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# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 23

130 Gerrard St. E., TORONTO, SEPTEMBER 27, 1951

Whole Number 1531

## Scandalous Manipulation of Canada's National Revenue Department

SOME years ago we wrote repeatedly to the Honorable J. J. McCann, Minister of National Revenue at Ottawa, asking him to tell us plainly whether Roman Catholic priests pay income tax. We knew at the time that they did not, but we could get no reply from the Minister of National Revenue.

Copies of letters were sent us by village pastors, who had written the Minister of National Revenue, and enclosing his reply. It was always evasive; but in our case we were not given even an evasive reply. We sent letter after letter to the Minister of National Revenue, by registered mail, marked "Personal", but never once did we receive any reply from him.

Of course we know, and it might be supposed that all Canada would know, that not a Roman Catholic priest in the whole Dominion pays any income tax. We are sure that is equally true of Cardinal McGuigan. How could these poor men pay income tax? They receive no "salary"! But Dr. McCann is the presiding genius who sees to it that all other people pay taxes.

Recently there has been some kind of "purge", (so it was described to us, by a former income tax inspector), in many, if not all, of the income tax offices throughout the country. We were told that the offices were first investigated by a man in charge of "personnel". Our readers will recognize the difficulty of getting factual evidence in these matters: We do not presume to say that what we now write is in every case strictly factual; but we are writing for information. We are asking those interested, who have the facts, to supply us with indisputable facts. We faithfully promise that no names will be divulged. But no anonymous communication, in the nature of the case, could have any value for an Editor. He must know whether the information submitted is sent him from reliable sources.

Our information is to the effect that in many, if not all, of the income tax offices large numbers of people have been "let out", and in the majority of instances we are informed, those who were let out were Protestants; and nearly all who were retained were Roman Catholics. We were informed of one case where all who

were relieved of duty were Protestants but one, and that one was a liberal Roman Catholic, who had been very outspoken in criticism of the Roman Catholic Church.

It is beginning to appear that the prime qualification for a position in the Canadian Civil Service is that one should be a bigoted, blind, and dumb, Roman Catholic.

We should like to have the facts in this case supplied us by those who have fallen under the axe in The National Revenue Department, and in other Departments of Government.

The Roman Catholic Postmaster General is now giving Canadians the worst postal service to be found on this Continent,—a single delivery a day. And when the mail piles up so that the poor letter carrier cannot carry it all at once on his "walk," he has to leave it for another day; and thus important letters that ought to be delivered within twenty-four hours sometimes take three days to reach their destination, though it be a local one. This, of course, will have greatly reduced the letter-carrying staff.

We should like to be informed whether the letter carriers who have thus been summarily dismissed were Protestants or Roman Catholics. We know that the Roman Catholic Church has no scruples in disposing of Protestant mail. That has been proved in the North, where a Postmaster surrendered Protestant mail as often as it was received over a period of three months, to a local Roman Catholic priest, who demanded it, and then destroyed it. No action has been taken against that Roman Catholic priest. Roman priests are exempt from Canadian law. No matter what their offence, they are excused. It is the teaching of the Church that Canon law is above Civil law and that the State is properly subject to the Church.

Little by little the Roman Catholic Church is insinuating itself into the control of every Department, and section of Canadian life. In some places they almost monopolize the Police Force, and the Fire Brigade. We are reasonably certain they are largely in control of telegraphs, and telephones, and radio. They are established

in official positions in the railways. The Roman Catholic Church is mobilizing an army, as Lord Bennett warned us, to take over the Dominion of Canada, sever it from the Empire, and make it a Roman Catholic Republic, in preparation for the day when the battle will be set in array, — whether by ballots or bullets, we are not sure which. The Roman Catholic Church is establishing itself in control of all communications, and of all revenue, and we doubt not, actually, of all defence, so that all will be in readiness when the day for the trial of strength shall come.

We ask GOSPEL WITNESS readers all over the Dominion, to send us information, authentic, verified by signature, but which signature will not be disclosed, of Protestants who have been displaced from their positions, or of positions vacated by Protestants legitimately, by resignation, or death, which have been filled by Roman Catholics.

Something must be done to wake-up Canada before she is plunged into civil strife.

We repeat the words of Lord Bennett on the occasion of his last visit to Canada, when he said to this Editor in our office: "I can see nothing in prospect that can avert ultimate civil war in Canada". Lord Bennett was not a man who spoke loosely nor extravagantly, nor was he a man who ever spoke without having full knowledge of the subject he discussed. He had spent many years in Canadian politics, and had been Prime Minister of this Dominion, and was virtually let out of the Conservative Party to make room for a Roman Catholic leader, Dr. Manion, who subsequently led the Conservative Party into bankruptcy, and impotence.

We know of no other paper in Canada that is free to speak the truth, the whole truth, and nothing but the truth, about Roman Catholicism. We know there is an Orange paper, and one or two other allegedly Protestant papers; but where civic, or provincial, or federal positions of emolument are at issue, they speak not at all, or speak only in a whisper.

Protestants of Canada, send us your factual evidence on these matters that we may see what we can do.

### THE KING'S ILLNESS

**I**N COMMON with his loyal subjects throughout the Empire, we are sure THE GOSPEL WITNESS family will be deeply concerned over the illness of His Majesty King George VI. His official position alone, as head of the world's greatest Empire, would inspire the interest and concern of all citizens of the Empire throughout the world.

But there is a deeper reason: the King is more than a figurehead. By his character and conduct he has not only commanded the respect of the Empire, but he has literally endeared himself to us all. Loyal as we are to His Majesty as our sovereign, we have come to regard him as our friend, and, without familiarity, we dare to say, our brother. We have not the slightest doubt that he is a martyr to his kingly duties. He accepted the crown reluctantly when it was almost forced upon him. But he and his gracious Consort have set a worthy example of devotion to duty, to the whole world.

The purity of his Court, the wholesomeness of his family life, have enabled Britons everywhere to hold their heads erect and unashamed. His broadcasts to his people have always sounded a deep spiritual note, and we be-

## The Gospel Witness and Protestant Advocate

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

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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lieve have inspired the whole Empire to the highest conceptions of duty and service.

It is because of what King George VI. is as a man and not only because of his station, that the multitudes have gathered anxiously at the gates of Buckingham Palace, and that the whole Empire has bowed in prayer for his recovery.

There are many who will offer prayers in a formal fashion with little understanding of what faith may accomplish before the Mercy Seat. Our GOSPEL WITNESS readers are not of that order: they know how to offer real prayer in the Spirit, and in the prevailing name of the only Mediator, our Lord Jesus Christ.

We do not need to urge our readers thus to pray without ceasing for the King's recovery, if that be the will of God.

### BIBLE MISSIONARY CONFERENCE

Under auspices of

Emergency Missionary and Educational  
Committee of Union of Regular  
Baptist Churches

JARVIS STREET BAPTIST CHURCH

October 23-25, 1951

Special Speakers:

Rev. A. R. W. Murray, B.A. Dr. Robert McCaul

Dr. T. T. Shields

Complete programme to be announced later.

## ANOTHER SEMINARY TERM BEGINS

ON MONDAY of this week a group of young people gathered with a solemn hush in Seminary chapel for the opening of another school year. Both students and faculty rejoiced with trembling as they considered their high privileges and correspondingly heavy responsibilities as they give themselves to an intensive study of the Word of God. The writer presided at the simple, informal gathering; Dr. Clark read the Scripture and brought a heart-warming message. Several of the students led in prayer, just as they are wont to do in their student prayer meetings before lectures each school day. Dr. Shields, the President and Founder, welcomed the new students and reminded us all that the purpose for which Toronto Baptist Seminary exists is to develop sterling Christian character.

The atmosphere of the heavenly places was manifest in this first chapel service of another academic year and its fragrance will linger long in our memories. One of the hymns we sang in the service well expresses the prayer of all of us who share the life of this school, and we venture to print it here that our readers may join with us in the prayer it breathes. It is from the pen of Frances Ridley Havergal:

Jesus, Master, whose I am,  
Purchased Thine alone to be,  
By Thy blood, O spotless Lamb,  
Shed so willingly for me,  
Let my heart be all Thine own,  
Let me live to Thee alone.

Other lords have long held sway;  
Now, Thy Name alone to bear,  
Thy dear voice alone obey,  
Is my daily, hourly prayer:  
Whom have I in heaven but Thee?  
Nothing else my joy can be.

Jesus, Master, whom I serve,  
Though so feebly and so ill,  
Strengthen hand and heart and nerve  
All Thy bidding to fulfil;  
Open Thou mine eyes to see  
All the work Thou hast for me.

Lord, Thou needest not, I know,  
Service such as I can bring;  
Yet I long to prove and show  
Full allegiance to my King.  
Jesus, let me always be  
In Thy service glad and free.

Within the last week or two we have heard from graduates in Africa, in Jamaica, in Europe, in Western Canada and, of course, from many who preach the Word in our own province. They have all assured us that their thoughts will be turned toward the Seminary as we commence another year and that they will join with us at the Throne of Grace praying God's abundant blessing upon our labours here. In the consciousness that we represent a great band of praying men and women, and in the assurance that we have a great work to do, we take up our God-given task.—W.S.W.

