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"As When An Hungry Man Dreameth"

WE HEAR a great deal to-day about vitamins and calories, and perhaps more attention is now given to the matter of diet than ever before. Frankly, we confess, we know very little about vitamins, or calories, or any of the other things that are elements in the expert dietitian's formula. We know whether our food is hot or cold; whether it pleases or offends the palate; whether it is appetizing or the reverse: but we are not sufficiently instructed to know how the elements of our diet divide themselves, nutritionally, in the human system; and what goes to make bone, and muscle, and blood, and all the rest of it. We do know, however, that a well-nourished body is necessary to good health, and good health is indispensable to a cheerful and correct outlook on life.

Though we cannot trace the precise relation between our dinner, our desires, our vigour, and our volition, we know they are related. Similarly we are spiritually nourished by the principles, and promises, and precepts of the word of God. They are our soul's food. And though we may not be able to trace the exact connection between our opinions, our convictions, our conduct, and character, we know that we breathe biblically; we think biblically; we purpose biblically; we plan biblically; we perform biblically. We have learned that there is a distinctively Christian view in respect to individual matters, community interests, and even national and international affairs.

Sometimes, with no particular scripture identified, we can feel that the word of God is as a burning fire shut up in our bones, and we are weary with forebearing, and cannot stay. A certain view of conditions within the professing Christian Church, and in the world generally, passes before our mind's eye. We have a strong desire to paint a picture, to describe what we see, to declare what we think ought to be done. Then we are made to feel that such endeavours are entirely beyond our competence. Sometimes a text comes out of the sub-conscious mind as did the text which forms the caption of this article. Then we examine its context, and we find the inspired word has analyzed the whole situation for us already, and even described it in detail.

This is the psychological, or perhaps, one might more accurately say, the pneumatological reason for this article. We suggest that before proceeding further our readers

should read the twenty-ninth chapter of Isaiah, and look into it as one would behold his natural face in a glass.

We are concerned particularly, only for brevity's sake, with verses seven to the end of the chapter. We are of those who believe that very often Jerusalem in the Old Testament prophetically refers to the Church of Christ: "Jerusalem which is above, is free, which is the mother of us all." Inasmuch as believers are said to have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

The "Ariel" of this chapter is described as "the city where David dwelt". But apparently it means more than the city: it may mean the "hearth of God", or "the altar of God". It may also mean "the lion of God". We should not be wrong, we believe, if we were to interpret it as the cause of God, the central truth of the revelation of God; "the hearth of God" where His fire burns; and "the altar of God" significant of the place of truth, of the infinite Sacrifice of the cross. It is against that divine disclosure of Himself "the multitude of all the nations" with all that that phrase may mean of human learning, and effort, and organization, and power, may represent, do "fight".

But even all the foes that are arrayed against the cause of Christ shall find the sum total of their antagonisms to be "as a dream of a night vision". So did the adversary tempt the Lord Jesus, when, in some way, he spread before His prospective imagination all the kingdoms of the world, and the glory of them. So have men, and nations, and churches, and denominations, dreamed of universal authority, and glory; and the imaginary picture which has filled their now carnal ambitions, has made them "as when an hungry man dreameth, and, behold, he eateth".

It is quite possible to give our imaginations free rein, and, spurred on by carnal desire, to believe that the things we long for, are actualities. We see the table lavishly spread. We see the honour and the glory of it, and so dwell upon it, and strive toward it, as actually to persuade ourselves that we have accomplished our purpose, and not knowing that we are dreaming, we

become "as when an hungry man dreameth, and, behold, he eateth".

But even though the night be long, the dream is not uninterrupted; hence, "he awaketh and his soul is empty". After all it was but the baseless fabric of a vision. We have sought out many inventions. In imagination we have already compounded a synthetic gospel. We have created a social order. But long before the morning of actual realization, we wake to find that all our plans are still a dream, and our soul is empty, and hungry still.

Or such ambitious dreamers are "as when a thirsty man dreameth, and, behold, he drinketh". In our dreams we thought we heard the music of a fountain of waters. And in our dream we drank, and supposed that even in the "far country" so far from the Father's house, we had found a refreshing nectar, superior to all the old wines served at the Father's table. But, alas, we awakened from our dream, and we heard no music, and discovered the fountain of waters was but a mirage, and our ambrosia and nectar were imaginative ingredients in an utterly deceptive and fallacious dream. And waking from his ambitious day-dreams to a realization of his deepening want, and poverty, the man—the dreamer, the great architect and builder of "prefabricated" Zions, knows only that "he awaketh, and, behold, he is faint, and his soul hath appetite".

What a disappointment! What a dreary, desolate experience! to discover that our much-vaunted, and vain-glorious satisfactions were but visionary fancies, and we were forced to join with the preacher in his cry of disillusionment: "All is vanity and vexation of spirit, and there is no profit under the sun". But this is to be the eventual experience of all those "that fight against Mount Zion".

Is it not true, there are prodigal professors of religion, prodigal preachers, prodigal churches, prodigal colleges, prodigal missionary societies, prodigal denominations, who, boasting of their possessions, of wisdom, and wealth, and prestige—of the portion of goods which had fallen to them, have taken their journey into a far country, dreaming of instituting there better sanitation, more liberal education, luxurious social conditions, and a perpetual independence; but discovering at length that with all their learning and wisdom, and wealth, and organization, of principles and practices, in the end they begin to be in want.

