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## HOW TO BE SAVED

By W. S. Whitcombe

"WHAT must I do to be saved?" is a plain question that may be simply answered, indeed it is already answered simply in the inspired words of the Bible. If it were a question of "What is Christianity?" it might involve, or at least excuse, delving into the remote past of history, discussing many hard doctrinal and philosophical problems. Or if we propounded the practical question "Who is a Christian?" it would require us to amass evidence, to make delicate and difficult judgments about the actions and motives of individuals around about us. These are the questions that are continually propounded to those who profess and call themselves Christians, and doubtless they have their place, but the question of supreme importance is the one asked by the Philippian jailer, "What must I do to be saved?" (Acts 16:30).

It took an earthquake to make this stern Roman soldier ask such a question. We can scarcely suppose that when he made the feet of the Apostles fast in the stocks in the inner prison, he was in the least concerned about their peculiar message. Notwithstanding, he must have been aware that in some way their preaching was connected with an offer of eternal life, for when he was shaken by the earthquake, he quickly found apt words to express his one great burning desire. The heart is a great teacher! How quickly even the hardest of men can change! How little we are aware of the real drift of thoughts and motives that course through our minds. At first the only concern the proud Roman had in his hapless, suffering prisoners was to see that they were securely fastened. A few hours later when the prison was opened he drew his sword and was about to kill himself fearing death less than the dishonour of allowing those in his charge to escape. But in another moment he changes again, for the voice of Paul assures him that the prisoners are all there. And now his sole concern is for his spiritual welfare and he throws himself at the feet of the apostles, saying, "Sirs, what must I do to be saved?"

The very language this pagan prison-keeper employed would seem to suggest that he had rather hazy ideas as to Christian truth. It may be that he supposed these holy men would work some miracle on him as they had

worked it on the poor demon-possessed girl of the city but a few hours before. But when a man has been brought to the place where he is keenly aware of his tremendous spiritual need, it is not hard to explain the way of life. Paul did not find it necessary to deal with abstruse problems of philosophy, or to engage in a series of theological lectures, he answered the heart cry of an earnest soul in plain, simple language that met his need by pointing him to the All Sufficient One: "Believe on the Lord Jesus Christ and thou shalt be saved." All theology is bound up in that word as the great sun is reflected in a tiny drop of water, as the mighty mysteries of the universe are all bound up in a clod of earth.

The preacher's reply was so easily comprehended that a pagan sinner passed from death unto life before the morning light broke over the prison. The reply was simple because Paul and Silas pointed the enquiring soul not to themselves nor to a church, nor to the sacraments, but to a Person, the Lord Jesus Christ. The Apostle introduced the Saviour as One whom he knew by personal acquaintance, supported doubtless by the weight of authority of Old Testament Scriptures. His message was Jesus Christ Himself. Paul's preaching and that of all the other apostles left no doubt as to the absolute deity of Jesus Christ; he makes sure that those who looked to him for guidance understood that he preached nothing "save Jesus Christ, and him crucified" (1 Cor. 2:2). It is easy to pack much into a little time and into a few words when the speaker's mind is fired by passionate love for the Crucified and Risen Saviour; and when the hearer's heart has been opened by the Spirit of God, he makes an apt listener that drinks in the word that meets his need as the thirsty land drinks in the refreshing showers from heaven.

The salvation offered to the needy one was not an impersonal matter to be obtained by entering some institution or taking vows or performing a religious act. It was not a material thing seized by the physical hand but a spiritual gift received by the hand of faith. "Believe on the Lord Jesus Christ, and thou shalt be saved!" And in the language of the original the "Thou" is stressed and emphatic. It was a personal faith he was to exercise, not the faith of his fathers, or of his sponsors

at baptism, it was his own decision to confide himself to the Lord Jesus Christ, to trust in Him alone.

Then, and then only, this erstwhile pagan, now a new creature in Christ, was baptized. It is needless to argue that this is the invariable order of the New Testament for the record is open for all who will read: "If thou believest with all thine heart thou mayest" (Acts 8:37), sums up the apostolic practice. This man was not baptized in order to be saved; he was baptized because he was already saved.

This brief note is written on one of the warmest days of the summer in the hopes that it may fall under the eyes of some other heat-oppressed person and turn his or her mind to the simplicity and the power of salvation offered without money and without price to all who will come and take the water of life.

### DR. SHIELDS IN SOUTH AMERICA

**D**R. SHIELDS left Toronto by plane for South America last week and the following cable was received in Toronto on Sunday, July 8, in time to be read at the morning service:

RIO DE JANEIRO, BRAZIL  
ARRIVED HERE 4.30 YOUR TIME STOP FEEL-  
ING QUITE WELL STOP HERE UNTIL TUESDAY  
STOP LOVE TO CHURCH, SCHOOL, AND CONGRE-  
GATION STOP TEMPERATURE HERE 82 STOP  
SHIELDS

Dr. Shields flew from Toronto to Miami, Florida, and from there, via Trinidad, by the planes of the *Aerovias Brasil* to Rio de Janeiro. He is accompanied by Dr. Carl McIntire and other leaders in the International Council of Christian Churches, under whose auspices the Pan-American Conference is to be held in Sao Paulo, Brazil, from July 16 to July 24, inclusive. We are sure that a great host of friends who remembered him in prayer when he went around the world by plane a little more than a year ago, will also continue to pray for him in South America. We expect to have some reports from him for publication in these pages.

Dr. Shields hopes to occupy his pulpit in Jarvis Street Church on the first Sunday in August. In consultation with the Deacons, the following arrangements for pulpit supplies have been made: For Sunday, July 15, Rev. John R. Boyd of Berean Church, Sudbury; and for July 29, Dr. Robert McCaul of Brooklyn Baptist Tabernacle, Brooklyn, New York. The other Sunday services and the Thursday night Bible Lectures will be taken by the writer.

The following article, "The Struggle for South America"; will explain the reason for the Pan-American Conference in which Dr. Shields is taking part. This is an essentially missionary work which we commend to the prayers of our readers.—W.S.W.

### HELP TO CIRCULATE THE SPECIAL SEMINARY ISSUE

Send us the names and addresses of young people who have the Lord's work in view and of all who are interested in furthering the cause of the Lord by training able ministers of the Gospel.

## The Gospel Witness and Protestant Advocate

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

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### THE STRUGGLE FOR SOUTH AMERICA

From *The Christian Beacon*

**T**HE Pan-American Evangelical Conference in Sao Paulo, Brazil, is going to raise questions and crystallize the thinking of church groups in all of South America. Which way is South America going? Are the evangelicals in South America going to shoulder their responsibility and take a place of leadership in the Twentieth Century Reformation? The answers to these questions are coming.

There are three attitudes:

1. The attitude of those who support the ecumenical movement, but this attitude is not very strong in South America at the present time. The World Council of Churches claims only three denominational groups there. The Presbyterian Church of Brazil has withdrawn from the World Council of Churches.

2. There is the attitude of those who support the International Council of Christian Churches. They are aware of the apostasy, the pull upon the mission groups from the United States through the modernist and compromising mission agencies. These leaders in South America are determined that their national churches shall be true to the historic Christian faith, that they shall take a militant attitude in behalf of the Gospel and against the apostasy. This group represents a very strong and large segment in South America. They believe the stand of the International Council of Christian Churches is right. They are ready to take their place of leadership in the great battle of the century. Modernism is another gospel. It destroys the church and destroys souls. It aids Roman Catholicism. It is the undoing of the people of God.

3. There is the position of neutrality. We do not believe that there is as much of this in South America as there is in other places. The reason is that the national leaders have paid a great price in coming out of Roman

Catholicism to be true to their faith and they are ready to join in the great struggle, and when they find the ecumenical movement making love to Rome they realize that this is something which must be opposed for the glory of the Head of the church.

Those sympathetic to the World Council of Churches, when they find that they cannot get the nationals to support the World Council of Churches, endeavour to persuade them not to be related to the ICCC, but to take a middle-of-the-road, neutral position. These spokesmen for the WCC are aware of the fact that neutrality aids their cause. This is an illustration of the statement, "He who is not against us is for us," while from the position of those in the ICCC and the world-wide struggle against the great colossus of the ecumenical movement is, "He who is not with us is against us." Neutrality aids the enemy, while those who are willing to take a strong, out-and-out position are aiding in the great battle for the faith. More and more of God's people see this. The larger issue in South America, we believe, will hinge between those who want to go all out in the great Twentieth Century Reformation and those who would try to keep hands off. But the so-called hands-off position leads to embarrassment and difficulties and questions.

There is a faith once delivered unto the saints. It is glorious. The church which maintains it is terrible as an army with banners. As we look forward now to this Conference, the first of its kind and the largest Protestant gathering ever held in South America, we can expect a vigorous testimony for the honour of Him who sits at the right hand of the throne of God. The younger mission churches, those fresh out of Roman Catholicism, have a vigour and a clarity of insight which can bless the entire church on earth.

There is a struggle on for South America. Will modernism, compromise, indifference win? Or shall the churches of "the land of to-morrow" remain true and march in the vanguard of the gathering world remnant fighting for the Faith?

## CATHOLIC AGAINST CATHOLIC ON THE SCHOOL ISSUE

From *The St. Paul Pioneer Press* of June 27, 1951

PIERZ, MINN.—(AP)—A dispute over whether to build a public or Catholic high school has flared up in this Catholic community and has resulted in excommunication of a prominent citizen.

Catholic is against Catholic on the school issue; Protestants, only a few in number, do not figure importantly in the controversy.

There have been rumblings of violence, including what several persons have described as a plot to dynamite the parish house.

### The Boycott Applied

The editor of *The Pierz Journal*, James Wermerskirchen, estimates his advertising revenue has dropped 30 per cent since the dispute started several months ago. A Catholic, he has supported the public school.

Cost of the rival education systems—not the merits of Catholic education—has whipped up the most vocal opposition to the parochial high school.

Rt. Rev. Msgr. Edward M. Mahowald of the Pierz parish stands steadfastly behind early construction of the church school.

