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The Jarvis Street Pulpit

"SAVED BY HIS LIFE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 17th, 1951
(Electrically Recorded)

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans 5:10.

PRAYER BEFORE THE SERMON

We thank Thee, O Lord, that so many of us here this evening know that we are on the way home: The path of the just is as the shining light which shineth more and more unto the perfect day. We thank Thee, O Lord, for the possessions of faith, for the joys that are ours because, by the grace of Thy Spirit, Thou hast enabled us to believe. And there is joy in believing—in believing that Christ died for our sins, according to the Scriptures, that He was buried, and that He was raised again the third day, according to the Scriptures. We rejoice in this great truth, as an indisputable fact. We have a Saviour Who died, but Who is alive forever more.

We thank Thee too that as Thou hast enabled us to believe, we now know there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. We bless Thee that the day of judgment, so far as our sins are concerned, is behind us. Our sins were judged at the cross, and by the precious blood they are washed away. What a boon this is, O Lord, to know that there is no condemnation! We thank Thee for the presence and power in the life of the believer of the spirit of life in Christ Jesus, which frees us from the law of sin and death. Thou art always with us, Thou dost never leave us alone.

And for this fellowship that we enjoy—for truly our fellowship is with the Father, and with His Son Jesus Christ—we render to Thee this evening our humble and hearty thanks. We bless Thee for our standing in Christ, for our place in the household of God—no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. We thank Thee for all the joys of the Christian life, for the fellowship of those who know Thee, for the privilege of service, for the high duty of being Thy witnesses, bearing testimony to the truth of the gospel. What a privilege is ours, O God!

We thank Thee for all the experiences we have had of the ministry of angels, for the deliverances Thou hast wrought, for the guard Thou hast set about us, for the uplifting of our souls in times of depression and despondency, when Thine angels have come, as to Elijah, to minister to us in our need. Oh we have ten thousand reasons Lord to

give Thee thanks, which we cannot enumerate before Thee. Take account, we pray Thee, of the gratitude of our hearts, and for the unspoken praises. Help us to show forth the praises of Him Who hath called us out of darkness into His marvellous light.

We thank Thee for the privations of faith; we thank Thee for the things from which Thou hast separated us, that Thou hast taught us to do without the world, even as Thou didst. We bless Thee that Thou hast made us to walk the same pathway as our Lord, and to enter into the fellowship of His suffering, being made comfortable unto His death. Help us ever, like Him, to endure the cross, and to despise the shame, for the joy that is set before us. For that we thank Thee, for the rich prospect of faith. Oh, what treasures are ours now in present possession, but what shall they be in the tomorrows of Thy grace, in the unfoldings of Thy promises and purposes, as Thou dost make us to see why, in mercy, Thou didst ever call us out of darkness into Thy marvellous light. O Lord, we bless Thee this evening for what it means to those of us who are Thine to be Christians, to be saved with an everlasting salvation!

We would commend to Thee, O Lord, all Thy needy children, those who suffer at home or in hospital, those who must endure long waiting ere the heavenly summons comes. Give them patience to suffer Thy will, as Thou hast enabled them to do it. The Lord be present in hospitals and sick chambers everywhere, and through the tender ministries of doctors and nurses let Thy holy will be done in the bodies and in the spirits of those who are temporarily laid aside.

We pray for the aged and the infirm, for those who have come to the evening-time, who have ceased from their activities, and quietly wait until Thou shalt summon them up higher. May it come to pass that at evening time for them it shall be light. And may the evening hours be filled with gladness and with the glory, as of the setting sun, which sinks beneath the horizon—in but a little while to shine upon a happier shore.

O Lord, we pray for such as are in a journey, that Thou wilt give them journeying mercies. Preserve them from accident and danger.

Be mindful of the ministry of all Thy servants who, being sent forth of the Holy Ghost, have gone to the uttermost

parts of the earth to proclaim the riches of Christ. Lord bless them every one.

Come near to any of Thy dear children who may be in special trouble. May they be reminded that Thou hast invited them to call upon Thee in the day of trouble, with the promise that Thou wilt deliver them, and make them to glorify Thee. There are many desires in our hearts, longings, we cannot express, groanings begotten of the Divine Spirit, which cannot be uttered. O Thou Father of our spirits, Whose resources of grace are measureless, out of Thy fulness we have already received; now make us to receive grace for grace.

It may be there are some in Thy presence this evening who know nothing of these things, strangers from the covenants of promise, without hope, and without God in the world. Break in upon their darkness; speak from Heaven to their souls, even as Thou didst speak to Saul of Tarsus. Help us every one, whether saint or sinner, to hear and recognize the voice of the good Shepherd. Hast Thou not said, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand. So may it be this evening. Put Thine arms about us, and gather us to Thyself. Set our feet in the way of peace, for Thy Name's sake, Amen.

LAST Sunday evening I endeavoured to explain to you that, having been born aliens, with a nature alien to the nature of God, by practice we became "enemies in our minds by wicked works." But, being enemies, we were reconciled to God "in the body of His flesh through death." The death of Christ removed all obstacles to our reconciliation and restoration, to fellowship and union with God. And all this He did that He might make us at last unrepensible in His sight. I have said to you often, in one way and another, that the salvation that is in Christ is vastly more than a mere ticket to Heaven. Christ came, not only to save us from Hell, but to save us to Heaven, and to a heavenly nature, to oneness with Himself.

I want therefore to pursue that truth a little farther this evening than we had time to do last Sunday evening, beginning largely where we left off. If when we were enemies, when we were not trying to please God, when we had no care for the doing of His will, or for His honour,—when we were enemies, we were reconciled to God by the death of His Son. That was the great miracle, that we ceased to be enemies, and became friends. And if that were so, then much more, now that we are reconciled, now that we are the children of God, and that notwithstanding our faults and failures, our weaknesses and even wickednesses—notwithstanding all that, if grace brought us into the family, it will keep us there; still we are in the Divine family through faith in Christ; and now as to the future, "we shall be saved by his life."

I.

Let us look at that, and ask again the question, WHAT IS INVOLVED IN SALVATION? WHAT DOES IT MEAN TO BE SAVED? Of course *we are saved by a sovereign act of God*, whereby the righteousness of Christ is reckoned to our account, imputed to us. For His sake our sins are forgiven. We are given standing before God; we are made new creatures in Christ: we receive the gift of eternal life. We begin with that—that is what it is to be saved. Whatever the implications may be, to begin with we receive the gift of eternal life; we are reckoned among the children; we are made members of the household of God. But *is that all there is in salvation?* That is a great deal, but is it all? If someone here this evening were to profess acceptance and reception of Jesus Christ as Saviour, must our concern and

anxiety for that soul cease with such a profession? Are they thereby immediately fitted for the realms of bliss? What about their tomorrows? We sang just now about "life's long day," and there in a sense in which it is a long day, up-hill and down-hill, through many strange experiences. What about that? Who is going to care for us in our tomorrows?

Let me take two or three figures by which salvation is represented in the Scriptures. First of all *it is likened to the development of a human personality from infancy to maturity*. We are born again, and we enter the kingdom as little children. A new life is implanted within us, and we become babes in Christ. It is more than a figure. It is actually true to universal Christian experience that we begin as babes. And babes have to learn to creep, and then learn to walk, and lean upon this prop and that as they move, perhaps from chair to chair. In the process of learning to walk they have a great many tumbles, but they always tumble in the family, and not out of it. They are still children belonging to the household. They may stumble and fall, and soil the immaculate clothing which mother provided just an hour ago, but they are still children of the household. They are lifted up again, and they go on, until by and by they learn to walk more certainly and circumspectly. So is it with the Christian. We do not walk before God, and become perfect immediately. We have to "learn to do well"; we have to learn how to walk, how to do the will of God, how to be obedient to His commandments. Often we fail, and often we fall, and often we disappoint ourselves and disappoint those round about us, but in spite of it all, we are still children, and we are in the family. Like little children, we have to learn to eat. Paul said to the Corinthians, "I could not feed you as grown people; hitherto I have fed you with milk, and not with meat, for hitherto you were not able to bear it, neither yet now are ye able." It is a great thing to know how to give that child meat instead of milk, isn't it? The first time there is a great stir in the household when baby coughs, and mother comes and knocks him on the back for fear he is going to choke on that piece of meat. Yes, there are Christians who are easily choked with a little sound doctrine. It is too much for them; they do not understand it. All they want is a little milk. But they ought to outgrow the milk stage. That is what I am trying to make clear to you, that salvation in its full significance is a developing experience, learning to walk, and by and by we learn even to run, and to mount up with wings as eagles. But let us not be discouraged if we are not able to run in the Olympic races within a month of our conversion. Babes we are until we grow a bit. So we who are teachers ought to learn to give people just a little milk. Sometimes a spoonful is about all some folks can take. They haven't a very big appetite. In fact I have seen some Christians who needed to be fed with a dropper, just a little drop at a time; they had such a little capacity for spiritual things. And yet you could not help believing the baby was alive; and by and by it will take a little more milk, and presently some meat, and it will get on its feet, and it will be a good strong member of the family.

Well, that is how it is. We grow up into Christ in all things. And what are all the gifts bestowed upon the church for? "He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers"—what for? "For the perfecting of the saints." That

has long been a comfort to me as a Pastor, because it teaches me not to expect that saints will be perfect. I have seen a lot of very imperfect saints, but they were saints; they were the Lord's people,—“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” That is why we are saved, but do not be disappointed if you do not arrive by express speed. We have to grow from infancy to maturity.