We have said it before, but we repeat it: the boasted ministry of Modernism in all its aspects, and variations, is to get the prodigal a better job in the far country. But by and by the subconscious asserts itself, and the soul is plagued by a haunting memory of better, and happier, and more palatable fare. He is like the hard-pressed Briton, who for more than twelve years has sat at a rationed table, where the menu has become monotonous, and less and less palatable, and less and less satisfying, so that he has almost forgotten what it was like to partake of a bountiful, palatable, appetizing, nourishing, meal; until by some means he tastes of an old-fashioned meal, such as he used to get,—as an honoured visitor from England at our table one dinner time, remarked, "You have put on my plate more meat than the present British weekly ration of meat for a whole family".

Thus the prodigal grew weary of the rationing of the far country, He had been "as when an hungry man dreameth, and, behold, he eateth". But when he awoke and found that nothing had been supplied his soul, and

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

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that still "his soul had appetite", his experience forced the recollection of better times when he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!"

We read religious articles in the daily press, written by men who decry orthodoxy, and never fail to take a fling at Biblical Evangelicalism; and yet in the midst of it the memory of a more satisfying experience intrudes, and the man writes respectfully of old revival times, and rather expresses something like regret that our present-day larger knowledge, and increased refinement, make it longer impossible to revel in the luxuries which crowd the table in the Father's house.

We have hope that many of the men now involved in Modernistic associations and movements, who are content to allow the operation of unbiblical principles, and anti-biblical teaching, to pass without reproof, in earlier years had a real experience of the saving grace of God in Christ, but who not having given the necessary attention to the personal culture of the soul; and, lacking the graces that flow therefrom, have become blind, and cannot see afar off, and have forgotten they were purged from their old sins. They now have no spiritual perception for the appraisal of things at hand. They have no prospect which would lead them to see the King in His beauty, and to behold the land that is very far off, and feel no upswelling gratitude within their hearts for the purging away of their old sins.

And yet an echo of the past may awaken them, and lead them to exclaim with Job: "Oh that I were as in months past, as in the days when God preserved me. When his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me; when I washed my steps with butter, and the rock poured me out rivers of oil;

when I went out to the gate through the city, when I prepared my seat in the street! The young men saw me, and hid themselves: and the aged arose, and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him."

David had had such an experience, which he relates in the thirty-second Psalm: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer". But, he continues, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Then, with confidence, he says, "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

It is an old-fashioned hymn, but it is true to human experience; it is both pertinent and potent:

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.

Return, O Holy Dove! return,
Sweet messenger of rest!
I hate the sins that made Thee mourn,
And drove Thee from my breast.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb. Amen.

(This article will be continued next week. We believe, properly understood, there is a great revival promised in the twenty-ninth chapter of Isaiah.)

THURSDAY EVENING LECTURES

At the weekly Bible Lecture, which series has extended for nearly three years, the attendance has been most gratifying. The weekly lecture for some months has been given in the main auditorium of the church, and not in Greenway Hall, which became uncomfortably crowded.

The subject of the lecture for the date of this paper will be: The Song of Solomon. We publish this for information, and not as an announcement. But next Thursday we shall begin with the great prophecy of Isaiah.

PROOF OF THE EXISTENCE OF A CLERIC-FASCIST GROUP IN CANADA

French Traitor Protected by Canadian Priests

IN THE past few years reference has been made in these pages on a number of occasions to the strange case of Jacques de Bernonville, a French collaborationist condemned as a traitor by the courts of his own country, convicted of entering Canada by means of a false passport, who, notwithstanding, was allowed to remain here for five years in peace and prosperity. In startling contrast to this indulgent treatment of a condemned traitor, stands the summary expulsion of certain Jewish refugees who entered Canada under false passports. Unlike the Frenchman they had committed no crime in their homeland but the desire to escape totalitarian tyranny. De Bernonville, on the other hand, had taken a leading part under the Vichy régime of disposing of Jews and underground patriots according to Hitler's dictates.

Why Was This Collaborator Allowed to Remain In Canada?

Why was such a Fascist collaborator allowed to enjoy the protection of the Canadian government? Why was this notorious collaborator who brought about the death of Allied fighting men during the war, probably including some Canadians, freely permitted to walk the streets of Montreal together with men whose death he had plotted with the help of the German secret police?

Maclean's Magazine has performed a service to Canada and to the cause of freedom by publishing a well-documented article by McKenzie Porter, entitled "The Truth About de Bernonville", in its current issue of November 15. We strongly advise all our readers to buy this issue of *Maclean's* and read the evidence for themselves. We cannot do more here than refer to a few of the salient points in it and to emphasize some of the lessons it brings home to all who would preserve Canada from the sort of base treachery perpetrated by de Bernonville and his fellow-collaborators.

There is not a shadow of doubt that this French traitor was able to remain in Canada for so long a time and finally to leave it at his own volition because he found in this country powerful groups of persons who spared no pains to protect him. Who is this Count Jacques de Bernonville? Who were his powerful friends in Canada? Why were they so eager to come to his help? The answer to such questions, or at least part of the answer to them, is given in the objective account in *Maclean's Magazine*.

