing of a victorious, triumphant life in Christ Jesus. They come at last to Kadesh; they face the possibilities and the privileges of life in Christ. What they miss! We are "blessed with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the

world, that we should be holy and without blame before him in love." There is stored up for us in the heavenly places such a supply of grace, of Divine power, as would enable us to be everything that God wants us to be. It is all in the heavenly places, "that we might be holy and without blame before him in love." But how few there are who take advantage of that! How few there are who are able to say, "Thanks be unto God, which always causeth us to triumph in Christ." They are still held down in bondage by the motions, the desires, the ambitions, the tendencies of our natural state, our carnal nature. They never rise above it. The man comes to church on Sunday; he may even tell the preacher that he enjoyed the sermon; he may even profess to have been blessed. He goes back to business the next morning, and there is not a sharper, shrewder, I had almost said a more unscrupulous man of business in town. I remember having a man here once who told me that I did not know anything about business. I said, "Don't I? I think I do. What makes you say so?" "Well," he said, "you could not in the nature of the case." I said, "I am not an expert mathematician, but I think I could figure out the cost of the overhead of this establishment, I could find out what the premises are worth, how much money is invested in it, what interest it should yield; I could allow for depreciation, and establish a sinking fund, so that I would be able to keep the building up from year to year; I could reckon up how much it would cost for the wages of all the employees of this establishment, and then I could ascertain the cost of the raw material. And so I think, without being a cost accountant, I could, with a fair degree of accuracy, determine what the products of this concern cost, and then I could add to that a reasonable profit for my oversight, for my management." He sat back in his chair and roared with laughter. He said, "I told you you did not know anything about business." I said, "What is there funny about what I have said?" "You would allow yourself," he said, "a reasonable profit. If you were in business you would allow yourself all that the product could stand." I said, "Mr. So-and-So, I was speaking to you from a Christian point of view, and not from the point of view of an unscrupulous racketeer." And he was a member of this church! You will find men in business like that, who call themselves Christians, but they live in the wilderness, a disgrace really to the religion they profess. They bring no credit whatever to the Lord Jesus Christ. People who deal with them say, "You had better be careful when you deal with that man. He knows how to turn a corner pretty sharply, and unless you are alert you will lose."

Not only in business, but in a thousand other ways, if we live on that lower carnal plane — by that I do not mean in the commission of some outrageous sins: I merely mean, on the natural plane, not having the Spirit, being of the flesh, fleshly; the old man being dominant. And while eating the manna from above, wearying of it, and while drinking the water from the smitten rock, yet thirsting for the things of Egypt, as many professing Christians do. They never enter into the land of promise. By and by they die, die as they lived, die in the wilderness, and leave no testimony at all behind to the power of God's grace.

I remember our dear Brother Jennings saying to me some years ago, "Before I was converted I used to move in a certain circle of men who were called sportsmen.

I was one of them. (He was the champion shot of Canada.) They were not Christians, but," he said, "for the most part they were upright, honourable, straightforward, righteous men. They were not Christians, as I was not, but," he said, "Pastor, I have seen church members, since I became converted, and ministers, stoop to a level of conduct that my unregenerate friends would have been ashamed of. They never would have done it." Of course. The flesh pots of Egypt, that is all. Their carcasses fell in the wilderness; they died there, and never did inherit the promised land.

Many a time I have had to conduct the funeral of people who died in the wilderness, and all I could ever say was that they professed to know Christ, and we must leave them to the Divine mercy. I never saw any evidence of it. The churches today are crowded with tens of thousands of people who call themselves Christians, but who live a wilderness existence, and nothing more.

"They could not enter in," not because they did not recognize the attractiveness, the value and fruitfulness of the promised land, the heavenly places in Christ. I used to know a man, — I do not quite know what he meant — but he was a fine man, a deeply spiritual man. He was in this church one Sunday a few years ago, and I met him. He said, "I enjoyed what you had to say this morning; I have often enjoyed it. I have often looked longingly toward just such a life as that, and I think I saw something of the land of promise. But in business you know we are hard, and I have at last been forced to ask myself the question whether the principles of Christian ethics are really practicable in modern business." I hope he has not slipped, but the mere asking of the question was dangerous. God does not require the impossible of any one of us. The promised land is before us, and we ought to enter into it; we ought to enjoy its abundant fruitfulness; we ought somehow to find the secret, so that we may adorn the doctrine of God our Saviour in all things.

II.

THEY ENTERED NOT IN—that is the mere statement I make, that the great majority of those who come out of Egypt never do cross the Jordan and enter into Canaan. I do not mean that they do not get into Heaven, but they do not get to that larger and fuller and richer and higher and more abundant life that the Lord Jesus said He came that we might enjoy.

Why did they not enter in? "They could not enter in because of unbelief." What does that mean — "because of unbelief"? Well, *there was the general promise that this land of Canaan was to be theirs, and God had actually said, "I will give it you."* They ought to have taken Him at His word; they ought to have said, "The Lord has said that, then it is possible for me to have it, and have it I will by His good grace." But instead of that, when they had surveyed the land, and acknowledged, all of them, that it was a good land, a desirable land, a land flowing with milk and honey — they said, "We cannot possess it."

I suppose that is true of those whom I have described. They say, "It is all right, but the cost is too great; the price is too high. I should have to sacrifice too much to cross the Jordan and enter into Canaan." My dear friends, there is a general promise given to all of us,

the one I have quoted. It is written also, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." God has given us promises, that by these we might triumph, and escape from all these things, and be made partakers of the Divine nature, growing up into Christ in all things, putting off the old man and putting on the new, "which after God is created in righteousness and true holiness." The promises of God are abundant. *What is the matter with us? Simply that we do not believe them; simply that we do not take God at His word, and put the hand of faith upon the promise, and say, "God has promised me that; I will have it; I will claim it." We might do so, but we do not, because of our unbelief.*

III.

LET US EXAMINE IT WITH A LITTLE MORE PARTICULARITY. There were cities there walled up to heaven; there were great *military fortresses* there; there were *armed men*, men of extraordinary stature — *giants*, the children of Anak. And as for the Canaanites and the Hittites and the Jebusites, and the rest of them — they were an innumerable host; in numbers, like grasshoppers. They said, "We could never overcome them, because we are only grasshoppers ourselves." Did you ever feel like a grasshopper? Now I believe a Christian should be humble before God, and walk humbly before God, but I tell you, you may call me what you like, but I am no grasshopper. We are not intended by Divine Providence so to estimate ourselves. We are less than grasshoppers if we fail to believe, but if we are strengthened with all might by His Spirit in the inner man, we may become, by God's grace, and by the might of His Spirit, giants in spiritual strength. We have no right to call ourselves grasshoppers. If you put that estimate on yourself the devil will put the same estimate on you. We are even told to resist the devil, and he will flee from us. He is cunning in ambush, but meet him face to face and he will flee, if you meet him in the power of the Divine Spirit.

But, my dear friends, that is our trouble. *There are mountains in this promised land*; there are heights of devotion and holiness which you and I might attain. It will need a little climbing; it will need a strong heart, and a divinely energized will, to scale the mountain-side. Walled cities and great fortresses, — yes, you know what they are — facing every one of us. I could name some of them—covetousness, worldly ambition, carnal pleasure, evil companions — a hundred things that would bar our progress. "If I were to do that I should have immediately to fight all these things. I cannot do that." Why not? "They could not enter in because of unbelief." Our language ought rather to be, "I can do all things through Christ which strengtheneth me." Nothing is impossible to the believer, within the framework of the Divine Providence. What God wills for us we can have:

"He wills that I should holy be;
What can withstand His will?
The counsel of His grace in me
He surely will fulfill."

He will enable me to be what He wants me to be, so that we can say humbly, to the praise of the glory of God's grace, as did the apostle Paul, "By the grace of God I am what I am."