## THANK YOU, REGINA!

Once again we offer our thanks to our Regina anonymous friend for a gift of \$20.00 just received for the work. A gift of \$25.00 was also received in July, for which we were also most grateful.

## NEXT SUNDAY IN JARVIS STREET

SUNDAY Morning we are to be favoured with an address by Rev. A. L. Sanderson, B.A., B.D., National Director of The Canadian Home Bible League, who is also Director of The Sunrise Services Radio Broadcast OKEY 8 o'clock Sunday mornings.

The Home Bible League originated in the United States. Mr. Sanderson does a work something like that of the Gideons, only the Bible League aims to place a Bible in every home. The Canadian League is a branch of the parent League in the U.S.

The League provides Bibles free of charge to be used in home visitation, and to be given to the home wherever people will promise to read a portion of it every day.

We believe that this would be a great service to our Jarvis Street Sunday School, and we expect whole-hearted co-operation from both School and Church. It will make visiting easy for the visitors to be able to go with a well-bound new Bible, and to offer to give it, without charge, wherever people will promise to read it daily.

The National Director, Mr. Sanderson, will be remembered by Torontonians as the Pastor of Dentonia United Church, where he had a great revival. He is an out-and-out Bible believer, and an earnest Evangelical, and Jarvis Street Church will cordially welcome him to its pulpit.

While The Home Bible League makes no charge directly for the Bibles, we know that money has to come from somewhere; and so we suggest to the Jarvis Street congregation that everyone bring at least an extra dollar to give to the special retiring collection which will be taken in support of The Home Bible League. This has not been requested. It is not a condition of Mr. Sanderson's coming. But we know enough about these things not to allow other people to serve us without giving some compensation, directly or indirectly, for the service rendered.

What a cause! Putting a Bible, without note or comment, into the homes of people! Could there be a worthier or more fruitful service? Bring at least \$1.00. If it can be more, make it more. Let us have a great offering for The League in our retiring collection.

Saunday evening, Dr. Shields will preach.

## MR. LEONARD S. BRASIER

For the past forty-three years, that is, since 1908, Mr. and Mrs. Leonard S. Brasier have attended Jarvis Street Church regularly each Sunday evening. It was a great joy and inspiration to look up to the gallery where they always sat and see the heavenly light on their faces as they sang the songs of Zion and listened with evident joy to the great doctrines of grace. Last Sunday evening only one of the two faithful partners was present, for the other one had been called to be with Christ, which is far better. Brother Leonard Brasier went home on Saturday, September 15. He was a warm friend of Jarvis Street, of this paper and of Toronto Baptist Seminary. We rejoice to know that though he is no longer with us, he yet still speaketh by the memory of his quiet, unassuming devotion to the Lord he loved and trusted. To Mrs. Brasier we express our sincere sympathy in her great loss, praying that she may be sustained in her loneliness by an increasing sense of the Saviour's presence.—W.S.W.

## THE BRITISH ELECTIONS

**WE BELIEVE** that ever since the accession to power of the Attlee Government in Britain, people of intelligence and discernment have recognized it as a menace to the integrity of the Empire, and an evil influence in all the Councils of the nations. It has done its best to accomplish the dissolution of the British Empire. It has wrought such damage to British interests and prestige throughout the world as will require, under the most favourable circumstances, many years to repair.

While British Labourism is not so extreme, perhaps, as it has proved in some places, still it represents class government, and a system of legalized robbery, which puts a premium upon indolence, and lays a paralyzing hand upon all free enterprise.

The situation in Iran represents a bit of political irony that is almost without parallel. The Labour Government finds itself compelled to oppose, in another nation, the nationalization principle which it has applied in Britain. We do not believe that the Iranian and the Korean problems would ever have arisen if Mr. Churchill had been Prime Minister. Nor do we believe that the incipient menace to peace, resident in the Indian and Egyptian situations, could have become what they are. Neither is generally recognized as a peril to-day. But the danger is there, and may break forth at any time.

We write this note to suggest that all who know how to pray should earnestly pray for the utter and overwhelming defeat of Attlee and his crew in Great Britain. News of the defeat of the Socialist Government in England would be more than a "shot in the arm" to all free nations: it would serve as a tonic to civilization in general. Let us pray that the tonic may be supplied in a "whopping" big bottle!

### DR. McCAUL AND DR. SHIELDS AT COURTLAND RALLY THANKSGIVING DAY, October 8th

**A GREAT** rally is planned for afternoon and evening at Courtland, Ontario. The Town Hall has been engaged for the services. Car and bus loads are expected to go from Essex, Tilbury, Harriston, Hamilton, and Toronto. We expect at least two great Gray Bus loads to go from Jarvis Street alone. If other Baptists, or friends in Toronto, outside of Jarvis Street Church, would like to go with us, they will be most cordially welcomed. The return fare from Toronto will be \$3.00. The regular return fare to Courtland is \$5.50. It is about 100 miles.

The friends at Courtland are planning to provide a hot meal between afternoon and evening sessions. But those going from Toronto and elsewhere will need to provide their own lunch. We suggest that everyone take a lunch with them. It may be possible to obtain tea or coffee at Courtland. These provisions could be carried along so that no burden would rest upon the Courtland friends for any other than the meal they have so generously undertaken to provide.

The busses will leave Toronto at 9.30 Monday morning. It takes a little over three hours, so that they would reach Courtland perhaps about 1.00 o'clock, when there would

be time for the people to eat their lunch, and be ready for the afternoon meeting.

Speaking for Toronto, if any outside of Jarvis Street Church desire to travel with the Jarvis Street busses, please send name and address and \$3.00 to the Church Office at once. It is necessary that people buy their tickets, for the reason that we cannot charter busses at a price based upon a full bus, and then have a dozen people change their minds at the last minute, and leave us with a deficit. For that reason the tickets are sold in advance, and if people change their mind, there could be, of course, no refund.

We believe it will be a time of great fellowship. Many have earnestly prayed for the Pastor, Rev. Samuel Dempster, who is now at home, and will be at the services. It will be a fine thing for a great crowd to go to welcome him back to health.

Dr. McCaul has not yet definitely promised, but we feel reasonably sure that we can secure him, and he would speak in the afternoon and Dr. Shields in the evening. If for any reason it should be impossible for Dr. McCaul to go, Dr. Shields has been asked to speak at both services.

Let us make Thanksgiving Day a day of real thanksgiving, and of happy Christian fellowship in Courtland.

We pass this exhortation on to Hamilton, Harriston, Tilbury, Essex, and to all others who can manage to go.

## THE SOVEREIGNTY OF GRACE

In the days when George Whitefield was being mightily used of God, a man named John Thorpe, of Rotherham, was carousing in an ale-house, when a wager was laid amongst the godless company as to which of them could best mimic Whitefield's preaching. Thorpe, whose turn came last, leapt on the table, crying, "I shall beat you all!" His words proved prophetic. Opening a New Testament obtained for the blasphemous purpose, his eyes fell at random upon the text, "Except ye repent, ye shall all likewise perish." A strange power fell upon him. "He rose," we are told, "into a strain of the utmost religious fervour." The Christian truths that he had intended to ridicule fell from his lips with seriousness and conviction. His companions were awed into silence and dispersed. Thorpe himself became a changed man, and later was appointed pastor of the first Congregational Church in the place where he had been so singularly converted.

—REV. E. J. POOLE-CONNOR, *Evangelicalism in England*.

### BOOKS AND BOOKLETS By DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
"The Plot That Failed" .....	2.00
Special Illustrated Number of Sept. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"The Oxford Group Analyzed" .....	.05
"Does Killed in Action Mean Gone to Heaven?" .....	.05
"The Christian Attitude Toward Amusements" .....	.05
"The God of All Comfort" .....	.05

*The Gospel Witness*

130 Gerrard Street East, Toronto 2 - Canada

# The Jarvis Street Pulpit

## How To Get the Largest Blessing

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 23rd, 1951  
(Electrically Recorded)

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35

THE apostle Paul had been giving what was really an account of his stewardship, and telling the elders of Ephesus, who came to meet him at Miletus, how he had wrought with them, and how, for the space of three years he had ceased not to warn them night and day with tears. He even tells them how he had not allowed himself to be burdensome to them, but had laboured with his hands; that he had, in fact, lived unselfishly before them, giving his all to their service. And so he exhorts them to keep that ideal of life constantly before them, "and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

I am sure we all want to be blessed; we want the largest possible blessing. And here is a divine prescription, telling us how blessing may be received. Like many other of the divine precepts, it must seem I suppose to our minds to be somewhat paradoxical, that the way to get blessing is not so much to receive things, but to give them away; to live in such a fashion as to be a giver rather than a recipient. Because it is so contrary to human reckoning, I want you to turn it over in your minds with me this evening.