Who Was This French Collaborationist?

What was the background of this man who fled from French justice to find asylum in Canada? *Maclean's* gives, among other things, the following information about him:

"... The family was devoutly Roman Catholic. Jacques de Bernonville was tutored by Jesuit priests at Marnasse, Belgium. Throughout his life he never missed morning Mass. When he was eighteen he joined the crack Chasseurs Alpains... His political opinions formed in the middle Twenties. From 1926 on he was deeply involved in the conspiracies of l'Action française, an extreme right-wing movement with such strong Royalist and Roman Catholic views... Later De Bernonville joined La Cagoulé (the Hooded Men). This notorious party aimed to assume power by revolution under the

pretext of saving France from the Communists. Its plan was to seize Paris in a few hours and set up a state modeled on Mussolini's Italy . . ."

On the fall of France this ardent Romanist cast in his lot with the Pétain-Laval collaborationists of Vichy and went to work with a will for the German invaders. *Maclean's Magazine* gives a facsimile of a card issued by the German Waffen SS listing him as a volunteer. He won a citation signed by Laval for his work in suppressing the French resistance movement of the Maquis. There is also given the reproduction of a deposition under oath made by a member of the French resistance who told of the brutal tortures to which he was subjected in de Bernonville's presence and upon his orders. De Bernonville's purpose in this inquisitorial third degree, was, among other things, to obtain from the French patriot the whereabouts of British parachutists and the passwords for various parachute districts.

Who Were the Canadian Friends of This Nazi Collaborator?

But who were the Canadian friends of de Bernonville who rushed to his defense after he has stolen his way into Canada by means of a falsified passport? *The Montreal Star* reported that he had reached Canada with the aid of "religious groups" after hiding in several French monasteries. Among those who helped him stage his long fight to remain in Canada was Mayor Houde of Montreal who spent the war years in an internment camp. A wealthy Montreal businessman told the press that the evidence against de Bernonville "comprised a tissue of lies built up by the Communists against a great Roman Catholic, a great Frenchman, and a great hero". Another lawyer, who was a Member of Parliament for Quebec, also attributed the opposition to his remaining in Canada to the fact that he was a Roman Catholic. *Le Petit-Journal*, a supporter of Mr. Duplessis, said that a "Judaic-Masonic-Communist" plot was in operation against de Bernonville! This latter assertion is but another variation of the well-known theme of Roman Catholics in Quebec that anyone, whether Baptist, Jewish, "Jehovah's Witness" or Plymouth Brother, who does not humbly submit to clerical dictation is thereby identified as a "Communist". It has also been commonly said in French-language papers in Canada that the French courts which condemned this collaborationist were under the influence of "Communists". The "Communist" smoke screen is an habitual way for Roman Catholic priests to damn their opponents without giving them a hearing.

Now Hiding in a Monastery

The last reports from Brazil, whence de Bernonville has fled, says that he is now staying at St. Anthony's Monastery in Rio de Janeiro. In such a place, he will doubtless be safe from "Communists" of all kinds.

There is a much more detailed account of the damning evidence in *Maclean's Magazine* to which we refer our readers. Under date of last Friday, *Le Devoir* of Montreal accused *Maclean's* of violating "British fair play" by attacking a man who was no longer in a position to defend himself. It also suggested that the documents reproduced by *Maclean's* were of doubtful value. If that be so the courts are open and de Bernonville owes it to himself and his eager Canadian R.C. friends to collect huge damages from this well-known Canadian publication. If, on the other hand, he is as innocent as

he asserts, why did he run away from Canada while his case was still pending? And why, in the first place, did he flee from France under a false passport rather than stay and face French justice?

Canadian Collaborators

Our interest in this case lies in the evident fact that this condemned traitor basely sold his own country in the interests of the Church of Rome to which he was devoted. In this respect he resembles Pétain, his chief. In France's darkest hour, it remains on record for all to read who will, there were French citizens who struck the prostrate, helpless, body of their motherland in the name of and for the advantage of the papal Church. Their loyalty to the pope took precedence over all other patriotic duties and obligations. They were Romanists first, then Frenchmen. They wore the uniform and took the pay of the Third Republic only in order to betray her to her enemies for the advantage of an Italian prince.

But it is more important for Canadians to realize that there are like-minded Fascist collaborators now in Canada. During the war, the French-language press of Canada, and particularly that part of it under the direct control of the priests, lauded Pétain to the skies as a hero and a saint. While he was giving orders to his forces to fire on British soldiers, Quebec priests and Quebec papers were praising him as a devoted son of the Church. Now, at this very moment, among the powerful and influential men in Quebec who rally to the support and defense of de Bernonville are wealthy business men, members of the Quebec legislature, members of the Federal house, and almost all the French-language press of Quebec, which is almost without exception under the thumb of the priests.

Le Devoir, the defender of de Bernonville, recently published a leading editorial in which it deprecated the Royal Tour as an Imperialistic plot. Another clerical publication referred to the Princess as the "daughter of a foreign king". It is such papers as these which take up cudgels for a man who was responsible for the torture and death of Allied patriots during the war. These same influential circles approve of the persecution of street-corner preachers, of the mass jailing of "Jehovah's Witnesses", and of every command that emanates from the totalitarian papal church. Actions such as these leave us in no doubt that there are now at work in this Canada of ours the same dark forces that betrayed France in her hour of weakness. Let such a day come to this Dominion and we shall see that some important men in places of authority in public life will play into the hands of our enemy as did Pierre Laval, Philippe Pétain and a host of other Romanists, for the furtherance of the papal cause. Before the war, it would have been regarded as fantastic to suggest such a thing, but now we have the proof, and what happened in France may well happen in Canada also!—W.S.W.

