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"THE DAY OF TROUBLE"

"And call upon me in the day of trouble: and I will deliver thee, and thou shalt glorify me."

WE suppose most of us frequently receive circular letters through the mail. They may contain valuable information, and they may deserve the most careful perusal; but we are afraid they are generally but lightly regarded. We know that there is nothing personal about it. The same circular has been sent perhaps to hundreds of others, and we feel that we are lost in a crowd.

But when a letter reaches us bearing all the marks of a personal letter, bearing, too, a highly respected signature, it is not carelessly laid aside, but is read with great care and interest.

And we are afraid some of us sometimes treat the Bible as though it were a printed circular letter. We do not feel the weight of its authority, or the comfort of its promises. Only when we clearly recognize the divine signature on every page, and, indeed, to every promise and principle, shall we use the Bible as we ought to use it and as it is divinely designed to be used.

But what if there should come to our house some day a letter containing a twofold message, in the first place, asserting that our debt must be met on a certain date on pain of absolute bankruptcy? And what if the letter on the other hand informed us that by the grace of a friend we had been made heir to a great fortune which must be claimed or would otherwise be forfeited?

Our joy in the second part of the letter would be commensurate with the perturbation occasioned by the first. How the one would balance the other, and bring peace to our minds! But suppose that just as we are rejoicing in our surplus wealth, an acquaintance looks over our shoulder and says, "I hope you will not be foolish enough to believe that. It may be there is a small element of truth in the letter, but it is fairly certain that the amanuensis—the typist took too large liberty with her master's message, she really edited it to suit her own tastes. It would be quite absurd to believe that the letter was dictated word for word with authority to speak as that letter speaks." Thus the critic casts a doubt upon the value of the letter, for if it be not true and reliable all through, it must be unreliable altogether. And as a result we put the letter aside with a sigh of

relief as to its first part, but of disappointment as to the second. Until at length the date on which the debt must be paid and on which the inheritance must be claimed, dawns and dies. And on the morrow officers of the law take possession of all we have, and we find ourselves ruined, and that the remedy which lay in the inheritance has now passed beyond our grasp.

On this discovery, would we not regard the man who persuaded us to disbelieve the letter as our worst enemy?

That is why we regard the man who, in the name of religious scholarship, casts doubt upon the inspiration and authority of the Bible, as one of the deadliest of the Devil's agents, and as one of the worst enemies of the souls of men. May God the Holy Ghost enable us to see the heavenly postmark, and the divine signature on this most precious letter: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

We have here a *serviceable invitation*, a *gracious promise*, and an *inestimable privilege*.

First: HERE IS A SERVICEABLE INVITATION: "Call upon me in the day of trouble." Not all invitations are serviceable. Some are an embarrassment, some a temptation, and some a bore. But here is an invitation which everybody may reasonably be expected to welcome because it meets everybody's need. If its value be at all doubtful, consider the phrase a moment, "the day of trouble." Do we know anything about it? Is it now, or has it ever been an element in our experience? "The days of our years"—how varied they are! There is the day of birth, and the day of marriage. There are days of hope, and joy, and peace, the day of plenty, the day of opportunity, and of high adventure. And each day has its invitation. But our Scripture speaks of the "cloudy and dark day", "the day of trouble". Can it be that we have never felt the chill of its dawning, the gloom and the lowering clouds of its noontide, and the impenetrable blackness of its midnight? Perhaps we can remember when we regarded trial, and affliction, and trouble as vagrant words in normal speech which could be appropriately domiciled only in the vocabulary of the fainthearted and the pessimist. But the idea that

there could be three hundred and sixty-five perfect June days in any year was but a baseless dream.

Whatever other days we escape, though there be many days of rejoicing, the day of trouble will not pass us by. And it is well enough that when amid the warmth, and beauty, and fruitfulness of summer, we should forget for a while the frigid barrenness of midwinter; but it would be folly not to prepare for December in June.

"The day of trouble" comes in the individual life. The deepest troubles are sometimes secret: "The heart knoweth its own bitterness." What hopes have died within our breasts; what ambitions have been slain at their birth, what holy aspirations have been choked ere they could breathe the upper air, God only knows! And what foes have warred against the soul, what wounds and anguish they have inflicted, only the spiritual warrior knows! But in all these experiences he has known the day of trouble, of pain, of disappointment.

And "the day of trouble" does not pass the family by. It came to Jacob in the ancient time; David was not exempt; Eli felt it; and so did Job,—and multitudes of others. Bethany had its festal days; but Mary and Martha could tell us that the day of trouble does not pass the family by.

And it comes to the nation, too. Men have said they had no interest in politics, and were not concerned much about national affairs. But who is indifferent to national affairs to-day? When Rab-shakeh, the Assyrian general, sent his ultimatum to Judah and Jerusalem, Hezekiah sent messengers to Isaiah saying, "Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy." And such a day has come to us. Ours is a day of trouble, and of rebuke, and blasphemy.

An invitation that has to do with "the day of trouble" has special value to us all. Here is One Who bids us call upon Him in the day of trouble. We know the Telephone Company has a trouble department. This is our "trouble department". Here is One Who says, "When in trouble, send for Me." That is the attitude of a true friend. But the day of trouble does not always bring visitors. It is not the way of Vanity Fair to be specially attentive to troubled souls:

"It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.
Joy is a fellowship,
Grief weeps alone;
Many guests had Cana,
Gethsemane had One."

There are other days when this Friend would respond to our call. He is not averse to the house of feasting; and His coming would only heighten the gladness of the morning of joy. But He puts Himself specially at our disposal when others are likely to be absent or impotent. He knows that out of the depth of their need men will cry in the day of trouble: "Give us help from trouble: for vain is the help of man." It is very wonderful that our God thus condescends to our necessity. This is the very nature and essence of grace: "A very present help in trouble."

But, by Whom is this invitation given? In our weakness and limitations, we may sometimes say to our friends, "If there is anything I can do, call upon me." But they do not call upon us, because they know too well how helpless we are to succour them in their trouble. Or,

such an invitation may be given by one who never intends to redeem his pledge; and how grievously disappointing it is when the promiser fails! "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

But what a contrast our Scripture presents! Misplaced confidence is like "a foot out of joint"—but, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

This is He on Whom we are to call.

Let us consider THIS PRECIOUS PROMISE: "I will deliver thee." We shall not call in vain. This Doctor is never out; He is always awaiting our call. Again we quote, "God is our refuge and strength, a very present help in trouble."

Sometimes He delivers us from trouble. We have many real troubles; but we have many imaginary troubles, too. Some of our troubles are inevitable; but some are conditional, and from these latter God will deliver us when we call. There are troubles which are no necessary part of the life of faith. There are afflictions of the soul which are born of unbelief and disobedience. We shall be delivered from all these troubles, if we call upon God when we see them threatening,—they will dissolve as the morning mists before the sun: "Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about."

He will deliver us out of other troubles. Joseph, and Job, and others, were not preserved from certain troubles—but were delivered out of them. Thus Peter was delivered out of prison: "And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking:

and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place." And it is thus God sometimes delivers us out of our troubles: "This poor man cried, and the Lord heard him, and saved him out of all his troubles."

But sometimes He delivers us in trouble. He never delivers us in sin, but always delivers us out of it: but He does deliver us in trouble. Daniel was not preserved from trouble, nor immediately delivered out of it; but was delivered in trouble. So also were the Hebrew children in the furnace of fire. Israel as a nation was not delivered out of trouble; but is to be given "the valley of Achor for a door of hope". And God has opened to many of His children a door of hope in the valley of trouble, delivering them in trouble. "I will be with him in trouble"; "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Let us observe OUR INESTIMABLE PRIVILEGE: "And thou shalt glorify me." It was for this we were created; and only in the fulfilment of our high destiny can we realize the fulness of joy. This is a doctrine of which the Bible is full, that God glorifies Himself through His human creatures. And it is surely a priceless privilege to be counted worthy to reflect the glory of God.

This psalm tells us, "Whoso offereth praise glorifieth me." Putting the matter very simply, it means that when God delivers us we should glorify Him by telling others about it; and praising His delivering grace. When Peter was delivered out of prison, he went to the house of John Mark where many were gathered together praying, and declared unto them how the Lord had delivered him out of the prison. But while Paul and Silas were still in prison at midnight they prayed and sang praises unto God. And so may we glorify God by praising Him in the day of trouble even as Job did saying, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

But God is glorified, too, by our deliverance in trouble, by the manifestation of the glories of His grace. After Daniel had been cast into the den of lions, "the king went to his palace, and passed the night fasting; neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and has shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, Have I done no hurt." And the king was exceeding glad; and made a decree and published it to all people, nations, and languages, "That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and

his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

And when Nebuchadnezzar looked into the furnace into which he had cast three men bound, he said; "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." And when they had come forth in obedience to the king's call Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." And he made a decree that all should worship their God, "because there is no other God that can deliver after this sort."

And thus in the fiery trial of the day of trouble it is our privilege to prove to the glory of God, that there is no other god that can deliver after this sort.

DR. SHIELDS IN SOUTH AMERICA

See the note following this article which gives the latest news of Dr. Shields and his plans.

The following cable was received from Dr. Shields who is in Sao Paulo, Brazil, taking part in the Pan-American Conference of the International Council of Christian Churches. It was read at the services last Sunday in Jarvis Street Church and we share it here with members of THE GOSPEL WITNESS family. As soon as we have more detailed news we shall pass it on to our readers. In the meantime, we commend Dr. Shields and his fellow-labourers to the prayers of God's people.