But broadly and finally, and comprehensively — they

entered not in *because they did not really believe in God's power*. The cities were walled up to heaven. One of the cities was called Jericho. I suppose the spies looked at it; they may have got in through the gates. The ten of them said, "We could never take this," never reckoning upon God, or God's way of taking it. But you know the story, how one of the two great believers, Joshua, and Caleb in co-operation with him somewhere in the host, — how he marched round and round the city of Jericho, and after Joshua had received his commission, you remember he had a vision, and he was terrified at the vision. He saw a great warrior armed with a drawn sword, and Joshua said, "On whatever side he fights there will be victory." Tremblingly he asked, "Art thou for us, or for our adversaries?" There came the heartening and inspiring reply, "As captain of the Lord's host am I now come;" and as Joshua marched with the people around the walls of Jericho he saw in advance the Captain of the Lord's host, the One who was stronger than the strong man armed that keepeth his palace. At the appointed time they blew their trumpets, and the walls of Jericho fell down flat. The ten spies had never counted on that. They said, "We shall have to knock them down; we shall have to do it." You see, they entered not in because they had not counted on God. Counting on Him and His presence, His commanding leadership, nothing in that land of promise could withstand them.

So is it with us, dear friends. We go not awarfare at our own charges. We are poor weak soldiers, all of us, but with the Captain of the Lord's host to lead us, there is no reason why we should not cry, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Let us pray.

O Lord, Thou seest our hearts. Thou knowest that there are few of us, perhaps there is not one of us, who does not desire to be a better Christian, a better man or woman, a better servant of Jesus Christ. We long for the heavenly places; we desire, O Lord, to enter into Thy rest. Didst Thou not say, Come unto me, all ye that labour and are heavy laden, and I will give you rest? It is written in the very chapter of Thy word we have had before us, He that is entered into his rest, he also hath ceased from his own works, as God did from His.

O Lord, come to us, energize us; make us spiritual men and women. Help us to walk, not after the flesh, but after the Spirit, and so to fulfill the word of God, for Thy name's sake, Amen.

DR. ALBERT JOHNSTON IN JARVIS STREET

Jarvis Street was favoured at its morning service with the presence of Dr. Albert Johnston of Hinson Memorial Church, Portland, Oregon; Dr. Pegg, of Los Angeles, and Dr. Danielson, of San Francisco. They were on their way to Buffalo to attend meetings of The Conservative Baptist Association.

We commandeered Dr. Johnston for the evening service. He preached most ably and inspiringly from Romans chapter eight, verse twenty-eight. Dr. Pegg read the evening lesson, and Dr. Danielson offered prayer. These brethren will always be welcome in Jarvis Street Church.

At the Sunday evening service seven believers were baptized—six, the children of one family, and these, with others, were welcomed into the fellowship of Jarvis Street Church at the Communion Service which followed.

MORE ROMAN BUNKUM

THE tricks that are played at circuses, at spiritualistic seances, and other religious and medical, and commercial theatres of charlatanry are justly held in contempt, by intelligent people, and treated with scorn. But almost any kind of humbug, sponsored by the Roman Catholic Church, finds a place in the press of the world, as though it were something entitled to respect. The lying stories of the various appearances of the Virgin Mother, which have given rise to the legends of our Lady of Fatima, our Lady of Lourdes, our Lady of Guadalupe, and our Lady of the Cap, and others, are received by the many as though they were stories of indisputable, historic, fact.

The alleged miracles attributed to the shrine of St. Anne de Beaupre, of Brother Andrew, and of innumerable others, belong to the same category of religious fiction.

The Roman Catholic Church is like its author, "where (it) speaketh a lie, (it) speaketh of (its) own." If ever in the world's history there was a refuge of lies, the most conspicuous is that which has its centre at the Vatican.

The body of a man, who was a pope for eleven years, and who died in 1914, thirty-seven years ago, has been exhumed. At a ceremony in Rome it has been put on exhibition; and the former pope, by the action of one of his successors, has been beatified; and it is expected before very long he will be canonized as a saint; and the present pope, Pius XII "implored the new blessed to intercede with God to obtain true and lasting peace for the world." The living Pope asks a dead pope to intercede with God! Does the ceremony of beatification insure that the soul of "the new blessed" is no longer in Purgatory?

We have no language in which, adequately, to express our utter contempt and abhorrence of such sacrilegious performances carried out in the name of Christianity. If Roman Catholicism be not The Great Delusion, which makes men to believe a lie because "they receive not the love of the truth that they might be saved" — but had "pleasure in unrighteousness" we know not where such delusion can be found.

But here is the ridiculous story which, respecting the purpose of the events recorded, should be read with the same degree of credulity one would accord the tales of Baron Munchausen:

Beatify Pope Pius X Before 200,000 Pilgrims

Vatican City, June 3 (AP).—Pope Pius X was beatified today in St. Peter's Basilica and later in the vast square outside. Pope Pius XII implored the new blessed to intercede with God to obtain true and lasting peace for the world.

Pius X, who lived and died a humble man, was the eighth pontiff to be beatified in the nearly 2,000-year history of the Roman Catholic Church and the first in 279 years.

Beatification, or raising to the ranks of the blessed, is one of the stages on the way to becoming a saint. It is believed in Vatican circles that the beatification of Pius X will be followed by quick inauguration of the cause for his canonization as a saint — the highest honor the Roman Catholic church can bestow.

However, the process from beatification to canonization may take some years. The last pontiff thus honoured was Pius V who was beatified in 1672 and canonized in 1712.

Among the thousands of pilgrims present for the ceremony were nearly all the 6,000 inhabitants of the little Northern Italian town of Riese, where the new

blessed was born Giuseppe Sarto on June 2, 1835. He reigned as pontiff from 1903 to 1914.

The words of Pius XII—an impassioned finale of the beatification — were echoed by more than 200,000 pilgrims from many parts of the world. They filled St. Peter's Square, from the steps of the Basilica — where a temporary altar was placed — to the broad Via Della Conciliazione that leads into the square.

As Pope and people prayed, flood-lights sharply illumined a bronze and crystal casket that held the preserved body of Pius X, clothed in pontifical robes.

In the throng were 200 bishops and archbishops, 20 cardinals and nearly all members of the diplomatic corps assigned to the Vatican.

Federico Cardinal Tedeschini, archpriest of St. Peter's Basilica, intoned the Te Deum, hymn of thanks. At that instant, veils were drawn from a portrait of the beatified and from the case which held his body.

The bells of St. Peter's began ringing, taken up — one by one — by all the other church bells of Rome. The body of the newly beatified Pope will be on view to the faithful for several days.

THE GAMBLING EPIDEMIC

THE Bible clearly teaches the right to own property. Otherwise it would not be commanded, "Thou shalt not steal". It would be to impugn the intelligence of any reader to labour that principle. Extreme Socialism denies the right to private ownership of property. It teaches that it should be owned collectively. But Holy Scripture abounds with examples of divinely approved ownership, of exchange of property by sale, or gift, and the command, "Thou shalt not steal" would prohibit anyone from appropriating that which is another's. But whatever we own should be obtained lawfully. It was ordained in the beginning, "In the sweat of thy face shalt thou eat bread." And the New Testament says, "If any would not work, neither should he eat."

There is only one way by which any man may, legitimately own anything. That is by working for it, or purchasing it with the product of his labour, or receiving it as a gift as the product of someone else's labour. Salvation is a free gift; but it was purchased at an incalculable price. That which comes by grace to us, and which may be received for nothing, cost the Son of God everything.

Gambling is an ancient evil. In everything but religion men have desired something for nothing. Gambling is an evil in itself. Whether a man bets on a horse race, on baseball, or something else, or wins money in a game of chance, as of cards, he engages in these actions in the hope of getting something for nothing. The thing itself is inherently evil; and it is bound to have an unwholesome moral reaction on the gambler.

Gambling is an intoxicating evil. It may be difficult to explain it, but the gambling passion gets into the blood as certainly as alcohol. A man may lose to some others a hundred times; but he plunges into the second hundred in the hope of winning back what he has lost; for while he has lost, he has seen others win.

Conscience is seared, and the whole moral nature becomes atrophied. It is not unusual for a gambler to take other people's money to gamble with, and, losing it, to take still more, and so to go on and on in the hope of finally recouping his losses. But instead of living in Millionaire's Row, he finds his way at last to the penitentiary. Thousands have been so incarcerated, their whole life utterly blasted as the ultimate outcome of a game of cards played privately at home. One might as well pour the contents of a vial of deadly

bacteria into a glass of water and drink it, expecting to suffer no harm.