### Excommunication for Opposing the Priest's Will

A leader of the public high school forces is Henry A. Gau, a lifelong Catholic. It was Gau who was excommunicated after he called a "straw vote" on whether the parish should

build a parochial high school for the school district. According to Gau, 339 voted "no"; 20 voted "yes".

Msgr. Mahowald said Gau was excommunicated because he "usurped the authority of the bishop in calling an election of parishioners." The monsignor said the results were not representative of the general parish opinion. He said some 1,000 parishioners were eligible to vote, but only 359 did.

"We told the parishioners not to vote," he said.

Gau's vote followed a school district election March 9 on whether to finance a public school through a bond issue. It was defeated, 867-575.

### Can R.C.'s Afford a Double Burden?

"I am not against Catholic education," Gau said. "I oppose the method being used to force us to place an obligation upon the Pierz parish—an obligation way beyond what I feel is reasonable to expect."

Msgr. Mahowald and other supporters of the parochial unit claim the church school could be operated at less cost than a public school—principally because of the all-but-donated teaching services of nuns.

Wermerskirchen presented the issue this way in an editorial:

"... With a parochial school we must continue to pay state aid by means of taxes and furnish tuition, transportation, etc., for every student who expresses the desire to attend an accredited, complete high school. . . . Can you honestly afford this double burden?"

### \$18,000 School Aid To Be Lost

T. J. Berning, assistant commissioner of state education, said Tuesday state aid to the Pierz school district will be discontinued because public school classes and parochial school classes are so "intermingled" they are indistinguishable. For the 1950-51 school year the aid would total about \$18,000.

Classrooms for several public school grades are rented from St. Joseph parochial school.

## U.S. PRIESTS RAISE SCHOOL ISSUE

WE have discussed in these pages the school controversy at Maillardville, British Columbia, pointing out that the action of the Roman clergy there in demanding special privileges from the government for their sectarian schools is simply a repetition of what is going on wherever Roman Catholics are to be found in considerable numbers. Their clergy are under the strictest orders from the pope and the Hierarchy to stop at nothing in their unceasing demands for state aid for their missionary organizations known as sectarian schools. The article printed in these pages describing the controversy that has rocked a town in Minnesota, U.S.A., is just another illustration of the same relentless policy of the priests. It is apparent there, as elsewhere, that they are determined to obey the pope rather than the wishes of their own parishioners, that they will even excommunicate those of the "faithful" who dare to assert their will in opposition to the priests. Once again, we have proof that Romanism is ever the same voracious, arrogant, selfish organization whether in Italy, Spain, Quebec, British Columbia or Minnesota.—W.S.W.

## REDEEMING THE TIME

From John Wesley's Journal

Before I reached Kensington, I found my mare had lost a shoe. This gave me an opportunity of talking closely, for near half an hour, both to the smith and his servant. I mention these little circumstances to show how easy it is to redeem every fragment of time (if I may so speak), when we feel any love to those souls for which Christ died.

# The Jarvis Street Pulpit

## The Habit of Ungrateful Forgetfulness

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 1st, 1951  
(Electrically Recorded)

"But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:  
For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Yet did not the chief butler remember Joseph, but forgot him."

—Genesis 40:14, 15, 23.

### PRAYER BEFORE THE SERMON

We are at this moment, O Lord, inspired by the reflection that Thou art the same, and Thy years do not fail. Thou art the same yesterday, to-day and forever, and therefore may we borrow comfort and encouragement from our experience of Thy mercies in days gone by. We can come and sincerely say, Because Thou hast been our help, therefore in the shadow of Thy wings will we rejoice. We love the Lord because He has heard our voice and our supplication; because He has inclined His ear unto us, therefore will we call upon Him as long as we live. It is not a vain exercise to trust in the living God. We live in hope of eternal life which God, that cannot lie, promised before the world began; and we are surrounded by innumerable witnesses to the Divine faithfulness in the world about us, and in our experience of Thy redeeming grace. Thou hast set Thy bow in the clouds, and we have found it true that, as the earth has remained, summer and winter, cold and heat, seedtime and harvest, day and night, have not ceased: thus the succession of the seasons are witnesses to the Divine faithfulness. It is upon this we depend. Because of this we plow the fields, and scatter the good seed on the land; because of this we rise to meet each new day with the confidence that Thy light will shine unto the evening, and that when the stars come out the same light will shine upon other millions, witnessing that God is true. O the folly of our unbelief, of our even doubting for the fraction of a moment the dependability of the word of the Eternal!

There are many in Thy presence this evening who have been the recipients of Thy mercy for many a year. Thou hast been with us in darkness as well as light, in times of conflict as well as in times of peace, in times of defeat, or seeming defeat, as well as in times of victory. Thou hast been with Thy people in youth, in middle age, and when the evening shadows lengthen; Thou dost never fail us.

We thank Thee O Lord this evening for the testimony of these young people who, in their baptism, have declared their belief that Christ died for their sins according to the Scripture, that He was buried, and that He rose again, according to the Scripture. We look back over the years and remember other young people, many who at the time were children, some of them little children, whom we have seen by consistent lives fulfil the promises of their early profession, until they have become pillars in the house of our God. We thank Thee for young people, and for little children, who have been taught to trust in Thee—the workers and warriors and counsellors, the witnesses, the preachers of the days to come. O Lord help us that we may rejoice in the promise of youthful Christianity, because we rejoice in the promises of God to keep them ever in His ways.

We are mindful of great numbers who are absent from us this evening seeking rest and refreshment of body and mind. May they find them both, and in finding them may they have a new realization of Thy goodness and grace toward them. We pray Thee to give them journeying mercies home when they shall come, and we even pray for the protecting hand of God upon those who never think of Him, but who yet by Thy grace perhaps will some day be numbered among the Divine flock. Preserve them to-night and always.

We have come to feel the horror of these dangerous weekends. We pray Thee O Lord to diminish the danger, and to protect those who might otherwise be the victims of somebody's carelessness, or even of their own.

We pray for some who are deprived of the high and holy privilege of worshipping Thee in the sanctuary. We think of many whom we could call by name; their names are in the Lamb's book of life, and Thou knowest them. We pray Thee to make every sick chamber a Bethel, and every pillow a place of rest, where those who perhaps are racked with pain may, notwithstanding, as Thou dost give to Thy beloved sleep, forget for a little while the anguish which is theirs. Give them rest to-night. Heal those whom Thou hast appointed for healing, and bless with Thy comfort and a sense of Thine immediate presence all those who must cross the river under the guidance of the dark ferryman. Lord be with them and give them light.

For Thy ministering servants everywhere we pray, those who preach by the wayside in the open air, who give witness to the saving power of Jesus by their oral testimony, or by the printed tract—by whatever name they may be called, if only they proclaim the saving grace of God in Christ, let Heaven's richest benediction rest upon them. For this we pray not only in our own city and country, but for the interests of the Kingdom of God throughout the world. Rekindle the love of Thy people, and revive Thy work, in the midst of the years make known, and in wrath remember mercy. Before Thou shalt come with trumpet sound to summon the quick and the dead to stand at Thy judgment bar, let it please Thee O Lord to visit this wicked world with a gracious revival. May Thy Spirit be outpoured, and millions, dead in trespasses and sins, be quickened into newness of life.

We want to look at Thy Word this evening; O Lord. It is Thy Word; Thou art wrapped up in its inspired words and manifold teachings. Unfold them to our view this evening; and warm our hearts as Thou shalt open to us the Scriptures. If there are any who do not know Christ here this evening, O may they get a glimpse of the Lamb of God; may the light of Heaven fall upon their pathway; may their feet be set in the way of the path of the just, which shineth more and more unto the perfect day.

So Thou great God, the Father of all men, but especially of those that believe, put Thine arms of grace about this congregation, and bring us we pray close to Thy bleeding side. Send us from this place as saved men and women; not only saved, but better men and women in Thy grace, truer Christians, more faithful witnesses, than we have ever been before. We ask it all in the Name of Jesus Christ, our Lord, Amen.

**T**HIS is one of the most familiar, and also, I think, one of the most fascinating stories of the Bible, of how Joseph was cast into prison, having been falsely accused, after he had risen in the land of his strangeness to become chief steward of the house of Potiphar. In the prison with him were two of Pharaoh's servants,

his chief baker, and his chief butler. Both of them dreamed dreams which greatly agitated them, and Joseph interpreted their dreams. We are concerned with the chief butler, because Joseph's interpretation promised that within three days the chief butler would be restored to the position from which he had been reduced to the dungeon, and that he would again deliver the cup into Pharaoh's hand. When he had made that interpretation Joseph uttered these words which I have read to you. "You are going out of the prison, you are going back to the palace; you will spend much of your time in the presence of Pharaoh. Do not forget your fellow-prisoner, but show kindness to me when you are restored to your former position of honour and emolument, and speak kindly unto Pharaoh of me, and bring me out of this place. I have done you a good turn, now when you have the opportunity you do me a good turn." And in three days the butler was restored to his position of privilege, to the favour of the king. He stood in his presence and delivered the cup into his hand, but in the day of his exaltation he forgot the comrade of the days of his humiliation. "Yet did not the chief butler remember Joseph, but forgot him."

That, my dear friends, is a story whose principles are wrought into the warp and woof of life everywhere. Let us look at it a little this evening.

### I.

I begin with the observation that EVERY ONE OF US FINDS HIMSELF AT SOME TIME OR ANOTHER IN LIFE IN NEED OF A FRIEND. It may be that you glory in your independence, and in your self-sufficiency; you are a self-made man, and as Spurgeon once remarked, "Self-made men usually worship their maker." You are rather proud of yourself. "Other people may be dependent, but I am not; I do not need anybody to help me, I can manage my own affairs." So you may sometimes, but be not deceived, the day and the time and the occasion will come when you will welcome the ministration of some kindly friend, for "it is not good that man should be alone," and no man liveth unto himself, and some time or another, somewhere or another, we shall be in need of a friendly voice and a friendly hand.