SAO PAULO BRAZIL JULY 21

JARWITSEM
TORONTO

WARMEST GREETINGS FROM FINEST WINTER.
CLIMATE IN WORLD. CONFERENCE GREAT SUCCESS.
STILL ABSURDLY WELL. WILL ADVISE
MONDAY OR TUESDAY EXACT DATE OF RETURN.
LOVE.

SHIELDS

Dr. Shields Speaks Next Thursday Evening: "Brazil Experiences"

Just as we go to press, another cable has been received from Dr. Shields which informs us that he will arrive in Toronto in time to address the usual Thursday evening, August 2, meeting on the subject "Brazil Experiences". We shall look forward to hearing an interesting and profitable account of the Pan-American Conference in South America.—W.S.W.

"JUDGE ALL THINGS BY THE WORD"

"Prove all things by the Word of God—all ministers, all teaching, all preaching, all doctrines, all sermons, all writings, all opinions, all practices—prove all by the Word of God. Measure all by the measure of the Bible. Weigh all by the balance of the Bible. Test all in the crucible of the Bible. That which can abide the fire of the Bible receive, hold, believe and obey. That which cannot abide the fire of the Bible, reject, refuse, repudiate and cast away."—BISHOP RYLE

U.S.A., SPAIN AND ROME

SPAIN was once the wealthiest and the most powerful nation in Europe. The Inquisition and the Roman clergy reduced it to a fifth rate power that counts for little in the councils of the world. After a long and bloody civil war, with the blessing of Rome, Dictator Franco managed to overthrow the republican government and has since ruthlessly suppressed all opposition. However, recent riots in that backward land have reminded the world that all is not well in Spain. Poverty, ignorance, disease are poor compensations to proud Spaniards for their enforced political and religious unity. The papal benedictions please the priests but do not feed or educate the enslaved people. And so now we have the sorry spectacle of the erstwhile collaborator of Hitler and Mussolini begging for Uncle Sam's dollars.

When the Axis was defeated, and it became apparent that Franco had put his money on the wrong horse, Spanish pride has been compelled to stoop low enough to bid for some sort of recognition by the democratic nations so as to enjoy the fruits of their victory. In this, the chief allies of Roman Catholic Spain have been the American prelates and priests in Washington who have one of the best organized pressure groups in that capital. They have tried by every means to make the best of a bad case and to get what they can for Franco's poverty-stricken subjects. American Roman Catholics must feel humiliated in their own minds when they are compelled to recognize to what sad state their Church has reduced this once prosperous and haughty nation.

British and French opinion is opposed to any sort of alliance with Spain because it is Fascist at heart and the former friend of the Axis partners. The American government argues that the deal is "strictly business" and that a foothold in Spain is an important military asset. If this be so it is strange that the French and English, who are considerably nearer Russia than we are, do not see the force of the argument. Can they be blamed for asking whether it is part of the American strategy in case of attack, to withdraw to the far side of the Pyrenees and utilize the democratic lands of France and England as proving grounds for atom bombs?

If there is any military advantage to be gained in Spain, the United States is wise in seizing it; it would have been wiser still if it had had the patience to have persuaded its democratic partners of the wisdom of such an action, for after all they are closer to the problem not only in point of geography but also in point of direct immediate concern. The proposed transaction looks more like a sop thrown to American Roman Catholics than like a well-considered piece of defense planning.

It used to be popular in some quarters to accuse foreign missionaries of accomplishing nothing but collecting "rice Christians", that is those who for a handful of food would profess Christianity. Such persons served only to swell numbers, but when persecution arose, they speedily deserted the cause they hypocritically professed. Converts of this sort are worse than useless, they are a positive hindrance to the cause they fatten on. We are better off without them, even if we have to stand alone. In the end of the day it is not numbers that count but quality, not merely arms and weapons but truth and righteousness. If the only allies that democracy can collect in its struggle against communism are selfish, heartless reactionaries, then we condemn our own cause. We ought not to suppose that every government that is opposed

to Russia is therefore the genuine friend of all that we hold dear. We ought not to allow our cause to be put in the unhappy position of being hopelessly blackened in the eyes of the world by the company we keep. Our only real allies in this struggle are truth and righteousness and liberty. Scheming politicians can scarcely be expected to know this, but if the heart of our people is sound they must recognize it. We need some new Isaiah to thunder to the masses of our generation his ancient yet ever new watchword: "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Is. 31:1).—W.S.W.

"LET THOSE PREACH WHO CAN!"

IF MEN are not sure about the future, what can they say that will touch the highest sentiment and the sublimest energy of mankind? If they are not sure but that they may pass away to nothingness, what word of cheer have they to men, who have been bearing the burden in the heat of the day, and feeling the limitations of the valley so as to have had burned into their souls the humiliating fact, that they are mere prisoners of time and space? If our preachers are not sure as to the destiny of the wicked, what effect can they produce upon the temper, the intelligence, and the resolution of the world? Above all things, if we are not certain about the Cross, we are lost.

The sword must not despise the trumpet, the trumpet must not exalt itself above the sword. The trumpeter will be preserved from presumption by remembering his responsibility; the trumpeter should say, This battle depends upon me, therefore I must watch the commander, I must be in close touch with the general, never must I take my eyes from him; a single sign must give me my orders, and I will never utter one sound upon this trumpet, that is not consecrated to the direction of the battle. What men there are amongst us, if they would only speak out! We want trumpets, in the form of ministers, who will tell us our dangers as to doctrine and practice and tendency. We want trumpets, in the form of journalists, who will speak boldly out concerning all the corruptions and mischiefs and evil dispositions and tendencies of municipalities and kingdoms, states and continents. We want men of courage, who will tell us when to go forward, when to retire, when to throw into the contest our fiercest energy and when to abate our application. Pray ye the Lord that he will send us such men. Let me tell you that they will have no easy task of it. Some will go away, but they will come back in due time. Never ask any man, churchwarden, or deacon, or seatholder, or any living soul, what you have to preach: read the Book of God on your knees, study it as for eternity, and then, come weal or woe, much bread or little or none, say what the Lord has put into your souls.

—JOSEPH PARKER

"NO MORE PAIN"

There shall be no more pain! Not any more!
All weariness, all faint exhaustion o'er,
No quivering nerve, no aching unconfessed,
No memory of misery to cast
One shadow from the past
Upon the unshadowed splendour of His rest!
Beloved! God is leading thee to this,
Preparing thee for thy preparing bliss.

—F. R. HAVERGAL.

The Jarvis Street Pulpit

How Devils Are Cast Out

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Evening

(Stenographically Reported)

"And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.

"And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

"And I besought thy disciples to cast him out; and they could not.

"And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

"And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

"And they were all amazed at the mighty power of God."—Luke 9:38-43.

IT has sometimes happened in police experience that some noted criminal who has long been a trouble to the guardians of the law, has suddenly dropped out of sight. Then some time after, a rumour obtains circulation that a body has somewhere been found which resembles very closely the long-sought criminal. By many it is believed that he has at last come to the end of his wickedness, so far as this earth is concerned. But after some time, just as suddenly as he disappeared, he reappears in another quarter; and it is discovered that during the interval he has been industrially plying his trade under another disguise, and in an entirely different role. His every act was so unlike anything that had ever been associated with him before, that his crimes were never supposed to have the same origin. He wrought in a different realm, and the character he assumed was the very antithesis of that in which he had become notorious.

And so the obituary of the Devil has been written a great many times. Sometimes it has been written by secularists, sometimes by distinguished scholars, and not infrequently by theologians. We have been told again and again that there is no Devil; that the idea of the existence of such a person really is an antiquated notion belonging to a strange religious imagination of the middle ages, or of a still earlier period! And no one has been so industrious in spreading the news of his demise, no one so eloquently proclaimed the utter absurdity of believing in his existence, as the Devil himself. For if you can be persuaded that there are no burglars abroad you will be likely to leave your doors unlocked; if you can be convinced that all men are honest, you are thereby rendered an easy prey to the predatory instincts of all the thugs who are looking for victims. I am convinced that the worst devil of all is no devil at all; for when men have been persuaded that there is no such evil presence, no such evil personality menacing the steps of all who would turn their faces toward God, he has done much to remove obstacles which stand in the way of the accomplishment of his malignant purposes.

We have here a story of a father whose son was grievously vexed; and the father believed him to be possessed of an evil spirit. We have here the doctrine—of which the New Testament is so full—of demon possession. Obviously, if language means anything, our Lord acquiesced in that judgment, for Jesus rebuked the spirit. According to the Scripture, our Lord Jesus did not tell this man that he was mistaken, that his son was suffering from some form of mental disorder, that he was an epileptic, that his foaming at the mouth, and all the trouble he had caused his parents and himself, were to be explained on mental or physical grounds. Our Lord did not say that. When his father said to Jesus that his son was possessed of a devil, when he said, "A spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him", our Lord did not say that he was mistaken. I cannot believe that He would have allowed any misunderstanding of the case to continue. But He Himself rebuked the evil spirit. Therefore, we have the Lord's own authority for believing in this doctrine,—not only that there is one Devil, but that there are many; and that just as there are "ministering spirits, sent forth to minister for them who shall be heirs of salvation", just as there is a ministry of good angels who do God's commandments, hearkening unto the voice of His word, and are divinely commissioned to minister to those who shall be heirs of salvation, so there are evil spirits which everywhere dog the steps of the saints, and seek to destroy the souls of men.