The ways in which people may gamble are too numerous to mention; but the essence of the thing is a desire to get something for nothing, or very much for very little; and to obtain something for which no equivalent in labour or in money has been given.

The gambler is a potential thief. He is willing to enrich himself by other people's losses. The principle which lies at the root of legitimate labour and trade is the voluntary and mutual exchange of equivalent values. Both gain what they want, and neither loses anything.

This is not true of that which is won by gambling. It is obtained at the expense of someone else. Some one or many must lose if the gambler is to win. Hence the practice is utterly immoral. Nor is the moral quality of the act changed if it be a game of bingo played in church, for the church's profit; or a lottery, or a raffle. By whatever name it is called, it remains, essentially, an immoral act.

The race track is a legalized system of robbery. A lot of silly women, many of whom could scarcely distinguish between a horse and a mule, take advantage of a horse race, and the crowd it gathers, to dress themselves up; and the show of fashion at the horse races commands almost as much interest as the race itself.

One feels almost like apologizing for condemning games of chance held under religious auspices. One would suppose that such abominations would receive universal condemnation. We do not quite understand why the Police raid gambling dens, while the Government permits betting on the horses. Personally we can see no difference in the moral quality of the acts concerned.

No morally upright, inherently righteous man, would have anything to do with such practices; even if they were, literally, and always, games of chance, the evil would still remain. But very often the game of chance is but a camouflage for a definite and deliberate robbery. Many people know which horse is going to win before the race is run.

Participation in any of these things results in the demoralization of human character. Certainly no true church of Christ would ever countenance such iniquity, and no true Christian, having a proper sense of his responsibility to God would ever be a participant.

Gambling of all sorts is a mother of evil. It leads to still more flagrant robbery, and even to murder. It is a thing which ought not to be so much as named among the people of God.

PROPHET, PRIEST AND KING

"Christ, as a Prophet, is an open door of hope for ignorant sinners; O come in here and be taught. Christ, as a Priest, is an open door of hope for guilty sinners. O come in here and get remission of sin in His blood. Christ, as a King, is an open door of hope to captive sinners under the power and slavery of sin and Satan: O let such come in here and share of the victory of Christ, who came in the flesh to destroy the works of the devil, and who comes in the Spirit by a preached gospel for the same end. O come unto Him by faith and believing in Him: and, if you cannot come, pray, pray that He may draw you in; for He stands ready to take you by the hand; He says not, Go in without Me; but, Come in and take My help." —RALPH ERSKINE

THE MINISTRY OF THE SEMINARY

Summer Works and Workers in the North

By Rev. J. R. Boyd, in *The Berean Ambassador*

EVER since God called the first young person from our midst into full-time service, the Berean Baptist Church has gratefully taken advantage of the training facilities provided by the Toronto Baptist Seminary. The Seminary is owned by Jarvis Street Baptist Church and throughout the years has done much to further the cause of the Gospel of Christ by training young men and women in the truth of God's Word. We, being a small church, were not able to bear much of the tremendous financial burden which such a school creates; but we gladly have done our utmost to supplement their work by giving practical experience to a number of students each summer. Our vast field with its many varied opportunities for English and French work is an excellent proving ground for young people who profess to be called of God to the world's most important vocation. The exercises of a school may test a man's scholastic ability, but the rigorous tasks of the field more adequately demonstrate his true worth. The grueling grind of personal and public ministry on fields where the student has nothing to gain but experience, helps to acquaint him also with the realities of consecrated service. As we have rejoiced throughout the past fourteen summers in the fellowship of some of God's finest young people, we have esteemed it a great privilege to co-operate with Jarvis Street Church in doing our part in this phase of the Seminary's work.

We have had great cause for rejoicing as we saw our trainees meet the severe tests which they have faced in recent years. These years have seen serious issues arise to challenge our ministry. Subtle instigations of jealousy and pride have sought to subvert every one of them; but we have been greatly encouraged as we saw that every man who trained with us stood true to the highest standards of biblical manhood.

It is summer again and once more as Jarvis Street bids farewell to the students we bid a number of them welcome to the North. Sunday, May 6th, was a joyful day in Sudbury as we welcomed several of our own Church young people back for the week-end. Most of those who went to the Seminary from our Church are labouring elsewhere now. Only one is left with us, Mr. Horace Wilkins, who came to us a few years ago from Cochrane, because he had heard the Gospel by radio in his far northern home. However, we have others here. Mr. Etienne Huser, our French helper from France, is here for his third summer. Miss Doris Orrett, from Toronto, is here also to help in office and visitation work. Miss Nellie Saxer, who teaches our bilingual Public School at Lavigne, and who also shares with the Lavigne deacons in teaching the Word in our French Church there, expects to assist us in our wider work for July and August. Two other young women are coming north at the first of July for Daily Vacation Bible School work. We have not yet been able to complete their schedule, but expect they will go east as far as Lanark and north to Malartic, Quebec.

Our present plans provide for us to spend a week ministering in the Eastern Townships of Quebec, a week in the Cornwall and Pembroke districts. Special meetings are also being planned for Otter Lake, Quebec, and

deputation work will take us on other travels which we expect will reach into the west as far as Fort William and eastward to our home district of Quebec near Montreal.

For all of this and for the workers thus engaged with us, for the tasks of carrying on our eight weekly broadcasts in three languages and for all the other work, we earnestly covet your prayers. This extensive programme requires many thousands of miles of travel, travel which demands that we go sometimes night and day. Pray for our safety. Pray above all for effectiveness in our ministry of God's Word to those we meet in private and public service. As you stand behind us we shall seek by God's grace faithfully to see to it that your prayers will not be in vain. As God is pleased to use us we shall gladly be spent by Him.

SPIRITUAL GIANTS

HOW often it is that men with physical strength do not serve Christ! They are like a ship full manned and full rigged, capable of vast tonnage, able to endure all stress of weather, yet swinging idly at the docks, when these men ought to be crossing and recrossing the great ocean of human suffering and sin with God's supplies of mercy. How often it is that physical strength is used in doing positive damage, or in luxurious ease, when, with sleeves rolled up and bronzed bosom, fearless of the shafts of opposition, it ought to be laying hold with all its might, and tugging away to lift up this sunken wreck of a world.

It is a most shameful fact that much of the business of the Church and of the world must be done by those comparatively invalid. Richard Baxter, by reason of his diseases, all his days sitting in the door of the tomb, yet writing more than a hundred volumes, and sending out an influence for God that will endure as long as the *Saints' Everlasting Rest*. Edward Payson, never knowing a well day, yet how he preached; and how he wrote, helping thousands of dying souls like himself to swim in a sea of glory! And Robert McCheyne, a walking skeleton, yet you know what he did in Dundee, and how he shook Scotland with zeal for God. Philip Doddridge, advised by his friends, because of his illness, not to enter the ministry, yet you know what he did for the "rise and progress of religion" in the Church and in the world.

Wilberforce was told by his doctors that he could not live a fortnight, yet at that very time entering upon philanthropic enterprises that demanded the greatest endurance and persistence. Robert Hall, suffering excruciations, so that often in his pulpit while preaching he would stop and lie down on a sofa, then getting up again to preach about heaven until the glories of the celestial city dropped on the multitude, doing more work, perhaps, than almost any well man in his day.

Oh, how often it is that men with great physical endurance are not as great in moral and spiritual stature! While there are achievements for those who are bent all their days with sickness—achievements of patience, achievements of Christian endurance—I call upon men of health to-day, men of muscle, men of nerve, men of physical power, to devote themselves to the Lord. Giants in body, you ought to be giants in soul.

—T. DE WITT TALMAGE

THE GLORY OF THE GARDEN

Our England is a garden that is full of stately views,
Of borders, beds and shrubberies and lawns and avenues,
With statues on the terraces and peacocks strutting by;
But the Glory of the Garden lies in more than meets the eye.

For where the old thick laurels grow, along the thin red wall,
You'll find the tool and potting-sheds which are the heart of all,
The cold-frames and the hot-houses, the dung-pits and the tanks,
The rollers, carts, and drain-pipes, with the barrows and the planks.

And there you'll see the gardeners, the men and 'prentice boys
Told off to do as they are bid and do it without noise;
For, except when seeds are planted and we shout to scare the birds,
The Glory of the Garden it abideth not in words.