### I.

Here is THE STATEMENT OF A GREAT PRINCIPLE. I think a little consideration will show us that it is self-evident that he or that which receives without giving is out of place in a world where reciprocity is a law of life. We may see that law written in our own bodies; any member of the body that receives without giving becomes atrophied, and ultimately paralyzed and useless. Every member of the body has a particular function to perform, and must make its own contribution to the welfare of the body as a whole—"compacted by that which every joint supplieth." These bodies of yours and mine are examples of the blessedness of reciprocal ministries. There is a passage in the Epistle to the Hebrews which is full of instruction: "The earth which drinketh in the rain that cometh oft upon it, (it receives) and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God"—the earth that yields its fruits—"But that which beareth thorns and briers is rejected."—that which receives, and gives nothing of value in return,—"and is nigh unto cursing; whose end is to be burned." I think, dear friends, you will find on examination that the laws of the spiritual life, of the kingdom of God, are really inherent in the physical constitution of things. There is nothing arbitrary about them; they are based upon the nature of things, and are what they are because they must be.

You have all read of the Dead Sea, which the Arabs call "The Sea of Lot." It has no perceptible outlet. Waters flow into it, but so far as men have ever been able to discover, nothing flows out of it, and the waters are brackish, intensely salty, and of great specific gravity. Nobody would like to have to live hard by the Dead Sea. But there are human lives like that—ready to receive everything, and to give out nothing;—people like the coloured woman of whom our Brother Pettingill told us years ago, who reading this text said, "That's in the Book, and it must be true, but dis here darky woman is not going to be selfish; she will be content with the lesser blessing of receiving, and she will leave to others the greater blessing of giving." There are many like her, people of white skin,—people who live for themselves, and for themselves only. I do not know whether I mentioned it to you, I mentioned it somewhere, I have known it for years, but the other day I was turning the pages of my dictionary and I stumbled upon those words so much alike, "egoism" and "egotism". Do you know the difference? "Egoism" is representative of that attitude of spirit which lives only for self, it has no care for anybody but himself. "Egotism" means conceit. A man may be conceited, and yet be fairly generous, but the egoist receives everything and gives out nothing.

Now there is greater blessedness in giving. The mountain stream, the fruitful field—all nature really will teach us this lesson if our minds are open to it. Our lives ought to be channels of communication through which some good thing flows for the enrichment of other lives; we should be here not to receive, but to give. You remember our Lord said, "As my Father hath sent me, even so send I you." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." And we are here, as our Master was, not to be ministered to, not to get all we can; we are here that we may give of whatever we may become possessed, for the enrichment of other lives. The heart within—to revert to the lessons of our human body—is always giving out. If it ceased you would die; if the heart ceased to be generous, ceased to give, give, give all the time, your life would be ended. Our lungs are always engaged in a reciprocal ministry, receiving the vital energy from without, and giving it back. The iron lung is a mechanical device to assist that reciprocal respiratory system when its natural powers fail.

So all nature proclaims the principle. Think a minute—the sun and the moon and the stars are all giving, giving, their light; the atmosphere, giving of its vital oxygen; the forests, their strength and replenishment;

the birds, their song; the beasts, their service; the flowers, their beauty; the rivers, their refreshing; the seas, their dews and their rains. There are some verses of Sidney Lanier, which I memorized years ago, and they have been one of my literary favourites. I give them to you; they are entitled, "The Song of the Chattahoochee," a southern river. Lanier was a southern poet. Here they are:

"Out of the hills of Habersham,  
Down the valleys of Hall,  
I hurry amain to reach the plain,  
Run the rapid and leap the fall,  
Split at the rock and together again,  
Accept my bed, or narrow or wide,  
And flee from folly on every side  
With a lover's pain to attain the plain  
Far from the hills of Habersham,  
Far from the valleys of Hall.

"All down the hills of Habersham,  
All through the valleys of Hall,  
The rushes cried *Abide, abide,*  
The willful waterweeds held me thrall,  
The laving laurel turned my tide,  
The ferns and the fondling grass said Stay,  
The dewberry dipped for to work delay,  
And the little reeds sighed *Abide, abide,*  
*Here in the hills of Habersham,*  
*Here in the valleys of Hall.*

"High o'er the hills of Habersham,  
Veiling the valleys of Hall,  
The hickory told me manifold  
Fair tales of shade, the poplar tall  
Wrought me her shadowy self to hold,  
The chestnut, the oak, the walnut, the pine,  
Overleaning, with flickering meaning and sign,  
Said, *Pass not, so cold, these manifold*  
*Deep shades of the hills of Habersham,*  
*These glades in the valleys of Hall.*

"And oft in the hills of Habersham,  
And oft in the valleys of Hall,  
The white quartz shone, and the smooth brook-stone  
Did bar me of passage with friendly brawl,  
And many a luminous jewel lone  
—Crystal clear or a-cloud with mist,  
Ruby, garnet and amethyst,—  
Made lures with the lights of streaming stone  
In the clefts of the hills of Habersham,  
In the beds of the valleys of Hall.

"But oh, not the hills of Habersham,  
And oh, not the valleys of Hall  
Avail: I am fain for to water the plain.  
Downward the voices of Duty call—  
Downward, to toil and be mixed with the main,  
The dry fields burn, and the mills are to turn,  
And a myriad flowers mortally yearn,  
And the lordly main from beyond the plain  
Calls o'er the hills of Habersham,  
Calls through the valleys of Hall."

And the river flows on in its ministry of giving, giving, giving, a parable and proclamation of the whole function of God's creation. It is here not to be ministered unto, but to minister, and to give.

## II.

Let us look then at A FEW EXAMPLES OF THIS PRINCIPLE. On the positive side, God is the Giver of every perfect gift. "Every good gift and every perfect gift is from above." He is the Source of all our riches; He gives to us life and breath and all things. The Scripture says that He "giveth us richly all things to enjoy." That is why we give thanks at our meat, do we not, recognizing that all this comes from God.

What an outstanding example of this principle we have in the gospel!

"God in the gospel of His Son,  
Hath all His mightiest works outdone."

He has given, given, given, without asking, without solicitation on our part; He has given His only begotten Son, that we might live through Him. And Christ came to this world as a disclosure, a manifestation, a revelation of God: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." We are ever to think of God, not as the Great Unknown; we are to think of Him in terms of His self-disclosure in the Person of His Son.

And how did Jesus live? What sort of a life did He set before mankind? He went about doing good. Follow Him day by day, and you will see that He is always giving, giving. I remember a missionary who stayed in my home some years ago, and he said, "What is your program for tomorrow?" I told him what I hoped to accomplish the next day. But at eight o'clock the next morning two young men who had just arrived from England rang my doorbell, and wanted some guidance and direction. And from that on, throughout the entire day, I had interruptions until evening came, and at dinner my guest said smilingly, "Well, how much of your program that you announced to me last night have you executed to-day?" I said, "Not a single thing; not one thing that I had planned to do." "What have you been doing?" I said, "Oh, little bits of things that anybody could do. Somebody was after me all day long for something." He said, "I hope you are not complaining." He said, "If you were a missionary you would find that most days are like that; and I suggest to you that as you read your gospels again you keep this day in mind, and study the days of the Lord Jesus, and see how His path was crossed by needy people every day, and how He stopped to minister to them, seeming almost to upset His program completely." I saw that that was true, for on one occasion you remember, as He was going to render service in one place, the multitude thronged him, a woman touched the hem of His garment, and He said, "Who touched me?" They said, "The multitudes throng Thee, and sayest Thou, Who touched me?" But He said, "Somebody hath touched me, for I perceive that virtue is gone out of me." Virtue was always going out of Him, and, in our measure, it ought always to be going out of you and of me. We ought to be just like that, always giving. He has given us His Word; He has given us His Spirit; He has given us eternal life; He has given us His salvation, with the prospect of unfolding its fulness to us through all the ages to come. That is the record in the Bible—always giving.

And you know, dear friends, *the men whose lives have been worthwhile in this world have been men like that.* The apostle Paul was hard put to it sometimes to find others of like spirit, and once when he was sending Timothy he said, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." "People are always looking after Number One," said Paul. Paul lived in utter forgetfulness of himself, saying, "For to me to live is Christ, and to die is gain." So should it be with us.

And there was Luther, and a hundred others. Study the history of the Christian church, and the men who brought things to pass were people like the apostle Paul,

who had learned to put themselves, their comforts, and even their physical requirements—everything, behind them, under their feet, so that they might give themselves without any reserve to the service of others.

Look at *the Scriptural examples*. Time would fail me to tell you, but I select one from the Old Testament. Look at Joseph, how he suffered; separated from his father, numbered with the transgressors, and yet at last what was he? The benefactor of all ages—giving, giving, giving all the time. Look at Mary, in the New Testament, coming with her alabaster box of ointment, worth more than three hundred pence, a year's wages—breaking the precious box upon the Master's head, until the house was filled with the odour of the ointment. And Jesus said, "She hath done what she could." What had she done? She had given everything she had to Christ, keeping nothing back.

Then if you look on *the negative side*, the Bible is full of examples. Think of Ahab, and all his graspings; he and Jezebel were always after more. What evil lives they lived, and what a divine curse rested upon them, and at last the dogs licked the blood of both of them. They tried to get everything, but both of them literally went to the dogs. And look at Judas. The disciples thought that Jesus was going to set up His kingdom, and they wanted a place, "one on the right hand, and the other on the left," you remember. "What shall we have therefore?" They were asking that question. Judas was just like the rest; nobody suspected that he was any less loyal than the rest. But when Jesus began to show to them that He must go up to Jerusalem and be crucified, and that there was going to be no temporal kingdom, with its emoluments, he said, "I am going to get what I can while I can get it," and he went to the high priest and said, "What will ye give me?" We all know the result.