I.

I begin then with this observation that these verses present us with a picture of A PARENTAL LOVE, IMPOTENT BEFORE THE PRESENCE AND POWER OF A MALEVOLENT SPIRIT. Here was a father whose son was vexed with a devil; his child, his only child, was in the grip of a power which was greater than the might of the father's arm, which defied all his attempts to exorcise it. He saw this boy being destroyed before his eyes; and he

brought him to the disciples of Jesus that they might cast out the evil spirit. I am not going to argue with you this evening respecting the scriptural doctrine of the personality of the Devil. I simply assert that from the first book of the Bible he is represented as a serpent tempting our first parents to sin, to the last book of the Bible where he is represented as being cast into the lake that burneth with fire and brimstone—and everywhere between—the teaching of the Bible is that there is such an evil spirit, who is described as the “accuser of the brethren”, the “adversary”, the “strong man armed”, the “old dragon”, “Satan”, and by many other figures. The teaching of Scripture is that you and I have a great enemy against whom we have, in ourselves, no power at all: “When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.”

Now, that is the teaching of Scripture; and when the saints of God come together invariably Satan comes also among them. I believe that people never assemble for worship, they never come together to the hearing of the Word of God, that this evil spirit of whom I speak does not come also. He is here this evening. I am afraid of him; I have no power against him, you have no power against him. Though we do not see him, he is really here; and unless the Lord shall give us the victory over him, he will render this service null and void; we shall be able to do nothing against him.

I would remind you that this is not a subject to be lightly spoken of. We read of the Devil disputing with Michael the archangel over the body of Moses, and that the archangel was so afraid of him that he “durst not bring against him a railing accusation, but said, The Lord rebuke thee”. I believe that the Devil was never so anxious to possess the body of Moses, or the body of any of the saints, as he is to possess the soul of the humblest member of this congregation to-night. And if that person is to be delivered out of the bondage of the Devil, if the shackles are to be broken, if that soul is to be set at liberty, then we need in this service a divine power; for nothing but the power of God is equal to this great conqueror.

Beyond doubt, there are demons who possess people. I should be charged with being superstitious, I dare say, if I were to say to you that I have seen many cases of so-called insanity, which, in my own mind, I was convinced were nothing more than—or nothing less than—the possession of the human spirit by a demon. Skilled in every kind of evil, versed in all the ways of men, these spirits are terribly antagonistic; and if the veil could be dropped, and you and I could see the principalities, and powers, and rulers of this world's darkness, and of spiritual wickedness in high places, against which we all must wrestle, we should be terrified this evening, and fall upon our faces invoking Heaven's help that we might be delivered out of the hands of the adversary. Many of the things which now puzzle us in the scholastic world, in the religious world, many of the strange movements of to-day which are so similar, which resemble each other wherever you find them all over the world, under all flags,—whether in Canada, or in the United States, or in England, or in Russia, wherever you go, there are evidences of a unity of command, a sameness of purpose which can only be explained on the hypothesis

that there is an evil spirit leading men in their opposition to God. I remember talking to a missionary from India who said to me “If you were in India, you would have no difficulty whatever in believing the scriptural doctrine of demon-possession.” He said, “I have seen many cases which cannot be explained upon any other hypothesis than that.” Some time ago I received a letter from China, from a missionary, in which she expressed the same idea; and telling of how they fell upon their faces and besought God to deliver people from the power of the evil one.

That, my friends, is the truth I bring to you, in order that we may learn our own helplessness, and flee to One Who is stronger than we.

It may be there are some here who say that the evil which characterizes so many human lives does not necessarily denote the existence of a malignant personality who seeks the destruction of the souls of men. I grant you that we ourselves are made not for time but for eternity; and that these spirits of ours have a capacity for good or for evil which no one can possibly measure. We were made for God; and if, indeed, our spirits be not possessed by the Infinite Spirit, if we are now owned, possessed, dominated, and entirely controlled by God the Holy Spirit, then evermore our choice is between one Holy Spirit and seven spirits unclean. There is a capacity for evil. How terrible that capacity is in fallen human nature we have every reason to observe, for we see men selling themselves, like Ahab, “to work wickedness in the sight of the Lord”; going from one iniquity to another, hardening their hearts against all holy influences. And yet one wonders—one wonders that the chains do not wear out; one wonders that the fountain of iniquity within does not become exhausted; one wonders that the fires of evil do not burn themselves out at last. When you see a man through a long lifetime give himself up to works of evil unreservedly, one cannot help believing that behind the human spirit, reinforcing it in its evil doings, there is another spirit, according to the teaching of God's Word, that adds fuel to the flame, that forges new fetters, supplies new chains, and leads men on in evil ways.

But, oh, how true it is that there are men and women, perhaps some here to-night, who would say to me could I speak with them, “Sir, I have tried to win the victory over my own disposition to evil, over tendencies that appal me, and threaten me with destruction, that would take me and keep me away from God! But always I am conscious that there is a power within and without superior to my own; and I am, I admit, bound with chains which I cannot break, fastened with fetters that I have no means of separating from my spirit.” “O wretched man that I am! who shall deliver me from the body of this death?”

That is an old-fashioned doctrine. I ought to come to you and compliment you to-night; I ought to tell you how good you are; I ought to tell you that the worst part of you is outside, and that within there is a world of goodness, if only it could find expression; and that every man is, after all, his own worst enemy, and that what we see of human nature is the worst, while God sees the best; and that, after all, we are pretty good; and that we are on the way to higher and better things. If I were to talk to you in that fashion it might please you for the time being; but in your more sober moments when you review your own life, and inspect your own heart,

and analyze your own being, and ask yourself, What sort of a man am I? Whence came I? Where am I going?—were you to recall a sermon like that I think you would say, "That preacher was one of two things: he was either a fool or a liar; either he did not know, or he was telling me something that was not true. I know that I am no hero, that I am beaten all along the way."

Is there a man here who will dare to get up and say that that is not true? I challenge you! Is there a man here who will dare to get up and say that he is willing that every page of his life's story shall be read? You know, and I know, that we have all sinned, that back of our sin there is that evil spirit that would drive us forward to destruction. There are parents here to-night, who, if they would bare their hearts, would tell the story like this father of some boy—oh, some boy! Where is he to-night? There is some mother here who has prayed for her boy, who has entreated her boy, who has done everything that a mother could possibly do, and still he goes on in his iniquity; and God only knows where he is to-night. These are commonplaces in human experience, my friends. There may be some wife here who is in agony because she sees that this dark spirit has thrown his shadow across her husband's pathway, and is pursuing him to his destruction. There may be children who fear for their parents; or, it may be a husband for a wife,—whoever it is, whatever the relationship, you know that this is true, that it is not ancient history. There is a spirit which now worketh in the children of disobedience, and that spirit is leading men away from God, from right, from heaven; down into the darkness, into the pains and penalty of hell itself.

II.

What shall we do? Here is A RELIGIOUS STATE, described in this text, WHICH THIS SPIRIT DEFIES. Observe: I do not say a religion, I say a religious state. The Devil is the greatest religious expert in the world. Religion is his favourite sphere of operation. He is the author of many religions, at which he laughs and mocks; and which he uses for his own purposes. But here we have the disciples of Jesus: they have the true religion; they know Christ; they have kept company with Him. And yet this father said, "I brought him to thy disciples, and besought them that they might cast him out; and they could not." It was a true instinct which this man exercised when he brought his boy to the disciples of Jesus. He said, "If there is anybody in the world who can help me in this extremity, it ought to be the disciples of Jesus. I will go to them." That is the attitude of a needy world, very often, toward the Christian church; the lame man is ever lying at the Beautiful Gate, that he may attract the attention of those who go up to the temple to pray. The world about us, dear friends, is perfectly right in expecting that you and I will have power to help them in their moral and spiritual battles; it is absolutely right in assuming that the church of Christ ought to have power to cast out devils. He brought him to the disciples of Jesus, but they had no power to help him.

That is the picture of the modern church. We have great buildings, we have great organizations, we have great institutions, we have great educational institutions, in some cases we have great wealth—it does not belong here, but in some places it does. In some pulpits there is great learning. There is little here, but in some places

there is! In some places, great eloquence; and in some choirs, there is fine music. (You choir members cannot sing; you don't think you can, do you? Oh, when you reach the place where you think you can sing we will accept your resignations). Oh, no; but there are churches where there is real art in the choir lofts, learning and eloquence in the pulpit, magnificent architecture housing it all, great wealth in the pews,—and absolutely no power to cast out a single devil. From January to December, parents may bring their boys and girls, or wives their husbands, or husbands their wives, or children their parents—whatever the relationship—but they will have to say every time, "I brought him to thy disciples that they might cast him out; but they could not. I went to church hoping against hope that I might hear some preacher preach a sermon that would tell my boy how to be saved, but I heard again and again men who denied the Book, who sought to destroy his faith. In many cases I heard perfectly orthodox sermons, true to the gospel in principle, in theory, and yet without any power whatever to cast out the devil. I went in and I came out again without any help." Oh, is that so of us, dear friends? God forbid that we should be content with such a condition as that!

