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"IN THE DAYS OF THY YOUTH"

THE proper time to begin to do a good day's work is early in the morning. If one would prepare for a comfortable competence when his days of toil are over, if it be at all possible, he should begin to save early in life. If one has a long message to write on a postcard, he should begin at the top and crowd every line. Do not begin half way down, and then discover that there is no space left to complete your message.

When Joseph learned, by divine enlightenment, the meaning of Pharaoh's dream, that seven plenteous years were to be followed by seven years of drought, he wisely advised Pharaoh to gather up and carefully to store all the surplus of the seven plenteous years. Thus it came to pass that when the years of dearth began to come, the storehouses of Egypt were overflowing with corn.

Life has its plenteous years, years when one has exuberant health, boundless energy, fewer responsibilities, and multiplied opportunities. And so the wise youth will make the fullest possible use of these years of plenty. Sometimes boys are impatient to be earning money; and they want to leave school when they have barely begun. If they are wise, they will use the early years of life, when the sight is good, and the mind is active, and the memory is retentive, and the body is vigorous, to lay up stores of knowledge upon which to draw in the later years of life.

During the first war one beautiful summer afternoon we had tea with the great Dr. John Clifford, of Westbourne Park Church, London, in his lovely garden. He told us that he had recently received letters from several of the leading universities of America, inviting him to visit the United States. In these different universities he was to give a series of lectures. He was then well past eighty years of age, and had just completed a pastorate of fifty-seven years in Westbourne Park. Referring to these invitations he said, "I confess they please me, and I should like very much to be able to accept them; but it would be foolish for a man of my age to essay such a task."

What lay behind that simple recital in that lovely London suburban garden? Somewhere we have read that when John Clifford was a young man his mother said to him, "Now, John, people will make allowances for you while you are a young man, and you will not need a very great mental store to pass muster at thirty

years of age. But I advise you to begin now while you are young, to get ready for John Clifford at forty, and fifty, and sixty, and seventy, and perhaps at eighty years of age. If you make the utmost use of these early years, as long as you live you will always be wanted. So, John, your mother advises you to lay by in store against the evening time of life."

This, John Clifford did; and because he had done so, he was still in demand across the sea when he was between eighty and eighty-five years of age.

We have known many preachers, who, at thirty-five, were old, and really aged by the time they were fifty. Why? Because they made no effort to furnish their minds, and to keep themselves mentally alert to all the issues of the day.

If this be true as a general principle, how much more emphatically true it is in respect to the things of the Christian life! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

This writer loves to see little children converted, being baptized, taking their place in the church. Many of our most useful members, young men and young women, received Christ when they were little children. The sovereign grace of God knows no age limit. He can save a man at any age. But when a man is converted late in life, what has he to offer for the service of God, but a wasted life. On the other hand, if he is converted early, before he has determined upon life's vocation, if he listens to God, he may adjust himself to the divine call, and prepare himself to be an efficient servant of the Lord, by submitting himself early in life to such training as is necessary for such efficiency.

We have heard, of recent years, a lot about the *Youth for Christ Movement*. We confess we have felt no interest in it. We grow weary of these extra-church, sporadic, movements, that are going to bring in some kind of millennium over night. The implication of the very title of the Movement is that Christ has special need of young people. The fact is, He needs none of us. He could do without all of us. But, on the other hand, we all need Him, young and old. We are not interested in a movement of Youth for Christ, but we have always been

interested in every kind of endeavour that will present Christ to youth. Youth needs Christ; and we have written these simple lines to suggest that in order to grow up into Christ in all things, and to become, even in this life, a well-balanced, symmetrical, abundantly fruitful plant of the Heavenly Father's planting, we should seek to know Christ early. Very little children are able to understand the gospel, and to receive Christ.

Let this be our watchword: Christ for the children, Christ for youth, Christ for young manhood, and mature manhood, and for old age—Christ for everybody, all the time.

THE PRIEST AND THE EVANGELIST

THERE are quite a number of men in Canada who spend their lives, and they have little else to spend, travelling over the vast country, visiting the lumber camps, the trappers and other isolated people as well as on the prairie taking to one and all the blessed message of God's Gospel. These men are known as Evangelists. One of these, about to take a journey, found himself one morning in a railway carriage sitting beside a Catholic Priest whom he observed was reading a Bible. The Priest, noting that he was interested, began to speak and said, "I am reading in the Gospel of John, chapter five, and although I know the Scripture well, this morning I find it very interesting."

"Then," said the Evangelist, "I am very fortunate for I particularly want to have the twenty-fourth verse of that chapter explained to me." The Priest turned to the verse and read it over to himself. Then he said: "This seems to me to be very clear and simple. What is there in it that you do not understand?"

Evangelist: "Will you kindly explain to me the exact meaning of the word 'hath'?"

Priest: "Hath, hath, well, it is the present tense of the verb to have and it means 'is in present possession of'."

Evangelist: "Would you kindly read to me the verse again, and put in those words of explanation in place of the word 'hath'?"

The priest read the verse once more as follows—He that heareth My word and believeth on Him that sent Me, **IS IN PRESENT POSSESSION** of everlasting life. "Dear me, dear me," said the priest, "I have read that verse many times but have never seen it in that light before. I must ask my Bishop to explain it."

Evangelist: "And would you kindly explain to me the force of the remaining words, 'and shall not come into condemnation but **IS PASSED** from death unto life'?"

"Is passed," answered the priest, "involves an accomplished fact, something already done, finished."

And then as he realized that the whole Protestant position including the doctrine of Justification by Faith was involved in his answers, he said, "I think you have been pulling my leg."

"Oh, no," said the Evangelist, "I really have wanted to know for a long time how a Priest would explain that verse, but if you think I have been pulling your leg, I owe you an apology, forgive me."

The Priest returned a kindly answer, and shortly afterwards he left the train. What may have been the effect of this talk upon his mind we do not know.

The Bible is a most wonderful book. Sometimes under the illumination of the Holy Spirit, well known verses will flash out in a new light and give a revelation from God which will change the whole course of a human life.

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May this be the effect of the publication of this most interesting story.

DON'T TRAVEL T.T.C. IF YOUR BONES ARE BRITTLE

A certain lady of our acquaintance was travelling on a T.T.C. vehicle. There was some kind of accident, or collision, and she was thrown up against the roof of the vehicle in which she was travelling; was seriously injured, and is still greatly suffering from her injuries, although she has resumed her duties.

The T.T.C. refuses to pay any damages, and their argument is that she is not as young as she once was, and that her bones were brittle!

When we heard this we were reminded of the story of an Irishman, who was charged with murder. He had struck a fellow-Irishman at a Donnybrook Fair, with a shillalah, and had fractured his skull, and the injured man died. The man who struck him was charged with murder, and the skull of the victim was put in as evidence. The skull submitted as an exhibit, seemed to be rather thin.

The Irishman was found guilty. When the judge asked him if he had anything to say before sentence was pronounced, he replied, "Only one thing: I'd like to ask your Lordship a question: What sort of skull was that for any man to take to a fair?"

It would appear, therefore, in order to insure one's self against suffering loss, before travelling T.T.C. he or she should find somehow, some assurance that his or her bones are not brittle. And the T.T.C. should put up a notice, "Persons over forty years of age are advised not to travel on our vehicles".

From what we know of this case, if any company was ever liable for damages, our friend has an excellent case against the Toronto Transportation Commission.

MODERNISM'S INTERNATIONAL ORGANIZATION

An Address by Dr. Carl McIntire

Delivered before the Pan-American Evangelical Conference on July 19, at 14:30 o'clock.

Text: "The Word of the Lord endureth forever."
—1 Peter 1:25.

INTRODUCTION

The Bible is God's Word. The Scriptures of the Old and the New Testament are the Word of God, the only infallible rule of faith and practice. Historic Protestantism has been built upon this one foundation. God declares, "All Scripture is given by inspiration of God," and again, "Holy men of God spake as they were moved by the Holy Ghost." All controversy, opinions of men, are to be judged only in the light of the Holy Spirit speaking through the Scriptures. Upon this foundation rests our liberty, our conscience, our faith, our life and the eternal glory of the church of Jesus Christ.

The evangelical movement in South America was initiated and led by men who laid down their lives for the Word of God. The soil of this southern continent has been coloured by the blood of men who believed and defended the Bible as the only authority over the consciences of men as opposed to the sinful and unlawful demands of both church and state.

The movement represented in the reality of this Pan-American Evangelical Conference rests squarely upon the original foundations and represents the continuation of both the faith and the spirit of those whom God has used to pioneer the evangelical churches in Latin America.

One enemy has arisen in our generation to divert and to destroy the evangelical movement, not only in South America but in the western hemisphere and throughout the world. The enemy has been named "modernism". It is not only the child of Satan, but it has become the pride and joy of the Old Dragon. Modernism is here with a dream and leadership of its own.

I. THE NATURE OF MODERNISM.

Modernism has not come as the assault of an enemy upon the bulwarks of the faith from without. It has arisen within the citadel to confuse and to capture the city of the king. The basic tenet of modernism with all of its various shades, is simply that the Bible is not the Word of God. The Bible cannot be believed. The Book lies. The record is faulty. God is a crook! It is the same lie that Satan first used with Adam and Eve. "Yea, hath God said . . ."