And some can pot begonias and some can bud a rose,
And some are hardly fit to trust with anything that grows;
But they can roll and trim the lawns and sift the sand and loam,
For the Glory of the Garden occupieth all who come.

Our England is a garden, and such gardens are not made
By singing:—"Oh, how beautiful", and sitting in the shade
While better men than we go out and start their working lives
At grubbing weeds from gravel-paths with broken dinner-knives.

There's not a pair of legs so thin, there's not a head so thick,
There's not a hand so weak and white, nor yet a heart so sick,
But it can find some needful job that's crying to be done
For the Glory of the Garden glorifieth every one.

Then seek your job with thankfulness and work till further orders,
If it's only netting strawberries or killing slugs on borders;
And when your back stops aching and your hands begin to harden,
You will find yourself a partner in the Glory of the Garden.

Oh, Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees,
So when your work is finished, you can wash your hands and pray
For the Glory of the Garden that it may not pass away!

And the Glory of the Garden it shall never pass away!

—RUDYARD KIPLING

CHIEF DANGERS OF RELIGION

"I consider that the chief dangers that confront the coming century (the 20th century) will be: Religion without the Holy Ghost; Christianity without Christ; forgiveness without regeneration; worship without God; and heaven without hell."

—GENERAL BOOTH

Letters From Europe by Dr. Carl McIntire

Airport,
London, England,
May 15, 1951

Dear Friends in Christ:

I'll start this letter here and try to finish it in the air. We have just come through the customs and are "out" of the country. It will take one hour and 20 minutes to reach Amsterdam. Never have we been so pressed for time to write a word. Yet, so many blessed and providential things are happening that I want to share them with you. Our Lord is truly answering prayer. The International Council of Christian Churches has a place in England and it is surely being discussed and considered.

The meeting last night in the Highgate Road Baptist Church was very fruitful; much more so than we expected.

I arrived down town in London yesterday after 2 p.m. Henri Pol had been in London ten days making many personal calls. There was much to report. The men who went to Geneva from here brought back a most favorable impression, and this has contributed to a most serious consideration of the ICC's claims and cause in many circles, including the various mission groups.

At 5 p.m. we had tea! We were in the Russell Hotel. Dr. John Wilmot, pastor of the Highgate Road Baptist Church and a member of the ICC's Commission on International Affairs, came with Mr. W. E. Dalling, editor of the *Bible League Quarterly*, whose home is in Barry, Glamorgan, South Wales. Mr. and Mrs. Dalling had come 200 miles for the meeting that night.

A word must be said about the Bible League. This body was organized to contend for the faith. Under its auspices Dr. Robert Dick Wilson, Dr. J. Gresham Machen, Dr. T. T. Shields, and others had been brought to England in years past. The *Quarterly* now has a circulation of 2,000. It has reported the International Council's Geneva Congress and printed some of the resolutions. Mr. Dalling is strong in his support of the ICC. He personally left the Baptist Union years ago over the question of modernism.

(We have now boarded the plane.)

The tulips are blooming in Holland and we expect to see some of the colored fields from the air, if the clouds permit. The last time I made this K.L.M. flight from London to Amsterdam, Mr. Arie Kok sat next to me, and he read several passages from the New Testament. One of them was, "He that loveth father or mother more than me is not worthy of me." His utter devotion to the cause and the Lord was a constant inspiration. Now he sees the face of our Lord.

Yesterday was Whitmonday in London and everything was closed, and the people were away for a long weekend. There was a splendid crowd in Highgate Church at 7 p.m., about 150 people representing many interests and church groups. Mr. Pol had brought much literature and also books. Every piece was taken.

Dr. Wilmot presided and in gracious words explained that this was the first meeting of its kind to be held in London. He mentioned the visits to his church of Dr. Shields, Dr. Springer, and others in the past three years, and explained his commitment to the ICC. He

announced that a period of questioning would be held after my message. Such old hymns of the faith were used as "Fight the Good Fight." Mr. Pol outlined the history of the ICC and the struggle over the Federal Council of the Churches of Christ in the U.S.A. and the rise of the American Council of Christian Churches in that land.

I expounded the Scriptures and went down the line with evidence concerning the apostasy of the World Council of Churches. Point by point we gave the facts. My, men cannot argue with the Scripture nor with the facts of the unbelief in the house of God. It is a terrible, terrible tragedy. I sought to give the world-wide picture of the struggle and of the responsibility of every believer in the conflict for the truth. I read the list of the churches in the British Isles in the World Council. It is most imposing! Modernism has claimed many victories in this land of the Reformation. Even the British Council of Churches has the Unitarian Church in its membership and fellowship. Here is the list of WCC churches in Britain:

Baptist Union of Great Britain and Ireland
Churches of Christ in Great Britain and Ireland
Church of England
Church of Ireland
Church of Scotland
Church of Wales
Congregational Union of England and Wales
Congregational Union of Scotland
Episcopal Church in Scotland
Methodist Church
Methodist Church in Ireland
Presbyterian Church of England
Presbyterian Church in Ireland
Presbyterian Church of Wales
United Free Church of Scotland

When the meeting was opened for questions, immediately a man arose. He said he had four questions when he came to the meeting, but now he had only one. He was pastor of a Congregational Church and was in the WCC. Modernism was there. The hard course, he said, would be to "stay in." The easy course to separate from the unbelief. Then he asked me to judge him in his conduct. I explained that God is lord of the conscience, and that if he could clean up his church and get it out of the WCC, he should do so, but if he could not, then he should separate. God's people cannot be in fellowship with or aid and abet unbelief in the house of God. The Congregational Church started in the beginning with the Gospel in all of its pulpits and testimony.

This brother did our meeting a great service. He then said that as for him he would stay in the WCC. He did not approve of the ICC's position on the purity of the church. Immediately a pastor from the Irish Evangelical Church, the Rev. E. H. Titcombe, arose. His church is in the ICC, and he told of the experience of their churches in Ireland in separating from the Presbyterian Church. A true spokesman from the British Isles had arisen to reply to the Congregational brother. He spoke, too, of obedience, the coming generation of children—and men would have to answer before the judgment seat of Christ!

The questions really came after that, and for an hour the whole issue was faced as far as the British Isles are concerned.

One man wanted to know about the closing of mission doors, and about the ICCC's victory in Tanganyika in getting the door open for the Livingstone Memorial Mission after it had been closed by the position of the International Missionary Council. Some facts have been getting through to the people.

The whole question of the British Council of Churches was raised, and the possibility of starting another council to offset it was presented. There was very much interest in it all. Then the "evangelical party" in the Church of England where Catholics, modernists, and pro-communists are in control was considered. When it was said that, if this party of believers would separate in obedience to the Scriptures, a great testimony and struggle for true reformation would be made, there was obvious approval by most people present. Evil is evil, and God's people know God's Word calls for purity and a "holy communion." Another man wanted to consider the cost of such losses. Dr. Wilmut gave the answer—the truth of God comes first, and the evangelicals in the apostasy are not "giving up" anything. The modernists already possess them and they permit the evangelicals so as to use them, for it aids the modernist cause. The modernists want all the evangelicals they can hold. The evangelicals give to and count for the WCC.

Men were present from the Baptist, Methodist, Presbyterian, Church of England, Independent, and other bodies. We met some people from Stornoway, Scotland. The Free Church of Scotland and the Free Presbyterian Church of Scotland were represented. Mr. and Mrs. George A. Fromow, of the Sovereign Grace Advent Testimony, came to talk at the close of the meeting. He was in Geneva, and is a leader in the Bible League.

Mr. Paisley, a Baptist pastor from Ireland, was present. His son is leading a revival over there, and has been responsible for the last break from the Presbyterian Church. The *Beacon* had the story, April 12, 1951, of the elders who left and formed the Free Presbyterian Church of Ireland.

The Twentieth Century Reformation is here. Britain has a part in it. The struggle for the true Gospel and the preservation of the true church of Christ is on the world over.

Following the meeting there were several requests for more meetings. The call for facts and information was openly raised in the question period. A paper is needed here. It will come!

Our plane is now passing over some of the tulip fields of Holland. The clouds are breaking and we can see the red and yellow below. I'll write of Amsterdam and Geneva and Paris as I can.