The former butler was, as we meet him here, *reduced in station*. He had been very well off, he had occupied a position of honour, and I doubt not, of large emolument. He was, one of the few, like Nehemiah, cup-bearer to Artaxerxes, he was cup-bearer to the greatest of all earthly monarchs, for Egypt represented the utmost, the acme, of worldly power and wealth. And the butler was part of it. He lived in the palace. We do not know what he did to offend Pharaoh, we only know that somehow or another he lost the favour of the king, and he was sent from the palace into the prison. He could afford perhaps to ignore many people while living in the king's presence, but when he got into the prison and lived in a dungeon, he found out that life was different, and he was glad enough to receive the ministration of a fellow-prisoner.

I hope you will not be reduced from your present station, but circumstances change, situations alter, and the independent man is not always absolutely independent; there comes a time when he will be glad of a friend. Sometimes you see the old man leaning upon the arm of his son. I knew two men, neither of them were young, and both were ministers of the gospel. The

hair of each was as white as the driven snow. The son was a man between sixty and seventy, and the father was somewhere in his nineties. And to me it was a lovely sight to see the son, himself no longer a young man, taking his father for a walk, and to see the old man leaning upon the arm of his son, himself no longer young. I suppose there had been a time when the father took the boy by the hand and said, "Come along my son." Maybe he had shaken off his father's care, and said, "I can manage." But you know, as Byron has it,

"Years steal fire from the mind, and vigor from the limb;  
And life's enchanted cup but sparkles near the brim."

and we fall upon circumstances where we are not so self-sufficient. We may not exchange the palace for the dungeon, we may never be in the palace, and may never be in the dungeon, but between these two extremes there are degrees and gradations which we may experience, and from circumstances that are comfortable we may find ourselves straitened, looking about to see if we can find a friend. Do not flatter yourself that you are independent, because you are not. No one of us is. "He that would have friends must show himself friendly."

This butler found himself in *circumstances which defied amelioration*. There was not anything he could do. The prison doors were locked, and he had no key; he simply had to endure with what grace he might obtain the circumscribed and limited and lowered and humble position he now occupied. Was there anybody who could help him? And if there was no one who could open the prison door, was there anyone who could inspire him with hope within the prison, that the door might some time be opened? Was there anyone who could bring light into his darkness? There is a colloquialism to the effect that "we cannot do anything about it". It is a good phrase, and we often find ourselves in situations like that. They are not what we want, they are not what we used to enjoy perhaps, but we cannot do anything about it. We may mourn it, we may fret sometimes under its restrictions, but we simply have to endure it. Ah, it is a good thing sometimes to have somebody who can befriend you in the prison house; it is a good thing to have somebody who can comfort you in your sorrow and your bereavement.

I knew of a mother who had been bereaved of her darling child, her only child. She was dumb with grief. Her friends and relatives came and tried to comfort her, but she could not shed a tear. The fountains seemed to be dried up by the heat of her sorrow. She was standing beside the little white casket looking down upon the motionless face of one whom she had thought of as a little angel, but said nothing. A neighbour came in, stood beside her, and looked down with her upon the silent form. Then she said lovingly, "Mary, I once stood where you stand. I have a pair of little baby shoes in a drawer at home, which I treasure greatly. But," she said, "the little feet that used to wear them are walking the golden streets to-day." Then the fountains of the great deep opened, and Mary bowed her head and wept. A friend had come to her in the time of her incomparable grief. Do not say you will not need it. You will stand amid circumstances that no skill of yours can ameliorate, and like the chief butler you will have to merely endure it as well as you can.

To this man on a certain day *life had become as a*

*nightmare without any interpretation of its meaning.* Added to his circumscription, his limitations, was this hazy vision he had had, and he did not know what it meant. I do not know why it is, but most people imagine that their dreams are portents of evil, like some people who, when they see a telegraph messenger, are filled with alarm. Somebody is sick, or somebody is dead! I never feel like that; I always welcome them. I am hoping to get a telegram some day telling me that I have fallen heir to a fortune. Let them come as quickly as they may. Why should we put the gloomiest constructions upon all these cloudy experiences of our vain imaginations? What does it mean? Have you ever been in a situation like that? You say, "I feel very much depressed to-day; I feel as though something untoward were going to happen. There is going to be an accident." You upset the salt, and that is unlucky. It is if you upset too much of it. You have broken a mirror, and you wonder what will happen now. How strange that people of supposed intelligence have somewhere in the subconscious a streak of superstition, enough to make every picture that comes before the eye of their imagination something like a brewing thunder storm streaked with lightning. What is going to happen? So we conjure up all sorts of omens, all sorts of bogey men, and "walk upon the shadows of hills by sunlight thrown, and pant as climbers." There is no hill there, no need of trouble there. But it is a trouble to us, because our imaginations can create troubles which do not exist.

I fancy the chief butler was like that. He did not expect any alleviation when he told his story to a fellow-prisoner. The fellow-prisoner said, "You are all wrong. There is nothing to worry about. Your dream means that in three days you will be restored to the king's favour, you will be given back your exalted position, and you will live once more, not in the prison, but in the palace. That is the meaning of your dream." It is often so, dear friends, that while all things are working together for good to those who love God, the working together sometimes is a grinding and dreary process. We do not understand, and cannot see perspectively the good in the distance, and we need an interpreter. It is a great boon to have a friend.

One of our students is lying upon his back on a stryker bed in St. John's Convalescent Hospital. His name is Dempster, and he is of Irish birth. He has had a critical spinal operation. He will tell you perhaps if you ask him—he did not tell me until a man in another bed said to me, "I want to show you my darning needle." He got out a piece of steel eight or nine inches long, or longer. He said, "I had it taken out yesterday." "Taken out? Where?" He said, "It was put through my thighs and through my spine to keep things in place." I looked at Dempster, and he laughed, and said, "Yes, I have one too." Every one of you who has visited him has found the visit a benediction. It is fortunate when somebody, to whom God has given the skill to look upon the bright side of life, comes into our lives and gives us pleasant pleasurable interpretations of some experience that has nearly put us down into the depths.

What a day that must have been to the chief butler when Joseph told him the meaning of his dream. "Only three days more, and you will be back in the palace." We have had things like that. Not the palace, I repeat, but somewhere between the two. It may be that you

have been in the prison of ill health, and you wondered if you were ever going to get out of it. There are some people who ought never to visit the sick. Unless you are qualified for it, do please stay home. I remember a man who was a member of my church when I was in London. He said, "I wish you would go and see my mother. I know she is entering into the valley; she is not long for this world." So I went to see her, and she was a wonderfully cheerful soul. She belonged to another church, and she said, "My minister was in to see me." I said, "That is fine." "Yes," she said, "he came, and he was so sad, and so gloomy, so I did the best I could to cheer him up."

There is another side of that story. Joseph interpreted the other man's dream, and he said, "In three days you are going to be hanged." That is how some people give people cheer. "And how long did the doctor say you were going to live?" Oh, have done with that. Let us be messengers of hope and of good cheer in the name of the Lord to those who are afflicted.

Then *with better days in prospect, the interpreter made a very simple and natural request*, as though he had said, "There is nobody here to cheer me up, but when you get out of this, and get back into the presence of Pharaoh, remember the man who is still in the dungeon; think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and far away from all who loved me, and even here I have been placed, though I have done nothing amiss. Do the best you can when fortune favours you and you come into Pharaoh's palace." So the three days sped quickly by, and the butler was restored to favour, and entered again into the presence of the king, received the royal smile, and presented the king's cup into his hand. But in the day of his prosperity he entirely forgot the man who had brought him, cheer in the dungeon. "Yet did not the chief butler remember Joseph, but forgot him."

Let me warn you at the beginning, if you expect any return for any kindness you may show anybody, and if you show them such kindness in expectation of such a return, you may as well not show kindness. My wife said to me one day some while ago, "Now perhaps this will teach you not to spend so much time trying to help people. Then you might have a few friends." She said it facetiously I know, but it was true. If there is anybody who is a bit obnoxious to you, lend him ten dollars, and you will never see him again; show him some kindness, and he will be sure to make himself scarce. There are exceptions to the rule, as I shall show you, but my point is that you must not depend on it. Joseph did not make this request until after he had showed the kindness.

## II.

LIFE HAS ITS CIRCUMSTANTIAL SUMMERTIME WHEN FRIENDLY HELP SEEMS LESS IMPERATIVE THAN OF YORE. O yes, you may think you used to need a friend, but you do not need one any more. And prosperity too often obliterates the memory of early privations. The man is so well off that he forgets all about those who helped him to attain his present position. I do not know whether you have observed it, but I have. An employer who began at the bottom, and had to work hard, and endure all kinds of privations, and at last, by sheer



force of character, pushed his way forward, and presently attained to a position of independence, and perhaps of wealth at last, and becomes a large employer of labour—you say, "I would like to work for a man like that. He will remember what it was to be down at the bottom." Don't you expect it. In the majority of instances he is the most merciless employer you could find. An Englishman said to me once, who had been in all kinds of service in England, domestic and otherwise: "You know, I never minded working for real aristocrats. They were always good and kind to me, but it is these 'would if I could' that I cannot stand." Yes, indeed. People get on, and then they say, "Well, I had to endure it; let him endure it. I got through; let him get through. Why should I worry about the man that is beneath me?" God pity you if your heart ever gets as hard as that.