Now the Bible tells us of the rise of modernism. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 Tim. 4:1. When men depart from the Bible as the Word of God, they leave the faith once delivered unto the saints. The spirits have seduced them and there is nothing left for them but the doctrines of devils. God, however, admonishes us in the same passage, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine whereunto thou hath attained" (1 Tim. 4:6).

It is the responsibility of every Bible believer to alert,

and to deliver the church from such fifth-columnists, traitors, and quislings.

It is interesting to observe that the modernists have divided themselves into two general camps. The old, or "optimistic liberals", and the new, or Barthians, the followers generally of Karl Barth. Both groups have the same basic elements.

First, both deny that the Bible is the inerrant word of God.

Second, both declare that it makes no difference what you believe about Christ in order to be a Christian.

Third, both accept the inclusive church and look upon the church of Christ as a forum in which many opinions may be held and advanced concerning the Bible, Christ and the faith.

An example of the older modernism I present from the official Sunday School quarterly of the largest evangelical church in both North and South America, a church with nine million members, the Methodist Church. In Bible Lessons for Adults, April-May-June, 1949, there is a lesson entitled, "The Cost of the Cross". Here we are told, "We should shake ourselves loose from mystical, theological, sentimental notions that come out of the easy acceptance of the death of Christ as the guaranty of our own salvation without effort on our part. Our own salvation comes by a long process of cross bearing for the things Jesus did and taught. And they are present and not historical issues we have to face for the salvation of our own souls. Jesus paid the cost of his salvation on the cross."

Jesus Christ did nothing of the kind. He paid the cost of my salvation on the cross. This so-called old modernism is very much alive. It is another religion, deceitful and pagan. Yet, it offers itself as Christianity in the pages of a church Sunday School quarterly. The enemy of the Cross as an angel of light has permeated the heart of the life of the church and feeds his doctrines of devils to the trusting ones.

An example of the newer modernism can be seen in the July, 1951, *Theology Today*, whose editorial council chairman is Dr. John A. Mackay. An article is presented by Karl Barth, himself, the father of Barthianism, and another by his pupil, Dr. Arthur A. Piper, professor of New Testament in Princeton Theological Seminary. Dr. Piper draws a middle course between what he calls, "Optimistic liberalism" and "doctrinaire fundamentalism". We, and the evangelicals of Latin America, represent the position of so-called "doctrinaire fundamentalism". Dr. Piper represents the "new" orthodoxy which rejects the inerrancy of the Scripture. Dr. Hugh Kerr Thompson, Jr., editor of the journal, makes three classifications, "Conservative, or liberal, or neo-orthodox". He writes, "Liberals, conservatives, neo-orthodox, all alike need to learn anew the meaning of the new man in Christ Jesus — who not only has new ideas but is a new creature. Under the living word of God it ought to be possible to articulate a compelling and relevant theology without punctillious regard to what the theologians to the right or the left are thinking." This living word is a nebulous something, detached from the Christ of the Scriptures and the written Scriptures. And as to liberals, or the neo-orthodox, learning anew the meaning of the new man, it is absurd. For the miracle of the new birth has never been the portion of those who know not the glorious Christ as revealed in the Scriptures. The true doctrine of the Scriptures alone

begets the true life of the Scriptures. The great subtlety of this neo-orthodoxy can be seen in a statement in the same journal by one of its North American champions, Dr. John A. Mackay, when he says, "Speaking as Christians for whom the Bible is the supreme authority for faith and practice, and who belong to a great religious tradition, how do we interpret freedom?" There is a great chasm between the neo-orthodox who speak of the Bible as the "supreme authority" and the adherents to the historic faith of the reformation who speak of the Bible as "the only infallible rule for faith and practice". It is on this issue that the great struggle in Latin America with its fundamental background will actually turn. But a Christianity without the "only infallible rule" does not exist! Optimistic liberals have no Christ and Barthians have no Bible. "Supreme authority" leaves room for other and lesser authorities. "Supreme authority" does not even include infallible authority, while "only infallible rule" denies all others and leaves God's Word alone as true and holy to the honor of His eternal name.

II. THE LEADERSHIP OF MODERNISM.

Modernism is not an incidental matter. "A little leaven leavens the whole lump". Great sections of the Christian church on earth have been captured for modernism and other portions are co-operating with its designs or have become indifferent to its destruction of immortal souls. God has repeatedly said in His Word that when men reject His law, "I will bring evil upon this people, even the fruit of their own thoughts because they have not hearkened unto my words."—Jer. 6:19.

Having captured the instrumentalities, the good name and wealth of the church, the spokesmen for modernism have set out to build their own dreary kingdom.

First, they use all the terminologies of the Scriptures. They build the tombs of the prophets, and claim the heritage of the centuries. Second, they liquidate in one way or another any militant minority who would challenge their right to rule or attempt to expose their perfidy. Smear, personal attack, and every conceivable weapon is marshalled to discredit in the eyes of the people those who would be faithful to the commands of Christ and demand a true, pure church.

This modernism and this leadership represent apostasy on the march. They have a bugle call. Their Christ is the Christ of apostasy, not the Christ of Scripture. The name, Jesus Christ, is but a convenient slogan behind which to cover a multitude of contradictions concerning His Person and work. The kingdom becomes a materialistic, worldly, visible, social system whose nearest affinity is the communist social order. With them even Karl Marx can wear the robe of Jesus Christ. They dream and plan for one world church which they will control and in the language of the book of Revelation, they commit fornication with the kings of the earth to advance their own carnal schemes.

It was under the impetus of this modernist-inclusivist leadership that there was originated the first so-called council of churches. This was the Federal Council of the Churches of Christ in the United States, started in 1908, and is now known as the National Council of Churches of Christ. The same leadership envisioned and brought into being the World Council of Churches, formed in Amsterdam, Holland, in 1948. To date, this is modernism's greatest triumph and reveals more clearly

than ever before its complete disdain for the demands of the Scripture. Here the modernists, with their human Christ, the Greek Orthodox with their superstitious mass and the worship of the Virgin, the Unitarian Quakers, with their rejection of the Trinity, the Anglo-Catholic with their imitations of Rome, and I must say also with sorrow, some of the evangelicals who profess belief in the infallible Scriptures—all, here all, have joined together in what they call a "fellowship." This World Council of Churches has named six presidents. One, Bishop G. Bromley Oxnam, leads the Methodists whose Christ-rejecting quarterly we have just studied. Another, Dr. Marc Boegner, believes that the ecumenical movement is going to bring the Roman Catholic Church, the Greek Catholics and the evangelicals together in one world church. Another president elected at Amsterdam was pro-communist, Dr. T. C. Chao, of Yenching University, Peiping. The World Council leaders deny that he was pro-communist but he has just resigned as president of the World Council of Churches and identified himself with the whole communist cause in East Asia. Everything we have ever said about him has been confirmed.

The World Council of Churches has made league with the International Missionary Council in the ecumenical movement and is reaching out in its influence and power to the mission fields of the world.

A serious threat to freedom has developed as a result of their leadership. Mission doors are now being closed under their influence in certain portions of the world to the preaching of the true gospel of Jesus Christ. We see in this movement the spirit, the nature, and the elements of Babylon the Great, the apostate system described for us by the Apostle John in Revelation 17 and 18. A deep, dark shadow is casting itself over the entire Christian world.

III. THE SUPER CHURCH

The end in view of the modernist leadership is one world church. When the World Council was organized, its general secretary, Dr. Visser T'Hooft, declared, "Our Council represents . . . therefore an emergency solution . . . a stage on the road . . ." Christ's prayer in John 17 is to be fulfilled according to these dreamers by one visible church on earth. Bishop Oxnam has gone so far as the Modern Seer of charting the course by which this super church will come to pass. "The Protestant churches must continue the present brotherly and inspiring co-operation with the Eastern Orthodox churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy, which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in His spirit to form the Holy Catholic Church to which all Christians may belong."

The charge of a super church has been felt keenly by portions of the World Council and there have been vigorous denials; yet only last month Dr. Henry Smith Leiper, associate secretary of the Council, speaking in Dunedin, New Zealand, on radio station 4YA, closed his talk with an appeal for the coming great church. He

said, "And lastly, it's a preparation, as those of us see it who are in it as Christians, it's a preparation for the coming great Church. No one knows what form it will take, but it certainly is on the way, because we have today visible, and real, and active, a world community such as never has existed before, with influences and direct connections in practically every country in the world, including the countries behind the Iron Curtain. I hope that as you come to hear about it, and think about it, you'll realize that it is represented in New Zealand through the National Council of Churches, and that in your own church the chances are that you are already related to what has now become the most realistic community of all, the only one that is worldwide, and the one that has the greatest hope for the future."

Let us read God's description of the apostate church: "Come hither, and I will show thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus." Rev. 17:1-6.

But God said that Babylon shall be judged. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine: and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:2-8.