In Christ,
CARL MCINTIRE.

In the Air,
Amsterdam to Geneva,
May 17, 1951.

Dear Friends in Christ:

Our Lord has surely gone before in Amsterdam. One is so conscious of His every providence. This is our fourth visit to the Dutch city, and things have changed favorably for the International Council of Christian Churches. The reporters from the Dutch Christian

dailies and the church papers have carried many articles about the development of the Twentieth Century Reformation. There has been more newspaper publicity, I believe, about the ICCC in Holland than in any other country. The "great debate" over the WCC vs. the ICCC is being thoroughly thrashed out over here.

When we reached the American Hotel from the Airfield Schiphol (Ship Haven) the reporter from *Trouw*, Holland's largest Christian daily (over 200,000 circulation), was waiting for an interview. Good publicity had been given to our coming and to the public meeting held in Utrecht last night. The reporter was fully informed about the WCC and ICCC, much more so than the reporters or "religious editors" one meets in the U.S.A. His story the next night was fully objective and gave a good account of the interview. He listed the five objections we have against the WCC. The WCC includes: (1) Unitarians in belief, the Hicksite Quakers; (2) the Greek Catholics, denying the Reformation; (3) the modernists, including their president, Bishop G. Bromley Oxnam, and the U.S.A. Methodists; (4) the pro-communists, including their president, T. C. Chao, of Red China; and (5) their courtship with Rome itself. Their president, Marc Boegner, of France, represents this emphasis.

I do not believe the WCC can stand up under such documented and unrelenting exposure! God's people are alarmed and amazed when they get the documented evidence!

A dinner had been arranged with several of the Dutch leaders and brethren. This was informal and for intimate discussion and "briefing."

It was a joy to see the stalwart of the faith, the Rev. J. J. van der Schuit, leader of the Christian Reformed Church and vice-president of the ICCC. He has had a blessed influence for the whole ICCC cause. He has decided to go to South America for the Pan-American Evangelical Conference, July 16 to 24. His presence there, representing the Calvinism of the Netherlands, will be an inspiration to all the believers in South America. He is over 70, but a strong soldier.

In our little meeting there were Burgomaster A. Warenaar, Dr. L. Praamsma, and Dr. P. Prins, all of the Reformed Reformed Churches; Professor J. Severijn of the State Church (in the WCC); Dominie L. Floor, J. H. Velema, and J. C. Maris of the Christian Reformed Church. Maris went with Mr. Arie Kok to Scotland last fall. He has written a series of articles on the journey and the testimony of the Free Church. They have been printed in the official organ of the Christian Reformed Church here. Mrs. Kok translated them into English for me and the Rev. G. N. M. Collins in Edinburgh just before I left for this mission. Maris worked close with Mr. Kok, and will be a real leader for the ICCC.

Following dinner we talked until after 11 p.m. on all the developments. The National Association of Evangelicals has virtually nothing in Holland. The Reformed Reformed Churches have turned down the WCC. The main argument of those favoring affiliation with the WCC is that they should go in as a witness to the others. The WCC is presented by these advocates more as a forum and platform for discussion. This position came up in the public question period last night. The answer, of course, is that the WCC is not a "forum" but its constitution says it is "a fellowship of churches which accept Jesus Christ as God and Saviour." There can be no fellow-

ship between modernism, Greek orthodoxy, neo-orthodoxy, and evangelical churches. Such "fellowship" is impossible and the attempt to have it forbidden by the Scriptures. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). God says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

The only true way to have a witness to the WCC is *outside* in a true Scriptural fellowship of Christians, such as the ICCC. There is no witness in a confused WCC where there can be no real unity nor testimony by the Council of the historic Christian faith.

The next morning was spent in conference with Burgomaster Warnaar, Mr. Pol, and Dominie Floor who has been employed part time in the ICCC since its beginning. He has the responsibility of our official Dutch organ, *Getrouw*. His close association with Mr. Kok is an asset to the whole cause here.

The really important news was the announcement that Mr. Warnaar would be the Associate Secretary of the ICCC for Europe. The executive committee of the ICCC unanimously called him to full-time work, but he has consented to serve for part time only, with a view to working full time later. He is a man of God and has been a champion of the ICCC since the first. He served as a corresponding secretary in the First Congress in Amsterdam. His responsible leadership in his own church, the Reformed Churches, and his wide travels and influence in churches in the U.S.A. and South Africa are a valuable asset to the cause. He speaks English and several other languages. He is on the committee of the Reformed Ecumenical Synod dealing with the question of the ICCC-NAE. He is mayor of his city and has been active in the political life of the nation. During the war he was in Hitler's concentration camps for 18 months as a political "hostage." There is real thanksgiving in the choice of Mr. Warnaar.

When the public announcement was made last night he responded by expressing his unworthiness for the responsibility, yet his complete commitment to the testimony of the ICCC and the Twentieth Century Reformation. He asked for the prayers of God's people and declared that the written Word of God, the holy Scriptures, had to be maintained and defended. His coming is a gift of God. Let us thank God and take greater courage.

In the afternoon, representatives of a radio station came to the office and recorded a 15-minute interview to be broadcast at 7.30 p.m. Again, the questioner wanted to know, "What's the difference between your organization and the WCC?" I want to hear the WCC leaders' public answer to this. It is coming! The radio men also asked for a 10-minute statement on the ICCC to be translated into Dutch and broadcast later.

We went for tea to Mr. and Mrs. Pol's apartment. They are making plans to leave for the U.S.A. June 19 on the *New Amsterdam*. Their two children speak Dutch fluently.

My, my, what an open door God has given the ICCC! What a challenge and a thrill to deal with the issue of the hour and of eternity! What we need are able men, an abundance of propaganda—facts. Facts must be gotten to the people and we need the funds, missionary funds, to provide for the task.

On the way to Utrecht we drove around by Lisse, Hillelom, Sassenheim, and Leiden so as to pass through

the tulip fields. They are a patchwork of color—red, purple, yellow, brown, blue, white, and many combinations. The earlier ones were gone. We saw cars from France, Italy, Buenos Aires, and Germany. Mr. Pol bought (25 cents) a tulip lei made of red and yellow blooms. This was placed on the hood of the car. Many cars had them. Roadside stands featured the large strands.

The meeting in the Oosterkerk at Utrecht was attended by around 300 people. They sang a Psalm. The pulpit in the centre was reached by steep stairs and was large enough for only one man to stand in at a time. These pulpits have been called "wooden breeches." Since I had to be interpreted, there was not room for two men in the same "wooden pants." Mr. Pol, who interpreted, and I stood on the main floor. Many of the friends we had seen in 1948 when the ICCC was formed were there. We told the ICCC's story and struggle.

The first question came from an elderly man who wanted to know why the ICCC and the NAE could not get together, and he deplored the lack of "love" among brethren in the U.S.A. This gave the opportunity to explain fully the reasons the ICCC and NAE cannot come together, and that it was no lack of love for others which prohibited it. The NAE was formed by men, nearly all of whom are in the WCC. The NAE will not stand for the purity of the church—its position really is against the real place of the church, and the NAE will not call for separation from the National Council of Churches in the U.S.A. and the WCC on the world level. The ICCC's stand is the one required by the Bible and church history, and to compromise it with NAE's would be disastrous for the cause of truth.

A younger man then arose in the rear and defended the WCC. He was able and clear. He wanted the answer to several questions. Why had we spent so much time attacking the WCC? I answered that when your house is on fire and your children are upstairs in the bedroom asleep or unaware of the fire, you spend *all* of your time putting the fire out and getting them out: The Protestant church world is in a conflagration, the worst in history. The ecumenical movement is consuming the sheep who are asleep or uninformed and we must sound the alarm for Christ.

He then said that we picked at the bad things about the WCC which served our purpose, but did not mention the many good things. Again I said we but dealt with their constitution and top leaders—Oxnam, Boegner, Chao. And as to the "good things," their presence in a "fellowship" was nullified by the "bad" before the Lord. I asked how long a mother keeps for a family a bowl of potatoes into which a small amount of deadly poison has been mixed? The WCC has placed its modernist, radical elements on top because the majority want it so! The inclusive church is not taught in the Bible.