There is another symbol in the Scripture—we are *branches of the Vine*. We are grafted into Christ, and the Divine Vine-dresser looks after His vineyard. He does a lot of pruning; He subjects the vine to a great deal of discipline, and if we are Christians we shall feel the pruning knife, we shall feel the chastening of the Lord: “But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” “For whom the Lord loveth he chasteneth.” Then do not become cynical and bitter just because you have a hard time occasionally. The Lord does not spare the rod when He sees we need it, and we had better learn to profit by it. “No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” It is lovely to see a branch of the vine that has been pruned, by and by sending out new shoots, and then the rich clusters of grapes. The fruits of the Spirit are so glorifying to the Lord: “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”

The Christian life is likened to a warfare too. We have a lot of battling to do. This world is not a friend to grace, to help us on to God. I told you a few weeks ago if we get into the heavenly places, and really begin to grow up into Christ, if we get across the Jordan into Canaan, we shall find the children of Anak are there, and the Canaanites and the Hittites and the Hivites and the Perizzites, and all the other Ites, as well as the “isms;” they are all there, and we have to do battle with all of them if we are to possess the land. And so, dear friends, we are to endure hardness as a good soldier of Jesus Christ. And you do not become a soldier all at once. The man accepts the King's shilling, or it used to be so, and he puts on the uniform, and he becomes a member of the “Awkward Squad.” Very awkward. I remember during the first war going to England, and there was a hospital unit on board. It was in 1917, just after the United States had come into the war. The officers were doctors, and there were orderlies; they had privates and corporals and sergeants, and so on. But they were all in uniform, and they were soldiers, but they did not know very much about soldiering. As a Britisher it was a little amusing to me then, although our American friends have learned to be real soldiers since. But they did not know much about it then, and the corporal would line these men up on the deck, and try to instruct them. He didn't know how himself, but he would give them an order, and then he would go over and take hold of a man, pull him out here and push him in there. He was moving them around like chessmen on a board. Awkward squad indeed it was. Then when he had got them in order he would say, “Attention.” “Quick march.” And they couldn't even keep in step. There are a lot of Christians like that; they are soldiers, and they have to learn to fight, but they are still in the awk-

ward squad. I know there are some who become “zombies.” Do you know what a zombie is? Like our Quebec friends in the war, they wore a uniform, and drew a soldier's pay, and did absolutely nothing. There are some who profess and call themselves Christians like that.

We were told last night in Prayer Meeting that a man went to a certain minister, and he wanted to know about Roman Catholicism. He was greatly troubled, as a marriage was in prospect. The minister said, “I do not know much about it, and I do not like to speak about it. But you go and see Dr. Shields; he does not mind speaking about it.” I was not insulted at all, but why doesn't he know about it? Why isn't he able to give instruction? He ought to be a corporal or a sergeant at least in the Lord's army, and know how to instruct the members of the awkward squad. That is what the Christian life is. We learn little by little to obey, and then we take unto us the whole armour of God, learn how to use the weapons of our Christian warfare, until by and by we learn how to endure hardness as a good soldier of Jesus Christ. But all that takes time and training, and so do not be discouraged if you are a bit shocked the first time you hear a gun go off, if, as a Christian, the first time you hear somebody say something unkind about you, you will shrink from it. I did. I remember when I saw my name in the paper first spoken of disparagingly I did not sleep for a week. Now I do not even bother buying a paper to read about it. I do not care a bit; let them fire away. When they are firing at me they are not hurting anybody else. So let it be so, as a good soldier of Jesus Christ. That is what it is to be saved.

There is another thing set forth under the figure of a continuing education. We enter the school of Christ, we are justified through faith in Him, and then we have to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ”—line upon line, precept upon precept, here a little, and there a little—we have to become learners in the school of Christ. That is what sanctification is—gradually being trained in the knowledge of God for our heavenly home. A man has a lot of money, and he has a beautiful home; he moves perhaps in a select circle of society. He has a family of children, and he and his wife love their children; they would like to keep them at home all the time. But they know that would never do, so they send them away to school—first to a school of one grade, then to another, and by and by perhaps to university. For years these children are away from home learning, learning. I do not know how many pictures I saw in the paper recently of the conferring of degrees at Toronto University, the graduation of young men and young women, and it would say, “The proud father looks on,” or “the proud mother looks on.” Why, yes, they wanted their children to be trained. What for? Some day they will be at home in that great mansion, among people of education and standing, and the father will say, “This is my son, Dr. So and So,” or “Allow me to present to you my daughter.” And how proud they are! Of course. But they had to do without them for a while; they had to be away at school. They had to learn how to deport themselves in the station which they were to occupy in adult life. There are many mansions in the Father's house; Heaven's aristocracy will be there—the saints, a noble army of martyrs, the holy church throughout all ages, all the angels—they are all yonder. Some day, as we heard in the anthem to-night, we shall reach there—“We are nearer home to-day than we have ever been before.”

But what if, when we get there, we should know nothing? What is it to be saved? It is to be saved, not only from evil, but from ignorance and from darkness, and to be made children of the light, that we may dwell in the light forever more. Do not resist, therefore, the ministries that would prepare you for the ultimate life, for these are only our school days, and what fools we are to make so much of it. These are our school days, and some day we shall go home, and when we do God grant that we may be without blemish, and unreprieveable in His sight.

So I could multiply metaphors, figures employed in the Scripture. Yes, we are members of the Bride, the body of Christ. I dare not touch upon that or I should not finish to-night. What a day it will be when He presents His bride to the Father, "not having spot, or wrinkle; or any such thing." Then we shall know what it is to be saved, when we are without fault before the throne of God.

Now we are saved from wrath through the death of Christ; our sins are forgiven. The foundation of it all is laid in His death, by which atonement was made, and reconciliation was made possible, and now we have a living Saviour to keep on saving us. You remember it was said of the day of Pentecost and afterwards, "The Lord added to the church daily such as (were being) saved." They were saved in the eternal sense; they were children of God, but they were being saved, putting off the old man and putting on the new, getting more and more like Christ.

II.

HOW DID IT HAPPEN? We are saved by His life. Jesus said to His disciples, "I will not leave you comfortless: I will come to you." He went away, and you remember how they met, and they prayed, and then how there came the sound of a mighty rushing wind, and Peter explained it, that this Jesus who was crucified is ascended, and He is at the right hand of God, "and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The living Saviour sent the Holy Ghost to carry on His work in your heart and mine. We are saved by His life. We should look back to His death, but let us continue to look up to Him Who represents us before the throne of God.

We have also *the advantage of His perpetual intercession*,—always praying for us. I know that you say sometimes to a friend, "I will pray for you," and you mean it. But you forget, don't you? Days go by and you do not mention that friend's name before the throne. You forgot. You did not mean to, but you did. He never forgets:

"The names of all His saints He bears
Deep-graven on His heart;
Nor shall the meanest member say
That he has lost his part."

Listen: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." He prays for us every day; all the time we have a living Intercessor Who never for one moment forgets our need. Thus we are saved by His life.

Not only so, but *He lives to implement and to fulfil all the promises and provisions of His last will and testament*. I have had to do with some wills, as President of the Seminary. People have left the Seminary some money, which we never received. By the time the lawyers had

got through with it there was not much left. Again and again, and again, and then the executors say, "What does this mean?" and they go to court, and the court has to interpret it. You do not know where you are, and by and by you have to be content without anything at all. But, my dear friends, the Lord Jesus signed His last will and testament with His own blood; He died for us. And He lives to see that every provision of that will is executed. The Scripture says, "For where a testament is, there must also of necessity be the death of the testator." And He died, but, blessed be His name, He lives, and He lives to see to it that what He has willed you to be, you are at last made to become, by His grace. With the Holy Spirit, He is His own executor.

I have not made light of His death, have I? I have made it clear that without that there could be no forgiveness, there could be no reconciliation, there could be no return to God, but on the basis of our sin's being washed away we are reconciled to God by the death of His Son. Now we look up to the opened Heavens, and He Who is our Representative has entered, not with the blood of others, but with His own blood, there to appear in the presence of God for us. A lot of people write me, and some come to see me, and say, "Will you pray for me?" I try to do it; I do it for many. Some of our friends going on a journey asked me Thursday night, "We shall be on the road now for some weeks; will you daily commend us to God?" I hope I may be able to do so. Yes, let us pray for one another. But, my dear friends, we have an Intercessor to Whom God never says "No." "I know," He said, "that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth." Yes, the Father hears Him always.

Perhaps I told you, I do not know, but I remember long ago being in a certain city, when going along the street, I saw a little bit of a girl with a letter in her hand, standing by a letter box. She was reaching up trying to post that letter, but she could not reach it. Then she tried jumping, putting up the other hand to lift the lid of the slot, but she could not make it. She stood and looked up and down the street, and saw me coming, and I suppose to that little girl I looked as though I could reach almost anything. She came running up to me with her letter, and she said, "Please sir will you post my letter; I cannot reach." I took the letter, I saw it was addressed and stamped, so I took her back to the letter box, and I said, "Now you take the letter in your hand," and I lifted her up. She put the letter in the box, and I suppose it was carried to its destination by His Majesty's mail.

When I have a great prayer in my heart, a letter I want to send to Heaven, I stand on my tip toes and do the best I can, but I cannot reach the High and Lofty One Who inhabiteth Eternity, but I can say to my great Intercessor, "Will you please post my letter? I cannot reach." And He takes my poor petition, perfumes it with His infinite merit, and presents it to the Father. The answer comes back, and thus I am saved by His life. Let us pray.