But sometimes *circumstantial elevation fears the exposure of earlier humiliations*. I know of somebody in this city who was almost picked out of the gutter by a certain charitable organization. He was cared for, carefully brought up, and at last transported to this country. He had I suppose a good deal of native ability, because he got on, and by and by he became the head of a big business, and lived in a part of the city where only rich people can afford to live. But he did not like anybody to remind him of the rock whence he was hewn, or the hole of the pit whence he was digged. He did not want anybody to know that he had ever been dependent upon others' charity. I have known some Christians like that. They are something like the elder brother I fancy, in the parable of the prodigal. During the prodigal's absence he never mentioned him. I do not believe he wanted the neighbours to know that he had a prodigal brother. When he came home and they made such a great ado about him, he was angry and he would not go in. He said, "Why publish this? It is a disgrace to the family." Some people who profess and call themselves Christians, who have got out of the prison, and profess to be in the palace, do not want to hear about sin; they do not want anybody to know that they were once a poor sinner, and nothing at all, and would still be that if Jesus Christ had not become their all in all. "Why," says the respectable man,—I have had it; I had it in years gone by in this church,— "Why Pastor, you treat us as though we were a mission to the down and outs." I said, "What in the world are you anyhow? You were down and out yourself, and the Lord saved you." Of course we are a mission to the down and outs. Do not forget what you would have been, like John Bradford, who as he saw the executioner's cart rolling by with a prisoner to the place of execution, was wont to say, "There goes John Bradford but for the grace of God."

I knew a man, he was one of my men; he had prospered, and had become the head of a large business. I was in his office one night, and the entrance to the office was elevated from the level of the street by several feet. Right across the street was a tavern, a drinking place. There was a screen half-way up, and from the level of the street you could not see into it, but from our point of vantage you could look right down into the bar. There were the men jostling each other, crowding each other, getting their drinks, and some of them already more than half drunk. My good friend, now a prosperous business man, as we stepped out of the office, and shut the door, said, "Wait a minute Pas-

tor." He put one arm through mine, pointed down there, and he said, "There had I been, one of them, but for the grace of God." He did not forget.

Oh, what gratitude ought to inspire us who have been saved by the grace of God. We do not know what we have been saved from, and as yet we do not know what we have been saved to, but we know we have been saved. You know such pride of position, such fear of exposure of some humbler estate, sometimes dulls the sense of obligation and of friendship. "I suppose I ought to do so and so, but then if I did I should get back among a lot of my associates of former days, and I do not want to have anything to do with them." Don't you owe it to them? Ought it not to be your joy to extend a helping hand, as somebody did to you in the years that are gone?

### III.

I bring you this cheering message at last, however, **THAT LIFE ALSO HAS ITS PROVIDENTIAL RECTIFICATIONS**. The mills of God grind slowly, but they grind exceedingly small. God has a way of adjusting the balances by and by.

I suppose *Joseph may have smarted a little under the butler's ungrateful forgetfulness*. The days passed, I do not know how many, it may have been years, and perhaps Joseph said, "Will no word come from the palace? Has my butler friend forgotten all about me? Hasn't he even a prayer for me in the presence of Pharaoh?" You too may smart sometimes. I hope you did not do what you did in the hope of any reward, but I tell you frankly, when you have virtually poured out your life for somebody, when you have done everything that a mortal could possibly do, and the person does not seem to know or recognize that you ever did anything, you may be tempted to become cynical, and to say, "What is the use?" Do not do that. However long you may have to languish in the prison, keep up your spirits, be of good cheer. God's day will come.

Providence, you know, *sometimes quickens a reluctant memory*. There came a day when the butler came into the presence of Pharaoh, and Pharaoh was sad. He had had some dreams, and he could not interpret them. He had sent for all the wise men of his kingdom, but not one of them had the remotest idea what his dreams meant. When the butler heard of it he said to Pharaoh, "I remember my sins this day; I ought to have spoken to the king about it before, but when I had forfeited the royal favour, and thou hadst cast me into prison. I had a dream, and there was a prisoner there to whom I told my dream, and he interpreted it, and he told me that in three days the royal pleasure would be extended to me, and I should regain my forfeited position. And at the end of three days it came to pass, even as he had predicted. Down in the dungeon there is someone who can interpret the king's dream."

You know the story, don't you? Well, my dear friends, you may have been forgotten, but some time some memory may be stirred, and the long delayed and tardy kindness may be shown you at last.

I knew a man who had been very untrue, very disloyal, and I said to him one day, "So and so, many have spoken disparagingly of you, and have warned me that you were a traitor. But I said, 'I will not believe it until he shows himself to be such.'" I said, "That has been my habit; I will not believe evil about anybody. I

will wait till the man himself drops the mask." At last he did. I said, "Now our fellowship is ended, and I bid you good-bye. I trust you no longer." Years passed, and one night my telephone rang, and the voice at the other end said, "Dr. Shields?" I said, "Yes." He said, "It is So, and So speaking. Will you let me come and see you? I am in trouble." I said, "Yes, I will meet you at my office." He came, and we were there until four or five o'clock in the morning. He was penitent to tears. He said, "I know I was wrong." But circumstances had compelled him to remember. It is all written in the books you know. Others may forget, but it is not forgotten up there.

Joseph's unrequited ministry was recalled, and the butler told the king his story. The king said, "Send for him." He came, and the king told him his dream. Joseph said, "There are going to be seven years of plenty, such as Egypt has never known, followed by seven years of famine, surpassing all records." "Now," said the interpreter, "let the king seek out some man who is wise and good, and let him give him authority, and let him go throughout all the land, and buy up all the surplus of the plenteous years." When the king heard it, he said, "Where can I find such a man as this, in whom the Spirit of the Holy God is? Bring me a golden chain." And he put it upon Joseph's neck, and he took the ring off his hand, his signet ring, and he said, "I am Pharaoh, and only in the throne will I be greater than thou. Without thee shall no man lift up a hand or a foot in all the land of Egypt." And the man who had so long been forgotten was the man whom the king delighted to honour. He was honoured with overwhelming compensation.

What are you living for? Now? It is not worth living for. The daily pay? It is not worth having. Human approbation? You will get very little of it.

#### IV.

I remind you of ONE GREATER THAN PHARAOH, WHO KEEPS HIS BOOKS MOST ACCURATELY, AND HE PRESIDES OVER A REALM WHERE VALUES NEVER DECLINE.

Hence life provides an opportunity for the fruitful investment of all that you are, and all that you have, if you set your affection upon things above, and not on things on the earth. There friendship is never unrequited. He Himself said that if you give a cup of cold water only in the name of a disciple, "verily I say unto you, you shall in no wise lose your reward." God is not unfaithful. He will not forget your work of faith and labour of love.

A friend came to me on one occasion. Do not ask me who it was. He brought me an offering for our work, and he said, "Not so very long ago, a few years ago, a friend downtown who has an uncanny insight into the future telephoned me and said, 'Come into my office and bring a cheque for five hundred dollars with you.'" He said, "I went down town and took my cheque, and he said, 'Now look here, here is a possibility, but nobody sees any value in it. You can buy it for five hundred dollars. Buy it, put it away and forget it. It will bring returns.'" He said, "I bought it, and I put it away, and I forgot it. The other day I was called up, somebody wanted me. And for what I had paid five hundred dollars he paid me thirteen thousand." It was multiplied twenty-six times. A good investment. If I had the five hundred dollars I could wish I had such a

friend, who would send for me to make a similar investment. But I have such a Friend Who knows all about the future. He says, "You invest. Put all that you have into the Kingdom of God, and in due time you will get your reward." Our Friend above will not forget us; He will not be guilty of the ingratitude of forgetfulness.

There was one poor broken man who hung upon a cross, and there was Another in like condemnation, hanging on a cross at his side. And he turned his head I think just a little, and said, "Lord, remember me when Thou comest into Thy kingdom." And He said, "To-day shalt thou be with me in Paradise." He will not forget. Only believe on Him, only trust Him, and when He shall open His books you will be surprised, and everlastingly overjoyed, by the dividends you will receive through all eternity. Let us pray.

We only ask, O Lord, that Thou wilt give us the wisdom to esteem, as did Moses, the reproach of Christ greater riches than all the treasures of Egypt. Help us that we may not set our affections on things below, but on things above, where Christ sitteth on the right hand of God. Oh, we would all be remembered in Thy great day. Help us to remember Thee now, for Thy Name's sake, Amen.

## AMONG THE CHURCHES

By H. C. Slade

### Blessing at McCool

The assistance of Mr. Donald Melville from Toronto Baptist Seminary for the summer months has enabled Pastor Aceti, along with his work at Kirkland Lake, Heaslip and McCool, to open up a new Bible School for children and adults in a place called Dane, six miles from Kirkland Lake. Splendid crowds are gathering every Sunday evening to hear the Gospel preached in the open air at Kirkland Lake.

McCool is probably the brightest spot on the Kirkland-Heaslip circuit at the present time. On a recent Sunday evening fifty-eight were in attendance and along with several who responded to obey the Lord in the ordinance of Baptism one young man publicly professed faith in the Lord Jesus Christ. On the following Wednesday evening thirty-eight attended the Cottage Prayer Meeting. The home was literally jammed.

### Anniversary Services at Mitchell Square

Pastor Russell Cherry reports as follows:

"On Sunday, June 10th, we held our Anniversary Services at Mitchell Square. It was a day of rich blessing as Rev. H. C. Slade expounded God's Word both morning and evening and as Miss Elvie Engstrom brought God's message in song. Many turned out for both services and in all it was a great day in the Lord.

"The week following the Anniversary Services a Prayer Meeting was held in the Church every evening. The numbers which attended were most encouraging, and on the Sunday following the special Prayer Services, we had the joy of seeing a lady openly confess Christ as Saviour.

"Open Air Meetings have been started in a place called Edgar, about fifteen miles from Mitchell Square. Edgar is a new settlement being built near a radar station. Sixty-five houses have been built already."

### Special Services at Brownsburg and Dalesville

Two weeks of Revival Meetings were held recently in the churches at Brownsburg and Dalesville with Rev. G.



Olley of Calvary Baptist Church, Ottawa, as special speaker. The faithful and earnest presentation of the Gospel by this devoted servant of Christ resulted in great blessing, both to the Christians and many of the unsaved. During the campaign many homes were visited. Through conversations held with the people it was revealed that some of the unsaved were deeply interested in the matter of their soul's salvation. A goodly number were helped thus spiritually.

In course of their French-Canadian visitation work, Rev. J. R. Boyd, Rev. W. S. Whitcombe, and Mr. Etienne Huser of Toronto Baptist Seminary visited this field. The ministry of these brethren served to enlarge the vision and deepen the interest in the hearts of God's people there for our missionary work among French-Canadian Roman Catholics.