Next he asked or stated that the WCC was not working for a world church, that was the American idea of it, not the European. We replied by quoting the constitution of the WCC as to one of its functions, "To promote the growth of ecumenical consciousness in the members of all churches." I asked what was the end and goal of the ecumenical movement if not the answer of the prayer of John 17—their vision of *one* visible, organic church. Most all WCC leaders have the same hopeful delusion of the consummation.

Finally he said the WCC was more of a forum, and

true churches could go in to help bring back to the faith the older ones that had slipped some. But, of course, this is not the nature or purpose of the WCC. Its constitution says it is "a fellowship of churches." All recognize each other as churches. Because some have apostatized, others that are true cannot join them to "win them back." God and His Word work differently.

There were people present from France and Switzerland. One leader afterward said he had been a strong advocate of the WCC, but he had seen our book and had changed his opinion and was now working for the ICC.

Our plane is nearing Geneva. My, it takes time to write! We have a great God. All He asks is that we trust only Him and give all glory and honor to His only begotten Son, Jesus Christ.

In Him,
CARL MCINTIRE.

"BEWARE OF FALSE PROPHETS"

A Last Warning by the Rev. Thomas Houghton

(who departed to be with Christ,
26th January, 1951, aged 92)

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15.

IN THE beginning of our Lord's earthly ministry He warns His disciples to beware of false prophets, and in the closing part of His ministry, to His disciples on the mount of Olives, He intimates that false prophets would arise and deceive many. He proceeds to teach them that shortly before the time of His coming false Christs and false prophets would show great signs and wonders, so that if it were possible, they would deceive the very elect (Matt. 7:15; Matt. 24:4, 5, 11, 24). The Apostle Paul also warned the elders of the Church at Ephesus that grievous wolves would enter in among them, not sparing the flock. Men would arise, "speaking perverse things, to draw away disciples after them" (Acts 20:28-30). The Apostle Peter also teaches us that there were false prophets in Old Testament times, even as there *would be* false teachers who privily would bring in damnable heresies and would bring upon themselves swift destruction, and by whom the way of truth would be evil spoken of (2 Peter 2:1, 2). The Apostle John, too, says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Paul, in his epistle to Timothy, says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). He goes on to say, "The time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth and shall be turned unto fables" (2 Tim. 4:3, 4).

These predictions have become true in the long history of the Christian Church. Need we wonder at this, when we remember that our Lord teaches us that the great enemy of Christ would sow tares among the wheat? We thankfully record that the Lord in His great mercy raised up the Reformers and the Puritans, whose faithful testimony proved so great a blessing. Yet the devil is not dead, and Peter tells that "the devil, as a roaring lion, walketh about, seeking whom he may devour," and he adds, "whom resist steadfast in the faith" (1 Peter 5:8, 9). Error, more or less, has shown

itself all through the history of the Christian Church, and it would seem that we are coming to the latter times, when large numbers will no longer endure sound doctrines, but will turn away their ears from the truth and turn unto fables. It is really appalling how failure to walk in the old paths has developed in the last fifty or sixty years in all denominations. Modernistic, sacerdotal and worldly principles abound everywhere, and even, on the part of many who claim to be Evangelicals, increasing weakness and compromise abounds. We need, therefore, in a special degree to take heed to our Lord's words, "*Beware of false prophets.*"

I.

WE NEED TO BEWARE OF THEM WHEN THEY COME TO US IN "SHEEP'S CLOTHING."

It is evident that many regard the ministry merely as one of many professions. In the Church of England many think a man enters the Church when he is ordained into the ministry. In reality no one enters the Church until he is born again of the Holy Ghost. False prophets or teachers are they who come in sheep's clothing, but inwardly they are ravening wolves. By sheep's clothing may mean simply that they come, and by their outward walk and conversation they seem to be clothed with humility and other graces of the Spirit. Their speech and manner of life seem to indicate that they are numbered amongst Christ's sheep. They seem to hear His voice and follow His footsteps, and by their general outward walk those who notice them imagine they are true believers in Christ and followers of the Lamb, but in reality they are not Christ's sheep at all, but ravening wolves, hypocrites. "Outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity" (Matt. 23:28). Many such, it may be, wear what is called clerical attire and outwardly seem real ministers of the Gospel, but their teaching is not governed by the Spirit and Word of God. They are not born again of the Holy Ghost. They have not passed from death unto life. They are not new creatures in Christ Jesus. "They are of the world: therefore speak they of the world, and the world heareth them" (1 John 4:5). Such men are false prophets. Of them Christ says, "Beware of them."

II.

FALSE PROPHETS CAN BE KNOWN BY THEIR FRUITS.

Although false prophets may come in sheep's clothing, yet the Lord says, "Ye shall know them by their fruits." We do not get grapes from thorns, nor figs from thistles. Every good tree bringeth forth good fruit. If a tree is really good it will bring forth good fruit. A false prophet, therefore, even if he is clothed with sheep's clothing, cannot bring forth good fruit. By their fruits false prophets are known. Of true prophets our Lord says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit shall remain" (John 15:15). They are divinely chosen, and divinely ordained, to go and bring forth abiding fruit. Such fruit is necessarily good. Those who bring it forth are indwelt by the Holy Spirit (1 Cor. 3:16; Rom. 8:9). They bring forth the fruit of the Spirit, which is all good fruit (Gal. 5:22, 23). If the fruit of the Spirit is not manifest in the life of one who professes to be a true prophet of God, then you may know he is a false prophet, and one of whom you are to beware. A true prophet will seek

to "walk in the Spirit" and thus be proof against "the lusts of the flesh" (Gal. 5:16, 15). Those who are in Christ "walk not after the flesh but after the Spirit" (Rom. 8:1, 4). They bring forth good fruit. They are not of the world. Christ says of them, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

Of course, even a good prophet who brings forth good fruit is not sinless. He deceives himself if he says he has no sin. "In many things we offend all" (James 3:2). Yet the man who is born again and is indwelt by the Spirit of God is a man, the general bent and habit of whose life is such that he lives soberly, righteously and godly in this present world. He walks not after the flesh, but after the Spirit. A true prophet, a really heaven-sent spiritual teacher, brings forth good fruit. It is well known that many teachers and ministers in the professing Church are worldly, often very worldly in their lives. They go to worldly amusements, they fail to be separate from the world. Of such we should beware.

III.

WE SHOULD BEWARE OF FALSE PROPHETS HOWEVER EXALTED THEY MAY BE.

Some teachers in the professing Church may occupy very exalted positions. They may be archbishops, bishops, deans, archdeacons, or they occupy the posts of Moderators or other such posts. Yet they may really be false prophets. They may be modernistic or sacerdotal in doctrine. They may encourage the Mass or the Confessional. Their dress and practices may indicate sympathy with Romish error. There is a temptation, however, to invite such people to occupy Evangelical pulpits. Not long ago we heard a moderate Evangelical clergyman saying he had invited a bishop to preach for him on the ground that he was the bishop of the diocese in which the clergyman laboured. He did not invite him because of his sacerdotal views, but because he was the bishop of the diocese. Our Lord teaches us, we believe, to beware of a false prophet, however exalted he may be. Yet many Evangelicals invite such men to preach for them, partly because of their exalted position.

IV.

WE SHOULD BEWARE OF FALSE PROPHETS HOWEVER LEARNED OR ELOQUENT THEY MAY BE.

Many an otherwise good man does sometimes invite an exalted or attractive man to preach, because he wants to get a crowded congregation and thus obtain a good collection. What a miserable reason! Where is the jealousy for Gospel truth? Where is concern for the souls of the congregation? We have the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." Should we not trust in God to supply our Church needs without the aid of false prophets?

It is very saddening to notice how unsound are many of the speakers invited to speak at professed Evangelical meetings. We remember a Mayor being invited to such a meeting. When he came and for a short time took the chair, he was on his way to a ball, and he dressed in the way thought suitable for a ball. We remember an Evangelical missionary meeting being organized, and a high Church archdeacon was invited to say a few words. In view of his presence, the missionary depu-

tation was asked was he a *protestant*, because, if so, he needed to avoid saying anything that would offend the high Church archdeacon who would be present. Then we know of a custom which prevailed of generally inviting the mayor of a town to preside at an important prayer meeting that would be held, apart from the spiritual views of the mayor. How frequently it is the case that at great anniversary meetings of professed Evangelical societies, men not in sympathy with the principles of those societies are invited to preside. Yet Christ says, "*Beware of false prophets.*"

While writing these words we recall a text on an almanac for the present date. It says, "Beware that thou forget not the Lord thy God, in not keeping His commandments" (Deut. 8:11). "Beware of false prophets" is one of His commandments. May we beware of not keeping it.