Frankly, I say my one ambition for this church, and for every church, is that they should be institutions so filled with the mighty power of God that they shall be known as churches that have power to cast out devils. ("Amen!") I do not care what sort of people come to church. You people who are supplying the treasury of this church, you are just God's instruments. It is the great Head of the church Who is maintaining this church; and if you do not give, God will get someone to give in your place. You give what you can, and ask the Lord to give more, don't you? I want to remind you that He is independent of us all. And what I would like to see is this church thronged with the biggest sinners in Toronto, with the hard cases, with the men and women who are really possessed with devils—all the "riff-raff", if you like. Praise God for people of that sort. ("Amen!" "Hallelujah!") Go out and get more riff-raff, the base things of the world, the things that are despised, the things that are not, that God may bring to naught the things that are, that no flesh may glory in His presence. The one thing I covet is that in this place God may give us power over evil spirits, power in His name to so preach the gospel that sinners' hearts will be broken, that "great, big, thumping sinners", as I heard my friend, John McNeill, the "Scotch John", say once—that great, big, thumping sinners may be saved. That is what is glorifying to God. But as it is, my friends, what power have we? What power have we? Shall we pray more than we have ever prayed before? Oh, we thank God for such blessing as we have had; but we ought to be humbled in the dust, for we are surrounded by needy people, families that need the healing ministry of Christ—husbands, wives, children, friends, all broken pieces of wrecked humanity. They may wear respectable clothes; but we are thronged with defeated men and women who represent opportunities for the exercise of this ministry. God forbid that we should be like those disciples, without any power whatever against principalities, against the rulers of the darkness of this world.

It will come, my friends, only by prayer and fasting, only by devoting ourselves with renewed consecration to this ministry of prayer. I talked to you about it this

morning, and I bring it to you again this evening. I care nothing for the preaching, or the singing, or anything else, if only the power of God can be demonstrated in this place. How often have we seen people converted without a sermon! The sermon may be God's instrument, the singing may be His instrument; but the power, oh, I charge you to remember that the power to cast out devils is not human; we must get it from above, or stand helpless, impotent, in the presence of this force that is so destructive of everything that is of value in human life.

III.

But HERE WE HAVE THE GOSPEL, the word of the Lord: "Bring him hither to me." I speak to men and women to-night who have often been disappointed, disappointed in all the churches you attended, especially disappointed in this church. You have come again and again hoping for something you did not get, hoping that to-night—that to-night, at last, you might hear the call of God and find yourself enabled to respond to it, and to come to Christ—but you have not had it hitherto. You have not responded. You are like this boy of whom our story tells, still possessed by that spirit that is stronger than all your consecrated energies. But our Lord Jesus calls you: "Bring him hither to me."

I want you to see how this spirit endeavours to thwart the purposes of grace; for while "he was yet a coming, the devil threw him down, and tare him." He had come to the disciples and he had ceased to hope for help from them; but now the Lord Himself stood in the midst and He issues His call, "Come to Me." And this lad begins to obey that call, but while he was "yet a coming" the Devil stepped in and threw him down and tare him. Some of you have been here and you knew that Jesus was in the midst; you have seen other people saved, and you wanted to be saved; you began to come, and while you were coming the Devil threw you down—and you have not come yet. Oh, he has so many ways of throwing people down when they are coming to the Lord! Do not run away with the idea that all that is operating here is the influence of the preacher, or the preacher's voice, on this congregation. Many prayers have ascended for this service; and God the Holy Ghost is here. On the other hand, this other spirit is present; and as the Spirit of God talks to men and women bidding them come to Christ, the Devil is here, to thwart the work of grace in the soul, and to throw the soul down and tear it. Of course, he disguises his hand, he does not show his ugly form; but he does his work just the same. Sometimes he uses a wholesome sense of unworthiness wrought in the soul by the Spirit of God; he makes even that a stumbling block. It is his way to take the very things that God does for the soul, and to prostitute them to his own purposes. There is some man here who would have come, only as he was led at last to see his need of Christ he began to say, "Well, sir, I am such a sinner it would not be of any use to come. The power of evil is such that there is no hope of my getting the victory. What is the use of my coming?" And you let your humility be used of the Devil to throw you down, and tear you.

The very doctrines of grace are sometimes used by the Devil when he is transformed as an angel of light. There may be some man here who was brought up in a home where he was instructed in the things of God, and led to see that salvation is of grace and proceeds from God, and he says, "If ever I am going to be saved, I shall be saved. It is the Lord's work, and I will just wait until

He comes for me." And all the time He is calling you to come to Him: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And you allow the persuasion of the evil one to keep you back; and flatter yourself that it is because of your superior instruction in the Word of God, that you do not come forward and yield yourself to Christ.

Not infrequently it is pride which the Devil uses to throw the coming soul down. I think that is what he has done with a great many of our churches: he has put us in strait-jackets; he has made us all so conventional and so precise, that we have ceased to allow the Spirit of God to do anything for us. You have heard of the old lady who went into church and shouted "Hallelujah" up in the gallery somewhere. The janitor knew how particular and conventional that congregation was, and he went up to her and whispered to her that she must not do that, it was contrary to the practice of that church. "But," she said, "I am getting religion." "Well," he replied, "this is no place to get religion." That is perfectly true of some churches: there are churches where you can get almost anything but religion, where you can get almost anything but the power of God. I heard somebody say about Jarvis Street Church: "That sort of thing is all right for Yonge Street Mission. If it is a mission you want, that is all right. But the idea of a church asking people to walk up the aisle, to come to the front and confess Christ, that is not done in a church!" Well, why not? What is a church but a mission? What is it for but to bring people to Christ? If you have any of that pride about you, you had better get rid of it, or go where you can be more at home; for we will take it out of you if you stay here long enough.

"The devil threw him down, and tare him." Pride kept me away from Christ for a long time. You would never believe it now, but when I was very young I was very proud. I had nothing to be proud of—but people never have who are proud. The prouder you are, the more ashamed you ought to be. But at the same time, that is what the Devil uses—pride. He says: "You are a very decent, a very respectable sort of man; you never did any outrageous thing; your outward life is perfectly circumspect; you are respected by all who know you—a gentleman, a church-going gentleman! The idea of your walking down the aisle! They would talk about it down in the office to-morrow. Everyone would know all about it. I would not do it if I were you. That is not the way to accept Christ." It is not always the way; but you had better not tell the Lord that you will not come that way—or it will be more than likely that is the way you will have to come. Pride must be humbled.

And prejudice must be put away. I was down in the Maritime Provinces once, and I was introduced one night by a story. The brother who introduced me said that the coming of Mr. Shields reminded him of an experience he had when a boy. He lived in a Protestant community, a community where there were no Roman Catholics, with the single exception of one Irish Catholic family. One time there was sickness in the home, and a Catholic priest came from some other neighbourhood to visit this family; and all the boys were wonderfully interested in the priest. They gathered about the house to see "his reverence" as he went in; and the old Catholic lady came out, and said very kindly to the boys, "Well, boys, and did you come to see his horns?" She supposed that they had been told that the priest was some terrible creature.

That was the introduction I got. It is a terrible thing to be so regarded all over the continent! You had better bring your opera glasses next Sunday to see if you can see the horns!

But after all, there are many people terribly prejudiced against a church. They come into a church to see things, you know. Yet in spite of all, sometimes an arrow from the divine quiver finds its way through the joints of their harness and the man says, "Well, I do not know. There may be something in it; but I will never be converted in Jarvis Street. I will be saved anywhere but there." Yet they have been saved in Jarvis Street in spite of their determination that it should not be here. I went into a bank downtown a little while ago. I wanted an American dollar bill for something, and I went to one of the tellers and asked if he could change a Canadian dollar bill for an American bill. He said, "The next wicket down, Mr. Shields." I said, "Oh, how do you know me?" He replied, "I went up to your service once." Then his countenance brightened up a little bit, and he said, "I do not mind telling you that I went full of prejudices, expecting to hear anything. But," he said, "my prejudice was all dissipated during the service." He opened the wicket and held out his hand, saying, "I would like to shake hands with you." Then he said, "Give me that bill, I will change it for you." I do not care what brings people to this place so long as they come and hear the gospel. I do not care what people say about us if only they come to the hearing of the gospel. If God will give us the power to cast out the devils of pride and prejudice, and to bring you to the feet of Christ, it will be a blessed consummation. But, my dear friends, I cannot say to you what particular hindrance there is; but you know that you have been almost persuaded to confess Christ these many weeks, yet always you have been tripped up by that spirit which stands between you and Christ.

Let me tell you just in a sentence how the thing is done. Notwithstanding he was thrown down, Jesus rebuked the evil spirit. He has power to rebuke the evil spirit. I rejoice that the Son of God was manifested that He might destroy the works of the Devil; and He can destroy them utterly. He can remove all the hindrances, and help the person who is in the grip of evil and still in the bondage of sin. Jesus rebuked the Devil.

How was the boy saved? By the word of the Lord Jesus, just by the word of Christ. "Through faith we understand that the worlds were framed by the word of God." How? By the word of God, that is how they were framed. And God said—and God said—and God said; and every time, it was so—it was so—it was so. He speaks: it is done. He commands: it stands fast. And when He says to the Devil, "Go," even Satan himself must spread his black wings and go. He has power to cast out devils. I cannot explain it. I am not going to try. I do not know how it is that there is a peculiar power in this Word. I do not know how it is that millions have been saved by just hearing that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; nor how others have been saved on this passage, "Him that cometh to me I will in no wise cast out"; or this, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." I have no power to save you; no power unless God shall be pleased

to give me some, even to help you. But omnipotence resides in every word of God; and when God says, "Thy sins which are many are all forgiven", they are forgiven; when He says, "I have blotted out thy transgressions", they are blotted out, and you cannot find them; when He says, "Whosoever shall call upon the name of the Lord, shall be saved", if you call, you are saved. He will explain how; He will work the miracle in you; He will cast out the Devil if only you will trust in Him.