A PROOFREADER'S ERROR

On page 13 of last week's issue of THE GOSPEL WITNESS there were two paragraphs headed, "A GOOD STORY". In the sixth and seventh lines were these words: "I was a member of that church, and had to get out over the amendment question". The word "amendment" should have been "amusement"—"I had to get out over the amusement question".

The Jarvis Street Pulpit

Not Baptism But Faith

The First of a Series of Seven Sermons by the Pastor, Dr. T. T. Shields, on the General Subject of "How to Receive Eternal Life"

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 11th, 1951
(Electrically Recorded)

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

THERE is not one of us here who can afford to be indifferent to the matter of the soul's eternal welfare. We shall not live always, and I am sure there is no one here who could believe that death marks the extermination of being. The soul lives on, somehow, somewhere; and we ought to be concerned about the soul's eternal welfare.

We can afford to be mistaken in a great many things. You may be mistaken in your investments, if you have any; you may lose what you have put in. You may be mistaken in the friends with whom you associate; some of them you may trust too far, and you may pay for your credulity. Yes, there are a thousand things, which are relatively unimportant. They have a place in human life and human interest, but if in respect to these matters we make a mistake, in many instances there is a possibility of correction. But there is "one event which happeneth unto all:" "It is appointed unto men once to die," only once, and this matter of the soul's salvation must be attended to before that great event; therefore, we must make sure that we are on the right road. To admit that you were mistaken yesterday is only to acknowledge that you are a little wiser to-day, and who would not grow wiser as the days go by?

We have fallen upon days when there is but little plain exposition of the word of God, and people are regaled with many fancies. You are entitled to your opinions about this life and the next, but they have little value after all. None of us know much about this life; we know nothing at all about the next. It would be the part of wisdom to learn something from someone who does know: but who can tell us? Apart from this revealed word of God, we know nothing at all about the future. If this be not the word of God, then we go out at last into darkness not knowing what awaits us there.

In my discussion this evening I have no appeal but to the word of Divine revelation. I am not going to argue this evening with those who say the Bible is out of date; I believe most of those who thus speak know but little about the Bible. I remember a man once coming to me very superiorly, and saying, "You quoted Scripture to-night." I said, "Yes I did." He said, "I do not believe it." I said, "Perhaps not. But why don't you believe it?" He said, "The Bible is full of contradictions." I said, "Did you ever read the first chapter in the Bible?" "Yes sir." "Did you ever read the last?" He was not quite so positive, but he did answer affirmatively. I said, "Have you read everything between?"

He dropped his head, and said, "No." I said, "You are a wise man, aren't you? You are talking about something of which you know nothing at all." But I now state my position so that you may know to what court we appeal. We have no appeal beyond this inspired Word of God. This is the last word; it enshrines the story of the Person of our glorious Lord. The Bible is the biography of Jesus Christ; it is "the record which God hath given to us of His Son", the Old Testament just as much as the new. This is the only Temple of Truth which has no need of the sun or of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

The choir sang this evening a musical setting of a text of Scripture: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." There are those who say, "Do not trouble yourself to expose error; let your message be a positive one. Preach what you believe, and leave other people alone." Have you observed that that is not the Biblical method of teaching? The Bible always sets the negative and positive in juxtaposition and contrast: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." It is necessary sometimes to discuss the negative aspect of things. Sometimes when you are motoring you see a sign: "Do not enter," or perhaps, "Not a through Street." Why the negative? Because they would save you the mistake of trying to get through a street that has no exit.

So I want to tell you this evening that eternal life is not received by baptism, but by faith. Why do I say that? Because millions of people believe salvation is by baptism. The Roman Catholic church teaches it; the Anglican church—I do not believe that many Anglicans believe it, but according to their standards, they teach it. This is a prayer book; good size, isn't it? Implicitly the Presbyterian church teaches it; so does the United Church of Canada. They all declare that the Church consists of believers and their children.

I.

Now let me speak first of all about the ROMAN CATHOLIC CHURCH: The Roman Catholic church makes baptism the way of life; it declares plainly that apart from baptism there is no possibility of salvation for anyone. For instance, from the Council of Trent. I will give you something still more positive in a moment:

"If any one shall say that baptism is optional, that it is not necessary to salvation, let him be accursed."

So be it! I gladly take my place under the maledictions of the papacy. I would rather have the pope curse me than bless me any time. I think it was Mr. Spurgeon who said that England was never so prosperous as when she enjoyed the papal curse. But the Roman Catholic church says if you say that anybody can be saved without baptism, you are accursed! That is the authoritative word of the Council of Trent. Further:

"If any one shall say that the baptism given by heretics, (that is ourselves) in the name of the Father, Son and Holy Spirit, with the intention of doing what the Church does, is not true baptism, let him be accursed."