V.

WE ARE TO BEWARE OF FALSE PROPHETS HOWEVER FRIENDLY THEY MAY BE.

The Apostle Paul says, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18). Men who cause divisions and offences contrary to the doctrine of the Word of God are so far false teachers, and are to be avoided. They may use good words and fair speeches, but they deceive and lead astray the hearts of the simple. We are not to give way to bitterness, wrath, anger or malice, but we are to be firm and courteously to avoid false teachers. (See Ephes. 4:31.)

We are to be definitely alive to the warnings of our Lord and of His Apostles in regard to false teachers. Such teachers are likely to be specially manifest towards the end of the age. They may be permitted to show great signs and wonders, so that if it were possible they shall deceive the very elect. Yet we are to beware of them. They may say Christ is in the desert or in the secret chambers, but our Lord says, "*Believe it not.*" When Christ really comes, His coming will be manifest as the lightning. There will be no need for anyone to tell us He is come, "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be" (Matt. 24:24-28).

The warnings of our Lord and His Apostles are intended to be noticed by all the Lord's people in these evil times in which we now live. May we have grace humbly and yet firmly to beware of false prophets. Beware of them in your *pulpits*, in your *schools* and in your *colleges*. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (Rom. 13:12; 1 Peter 4:7).

—Received from THE SOVEREIGN GRACE ADVENT TESTIMONY, Sec.: Geo. H. Fromow, 9 Milnthorpe Road, Chiswick, W. 4, Eng.

ONCE AGAIN, REGINA, THANK YOU

An anonymous friend in Regina has on several occasions sent us contributions to the work. We have just received another contribution of \$20.00, and we can only say once more, Thank you, Regina, most heartily.

ON HIS HOLINESS

"Thou only art holy."—Rev. 15:4.

WHAT an awful perfection is this! It denotes the burning Purity of Jehovah. It would seem to form the loftiest theme for the adoration of saints and angels. They cease not day nor night to cry, "Holy, holy, holy, is the Lord God Almighty!" It evokes from the Church on earth her loudest strains—"Let them praise His great and terrible name, for it is holy!"

"Holy, Holy, Holy Three!
One Jehovah evermore!
Father! Son! and Spirit! we,
Dust and ashes, would adore.
Lightly by the world esteem'd,
From that world by Thee redeem'd,
Sing we here with glad accord,
Holy! Holy! Holy Lord!"

My soul! seek, in some feeble measure, to apprehend the nature of God's unbending hatred of sin! It is the deep, deliberate, innate opposition of His nature to moral evil, which requires Him to hate it, and visit it with condign punishment. It is not so much a matter of will as of necessity.

But what pleasure can there be in the contemplation of so awful a theme? The contemplation of a God "of purer eyes than to behold iniquity"—"in whose sight the heavens are not clean!"—Jesus! thy adorable atonement is the mirror in which we can gaze unappalled on this august attribute! Thy cross is to the wide universe a perpetual monument and memorial of the Holiness of God. It proclaims, as nothing else could, "Thou lovest righteousness and hatest wickedness!" Through that cross the Holiest of all Beings becomes the most gracious of all. "Now, we can love Him," says a saint who has entered on his rest, "not only although He is holy, but because He is holy."

Gaze, and gaze again on that monumental column till it teaches the lesson, how vain elsewhere to look for pardon!—how delusive that dream, on which multitudes peril their eternal safety, that, "God will be at last too merciful to punish!" Surely, if any less awful vindication could have sufficed,—or had it been compatible with the Divine attributes to dispense pardon in any other way, Gethsemane and Calvary, with all their awful exponents of agony, would have been spared! The Almighty victim would not have voluntarily submitted to a life of ignominy and a death of woe, if, by any simpler method, He could have "cleared the guilty". But this was impossible. If He was to "save others, Himself He could not save!"

Believer! let the attribute of Holiness be the super-scription written on your heart and life. Abounding grace can give no sanction or encouragement to abound in sin. "His mercy," says Bishop Reynolds, "is a holy mercy which knows how to pardon sin, not to protect it: it is a sanctuary for the penitent, not for the presumptuous."

My soul! art thou tempted to murmur under the dealings of thy God? What are the sorest of thy trials in comparison with what they might have been, had this Holy God left thee to know, in all the sternness of its meaning, how "Glorious He is in Holiness"? Rather marvel, considering thy sins, that thy trial has been so small — thy cross so light!

Blessed Jesus into this sanctuary of "holy mercy" which thou hast opened for me, I will flee. I can now

"give thanks at the remembrance of God's holiness!" Deriving, even from this august attribute, one of the "songs in the night"—"I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety!"

—Selected from *The Night Watches*

A R.C. NEWSPAPER ON LA PRENSA

INCORPORATED in a leading editorial of *Le Devoir* of Montreal on the suppression of *La Prensa* is the following passage. Though this leading French-language paper, a quasi official voice of the Roman Catholic Hierarchy, also speaks in the same editorial of the "liberty of the press . . . essential to the proper functioning of democratic institutions", it is evident that in the following passage it assumes the rôle of the devil's advocate for Perón and his fascist tactics. When we remember that Perón has received the support of the Roman Catholic clergy of the Argentine, it is not surprising that a Roman Catholic paper even in Canada should be slow to condemn and quick to excuse his denial of freedom of the press. Romanism has never officially repudiated the principles of the Inquisition, and where it has the power it still enforces them with greater or lesser rigour. Perón's actions are the political counterpart of the religious dogmas of Rome which condemn freedom of thought and of speech. In all the lengthy discussions concerning the suppression of freedom of the press in the Argentine, we have yet to see one secular newspaper which dares to state this evident fact which lies at the root of the whole matter. It is interesting to note that at least one Roman Catholic newspaper in Canada ventures to confess, even in this indirect way, its spiritual affinity for the South American dictator.—W.S.W.

Quebec R.C. Paper on *La Prensa*

If we are to believe the dispatches which have come to us from Buenos Aires in the course of the last few weeks, the principal grievance of the Argentine government against *La Prensa* was its vigorous opposition to the Perón party. There probably are other grievances that the American agencies have avoided mentioning.

If we are to believe certain news items, *La Prensa* advocated a policy favourable to Washington, while the Perón government made itself the champion of the resistance of the South American republics to the ambitions of the United States.

La Prensa has even been accused of receiving secret funds from Washington. In the opinion of the Argentine government, this fact would have been an act of treason and would have justified the expropriation of the paper.

The whole truth will probably never be known. The American papers have raised a suspicious row about the affair. The Secretaryship of State at Washington has even made a declaration, thus indicating the interest that it has in the matter.

CONDEMNATION OR A CROWN?

Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, I want you to understand your power, and I want you to know that that power devoted to God will be a crown on earth, to you typical of a crown in heaven; but misguided, bedraggled in sin, administrative of evil, God will thunder against you with His condemnation in the day when millionaire and pauper, master and slave, king and subject, shall stand side by side in the judgment, and moneybags, and judicial ermine, and royal robes shall be riven with the lightning.

—T. DE WITT TALMAGE

Bible School Lesson Outline

Vol. 16 Second Quarter Lesson 12 June 17, 1951

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

JOSEPH FORGIVING HIS BRETHREN

Lesson Text: Genesis 45:1-15.

Golden Text: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord."

—Romans 12:19.

I. An Interview of Grace: verses 1-8.

Some twenty-two years had elapsed since Joseph had been sold into Egypt. To all intents and purposes, his wicked brothers had put him into the pit of death, yet God had raised him to a position of honour, authority and power (Acts 2:22-24). While acting as Governor of Egypt, it was Joseph's privilege to preserve his brethren from death, for he gave them corn from the stores of Egypt during the years when the famine raged in the land of Canaan, as in Egypt (Gen. 42). Once again the brothers stood before Joseph (Gen. 43:15), who tested their sincerity before revealing himself to them in forgiving grace (Gen. 44).