He calls you to-night. We admit our failures, dear friends: the preacher admits his, I believe this congregation will admit theirs. We are sorry that we have not had more power, we regret that we may so often have disappointed you; but even though we have all failed, I call you to-night to come to One Who will never fail. Jesus Himself is here, and if you put your trust in Him you shall never be confounded.

R.C. ARCHBISHOP FILLS HIS WAR CHEST

THE school controversy at Maillardville has dropped out of the news for a while, but if the plans of the Archbishop of Vancouver carry, the battle will flare up again and succeed in making headline news. The French-language press of Quebec informs us that a Roman Catholic alderman of Montreal has given notice of a motion to have the Corporation of the City of Montreal make a gift of \$500 to the Roman Catholics of Maillardville to carry on their campaign to gain government subsidies for their sectarian schools. This is amazing news from a province that is supersensitive on the rights of provincial autonomy. Will the city fathers of Montreal be so foolish as to enter the lists as opponents of the government of another province?

It is characteristic of Roman Catholic thinking that the proposal is to tax the citizens of Montreal, Roman Catholics, Jews and Protestants, (and the latter two classes form no inconsiderable minority in that great metropolis) in order to further the interests of a small racial and religious group in a province some thousands of miles away. Roman Catholics are constitutionally incapable of understanding the unfairness of taking public money, that is, funds to which all contribute, and using them for the advantage of one single church.

We note that the Federation of Sacred Heart Leagues (*Fédération générale des Ligues du Sacré-Coeur*) have undertaken to transmit to the Archbishop of Vancouver all gifts for the sectarian school battle in British Columbia. The Sacred Heart League is a Roman Catholic Church organization under the aegis of the Jesuits, if we are not mistaken. The Jesuits are fit agents of the pope for any such undertaking to compel the public to pay for private Roman Catholic schools in order that boys and girls may be taught to be loyal to the pope. We note that money may also be sent directly to the Archbishop of Vancouver. The strictly religious nature of the controversy is thereby indicated. To Roman Catholics, their schools are primarily adjuncts of the Church of Rome, and only secondarily institutions of learning. It is instructive to note that the Roman Catholic school trustees and ratepayers of Maillardville, who are supposed to be so interested and concerned in this controversy, are not trusted by their own bishop with monies supposedly raised for them. The funds are to be handled by his lordship the Archbishop, who will call the tunes to which they are required to dance for the benefit of the priests.—W.S.W.

SOUTHERN BAPTISTS AND ECUMENICALISM

LAST week we referred to the pronouncement made by the Southern Baptist Convention concerning unionizing movements and ecumenical efforts that have come into vogue of late. At that time, we did not have the text of the resolutions in our possession and had to content ourselves with the blistering description of them given by the correspondent of the liberal *Christian Century*. It was evident that the Southern Baptist criticism of ecumenicalism roused the ire of the modernistic paper for it replied with a hail of such epithets as "perverse, unbrotherly, and dangerous . . . false, defamatory, and vindictive . . . a disgrace to the convention and to American Christianity . . . in direct contradiction of Baptist principles . . ." This list is more helpful as a study in synonyms than it is as a means of edification, especially when it comes from a collaborator of such modern sceptics as Bishop Oxnham, Dr. Harry Emerson Fosdick and others of the same ilk and kin. We might also add that it is ludicrous in the extreme to hear a lecture delivered to Southern Baptists by a Chicago liberal on "What Baptists Believe". Have our modernistic friends no sense of humour?

The following excerpts from *The Western Recorder* of Louisville, Kentucky, are given here by way of documentation on this matter.

—W.S.W.

The Presidential Address

Dr. R. G. Lee's presidential address was outstanding, as his addresses always are. He characterized Baptists as to doctrine and objectives. The "punch line," of the address, dealt with the fact that Baptists could never take part in any unionizing efforts, no ecumenical movements. His address met with a hearty response from the audience, and a motion prevailed unanimously to print the address in the minutes as an expression of the mind of the body.

Following the presidential address, T. C. Gardner, of Texas, brought the report of the Committee on Relations with Other Bodies to the Southern Baptist Convention. It was a clarion call to stand against liberalism which is creeping into so many religious groups.

Dr. Gardner charged, in his report, that "a part of the last Baptist World Alliance was a departure from our time-honored historic Baptist principles." He continued, "We therefore look with misgivings at the increasing evidence of liberalism in the meetings of the Baptist World Alliance." The report also charged that "there is a growing and insistent effort on the part of many to bring about union of all Protestant denominations." Said Dr. Gardner, "Baptists cannot enter into such movements without compromising their convictions, something which is more than any true Baptist is willing to do." The report attacked, then, Unionism and Ecumenicalism as enemies of the Baptist message. The response to the report was overwhelming and unanimous.

Committee Report on Ecumenicalism

The following excerpts are taken from the Report of the Committee on Relations with Other Bodies to the Southern Baptist Convention.

Unionism

It is also a well known fact that a part of the program of the last Baptist World Alliance was a departure from our time-honored historic Baptist principles. We therefore look with misgiving at the increasing evidence of liberalism in the meetings of the Baptist World Alliance.

In a world which more and more seeks centralization of power in industry, in government and in religion, we are sensitive to the dangers of totalitarianism trends which threaten the authority of our churches.

There is a growing and insistent effort on the part of many to bring about the union of all Protestant denominations. The various religious groups are asked to lay aside the things

in which they differ and come together in one great organization. Baptists cannot enter into such a movement without compromising their convictions, something which is more than any true Baptist is willing to do.

We do not desire to do anything that would hinder or imperil the growing spirit of co-operation on the part of our churches in the work of giving the gospel of our Lord and Saviour, as we believe it, to all people of all nations everywhere.

Baptists are ready to join with other denominations in certain forms of service, but further than that, they cannot go without violence to their convictions. Baptists can consider only one basis of union and that is absolute loyalty to the New Testament in all times and in all things.

In view of our unprecedented opportunities at home and abroad, it behooves Baptists everywhere to go forward unitedly and wholeheartedly under the leadership of our Lord and Saviour, Jesus Christ. In the light of this and former resolutions and recommendations adopted by this Convention, we recommend that we hereby reaffirm our conviction that Southern Baptists cannot enter into organic connections with the National Council of Churches, the World Council of Churches or any other unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired Word of God.

We call your attention to the merging of several interdenominational agencies into the National Council of Churches in meetings held at Cleveland and Cincinnati, Ohio. The Council's main concern seems to be to form a union of Protestant churches.

Two Dangerous Tendencies

Your Committee notes two dangerous tendencies in the ecumenical movement:

First, the tendency toward centralization which threatens the position of local, visible, sovereign, democratic, autonomous, authoritative, New Testament churches; a tendency which tends to place authority in the hands of erring men instead of the unerring Scriptures.

Second, the tendency to compromise the truth of the gospel of Jesus Christ by recognizing as fellow Christian workers those who deny such scriptural truths as: the Virgin birth, the deity of Christ, and the inerrancy of the Holy Scriptures.

The idea of a Protestant ecumenical church has no scriptural authority, therefore, we recommend that Southern Baptists refuse to have anything to do with it. We further recommend that Southern Baptists begin now to prepare offensively and defensively to meet the challenge of the changing conditions in American Christianity.

EZEKIEL

And thus, O prophet bard of old
Hast thou thy tale of sorrow told!
The same which earth's unwelcome seers
Have felt in all succeeding years.
Sport of the changeful multitude,
Nor calmly heard nor understood.
Their song has seemed a trick of art,
Their warnings but the actor's part.
With bonds and scorn and evil will,
The world requites its prophets still.

So was it when the Holy One
The garments of the flesh put on!
Men followed where the Highest led
For common gifts of daily bread,
And gross of ear, of vision dim,
Owned not the Godlike power of Him.
Vain as a dreamer's words to them
His wail above Jerusalem,
And meaningless the watch He kept,
Through which His weak disciples slept.

Yet shrink not thou, who'er thou art,
For God's great purpose set apart,
Before whose far-discerning eyes,
The Future as the Present lies.
Beyond a narrow-bounded age
Stretches thy prophet-heritage,
Through heaven's vast spaces angel-trod
And thro' the eternal years of God!
Thy audience, worlds! all things to be
The witness of the Truth in thee!

—WHITTIER, 1844

SHOULD CHURCHES HAVE EXEMPTION?

TO the question proposed in the above title we answer a categorical No! Any church that is worthy of its salt does not stand in need of special help from the state. It belittles the cause of the churches to suggest that they ought to come to the civil power as mendicants humbly begging for charity, or, worse still, to seek in haughty arrogance to exercise some presumed lordship which gives them the power to compel others to pay their expenses. Our sentiments in the matter are those of Ezra and the little band of exiles who set out from Babylon to rebuild the temple: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoke unto the king, saying, The hand of our God is upon all them, for good that seek him; but his power and his wrath is against all them that forsake him" (Ezra 8:22).

As a protest against the practice of exempting churches from taxation, for some time Jarvis Street Baptist Church assessed its property at a fair valuation, computed its taxes and sent them on to the City Treasurer. But that simply reversed the injustice by having this church pay its taxes and also those of other churches that continued to enjoy the usual exemption. The city officials also discovered that it was not legal for them to accept the amounts thus paid into the municipal treasury.