#### Milliken

Pastor Clifford Schenk reports as follows:

"During the past few weeks that I have been at Milliken I have been amazed to see such a large community being rapidly built up on the outskirts of Toronto. Until the Milliken Baptist Mission was started there was no evangelical testimony in this district or church of any kind near enough to reach the needy souls which are populating this area. The work here was started last November in a rented hall with a Bible School. Since then the work has made splendid progress. In recent weeks, Mr. Bert Acheson, who was largely responsible for beginning the work, and I have been doing considerable house-to-house visitation work together. So far we have met with a very good response. The children who are not regular attendants eagerly look forward to the Bible School, which is held every Sunday afternoon. Many of them never attended a Bible School before. The attendance at Bible School has reached the encouraging number of 55. At the Sunday evening services new faces are seen practically every week."

#### Churchill

On the field at Churchill, Student-pastor Marshall Parker is faithfully sowing the Word of God. The Sunday morning services are well attended and Mr. Parker has been greatly encouraged by the contacts made through visitation.

#### Tilbury

By means of the radio opportunities for extending the Gospel have been greatly broadened. In a recent communication Rev. C. J. Rogers, the pastor, relates an interesting incident of an aged illiterate man, who, when confined to his home this past winter, was brought into contact with the Word of Grace through their weekly radio programme. A Daily Vacation Bible School is being conducted the first two weeks of July under the able assistance of Miss Marion Veit of Courtland. Some weeks ago a number of the Tilbury folks joined with the Courtland group to help them move a church from Courtland for use in Delhi.

It has been said that there will be three things which will surprise us when we get to heaven—one, to find many whom we did not expect to find there; another, to find some not there whom we had expected; a third, and perhaps the greatest wonder, to find ourselves there!

—D. L. MOODY

## "I WILL GO IN THE STRENGTH OF THE LORD GOD"

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

Preached in Jarvis Street Baptist Church, Toronto,  
Sunday Morning, July 1st, 1951

(Electrically Recorded)

"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only."  
—Psalm 71:16.

IT IS a matter of common observation that we live in a dangerous age, dangerous, physically, morally, spiritually. We are beset by dangers. They are being multiplied on every hand. I have on more than one occasion intimated to you that I am a lover of dumb animals. Nearly every house on the street on which I live has, or has had, a dog. They let them wander at large up and down the street, and I suppose there is scarcely a house on the street that has not had a dog funeral. It is not safe for these little creatures to be abroad and unattended. Death sweeps down the street rapidly. Our highways are not very safe. I hope you will pray for the wise and cautious on the highways to-day and to-morrow, and pray for the fools as well. They all need it. I remember reading an editorial from a country paper, a County Town, a few years ago, about the danger of these "horseless carriages." The editorial said that there was one of them now in nearly every town, and it was becoming a perilous thing to go on the road. One in every town! There is one attached to every house now.

Look abroad everywhere, and you find that the destroyer is at work, in every imaginable way. I do not know where you could go to find safety. And how perilous it is for the children in our day! I was at a railway station yesterday buying a ticket, and there was a young man who had his little boy with him, a little chap of about four years of age. At the wicket there is a ledge, and the little fellow, supported by his father, was seated on the ledge. He had a toy revolver in his hand; it looked to me to be quite an expensive one. It looked as though it were made of chrome—a toy affair of course. Only about four years of age, but he was pointing it at everyone. If I had my way I would make it unlawful to manufacture or to sell such toys. We live in a day when children are being trained to become robbers and murderers everywhere. It is true of the daily press. Read the daily paper to-day, and one feels as though he needed a bath to cleanse his mind, because of the evil suggestiveness of nearly everything one reads.

We think that this is rather an unusual day, when physical and moral perils surround us. But it has always been so. This Psalmist found the highway of life to be extremely dangerous. He speaks of the adversaries of his soul, of enemies setting a trap for him; he was surrounded by perils of every kind, and he said that it was a dangerous thing to try to live. But he had recourse to One Who was able to lead him safely through, and he records his resolution: "I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only." "I will shut myself up to God; He only is my rock and my salvation."

Well, dear friends, that is true of every one of us. We are none of us safe. Our only safety lies in this—

our going in the strength of the Lord God, making mention only of His righteousness.

## I.

WHAT DOES IT MEAN TO GO IN THE STRENGTH OF THE LORD GOD? I read much of those who speak of God, of Christ, of Christianity, (whatever that is) and one might suppose that the religion of Christ were a motto on a wall, an objective standard which we are laboriously to endeavour to reach, labouring constantly in our own strength; a religion of idealism, of imitation, even making our Lord Jesus merely our supreme Example, and trying to follow Him. That is not the salvation that is in Christ; that is not the religion of Christ. It is true He has done much for us, and it is true that we are to behold the Lamb of God Who taketh away the sins of the world, but the Saviour I worship is not on a cross. He was, but He is on a cross no longer. I received some time ago a post card of a crucifix with a grotesque figure of a man nailed to a cross. And the missionary who sent it said, "This is the only Christ we know in South America from the prevailing religion. We are offered crucifixes, with images of a dead Christ." No, no. Listen: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." You cannot over emphasize the tremendous fact that Jesus died, but let your emphasis be upon that word "*rather*"; He died, but YEA RATHER, He is risen again; for it is His resurrection that gives value to His vicarious life, and His vicarious death, and His vicarious intercession. We have a living Saviour.

I greatly misunderstand if the religion of Christ does not consist in the *actual communication to the human soul of a life, a vitality, a strength, that is not natural to us*. He did something for me, but He continually does something *in me*; He imparts His strength to me; He makes possible by the power of His indwelling Spirit the doing of things which, on the purely human plane, are absolutely impossible. Said this Psalmist, "I am not safe; I cannot take a step anywhere; I am in danger on every hand, but I will go in the strength of the Lord God." In another Psalm he says, "Hold thou me up, and I shall be safe."

Now dear friends, let me ask you: Have we an experience, every one of us, of such great truths as these? "The eternal God is thy refuge, and underneath are the everlasting arms." We do not trust an absentee Saviour; we go not to warfare at our own charges. "It is not in man that walketh to direct his steps." Of ourselves we can do nothing, nothing at all. To be a Christian we must receive from God new life, new vigour, abounding strength.

Let us look at it a minute. *We have to go*. Sometimes you wish you hadn't to go, don't you? But we have to live. I suppose we should not agree if it were applied to us, with a remark that a certain magistrate made, who was reproving a man before him for his theft. He said, "Why did you do it?" "Why," the man said. "I had to live, your Worship." He said, "I see no necessity for it." We should not quite agree, should we? Here we are; we did not choose to come here, and we may not depart at our own pleasure. We cannot stand still; we must go, go somewhere. In the home, in the office, in the shop, in life generally, we

are in the world, and we cannot be taken out of it. What are we going to do? We must go; we must live a life of mental and physical activity too; we cannot be like dumb driven cattle; we cannot be static. We must go somehow. How are we to go? "I will go in the strength of the Lord God."

I think it means we go in his strength *as a blind man depends upon the eyes of another*. What a pitiful object a blind man is! He gets on or off the train with help, but he cannot see the legend everywhere placarded, "Watch your step." He cannot watch his step; he cannot see anything to know what is before him. I climbed the great Pyramid a year and a half ago. I had a guide, and he said to me, "Do not be afraid; I am your eyes." And he was. He had been over the road, he had been over the ramp and up the steps; he had climbed the two hundred feet or more to the kings' chamber, and he kept me in good humour all the time, assuring me repeatedly, "I am your eyes." Did you ever try to drive your car on a foggy night, when you could not see your hand before you? I have, and on more than one occasion I have stopped on the highway, and have got out to feel with my feet and to see if there was room to pull off the highway and just stop, because I could not see anything ahead of me. I do not know how you feel about it, but always when I am driving in a fog like that, though it be a familiar road, but no, no, there is no familiar road when the fog comes down!—Right along here there is a precipice, I am sure of it, it goes down a thousand feet, and if I just turn a little bit, down I must go. Did you ever have that feeling? I do not know what it must be to be altogether blind. With a road full of pitfalls, and enemies on every hand, we need somebody to be eyes for us. To the man who has put his trust wholly in the Lord, and who says to Him, "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance,"—in response to that declaration of faith the Divine Guide says, "I will instruct thee, and teach thee in the way in which thou shalt go; I will guide thee with mine eyes."

We do not know much, do we? We do not know what a day or an hour may bring forth. How often we wish we did know a little more! But we must go; we cannot stop. Blessed are we when we can go in the strength of the Lord God, with His eyes instructing us through His inspired Word. I quoted to you just now, "It is not in man that walketh to direct his steps." Will you put beside that this text: "The steps—not only the road, not only the path—but the steps of a good man are ordered by the Lord."

I was in Kentucky a few weeks ago, and there was one place where there were a half a dozen steep steps, very narrow; it was very easy to over-step them. It was dark as pitch. My host said, "I know these steps. One, two, three, four, five,—now you are safe." "The steps of a good man are ordered by the Lord." What is our next step? I do not know, but "I will go in the strength of the Lord God."

I think it means more than mere knowledge. There is a strength in knowledge you know. I think we are to go in His strength *even as a weak man leans upon the arm of the strong*. I have seen old men, and I have seen young men whose strength was impaired, who could hardly stand, they needed some help. And some strong man comes and puts his arm through his and

lends him all his strength. He says, "Now just lean on me; I will hold you up." How often, dear friends, in life, we need somebody to come alongside. Do you know the meaning of the Paraclete, the Comforter? He is One Who stands alongside; we are ungirded, we are upheld by the very power of God. "I will go in the strength of the Lord God." Do you know what it is to lean upon God, just to lean upon Him, and throw all your weight upon Him? All your weight? I mean the weight which life accumulates in the form of cares that are multiplied, until by and by you have a burden that is enough to crush anybody. There is a saying, "I cannot take it." They said that about the British during the blitz. "The British can take it." I read of some woman who read that, who said, "What nonsense! We have to take it." Of course we have to take it. We have to take life as it comes; you cannot help it. We have no choice about it at all. But do you know what it is just to lean upon Him? You have heard of the man who was picked up on the highway by a man driving a horse. He had a little cart, and the man with his heavy pack got up into the cart, and still kept his pack upon his back. The kindly man said, "Why man, take your pack off and rest." He said, "Oh, I would not think of imposing that additional burden on you sir. You are carrying me, and I dare not ask you to carry my pack." You get on an elevator, and you have a heavy bag. What is the first thing you do? You put it down, don't you? Why of course. "Casting all your care upon him; for he careth for you." Unloose the pack, lay down the burden; let Him carry it. He loves to do it. "I will go in the strength of the Lord God." "I will learn how to lean upon Him."