### III.

Now dear friends, that principle is known to us all, but the great question is, HOW SHALL WE APPLY IT TO OURSELVES? There are some people who live on the receiving end of everything; they live to get, they always live to get. I have travelled a great deal, and I have met with all sorts of people. I have known some again and again, nice fellows, good in a thousand ways, but I know when the bill comes in at the restaurant who is not going to pay. I know that in advance. They never do; they always slide out from under it. And I have watched them eating at the table, just to see these little indications of ingrained selfishness. Have you noticed it? A lady came to me years ago, whose husband was a doctor. She had several very attractive children, and she was a very attractive woman. Though he was a doctor, he was a miserable man. But she said to me one day, "You know I am afraid of the example that is being set before my children." She said, "When my husband carves the roast he always sets aside the choicest pieces at one end of the dish, and then when he has served the family, they always go on his plate." She said, "The children are beginning to notice it." The world is full of people like that—always out to get what they can. Do you know what a miser is? "O yes," you say, "he is a man who hoards his money." Yes, and do you know what the word "miser" means? It is a Latin word which means "wretched." And a miser is a wretched creature at the best, no matter how much money he may have.

There was a man in this church—he may still be living, I do not know, but he is a very old man if he is. I will venture to tell the story, and whether in the printed word he will read it or not I do not know. But he came to me one day and asked me if I would be the Executor of his will. I said,—"Yes, if you want me to be." He said, "Could you draw up my will? You could do it just as well as a lawyer." I said, "Yes, I think I can." "You won't charge me anything?" I said, "No, I won't charge you anything; I will save you that expense." And so we began. He left a little bit to his wife in England, whom he had not seen for thirty years. He said, "You know, all I have is in cash, or as good as cash, in bonds and securities." He had been a poor man, but he had saved and saved and saved until that scraping habit had become second nature to him, and he had thirty thousand dollars or so. Then he said, "A few years ago I bought a Government Annuity, and it gives me nearly a thousand a year, and I don't know what to do with it." He said, "I cannot spend it." He lived on about half of it. And he said, "The bother of my estate is that it is growing all the time, and I don't know what to do with it." Of course I could have told him, but he did not ask my help in that respect. I said, "Now look here, Mr. So and So, you have two sons, and they have some children grown up and others are younger, and you say that you are going to leave the residue of your estate to your two sons. Why not divide it now, and let them have it while you live? You have an annuity; you told me you cannot spend it, and you have more than enough just from that alone, and this thing in the bank is growing, and that is bothering you—why don't you just divide it and give it to your sons now so they can have the use of it?" "I guess that is what I ought to do." Then he began to rub his fingers. "But," he said, "you know it is hard to let go of it." When we were building the church somebody got hold of him and got him to subscribe a thousand dollars, but the next morning he was waiting before the office opened at nine o'clock to cancel his thousand dollars subscription. And then somebody went after him again, and this time he made out a cheque for a thousand dollars. Miss Stoakley was our Financial Secretary then, and she went to the bank as quickly as she could, and put it in the bank. But he came again, the next morning, and he said, "I want that thousand dollars back." And we gave it to him. I do not know where he is now, out West somewhere. Poor miser! One of the most wretched men I ever met. He just did not know how to give to anybody or anything, and was just shrivelling up because of his meanness.

I have known professing Christians like that—they give out nothing. I am not speaking of money only. If you are a Christian you are put in trust with the gospel; you are given a knowledge of salvation, and it is your bounden duty to give it out to somebody else. Unless you do, you will not enjoy it yourself. The next best thing in life to being saved yourself is being used of God in the salvation of somebody else, and there is a joy in telling to all around what a Saviour we have found. We ought to be giving out the knowledge of God's grace all the time. I do not mean in any goody goody way—I despise that kind of thing—but I mean a manly type of Christianity, exemplifying the gospel, being generous and serviceable to everybody about us, taking the heavy end of things, even in our work. But there are people who seldom open their lips to make Christ known.

Then there are some people who do not know how to honour the Lord with their substance, they really do not. Their twenty-five cents they think is as good as anybody else's twenty-five dollars. They give very little, but they are proud of the very little they give. I read a story of a man, one Sunday morning, in a place where drug stores were open on Sunday, going into a drug store right across the corner from a church. He said to the druggist, "Can you give me change of a dime?" The druggist said, "I think so," and he handed him out two nickels and took the dime, and as he did so he said, "I hope you will enjoy the service, but I doubt it." People of that sort never prosper spiritually, and are never happy. I have never known a mean, miserly, professing Christian who had not learned to honour the Lord with his substance who was worth anything at all in the work of the Lord. I remember a man speaking rather proudly of his giving. He said, "You know, my wife and I give \$16.00 a year to the church, \$8.00 each." That works out at about \$1.33 a month, for the two, a fraction over four cents a day for the two of them. He had a religion that was worth a penny a day! I think that is all it was worth. But he thought he was a very generous giver—\$16.00 a year! I heard of a boy being interrogated when he came home from church as to what the preacher had said, and he could not remember. "Well then," his father or mother said, "what was the text?" "Oh," he said, "it was that story you know where Jesus held up a penny and said, 'Whose subscription is this?'" Paul said to the Corinthians that it was superfluous that he should write to them, and maybe it is superfluous that I should say this to you, but there may be some "tight-wad" here, I do not know; there may be somebody who thinks his dollar has a special value.

I remember many years ago a minister telling me of a certain church where he was minister as a student, a little country church. They needed a little money, very little money, and he made the announcement that the money was needed, just a few dollars. So two or three of the deacons got together at the back of the church, and one said, "I will give so much," and another, "I will give this," and they had it right to the very cent of the amount necessary. So when the Pastor came down he said, "Well, gentlemen, we have the amount." "You have?" Then they said, "You won't need this," so they re-distributed the money and put it back in their pockets. That church never had blessing. No church ever does that has members like that. No, my dear friends, we must learn to "honour the Lord with (our) substance, and with the first-fruits of all (our) increase: So shall (our) barns be filled with plenty, and (our) presses shall burst out with new wine." We are to bring our tithes, the very least we can do, into the storehouse, and put God to the proof, and see if He will not pour us out such blessing as we cannot contain.

Now these are the words of God. Let us yield to their authority. Of course, if we have not got it, He does not want it. All He requires of us is that we should do our very best.

Our soul is enlarged, isn't it, by our testimony, when we give to others what we have received ourselves? What a blessing comes into the soul when we are bearing witness for Him, when we are just giving out the knowledge of His salvation! That is also so when we give of our substance. If the Lord's people were to recognize Him in the matter of money every mission treasury

would be overflowing with funds, and there would be no difficulty whatever in sending forward the word of the Lord.

I knew of an authentic case of a minister and his wife. Their salary was very small, but they had pledged to the Lord a tithe. So when the end of the month came, and the minister received his cheque, his wife reckoned up the bills. They had had a good deal of sickness that month, and she had received the doctor's bill, and other bills, and she said to her husband, "The total of these bills exceeds the amount of that cheque. What about the tithe this month? Hadn't we better pay these bills, and then try to make it up next month?" Her husband said, "I do not think so, my dear; our rule you know is, the Lord first. Take out the tithe. The Lord knows it is the best we can do. Then start out and do the best you can, and make what is left go as far as you can." So she went out, and went to several to whom amounts were owing for the month, and particularly to her doctor. He said, "This is unusual to have a bill paid so promptly. I am not going to charge you that." And so he gave a very liberal discount on the bill. And so of other places, and when she came back her husband said, "How did you get on?" She said, "I have paid it all, and we still have something left over." "But how did you do it? You hadn't as much as we owed to start with." "I know, but the Lord gave me grace in the sight of our creditors, and this is the result." Do you not believe that God would have us just trust Him in matters of that sort?

I was interested in a case Mr. Slade and I came across in Winnipeg last week. The Pastor told of somebody who read THE GOSPEL WITNESS. One night this man and his wife went to bed and could not sleep. They turned on the light, and said, "We will read the WITNESS." The sermon was a sermon on Tithing, and they read it. Then they said, "We had better reckon up a little bit." So they got a pencil and paper, and reckoned up what they had withheld from the Lord over a period of years. It came to what seemed to them a staggering amount, and they said, "We owe the Lord no less than fifteen hundred dollars; we will start in to pay up our debt to the Lord." And they did, because the Lord took the message of the tithe and laid it upon heart and conscience. My dear friend, I am not asking you to give. The Lord blesses us here, and I am not speaking about money, or appealing for a collection of any sort; I am just telling you that it is a Christian duty and privilege to put the Lord first in all of our temporal affairs, to obey the teaching of His Word, and then to depend upon Him to fulfill His promises. And we shall find that in the keeping of His commandments there is great reward.