The amount of money lost to public treasuries in exemptions on church property must add up to an enormous total in Ontario, and what it is in Quebec nobody knows, or if any persons do know they are certainly making sure that their secret is well kept. Then there is the extension of this principle of tax exemption to various properties more or less remotely connected with churches. The following article from *The Ottawa Citizen* is a case in point from an Ontario city. We note with interest that two Roman Catholic orders propose to ask increased exemptions from the already burdened property owners of the capital city. Any business man with an eye to real estate could make a huge fortune very soon in our rapidly-growing cities if he were given the special advantage over all his competitors of enjoying freedom from taxes on any property he chose to call by the name of a social club or a religious organization. It may be objected that churches are not real estate dealers but the fact remains that they buy and sell, in the aggregate, much property. And of all real estate men, the clergy of the Roman Church, or at least those charged with the business of buying and selling land, surpass the best professionals in the business. No small part of the wealth held by the Roman Church comes from long-sighted purchases of huge tracts of property surrounding great cities which increase in value until they are worth fabulous amounts. The privilege of tax exemption, especially when it is extended to social clubs connected with churches, puts an enormous temptation in the way of ecclesiastical realtors.

In times when increasing taxation at every level of government is fast becoming a species of piece-meal expropriation, we wish to state our convictions in the matter of church exemptions from taxation. If it seems strange and novel to some, we would point out that it is nothing more than a corollary of the spiritual nature of the true church which looks not to the state but to God and to the liberality of those whose hearts He has opened. In a word, it is merely the historical Baptist position on the separation of Church and State.

—W.S.W.

MAY ABOLISH TAX EXEMPTIONS

Church and Club Recreation Properties Affected

From *The Ottawa Citizen*

By Greg Connolley, *Evening Citizen* Staff Writer

Board of Control is giving serious consideration to the withdrawal of tax exemptions presently enjoyed by many churches and clubs on properties used for recreation purposes.

The tax-exempt list has grown by leaps and bounds in the past few years and is causing Board of Control much concern. City Solicitor Gordon Medcalf, K.C., has advised the Board that the action of City Council in exempting the parish halls, tennis courts, etc., was a matter of "dubious legality."

City Council has passed motions from time to time over a period of years, freeing the various church and club organizations from taxes.

Places of Worship

Mr. Medcalf emphasized that the Assessment Act intended that the tax exemption on church properties was to apply only where it was used as a place of worship.

Obviously, said Mr. Medcalf, a tennis court was not a place of worship.

He added that there was no section of the Assessment Act which expressly gave City Council authority to exempt properties used for recreation purposes.

Board of Control members were said to feel that a new policy must be established which would halt the accelerating loss of tax revenue through exemptions.

New Applications

The board has recently received two new applications for exemption. They are from the Sisters of the Visitation whose property on the Richmond Road is assessed at \$41,350 and the Franciscan Missionary Sisters of Mary with property on the Presland Road, assessed at \$82,925.

Properties Listed

Following are properties, as listed by City Hall, which are used for recreation purposes and presently have exemptions according to the assessment shown:

Glebe Bowling Club, Carling Avenue (tenants of the city), \$550; Glebe Bowling Club, Carling Avenue, \$4,575; St. James United Church Tennis Club, Second Avenue, \$7,200; St. Patrick's parish hall, Nepean Street, \$5,700; Central Lawn Bowling Club, Gladstone and Bronson, \$11,175; Elmdale Tennis Club, Fisher Park, \$6,950.

Elmdale Lawn Bowling Club, Sherwood Drive, \$12,675; Trustees, Stewarton United Church, Argyle Avenue, \$3,900; Trustees, McLeod United Church, Bank and McLeod, \$11,225; English Oblates of Eastern Canada, St. Joseph's Tennis Club, Wilbrod Street, \$14,300.

Dominican Fathers, Somerset Street, \$2,700; St. Francis parish hall, Melrose Avenue, \$3,750; St. Jean Baptiste parish hall, Empress Avenue, \$9,800; St. Anne's parish hall, St. Patrick Street, \$23,825.

Church of the Ascension tennis courts, Echo Drive, \$2,550; St. Joseph's parish hall, Laurier Avenue, \$15,100; Sisters of the Sacred Heart, Springhurst Avenue, \$975.

In addition to the above properties, the City Hall list shows the following used for recreational purposes:

Highland Park Lawn Bowling and Tennis Club, Raven Hill and Byron, \$2,950 and \$2,050; Britannia Boating Club, \$5,975 and \$850; St. George Tennis Court, Mayfair Avenue, \$875 and \$900.

Tel-Aviv Tennis Club, Russell Road, \$2,800; Rideau Terrace Tennis Court, Lindenlea Tennis Club; Rideau Terrace, (the city owns the land), \$2,375; Rideau Canoe Club, Canal Road (land owned by The Crown, building by the club), \$1,300.

"A Scotch minister, known for piety, said that as he looked into his own heart he could see nothing there but darkness, guilt and pride. 'Then,' said he, 'I remembered that Christ is a Prophet who can enlighten my darkness; Christ is a Priest who can remove my guilt; Christ is a King who can humble my pride. And I said it were good that Christ and I should meet.'"

—PROF. WM. CHILDS ROBINSON

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 5 July 29, 1951

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

JESUS WARNS AGAINST APOSTATE TEACHERS

Lesson Text: Matthew 7:15-29.

Golden Text: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

—Matt. 7:17.

I. False Prophets: verses 15-20.

From time to time throughout the history of His people God ordained prophets, men chosen to receive and transmit revelations from Him. When the messages concerned the future, the prophets were making predictions, foretelling what was to be hereafter. But when speaking of that which pertained to the past or to the present, they were forthtelling the Word of God.

Not all men who claimed to be prophets were genuine messengers of the Lord (1 John 4:1; Rev. 2:2). Our Saviour warned His people against prophets who were false. Some would be condemned on the ground that they were self-appointed, not sent by the Lord (Jer. 14:14; 23:21; 27:15). Others would be classed as dreamers, delivering messages originating in their own minds and imaginations (Jer. 23:26-32; 27:10; Jude 8). Others would be covetous, seeking to use the people for their own advantage, loving the wages of unrighteousness (Jer. 10:21; 23:1; 2 Pet. 2:15; Jude 10, 11).

The Lord's prophets lead men in the way of truth, but false prophets lead men in the way of error (Jer. 23:9-17; 2 Pet. 2:1, 2). The danger lies in the fact that these false leaders come disguised as shepherds, when in reality they are wolves who intend to prey upon the sheep (Matt. 10:16; 24:4, 5, 24; Acts 20:29, 30; 2 Cor. 11:13, 14). They think only of their own gain, and deceive many by their apparent piety and success (2 Pet. 2:2).

Since one cannot recognize false teachers by their words or manner, it will be necessary to examine the results of their teachings (Lk. 6:43-45; 1 Tim. 1:3-7; 1 John 4:1). If as a result of their instruction, people display such genuine fruits as repentance, goodness and faith, and if they manifest the graces of the Holy Spirit, one would conclude that the prophets are true prophets, walking in the truth and leading others to walk therein. If, on the other hand, their followers are strengthened in evil doing, the prophets are false (Jer. 23:14).

In the natural world one can tell the type of tree or plant and also its quality by the flowers and fruits produced. Similarly, in the spiritual world the false teachers may be judged by actual results. The principle that like produces like is a scientific principle which holds in every realm (Gen. 1:12; 1 Cor. 15:38, 39).

II. False Profession: verses 21-29.

Just as many who profess to be prophets are not genuine, so also there are many who profess to be Christians, but who are not born-again believers (Rev. 2:9). It is not enough to use the language of faith and call upon the Lord (Matt. 25:11, 12); the heart must be quickened. Not words but actions, which spring from the heart, indicate the true child of God. The profession of the lips, to be accepted, must be prompted by a heart filled with genuine love for the Lord (Isa. 29:13; Ezek. 33:31; 2 Tim. 3:5). In some cases wonderful works may be classed as iniquitous works. Our Lord is not deceived by outward appearances, for He knows the heart of man (1 Sam. 16:7; John 2:23-25; Heb. 4:13).

At the coming of the Lord many will profess to have known Him, to have served Him, and in His name may claim to have performed miracles (Acts 19:13). If, however, they have not become His by the new birth into His family (John 1:12, 13), they will be classified as workers of iniquity and will be forever expelled from His presence.

A man is not saved merely by hearing the word of the Lord, unless he heeds it. Trust in the Lord includes the sub-

mission of the heart and will to His person, as well as the consent of the mind to His teachings. By means of the parable of the two foundations our Lord teaches that the wise man will have as a foundation for his life the assurance that his faith in Christ is a reality. No storm of difficulty or opposition can shatter his convictions or move him from his steadfastness, for his confidence is in the Lord.

On the other hand, that man is foolish who depends upon a mere profession of Christ. He may have received a theoretical knowledge of the truth of salvation, but he has no experimental knowledge of the Gospel (Matt. 13:19-22). He has not welcomed the truth into his heart; he has not given it hospitality (2 Thess. 2:10-15). His is a spurious faith which may be of good appearance, but which will not stand the test of adversity.

The people had evidently heard at least part of this message to the disciples, for they were astonished at the Lord's teaching (Matt. 13:54; 22:33; Mk. 1:22; 6:2; Lk. 4:32). It had a note of authority because the Lord Himself had all authority (Matt 28:18; John 7:46).