Our baptism, therefore, is valid, according to the Roman church. Again:

"If any one shall say that the baptized are free from all the precepts of holy Church, which are written or received by tradition, so that they are not bound to observe them, unless they wish to subject themselves to them of their own accord; let him be accursed."

All of us who have been baptized, whether we like it or not, no matter by whom, or when, or how, are the chattels of the Roman Catholic church, and under obligation to observe the precepts of that so-called church.

I have an interesting book here, it is only one of many. It is the Catholic Encyclopedia. It bears the imprimatur of the Church as being all true. It is amazing how complicated the Roman church can make the simplest statement of Scripture. A former Roman Catholic priest, Dr. Lehmann, told me that the seventh commandment, by the teaching of the Church, had no less than three hundred and sixty-five variations; and that priests were kept busy answering their people's questions, as to whether indeed the commandment had been violated.

I propose to show you now that the Roman Catholic Church teaches that salvation without baptism is an impossibility to anyone.

The principal effects of baptism are said to be:

"The remission of all sin, original and actual. This is clearly contained in Holy Writ;

"The Council of Trent anathematizes whomsoever denies that the grace of Christ which is conferred in baptism does not remit the guilt of original sin; or asserts that everything which can truly and properly be called sin is not thereby taken away. The same is taught by the Fathers."

"Baptism not only washes away sin, it also remits the punishment of sin. This was the plain teaching of the primitive Church . . . And St. Augustine says plainly: If immediately (after baptism) there follows the departure from this life, there will be absolutely nothing that a man must answer for (*quod obnoxium hominem teneat*), for he will have been freed from everything that bound him. In perfect accord with the early doctrine, the Florentine decree states: 'No satisfaction is to be enjoined upon the baptized for past sins; and if they die before any sin, they will immediately attain to the kingdom of heaven and to the vision of God.' In like manner the Council of Trent teaches: 'There is no cause of damnation in those who have been truly buried with Christ by baptism . . . Nothing whatever will delay their entrance into heaven.'

"Another effect of baptism is the infusion of sanctifying grace and supernatural gifts and virtues. It is this sanctifying grace which renders men the adopted sons of God and confers the right to heavenly glory. The doctrine on this subject is found in the seventh chapter on justification in the sixth session of the Council of Trent. Many of the Fathers of the Church also enlarge upon this subject (as St. Cyprian, St. Jerome, Clement of Alexandria, and others), though not in the technical language of later ecclesiastical decrees."

Catholic Encyclopedia, Vol. II, p. 268.

In the section, RECIPIENT OF BAPTISM, we read:

"Every living human being, not yet baptized, is the subject of this sacrament.

(1) As regards adults there is no difficulty or controversy. Christ's command excepts no one when He bids the Apostles teach all nations and baptize them.

(2) Infant baptism has, however, been the subject of much dispute. The Waldenses and Cathari, and later the Anabaptists, rejected the doctrine that infants are capable of receiving valid baptism, and some sectarians at the present day hold the same opinion. The Catholic Church, however, maintains absolutely that the law of Christ applies as well to infants as to adults. When the Redeemer declares (John, iii) that it is necessary to be born again of water and the Holy Ghost in order to enter the Kingdom of God, His words may be justly understood to mean that He includes all who are capable of having a right to this kingdom. Now, He has asserted such a right even for those who are not adults, when He says, (Matt., xix, 14): "Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such." It has been objected that this latter text does not refer to infants, inasmuch as Christ says "to come to me". In the parallel passage in St. Luke (xviii, 15), however, the text reads: "And they brought unto him also infants, that he might touch them"; and then follow the words cited from St. Matthew. In the Greek text, the words refer to infants in arms. Moreover, St. Paul (Coloss., ii) says that baptism in the New Law has taken the place of circumcision in the Old. It was especially to infants that the rite of circumcision was applied by Divine precept. If it is said that there is no example of the baptism of infants to be found in Holy Writ, we may answer that infants are included in such phrases as: "She was baptized and her household" (Acts, xvi, 15); "Himself was baptized, and all his house immediately" (Acts, xvi, 33); "I baptized the household of Stephanus" (1 Cor., i, 16).—*Ibid.*

It is amazing that Romanists and others should cite the cases of Lydia and her household, and the Philippian jailer and his household, and the household of Stephanus, as proofs that the practice of infant baptism has Scriptural warrant. One has only to read the Scripture texts to see the untenability of such an argument. There is no evidence that Lydia was married or that she had a family. Furthermore, it is said, when the apostles had been delivered from prison and they went out of the prison, and entered into the house of Lydia: "And when they had seen the brethren, they comforted them, and departed." (Acts 16:40). So the only people they saw in the household of Lydia was "the brethren". One would suppose that the proponents of infant baptism must be very hard up for an argument when they resort to such proof texts as this.

A further text in the quotation made above, is that of the Philippian jailer. But there is no evidence that there were infants in that "household" either, for it is said: "They spake unto him the word of the Lord, and to all that were in his house. (And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house." Thus it is expressly said that the word of the Lord was spoken "to all that were in his house;" and that all who were in the jailer's house "rejoiced"; and with him they all believed,—"believing in God with all his house".