O Lord, we pray Thee to bless our meditation this evening. Help us to avail ourselves of our opportunities as Christians, and to make full use of our high and holy privileges. For this salvation already begun, and which shall be perfected until the day of Christ, with all our hearts we thank Thee. Amen.

A PLAGUE OF CATERPILLARS

To read about the plague of caterpillars that has come upon the Northern part of our province is sad enough, but to see for one's self the desolation that these innumerable armies of insects leave in their track is truly a terrifying experience. Last week the writer drove through hundreds of miles of Northern Ontario, and everywhere there were evidences of the voracious appetite of these destroyers. A few stragglers of the armies that had passed could be seen at almost every point of the road and in some places the highway was dotted with them as they crawled ceaselessly forward to new conquests. But it was as one surveyed a great stretch of territory from some vantage point that a clear idea of the plague could be gathered. Viewing hundreds of square miles of forest from one high hill that commanded the country for many miles on both sides of the mighty Ottawa River, naked strips could be seen stretching through the bush where the march of these silent but all-devouring hosts had stripped the leaves from the deciduous trees, leaving their branches standing like white skeletons, as if a fire of peculiarly intense heat had passed over them, burning without blackening them.

One cannot help wondering what the results of this scourge will prove to be this year and next year and in the days and years that follow. The people in the district appear to be agreed that the trees will lose their growth for this year, and that many of them will eventually die. Government scientists informed residents even last winter of what they might expect, but they have been powerless to offer any effective resistance to the host that has passed along leaving ruin and death in their path. And next year, it is prophesied, will be even worse than this year. A dreadful prospect indeed, that strikes terror into the heart of those who love our forests and even more of those whose livelihood is derived from them.

The scenes of destruction that we saw reminded us of the vivid description of similar plagues portrayed by the Prophet Joel: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left the cankerworm hath eaten; and that which the cankerworm hath left hath the caterpillar eaten." The Old Testament prophet saw a spiritual application of the material scourge, and as we went farther along the road into a land not touched by the caterpillars, we too saw the saddening results, of that still more dreadful plague, more dreadful because it is spiritual and not physical. At home after home where we stopped, we were told the same sad story of communities and churches that had once enjoyed the life-giving ministry of the Word of God, but into which had come the destructive, devouring plague of modern unbelief. At first it seemed to be negligible, something too small and insignificant to battle against, but little by little the silent work of destruction went on until at last, there was nothing left but the bare skeletons of what had once been flourishing plants in the house of the Lord. Many of our readers will know what we mean, for they write us often of it. It is not merely that multitudes of churches have closed their doors or are attended by only a few faithful souls whose loyalty to the past constrains them still to go as a matter of duty. It is even worse, if that be possible, where the outward forms are kept up, where the congregations still assemble in good numbers but where the spirit of God is absent because the Word of

God is not preached, where supposed ministers of the Gospel conceive it to be their duty to find fault with the Bible and hold its doctrines up to scorn; in a word, where the church has been degraded to the level of a social club and social uplift in the power of human nature rather than the regenerating power of God is the message. Is the picture we paint too black? Doubtless the religious officials of Joel's day thought his portrayal of religious conditions was harsh and untrue, but the inspired word stands as an enduring warning to men of our day.

From a letter recently received we quote the following lines as indicative of what is happening in many Protestant Churches and of what is passing in the minds of many disturbed church members:

Dear Sir:

I am a little confused and maybe you can help me out. I am a member of the Church but I write to you because I know where you stand with regard to the Bible. This letter is about my minister.

He claims that with the exception of its moral and spiritual teachings the Bible no longer applies to-day. He is a "progressive revelationist", i.e., the Bible is not the complete and final revelation of God to man. He seems to accept part of the Bible and discards another part as obsolete. He says heaven and hell are not real places; they are purely ideals (or ideas) in man's mind—nothing more, nothing less. He says that some men act like devils but he denies the existence of a personal devil as Satan who masterminds this evil. He's a pure myth. He speaks of some vague "forces of evil". Finally the prophets and apostles who wrote the Bible were not verbally inspired. Having denied verbal inspiration he says that they were subject to error and did err in certain places. I suppose we are supposed to separate the truth from the error—e.g., predestination was Paul's doctrine and not God's.

Will you please answer this letter? Is my minister correct or wrong? What should be my attitude toward him in regard to his doctrine? Please help me.

We wonder why a man who has so many doubts as the above-mentioned minister should want to continue in the pastorate. He would be much happier, we should think, in a chair of philosophy where he could spin questions without end and amuse himself by answering them and then destroying his own answers with still more questions. Has he never read of the fatal results of a trumpet that gives an uncertain sound? How can he preach if he does not know that "we wrestle not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places"? And above all, how can he do battle if he has lost the Sword of the Spirit, which is the Word of God?

What can we advise our subscriber to do? Shall we tell him to return to his church and fight for the truth of the Gospel? He will without doubt be branded as a trouble-maker, and if he continues, he would either be expelled as such or finally compromise his own testimony and lose his spiritual health in the infected atmosphere produced by doubt and unbelief. And yet where is he to go for fellowship and teaching, and where can he find some outlet for Christian service and testimony? So far as we know his district, the other churches have all followed the way his own has already taken. Perhaps in some little building on a back street there is a little group of people who meet around the Word of God, and happy is he if he will search them out and cast in his lot with them. Unfortunately there are some

such groups that though they have survived the general blight that has stunted and killed the evangelical testimonies of other days, they themselves have been distorted and fashioned into unnatural shapes by the same plague due to insufficient teaching. Truly it is "a day of darkness and of gloominess, a day of clouds and of thick darkness" (Joel 2:2).

We sincerely lament the hard lot that has fallen unto such saints of God as the one whose letter we have quoted. How happy and grateful should those be who enjoy the faithful ministry of the Word of God and the fellowship of His saints! And yet we cannot regard the position of others as happening by mere chance. We have known some men who have been compelled to keep house for themselves and to prepare their own food and yet, having accepted the unwelcome task by sheer necessity, they have finished by not only keeping themselves in good health but in learning how to tempt the appetite of others with tasty food. None of us know the Bible till we search it for ourselves under the direction of the Spirit of God. If we meet with God we must come to Him for ourselves and not through the intermediary of others. There is a real blessing in being cast upon our own resources, or rather solely and simply on God and His Word, if we use the occasion rightly before Him who orders our every step. We know of a number of godly people who have emulated the New Testament example of those who entertained a church in their house. It may be nothing more than a Sunday-school, or an informal Bible study with a few friends and acquaintances, but God will bless His own Word humbly and simply spoken.

In an article last week we told of how the great spiritual centre at Sudbury began by the humble invitation extended to a student to occupy a prophet's chamber and make it a place where the Word of God was honoured. Who knows what God has in store for one consecrated man or woman, who, relying upon God's Word and immersing himself in its teaching, humbly casts himself or herself upon the Spirit of God for guidance and empowering?

We cannot stop here. The Old Testament prophet whom we have quoted was not content to paint a black picture. Even in that dark and gloomy day he called upon the people to turn to God in repentance and in submission: "Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him" (Joel 2:13). Surely this is a day when Protestants ought to "blow the trumpet in Zion", when those who know God and believe His Word ought to cry unto Him that He would "restore the years that the locust hath eaten."—W.S.W.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History" By Baron Porcelli	.50
"The Greatest Fight in the World", by C. H. Spurgeon, 64 pages	.25
"The Prodigal and His Brother, or The Adventures of a Modern Young Man"	1.00
"Blakeney's Popery in Its Social Aspect", 312 pages	1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

AMONG THE CHURCHES

By H. C. SLADE

Rev. B. R. Oatley-Willis Completes First Year of Ministry at Essex

In the following news letter written by Pastor Oatley-Willis our readers will observe that last year on the Essex field was one of activity and productivity. Mr. Oatley-Willis writes:

"A wise man has said, 'Nature knows no pause in progress and development, and attaches her curse on all inaction.' I think that we may safely say that whilst we have nothing in the realm of the spectacular to report we are making progress.

"In the past year we have seen approximately fourteen professions of faith in Christ. Sixteen have obeyed the Lord in baptism, and twelve have come into the membership of the Church.

"Our Sunday School is showing a gradual increase, and we were happy to see 132 a few Sundays ago. Our Sunday School staff is now undertaking a regular systematic round of visitation, which, we trust, will further augment our numbers. In connection with our Sunday School a Junior Choir has now been started and is coming along fine with a gratifying attendance each week.

"Our associated New Canaan work is also keeping pace and is a centre of Gospel testimony in that district.

"Now we are looking forward to and preparing for the coming two weeks of D.V.B.S. and trust to see not only our Sunday School increased but these young lives won for and surrendered to Christ."

North Bay

Pastor G. H. Stephens and his people at North Bay were encouraged recently to see the attendance at Bible School nearly reach the 60 mark. The Adult Bible Class is also growing in proportion to the general increase of the whole school. The Sunday evening services have improved considerably of late and there is evidence of the Word of God taking effect.

Some valuable contacts are being made with Roman Catholics in the district. The sister of one of the members of the North Bay church has left the Roman Catholic Church and her children are now coming to the Baptist Bible School. Mr. Stephens believes there has been a work of grace done in this woman's heart.

It was discovered when visiting another French-Canadian lady a week or so ago that she had never seen a Bible before in her life. When Pastor Stephens placed a copy of the Word of God in her hand the poor soul handled it as if it were her most precious possession. She likewise has left the Roman Catholic Church and is wide open to the Gospel.

Still another French Canadian, this time a man, has left the Church of Rome and is reading his Bible. He has invited Mr. Stephens to go and see both him and his wife in the near future to talk about the things of God. These contacts, under the blessing of God, are certain to lead to the salvation of souls.