Many years ago, when I was a little boy in England, I remember that my father, who was a minister, had an assistant. He was a very gracious man, but he was not much of a preacher. He liked to go out and "visit the friends" and comfort them, and he was always cordially welcomed wherever he went. When occasionally he did preach, he had the homeliest illustrations you ever heard in your life, but they applied. I remember one day he said, "I was out the other day, and it was raining. I saw a woman hanging out her clothes in the back yard." (It was a yard, by the way, not a garden.) He said it was very muddy, and she took those nice immaculate clothes out of her basket and strung them along the line, and when she had just about finished it, the line broke, and down they went in the mud. And this simple man observed—his text was, "Ye have heard of the patience of Job,"—he said, "Ye have heard of the patience of Job, ah, but Job never had that." You women will appreciate that.

But how full life is, whether it be in the domestic sphere, or in the office or the shop, how full life is of petty irritations that almost wear us out. We brace ourselves for the big things, and stand up under them. but it is these little irritations that come almost like mosquitoes, and we cannot drive them away, and they sting us on every hand until, when the day is done, we feel that we are utterly exhausted. Next time you do the washing, or the ironing, or the sweeping, or the dusting—when you get the implements of your warfare ready, just say to yourself, "I will go in the strength of the Lord God." "I will lean upon Him." That is what the Spirit of God is for—not merely for the preacher, not merely to energize us for public duty, but to support

us, and to make it possible for us just to live like Christians, and to walk at peace amid the perils of the highway of life. "I will go in the strength of the Lord God."

It does mean to lean hard upon Him. And I am sure it means so to lean upon Him that *even our labour becomes restful*. There is a right way and a wrong way of doing everything, and some people have an unhappy genius of discovering the wrong way always. You see a man with a pick-axe and a shovel; he has heavy work. He does not go at it like lightning, but he keeps at it steadily all day long. Some man in a fit of exasperation says, "Why, before I'll do that I will go and dig." Will you? You couldn't. You would be done the first hour; you would find that you have to learn how to dig. Ask any man who is accustomed to carrying heavy loads, a man who moves furniture, or moves something else, and offer to help him, and sometimes he will say, "No thank you; I would rather do it myself." Why? Because with your clumsiness you would break his back. You do not know how to do it; you do not know how to lift. There is a way of lifting, and carrying life's burdens, with a Divine skill, as well as Divine strength. Take it God's way. That is exactly what the Lord Jesus meant when He said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Was His burden light? Does He impose a light burden upon us? The burdens of life are heavy, and if you are a Christian they are far heavier. What He meant was, "I will show you how to carry it; learn of me and I will teach you how to make the difficult things easy; and the heavy burdens light, because I have a yoke that you can wear."

They do not use yokes now, but I remember seeing them, as a boy in England. At least, I do not think they do; I suppose they have milking machines in the country now. But did you ever see a man carrying two heavy pails with a yoke? Pick one up but you could not hold it out. But he puts the yoke on, stoops down and hooks on to the handles of the pails. Now the burden is upon his shoulders, and he walks off as easily as though he had no burden at all. "My yoke is easy, and my burden is light." "If you learn to live my way," said the Lord Jesus, "you will not be tired." "Ye shall find rest unto your souls."

## II.

But I should miss the heart of the text if I were to stop there. Perhaps you do not see at first blush the relationship. "I WILL MAKE MENTION OF THY RIGHTEOUSNESS." Upon what ground can I ask that the Lord would be eyes for me? Do I deserve it? Can I by works of righteousness which I may do qualify for the appropriation of all the resources of grace, so that I may go in the strength of the Lord God? What can I pay for it? "Oh," said this Psalmist, "nothing. I will not look at myself at all. I will make mention of thy righteousness; I haven't any." O yes, "The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." I haven't any righteousness, but I will make mention of His; I will depend upon what He is. When you pray will you try to remember that? Listen to the word: "If any man sin,

we have an advocate with the Father," not Mary, not the saints, only one. You remember I said to you two or three weeks ago, "There is one God, and one mediator between God and men, the man Christ Jesus." "If any man sin, we have an advocate with the Father,—who is he—Jesus Christ the righteous." I haven't any, but He has; therefore, "I will make mention of thy righteousness." That is the gospel, dear friends. The righteousness of our Lord Jesus, His life, His death, His resurrection—all that He has done, all that He is in the presence of the Father, are all mine. Therefore, "I will make mention of (His) righteousness."

Why? Because that is *the surest indication of genuine repentance on our part*. When you hear a man, who professes to be anxious to be saved, say, "Well, you know I am not quite as bad as some people." You mean you have some goodness to your credit? "Well, I have been unfortunate in life." You are not to blame for what you have done? A man who is full of excuses has never really repented before God, for when he really repents he says, "I will make mention of thy righteousness, not of mine; I haven't any."

Not very long after I came to Toronto—there were very few motor cars then, a man came to me to ask me to help him to buy a horse. He took a roll of bills out of his pocket, and he said that he had a horse in prospect that he could buy for ninety dollars. He counted out seventy dollars, and he said, "I have seventy dollars toward the ninety. If you could just let me have twenty dollars I could get that horse." I said, "Man you have seventy dollars more than I have already toward a horse." I said, "That is a poor argument." That is how people come to God. They pull out their roll of bills, so to speak, and talk about "What I have done," "My goodness," "What I may do," and so on. "And now if you will just give me a little more help, make up my seventy dollars to ninety." You will never be saved that way, my dear friend.

"Nothing in my hand I bring;  
Simply to Thy cross I cling."

You remember a lady who spoke here some years ago, who had just been a short time before converted from Roman Catholicism. She put it very simply when she said that when the truth that salvation was all of grace dawned upon her it seemed to be too good to be true. She said, "I was like someone going into a great departmental store. There is an aisle down there, and on either side there is a counter, and on each counter the same sort of goods, the same class, the same quality. I go to this, and I pick up the goods, and I say, 'How much?' The salesman names an impossible price, and I cannot pay it. 'O well, you do not need to pay it all now you know; we can give you credit, and you can just make a deposit, and then you can pay installments, and keep on paying installments.'" She said, "It was like somebody saying, 'No matter how long I lived I could never get it paid.' 'Well, you can provide for the balance in your will, so that it can be paid after your death.'" She said, "That is what I was brought up to,—work, work, work, work, penance, penance, penance, penance,—never getting it paid. And then see that you leave some money to the church, or have somebody else leave some to pray for your poor soul in purgatory, for God only knows how long you will be there." He does not, because

there isn't any such place. But she said, "That is what I had been taught." She said, "I could never get that," so I crossed the aisle; I picked up an article, and I said, "That is the same as over there, isn't it?" "Yes, exactly the same." "The same quality, just as durable, it will last as long?" "Exactly; it is just the same." "How much?" "Nothing." "What!" "Nothing at all; help yourself." "How can you do that? You cannot give things away." "No, but the one who owns this counter has so much that he paid for it all, and told me to stand here and offer it to you as a gift." She said, "When I saw that I said, 'Surely it cannot be true.'" That is what this Psalmist said: "I will make mention of thy righteousness; not of my own." "He paid it all, and therefore, I will go in the strength of the Lord God." I wish I had time to carry that principle through.

But there is one little word that I must take time to emphasize. "I will make mention of thy righteousness; that shall be my plea before the throne; that shall be my plea always,—the righteousness of Christ. I will make mention of thy righteousness," and then listen—"even of thine only." Ah, that is the essence of faith, to discover that it is not a synthetic product, made up of a little bit of trust in God, a little bit of trust in yourself, a little bit of trust in your church, a little bit of trust in your circumstances, a little bit of trust in your good blood, in your birth, and all put together I think I have faith. No, that is not faith. What is faith? It is to discover that you yourself are utterly untrustworthy, that everybody else is untrustworthy, that nobody is trustworthy but God. "Even of thine only."

I said to Mr. Slade last night after the Prayer Meeting, "I haven't an idea what I am going to speak about to-morrow morning." And I hadn't. But as I was driving home that little word "only" flashed in my mind. "Only," "only"! I said, "Let me see." "My soul wait thou only upon God; for my expectation is from him." "He only is my rock and my salvation." Then the texts came in a long procession—only, only, only, "Jesus only." "I will make mention of thy righteousness, even of thine only." It is an old old story. None but Jesus can do helpless sinners good. Let us pray.

O Lord, we are a needy people. We need special help at every turn of the road. When we try to stand still, even then we need somebody to lean upon. We can neither go nor stand, nor even be what we ought to be without Thy help. So make us to understand, by the illumination of Thy Spirit this morning, that everything is in Christ, and we need nobody else beside. Help us to trust Thee more than we have ever done, for Thy Name's sake, Amen.

### DR. McINTIRE'S REPORT ON HIS EUROPEAN TOUR

We deeply regret that the exigencies of last week's number, the Special Seminary Issue, rendered it impossible for us to print one of Dr. McIntire's letters describing his tour of European and British churches in the interests of the International Council of Christian Churches. By way of compensation we publish two letters, somewhat abridged, in this issue. We hope by next week to have some report of activities of the Pan-American Conference for next week's issue.

—W.S.W.