We know nothing more of the household of Stephanus than is mentioned in the first chapter of First Corinthians, the sixteenth verse, except as he is referred to again in the sixteenth chapter of First Corinthians, verses seventeen and eighteen. But here again there is nothing

ing to indicate that there were any children in the household of Stephanus, and surely the argument from silence must yield to the abundant and explicit teaching of other Scriptures. We have baptized many "households" in which there were no infants, and all were believers.

If anything were needed to condemn the practice of infant baptism, and to prove its utter unscripturalness, and the extremes to which a practice without Scriptural warrant may be carried, we have it in the following passage:

This leads to the baptism of infants *in cases of difficult parturition*. When the Roman Ritual declares that a child is not to be baptized while still enclosed (*clausus*) in its mother's womb, it supposes that the baptismal water cannot reach the body of the child. When, however, this seems possible, even with the aid of an instrument, Benedict XIV., declares that midwives should be instructed to confer conditional baptism. The Ritual further says that when the water can flow upon the head of the infant the sacrament is to be administered absolutely; but if it can be poured only on some other part of the body, baptism is indeed to be conferred, but it must be conditionally repeated in case the child survives its birth. It is to be noted that in these last two cases, the rubric of the Ritual supposes that the infant has partly emerged from the womb. For if the foetus was entirely enclosed, baptism is to be repeated conditionally in all cases. In case of the death of the mother, the foetus is to be immediately extracted and baptized, should there be any life in it. Infants have been taken alive from the womb even forty-eight hours after the mother's death. After the Caesarean incision has been performed, the foetus may be conditionally baptized before extraction if possible; if the sacrament is administered after its removal from the womb the baptism is to be absolute, provided it is certain that life remains. If after extraction it is doubtful whether it be still alive, it is to be baptized under the condition: "If thou art alive". Physicians, mothers, and midwives ought to be reminded of the grave obligation of administering baptism under these circumstances. It is to be borne in mind that according to the prevailing opinion among the learned, the foetus is animated by a human soul from the very beginning of its conception. In cases of parturition where the issue is a mass that is not certainly animated by human life, it is to be baptized conditionally: "If thou art a man."—*Ibid.*, pp. 270-271.

Is there any resemblance in this revolting passage to the simple and beautiful descriptions and definitions of baptism in the Word of God? Does it not show to what lengths of absurdity, not to say obscenity, the human imagination may lead when once one's moorings to the supreme authority of the Word of God are cast off?

But why such desperate concern for the baptism of irresponsible, and in some cases, unconscious infants? Let us see what the Roman authorities have to answer on this point. But here I may state plainly this unholy concern is born of the erroneous idea that baptism is absolutely essential, and therefore, under any circumstances, indispensable to salvation.

But what becomes of unbaptized infants:

"The fate of infants who die without baptism must be briefly considered here: The Catholic teaching is uncompromising on this point, that all who depart this life without baptism, be it of water, or blood, or desire, are perpetually excluded from the vision of God. This teaching is grounded, as we have seen, on Scripture and tradition, and the decrees of the Church."

In all fairness let it be said that the Roman Catholic Church does not claim the Scripture as their only authority, but "Scripture and tradition, and the decrees of the Church":

"Moreover, that those who die in original sin, without ever having contracted any actual sin, are deprived of the happiness of heaven is stated explicitly in the Confession of Faith of the Eastern Emperor Michael Palaeologus, which had been proposed to him by Pope Clement IV. in 1267, and which he accepted in the presence of Gregory X. at the Second Council of Lyons in 1274. The same doctrine is found also in the Decree of Union of the Greeks, in the Bull 'Laetentur Coeli' of Pope Eugenie IV., in the profession of Faith prescribed for the Greeks by Pope Gregory XIII., and in that authorized for the Orientals by Urban VIII., and Benedict XIV. Catholic theologians are unanimous, consequently, in declaring that infants dying without baptism are excluded from the beatific vision; but as to the exact state of these souls in the next world they are not agreed."

One guess, I suppose, is as good as another!

"In speaking of souls who have failed to attain salvation, theologians distinguish the pain of loss (*poena damni*), or privation of the beatific vision, and the pain of sense, (*poena sensus*). While it is certain that unbaptized infants must endure the pain of loss, it is not at all certain that they are subject to the pain of sense."

Then there are directions for the baptism of infants, in order that they may not fall into Limbo. I am almost tempted to read something I have never read in public before. Shall I? It is from the Roman Catholic Encyclopedia, you know.

"Supernatural faith is now much more diffused than it was before the coming of Christ, and more infants are now saved by baptism than were justified formerly by the active faith of their parents."

—*Catholic Encyclopedia*, Vol. II, pp. 266, 267.

The article has been discussing vicarious faith, where the parents believe for their children. But now they can be baptized instead:

"Moreover, baptism can more readily be applied to infants than the rite of circumcision, and by the ancient law this ceremony had to be deferred till the eighth day after birth, while baptism can be bestowed upon infants immediately after they are born, and in case of necessity even in their mother's womb. Finally it must be borne in mind that unbaptized infants are not unjustly deprived of heaven. The vision of God is not something to which human beings have a natural claim. It is a free gift of the Creator who can make what conditions He chooses for imparting it or withholding it. No injustice is involved when an undue privilege is not conferred upon a person."—*Ibid.*, p. 267.