The ministry of Rev. J. R. Boyd of Sudbury, a few Sunday evenings ago, was the means of great blessing. On this occasion they had the largest attendance ever to attend a service in their hall.

"Catholic Schools Close in Protest"

"800 Students March to Public Schools"

WHAT IS INVOLVED IN THE DEMAND FOR SEPARATE SCHOOLS?

By Dr. J. B. Rowell, President, Victoria Branch, Canadian Protestant League

MANIFESTLY unjust," is British Columbia's school taxation system, said "Roman Catholic Archbishop William M. Duke of Vancouver" recently.

On April 3, 1951, *The Vancouver Sun* reported "Eight hundred and fifty pupils from the 'striking' Roman Catholic Schools of Our Lady of Lourdes and Our Lady of Fatima are expected to be enrolled in Coquitlam public schools Wednesday morning . . . A spokesman for the two Catholic school boards said a mass meeting of parents will be held tonight in Our Lady of Lourdes school hall. Parents of the children will be instructed to enroll their youngsters 'at the nearest public school.'

"The plan to send Catholic pupils to the public schools means the boards of the two separate schools are 'calling the bluff' of the Coquitlam officials, who have to find satisfactory accommodation at once for the 850 extra students. . . ."

The day previous, April 2nd, the published statement in *The Vancouver Daily Province*, read: "COQUITLAM—Public Schools here got an unexpected 800 pupils today when two Roman Catholic schools closed their doors and marched their students to School Board offices as a protest against what they call 'department of education discrimination.' Twenty-five teachers at the Catholic schools 'are dismissed for the time being.' . . . Joseph Haddock, a member of the delegation, after the parade had reached the School Board grounds, said: 'The schools are closed. That is emphatic and there is no compromise.'"

How True Leadership Reacts

Within hours of having these hundreds of Roman Catholic children suddenly thrust upon them, the local School Board had made provision for their acceptance. This was stated in the press, in the following item: "CATHOLIC STUDENTS ABSORBED — MAILLARD-VILLE—Double shifts, extra teachers and extra school buses went into action today as Roman Catholic children sat side by side with Protestants in six public schools. At door opening this morning the 710 new pupils locked out of two Catholic schools were being absorbed in the public school system."—(*The Vancouver Daily Province*, Thursday, April 5, 1951).

While it was thought the sudden influx of children threatened "to disrupt the educational system in the municipality," the local School Board "called the bluff" of "the 'striking' Roman Catholic schools" by handling the situation in masterly fashion, and enabling the children to continue their education.

A Different Tune

"Speaking at the annual Diocesan Eucharistic Congress here, Archbishop Duke said: "To put a double tax on the working man and his little family, especially in these days of high cost of living and the struggle for existence . . . is manifestly unjust."—(*Victoria Daily Times*, May 28, 1951).

The fact of the matter is, there is no ground for this sentimental appeal. The Department of Education, by means of its public school system, makes an adequate education possible for all. These schools are open to all, without any extra taxation. If the Roman Church imposes a second tax "on the working man and his little family," that is their responsibility. If, in fact, for any reason whatsoever any church, or group of people, desire separate schools — refusing the facilities provided by the Department of Education, then it is their business to provide for the maintenance of same.

Reaction to Frustration

The Roman Church was frustrated when she failed to force the Department of Education to bow to her will. She was frustrated again when even Roman Catholic teachers came to the aid of the Public School board, faced with shortage of teachers because of the sudden registration of hundreds of children driven from the Catholic schools. Then another course of action was decided upon. This time, to withdraw all the Catholic children from the public school, during school hours, in order to give them religious instruction. That this would interfere with the education of the children, and have a disrupting effect in the school procedure, might have been expected. However, a number of the Roman Catholic parents resented this interference, consequently the number of children leaving during school hours for religious instruction became fewer.

The latest reaction is the organizing of what is named the "British Columbia Catholic Education Association", the purpose of which is to take this school question to the five Catholic dioceses in B.C.

The Cat Out of the Bag

What is the real reason for the existence of the Roman Catholic parochial school? The Romanist journal, *The Canadian Register*, May 19, 1951, gave an article dealing with the B.C. school question, dated "Vancouver, May 12." In this it stated: "Last week's B.C. Catholic carried an historical sketch of St. Patrick's School and High School in this city, which alone would justify every effort to preserve our Catholic system . . . Among its hundreds of graduates it numbers 35 diocesan and religious priests, and some 40 professed Sisters."

What Is Rome's Purpose?

What lies back of the Romanist Separate School policy? Just one thing, and that, the advancement of her church, and obedience to a foreign potentate — the Pope of Rome. To this end, it is the desire of the Church of Rome to draw monies from the Public Treasury to support her schools, where she can train boys for her priesthood, and girls to become professed Sisters, as referred to above. And all this for the submergence of all other churches, and the conquest of Canada.

The Only Religion of the State

The Roman Church has an objective as far as her schools are concerned. That is, to make Canada Roman Catholic. To make America Roman Catholic. This is their acknowledged intention. That means, to subject these countries to the domination of the Roman Church, and the supremacy of the Pope. This is expressed in the authoritative *Syllabus* of Pope Pius IX., where we read: "IT IS NECESSARY EVEN IN THE PRESENT DAY, THAT THE CATHOLIC RELIGION SHALL BE HELD AS THE ONLY RELIGION OF THE STATE, TO THE EXCLUSION OF ALL OTHER FORMS OF WORSHIP." (Art. 77).

Exclusive Right of Catholic Church

As Gladstone said, Rome's policy is to work as "a vast corporation, setting up a rival law against the State in the State's own domain." What better way to accomplish this than by bringing into Canada thousands of Displaced Persons of the Romanist faith, who will obey the dictates of the priests! The exclusive right of the Catholic Church is openly boasted. In an authoritative work, entitled, *Christian Apologetics*, by the Jesuit writer, Rev. W. Devivier, we are told: "Hence, it follows that neither the individual citizen, nor the government can lawfully oppose obstacles to this exclusive right of the Catholic Church." What is this right? "... this Church alone has, by the will of God, the right to establish herself, and to exact belief and obedience from all men." (vol. ii, pp. 533, 534).

Straight to Hell

The Roman Church knows that their Parochial School system is their best way to train their children in loyalty to the Pope and their Church; and thus build up "A State within a State." With this in view, Father Crowley informs us, Roman priests, preach that, "Catholic parents who send their children to the godless public schools are going straight to hell." (See *The Parochial School*, by Rev. Jeremiah J. Crowley, p. 74).

Some may wonder why the Roman Church holds such power over her people, and is able to dictate to parents as to where they shall send their children. It is simply because they terrorize them into obedience. Cardinal Villeneuve's statement, which appeared in the *Semaine Religieuse de Quebec*, shows how the Roman Church holds the weapon of excommunication over any who hesitate to obey. The Cardinal said: "It is my duty to recall that Catholic children are not allowed, according to the laws of the Church, to attend schools which are non-Catholic, neutral or mixed, that is to say, which are even open to non-Catholics. (c'est-à-dire ouvertes même aux non-catholiques).

"... That is the reason why the church is so severe in this matter. Catholic parents, or those who take their place, if they knowingly educate or instruct their children in a non-Catholic religion thereby incur excommunication at the discretion of the Bishop, (Canon 2319, paragraph 1, 40), and will moreover fall under suspicion of heresy (paragraph 2) ... To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution. (Diocesan Discipline, Art. 454, b.) Quebec the 31st of August, 1942.

J. M. Rodrigue Villeneuve, O.M.I.,
Archbishop of Quebec."

Thus, the Roman Church keeps her people in fear of excommunication should they allow their children to go to a school which is "even open to non-Catholics." By excommunication a man "is cast forth from the church and placed in the position of the heathen man and the publican, and is deprived accordingly of sacraments, sacrifices, sacred offices . . . ecclesiastical sepulture . . . until he make amends, and satisfy the church." (See *A Catholic Dictionary*, Addis and Arnold). Every Roman Catholic knows the significance of all this, especially that insisted on by the Cardinal in his charge, viz.—"confessors must refuse absolution."

An Appeal to Canadians

Consider what it means for the Roman Church while insulting Protestant ministers by calling them heretics and impostors (See *New Mission Book*, published in Canada, with official *Imprimatur*), and then to demand Separate Parochial Schools, where the hundreds of antagonisms against Protestants, taught in their standard works, can be instilled into the minds of the young.

Consider what it means for the Roman Church to publish the tyrannical principles as set forth by her highest authorities; e.g., Bellarmine, Saurez, Tarquinius, or the more familiar *Institutions of Public Ecclesiastical Law*, by Father Marianus De Luca, S.J., Professor of the text of the Decretals in the Gregorian University, in which the attitude toward Protestants is stated: "Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death." (Saurez 2 de Fide Disp. xx., sect. 3, n. 28). (See also Liguori, Peter Dens, et al). AND YET THIS CHURCH WANTS SEPARATE SCHOOLS, where she can influence and train boys and girls; and all this for the CONQUEST OF CANADA.

If the Roman Church were like other Churches, content to carry on with their own program of religious services, with as much freedom as accorded all others, but without the display of so much hatred against Protestants, as set forth in her writings; and without her political aspirations for the conquest of Canada and America, the question of Separate Schools would not be of such great importance.

As we have seen, however, the Roman Church wants to be THE ONLY RELIGION OF THE STATE TO THE EXCLUSION OF ALL OTHERS; she claims the right to exact belief and obedience from all men; and she seeks to compel to obedience by the threat of excommunication.