DAILY BIBLE READINGS

July 23—The Danger of Deception Col. 2:8-15.
 July 24—The Character of Apostates 2 Pet. 2:12-20.
 July 25—The Apostates' Approach Jude 3-8.
 July 26—Tricks of Their Trade 2 Cor. 11:13-15.
 July 27—Souls Their Merchandise 2 Pet. 2:1-11.
 July 28—The Test To Be Applied 1 John 4:1-6.
 July 29—The Conduct of Pilgrims 1 Pet. 2:1-12.

SUGGESTED HYMNS

Break Thou the bread of life. More about Jesus would I know. Will your anchor hold? Simply trusting every day. Blessed assurance! Come, every soul, by sin oppressed!

Vol. 16 Third Quarter Lesson 6 August 5, 1951

THE CENTURION'S FAITH

Lesson Text: Matthew 8:1-17.

Golden Text: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

—Matthew 8:11.

I. The Leper Cleansed: verses 1-4.

Parallel passages: Mk. 1:40-44; Lk. 5:12-14.

The miracles recorded in this chapter, and indeed, all the miracles performed by our Lord, illustrate some aspect of His nature and glory (John 2:11; 20:30, 31). The cleansing of the leper demonstrates the sovereignty of Christ the Son of God. In the first place, this truth is shown by the attitude of the leper, who fell on his face and worshipped the Lord, as he besought the Saviour to make him clean (Matt. 9:18; 15:25; 18:26). He also recognized the will of the Lord as sovereign: "If thou wilt, thou canst make me clean." Sometimes it is for the greater glory of the Lord to withhold the blessing of bodily healing (John 9:3; 11:4).

The supremacy of the Saviour is emphasized by His words and His actions; He is above all the laws which He Himself set in motion. He Who was perfect Man and perfect God could touch the leper without fear of contaminating His own holiness. By a single utterance of His Divine prerogative—"I will"—He brought cleansing to the leper. Similarly, of His own will He brings spiritual cleansing to the guilty soul (Jas. 1:18).

The Lord has the authority to command the obedience of His people (Matt. 28:18). The leper was instructed to tell no man (Mk. 5:43; 7:36), but to show himself to the priest, as Moses had commanded (Lev. 14:2-4, 20-23). Our Lord desired that he give a testimony by his works, rather than by his words (Mk. 5:18, 19). A life cleansed and transformed by the power of the Lord is in itself an effective witness for Him (John 12:9; Acts 4:13, 14).

II. The Palsied Man Relieved: verses 5-13.

Parallel passage: Lk. 7:1-10.

Although Judaea, as a petty kingdom with its own local ruler, Herod, enjoyed a certain measure of independence, the Roman Emperor, through his various representatives, kept

watchful control over the whole territory. A centurion, whose title denotes that he was leader of about 100 men, was a Roman military commander of great influence. It is noteworthy that the centurions mentioned in Scripture, although by nature pagan Romans, were men of high character who yielded readily to the influence of the Holy Spirit (Matt. 27:54; Acts 10:1, 2).

Several circumstances indicate that this centurion had come under the influence of the Saviour's teaching. He was gracious and kindly disposed toward his servant, whereas as a rule Roman masters were austere and harsh, fully conscious of the fact that they held the power of life and death over their slaves. Then, he was quick to appeal to the Lord for assistance on behalf of his servant.

This miracle illustrates various aspects of faith. The humility of faith is shown in the centurion's statement "I am not worthy." Faith is never presumptuous, but it is the attitude of grateful acceptance of the grace bestowed. The proud are not willing to take the lowly place (Psa. 138:6; Lk. 1:48, 52).

The progress of faith is demonstrated by the two messages sent by the centurion. At first he thought that the bodily presence of the Saviour was necessary, but later he knew that a mere word would be sufficient (Lk. 7:3, 7). Faith grows by exercise. Lord, increase our faith!

The essence of faith is obedience (Rom. 1:5; 1 Pet. 1:2). The centurion describes himself as a man under authority, although we would expect him to have said, "I am a man in authority," which he was, as the context shows. He obeyed his superiors, even as he expected to be obeyed by his inferiors. Obedience is the first qualification for leadership (Heb. 2:10; 5:8, 9). In the circles in which the centurion moved, a command was to be obeyed simply, completely, directly and immediately. He acknowledged the sovereignty of the Saviour and showed the same readiness to obey His every word.

Our Lord commended this man because of his faith, faith which was all the more remarkable because he was a Gentile and a Roman who had not had such advantages and privileges as the Jews enjoyed (Rom. 3:1, 2; 9:4, 5; Eph. 2:11-17). He was one of many who were outside the Jewish fold, but who would enter into the kingdom and share the spiritual blessings of the patriarchs, whereas many Jews would be excluded from the kingdom because of lack of faith (Matt. 21:43; 22:11-14; Lk. 13:27-29; Rom. 15:9-12).

The centurion received the reward of faith—the desired blessing (Psa. 37:4, 5); to those who are willing to take Him at His word the Lord gives the promise "As thou hast believed, so be it unto thee" (Matt. 9:29; 17:20; 21:22).

III. The Sick Cured: verses 14-17.

Parallel passages: Mk. 1:29-34; Lk. 4:38-41.

Christ cast out evil spirits with His word. The word of our God is a word of power: He spoke, and it was done (Gen. 1:1-3; John 1:3; 2 Pet. 3:5).

Disease is a part of the heritage of our fallen human nature; infirmities and weaknesses of every kind followed in the wake of sin (Gen. 3:16-19). Our Lord would have us remember that He took upon Himself the load of our sin with all its disastrous results (Isa. 53:4; 1 Pet. 2:24), and in paying the penalty, He made it possible for us to be redeemed. Our Saviour died that we might be redeemed in body, soul and spirit (Rom. 8:22, 23; 1 Thess. 5:23; Tit. 2:14).

DAILY BIBLE READINGS

July 30—The Place of Faith Heb. 11:1-6.
 July 31—The Product of Faith Eph. 2:1-10.
 Aug. 1—The Promise of Faith Rom. 10:8-17.
 Aug. 2—The Power of Faith Heb. 11:32-40.
 Aug. 3—The Proof of Faith Jas. 2:14-26.
 Aug. 4—The Promise of Faith 2 Tim. 4:1-8.
 Aug. 5—The Pity of the Father Psa. 103:10-17.

SUGGESTED HYMNS

The great Physician now is near. O for a faith that will not shrink! My faith looks up to Thee. Thine arm, O Lord, in days of old! She only touched the hem of His garment. Come, every soul by sin oppressed.

THE HOLY WAR

(Written 1917)

For here lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt by the most mighty adverse potentate unless the townsmen gave consent thereto.

—Bunyan's *Holy War*

A tinker out of Bedford,
 A vagrant oft in quod,
 A private under Fairfax,
 A minister of God,
 Two hundred years and thirty
 Ere Armageddon came
 His single hand portrayed it,
 And Bunyan was his name!

He mapped, for those who follow,
 The world in which we are—
 "This famous town of Mansoul"
 That takes the Holy War.
 Her true and traitor people,
 The gates along her wall,
 From Eye Gate unto Feel Gate,
 John Bunyan showed them all.

All enemy divisions,
 Recruits of every class,
 And highly-screened positions
 For flame or poison-gas;
 The craft that we call modern,
 The crimes that we call new,
 John Bunyan had 'em typed and filed
 In Sixteen Eighty-two.

Likewise the Lords of Looseness
 That hamper faith and works,
 The Perseverance-Doubters,
 The Present-Comfort Shirks,
 And brittle intellectuals
 Who crack beneath a strain—
 John Bunyan met that helpful set
 In Charles the Second's reign.

Emmanuel's vanguard dying,
 For right and not for rights,
 My Lord Apollyon lying
 To the Stall-fed Stockholmites,
 The Pope, the swithering Neutrals,
 The Kaiser and his Gott—
 Their rôles, their goals, their naked souls—
 He knew and drew the lot.

Now he hath left his quarters,
 In Bunhill Fields to lie,
 The wisdom that he taught us
 Is proven prophecy:
 One watchword through our armies,
 One answer from our lands:—
 "No dealings with Diabolus
 As long as Mansoul stands!"

A pedlar from a hovel,
 The lowest of the low,
 The father of the Novel,
 Salvation's first Defoe,
 Eight blinded generations
 Ere Armageddon came,
 He showed us how to meet it,
 And Bunyan was his name!

—RUDYARD KIPLING

What's gone is gone. The Jews had Christ, but they rejected Him, and they are now scattered abroad. Greece had the pure Gospel, but now she has the Turk. Rome and the Latin nations had the truth, but now they have the Pope. Germany has now her great opportunity, but unfaithfulness will drive it away.

—LUTHER in his *Admonition to My Beloved Germans*

BOOK REVIEWS

More of Spurgeon's Sermons Now Available

SPURGEON'S EXPOSITORY ENCYCLOPEDIA, Vol. 2.
THE BAKER BOOK HOUSE, Grand Rapids 6, Michigan.
Price in U.S.A. \$3.75 per volume.