Dr. Henry Smith Leiper was right. The coming great church "certainly is on the way." He is in it and sees it; we are out of it and see it. He sees it from the inside; we are on the outside and see its true colour. The elements described in Revelation are present and unfolding before our very eyes. We are in a great apostasy. But we wonder if Dr. Henry Smith Leiper and the other leaders of the ecumenical apostasy remember that all the great leaders of the 16th century Reformation identified the scarlet woman of Revelation with the Roman Catholic apostasy. In this conviction,

they led in the great separation which restored the church to the Bible and the Lord to His people. The apostasy of modern-day Protestantism which we have described has in it the same elements as those described in Revelation and with their cry for a union with Rome, one is driven to the inevitable question, is not the coming great church to be realized by the return of an apostate Protestantism to the apostasy of Rome in the final fulfillment of the Revelation descriptions?

Dr. Smith says that their influences "have direct connections" in practically every country in the world—South America is involved, and she, too, cannot escape the influence of this apostasy.

IV. THE STRUGGLE IN LATIN AMERICA

Latin America can in no way disassociate herself from these world influences. Neither can the Bible-believer and the redeemed of the Lord in Latin America ignore the responsibilities which is theirs before the Lord to the church universal. Let us list first the influences which would make Latin America a part of this world church, and second, the influences which would make Latin America a part of the 20th Century Reformation:

The first "direct connection" of which Dr. Henry Smith Leiper refers to in relation to South America can be none other than the Committee on Co-operation in Latin America. This committee is a part of the International Missionary Council and of the World Council of Churches. The tie is direct and immediate. To imagine that the World Council's leaders would use their influences in all their channels except South America is to deny their vision of a coming world church. There can be no coming world church without South America. They know it and are using their influences accordingly. Every opportunity and advantage which this committee offers has in its background the furtherance of the ecumenical movement.

Also, among the "direct connections" may be listed the mission boards of the denominations which are a part of the World Council of Churches. To think that these denominational boards in their mission activity in South America would not further advance the cause of their denominational passion and vision is, of course, absurd. The mission agencies which have works in South America also have, many of them, works in other portions of the world. They may adjust their missionaries and shift their emphasis according to sectional demands but their over-all purpose is to promote the cause of the coming world church. Money, big money, free money, is the price and the bait which they use. This places real temptation before men.

Perhaps the most important indirect influence or connection aiding the cause of the World Council of Churches is that which goes by the name of "neutrality". When fundamental groups cannot be persuaded to join the ecumenical cause, they can be persuaded to remain neutral in the struggle against apostasy. The World Council leaders know the truth of the statement of Jesus Christ, "He who is not against me is for me." Neutrality always aids the larger forces. We, in the International Council of Christian Churches, must remember that Christ also said that "He who is not with me is against me."

There is still another factor that is an aid to the ecumenical cause in Latin America. Shall we call it

provincialism? A willingness to be satisfied with our own little local or national area and stop there? The doctrines of Christ, however, join us in a spiritual fellowship with the redeemed of God everywhere, both on earth and in heaven.

On the other side there are influences which would deliver Latin America from apostasy and give to her a place of magnificent leadership among the remnant of God's people.

First, the early missionaries laid the foundations well and deep. The converts, many of them coming out of severe persecution, cherished their Bibles and built their homes and their churches upon it. This legacy is invaluable and has a direct connection with those who are contending earnestly for the faith in this tragic hour.

Second, national churches have been established. The temptation to make these national churches a part of national groups in the United States has been resisted and instead autonomous, indigenous, self-governing Christian churches have come into existence in many portions of Latin America. This fact, alone, has in it one of the greatest causes of thanksgiving among true Bible believers everywhere. The churches in the United States who sent the first missionaries may go in to the apostasy but the national churches in Latin America are free to resist all the influences which would take them into the apostasy and destroy their witness.

Third, religious liberty in Latin American countries has permitted the preaching of the gospel. Though this liberty has been challenged and restrained at times in various sections, it does make possible in a free western world the raising of these basic questions concerning the apostasy and the distribution of information among the churches which will lead them to stand for Jesus Christ.

Fourth, God in His own blessed providence, has raised up and is raising up from among the nationals of Latin America, men who are committed only to Jesus Christ. These are men of gifts, training, convictions. Men who realize their responsibility to the great head of the church. Neither money or board missionaries can move them. The Word of God is their sword and their shield. These men in the spirit of the true church of Christ are ready and anxious to take their places of leadership in the world-wide struggle to preserve the faith of our fathers. In these men, the mission churches of Latin America have come of age and can speak the message of the Lord to the fallen and compromising churches of the North.

Fifth, the rise of the International Council of Christian Churches, a fellowship of Bible-believing churches throughout the whole world to meet these very issues has found a responsive chord in the hearts of many believers. "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." The Spirit of the Lord hath done this. The people of God are an eternal family, not bound by barriers of land or sea, time or space. The Word of the Lord endures forever.

The struggle in South America is no different in principle than that in every portion of the Christian world today. God is sifting and testing the hearts of men. How much do they love Him? It was Christ Who said, If a man would come after me, let him deny himself, take up his cross and follow me. Again he declared, He that loveth father or mother more than me is not

worthy of me. Christ, the Christ of the Scripture, the Christ Who shed His blood for our eternal redemption, the Christ Who rose again from the dead on the third day, the Christ Who sits at the right hand of the throne of God and the Christ for Whose visible and personal return we are daily watching is the Christ Who is now speaking to South America. May the answer of His cherished ones be a vigorous participation in the army of the Lord. The uniform must be put on and the honour of the Son of God vindicated. The modernist christ of Babylon has nothing to offer but a vain delusion. The crucified and risen Christ of the Scriptures offers an inheritance among the saints in light. The babes in Christ, the little lambs, the sheep, the church, all demand that Latin America reject the subtleties of the ecumenical apostasy and join in the spirit of our fathers in the 16th century, in leading in a 20th Century Reformation. The Word of the Lord endureth forever.

SHUN EVERY EVIL

For Boys and Girls

A boy and I were out walking in the woods one day when suddenly he jumped, and cried out:

"A snake! A rattlesnake! I almost stepped on him with my bare feet!"

Surely enough, there lay a huge rattler, ready to strike! It didn't take long for us to find stones and dispatch the reptile, thankful that we had seen it in time to avoid the fatal bite.

"It didn't take me long to get out of *that* snake's way!" the boy said later, when we were talking of our experience.

"Indeed it didn't," I told him. "I wish that all boys would form the habit of getting out of the way of evil and danger just as quickly—and keeping away from them."

When boys and young people go to saloons, gambling halls, and places of that nature, they are stepping on dangerous serpents of sin. Beware! Jump away as though your very lives depended on it. Bad habits are formed in such places which will poison one to death.

Wise girls and boys spend much time at home, reading the Bible and other good books. They endeavour, with the help of the Lord Jesus, to be honest, pure in thought, word, and deed.—*Golden Censer* (adapted).

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.

The Jarvis Street Pulpit

God's Care of the Extra Sparrow

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 19th, 1951
(Stenographically Reported)

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."—Matt. 10:29.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"—Luke 12:6.

YEARS ago a ministerial friend of mine told me a story of a little girl who was visiting in the home of one of his families. One night her aunt was putting her to bed, and listening to her say her prayers. In the midst of her prayer she stopped, and said, "Auntie, I don't want to go to heaven." Her aunt said, "Why not, dear?" "Oh, this is such a beautiful world, so many flowers, so many birds, so many nice little doggies, so many lovely things, I don't want to go to Heaven, Auntie, and leave all these things."

I can partly understand her. I can understand how a child would feel like that, when life's morning is just rising, and the sun is on the landscape, and everything is bright and beautiful. But after a while, I dare say, that little girl would learn that the flowers fade, and the trees drop their leaves, and many of the beautiful things of life just slip away from us, and then we are not so sure we want to stay here always.

There was a time when Jacob thought of Egypt only as a place where there was an abundance of corn, which could be bought at a price. But after his sons came back with their sacks full, but with one of their number missing, whom they had left behind in Egypt, I rather think Jacob began to think of Egypt in another way. It was the place where Simeon was, and a good part of his heart was there.

I suppose as years pass, and friends leave us, by and by we feel that we have a larger investment across the river than we have here, more friends there than here, and we are not quite so sure that we want to live always.

I wonder if you will indulge me a little this evening, as I tell you why I speak from these texts.

I believe this is a beautiful world. I believe God intended us to enjoy the beautiful things that He gives us, and to thank Him for them all. I love the fields, the forests, the mountains, and the rivers, and the lakes, the wilds, the blue skies,—I like to look out and from the heights. I like to look down and reflect upon the wonders of nature, the glories of the work of our Creator. But it is the living things that give us special joy.

Sometimes, facetiously, I have told you of a lovely little creature we had in our home, sporting in the garden, running around the house, waiting to stand up and welcome us when we got home. Well, I am not ashamed to say that things like that are very dear to me. I remember my great predecessor, Dr. Thomas, saying on one occasion, speaking to a company of ministers, "A minister can better afford to be deficient in head than in

heart." After all, it is comparatively little things, by some estimates, that fill up our life's day.