As far as liberty of conscience is concerned, Protestants contend for freedom of worship for members of the Roman Church as much as for themselves. On the other hand, all liberty-loving citizens are bound to oppose the parochial system being supported from the Public Treasury, because these Separate Schools are a part of a far-reaching divisive policy, which, if allowed to continue, will utterly disrupt and divide all Canada.

THE GOSPEL OF OUR LORD AND SAVIOUR JESUS CHRIST PROCLAIMS A LOVE WHICH IS AS WIDE AS THE WORLD—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). Our Lord's invitation was not addressed to any one group, but to all—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28).

IMMIGRATION IS 60% R.C.

A GOOD friend in London, Ontario, sent us a clipping from *The London Free Press* of May 31 from which we reproduce the following excerpts:

New Canadians are injecting new life into the (Roman) Catholic Church in Canada according to Mrs. F. James Carson, Ph.D., of Toronto, addressing . . . the London Diocesan Council Catholic Women's League. . . . More than 100,000 New Canadians have arrived and 60 per cent. of them are (Roman) Catholic. . . . Dr. Carson said New Canadians found here a minority Catholic group "but who can say what the next census will show" and she believed that (Roman) Catholics had been influenced by their non-Catholic surroundings. . . .

Dr. Carson suggested Catholic Women's League members also help advise them (the New Canadians) politically. "We should discuss with them political topics and candidates—which means learning about them ourselves," she advised. "We are all urged to use our franchise, but we can't expect these strangers to be endowed with some supernatural force telling them what is right. We must help. Security is only obtained where there is unity."

"Why 60 Per Cent. Roman Catholic?"

We quote the comment of our subscriber as most appropriate: "Why 60 per cent. Roman Catholic? It is a disgrace to Protestantism not to check this imposition—see the long range plan? Just as you point out in *THE GOSPEL WITNESS*."

The Roman Catholic speaker regards the immigration of Roman Catholics from Europe as a missionary work to strengthen the political influence of the Roman Church in Canada. The necessity of "unity" in political action is insisted upon. The boast is made that perhaps the next census returns will demonstrate that Roman Catholics will no longer be reckoned as a minority group in Canada. To the same end the priests of Quebec exercise religious sanctions in order to have the members of their flock produce the largest possible number of children. This policy constitutes an admission that the Church of Rome increases not by spiritual regeneration but by natural reproduction. It is a carnal, worldly, organization whose prime goal is political and not spiritual.

It is with the profoundest regret that we read this frank avowal of the political purpose of the Roman Church in fostering immigration of Roman Catholics from Europe. Many of these people are Displaced Persons whose whole course of life and often their homes and families have been wrecked by the political machinations of Roman Catholic dictators, while they and their forbears have long served as the pawns exploited by the clergy in their age-long struggle for power and wealth. Surely in this new land they ought to be left in peace. If they allow the clergy to exploit them here as they did in Europe, they will spread in this new land of peace and plenty the same unwholesome plagues that have torn the old world with periodic wars for the last millennium. We do not begrudge them an asylum in this country and we welcome their brains and brawn in building up a free nation to even greater prosperity, both in the realm of the spirit and in material things. It is our earnest prayer that Evangelical churches will rise to meet the need and seek to preach the Gospel of grace to them. We trust that many of them will be happy to cast away the shackles that have held them in servitude in their native lands and welcome the good news that sets the captive free.

If the immigration that has come to our shores is 60 per cent. Roman Catholic it is because the Ottawa government has followed the deliberate plan of failing to encourage immigration from Protestant lands. We do not begrudge the Roman Catholic immigrants a welcome to Canada, but we deeply regret that our doors have been barred and bolted against an equal or greater number of Protestant immigrants who would have come had facilities been arranged for them. The Roman Catholic Church has long controlled immigration into Canada. It is time the government of the day was informed that that domination must end. This country is considerably less than 50 per cent Roman Catholic; an immigration that is 60 per cent. Roman Catholic is out of all proportion to its present population.—W.S.W.

LETTER FROM DR. CARL McINTIRE

In the Air from Paris to London.
May 19, 1951.

Beloved in the Lord:

Our visit to Paris, Marc Boegner's domain — and truly it is — has been most fruitful. Boegner is a president of the World Council of Churches and president of the French (Federal Council Confederation), and from all reports this Federation in France is trying to get its hands on and control all evangelical work.

It is amazing how much can be done in a short visit. The brethren are encouraged, the problems discussed, a wider circle of contacts made, and new friendships formed for the whole cause. The Lord Himself is so real and true!

The I.C.C.C. is an issue in France, and it is now taken seriously by Dr. Boegner himself! The N.A.E. leader, Dr. J. Elwin Wright, and Dr. Donald Grey Barnhouse also, have fought the I.C.C.C. here, but the issues cannot be downed. It is the kind of thing that just will not let God's people alone. The apostasy and the Scriptures make it a pressing matter.

Boegner's brother, Andre, signed an article in *Twentieth Century Christianity*, a paper on "Ecumenism", which reports an address on April 14 by Marc Boegner before pastors and members of the Presbyteries of the Reformed and Lutheran Churches of the Consistories of Paris. Dr. Marc Boegner spoke of the "problem of existence" of the W.C.C. "from without and from within". "Attacks from American denominations which constituted themselves into an international council of the churches and which reproach the World Council—what is altogether false—of catholicizing, or of being disloyal to the Word of God and of instituting a superchurch. This international council finds even in France the support of certain Protestant people."

My, oh my, what is happening? The enemy is feeling the heavy body blows the I.C.C.C. has been striking in the fear of God. Thank God, an impact is being made upon this monster of apostasy in the twentieth century. It is the I.C.C.C. God is using, too, and not the timid, compromising N.A.E. brethren, who cannot call God's people out of a "Babylon the Great".

Yes, the I.C.C.C. has some support in France. The Evangelical Methodist Church is a constituent member. Pastor Guiton, our vice-president, has been sending out his paper, *La Cri d'Alarme*. He challenged in a letter to *Twentieth Century Christianity* some of the statements

about the I.C.C.C. in the article reporting Boegner's address. But he has received word they will not publish his critical letter!

Some of Marc Boegner's men were present in the public meeting last night in Paris. They did not, however, enter into the question period which lasted for 40 minutes.

The significance of Boegner's address on April 14 is far-reaching for history and for the future of the I.C.C.C. We must step up our tempo of attack and get the facts to all of God's people. Facts — facts! "My people perish for lack of knowledge."

One man suggested last night that the I.C.C.C. prepare packets of "original documentary evidence" for men to secure to use as "firsthand evidence" in the battle. Boegner's men, or nobody else's men, can stand up before the documents displaying modernism, unitarianism, and the apostasy.

Marc Boegner is one of the men who took part in the decision at Amsterdam in 1948 to deny press credentials to the opposition press, including the *Christian Beacon*, and for the four sections of the Council to meet in secret. He represented the W.C.C., together with Dr. John A. Mackay, in Buenos Aires, Argentina, at the Inter-American Evangelical Conference, July, 1949, and he was a party to the decision to lock the doors and to keep them locked so no I.C.C.C. man (including myself, the Rev. W. O. H. Garman, the Rev. A. Donald Moffat, and others) could enter the conference there as a visitor or observer. He also delivered a famous speech in an ecumenical meeting in a Greek Catholic Church in Paris in 1949 together with a Greek and Roman priest. He suggested that the Greek Catholics represent the Apostle John, the Roman Catholics the Apostle Peter, and the Protestants the Apostle Paul. The ecumenical movement, he intimated, would bring the three apostles together. It, he said, is "the certain promise" of the fulfillment of the prayer of Jesus in John 17 for the unity of His church.

Now he believes, according to his brother's report, on returning "from a quick trip to Rome" ". . . that it will be very difficult to overcome certain obstacles, certain barriers which still separate us from the Roman Church." "But," the report concludes, "in spite of all obstacles the door remains open for the exchange of ideas and there are ways of pursuing the study of the problems we have in common. It seems already much that one can no longer accept as normal the divisions of the churches."

This seems to me to be more evidence to support further the charge of the I.C.C.C., one which Dr. Boegner, as I reported above, said "is altogether false — of catholicizing."

When the W.C.C. includes the Greek Catholics with their worship of Mary and with the idolatrous mass; and is also wooing Rome, I think God's people have sure grounds for charging it of "catholicizing". Dr. Boegner must not forget that Henry Smith Leiper, secretary of the W.C.C., has issued a 27-page memorandum to prove that the W.C.C. has sought to get Rome to participate in the ecumenical movement.

Our meeting in Paris was in "The Tabernacle". The use of the building had been graciously given for a meeting under the auspices of the I.C.C.C. The meeting was ours to present our case in all of its fulness.

When one looks at the very small struggling Protestant minority in Roman Catholic France his heart truly aches for this dark troubled land. Our meeting, how-

ever, we felt, was owned of God and very representative. Over 50 people came. Several missionaries from different boards were present. We met Dr. and Mrs. J. H. Rouch of Mid-Missions (G.A.R.B. approved board). They are members of the First Baptist Church of Minton, Ind., Milton Dowden, pastor, and are going to French Equatorial Africa to give their lives for Christ. The Rev. and Mrs. Don Richards of the North Africa Mission, on their way to Tunisia, North Africa, were there. He told me Francis Schaeffer led him to the Lord when he was in Chester, Pa. Men from the Paris Missionary Society were present. The Missouri Synod (Lutheran) had a man there. The secretary of the Baptist Union, from which some churches have separated, was present.

The worker in charge of the Action Biblique in Paris (Mr. H. E. Alexander's group in Geneva) had brought some friends, too. The word had gotten about that we were to be there and God opened the way for a good report to be made. The question periods help to give some "feel" of the people themselves.