And so on, and so on. Then there are instructions how to baptize. I have already quoted to you the directive that when a child seems to be stillborn it is, notwithstanding, to be baptized: "If thou art alive". That is part of the formula. If that which is born is a monstrosity, it is still to be baptized, and there is to be added to the formula: "If thou art a man." What a horrible doctrine that is! Nobody but the devil himself could ever have conceived that. It could never have been formulated anywhere but in Hell. How utterly alien to the spirit and teaching of Jesus Christ: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Such is the spirit and tenor of the whole gospel.

The Teaching of the Anglican Church on Baptism

In the thirty-nine articles the article on Baptism says:

"Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened . . ."

Mark the word, "christened" — made Christians by baptism,—

"but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

I learned the Catechism when I was a boy. "What is thy Name?" "So and So." "Who gave you this Name?" "My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The only thing wrong with that is that there is not a word of truth in it, not a word. That is what Anglican children are taught. And in the service for Baptism here, the priest, as he is called, after the naming of the child by the Godfathers and Godmothers baptizes the child.

From the Book of Common Prayer

Let me now quote a prayer, and some other parts of the service for the public baptism of infants taken from The Book of Common Prayer, . . . according to the use of the Church of England in the Dominion of Canada.

"Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that this Child, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. Amen.

Then the Priest shall take the Child into his hands, and shall say to the Godfathers and Godmothers,

Name This Child

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost, Amen.

But if they certify that the child is weak, it shall suffice to pour Water upon it, saying the aforesaid words,

I baptize thee in the Name of the Father and of the Son, and of the Holy Ghost, Amen.

Then the Priest shall say

Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child may lead the rest of his life according to this beginning."

There it is. Do not blame me. I am telling you what the Anglican church teaches. Then the priest says,

"Seeing now, dearly beloved brethren, that this Child is regenerate . . . and baptized into the body of

Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him that this child may lead the rest of his life according to this beginning."

No infant is thus regenerated. What a burlesque of Christianity, to assume that the Creator of all things, Who became incarnate in the Person of Jesus Christ, by Whom all things are created, that are in heaven and on earth, whether they be thrones, or dominions, or principalities, or powers — all things were created by Him, and for Him, and He is before all things, and in Him all things consist,—to think that He would condition the eternal well-being of an innocent child upon the action of somebody who would put a few drops of water, and make the sign of a cross upon the child's forehead! Surely that is wrong.

The Teaching of the Presbyterian Church

I have here the Westminster Confession of Faith. I am not going to spend much time on it.

"Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

"Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized."

Now let this be said for the Westminster Confession of Faith.

"Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

That is a saving clause, isn't it? The Westminster Confession says that Baptism is not absolutely indispensable to salvation, nor is it a guarantee that those who are baptized are regenerate. You ought to be baptized anyhow, but that is left an open question.

The United Church Teaching

The United Church has carried that forward into their Union, and the church is said to be composed of believers and their children, no matter what they are like. "Believers and their children." By that practice you may have church members who do not even profess to be regenerate. However, that all inheres in this erroneous notion that salvation is by baptism. They are baptized into the Church, and they take their place in the Church in due course.

II.

Objections To This Teaching

Now we object to this on the ground that *there is not one shred of Scriptural warrant for the teaching*. Nowhere in the Word of God are we told that baptism is indispensable to salvation. That is enough for us. We Baptists do not make light of the ordinance of baptism; we merely try to keep it in its proper place, that is all. There is nothing in the gospels, or in the Acts, or in the epistles, that can be made to justify this teaching, that salvation comes through baptism. The doctrine of baptismal regeneration is anti-scriptural; it is not here.

Furthermore, there is one outstanding example of a man who professed to believe—Simon the sorcerer at Samaria. He was baptized, and joined the company of

the believers, and when Peter came down from Jerusalem, and he saw that by the laying on of the apostles' hands people received the Holy Ghost, he offered them money, and said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." And Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee. For I perceive—he said to this man who had been baptized—that thou art in the gall of bitterness, and in the bond of iniquity." He had been baptized, but he was no better for it.

We object to it because it puts the name of Christian upon millions of people who are not Christians; it is a counterfeit religion; it is not Christianity. The word—"christening"—is used which means making Christians by baptism. And hence you have the church of the Antichrist, with its claim of three hundred millions of members, and all these other organizations called churches, with millions following the example of the Roman church; and among them many people who have been baptized, but who do not know Christ, and who are not regenerate. They are not one whit better for their baptism.

That is the thing you have to meet when you try to preach the gospel. Nine men out of ten will tell you, "I am just as good a man as your church-member," and when he says that, in the great majority of instances, he is telling the truth. He is just as good. Baptism has not made any change—any kind of baptism; I am not arguing merely for immersion—whether it is immersion or sprinkling or aspersion. (I do not believe there is any baptism but immersion, but let that pass for the moment.) Statistically, the Roman Catholics constitute approximately forty-three percent of the population of Canada, and about fifty-one percent of our Penitentiary population are Roman Catholics. They have all been baptized, but baptism did not keep them out of the Penitentiary. But do not say that I am holding up Roman Catholics only as an example, because if you look at the statistics you will find that some are rated as Presbyterians, and United Church, and Salvation Army, and Baptists—classified according to their professed religion. I do not know what sort of Baptists, or Presbyterians, or United church people they must be, my argument is simply this: that baptism does not effect regeneration, and that baptism alone makes people no better than many who have never been baptized.