And so, because we had that pleasure, we put behind the shrubs in the garden, a close fence, and at the driveway an iron gate, to take care of him, so that nothing could harm him. We never dreamed of the hand of a poisoner. But somehow he reached through, and our little treasure was taken suddenly ill, and just this morning at the close of the service, I hurried away to the hospital, but our little pet had gone to the doggies' paradise, by the hand of a poisoner. You won't blame me for feeling a little bit sad, will you? You won't blame me for introducing a personal matter like that, into my Sunday evening sermon.

What are these things for? Why are they permitted, if it be not to teach us some needed lesson? I don't know that I can think very clearly to-night, but I am going to try to tell you a few things I feel, rather than think.

You say, "I am surprised that the Pastor would speak of a little thing like that in a sermon!" There are no little things, there is nothing in life that is insignificant. Life is made up of things that, by our poor standards, may seem to be unimportant: but they are not really so.

Strangely enough, we read these Scriptures this morning. And this afternoon, even while the police talked with me, my mind turned to them, and I said to my wife, "I don't feel like preaching about anything to-night, but about God's care of the sparrows." Will you let me do that?

I.

What shall we learn? First of all, that in the economy of nature which was conceived in the divine mind, and fabricated by the skill of the divine hand,—that IN THE ECONOMY OF NATURE THERE IS NOTHING INSIGNIFICANT. There is a disclosure in nature of God, as I have often told you, a revelation of the invisible things of God, being understood by the things that are made.

A sparrow is a trifling little creature. Sometimes there seem to be millions of them about. Our Lord said, in His day that they were very cheap—a farthing. The word used for farthing here, whether Roman or Greek, represents the smallest, the lowest standard of exchange value. You English people know what a farthing is. This is translated into English money. The widow cast in her two mites, and each was worth half a farthing, and a farthing is worth half a cent. Two sparrows were sold for a farthing; but that was not all. Five sparrows

were sold for two farthings. One of the five was so insignificant, so inconsequential, that the vendor threw it in for nothing, "For two farthings I will give you five instead of four."

But you know what our Lord said about the two sparrows. He said, "One of them shall not fall to the ground without your Father." Do you believe that? He "upholdeth all things by the word of his power". Not one of these tiny birds shall fall to the ground without your Father.

Then in the other text where the extra sparrow is thrown in, He says, in effect, "That vendor may not think much of it, but I do. Not one of them is forgotten of my Father." That seems impossible, does it not? You and I pride ourselves sometimes on remembering big things. He is the great man who remembers little things; and our great God remembers the little things, and upholds the little things. Look at that for a minute or two.

Nothing in life is so small as to fall without the circle of the divine remembrance.

A woman wrote to me for a marriage certificate. She says I married her fifty years ago, and she wants to know where she can get her marriage certificate, and a birth certificate to qualify for the old age pension. Well, I happened to remember her very distinctly, and I shall be able, I hope, to comply with her request. But oh, how little we remember, and how easily we forget the things that seem to be unimportant!

But this is staggering to me, that the divine memory should encompass and hold in recollection even the extra sparrow, worth less than a farthing. We had better just hold that in our minds to see what sort of God we are dealing with, if He can remember little things like that.

Not only does He remember these insignificant things, but *not one of them lies without the sphere of His power*. Not one shall fall without our Father. Well, if that be so, nature is full of teaching to every one of us. Not only the things as they are in the glory of their creation, but in the providential maintenance and replenishment of nature.

I remember once a few years ago being down in the southern end of Indiana where I gave a couple of addresses. While I was there a cyclone swept through the city. I was in a many-storied hotel at the time, and it swayed like a poplar in the wind. When I got out of the city that night, I looked from my sleeping car window, and I saw the most fearful wreckage I had ever seen, except what the bombs had done in England, and I don't know that even that was worse. Things were torn asunder. Great cement blocks were overturned. Bridges were ripped apart.

I ventured to preach on these natural disturbances, and where to find God, to find out whether God had anything to do with cyclones, and earthquakes, and hurricanes, and things of that sort, whether He really still controlled the world He had made, or whether we were the victims of chance, of mere accident. The sermon I preached was printed, and some time later I read an editorial in *The Christian World*, London, a Modernistic affair, but, I suppose, very influential. The article was entitled, "Fundamentalism gone mad", and was a commentary on my sermon. I do not know why they called me a Fundamentalist except that I had not been sufficiently seized with the Evolutionists' system to believe that God had been excluded from His universe. We were told it was folly to think God had anything to do with

cyclones, or earthquakes. It was assumed that the universe was a self-operating mechanism, with no personal transcendent Ruler in control.

The fact is He has everything to do with all there is in this world, even to the apparently insignificant sparrow. And I would rather take our Lord's appraisal of nature, and His teaching in respect to its relation to its Creator, than that of all the alleged scientists the world can produce.

I should be afraid to be subject to hap or chance. I should be afraid to walk the streets. I should be afraid of something happening anytime, anywhere. But I don't feel like that. I have flown many thousands of miles, and I like to get a place where I can look over the wing of the plane, just between the propeller and the wing, and see what is going on down there, if I can see at all. But I have watched those mighty engines by the hour, with ceaseless rhythmic regularity, beating the air and carrying that great machine with fifty to sixty human lives aboard over the oceans, over the Alps, over the deserts, over the jungles, and I have looked at those engines—for I like machinery—and I have said, "What if one of the mechanics has failed to tighten a nut, or to secure an electric wire? What if in this very complicated machine there was one little thing that could go wrong? Sixty lives would be forfeited! Oh, how perfect those engines must be. And yet it is nothing compared to this universe of ours: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And they never have.

But Who is the One Who holds that vast machine within His control, so that not a sun nor a star fails in its course, nor loses an infinitesimal fraction of a minute in the execution of the divine will of Him Who ordered it?

I like to think of nature like that. Dr. McCaul spoke to us most eloquently and informatively a couple of Sundays ago of the eyes of Jesus. I like to look upon this world through the eyes of Jesus. He has but to speak and the operation of these inexorable forces—inexorable, that means something that cannot be prayed against—He does not speak of "the laws of nature", which keep this world, and all that is in it, and of the planets, and the whole immeasurable universe in order. He does not speak of them as ungovernable, and inexorable forces. No; He sees a sparrow fall! It falls because of gravitation. And Jesus says, "Not a sparrow falls without my Father's knowledge." And that extra sparrow is not forgotten. Not one of them is forgotten of the Father.

And so the Lord Jesus conceived of this world as His Father's world. Not only as something which God had made, but something which God still governs and controls, and from which, in spite of man's rebellion, He refuses to permit Himself to be excluded.

I like to see Him in the flowers: "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." If God so clothed the grass of the field, then God is the Author of the lily. Of course, God is the Source of all this world's loveliness. So you see that only bears out the principle that as "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead", so Christ, Who is the Image of the invisible God, enthroned God, a personal, transcendent, paternal

God, Whom He called "Father", above all the forces of Nature, and declared that this was His Father's world. So when something seems to go wrong in nature, when what seems to be an accident, or some malicious interposition, we must always remember there is One Who never forgets, and Who is never deficient in knowledge. He knows all about us, and for some reason, unknown to us, all must be well.

We share, in part, the trust of Tennyson:

"That not a worm is cloven in vain,
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain."

II.

But that is not the lesson of my text: it is only part of it. From the economy of Nature WE ARE DIRECTED TO THE ECONOMY OF GRACE. The Lord directs us to the things we can see, and understand; the sower going forth to sow, the shepherd with his sheep, and so on; and then He takes the things of this natural world, to illustrate the sovereign care of the Hand and Mind of God, and lifts us all into a higher realm. And He says: "Fear not therefore: ye are of more value than many sparrows". That is our comfort.

One of the problems, one of the nuisances, of present-day travel is the problem of monetary exchange. You go into a country, for instance, like South America. They tell you the official rate of the cruzeiro is eighteen to the dollar. But go into any store, and they give you thirty for your dollar. Travelling about in Europe and Asia, from country to country, sometimes they won't take your word for it when you tell them what you have. They say, "Let us see it". You have to empty your pockets, and they count it to see how much money you have. In one or two places they were not content with that, and going out to the plane, they said, "Will you step in here?" We step aside, and they say, "Are you sure you have not anything in your pockets?" We go in, and tell them how much we have, and when you leave the country, they want to know how much you have spent. I feel like saying, "It is none of your business."

I felt very much like the son of an Indian Maharaja, whom I rather envied. He was doing business, and was on his honeymoon at the same time, and when they asked him how much he had, he took out his bills and express notes. One hundred dollar bills! I don't think he had anything less than thousand dollar bills. He was rolling in it. And when they asked him if he was taking anything in his bag, the little fellow stood up to them, and said, "Anything in my bag! What have you in your country that I should want, that I have not already in my own!"

But oh, it is a nuisance. I used to know the English pound pretty well, but now that they have got the pound down to about two dollars and eighty cents, I don't know so much about it. One looks at a thing, and asks how much it is. They tell you, "So much!" When you go into a strange country you hardly know what the thing really is worth. When you leave, you don't want to take any native currency with you, because that foreign money is not worth anything in anyone else's country. No one else wants it. I managed — it was more accident than good management — I managed usually to come out from each place with very little. I left Brazil with only one small copper coin.