My plane waits in London two hours before I go on to Edinburgh this evening. To think that by plane one can visit the key centres of Europe in one day—making one night stops — and leave behind a better understanding of the new Reformation, a continuing discussion of the issues of the day in the churches, and many pieces of literature in every place. Every piece of literature we had for that city was taken and always more was asked for. There are mighty issues — is there not a cause? And men of God must let all lesser things stay in their subordinate places and the Word of God be defended and honored.

I want to say a little more about Boegner's article discussing the I.C.C.C. and the "problem of existence". The ecumenical movement cannot be ecumenical, according to the definition of its own spokesmen, unless it includes "all". There is hope for Rome, but truly no hope for the I.C.C.C. The W.C.C.'s attitude toward Rome is one of brotherly affection and understanding; but toward the I.C.C.C. it is different. As long as it fights on, the W.C.C. is in trouble. So how will it be ecumenical then, as long as the I.C.C.C. exists? It is a serious threat — and we agree! How can it get rid of the I.C.C.C. so it can have its movement?

N.A.E. is no threat. Many of its leaders are in the W.C.C. The W.C.C. can take criticism and difference of this kind within its fold so long as men do not call for Bible-believers to leave the W.C.C. For this reason W.C.C. leaders even have a good word for the N.A.E. It is a roosting place in their henhouse, where a few birds of a feather can hover together for comfort and warmth. But the I.C.C.C.'s house and hatchery is busy building territory that has "no connection with the W.C.C."

The Word of God is commanding and clear. "Great peace have they that love thy law; and nothing shall offend them" (Psa. 119:165).

Sincerely yours in Christ, ~

CARL MCINTIRE

Blessed is any weight, however overwhelming, which God has been so good as to fasten with His own hand upon our shoulders.

—F. W. FABER

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 1 July 1, 1951

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

JOHN'S CALL TO SEPARATION FROM SIN

Lesson Text: Matthew 3:1-17.

Golden Text: "Bring forth therefore fruits meet for repentance."—Matthew 3:8.

I. The Exhortation Given by John: verses 1-12.

The boyhoods years of Christ were spent at Nazareth. They were silent years, in that we have no record of a public manifestation of Christ as the Messiah at that time. We do, however, have a picture of the Saviour at the age of twelve years, lingering in the temple and confounding the priests with His wisdom (Lk. 2:41-52).

We are told that John the Baptist came preaching "in those days." The time of his ministry can be identified by the historical reference in Luke's gospel (Lk. 3:1).

John was a man of simple tastes, and he was strong and rugged in character. The people thronged to the wilderness to hear him, because he was a man sent from God (John 1:6). His preaching was effective (Lk. 7:29, 30), and our Lord paid high tribute to him (Matt. 11:7-11; Lk. 7:24-28).

The mission of John the Baptist was to prepare the way for the Saviour's redemptive career, to bear witness to Him as the Light of the world (John 1:7-9). John is identified as the messenger of the Lord, whose coming was foretold by Isaiah the prophet (Isa. 40:3-5). One is reminded of the road-builders, engineers and work crews who were sent out whenever the Roman Emperors contemplated a visit to points of the Empire which were not adjacent to the main thoroughfares. New highways must be constructed, mountains must be levelled and valleys filled in, that the road might be made easy and straight for the Emperor's official journey. The Lord Jesus Christ had already commenced His triumphal, yet sacrificial march along earth's highway from Bethlehem. That road would lead through Galilee and Samaria to Jerusalem and Mount Calvary, and then to Mount Olivet.

It was the duty of John the Baptist to call attention to Christ as the Lamb of God, to herald His approach (John 1:29). He spoke of himself as but a humble voice for his Lord, an instrument to utter his mind and to speak forth His message. May the Lord enable each one of us to be a voice for Him, to speak for Him in accents that are clear, tender and strong!

The preaching of John the Baptist was preliminary to the message of the Gospel. He urged men to repent and turn from their sin. He sought to take men from their false confidence and boast in good works, noble ancestry or public profession. The Pharisees with their ritualism and moralizing must give evidence of true repentance. Repentance is a pre-requisite and an accompaniment of saving faith, and one cannot trust in Christ for salvation, unless he is prepared to rely wholly on Him.

The baptism of John was also a preliminary ordinance (Acts 19:1-7). He preached the baptism of repentance for the remission of sins (Mk. 1:4; Lk. 3:3), in token of the fact that the sins of which confession was made would be fully atoned for in the future. God had covered the sins of the Old Testament saints when they trusted in the blood, but in Christ He would uncover them, as it were, and put them away for ever (Rom. 3:21-26). John's baptism was water baptism, which typified the baptism of the Holy Spirit on the Day of Pentecost (Acts 2:4, 5, 16-21). Again, John had power merely to rebuke sin, but the time of the baptism of fire would surely come, when sin would be judged. The metaphor of the threshing-floor is used to denote the final judgment and the removal of sin which God's holiness demands (Matt. 13:30, 39-44; Rev. 21:8).

II. The Example Given by Christ: verses 13-17.

Our Lord signified His approval of the witness of John the Baptist by submitting to baptism at his hand. At the same time He initiated Christian Baptism, leaving us an example, that we should follow in His steps. The Lord's messenger, realizing his own unworthiness "would have hindered" the Saviour (v. 14, Revised Version), but Christ had come from Galilee for the purpose of being baptized, and His action was

in accordance with God's plan for the redemption of mankind.

The Lord Jesus Christ, Who was sinless, joined those who were confessing their sins. In this public manner He signified that He was identifying Himself with the human race, being numbered with the transgressors, although He was not of them, and taking upon Himself the sin of the world (Isa. 53:4-6, 11, 12). Only thus would it be possible for believers to be made the righteousness of God in Him (2 Cor. 5:21). Our righteousnesses are as filthy rags in His sight (Isa. 64:6; Rom. 3:10-20), but Christ, the Holy One, fulfilled all righteousness on our behalf. He met all the requirements of the holy law and all the standards of a holy God. He came that He might accomplish righteousness for man, and His holiness is imputed and imparted to all who trust in Him (Rom. 8:3, 4).

The baptism of Christ signified not merely the fact that He would atone for the sins of men, but it also illustrated the manner of the redemption which He would accomplish. Atonement for sin would be secured by His death, burial and resurrection, of which baptism by immersion is a representation (Rom. 6:3, 4). How significant and solemn was that holy rite wherein the Son of God, Who was also Son of man, set forth in symbol His own death, burial and resurrection for man's redemption! Shall we not humbly, obediently and joyfully identify ourselves with Him, and confess that we, too, have died in Him to the old life of sin and have risen with Him in newness of life (Col. 2:12; 3:1)?

Let any one should think that this lowly Nazarene was like the others around Him as He went down into the water, was baptized and emerged from the water, God the Father and God the Holy Spirit gave witness that this was indeed the Son of God (John 1:32-34), and that He was now being anointed, as it were, for His ministry as the Prophet, Priest and King (Isa. 42:1; 61:1, 2).

The heavens were opened when Christ was baptized, and the voice of God proclaimed His good pleasure in the Son of His love (Matt. 17:5; Mk. 9:7; Lk. 9:35). Those who trust and obey will experience the blessing of the Lord (John 8:29).

DAILY BIBLE READINGS

June 25—John, the Voice in the Wilderness Isa. 40:1-8.

June 26—John, the Messenger of the Covenant

Mal. 3:1-3; 4:4-6.

June 27—John, the Man Sent from God John 1:6-14.

June 28—John, the Prophet of the Lord Matt. 11:7-15.

June 29—Christ Bearing Our Sins 2 Cor. 5.

June 30—Baptism as Burial with Christ Rom. 6.

July 1—Baptism as Resurrection with Christ

Col. 2:10-12; 3:1-4.

IN THE FOOTSTEPS OF SPURGEON

THE officers and members of the Metropolitan Tabernacle Church are full of gratitude to God after nearly two years waiting upon Him to realise that the vacant pastorate is to be filled. On May 31 at 7 p.m. a public welcome will be given to the elected minister, the Rev. Gerald Baden Griffiths, B.A., B.D., and his wife. Born 29 years ago in Ammanford, Carmarthenshire, into a pious Baptist home, he came under the influence of the Holy Spirit at the age of 14. Educated at Ammanford Valley Grammar School and called to devote his life to the Christian ministry, he entered South Wales Baptist College in September, 1939. In three months' private study he gained a mastery of Greek Accidence, filling a high place in subsequent examinations. Rev. T. W. Chance, M.A., B.D., Principal-Emeritus of the College, has highly praised this brilliant scholar. The opportunity of a pastorate to run concurrently with his academic studies occurred in the suburban Church at Ely where, at the end of his B.D. course, he was ordained. When the Tredgarville pastorate fell vacant, Mr. Griffiths was invited and accepted it in March, 1947. Cardiff is sustaining a great loss but it is London's gain to receive this gifted young preacher in the church known and hallowed throughout the world as the scene of the ministry of Charles Haddon Spurgeon, one of the greatest preachers of modern times. —*The Christian Herald*, May 26, 1951

Perverting God's Gifts

A Sermon by Rev. Gerald B. Griffiths

Who is now commencing his ministry at the Metropolitan Tabernacle
("Spurgeon's") in London

"But when the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

"Howbeit the hair of his head began to grow again after he was shaven.

"Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

"And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

"And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars."—Judges 16:21-25.