I heard Dr. Truett tell a story once—I may have repeated it, but it will do for me to use to fasten these principles upon your mind. He said that a young lawyer came in to him one Sunday morning at the close of a morning service, and said, "Pastor, I should like to have my name removed from the church roll." "Well," said Dr. Truett, "I am sorry. What have we done?" "Oh, nothing specially, but I do not see things quite as I used to you know, and while I respect you, still I cannot say that I always agree with the things you teach, and I think it would be better if I just withdraw." Dr. Truett said, "Well, if you wish to, of course you must, but we must do it in an orderly way. So at your request I will submit it to the deacons of the church, and we will bring



it to the church and ask them for authority to erase your name, if that is your wish." "Yes, that is my wish," he said, "just as soon as it may be convenient." "Well, I just want you to know that your Pastor will be very sorry, but as you are going to leave us, I wonder if you would do something for me before you leave?" He said, "I don't know that there is anything I can do, but I will if I can." "Well," Dr. Truett said, "it is something you can do." He said, "There is a man on the other side of the city who is a blind man, and I go to see him as often as I can, but I haven't been to see him for some little while, and I wonder if you would go to see him in my stead, as my deputy, and carry him my greetings, and tell him that the Pastor sends his affectionate greetings, and as soon as it may be possible he will go and see him. Would you tell him that?" He said, "I do not suppose he would value it very much, but if you say so, I will go." "Would you mind doing it this afternoon?" "Well," he said, "I suppose so. I can do that anyway."

Dr. Truett said, "Well Mr. So and So, there is one other thing. Take your Bible with you, you know this blind man cannot read, and he is dependent upon others to read for him. Would you mind just taking your Bible and reading a chapter of the Word of God to him?"

"Now Pastor," he said, "that is going a little too far. I never did anything like that in my life."

"I know, but I am asking it as a favour. You can do it; you are a professional man, and you have no difficulty in reading."

So he pressed it upon him, and at last the young lawyer said, "All right. It seems rather stupid to me, but I will do it."

Then Dr. Truett said, "One other thing, Mr. So and So, when you have read the Bible would you mind just offering a prayer for that poor blind man?"

"Oh," he said, "I couldn't do that; I never did anything like that."

"Well maybe not, but you could begin; it won't hurt you. Please do your Pastor that favour. That is what I do when I go, I read the Scripture, and I pray with him, and I am just asking you to do the same thing."

"Well, I don't know that it is quite fair to ask me, but I will do as you say." "Thank you Mr. So and So. I am greatly obliged. We will attend to the other matter as soon as may be convenient." So the young lawyer went out.

When Dr. Truett came to his vestry before the evening service this man was in the vestry waiting for him. He rose and extended his hand, and then sobbed like a little child. He said, "Pastor, I do not want my name taken off the church roll." He said, "I haven't changed my views either." "What happened?" "Well," he said, "I did as you told me, and never in my life have I been so near to Heaven as I was this afternoon. I would like to live in that kind of thing if you have got something more you would like me to do, and if you don't mind I will stay in the membership of the church, and I will try to be at your right hand to help you."

Ah yes, it is more blessed to give than to receive. There are hosts of people like that young lawyer, who lose the blessing and are inclined to blame everybody else but themselves. Get out into the Lord's service; do as He tells you; give of your substance as you are able and where He directs it, and give your testimony wherever you go. Let everybody know where you stand, and

be a serviceable Christian, going everywhere helping somebody. Let us pray.

We thank Thee O Lord for some little part in Thy work, some little place in the vineyard. There is much to do; the harvest is plenteous, and the labourers are few. We all are working in too short a day, too few hours do we dedicate to the service of the Lord. Help us that we may become steadfast, unmoveable, always abounding in the work of the Lord, in the assurance that our labour is not in vain in the Lord.

Bless our simple message this evening, and bless it as thou didst bless that other printed testimony when it shall be printed, to those who need this exhortation, and so by Thy grace it may be that much will be turned into the treasury of the Lord, and many a testimony given by lips that have been hitherto silent. Bless us all for Thy Name's sake, Amen.

## "THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THEIR MASTERS' TABLE"

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

Preached in Jarvis Street Baptist Church, Toronto  
Sunday Morning, September 23rd, 1951

(Electrically Recorded)

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

"And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.

"But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

"But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped him, saying, Lord help me.

"But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

—Matt. 15:21-28

### Prayer for the King Before the Sermon

Thou hast commanded, O Lord, that supplication be made for kings and for all in authority, but as we pray this morning, we pray not merely as a duty, we come with thanksgiving for him who is now so seriously ill. We thank Thee for his life of devotion, for the service he has rendered his people, for the mutual affection which Thou hast made to grow between them. We thank Thee for his example; we bless Thee that we have not had to apologize for the life of the Court. He that ruleth over men must be just, ruling in the fear of God, and we believe this has been true of His Majesty the King from the moment he reluctantly accepted his duty.

We remember that Thou art still the Divine Healer, whatever means and instrumentalities be employed. Behind it all it remains true that the Lord alone preserves life. And so we commend him to Thee this morning. We know not exactly what his condition is, nor is it necessary that we should. We pray first of all that he may have a peculiar consciousness of Thy favour, that he may know what it is to rest sweetly in the Lord, and wait patiently for Him. We pray that judgment and skill be given to the surgeons and physicians and nurses who minister to him, that a true understanding of the case may be given them, and that the right treatment may be ordered.

We pray for all in the palace, for Her Majesty, the Queen, that in these hours of anxiety she may be upheld by Thy gracious power. We pray for Princess Elizabeth and her Consort, trembling perhaps on the threshold of possible heavy responsibilities. Youthful as she is, we pray that she may be guided and sustained by the Lord Himself. We know not how to pray, except to commend them all to Thee,

and to pray that Thy will may be done in this matter, and if it please Thee, O Lord, spare this precious life, and restore him to us and to the Empire, and to the world.

Thus in simple faith, as Thy believing children, and in no formal way, we would unitedly commend His Majesty to Thee, in Jesus' name. Amen.

#### Prayer Before the Sermon

O Lord, this is Thy word, every word is inbreathed by the Holy Ghost. Thou hast given it to us for our learning, that we may increase in the knowledge of God. We can understand it only as it is interpreted to us by its Divine Author, and we can receive the truth of it only as our hearts are opened by the Spirit of God.

So as we look at a portion of Thy word this morning we pray that the grace of it, the comfort of it, may be ministered to our hearts; that any who are not Christians may learn this morning how to put their trust in Christ; and that those of us who do know Thee, and have had experience of Thy grace, may find herein something to stimulate us to further progress in the Christian life. As we turn to Thy holy word this morning may the Holy Spirit so instruct us that we may go from this place better men and better women, and more thoroughly furnished unto every good work. We ask it in the name of Jesus Christ our Lord. Amen.

**T**HE text tells its own story—it is complete in itself—of a woman who was not an Israelite, but a woman of Canaan. And it was believed among the Jews that salvation belonged only to the Jews. But she was grievously afflicted in her family, her daughter was vexed with a devil, and she did not know where to turn. So in sheer desperation, hearing of the Lord Jesus, she called upon Him for help, and He answered her with silence. The disciples rebuffed and rebuked her when she cried after them, and they besought the Master to send her away. But she would not go away, and when He said, "I am not sent but unto the lost sheep of the house of Israel," she became more intent than ever upon possessing the blessing she sought. So she came and worshipped Him. I wonder can we imagine what was put into those three words — "Lord help me." Her whole heart was in it. But again she seemed to be rebuffed, and the Master Himself said, "It is not meet to take the children's bread, and to cast it to dogs." She accepted the consignment, and still she prayed: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table—may not this poor Canaanitish woman claim at least a crumb of mercy?" And He answered, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

Let us examine this lovely story a little to see if we can find some help for our own spirits.

#### I.

To begin with, it may be remarked that PRAYER IS INSTINCTIVE TO THE DESPERATELY NEEDY SOUL. Whoever the man or woman is, wherever they come from, or whatever their circumstances, when in sore need, however indifferent they may have been before, they turn to God in prayer. How often have you seen that principle illustrated — people who never go to church, who have no interest in religion, who ordinarily never pray, who do not trouble to read their Bible — yet when suddenly overwhelmed with a great grief, or faced with a real danger, instinctively they call upon God. I doubt not that today millions of people will sincerely pray for the King who ordinarily do not pray at all. They may not pray after the Biblical fashion, but with a consciousness of human limitations, and with a sub-conscious, if

not faith, at least hope, that there is some relief to be found in God, they will turn toward Him and pray.

Now if this woman knew anything at all about Jehovah she must have been taught to abhor the religion of Christ. She was a Canaanitish woman; she belonged to a race who had been the enemies of Israel, and who had been dispossessed from their land. She was a woman that had no family or racial tradition that would teach her to hope for help in God. Yet so desperate was her need, so deeply aware was she of her own utter helplessness, that she came to Jesus saying, "Have mercy on me, O Lord, thou Son of David."

What a blessing it is that we may come to the Lord with all our troubles. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Few of us are brave enough, courageous enough, or generous enough, to pass such an invitation as that to our friends: "When you are in trouble, bring your troubles to me." And yet that is exactly what the Bible invites us to do. We are invited even in this time of national emergency to think of God, and to turn toward Him.