## THE GOSPEL IN SCOTLAND, PAST AND PRESENT

Dr. McIntire Writes From Scotland

May 14, 1951

Dear Readers:

The Highlands of Scotland can never be erased from a man's memory once he has feasted his eyes upon this beautiful land. My visit to Tain in the northeastern part of Scotland brought leaders from the Free Church in that section for an evening of real fellowship and testimony. One feels a great liberty in preaching in these high pulpits in the Scotch churches.

The Rev. Clement Graham, pastor of the Tain Church, welcomed me to the Free Manse. He is one of the younger men of the church, a real scholar with a large library. There is a thoroughness and an exactness about these Scotch pastors that rejoices one's heart.

From Tain we were driven by Mr. Graham to Inverness where we boarded the train for Glasgow, making connections in Perth. Mr. and Mrs. Donald MacArthur and Mrs. Macleod that Saturday afternoon drove me up through the beautiful country around Loch Lomond and over to Loch Long and back down by the Clyde. Many British men-of-war are berthed there. Trees were just beginning to bud and we were able to get many beautiful pictures.

### "Annals of the Disruption"

All the stories of the sacrifices and offerings of those who established the Free Church in 1843 have been preserved in *Annals of the Disruption* by the Rev. Thomas Brown. The story of the "iron church" was told me by Mr. MacDougall of the Hope Street Church who also gave me a copy of the Book. The Rev. Mr. Brown tells the story as follows:

"The refusal of sites by the proprietor of 40 miles' landed estates was a serious matter, but men at that time were not easily baffled. A floating church was proposed, which might be anchored in some sheltered bay near the beach, and give accommodation to the people till better days came round. The idea was eagerly taken up, subscriptions were raised, plans carefully drawn out, the vessel was contracted for at an expense of 1400 pounds, and much interest was felt as her construction went on in one of the building yards of the Clyde, under the skilful superintendence of Robert Brown, Esq., of Fairlie. Then came the launch, and the voyage from Greenock to Loch Sunart. At first there was some difficulty as to a proper anchorage for the vessel. Mr. Graham Spiers, Convener of Committee, had at one time served in the Royal Navy, and, accompanied by a naval friend, he went down in July, 1846, to fix on the site. The best place, safest for the ship, and most convenient for the people, would have been just under the windows of Sir James Riddell's Mansion, but, as a matter of good taste, another was chosen two miles off, and there, at a point about 150 yards from the shore, the vessel was safely moored.

"How gladly the people left the storm-beaten hillside for this strange Highland church of the sea, need not be said. It was a singular spectacle on each returning Sabbath morning, as the hour of public worship drew near, to see the boats coasting along from north and south, each with its contingent of hearers, while numerous groups could be descried far inland, wending their

way down from the hills to where the floating church lay moored. Men speak of it as a stirring scene, when ropes and cables were run out from the beach, and the boats were rapidly passed backwards and forwards, conveying the worshippers on board. In winter, the hearers came from a distance of eight or nine miles, and in summer from a still wider circuit. In rough weather it was no slight undertaking to get so many people on board. Even in summer, when all was calm, it was a tedious operation, and not infrequently darkness was setting in before all were again on shore. The numbers who assembled depended on the reputation of the minister expected to preach, and the people had their own way of testing the esteem in which the different clergymen were held. It was found that, for every hundred hearers, the vessel sank an inch in the water. Nothing, therefore, could be easier than to keep the register. They could tell to an inch the popularity of every minister who came. A depression of six inches told that a congregation of 600 had been drawn together, and on some occasions it is said that this number was exceeded.

"On the whole, it would appear that this plan of church extension, so novel among the Highlanders, was found to answer well. There was only one person whom it did not altogether please. The letters of Sir James Riddell are those of a kind-hearted and friendly landlord, strongly prejudiced against the Free Church; but when he came from the Continent and saw what was going on, it was not to his mind. In an interview with Dr. Beith of Stirling, one of the officiating ministers, he expressed a wish to have the iron vessel brought in close to the shore, and made fast, so as to be more convenient for the people. Dr. Beith, while willing to consider the proposal, suggested that, in agreeing to this, he was really yielding the whole principle, and might as well give a site at once. For that, however, the time had not yet come."

### Modernism Takes Its Toll

But modernism is reaping its toll in the form of the church structure. The Church of Scotland is remodeling any number of its buildings, moving the pulpit out of the centre and over to one side, placing an altar with a cross and candlesticks on either side. It is the same tendency that one sees here in the United States. It is the fruit of unbelief and apostasy, where men have a form of godliness and deny the power thereof. The pastor becomes a little errand boy who marches back and forth according to pattern and ritual. The idea of sacrifice takes the central stage in the place of the divine, infallible, inerrant revelation of the Word of God. All of this is just a little incident on the train back to Rome.

### The Fruits of Socialism

One is impressed by the fortitude of the people of Scotland. They are suffering under great stringency—one egg a week. Though Tain is in the midst of a land of great beauty, with sheep in the pastures, a farmer cannot kill his own. Every sheep is numbered and a record kept by the Government and meat rationing is most severe, the worst in their history, the worst since the war. One sees definitely the effect of socialism. Sixty-six and two-thirds per cent of the cost of every automobile is taxable. The people are suffering under a great burden of taxation. Instead of socialism helping

the people and lifting them up, it is digging a deeper pit into which they are slowly slipping.

Modernism has had a lot to do with this, and the Red Dean and the socialists in the church. Fisher, one of the leaders of the World Council of Churches, was an out-and-out socialist. The Methodists have placed great emphasis upon this in the British Isles. But I am thankful that I can report that there is increasing opposition to it and the conservative church groups are becoming more vocal.

The editor of *The Free Church Record*, organ of the Free Church of Scotland, in the issue featuring the General Assembly took the socialist planners to task in no uncertain terminology. He said: "For seven years they have sought to create a paradise of leisure and plenty for the labouring classes, but the outcome has been restrictions, stringency, and general discontent. It is apparent that the social paradise of their dreams was one in which spiritual values had little or no place, and they have not yet learned that man shall not live by bread alone. The masses of the people sit loose by religious ordinances, and a pagan spirit of self-indulgence and superstition has taken the place of the fear of God and the self-restraint that made of us a virtuous and contented people. For several decades we have been living on the spiritual capital bequeathed to us by our fathers, and now we are facing moral and spiritual bankruptcy on a scale unprecedented in our history since the Reformation."

I have had a real taste of Scotland and I look forward to returning to Edinburgh where we shall have the privilege of meeting many of the ministers and of addressing the Free Church Assembly. Religious conditions which I see in Scotland parallel almost exactly the conditions in the United States. The larger group has been taken over by modernism, inclusivism, and apostasy. It is in the hands of the smaller group that the faith is being maintained and preserved. These need to be encouraged, stimulated, and strengthened to take a more vigorous part, pressing the great issues of the day, exposing unbelief and apostasy in their midst, and unfurling the banner of the cross in the Twentieth Century Reformation. The battle is the Lord's, and He is the Governor among the nations.

Yours gratefully in Christ,  
CARL MCINTIRE.

## IRISH EVANGELICALS

### Dr. McIntire Writes From Belfast

Belfast, North Ireland,  
Saturday, May 26, 1951, 11 a.m.

Dear Friends in Christ:

When one sets foot on Ulster soil he is in territory where the Protestant versus Roman Catholic struggle has been fiercely contested and where Protestants won—only now modernism and its fruits are surrendering the victories to the "papists." When Protestantism loses its authority, the infallible Bible, men seek authority elsewhere even if it be the authority of the church, or of sinful experience, or of man's darkened reason.

My short stay here has been all that I anticipated or expected. The Rev. W. J. Grier and the Rev. E. H. Titcombe of the Irish Evangelical Church greeted me at the air terminal, and, of course, were full of informa-

tion and were anxious for the news, particularly of the Assembly of the Free Church. We sat in the car, had prayer, and talked for a long time. Titcombe had been in our London meeting, and much good has come of it. *The English Churchman and St. James' Chronicle*, an organ of the Evangelical Party in the Church of England, had a story on the London meeting which was very good.

Mr. Grier has been a mighty defender of the faith in North Ireland. He studied at Princeton Theological Seminary (U.S.A.) in 1923-25, and followed the stand of Dr. J. Gresham Machen, Dr. Robert Dick Wilson, and Oswald T. Allis in leaving Princeton when the modernist-indifferentist coalition in the church captured the Seminary in 1929 to make it conform to the "inclusive" church. This is the school Dr. John A. Mackay, a Barthian, now heads.

In Ireland the conflict over modernism was brought to a head in the heresy trial of Professor Davey of the Presbyterian Assembly's College. This resulted in a vindication of the heretic by the Assembly in 1927 by a vote of 707 to 82 and a "vilification of the accusers." Thereupon a separation took place and the Irish Evangelical Church was born to continue to witness to the Presbyterian and Reformed faith. Mr. Grier was a leader in this fight and God has prepared him for leadership in the ICCO now and in the days to come. He has been a strong supporter of the ICCO from the very beginning, and the Irish Evangelical Church is a constituent member of the ICCO.

By the way—well, it is not exactly that, either—Professor Davey has now been made principal (president, we say in the U.S.A.) of the Assembly's College here. The church, Irish Presbyterian Church, has become a member of the World Council of Churches. So the lines are still drawn and the issues are clearer. The Irish Evangelical body has close ties with the Free Church of Scotland and co-operates in their foreign mission work. "Some of the best Scotch missionaries are Irish," they say.

The story is the same here as everywhere. Some men stood, others who ought to have stood, turned back at the last moment and "stayed in" "to fight from within", but there has been no trumpet call from behind the gates of the captured citadel! The evangelicals may preach their "positive" message in "peace" so long as they accept the modernist unbelievers as brethren at the Holy Communion table!

I met the Rev. Ian R. K. Paisley the evangelist whose story was told in *The Beacon*. He is young, full of zeal and faith.