WE MAY take it as a general rule that mockery is a sin. It springs from an attitude of heart which is the very negation of love. Yet there are times when conduct and character are such as to merit from the world nothing but contempt. Of all the unsatisfactory characters in the Bible, Samson appears one of the most contemptible.

Yet, in noting his sins, we shall be recording the story of many professing Christians to-day.

Samson's fundamental SIN was that of PERVERSION. This evidenced itself in at least four ways.

I. In the first instance, *Samson perverted the blessing of his godly home.*

Samson was destined by God to deliver his people from the oppression of the Philistines. Sacred biography shews that God chooses with care the homes of His great servants. Samson was given to a devout man and woman, Manoah and his wife.

The Jewish historian, Josephus, informs us that Samson's father was renowned among Israelites for his piety; and his mother shines in the story with great luminosity of soul.

What is more, Samson's birth stands in the company of those leaders in Scripture whose birth was heralded or accompanied by supernatural signs—Isaac, Moses and Samuel in the Old Testament; John the Baptist in the New Testament.

In such a favoured category falls the birth of Samson. An angel appeared to his mother-to-be telling her how to prepare herself for the birth of this chosen child. Manoah, being absent, prays that the angel may come again "to teach us what we shall do unto the child that shall be born."

This destined deliverer of Israel from the hand of the heathen Philistine, was trained thus in the nurture and admonition of the Lord. When the historian comes to compress Samson's childhood and youth into one sentence, these are his words: "And the child grew and the Lord blessed him."

That was Samson, the child. But Samson, the young man, perverted the holy privileges of a godly home. Alas, the man who was given the gift of a godly home he never ordered, made the mistake that many a young Christian has made since—he did not know how to make a godly home of his own! Why? Because he failed to marry a woman of like faith to his mother and to be himself the man of his father's devoutness.

God destined Samson to conquer Philistia and deliver

his people; but his efforts were doomed to failure. He could not hope to conquer the enemy of God and of Israel when he had already enthroned Philistia in his own heart. How? In the woman he had chosen for a wife! The first step in Samson's downfall can be put in the words of Adam's plea after he fell: "The woman . . .!"

A young couple's marriage and home are fundamental to their whole service for God. For this reason the New Testament lays down some specific instructions regarding marriage. Scripture does not say that a man of wealth may not marry a pauper; nor that a person of culture must not marry a woman of scanty intellectual attainments.

What it does say emphatically is that a believer may not marry an unbeliever. There are motives and constraints in the Christian life which an unbeliever cannot understand. More than one Christian man has discovered to his cost that the home of his own establishment has become a handicap. At his best such a Christian must be as a bird with a broken wing: he can never soar into the heights.

Let every child of God take to heart in time the command: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" (2 Cor. 6:14, 15).

II. Samson perverted his gifts.

God pre-destined, called, and equipped Samson to liberate His people, Israel. God never calls a man for a task but that He also equips him. Samson was endued with superhuman strength. He strides through these pages in the Book of Judges like some mighty Colossus. "The Spirit of the Lord came upon him," and then he became an awesome power to confront: he rent the jaws of a lion as if it had been a kid; and carried away the gates of the city of Gaza as if they had been a toy. Perhaps it is not an exaggeration to suggest that Samson was the most supernaturally gifted of all the Judges of Israel. And yet—sobering thought!—he accomplished least.

Why? It was throughout the sin of perversion. He misappropriated his great gifts. Instead of letting them flow out in ministry and protection to his fellow-countrymen, he turned them in upon himself. Instead of using them to fight the Lord's battles — the purpose for which he was given them — he used them entirely to fight his

own. Every time we see this destined leader he is fighting the battles of his own pique and pride: slaying the thirty men in Ashkelon to provide the gambled-for change of garments and sheets; tying the three hundred foxes tail to tail with fire-brands to destroy the Philistine cornfields, and so on right up to his last dying act by the "two middle pillars".

In every instance, it is Samson's personal issue with the Philistine, and he is so engrossed in defending himself that he has neither time nor heart to defend his people and set them at liberty. Samson's is the tragedy of Christians so busy looking after their own private interests that they have no time to do the work to which God calls them.

What a parable is all this! We have money enough to be extravagant upon our own tastes, but stint the missionary offering! We lavish time upon our private ambitions, but plead that we have not an hour to spare to shepherd some soul for God! We make willing sacrifices to attain the tinsel prizes of this world; we have nothing left to lay upon the altar for the King of kings!

To usurp gifts that God gave us for His glory for our own private interests is to be guilty of Samson's perversion.

Again, III., Samson perverted even his virtues.

This pathetic creature had at least one redeeming feature. He was a total-abstainer. From his birth he had been a Nazarite; no strong drink had touched his lips. Yet, disciplined to a degree over the temptation of "drink", in other things self-indulgence was written all over his life. Invulnerable as his defences might be at this point in the citadel of his soul, in other places the Enemy strode in through open gates.

The devil does not need to enter in by every gate. One open window will suffice! He acts like the thief who pushes the little boy in through the pantry window to open the front door. The intoxication of wine cannot take this total abstainer captive whom a thousand men could not bind; but Delilah can make him her easy prey and hand him over to his Philistine captors to carry him bound and blind to the prison-house!

With us it may be neither wine nor Delilah that eats away the vitals of our soul. We each know what it is. The price of victory is always a complete vigilance all along the line.

IV. Worse than all, *Samson perverted the Holy Name of his God.*

Embarked upon his God-ordained public ministry, he was no more a mere private person. He stood in Israel, and especially in Philistia, as the representative of Jehovah. When Samson brought his own name into disgrace, he did something definitely worse: He defiled the Name of his holy God.

See what happens here in my text. The Philistines have Samson captive. "He did grind in the prison house." It is now a high festival day for their god, Dagon. They would pay him the supremest honour. What greater honour can they do Dagon than to bring out the representative of Jehovah from the prison house, and celebrate the supremacy of Dagon by making sport of Samson; "For they said, Our god hath delivered into our hands our enemy."

Thus the final upshot of Samson's continual defeat was to bring the Name of God into disrepute and to bolster up the cause of idolatry.

"Ye shall be witnesses unto Me," said the Saviour to

those first disciples as He says to us. We are no more private persons than was Samson: we are ambassadors for the King of kings. We can live lives of such spiritual quality, of such serene peace, joy and self-forgetting love as to lead souls to the feet of Jesus Christ.

I would remind you in conclusion that Samson is not the only man this world has mocked. Matt. 27:29 tells how even the Lord Jesus Christ was mocked.

Why did those Roman soldiers mock Him? He came into this world to redeem men. He was the Son of God; yet—amazing condescension!—for us and our salvation, He "made Himself of no reputation, and took upon Him the form of a servant." He had gone about doing good, giving sight to the blind, loosening the tongue of the dumb, opening the eyes of the blind, cleansing the leper, casting out devils, making the lame to walk, and causing even dead to arise. What evil had HE done? Having loved His own, He loved them unto the end, and gave Himself upon the Cross to save us. He "did no sin, neither was guile found in His mouth: who when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously: who His own Self bare our sins in His own body on the tree." Yet they mocked Him!

Why? My non-Christian friend, that is the question you must answer. Samson deserved to be mocked, and we confess with shame that we are not the witnesses we should be. But the question that God will ask of you in the Last Day will not be what you thought of certain professing Christians, but what have you done with Jesus? You may mock us if you will, but not Him.

How do you mock Him? The greatest insult you can pay the Saviour is to ignore Him: Are you doing that? Are you living your life as if the Saviour never came, lived, died and rose again for you?

—From *The Christian Herald*, London, May 26, 1951

WHAT MONEY CANNOT DO

Money is a good thing; but it is worth, not wealth, that commands respect. I bestow that on him who applies money to noble purposes; and heartily subscribe to the saying, "A good name is to be chosen rather than great riches, and loving favour rather than silver or gold."

Money, no doubt, is a power; but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick-bed with physicians, but not restore health to your sickly frame; it will encompass you with a cloud of flatterers, but never procure you one true friend; it will bribe into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not the least one of all your debts to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brows of Death. He stands as grim and terrible by the dying-bed of wealth as by the pallet of the poorest beggar whom pitiless riches has thrust from her door. And when death, seizing him by the throat, has flung the worldling on his back, and, lying on the edge of the grave, he finds "all is vanity" that he has toiled and sinned for, and his hold relaxes and the world slips away from his grasp, and he falls back, shrieking, into a lost eternity, this voice comes sounding from the throne of God, "Thy calf hath cast thee off."

—DR. THOMAS GUTHRIE, 1862

IT HAPPENED AT 8.45 P.M.

"May 24 is a day of immense importance" . . . it was on this day in 1738 that John Wesley, a young man, surrendered completely to his Saviour.

IN THE annals of Methodism, May 24 is a day of immense importance for it was early that morning in the year 1738, that John Wesley opened his New Testament and read these words: "There are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine Nature." He had just come through the ordeal of three days of bitter sorrow, feeling that for so long a time he had been only *almost a Christian*.

Hours later in Aldersgate Street he listened to one reading Luther's preface to the Epistle to Romans, in which faith really is defined wherein is described the heart possessing it being "cheered, elevated, excited, and transplanted with sweet affections toward God," and how man, "receiving the Holy Ghost through faith is renewed and made spiritual" and is impelled to fulfil the law "by the vital energy in himself." As the reader's voice flowed on, Wesley perceived an amazing change come over him.

Here are his own words: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that He alone had taken away my sins, even mine, and saved me from the law of sin and death. And then I testified openly to all there, what I now first felt in my heart."

Here, for him, was bliss indeed. Always deeply pious, now he possessed through the indwelling Saviour — power over self and sin. Here was the joyful saint come into his own.