There are times when we find ourselves in *situations where there is no human help available*. No matter how much money you have, no matter what your wisdom or what your skill, how great the multitude of your friends, you come to a place which is the end of the road, and you say, "Now I am finished; no one can help me." It is then, dear friends, that we think of God. I know that He has admonished us: "Seek ye first the kingdom of God, and his righteousness," but how gracious He is not to turn us away when we seek Him only last of all!

I remember asking an old man — I have told you his story — who was brought to me from Muskoka and who wanted to know the way of life. He was far past eighty years, and when I asked him to kneel with me in my vestry and pray, he was silent, and after a while he said, "I cannot pray, Mister." I said, "Why not?" He said, "I am ashamed to; I never have prayed, and I am past eighty years of age, and I have nothing to offer God at all. I am ashamed to pray." I told him that was the best possible preparation for prayer, that it was when we were most aware of our helplessness, when all other props were removed, that God was willing to take us in.

This woman must have heard something of Jesus — I do not know what she had heard — for He was much talked about. But anything she had heard of Him, and of His goodness, related to other people, to a favoured race to whom He was sent as a Prophet. Like some poor needy soul, in need of the ministration perhaps of some great physician, when he or she says, "Oh, he is beyond my class; I have no money to pay him. It is useless for me to think of going to him; he would not pay any attention to me. I couldn't pay, so I won't even ask him." If she had heard anything about Jesus she must have heard something like that, that He was beyond her, and He belonged to another and highly-favoured race. Yet her urgent need brought her down. In desperation she went in the spirit of Newton's hymn:

"I can but perish if I go,  
I am resolved to try,  
For if I stay away I know  
I shall forever die."

We may come haltingly and tremblingly, but in our desperation we turn our faces toward God, and call upon Him. I must confess I have often been thus driven to the Mercy-Seat.

I do not suppose she knew much about Jesus. I am glad we haven't to know a great deal; I am glad that a very little knowledge of Jesus will help us. You remember the one whose eyes had been opened, who, when he was cross-examined by the Pharisees and the priests, said of Jesus, "Whether He be a sinner or no, I know not — I don't know much about Him; the only thing I know is that once I was blind and now I see. He hath opened mine eyes." What a blessing it is that we haven't to take a long theological course to know how to pray. The only thing we need is to know that we need Him.

"All the fitness He requireth  
Is to feel your need of Him:  
This He gives you —  
'Tis the Spirit's rising beam."

And thus she calls for mercy. That, my dear friends, is the real pre-requisite to prevailing prayer. Not the spirit and attitude of the Pharisee — to be proud of yourself and of your record, but to be so thoroughly ashamed, so low in your own estimation, that you can ask only for mercy. Thus it is when we are brought to know our need of the Saviour. I think we do not sufficiently emphasize that great truth, that there can be no faith without repentance, and no salvation without a broken heart: "A broken and a contrite heart, O God, thou wilt not despise." It is when we are brought to the end of all human resources, and especially of our own, that we learn how to pray.

## II.

Then I want you to SEE HOW A FAITH THUS BORN OVERCOMES ALL OBSTACLES. First of all, *this woman's prayer was answered with silence.* Jesus "answered her not a word." He ignored her as though He hadn't heard her. Have you prayed like that sometimes, and there has been no answer? You wrote to someone on an urgent matter, and you received a reply by airmail, but you say, "I put my need before the Lord, and I haven't heard a word; He hasn't done a thing. I am just as needy as I ever was; I have received no help at all." But this woman did not say, "What is the use? He will not listen." *She still prayed.* There is a line there which tells an eloquent story. The disciples said, "She crieth after us," and as He went on His journey she followed Him, and though He said nothing to her she continued to cry after Him, "Lord, have mercy upon me." Have you learned thus to pray?

Mr. Slade and I were in the same hotel in Winnipeg in different rooms, and I called his number. I waited a while, and after a while the operator said, "That number does not answer," and I knew that Mr. Slade had gone out, or he would have answered me. When you get no answer do you think God has gone out? Do you think He is an absentee God? No. Though Jesus did not answer, this woman still prayed: "She crieth after us." That is the way to pray, as Jacob did at Penueel when he said to the wrestling angel, "I will not let thee go, except thou bless me." That is importunity. "She crieth after us." O no, I do not suppose this woman prayed a long prayer; she was able to express her desire in very few words, and I daresay she repeated the same prayer over and over again. But she kept at it, determined that she would not be denied.

She was rebuffed by the disciples; they probably told her to leave them alone themselves, and then they turned

to the Master and said, "Lord send her away; she is a nuisance." She was to them, but she was not to Him. Have you ever, in your importunity, in your desperate need, been rebuffed by the disciples of Jesus? You shared your sorrow with them, and perhaps they did not care; you expressed your deep need and they seemed to have no sympathy. "Oh, don't bother me now." Or if they have listened and been courteous while you told your tale you had a feeling that they hadn't really heard what you said. You say, "Well, if that is the Christian religion I have had enough of it. I go to church and I get no help; I have been to the disciples of Jesus and they do not help me; I may as well give up." Not if you are in desperate need, dear friend. You will go past the servant to the Master; true faith will allow nothing to discourage it, even the apparent want of sympathy on the part of the disciples.

Then she came and fell at His feet and worshipped Him, and put her whole soul into the cry, "Lord, help me, help me. Nobody else will. Help me Lord." Surely He will hear now. But *even He spoke sternly to her.* He said, "I am not sent but unto the lost sheep of the house of Israel." "Who are you?" She did not spend time discussing that question, she merely cried the more earnestly for help. That was a discouraging word was it not, when He said, "It is not meet to take the children's bread, and to cast it to dogs," for to the Jewish mind the Gentiles were as dogs. They called them "Gentile dogs". "You ask me to take the children's bread and cast it to the dogs?" What did she say? She did not say, "I am no dog; I am just as good as any Jew." She was in no mood for such discussion. She said, "Truth, Lord. I will accept the consignment; that is just what I am, a poor undeserving Gentile dog; I know that." Like Mephibosheth, when he said, "What is thy servant, that thou shouldest look upon such a dead dog as I am."

And then how inventive her faith was. "How shall I get around this divine rebuff? Truth, Lord, just a dog, but treat me as a dog if thou wilt, yet even the dogs eat of the crumbs which fall from their masters' table. If you cannot give me bread, let me have just a crumb, that which would be swept out, and nobody would use. Let me come as a dog and gather the crumbs from under the table." She was willing to be anything if only He would grant her her request. My dear friends, that is, the proper attitude.

We used to have a Brother here in our Prayer Meeting — some of you will remember him, who was a great theologian, and in his testimonies he invariably gave us all a lecture, and he admonished and rebuked all who were departing from the faith, and always in a severe and scolding tone. I was always glad, although what he said was true, when he got through with his testimony. Then after a while he would rise to pray, and he was just like a lamb. How lovely it was to hear him pray, and tell the Lord what a poor sinner he was, how undeserving he was, how thankful he was that salvation was all of grace or else he never would have had a chance. He would pour out his soul in the tenderest terms in the consciousness of the divine presence, and of his own need. My dear friends, I think that is natural when we know that we are where God is, overwhelmed with a sense of His Majesty, and of our own ill-desert. Then we can take the place of dogs. I do not care what I am called, I just want that crumb of mercy. What an expression of faith that was! "Others may want a whole loaf, but Lord, if I could have just one little crumb that

would meet my need. Just the smallest of divine favours would make me rich indeed." Did you ever feel like that, just pleading with the Lord for a crumb?

We used to have a little dog that we were very fond of. When we had him first we said, "Now we will train him not to come to the table for anything." A good resolution! But he came. He would come and just look up, put up his paw on my knee as much as to say, "Don't you know I am here?" And I said to my wife, "We cannot keep that resolution. It is part of the joy of having him just to feed him." And I can assure you, he always got more than a crumb! When we come like a poor dog to the Lord Jesus asking for just a crumb, you can be sure that He will not turn you away: on the contrary, you, too, will receive more than a crumb. I used to say that I would like to have that little dog of ours take up a collection in the church. I will tell you why. If we had guests he counted them, and he knew how many there were. He would go around to each one and look up with those great eyes of his, and then he would put up his paw—"Don't you know I am here?" And when he had been served there he would go around to the next one. I tell you if you had an usher like that to take up a collection you would double your collection. Everybody would have to give something. That is how we must come to God. Determined to have at least a crumb of mercy.

The Lord was obviously pleased with this poor Canaanish woman. The disciples said, "Send her away," but He did not send her away. There is nothing pleases our Lord Jesus like faith. "Without faith it is impossible to please God," and the greater your faith the more He will be pleased with you. Whittier says somewhere,

"Forgive me if too much I lean  
My human heart on Thee."

He will forgive you if you trust Him. You cannot trust Him too much. That should be our attitude.

### III.

Then, look at OUR LORD'S APPRAISAL: "O woman"—I wish I could repeat that as I think He said it. I think there was a world of love and of compassion in His ultimate response. "O woman, great is thy faith. It is the kind of faith I like; the kind of faith that pleases me. Be it unto thee even as thou wilt." That great faith had touched the source of healing, "and her daughter was made whole from that very hour."