Now there are people who want to take the currency of this life into Heaven with them. But you will meet an Exchange Board that will not accept anything you take with you — if you could take anything. There are different standards of value there. The rich man here may be very poor there; and the poor man here may be very rich there. We may not count for very much here, but our Lord says, "Ye are of more value than many sparrows."

Well, if that is so in the economy of grace, I am very sure of this, that even I am never forgotten: He always remembers me. We have to introduce ourselves to some people. "Who are you?" But not to Him: not one of us is forgotten of our Father; and not one of us can fall without His knowledge.

I had a happy time one night at midnight, when I fell and broke both my arms. You say, "Happy!" Yes: I fell on the flag stones in my garden, two years ago last June, and I could not move. And a scripture came to my mind, of how the Lord said to Satan: "He is in your hands, but don't touch his life". And, actually, before I got help to get on my feet I laughed. I said, "Aha! Satan, you have not got me yet."

Not one of them shall fall without our Father's knowledge. He let me fall, but not too far. He let me fall, but not in such a way as I could not recover from it.

And so of all the circumstances of life, my dear friends, we must recognize that we are in the hand of God, and that He is above all natural laws, and above all principles and powers. I do not believe my life would be worth an hour's purchase if the Devil had his own way, and I don't think it would be worth very much if some people had their way.

When Lord Bennett was last in Canada before his death, he came to see me; and he said, "One thing I want to say to you, be very careful about going into the Province of Quebec, for I am morally certain there is a bullet for your heart awaiting you there." Perhaps! But without God's permission, a would-be assassin could not aim straight. He upholds us by His gracious power.

And so He did not allow us to be robbed of our little treasure for nothing. I don't know why. I said to Mr. Slade this morning before I left, "If I had it to lose, I would rather lose five thousand dollars than to go home and tell my wife." But I did not need to say anything: she knew in advance.

Then we say "Why?" I don't know. It was just one of "those little things". Not so little to us at the moment. Insignificant! Not insignificant but still within the circle of His providential care. And so it must be all right. Do not get impatient, or charge me with heresy when I tell you something I have told you before, that I believe our final Heaven is going to be here on earth. I have tried to explain to you that the whole creation is ultimately to be delivered into the glorious liberty of the children of God. I believe this planet one day will be free of all thorns and briars. My millennial friends don't satisfy me when they don't explain it; they just simply quote it: "The lion shall eat straw like an ox". But you will have to change the nature of the lion before it will eat straw like an ox. Who knows but what we shall be able to make pets of lions some day: "They shall not hurt nor destroy in all my holy mountain".

I think we have much scripture for suggesting that

the New Jerusalem, for which we all long, will come down from God out of heaven, and this sin-cursed earth will be delivered from the curse, and the Paradise, which sin lost, grace will regain for us. And I believe there will be lovely creatures in that new world. I feel sure of it.

I do not know whether there are any hunters here, but when I see men coming home with a beautiful deer on one side of their car, and another on the other side, and they have been out hunting just for the joy of it, I feel angry. I cannot understand how anyone would want to kill God's lovely creatures for the sheer joy of killing.

I said to a couple of policemen this afternoon, "This, technically, is not murder, but it is murderous. Anyone who would do that, would do anything." Ah, yes! but God is above it all.

Forgive me for intruding my personal sorrow upon you this evening, but I have tried, and I hope I have succeeded, in showing you that out of all these things, after all we are well cared for:

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain".

Whether it is the loss of a child, or a husband, or a wife, or a father, or mother, or a friend, or a little pet doggie — it is all of interest to Him, Who loves us all, and loves the things which we love.

May the Lord help us to trust in this great God, Who is the God and Father of our Lord Jesus Christ.

Let us pray:

We thank Thee, O Lord, for the unveiling of Thyself in the Person of our glorious Saviour, and we thank Thee that Thou hast taught us to think of Thee in terms of His disclosure of what Thou art: God so loved the world that He gave His only begotten Son; He Who spared not His only Son, but freely gave Him up for us all, how shall He not with Him freely also give us all things!

Lord help us to trust Thee always, trust Thee ever, in the light, in the dark, on the mountain and in the valley, in life and in death, and just to lean upon the everlasting arms. Amen.

Let us sing for our closing hymn:

Unto the hills around do I lift up
My longing eyes:
O whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord who heaven and earth hath made.

He will not suffer that thy foot be moved:
Safe shalt thou be.
No careless slumber shall His eyelids close,
Who keepeth thee.
Behold, He sleepeth not, He slumbereth ne'er,
Who keepeth Israel in His holy care.

Jehovah is Himself thy keeper true,
Thy changeless shade;
Jehovah thy defence on thy right hand
Himself hath made.
And thee no sun by day shall ever smite;
No moon shall harm thee in the silent night.

From every evil shall He keep thy soul,
From every sin:
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore
Shall keep thee henceforth, yea, for evermore.

CONFESSING CHRIST ON EARTH, WE ARE ACKNOWLEDGED BY OUR HIGH PRIEST IN HEAVEN

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Morning, August 19th, 1951
(Stenographically Reported)

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven,

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

—Matt. 10:32, 33.

I CAN this morning think of a number of good and quite intimate friends with whom I have occasional communication. I may write to them, or they to me. There may be a prolonged silence, and our communications may later be mutually continued, revived; but in the meantime I know that we are good friends. If I write, they reply. If they write, I reply. But there is no offence on either side if for months, or even, perhaps, years together, nothing is said.

There are people, I think, who so regard the Lord Jesus Christ, as a good and faithful Friend, with Whom they may communicate when they need Him, or when they have some expression of love, or loyalty, to communicate. They have every confidence that He will respond to their appeal. Sometimes by the goings of God upon our own spirits, we may feel unusually moved to communicate with Him.

But that is not what the Christian life should be. Our Lord Jesus has not planned to be an absentee Saviour, dwelling remotely from our circumstances of life, to be communicated with just when we specially need Him. He chose twelve disciples, "that they might be with Him." He wanted companionship and comradeship. In the beginning He said, "It is not good that man should be alone; I will make an help meet for him." Marriage is a type, not an anti-type, a type of that more intimate and abiding relationship that should subsist between the redeemed soul and the Redeemer: we should be always with Him, and He always with us. "I will not leave you orphans: I will come to you"; "Lo, I am with you all the days!", not Sundays, but all the days, in all circumstances, in all ages. He will never leave you nor forsake you.

Now the Scripture tells us that He has entered into heaven, not into the temple made with hands, but through the rent veil of His own flesh, He has entered into the heavenly temple, "there to appear in the presence of God for us". And there He is at this moment, an abiding, a continuously active and vocal Intercessor, pleading our cause, representing our interests. He is there, in fact, to confess us, to acknowledge His kinship with us before God and the holy angels. He is not ashamed to call us "brethren".

And as He represents us in Heaven, we, who have been redeemed by His blood, have been appointed, ordained, as His representatives on earth; and as He acknowledges us before God, so is it our privilege to acknowledge Him before men; and as His intercessory ministry knows no cessation, so our witnessing for Him should be continuous: "Ye shall be witnesses unto me"—When and how, and by what means?—"Ye shall receive power, after that the Holy Ghost is come upon you."

And by that fact, and never without that experience, I venture to believe the following words imply: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

That, indeed, is not our avocation, our occasional pleasure, or duty, it is our vocation, the calling, the occupation to which we have been appointed by divine grace.

In the light of that great truth, that we have an abiding Representative before the Throne, and that He expects, and requires, that He shall have continuous representation among men for us, let us look at this text.

It is not always easy for us to stand for Jesus Christ. I cannot tell you how many ministers have excused themselves to me for their attitude of compromise and neutrality, and, indeed, silence, when they ought to speak, on the ground, as I have heard them say, "My circumstances, you know, are peculiarly difficult. I have a very, very trying situation". A young man down in the southland wrote to me, and asked me if I could recommend him to a vacant church. He said, "I am an Evangelical, I am a Fundamentalist. I want to be somewhere where I can condemn Modernism from the pulpit, and contend for the faith: they won't let me do so down here." He wanted to be a soldier, to put on the uniform, and wear armour, and go forth to battle—where there were no enemies to fight! Brave man!

There is a logician's word in this text, "Whosoever *therefore*". That always throws you back upon an antecedent reason—stated or implied. Our Lord speaks of those who have power to "kill the body". That is a serious thing, is it not: to have to deal with people who have power to kill you? When face to face with such enemies, we must all admit that our situation is not very easy. And because there are such ferocious foes, we may be disposed to excuse ourselves for withholding our testimony, or our witness.

But the Lord says, "There is Someone else of Whom you should be more afraid than of those who have power only to kill the body. There is One Who has power to cast both soul and body into Hell. Fear Him." He is the only One of Whom we may justly be afraid. "The fear of the Lord is the beginning of wisdom." You are to weigh up all these considerations, what it may mean to you to antagonize those who have power to kill the body; and what it may cost you to grieve Him Who has a greater power to destroy utterly: "The fear of the Lord is the beginning of wisdom"; "There is forgiveness with thee, that thou mayest be feared".