Elders are coming to Paisley for meetings. June 3 he goes to Portglenomde for a campaign in the Town Hall. The preachers of the Presbyterian Church are all against him. The laymen are backing him. He surely has the fire and the emphasis of a Finney. He said he is through "building up the modernistic churches with evangelism. Presbyterian churches must be split from top to bottom. I would split a Presbyterian Church tomorrow and wait for my reward in Heaven." He gave me permission to quote him. The elder told me of other elders who are getting ready to form Free Presbyterian churches, and there is a movement on.

Since Paisley is leading his "revival"—he has started a paper, *The Revivalist*, now in its third edition—out of the Prebyterian Church, I asked why he and his group



did not join with the Irish Evangelicals. It is not my task as president of the ICCC, however, to put pressure on men in these matters, but I am sure many are wondering. Paisley declared that this movement takes a broader view on baptism than the old line Presbyterians, that their views on eschatology are different, and their emphasis on evangelism somewhat freer. There is, however, most cordial relations and friendly spirit among all the brethren. Paisley expressed strong approval of the ICCC and he was at the meeting last night. There is no doubt but that what has happened under his aggressive assaults has stirred many people. He is fighting with the "jawbone of an ass," and the Philistines are suffering. The Presbytery has posted solemn warnings against Paisley and forbidden their churches to receive or hear him. But he preaches salvation by faith.

Last night we had our public meeting in Mr. Grier's church, a large rust brick building with the traditional pulpit high in the centre. It is the Botanic Avenue Church. Over 250 were present and they came from many places—all church groups in the city had some present—Brethren, Baptists, Methodists, Reformed Presbyterians, Irish Evangelicals, Church of Ireland, etc. The interest in these issues is very great indeed. I found many people who take Dr. T. T. Shields' paper, THE GOSPEL WITNESS, and who have been following the ICCC for months. Shields is certainly known and beloved here. Some wanted to know when he could come again.

I met several relatives of friends in the U.S.A., one related to Mrs. S. P. Finlay, the wife of an elder in the Collingswood Church. Word of our coming had been sent ahead. The Rev. William Dodds, former clerk of the Reformed Presbyterian Synod, came 30 miles. He was in the U.S.A. last fall and spoke in Collingswood and at Faith Seminary. The Rev. Nevil Lyons of Grosvenor Road Reformed Presbyterian Church, Belfast, offered prayer in the service. In this church they sit to pray and stand to sing. In Scotland they stand to pray and sit to sing. Only Psalms were used in the service, Psalms 119 and 96, 124, second version. The Reformed Presbyterian Church meets in June and will consider affiliation with the ICCC.

After the service tea was served for the pastors and their wives, and we had a time of further questioning. There is keen interest. It is information they want for the people! They also asked about some meetings in Ireland for the ICCC. They want the issues to be presented throughout the country. Plans were also discussed for a local committee or council. The brethren strongly favoured an ICCC conference in 1952 for the British Isles. They thought many of their leaders could go to Edinburgh, if the way opened there. But they want "teams" to visit Ireland at the same time or shortly before and after, if possible. The door is wide open. The National Association of Evangelicals, I may add, has no support here at all, nor could I learn of any in Scotland that favoured its position of compromise.

I must take leave. My plane leaves soon for Glasgow, and tonight I fly the North Atlantic. God has been faithful and His righteousness is glorious!

In Christ,

CARL MCINTIRE.

"O to be little in our own eyes! This is the ground-work of every grace."

—JOHN NEWTON

## Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 3 July 15, 1951

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

### THE BEATITUDES

Lesson Text: Matthew 5:1-20.

Golden Text: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."  
—Matt. 5:17.

#### Introduction:

The Beatitudes (from a Latin word "beatus" meaning "blessed" or "happy") describe the blessedness of those who are the subjects of the Messiah's Kingdom. These verses form the introduction to what is called "The Sermon on the Mount," wherein our Lord expounds the characteristics, duties and privileges of those who have a part in the Kingdom which He had been proclaiming (Matt. 4:17). He also declares the relation of His mission and teaching to the law of Moses, particularly as the law was practised and taught by the scribes and Pharisees.

This discourse is probably the same one as that recorded in Luke 6:17-49, which would indicate that the Saviour had withdrawn from the crowds which surrounded Him (Matt. 4:25; Lk. 6:17), and had gone with some of His followers to a level spot in the mountainous region. The people seem to have heard at least part of the message (Matt. 7:28), although it was directed primarily to His immediate followers (Matt. 5:1).

#### I. The Subjects of the Kingdom: Their Characteristics: verses 1-12.

Mountains played a great part in the ministry of Christ. Think, for example, of Mount Hermon, Mount Calvary and the Mount of Olives. Mountains are associated with the thoughts of vision (Matt. 17:1; Mk. 9:2), inspiration (Psa. 121:1; Matt. 14:23; Lk. 6:12; 9:28), freedom (Psa. 11:1) and isolation (John 6:15).

The poor in spirit are contrasted with the proud in spirit. Those who feel their spiritual poverty will be blessed of God, whereas those who are rich in their own estimation will be rejected (1 Sam. 2:7, 8; Psa. 34:18; Lk. 1:53; Jas. 4:6).

The time will come when grief shall be turned into joy at the sight of the Saviour, while sorrow and sighing shall flee away (Isa. 35:10; 51:11; Rev. 7:17; 21:4). Those who mourn will be comforted even now as they realize that this earthly life of sorrow lasts but a brief moment of time in comparison with the long ages of eternity (2 Cor. 4:17, 18; 5:1-4; 1 Pet. 1:3-7).

Meekness is not a sign of weakness, but of strength. The Scriptures describe the meek man as one who patiently endures persecution, as did Moses (Numb. 12:3). Evil-doers may seem to prosper for a time, but in the end, God's suffering saints will be vindicated (Psa. 37:9-11, 18-22; 76:9).

The Gentiles, or peoples, seek the satisfaction of their natural desires, but those who belong to Christ the King long for true spiritual sustenance which comes alone from God (Deut. 8:3; Isa. 55:2; Matt. 6:31-33; 1 Pet. 2:2). The longing for righteousness is the work of the Holy Spirit, and as surely as He creates that hunger, so surely will He satisfy it (Psa. 107:9).

With the merciful God will show Himself merciful, but the marvel of the Gospel is that God displays His loving-kindness even toward those who have no claim upon His grace (Rom. 5:6-8).

God is holy, and no sinner dare stand in His presence with his sin upon him (Job 9:2; Psa. 24:3-5; 130:3, 4). Access to God is possible to us on the ground of the atoning sacrifice of Christ, Who took upon Himself all our sin and imparted to us His perfect holiness. Blessed be that fountain of blood, which cleanses us from sin, making us pure in His sight (Isa. 1:18; Rev. 1:5).

Pacifists misapply the words of our Lord with regard to peacemakers. Scriptural peace is far removed from that weakness which frequently goes by the name of peace, and that tolerance of evil which is one of the marks of the wicked man (Psa. 36:4). True peace belongs only to those who love and obey the law of God (Psa. 119:165; Isa. 48:18). It is

founded upon righteousness, and is one of its fruits (Psa. 37:37; Isa. 32:17; Heb. 7:2).

For one to suffer persecution as a result of doing good is to follow in the holy line of succession of the prophets and martyrs (2 Chron. 36:16; Matt. 23:34-37; Acts 7:52, 59). He is participating in the sufferings of Christ (Rom. 8:17; 1 Pet. 4:12-14). He may rejoice, because his anguish is a token that he is in the will of God (2 Tim. 3:12; Jas. 1:2-4; 1 Pet. 3:17, 18). His reward will be great (Rom. 8:18; 2 Cor. 1:7; Heb. 11:24-27).

**II. The Subjects of the Kingdom: Their Witness: verses 13-16.**

The witness of those who belong to the Lord is described by means of the symbolism of salt and light (Compare John 6:35). Salt is a preservative, and in a sense the good sanctify those around them; they may stay the judgment of sin for a certain time (Gen. 19:22; 1 Cor. 7:14). Salt without saltiness is useless, as far as its efficacy and value are concerned (Mk. 9:50; Lk. 14:34, 35). It is a serious matter when a Christian loses his witness for God.

Christ is the Light of the world (John 8:12; 9:5; 12:35), and from Him His followers derive their light (Eph. 5:8). A lamp will not be seen unless it be placed in a conspicuous position; it must not be covered by a bushel measure, or be put under a bed (Mk. 4:21), but it should occupy its intended position on the lampstand (Rev. 2:5). If we faithfully uphold the light, the Lord will see to it that the light shines, and He will supply the oil of the Holy Spirit. We are commanded to shine, not for our own praise, but for the glory of the Lord and the blessing of others (Phil. 2:15, 16; 1 Pet. 2:12).

**III. The Subjects of the Kingdom: Their Righteousness: verses 17-20.**

The moral law as taught by Christ was not the antithesis, but rather the complement of the law of Moses (vv. 21-48): The righteousness which Christ demands is a perfect righteousness (v. 48; Jas. 2:10), and Christ lived such a life before men and then died, that believers might be made righteous in Him (2 Cor. 5:21).

**THE DEMPSTER HOSPITALIZATION FUND**

WE had the pleasure a few days ago of a visit with Rev. Samuel Dempster in the St. John's Convalescent Hospital and are very happy to report that he is making excellent progress, though the nature of his operation is such that he cannot expect anything else than a long, slow, convalescence. When we say that we had the pleasure of a visit with him, it is not merely a formal expression we use. Mr. Dempster is a good visitor to visit and we came away with increased joy in the greatness of our salvation and of our Saviour. We commend him, his wife and family and his churches to the prayers of all our readers.

The following is a report of the Hospitalization Fund:

Total received to July 3rd .....	\$2,751.64
Received since from various sources .....	70.00
Received from Sudbury group of churches .....	80.00
<b>Total to date .....</b>	<b>\$2,851.64</b>

We thank all those who have already had a part in providing the physical means of healing for this young student-pastor and trust that we shall be able to report in the near future that the fund has passed the three thousand mark. If you intend to help and have not yet done so, send us your contribution TO-DAY! We fear that it will take at least three thousand dollars to cover all the expenses involved.—W.S.W.

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

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