I wish we as Christians could live more simply. I wish we could learn that the religion of Christ is not a profoundly complicated matter; that we could learn that the philosophy of prayer is not something hard to learn: Here is the way to pray effectually: "Lord, help me, help me, help me." In sudden distress people cry out, "Help! Help!" The Lord says, "Treat me like that; call to me, 'Lord, help me.'"

Let us pray.

O Lord, we need Thy help, every one of us. We are not sufficient for all the requirements of the day, even the things we know may trouble us. But whatever we now know, or what lies beyond, we do not fear.

We know not where Thine islands lift  
Their fronded palms in air:  
We only know we cannot drift  
Beyond Thy love and care.

Help us all to receive this simple A.B.C. message this morning, and send us away resolving that we will pray just as this Canaanish woman prayed, for Thy name's sake, Amen.

## PIONEER GOSPEL WORK IN EUROPE

### A Recent Seminary Graduate at Work

THE most valuable contribution that can possibly be made to any missionary enterprise is in consecrated, trained workers. Through the years we have appealed for the financial needs of the French Bible Mission and liberal responses have been received for which our French churches are most grateful. But we have had an even greater share in the Gospel work in Europe in the persons of the men who have received their training in Toronto Baptist Seminary. We love to think of all our French-speaking graduates from Europe as Canadians, but above all as brethren in the Lord. And how valiantly and fruitfully they have laboured in their various fields. We look forward in the near future to the return to Canada of one of our recent graduates, Mr. Wilfred Bauman, B.A., B.D., who has been studying and preaching in Europe for the last year and a half in preparation for French evangelization in Quebec and Northern Ontario. His fellow-graduate in the class of 1950, Mr. Guy Appéré, is now pastor of a pioneer cause in the great city of Geneva, Switzerland, from which he writes the following interesting letter. Incidentally, he writes it, not in his mother tongue, but in his adapted language which he acquired during his stay in Toronto Baptist Seminary.

### The Ravages of Modern Unbelief

Geneva, Switzerland, September 17, 1951.

"Dear Mr. Whitcombe:

"Your letter of September 11, which we received this morning made us to rejoice. We always long for news coming from our beloved Canada. Once again, the Seminary will open and we shall greatly miss the fellowship, for the second time now, of the professors and students, and the privilege of sitting under the Doctor's ministry. On the other hand, we shall be fully engaged in the Lord's work here in Geneva and in the French districts nearby.

"The work here is very hard indeed, but we believe that the Lord has a people in this place. There are many denominations at work. Four years ago, some believers, who had been saved in our Swiss churches in the Jura Bernois district and then moved here, asked their pastors for help in establishing a cause here. Since that time Messrs. Weber, Waecker, and Frey came to Geneva once a month for a regular meeting, but because of the limited time they were able to spare from their many other duties, progress was slow. As we were free, they asked us to take care of it.

"Only a very few of the churches are evangelical. The greatest enemy here is not indifference or atheism as in France, but Modernism. Geneva, Calvin's city, is now the metropolis of the new theology. From the majority of the national (state) churches, through official papers and over the radio, this mortal poison is spread all over the country and beyond its borders. There are many people who are not satisfied, and they go everywhere seeking some nourishment for their souls. One day they hear an evangelical sermon and the next day a soul-destroying message. As a result it is difficult, even among Christians, to find real spiritual discernment. There is therefore a great need for solid teaching ministry.

### Laying the Foundations

"We have organized a meeting for Bible study and prayer. An average of fifteen persons are attending,

some of them Roman Catholics. There is also the original monthly meeting for evangelization, which thirty to fifty people attend. We hope to prospect the French territory around Geneva where there is also a grievous need for an evangelical testimony. We are at present quite handicapped as we have no building of our own, but we trust that in the Lord's good time, He will meet this need as all the other needs which are always plentiful in a pioneer work. We are waiting for a little motorcycle so as to be able to do further visitation work. In connection with this very useful tool, we are especially grateful to our Canadian friends, for it is through their sacrificial gifts, which I received while still in Canada or since I came to Europe, that we have been able to buy it.

"Every day I thank the Lord for the great privilege I had to attend the Seminary. I realize more and more that this time of preparation was both a great blessing and a necessity and if it did not teach me everything, it gave me invaluable tools to dig down deep in the depths of the Word of God. Thus I pray that at this time many others may be guided towards its halls so precious in my memory."

With characteristic unselfishness and with the warm affection for the French-Canadian work that Mr. Appéré learned to love so well, he instructs us to send to Mr. Boyd, rather than to himself, a sum of money that we owed him for the purchase of some books in France. We shall gladly do so and also intend to send double the amount to Mr. Appéré to keep his new motorcycle in gasoline, oil and tires. We rejoice in the fellowship of such men as Brother Appéré, whose ministry we are confident will be richly owned by the Lord of the Harvest.

—W.S.W.

## THE SPLIT IN THE RANKS OF LABOUR

WE DO not think many people of intelligence, who are lovers of liberty, will shed many tears on account of the split in the Canadian Congress of Labour at Vancouver; or of the feud between Mr. Pat Conroy and Mr. C. H. Millard. These two are ambitious men, and each of them would, if he could, be virtually Prime Minister of a government within a government.

Mr. Millard's action in precipitating the Timmins strike, proved conclusively that he is a very dangerous man. We do not believe that Mr. Conroy is any better. These two, obviously, are striving for personal power, rather than for the welfare of the so-called "working man".

The recent proposal to compel every shop to be a Union shop, and every employer to adopt the iniquitous "check-off" system, should have been interpreted as a proposed attack upon the liberties of all free people. Communism could scarcely be worse. When such tyrants as Conroy and Millard fall out, it may afford an opportunity for free men to recover some of their liberties.

We do not know where the man will come from, nor what the cost will be in civil strife, but from somewhere, at some time, there will have to arise a man, a leader of force and ability, who will say to the Labour tyranny: "Your infringement upon the liberties of the people, and your assumption of governmental functions, must, and shall, stop".

We confess that THE GOSPEL WITNESS read of the split in the Congress of Labour as an item of good news. May there be more splits, and more splinters!

## ROMISH BRUTALITY IN COLOMBIA

The following letter has been forwarded to us by the director of a mission in Colombia, South America. We publish it here as a concrete illustration of the frightful outbreak of persecution and slaughter of Protestant believers in that land. The director of the mission adds this note of further explanation: "I am enclosing a copy of a personal letter which gives an account of a very recent persecution in Colombia. It was written by the wife of the Missionary, being signed 'Peggy', whose husband is referred to as 'Bill' and who suffered with the two Colombian boys. All that they endured is not written in the letter because there are certain things too dirty and too horrible to be written. After it happened the priest congratulated from the pulpit these policemen for the good work they had done. The British Ambassador has taken it before the Government, but up to the present nothing has been done, but governmental machinery moves very slowly. These policemen carry on with their threats and have publicly stated that when the missionaries get into their chapel, then the attack will be made and everybody will be killed. You are free to use this with discretion and it might be well to keep our names out of the matter."

### R.C. Storm Troopers in Action

You may have heard rumours of what happened here on Friday night. It seems to have spread rapidly. We were in our Young People's meeting. On account of sickness we were only seven. We were half way through and Gonzalo was giving the message. Suddenly, quick, heavy treads were heard coming down the path and in marched a sergeant and two policemen. The sergeant went straight up to Gonzalo and asked what book he had in his hand. Gonzalo replied, "The Bible." The sergeant was about to ask further questions when Bill told him he was the pastor. So Bill was asked by what authority he was holding a meeting. He said because there was liberty of meetings. I also said we had passports in our possession which gave us that authority and that the government recognized them. At that one of the policemen said, "You are evangelicals, aren't you?" and picking up some books said they should be burned. The sergeant picked up Bill's fine Bible to examine. Then he walked the traffic inspector and a civilian. The sergeant turned and said to him, "What about these books?" The traffic man said, "They are bad; burn them." The sergeant then ordered me and the two young girls and Lawrence out. But I felt that I was not going to go without knowing what they were up to, so I stayed.

### The Modern Inquisition

More questions were asked and more books picked up, and suddenly the sergeant drew his sabre and started hitting out at Bill. I was ordered out again and had to leave with the girls who were all crying bitterly. We went outside and there was pandemonium let loose inside. The policemen shouted and lashed out with their rifles at Bill, Gonzalo and the two other young fellows of the meeting. Bill was sent flying over the organ and then over the pulpit. A policeman struck him on the forehead, causing a cut which needed three stitches later, and again on the side of the head, needing two stitches. The others suffered in the same way. They were ordered out of the hall and made to lie down on the ground and kicked and trampled on by the police. The last I saw of my husband that night, his shirt was all bloodstained and his forehead was bleeding.

The whole town knew that they had attacked the evangelicals. From what we had heard from other sources about other prisoners, I could only groan before the

Lord for the four of them in the hands of godless, sadistic men. They were taken to the barracks and for three long hours were put through things some of which could find their counterpart only in German and Japanese concentration camps.