Joseph acted in sovereign grace when he chose to reveal his identity to the brothers. Had he seen fit to remain silent, his brothers might never have known him, or shared his glory. God in mercy disclosed Himself to us in the person of His Son (Matt. 11:27; Acts 17:23-28).

Only when his brothers had recognized and acknowledged their guilt did Joseph reveal himself (Gen. 42:21, 22; 44:16; Amos 6:6). Joseph was compelled to treat them in a seeming harsh manner, in order to bring them to repentance. Our Lord is holy as well as kind, faithful as well as merciful, and just as well as generous (1 John 1:9).

No stranger was present at that private interview. How silently, how secretly and how mysteriously is the wondrous gift of grace imparted to the human heart (John 3:8)!

Joseph revealed himself as a loving, forgiving brother (Eph. 4:32). His brothers had mistreated him, yet he did not seek to visit vengeance upon them, even although it was in his power to bring them to justice (Lk. 17:1-5; Rom. 12:19; 1 Pet. 3:8-17). He still loved them, and could scarce restrain his emotions. Our Lord saved us and forgave us, because He loved us, unworthy as we were (John 3:16; 1 John 4:9, 10). We must likewise forgive one another.

Joseph invited those who had alienated themselves from him by their wickedness to come near to him. The very one whom they had slighted and scorned graciously invited them to approach (Eph. 3:12; Col. 1:21).

Joseph did not condemn his brothers; he rather comforted them. God had wrought conviction of sin in their hearts, and Joseph hastened to assure them that their iniquity was forgiven and their sin removed (Isa. 38:17; Jer. 31:34). They were not to grieve or reproach themselves, but to realize that God had saved them by a great deliverance. Pardoning grace will be bestowed upon those who truly repent (Psa. 34:18; 51:17; John 8:11).

The gracious purpose of God for His own will be carried out, and He can bring good out of seeming ill. Our very mistakes can be over-ruled to our good and to the blessing of others (Lk. 22:32; Rom. 8:28-30). God used strange and untoward events and people associated with Joseph to bring him to a position of power.

II. An Invitation to Glory: verses 9-15.

The command "Come near" was followed by the injunction "Go." "Haste ye and go up to my father, and say unto him . . ." Our risen Lord gave a similar message to His disciples through the angel: "Come see . . . go quickly and tell . . ." (Matt. 28:6, 7).

Joseph desired that his loved ones should share the glory which he had attained (John 17:24). His newly-found brothers were to pass on the invitation to their father and to their families to come and dwell in the land of plenty (Matt. 28:18-20). They were to tell them of all the riches of the land of Egypt. The greatest of all the attractions of the land would be the joy of being near Joseph. The Lamb is all the glory of Immanuel's land (John 14:3; Phil. 1:23; 1 Thess. 4:17; Rev. 21:3; 22:3, 4).

Reconciliation was followed by fellowship (v. 15; 1 John 1:7). Only when sin has been confessed and forgiven, and only when all controversy between our souls and the Lord has been settled, can we enjoy abiding, intimate fellowship with Him (1 John 3:21).

Israel and his family were to leave all their possessions in Canaan. New lands, new homes, new treasures, new garments, new food and new pursuits would take the place of the old (2 Cor. 5:17; Rev. 21:1-5). The shabby tokens of their poverty were to be exchanged for the wealth of Egypt. When our young people get a glimpse of the joys of the life which is in Christ, they will be willing to abandon their sin and all their efforts to make themselves fit to appear before the Lord (Isa. 64:6; Lk. 5:11; Rev. 3:17, 18). God Himself provides for the sinner the robe of righteousness which He requires them to wear (Matt. 22:11; Lk. 15:22; Rev. 19:8). Nothing that is defiled or defiling shall enter the heavenly land (Rev. 21:27).

Jacob could not believe the news that Joseph, whom he had given up for dead, was still alive (v. 26). Similarly, the disciples found it difficult to believe that Christ had risen from the dead. The message was too good to be true, and the testimony of those who had seen him was not sufficient (v. 12; Mk. 16:11, 13; Lk. 24:11). Jacob would not even credit the reported words of Joseph himself (Lk. 24:25, 26, 44; John 20:9). But when he saw the wagons which Joseph had sent, he believed (v. 27). Our Saviour remained forty days upon earth after His resurrection from the dead, thus providing "many infallible proofs" that He Who had died was now alive for ever more (Acts 1:3; Rev. 1:18).

DAILY BIBLE READINGS

- June 11—Forgive Because God Has Forgiven .. Mk. 11:22-26.
- June 12—Forgive Again and Again Lk. 17:1-5.
- June 13—Forgive Quickly Matt. 5:17-26.
- June 14—Forgive Completely Matt. 18:23-35.
- June 15—Forgive Before Sundown Eph. 4:17-27.
- June 16—Forgive Your Enemies 1 Pet. 3:8-17.
- June 17—Forgive Motivated by Love Rom. 12:9-21.

REPORT OF THE DEMPSTER HOSPITALIZATION FUND

By the Editor

FOR the information of any who may not have read our announcements respecting this Fund in the last two issues, we write this word:

Mr. Samuel Dempster is Pastor at Courtland and Delhi, and a student in course at Toronto Baptist Seminary. Mr. Dempster has undergone a spinal operation which the surgeons have told him will keep him six months in hospital. He is an extraordinarily fine student, and though only about twenty-eight years of age, he is already a really great preacher. We coveted him for the gospel ministry from our first acquaintance with him.

Mr. Dempster was operated upon on May 16th, and has since been on a Stryker frame in Toronto General Hospital.

We appealed, through THE GOSPEL WITNESS, for funds to meet the enormous expense of hospitalization. I estimate that it will cost a minimum of \$3,000.00 and it may cost a great deal more.

Less than three weeks have passed from the time of

NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m. and 7 p.m.

SEE ANNOUNCEMENT IN SATURDAY PAPERS

the operation, and already the expense approximates \$700.00.

Four of the six months will be somewhat less expensive than the first two months.

We are glad to report that Mr. Dempster is making extraordinary progress. Please continue to pray for him.

We sent a letter to Jarvis Street Church members first, and then appealed also through THE GOSPEL WITNESS. Last week we reported contributions from 154 Jarvis Street members, with a total of \$750.00; and from THE GOSPEL WITNESS, which had scarcely had time to reach its readers, 24 contributors, and \$116.00, making a total, from the two sources, of \$866.00.

So then, here is our report:

Total reported last week \$866.00

Up to Tuesday afternoon, June 5th, we have since received the following:

JARVIS STREET MEMBERS

1 x \$15.00	.....	\$15.00
1 x 11.00	.....	11.00
8 x 10.00	.....	30.00
1 x 8.00	.....	8.00
1 x 6.00	.....	6.00
8 x 5.00	.....	40.00
2 x 4.00	.....	8.00
2 x 3.00	.....	6.00
11 x 2.00	.....	22.00
8 x 1.00	.....	8.00
38		\$154.00

GOSPEL WITNESS SUBSCRIBERS

1 x \$50.00	.....	\$50.00
3 x 25.00	.....	75.00
2 x 15.00	.....	30.00
1 x 12.50	.....	12.50
13 x 10.00	.....	130.00
1 x 6.00	.....	6.00
16 x 5.00	.....	80.00
1 x 4.00	.....	4.00
3 x 3.00	.....	9.00
25 x 2.00	.....	50.00
12 x 1.00	.....	12.00
78		\$458.50

This makes a total of 192 contributors from Jarvis Street, who have given\$ 904.00

The total number of GOSPEL WITNESS subscribers 102, and their total contributions 574.50

A grand total of\$1,478.50

One understanding writer from the Maritime Provinces, sending \$10.00, said "Hospital expenses these days are terrific". And so they are. I am sure we shall need all of \$3,000.00.

Let us hear from you at your convenience.

P.S.—Since the above article was in type we have received through The Emergency Committee of the Union, \$25.00 from the Harriston Church, for which we are most grateful to all the people of Harriston. We hope to hear from other churches. This \$25.00 brings the total amount received up to \$1,503.50.—T.T.S.

Free to New Subscribers: One of these 4 Books

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

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

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

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

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

ORDER FORM

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

NAME.....

ADDRESS.....