I.

This text is very explicit, and IT CONDITIONS HIS ACKNOWLEDGMENT OF US BEFORE GOD/ON OUR ACKNOWLEDGMENT OF HIM BEFORE MEN—there must be that two-fold confession, where grace reigns, and salvation obtains. Many people read this, and say, "Oh, yes, that applies to the judgment!" I think it does; but it also applies here and now. It means that when we confess Him before men, at that moment He confesses us before the Father, and His holy angels.

What does it mean to confess Christ? Well, *we may confess Him by the mouth, by the lips*. We may "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name"; "If thou

shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved". The faith that is in us, in respect to the whole redemptive work of grace, I think finds its consummation in His resurrection from the dead, which validates every word He has spoken, and proclaims the value of His expiatory sacrifice. I believe in my heart that He died, but I also believe that His death has no value apart from His resurrection. The resurrection of Christ is the supreme attestation of His Deity: "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

So then if really in our hearts we believe that He was raised from the dead, then we believe the whole complement of divine revelation. But believing that it becomes not only our privilege, but our bounden duty to confess Him with the mouth. On Wellesley Street up here, there is a church for the deaf and dumb. I think a great many professing Christians ought to join it, for they are just as dumb as the people who go there. They do not confess Christ with their mouth. "Oh", says someone, "I believe the life ought to tell." Yes; by all means. Don't speak a word unless the life does also confess Christ. But if it does, then let the lips proclaim the faith that is in you: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

I have seen a little girl sometimes, who was very bashful, and in the presence of strangers could not be persuaded to speak; and I have heard mother say "Open your mouth, dear, and let me see if your tongue is still there". A lot of professing Christians ought to be asked to open their mouths. I don't mean that the body of Christ is all tongue. I have seen some people, and have heard them lustily singing,

"Oh, for a thousand tongues to sing!"

and, mentally, I have observed, "Thank God, they have not more than one". That is not what I mean. I mean that the faith that is in us ought, and must find expression. We must confess Him with our mouths.

There is another way of confessing Christ: *we ought to confess Him in the ordinance of baptism*. "Make disciples of all nations, baptizing them". Baptism was the sign and symbol of discipleship. "Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)". He did not baptize Himself; He baptized no one, but He, through His disciples, did baptize—discipleship and baptism were inseparably linked. Someone says, "Well, I don't think that is important"! It is just as important as any command that ever passed the lips of the great Head of the Church. He requires it of every one of us. If there should be one here who has not yielded to that ordinance, then he is living in open disobedience to the unmistakable command of Jesus Christ. I care not what your church teaches, or what your minister says. We are to confess not to our church, not to our minister: we are to confess Christ, and we are to confess Him by doing as He commands. So if you have not been baptized, I lay this duty upon you in the name of the Lord, and tell you unequivocally, and without apology, that it is your bounden duty, if you really are saved, to be buried with Christ by baptism into death "that like as Christ was

raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It is our duty. And when we confess Him with our lips, He acknowledges us before His Father.

When Jesus was baptized the Spirit of God descended like a dove, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased". When the believer is baptized I verily believe that our great Representative has a word in our favour before the Father and His holy angels: "There is one who has obeyed My commandments, confessed Me before men, and I am well pleased with his obedience."

I grant you there are other ways of confessing Christ, and in general, *by a consistent Christian life*. I said a few weeks ago, that the longer I live, the more convinced I am that the greatest achievement to be written to the credit of any believer is that he is a good man,—not great, not eloquent, perhaps not specially mighty in this way, or that, but a good man, made good by the power of the indwelling Spirit. It is not easy to be good, and we can be made good only by the Holy Spirit: "There is none good but one, that is God". There is no goodness in you, or in me, except as it is communicated to us by the Spirit of God. "Scarcely for a righteous man will one die." It is well to find a righteous man, a man who will do that which is right, who will never stoop to anything that is a violation of truth and righteousness; and yet "scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die". We need to be more than righteous. There ought to be about every Christian the attractiveness of goodness, unselfishness, kindness, consideration, a manifest determination to live in the lives of others, rather than in our own, "to do good" as the scripture says, "and to communicate". That ought to be characteristic of every Christian. In other words, there ought to be a savour of Christ about the believer.

What is that savour of Christ? He went about doing good, and you and I ought always somehow, somewhere, to someone, be doing good. We ought to have power to communicate something: "To do good and to communicate"; so to live that others will be enriched by our fellowship.

I know men and women like that. You talk with them for only five minutes, and you say, "I feel as though a window in the heavens had been opened. I am breathing another atmosphere. That man carries Christ about with him." We sing it sometimes;

"For Thou, within no walls, confined
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going, take Thee to their home."

We have in this country some very lovely gardens, and I am not ashamed of being fond of a garden. That is where the race began. That is where God put man in the beginning; and when he is rightly constituted he will love to be in a garden, I believe. In the place where our Lord was crucified, "there was a garden, and in the garden a new sepulchre; there they laid Jesus". The seed that was sown there was a promise of the redemption of all gardens, and of the regeneration of this whole wicked world, until it shall be delivered into the glorious liberty of the children of God.

But our climate in Canada meanwhile robs us of very much. Many of our flowers are beautiful, fragrant, and perfumed. If you stoop down, you get just a faint

perfume. You English people know what I am going to say, don't you? Before ever you see an English garden, you can almost tell the flowers that are growing there. What a lovely atmosphere! You can smell the roses, and all the other flowers before you reach the garden.

The Church is a garden: "I am come into my garden, my sister, my spouse"; "My beloved is gone down into his garden to the beds of spices." Our Lord still loves to walk in the garden in the cool of the day. And there ought to be about the plants that the heavenly Father has planted, a savour of Christ, so that if people meet us, no matter what we may discuss, no matter what the subject of conversation, there is a distinctively Christian point of view.

I was in my late twenties before I learned that. I had been a Christian for years before I recognized that fact. I went to London, Ontario, and we could not find a house. So my wife and I had to board for a few weeks until we could get possession of our house. We stayed in a very respectable house, where they did not keep "boarders": but they revelled in the luxury of that euphemistic phrase: they kept a few "paying guests". Don't keep boarders, keep "paying guests". They were nice people, but they were not Christians; nor was there a Christian among the paying guests, apart from my wife and myself. I found that we could not discuss anything without ultimately getting at cross purposes. I said to myself one day, "Why is it? They seem to be agreeable people. Why is it?" Then I saw that they did not see things in the light that shines from the face of Christ. They had not a Christian point of view.

Now if there be a belief in the resurrection of Christ in our hearts, which we confess with our lips, if, indeed, we have been raised to walk in newness of life with Jesus Christ, there will naturally be something distinctively Christian about our character, about our speech, about our mental processes. We shall think God's thoughts after Him, and it won't be possible for us to go into any company, into any society, without others being made to feel, "That man" or "that woman is different. There is something about him that differentiates him from other people. What is it?" It ought to be that involuntary confession of Christ, a savour of Christ, which is inseparable from a true Christian.

Is there that about us? If thus we confess Christ before men, if thus in our walk, in all the relationships of life, in all our transactions, in all our conversations without being goody-goody, but just good, that is all, without being ultra-pious, throwing a text of scripture at everyone, we don't need that—there will be something about us that will separate us from all others. There will be an influence radiating from the personality, that will confess Christ. And as we do so, our great Representative before the Throne will present our aspirations, our desires, the unspoken prayer, the groanings which cannot be uttered, like incense before the Throne of God. So we shall be confessing Him before men, and prayer will be an unceasing exercise, as natural, and as inevitable as breathing itself, if we are really His.

What a blessing it is to be sure that He will confess us before the Throne. Honestly, I make this confession, I do try to remember that I shall always have one attentive hearer when I preach.

Not long after I came to Toronto I had occasion to expose a certain evil in this city. The man responsible

for its permission came to church, but he did not come in. He listened through the open window. He was a Civic official. He would not be seen here, but he had his representatives. The place was crowded. When they went out he spotted this one and that one, and the other one, and said, "What did he say about me?"

But there is Another, Who is always present. And He wants to know what I say about Him. I would like to be able, always, to speak for Him in such a way as to be sure that there, before the Father and the holy angels, He will say: "He is speaking well of Me to-day. He is magnifying My name to-day."

That is what we all ought to be doing all the time before men; and He will then confess us before the Father, and the holy angels. Paul said, "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self . . . therefore judge nothing before the time, until the Lord come."

I don't care what newspapers say about me, or anyone else for that matter: I only want to be sure that the heavenly Newsgatherer has something written down to my credit. Do you not want that, too: "Him will I confess also before my Father which is in heaven"?

II.

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." *What is it to deny Him before men?* What is it to deny Christ? Peter denied Him. He said, "I don't know the Man". If, by word of mouth, we so speak as to convey the impression that we know nothing about Jesus Christ, we deny Him.