WE have already noted in these pages with increasing delight and gratitude to God the ever-growing mass of Spurgeon literature that is once more flowing from the presses of various publishing houses in the United States. While we personally are strongly inclined to look upon these undertakings as so many missionary efforts to enlighten the darkest heathenism that envelops too many modern pulpits, we presume that publishing houses are compelled to be guided by their ledgers as well as by their theological predilections. In other words, there would not be a revival of Spurgeon publishing unless there were a ready sale for the works of this great servant of God who has been well called "the prince of preachers". Dr. C. E. Macartney, a Presbyterian minister, bears this testimony to the popularity of Spurgeon: "If we take into consideration the number of weekly readers, as well as the congregations which heard him at the Tabernacle, it is safe to say that Spurgeon preached to more people than any preacher in the history of the Christian Church." He began to preach when he was a mere lad, and at the age of twenty-two he was the most popular preacher in the world. The great Metropolitan Tabernacle, with a seating capacity for six thousand persons, was built to accommodate the multitudes that flocked to hear him, and he preached there for almost two generations. Thousands were converted under his ministry and the cause of Christ was greatly advanced in England and throughout the whole English-speaking world.

The series of sermons to which we now call the attention of our readers is scheduled to include fifteen volumes of Spurgeon's sermons arranged by subjects. The one we have for review, for instance, has sermons classified under the following heads: "Believers, Birds, Blood, Burden-bearing, Calamities, Calling, Chastisement, Children." It has 500 pages and includes some forty or more sermons, complete as published in the original *Metropolitan Pulpit*, together with the running expositions of Scriptures that were sometimes included there. While there is some advantage in classifying sermons topically, we should have preferred a straight reprint of the volumes as they were issued in chronological order during the great preacher's lifetime. However, no one can complain when fifteen such volumes of Spurgeon are placed within easy reach even of lean ministerial pocket-books. If the whole set is ordered at one time, the final volume is sent free. They are substantial, well-bound books printed in clear type on good paper.

We are also happy to learn that another publishing house that used some abridged editions of Spurgeon's works as trial balloons has now plucked up sufficient courage to undertake the publication of *The Treasury of David*, Spurgeon's masterly expositions of the Psalms. We understand that this edition is complete and unabridged, though we have not yet seen this particular reprint.

Preaching in our day would be revitalized by a transfusion from the abounding energy of Spurgeon. The modern pulpit needs both his simplicity and his grace of speech as well as of heart. It needs above all his

fervent loyalty to the Bible, his zeal for the truth of the Gospel as well as his pointed directness in winning men for Christ. This note is intended as our contribution to making known his books with that great missionary goal in view.—W.S.W.

Stalker's "Life of Christ" in French

LA VIE DE JESUS-CHRIST, Translated from the English of Prof. James Stalker.

The poverty of evangelical literature in French is keenly felt by all who have sought for helpful reading in that language. Unfortunately, the comparatively restricted reading public compels publishers to set high prices for such works as are available. We are therefore particularly happy to call attention of French-Canadian Protestants to the appearance of *La Vie de Jésus-Christ* in French at a modest price. It is translated by one of the able men of Dr. Dubarry's church in Nîmes, France. We judge that he has done his work well and trust that it will meet with such success that a second volume projected, namely *La Vie de Saint Paul*, by the same author, will also see the light of day. These books may be obtained from the Students' Book Room, 337 Jarvis Street, Toronto, at the price of one dollar each.—W.S.W.

THE PRIVILEGES AND DUTIES OF PARENTS

Let us lead our children to Jesus Christ. Let it not be we who bring them up but He who brings them up by our hands. Let us remember that they belong to Him more than to us. Let us love them in Him, unselfishly, with detachment, and prepare ourselves each day to give them back to Him in peace, if He wills to take them from us to have them again. Let us ask for them nothing but this, that they may be saved and sanctified in Jesus Christ and that God may be glorified in them. Let us watch and pray for them without ceasing. Let us believe in God that He may change their heart. Let us be gentle, firm, patient, wise, above all simple and just before God in all that we do for them. Let us not be discouraged either by what we lack or what they lack, nor by the peculiar difficulties of our position: let us do what we can, let us walk before God, let us do nothing except for Him and He will lead us with perfect faithfulness and give us a marvellous wisdom. Oh, Lord, teach us to love our children in Thee, and to bring them up in Thee, for Thee, by Thee, with Thee.

Let us watch over those who work in our homes. Let us have for them a care that is so affectionate, so charitable, so spiritual that we shall bind them to us not only by a temporal interest but also by a spiritual interest and let us unite them to us by a true affection. Let us make our family worship more living and above all let our home life be a continual worship rendered to God by our household.

—ADOLPHE MONOD

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

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

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

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"BOUGHT WITH A PRICE"

The world has a right to expect more from a Christian than from anybody else. He says he is "bought with a price," he says he is God's, he therefore claims more than others, and he ought to render more. Stand in fancy in one of the fights of the old civil war. The Royalists are fighting desperately and are winning apace, but I hear a cry from the other side that Cromwell's Ironsides are coming. Now we shall see some fighting. Oliver and his men are lions. But, lo! I see that the fellows who come up hang fire, and are afraid to rush into the thick of the fight; surely these are not Cromwell's Ironsides, and yonder captain is not old Noll? I do not believe it: it cannot be. Why, if they were what they profess to be, they would have broken the ranks of those perfumed cavaliers long ago, and have made them fly before them like chaff before the wind. So when I hear men say, "Here is a body of Christians." What! those Christians? Those cowardly people, who hardly dare speak a word for Jesus! Those covetous people who give a few cheese-parings to his cause! Those inconsistent people whom you would not know to be Christian professors if they did not label themselves! What! such beings followers of a crucified Saviour? The world sneers at such pretensions; and well it may. With such a leader let us follow bravely; and bought with such a price, and being owned by such a Master; let us glorify him who condescends to call such poor creatures as we are his portion, whom he hath set apart for himself.

—C. H. SPURGEON

Premiums For New Subscribers

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

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3. The Prodigal and His Brother, or The Adventures of a Modern Young Man, by Dr. T. T. Shields, 132 pages.
4. The Priest, The Woman and The Confessional, by Father Chiniquy, 144 pages.

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

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

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

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ADDRESS.....

"BESIDE OUR BEDS OF PAIN"

"The healing of His seamless dress
Is by our beds of pain."

THERE is a sweet word in Isaiah, the sixty-third chapter and the ninth verse, to this effect: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." This text is as a vine laden with luscious clusters; as a treasury of pure gold with its doors wide open; as ointment of spikenard boxed in purest alabaster; as a goblet of wine making glad the fainting heart; or as a vial of oil to make his face to shine.

The truth of divine sympathy is here enshrined; but nowhere can it be understood save in Jesus Christ our Lord. Out of the realm of the infinite, the invisible, and the unknown, and from being only an intangible Spirit, He came into this physical world, aquiver with nerves and sensibilities; and clothed Himself with our physical nature, that through it He might reveal His own susceptibility to human feelings, our pain, our sorrow, and our grief, as well as our comfort and our joy. And the Incarnate God's first message to the world was a baby's cry! We say of someone in an excess of pain or grief, "He cried like a baby." And that was true of God.

And still He is a sharer of our pain, and is afflicted in our affliction.

If we turn this jewel to the sun we see another truth: "The angel of His presence saved them." The mother goes with her child to the doctor. Thus God's presence is our salvation. Thus He saved Jacob. "The angel that redeemed me from all evil, bless the lads," the dying saint exclaimed. Thus, also, Joshua and his army were saved before Jericho—by His going with them. He did not save Shadrach and his companions by putting out the fire, or by changing the king's purpose, but by going into the furnace with them. So Daniel was saved, not from the den of lions, but from the lions in the den by His presence with them. And with this truth the New Testament abounds. He did not prevent the storm, but came to the storm-tossed fishermen walking on the waves.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

DR. SHIELDS RETURNS FROM SOUTH AMERICA!

Next Thursday Evening, August 2,
in Jarvis Street Church

"BRAZIL EXPERIENCES"

Will be the subject of Dr. Shields who is now flying home from the Pan American Conference which has just closed in Sao Paulo, Brazil.

**COME AND HEAR THE LATEST NEWS AND
IMPRESSIONS OF SOUTH AMERICA AND
THE MISSIONARY SITUATION THERE.**

ILLEGAL PAYMENTS TO R.C. CHURCH IN OHIO

For the past fifteen years St. Clement Church parish in St. Bernard, Ohio, has received from the local public school board annual payments of \$50,000. It is stated that \$6,000 was paid for the school building and the balance as salaries to twenty nuns and two lay teachers. The amount paid for these services and rent for the current year was \$52,000. About 500 pupils attended this school, which was conducted as a public elementary institution. A similar situation obtained at College Hill, also a suburb of Cincinnati, which an aroused public managed, after a bitter fight with Roman Catholic influences, to have discontinued.

Dr. Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State, learned of the relations existing between the St. Bernard Board of Education and the St. Clement Church parish and, after a consultation with authorities and others there, including Protestant ministers and a prominent law firm, succeeded in having the contract with the Roman Catholic interests discontinued as of June 30, 1951. However, this was not accomplished until after Doctor Archer, through the Cincinnati Chapter of POAU, advised these interests that the annual payment by the school board to the church for salaries and rent for its building was illegal and the chapter was ready to commence legal action if this relationship between the church and the public school board was not discontinued.

Apparently the local representatives of the Roman Catholic Church-State did not want a repetition of the College Hill case to follow so quickly at St. Bernard.

It is evident that this foreign ecclesiastical sovereignty respects the laws of the sovereign states of the United States and the Federal Government only when they are invoked or threatened to be invoked. It is no wonder, for at least one of the Roman Catholic Church pontiffs has anathematized the Bill of Rights, and others are working to destroy the effects of those wise provisions of our Founding Fathers.

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