Apart from blows and kicks and beatings, they were stripped and made to crawl and roll themselves in the hot ashes of burnt chaff, to drink filthy water, eat human filth, fight each other. Bill was made to sing hymns and beaten for doing so, made to preach and beaten again. Some things done to them can never be repeated, Bill says.

The whole town is stirred to the utmost. To cut a long story short, Mr. C. came up and got a permit from the "alcalde" for us to see Bill. After the brutality of three hours in the barracks, they were taken to the prison where the gaoler was a friend indeed. The "alcalde" said there was no order whatsoever from him for closing the meetings and he knew absolutely nothing about it and that next day we could start meetings again. After a lot of running about, Mr. C. was able to get them released, using pressure as a British subject. The understanding was that we were not to spread the matter through the town or else the sergeant would let us have it next time with "candela" — bullets. Before leaving, Bill got him to shake hands with him and also a policeman who had been a veritable demon the night before in his treatment of them. Mr. C. said they hung their heads in shame before extending their hands. You should have seen them when they got out! Tramps and beggars, dirt, stains, clothes torn, and right through the main plaza in front of the town's main business men. We went to the clinic for Bill's stitches. Feeling is high here against the priest, the real instigator, although the three police have a black record. We feared to write even if we had felt like it, but letters would be tampered with. We praise God for lives spared and believe it will be for the furtherance of the Gospel here.

Yours, PEGGY.

## Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 1 October 7, 1951

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

### THE TRANSFIGURATION

Lesson Text: Matthew 17:1-21.

Golden Text: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."—2 Pet. 1:16.

#### I. The Transfiguration, verses 1-13.

Parallel Passages: Mk. 9:2-13; Lk. 9:27-36.

Our Lord had declared that some of the disciples would see the Son of man coming in His Kingdom (Matt. 16:28). It would seem that He was referring to the Transfiguration, which occurred about a week later, for at that time the disciples were given a foregleam of the coming of Christ in power and great glory (Mk. 13:26; 14:62; 1 Pet. 5:1; 2 Pet. 1:16-19).

At one time Mount Tabor in Southern Galilee was identified as the Mount of Transfiguration, but more probably the incident took place on one of the ridges of Mount Hermon in the north, near Caesarea Philippi. At Caesarea Peter made his confession of the Deity of Christ (Matt. 16:16); on the mountain Peter received confirmation of that fact. The Saviour took His disciples to a high mountain apart

by themselves, while He prayed (Mk. 9:2; Lk. 9:28, 29). One must turn aside from the crowds to see visions of the Lord (Exod. 3:1, 3; Matt. 14:13, 23; Mk. 6:31). Mountains, which lift their heads in lofty grandeur to the heavens, are used in Scripture to symbolize the presence of God (Exod. 19:2, 3; Psa. 121:1, 2).

The Lord Jesus Christ, Who had laid aside the habiliments of His majesty when He came to earth for our redemption (Phil. 2:6-8), gave to the three favoured disciples "one transient gleam of loveliness divine." He granted them a fleeting glimpse of His essential glory, displaying the heavenly radiance of His majesty, in anticipation of the full revelation of His glory (Matt. 24:30; John 17:5; Phil. 3:20, 21; Col. 3:4).

Christ was the central figure in this scene, as in all others. Moses and Elijah appeared with Him in glory, Moses representing the law, and Elijah the prophets, both of which sections of Scripture testify of Christ (Lk. 16:16; 24:27, 44; John 1:45). Christ was the end of the law for righteousness (Rom. 8:3; 10:4), and the testimony of Jesus is the spirit of prophecy (Rev. 19:10). They talked together of the decease or "exodus" which Christ should accomplish at Jerusalem (Lk. 9:31); the cross must come before the crown.

Peter acted as spokesman for the rest in expressing the wish that the vision might remain. It is good to contemplate the glories of heaven, but it is also necessary to communicate such truths to needy souls. The impulsive, warm-hearted Peter would have the Saviour remain on the mountain, rather than proceed to Jerusalem to die (Matt. 16:21, 22; Lk. 9:51). Moreover, Peter erred in his thought of giving to Moses and Elijah honour equal to that of Christ. Christ dwells forever apart in splendid isolation, for He alone is perfect. The Lamb is all the glory in Immanuel's land.

The Shekinah cloud, the token of the presence of God, appeared above (Exod. 33:9; 1 Kings 8:10, 11), and the voice of God attested His pleasure in the Son of His love (Matt. 3:17; John 12:28). The disciples were to hear and to heed the message of God's prophet (Deut. 18:15).

The disciples would have hastened to tell others of the wonders which they had seen, had not Christ warned them. The curious and the hostile would not at that time have understood the sacred vision.

The disciples were doubtless firm in their conviction that Christ was the Messiah, but they experienced difficulty in connecting the fact of His presence with the prophetic word concerning the preparatory mission of Elijah (Mal. 4:5). The presence of Elijah on the mountain with Christ probably reminded them of this prophecy. Christ informed them of the fact that the prophecy had been at least partially fulfilled in the ministry of John the Baptist, who had come in the spirit and power of Elijah (Matt. 11:12-15; Lk. 1:17). Like Elijah, he had appeared suddenly on the scene, a rugged man, preaching a strong message of righteousness.

#### II. The Triumph: verses 14-23.

Parallel Passages: Mk. 9:14-32; Lk. 9:37-45.

The scene in the valley contrasted strongly with the scene on the mountain. The disciples, who had enjoyed fellowship with Christ alone, must now face the multitude. Their eyes, still dazzled by glory, must look upon a pitiful sight. They had witnessed the power of God, but before them was the evidence of the power of Satan and the impotence of man. They had listened to the inspiring conversation of the saints, but now they were to be harassed by the hard questionings of the scribes (Mk. 9:14). Life is ever thus. Exaltation is followed closely by humiliation; inspiration by desperation. We cannot stay upon the heights, where all is calm, but we must descend into the valley, where we shall find sorrow and sin. And yet, the Lord would teach us that the power received while in communion with Him is to be expended for the blessing of others. Study and service must be properly combined. Let us wait upon the Lord to renew our strength, and then go forth to do exploits in His name.

Whereas the disciples were weak, Christ was strong. The healing of the demon-possessed boy demonstrated His power over Satan. At His coming He will utterly destroy the works of Satan (Gen. 3:15; Heb. 2:14, 15; 1 John 3:8; Rev. 20:10).

The disciples did well to enquire of the Lord the reason for their failure. He is ever willing to give wisdom to those who ask in faith (Jas. 1:5). Faith is the secret of triumph (Matt. 21:21, 22; Mk. 11:23, 24; Lk. 17:6; 1 John 5:4, 5), but they had been faithless and prayerless, hence powerless.

The Saviour had previously spoken of His coming death,



to the fact that unless something is done and done soon, evil as cruel and godless as the worst of communism will completely obliterate every trace of God's work from that district.

You need not be afraid to face them now. We saw them wilt and wriggle when their boastful bluff was called. No weapon that is formed against God's Word can prosper. Since God is for us none can stand against us.

### "ACCEPTING" OR "RECEIVING" CHRIST

THERE is a phrase quite commonly used, against which we have long felt an inward protest. The phrase is "accepting Christ". We cannot say that the phrase is actually wrong. But we do not like it. Though it may not be very wrong, it certainly is not soundly Biblical. We read that "God accepteth no man's person". We read also that He has said, "In an acceptable time have I heard thee". The word "accepted" seems to imply a prior appraisal of the person and thing accepted, and then a touch of condescension in the acceptance. There is a sense, of course, in which an enlightened soul appraises Christ, and recognizes Him as God the Saviour.

But faith is not the recognizing agent: faith is rather the inevitable response to the Lord's disclosure of Himself, as, for example, "It is I; be not afraid." A cheque is marked at the bank, "accepted". That is to say, there is money enough in the account to cover the cheque, and that amount is marked as against the cheque, and because of it the cheque is accepted.

We do not want to be too severe, and say that it is

wholly wrong to speak of "accepting Christ"; but we do not think the word is wisely, and in good taste, thus employed. Voters may accept a political candidate. A woman may accept the overtures of her lover. But subjects are not asked to "accept" their sovereign.

I am aware that a form of acceptance was included in the coronation of King George VI, as of recent centuries in the coronation of all British monarchs. And we affectionately speak of our King as "our-Sovereign". But in the literal meaning of the word he is not sovereign: his authority is a delegated authority, and it is not absolute. But in respect to our Lord Jesus, He is, in the eternal, and most absolute sense—if for emphasis we may be allowed to add an adjective to a word that needs none—Sovereign. "All power is given unto (Him) in heaven and in earth"; "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

With that conception of God in Christ, it is scarcely right to speak of "accepting Christ."

We think the word "receive" is more appropriate: "As many as received him, to them gave he the right to become the sons of God"; "immediately their eyes received sight"; "He was received up into heaven"; Martha "received him into her house"; and again, Zaccheus "received him joyfully"; "Of his fulness have all we received"; the disciples "willingly received him into the ship"; "they . . . gladly received his word"; "they received the Holy Ghost". Of course there are numerous other passages which set forth the same principle.

Let us, therefore, rather speak of "receiving Christ" than "accepting" Him.

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