How the England of those days needed this man. In that auspicious year when John Wesley was born again, fifty-two criminals were hanged at Tyburn. Twelve thousand persons had been convicted in two years alone of smuggling and trading in drink without a license. Traffic (trade) on Sundays had become such a nuisance there were those who regarded it not as the Lord's day but as the devil's market day. The poorer folk died of consumption and fevers. Gin-drinking in the great towns of England was a mania, and those who sold this spirit put up signs outside their establishments saying they would make a man drunk for a penny, and find him straw on which to lie until his lost faculties returned. In 1736 every sixth house in London was a licensed grog-shop. To check the evil, Parliament placed £1 duty on every gallon of spirits sold, and raised drink licenses to £50 per annum. An impious club called the "Blasters" was stretching its tentacles throughout the kingdom, enrolling young men who professed themselves Satan's votaries.

A Committee of the House of Lords called to examine the "causes of the present state of notorious immorality and profaneness" reported the "great neglect of religion and all things sacred, a neglect of Divine worship both public and private." Magistrates and laws were set at naught. Morals were loose, little children were untaught, servants were thriftless and idle; the times were calling forth all the cruelty that lurks in blunted, coarsened natures and, in short, England was Godless. What a field for John Wesley!

Moorfields where he opened his Founderey meeting-house, was a park. Here under noble elm trees stretched

a broad walk known as "the City Mall", which rivalled Pall Mall for the elegance of the men and women who strolled there, to be seen and to see the display of finery and wantonness. A writer of the time contended that it was an evil policy to permit the eighth part of a nation to dwell in one crowded city. He drew upon the example of cities like Rome, Palmyra, Jerusalem, Babylon, Carthage and others, fallen cities, the scourge of nations, for he argued that thousands who lived on ground which produced nothing, lived by their wits. Indeed so was it proved, for cardsharps and a multiplicity of men and women lived on the cupidity of others. George II. was now reigning. The Puritans were dead. An age of extreme licentiousness had set in. It was as if some great epidemic swept through the Metropolis and men and women felt it their bounden duty to spend themselves before the false gods of lust and avarice. Writers of the time set aside all Christian ideals and beliefs, and pleading for the liberties of men, produced pamphlets of the utmost blasphemy and licentiousness.

England owes a debt to Methodism which can never be forgotten or repaid, for under its great leader sufficient will was put into a minority of the people to damn the swift race to national disaster. What a price Wesley paid in the brutal treatment he received at the hands of ignorant mobs, and the cruel written and spoken castigation of his equals in the church. But what glory shines around his memory! Here and there God worked in the hearts of men who were already leaguering themselves to this new ordinance. In Wales, Howel Harris, the first lay-preacher of the Methodist Movement, disgusted with the depravity experienced within the University, gave up his quest for the higher learning and, in his native country, began the preaching of salvation to those who rarely, if at all, heard the name of Christ uttered in their churches. In 1736 there were but six dissenting chapels in the whole of the Principality.

In Scotland also was the flame lit as it had earlier been in Georgia (U.S.A.) and also in Germany. It was not easy to do Christ's work. Like their Great Example they took the Message out into the open, in the streets of towns, in village fields and on moors. Wesley felt greatly daring at venturing to preach outside a church. He wrote: "I could scarce reconcile myself at first to this strange way of preaching in the fields; having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." Thus wrote the man who was for more than fifty years the greatest of open-air preachers.

The godless mobs were violent and the bitterness of those who wielded the pen would have broken the spirit of many a lesser man by their vitriolic outpourings, but John Wesley went on undeterred. At Epworth in 1743 he preached on his father's tomb. The people who had flocked in from neighbouring villages listened greedily. Afterwards, thinking to partake of communion, he suffered the heartbreak of being refused an approach to the communion table by the curate. "How wise a God is our God!" he wrote later, "there could not have been so fit a place under heaven, where this should befall me first, at my father's house, the place of my nativity and the very place where 'according to the strictest sect of our religion,' I had so long lived a Pharisee". It was also fit, in the highest degree, that he who repelled me from that very table where I had myself so often distributed

the bread of life, should be one who owed his all in this world to the tender love which my father had shewn to his, as well as personally to himself."

"Love your enemies"; "Watch and pray" were his continual injunctions and as ever the cruelty of the mobs among whom he went descended upon him he would quote, "All that will live godly in Christ Jesus shall suffer persecution."

His life was spent in a world in turmoil. England saw national excitement in 1745 when the Pretender (Charles Edward Stuart) set up his standard in Scotland and penetrated with terrible bloodshed into England.

Read any life of Wesley and travel down the years of alarm, adventure, wars, revolutions; were his times any worse than those we go through to-day? One doubts it. To-day as then, we recognize the crying need, "Oh! what can we do for more labourers? We can only cry to the Lord of harvest."

That was a cry from the great heart of Wesley at one of his conferences. To a mammon-worshipping world the voice of Wesley in his last sermon on earth, still cries to the godless, "O take warning in time! Beware the gilded bait! Death and hell are hid beneath. Prefer grace before gold and precious stones; glory in heaven, to riches on earth! If you do not you are worse than the very Canaanites. They only made their children *pass through the fire to Moloch*. You make yours *pass into the fire* that never shall be quenched, and to stay in it for ever."

—C.L.J.

—*The Christian Herald*, May 26, 1951

A BRITISH GUIANA LETTER

Maryville, Leguan P.O.
British Guiana
May 8, 1951

Rev. Dr. T. T. Shields:

Dear Doctor:

Greetings to you and yours in the glorious name of our Lord and Saviour, Jesus Christ.

I hope you are keeping well to carry on the great task on your shoulders.

This is to say that I have received the three books sent me on Roman Catholicism, and I have had a great feast in reading them. They have opened up to me many of the secrets of Roman Catholicism, which many of its adherents do not know.

In short, I must say that the books have been a wall of defence for me before these people. Although they are few, I must still thank God that through your effort these books have helped me to be more than a match for them. I must say how grateful I am to you for them.

And with reference to *THE GOSPEL WITNESS*, oh! it is an inspiration to me, especially the sermons which I enjoy reading and digesting. But I want to say your report on your visit to the South was really enlightening and enlivening. Such a paper should be in the hands of every minister of the gospel, because herein could they see how fearless a faith Christianity is, and that every believer should speak forth the truth irrespective of principalities and powers.

May God bless your co-workers, and your family, and yourself, to carry on this noble work in a land ten times larger than ours here.

I am endeavouring to build a new church at one of the corners of my Field. The one we worship in is old and shabby because it was made of old materials; and now we expect to replace it by a new one. In the near future we may be laying the cornerstone. What a pity you are so very far from us, or else surely we would have used those gifts with which Dr. Shields is so richly blessed. Never-

Premiums For New Subscribers

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

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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 Chiniqy, 144 pages.

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

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theless you will still remember us in your prayers in good old Jarvis Street.

The GOSPEL WITNESS comes regularly to me, with its inspiring news. I also pass it on to my friends for their edification and everyone enjoys reading it. I wonder sometimes if it could not be enlarged to give one more reading; but even here I must say we are very thankful for the amount it brings to us.

In conclusion I must wish THE GOSPEL WITNESS God's richest blessings, and I sincerely hope it may have a very wide circulation in every corner of this world. And to every officer of the WITNESS I wish to say that I hope they will all be spared and enriched to carry on the good work to which they are devoted.

And to you and your family, dear Doctor, may God's richest blessing be yours; and may you be spared to do all you can in your capacity as a humble servant of the Lord, to help the unfortunates, and all who call on you for help.

Our love and kindest regards,
Yours in fellowship, A. A. Sohan."

REPORT OF THE DEMPSTER FUND

FOR the information of any who may not have read our announcements respecting this Fund in the last four 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.

Receipts Since June 12

JARVIS STREET MEMBERS

3 x \$10.00	\$30.00
4 x 5.00	20.00
1 x 2.50	2.50
2 x 2.00	4.00
3 x 1.00	3.00

13 \$59.50

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4 x 25.00	100.00
1 x 22.00	22.00
7 x 10.00	70.00
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14 x 5.00	70.00
1 x 2.50	2.50
2 x 3.00	6.00
14 x 2.00	28.00
3 x 1.00	3.00

49 \$407.50 \$ 467.00
Previously reported 1,907.50

Total to June 19th \$2,974.50
Total Jarvis Street Contributions—224.....\$1,078.50
Total GOSPEL WITNESS Subscribers—200 ... \$1,252.50

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and
Protestant Advocate

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

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NOTE: It will be seen from the above that the amount contributed by GOSPEL WITNESS subscribers has now overtaken the amount contributed by Jarvis Street members and exceeds it to the extent of \$174.00, while there are 24 more contributors represented in the Jarvis Street amount than in THE GOSPEL WITNESS subscribers' amount:

We are still hoping to hear from a large number of Jarvis Street members, as well as from more GOSPEL WITNESS subscribers.

Mr. Dempster is now in St. John's Convalescent Hospital, north Yonge Street. He was moved from the General Hospital four weeks earlier than we expected; but in such a case as Mr. Dempster's, only time can complete the healing.

We are most grateful to all GOSPEL WITNESS subscribers, and to all Jarvis Street members who have already responded to our appeal; but I am hoping to receive additional substantial amounts from both sources.

It will be observed that the total contributions from Jarvis Street and THE GOSPEL WITNESS lack \$42.50 of the grand total reported above, because there were odd contributions making up the \$42.50 that could not be placed in either list.

NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m. and 7 p.m.

SEE ANNOUNCEMENT IN SATURDAY PAPERS