If some unsavoury bit of gossip passes your lips, if some unkind criticism escapes your tongue, if there be something of the poison of asps, which is under the tongue of the wicked, if that escapes and someone is stung, someone is poisoned, somebody's reputation is damaged—well, that is denying Christ. And as sure as we deny Him, and while we deny Him, He will withhold any acknowledgment of us before the Father and His holy angels.

But without any such speech as that, *we may sometimes deny Him by silence.* Do you hear men sometimes speak in such a way that your soul within you rebels against it? I remember shaving one morning in the wash-room of a Pullman car, and some men began conversation. When they had spoken but a few minutes I said, "Gentlemen:—I so address you, will you please desist from that. My ears are unaccustomed to such conversation. I am a passenger. I have paid to travel on this train, and you have no right to inflict your unclean thoughts upon my mind." They blushed almost crimson, and under their breath said, "Sorry".

Later I went back to my seat, and the trainman came to me, and said, "I want to thank you, sir, for what you said just now in the wash-room of this car. My uniform forbids my rebuking passengers, but I wanted to do it. You were free. I am glad you exercised your freedom."

Do you listen? "But the man is a customer!" What if he is! You are your Master's servant, and that is far more important. Let no one speak derogatorily of your Saviour, or utter words that are contrary to pure speech in your presence, without rebuke. You can do it kindly, lovingly, you can do it in such a way that the man will never forget. He will remember it long after

he has forgotten the sermon. But we may deny Christ by being silent, and when we are silent down here, He is silent up there. There is nothing to present to God in our behalf.

So, my dear friends, we may, *by our conduct, deny Christ.* Motoring from London one time with others, in a car, not my own, there was a young man, who had turned aside temporarily from preaching to buy and sell used cars. I remember his saying, "It is a great business, especially when you deal with a man who has not the slightest idea of the value of a car. You can make a good deal of money then." His every word denied Christ, although he was an ordained minister. I would not cross the street to hear his testimony. In our business, in every way, we can either confess, or deny, Christ. Let it be said of us that we always, everywhere, wherever we are, behave as Christian men and women, and if, and as, we do, He will confess us before God. Otherwise, He will deny us.

Some day *there will be an opening of the books.* I think the text stretches the arms of its meaning forward to the time when every man shall give account of himself before God. The Bible tells us that when that day comes there will be a great many who will come knocking at the door, and He will say, "I know you not". "Lord, Lord, open to us . . . We have eaten and drunk in thy presence, and thou hast taught in our streets. We actually have gone to the Communion Table. We have mingled with those who preach the gospel. We were regular churchgoers." But He will say, "Depart from me, ye workers of iniquity. I know you not".

Sometimes even my name seems to be of value to some people. Someone calls up and says, "Is that Dr. Shields?" "Yes." "Well, I have a man here who has mentioned your name. He says he is a great friend of yours." I have had occasion to say, "Unfortunately there are not a few people who profess to be friends of mine, of whom I never heard. What is his name? Tell me something about him." Then I have to say, "I don't know him." That matters little, but when we at last appear before Him, He will say to some, good *religious* people, "I know you not. This is the wrong time to confess Me. You have denied Me too long."

On the other hand to others the answer is sure. We shall pass well before God, because we have believed in Him Who is the Head of all principality and power: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come (the Revised Version has it) into judgment." Do you know what that means? Oh, we shall appear before Him, that our works over and above our salvation may be rewarded.

I got a summons Saturday through the mail. My car passed through a red light. It won't make any difference, but I was not driving the car. Someone else was driving, and went merrily right through. I said, "You went through a red light". "Did I?" He did not see it. Well, that summons says, "If you wish to plead guilty you may do so, before Magistrate So-and-So. But if not, you are commanded to appear before the Judge." I am not going to appear: I am going to plead guilty through a representative, and pay that fine. And when the Court assembles, my name will not be called. I shall not come into judgment. I have already pleaded "guilty", and my sin will be forgiven, and that matter is for ever settled, and the only judgment I shall face, will be that

when the Lord comes to reward His servants. Is not that great?

"Shall not come into judgment, but is passed from death unto life." That is the verdict.

May the Lord grant that that may be true of every one of us here, and hereafter, that our Lord will not be ashamed to call us "brethren".

AMONG THE CHURCHES

By H. C. SLADE

Conversions and Baptisms at Tilbury

A very successful D.V.B.S. was conducted in Tilbury. Eighty children were enrolled and the average daily attendance was fifty-nine.

Among the teen-agers ten girls approached the pastor concerning the way of salvation. Through this effort a community four miles out of Tilbury was reached for the first time. Two full carloads were brought in daily to attend the Bible School by the parents of the children. The final night was open night for the parents and friends. The crowd that gathered actually over-taxed the church building.

Four young people were baptized recently in the church at Tilbury, and others are considering the matter of taking this important step of obedience.

Blessing and Opposition in Northern Quebec

"D.V.B.S. in Malartic was held July 9-20 with five English classes and a special class in French. We had an average attendance of 70 but our highest number was 82. With the capable assistance of Mr. Etienne Huser during the first week, we learned several new French choruses and a German chorus. Several nationalities were represented in the school and we reached a number of Roman Catholic children. The closing programme was acclaimed highly successful by the capacity audience after hearing the praises of the Lord Jesus in word and song, and viewing handwork completed by little hands. Heaven alone will reveal the effectiveness of this school.

"Special meetings were conducted in English and French at the Malartic Baptist Church during the second week of July with Mr. E. Huser as the speaker. New contacts were made and the faithful Christians of the church rejoiced to hear more of the amazing grace of our Saviour, Jesus Christ. Saints were edified and encouraged in the faith.

"After the mountain-peak comes the valley and such we have experienced in beginning door-to-door visitation in the entirely French town of Amos where the bishop for this district resides. In offering a gospel tract and a request form for a New Testament, both in French, we met with more than the usual opposition. Our arrival was broadcast by telephone, children on bicycles and loud-speaking men. The chief of police in the town hall was aroused to action by irate citizens constantly telephoning and protesting against a man and two ladies who were molesting them in their own homes by offering them tracts. They claimed that we were too insistent if they refused. (Such insistence was simply a brief explanation of the offer.) After an hour, we were approached by the chief himself and drove with him to the town hall to inquire into the by-law which in a precise and detailed manner forbade such molesters as we were from continuing under penalty of arrest. The chief agreed with

us concerning the injustice of such a law but not so the officious little town clerk! We left the town with a resolve to reach every home by mail.

"However, back of the clouds the sun was shining and God was leading on. On the return home, we enjoyed further visitation in another community.

"The appalling darkness and injustice and lack of principle in this province has not been exaggerated. But the matchless love of God, ever reaching and saving to the uttermost in the midst of Rome, is indescribable and with Paul we can only say, 'Thanks be unto God for His unspeakable gift.'—Fay Whittaker.

Blessing at Open-Air Meetings in Sault Ste. Marie

Mr. Hubert Trudel, who attended Toronto Baptist Seminary last term, has been preaching in French, his native tongue, in Open-Air Meetings at the Soo. Mr. Trudel writes to tell us that quite a number are listening to the gospel message and some inquirers have come to visit him in his room. A couple of weeks ago one professed salvation, and has been reading his French New Testament regularly ever since. He believes the Lord is working in many hearts.

D.V.B.S. Work in Western Ontario

Misses Rosene and Walker, both students of Toronto Baptist Seminary, write on their D.V.B.S. work as follows:

"In answer to your request, the following is a somewhat 'panoramic view' of the D.V.B.S. work in which we have been engaged for the past weeks.

"In Essex, our first school, we had an average daily attendance of sixty scholars, with the highest attendance in one day being sixty-four.

"In Courtland, the average attendance was approximately eighty with the highest daily attendance being eighty. Also, in this place, the Lord saw fit to call several souls to Himself, at which our hearts rejoiced greatly.

"In Delhi, the average attendance was thirty-five. As a result of the Vacation Bible School, several children are now coming to the Sunday School, and, of these, some have expressed a desire to know the Lord.

"It is our sincere desire and prayer that each of these young souls throughout the schools may have been touched by hearing some portion of God's Word, and that future years will see some of them stepping out to hold high the banner of our great Captain, even Jesus Christ our Lord.

"We are now looking forward to a new work in Milliken. We would ask each of you who reads these words earnestly to pray God's blessing upon His Word there, that many may come under the sound of the Gospel, that they may hear this 'sweetest story ever told', which is able to 'save to the uttermost'."

DR. SHIELDS IN WINNIPEG

Dr. Shields has accepted the invitation of the Bethany Baptist Church, Winnipeg, to preach Anniversary Sermons morning and evening, September 16th, and each evening, 17th, 18th, and 19th.

We hope that many GOSPEL WITNESS readers in Winnipeg, and within reach of Winnipeg, will be able to attend some of these services. We should be glad to see the occasion made a Rally of Regular Baptists of the district, and, of course, of all GOSPEL WITNESS readers, and others as well.

THE OUTRAGEOUS "CHECK-OFF"

IN AN address published last week we ventured to say that the principle of what the Trades Unionists call the "check-off", and of the selection of a "Bargaining Agency" are both immoral. This we believe profoundly.

Trades Unionism is becoming almost as great a menace as Communism. It is more than a Fifth Column: it is a rival government, which would defy the laws of the land.

The President of The Canadian Congress of Labour has taken up the cudgels for the Timmins strikers. He boasts that no employer has been able to hold his own against The Canadian Congress of Labour. Here you have an organization which boasts of its ability to beat legitimate employing companies, or individuals, into submission to its will.

One of the Trades Union advocates has argued, The Government employs the check-off system in deducting income taxes at the source. The argument is, Why should not Trades Unions do the same? The answer is, For the simple and sufficient reason that Trades Unions are not the Government. They represent a section of the population, and it is a class organization; whereas a Government, legally elected, is a Government of all the people, and for all the people.

Recently we were told of certain Unionists, whose Union dues amount to \$12.50 a month, some of them \$4.00 a week. The Union bosses sit in their office, with their heels up on the table, smoke their cigarettes, while their poor dupes pay them large salaries.

A year or so ago we were in New York when there was an elevator strike on. The strike was settled by conceding the elevator operators' demands. Coming down in the elevator a few days after, we remarked to the operator, "So you won your strike?" He said, "It did not do me any good. Exactly the amount that was added to our pay was immediately demanded by the Union as an increase in dues for securing it for us." The workers got nothing—their bosses got everything.

Now they demand the right of naming a certain group as a "Bargaining Agency", and insisting that employers shall deal with their employees through an intermediary; and not directly; and in addition demand that the employer shall deduct from the pay envelope the amount of the Union's dues. Whether the "butcher, the baker, or the candlestick-maker" gets anything or not, the Union bosses must be paid first, and the employers must, without remuneration, act as collectors.

It is a most iniquitous proposal, to which employers should never submit. It may be that things will have to get worse before they get better; but somewhere, sometime, someone will have to arise, who is strong enough to resist this organized insolent immorality.

Were this Editor an employer, he would see to it that all employees received good wages, wages satisfactory to them; but he would make their continuance in his employ conditioned upon their steadfast refusal to become a member of any Union. We would not permit any external authority to interfere with the operation of our business.

But The Canadian Congress of Labour is going to carry on, and support the Hollinger strikers until, as they say "come hell or high water"—whatever that may mean. If we controlled the Hollinger Company, we would let The Canadian Congress of Labour have both, if they wanted it, but we would never surrender.

CARDINAL SPELLMAN WAIVES HONOUR CODE

New York, Aug. 19.—A Brooklyn clergyman took issue today with Cardinal Spellman over the prelate's recent announcement that the three Roman Catholic colleges for men in the archdiocese of New York would accept as students any dismissed West Point cadets who might apply. Ninety cadets are in the process of dismissal for violating the Point's honour code by cheating on examinations.

Preaching at the Union Church of Bay Ridge, Presbyterian, the Rev. Dr. John Paul Jones characterized the Cardinal's statement as disappointing, wholly inadequate and confusing.

Spellman's brief announcement, issued a week ago, began with the words "to err is human; to forgive divine." It added that the presidents of Fordham University, Manhattan College and Iona College had agreed to accept the cadets.

In his sermon Dr. Jones said that forgiveness is not easy or simple and added that, "repentance is the condition without which forgiveness is of no benefit, if indeed possible."

We agree with Dr. Jones as far as he goes. The Cardinal's attitude is in agreement with the whole philosophy of Romanism and with the history of the Papacy. Of course there have been worthy and sincere Romanists; but we speak of the Papacy as an institution. It would be untrue to itself were it particular about a matter of honour. The Papacy, as an institution, is destitute of honour, or truth, or righteousness. It is built upon the most atrocious lie ever foisted upon human credulity. It is founded upon the most outrageous perversion of Scripture, and upon an utter falsification of history.

Cardinal Spellman's invitation to the cadets who were dismissed from West Point for their violation of the school's code of honour is an open invitation to young men devoid of morals and indifferent to honour to attend Roman Catholic colleges where they will be welcomed with open arms. And that is consistent with the official principles and practices of the Papacy: it has ever been the world's chief centre of deceit and dishonour, and the sponsor of every form of evil.

Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 10 September 2, 1951

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

CHRIST THE LORD OF THE SABBATH

Lesson Text: Matthew 12:1-14.

Golden Text: "For the Son of man is Lord even of the sabbath day."—Matt. 12:8.

I. The Lord of the Sabbath: verses 1-8.

Read also Mk. 2:23-28; Lk. 6:1-5.

The disciples who walked with Christ through the grain field that sabbath day were men who had left all to follow Him. They shared the privations of the Christ, Who for their sakes had become poor, and had not where to lay His head. To eat the corn in another's field would seem strange to us, but the disciples felt free to help themselves (Deut. 23:25; 25:4; 1 Cor. 9:9; 1 Tim. 5:18). Provisions were not easily obtained in those days, and the harvest fields were open to those who were in need (Ruth 2:2, 3).

The Master did not rebuke His disciples as they sought to allay their hunger on the sabbath day, but the Pharisees accused them of acting unlawfully (John 5:10). It is a compliment to merit the rebuke of some people. Sinful men hate those who are good and are ever ready to criticize them (John 15:18-21; 1 Pet. 3:16; 1 John 3:13). On our

behalf the Saviour endured the shame and sting of death throughout His earthly life (Heb. 12:3, 4).

Christ justified the action of His disciples by citing the example of King David, whom they so greatly admired (Exod. 25:30; Lev. 24:5-8; 1 Sam. 21:1-6). Moreover, if their contention were correct, even the priests violated the sanctity of the temple by performing sacrifices on the sabbath day (Numb. 28:9, 10), for the sacrifices involved labour. These incidents proved that in the eyes of the Lord His priests were to be regarded as more valuable than any ceremony they might perform. Similarly, Christ Himself had the supreme authority, and His word was above the laws of the temple.

The sabbath day had been established as a sign between God and His people of their separation unto Him (Exod. 31:13-17). The provisions and prohibitions for that day had been enacted to assist the Israelites to remember the Lord, but they were not intended to hinder worship (Exod. 23:12; Deut. 5:14). The Pharisees had multiplied laws and commandments, enforcing their human traditions and unreasonable demands, until the sabbath became not a day of rest, but a day of restrictions; not a day of refreshment, but a day of retrenchment. They had obscured the true meaning of the sabbath (Mk. 7:13). Our Lord refused to comply with their additions to the law of God (Mk. 7:9).

The principle of sovereign grace underlies all the symbolism of the Old Testament, including the sacrifices; but, in magnifying the letter of the law, the Pharisees were violating its spirit (1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8; Matt. 9:13). Obedience in the matter of ritual will not take the place of the love and obedience of the heart (Isa. 29:13; Matt. 15:8, 9; Mk. 7:6, 7).

II. The Laws of the Sabbath: verses 9-14.

Read also Mk. 3:1-6; Lk. 6:6-11.

Luke tells us that it was on another sabbath that Christ healed the man with the withered hand (Lk. 6:6). The scribes and Pharisees watched the Lord to see if He would heal this man on the sabbath, for they were already seeking

grounds to accuse Him of breaking their law (Mk. 3:2, 6; Lk. 11:54).

Our Lord taught that healing was a means of deliverance, or salvation, and hence, a deed of mercy which would be appropriate on the sabbath day (Lk. 13:14-16; 14:3-5). To the Pharisees, healing was "work," and work was considered unlawful on that day.

Christ exposed the inconsistency of His critics, who would not hesitate to save an animal from destruction on that day, but who would, if they could, forbid Him from saving a man from death on the sabbath.

As followers of Christ, we are to keep sacred the first day of the week, which was set apart as the Lord's Day in remembrance of the resurrection of Christ from the dead (John 20:1, 19; Acts 20:7; 1 Cor. 16:2; Rev. 1:10). The same Christ Who was Lord of the sabbath, the seventh day of the Israelites, is Lord also of the first day, the Sunday of the Christians. If we in truth regard Christ as Lord in every realm, we shall observe His own day as a holy day, a day wherein we seek to glorify Him in sacred worship, quiet rest and service. His will, not our own, will govern our actions and thoughts. As far as the Christian is concerned, all his time belongs to God; but observing the one day in seven as peculiarly the Lord's Day will bring physical, mental and spiritual blessing to us. Laxity in regard to the Lord's Day is often an indication of a waning personal love toward Him.

Let us urge our scholars to remember the Lord's Day to keep it holy, for the same principles which governed the children of Israel in regard to their sabbath, should guide the children of God in maintaining the sanctity of the Lord's Day (Exod. 20:9-11).

DAILY BIBLE READINGS

Aug. 27—Sign of Mosaic Covenant	Ezek. 20:10-20.
Aug. 28—Integral Part of the Law	Exod. 31:12-18.
Aug. 29—Not Kept by Israel	Ezek. 22:23-31.
Aug. 30—Sabbaths to Cease	Hos. 2:6-13.
Aug. 31—Resurrection on the First Day	Mk. 16:1-7.
Sept. 1—Now Observe the Lord's Day	Acts 20:7-12.
Sept. 2—O Worship the Lord	Psa. 116:1-7.

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