I heard a friend of mine say rather an interesting thing once. He said, "You know there are two religions. One is this: that believing on the Lord Jesus Christ we are made new creatures, born again, have new natures; old things have passed away, and all things have become new." Then he said, "There is a counterfeit, a religion that is called Christian, but is superficial; no new birth, no regeneration at all, just mere church membership. Now I want to ask you, which of those religions is yours?" Then he said, "If you are really regenerate, you ought to be buried with Christ by baptism into death, that like as He was raised up from the dead by the glory of the Father, even so you also should walk in newness of life. If you have the real religion, you ought to have the New Testament ordinance, but if you have that other kind of religion," he said, "Oh, well, sprinkling

is plenty good enough for it." And he was right. Do not misunderstand. I am not saying that people who have been immersed are necessarily Christian, and I am not saying that people who have only been sprinkled are necessarily not Christians. Some of the greatest saints I have ever known were Anglicans; some of the finest men I have ever met have been Anglican clergymen. I think, however, they must have a blind spot somewhere; but notwithstanding, they know the Lord. And some of the worst scoundrels I have ever met have called themselves Baptists. You cannot tell what is in a package by the name that is printed outside, and unfortunately our religion is not put up in cellophane packages. I wish it were, and then we could see what we were getting, and what they have.

Now I say we object to it because it does put the name of Christian on multitudes of people who are not Christians. Therefore, it does *inestimable injury to the cause of Christ*; it is the chief obstacle to the progress of the gospel. A great many non-Baptists read THE GOSPEL WITNESS, and they will read what I say, but I must say it just the same. I say to my sprinkling brethren, to those who practise infant baptism, that infant baptism is the most prolific mother of evils that the Devil himself ever conceived. It is not of God; it is not in the Book at all. That is enough for the negative side, isn't it? Certainly we are not saved by baptism.

III.

HOW ARE WE SAVED? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Oh, how blessedly simple it all is! Salvation is not in ordinances of any sort, it is not in the church, not in the preacher or the priest, "not of works," as we heard to-night; but salvation is in a Person, and that Person is the Son of God. "In him dwelleth all the fulness of the Godhead bodily." "In (Him) are hid all the treasures of wisdom and knowledge." He Who was infinite in all the qualities of His being, took upon Him our nature, wrapped Himself in human flesh, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Do you want me to say something new to-night? I could. I could say a great many things that would be new to you.

I may have told you of a sermon I once heard, preached by a Presbyterian minister. I was in a little village, and I preached in the morning, as a visiting preacher. In the evening all the other churches closed for an anniversary in the Presbyterian church, and so I went with the Baptist congregation to hear the preacher. He was said to be a great preacher from Toronto, and he preached on this text: "For the grace of God that bringeth salvation hath appeared to all men." And he said the simplest things I ever heard anybody say: "Sometimes you have heard that there is only one way to heaven, but I am going to tell you of four ways." I pricked up my ears to listen. He said, "The first way is the way of innocence," but very soon we found that was not a through street. He said, "We cannot get through here; there is no way through." "The next way is the way of righteousness. I may not be innocent, but I have done some righteousness." He quoted a few texts: "There is none righteous, no not one," and he said, "Another blind street. We cannot get through here. But," he said, "there is another way, the 'Do the best you can'

way." He said, "You are on that; you all do the best you can." He carried us along there for only a minute or two, until everybody in that congregation was convinced that he was not doing his best; none of us were doing our best. Everybody could do better than they do. "Well," he said, "there is no way through here."

Then at last he said, "There is only one way, and that is the way the Master went, the way of grace. He lived your life for you, He wrought out your day's work for you, He took your place under the judgment of God, and died to atone for all your sins. He rose again, came forth into newness of life, ascended into Heaven, and He is on the right hand of God, and now you have only to believe Him."

I was very much like the old lady who went to hear the great Spurgeon once. Somebody said to her, "How did you enjoy the great preacher?" She said, "I was never more disappointed in my life." Her interrogator said, "Why?" She said, "Oh, I understood every word he said." And I understood every word that preacher said, and when I came out—I was just a budding preacher, you know—I said to myself, "That wasn't a great sermon. I do not know very much, but I could preach just as well as that myself." That is fifty years ago, and I could preach that sermon now! That was great preaching, wasn't it? It made me understand the way of life if I had never known it before, and made it so simple and so plain that I could not forget it, and it followed me all the rest of my life. Oh, that is what we need in our day.

They have in the Railway Stations now, and in the Airports, which I visit more frequently, loud speakers, but what the speakers say, I cannot understand. Occasionally in a great station I may pick up one or two words; I say, "That must be going to New York, or Chicago, or Toronto." I feel like saying to that man, "Now look here, never mind your literary polish; just speak as plainly as you know how to speak, and tell me what train to board; tell me what plane to get on. I want to go somewhere; please speak plainly." Have I spoken plainly this evening? Is there anything I have said that you did not understand?

I tell you now that the conclusion of the whole matter is this, that salvation is in the Person of Christ. What a blessing that is, if you conceive of Him as being God. I need a great Saviour, one who is infinitely wise, infinitely merciful, infinitely mighty, infinitely patient. I know this, that finding me in a state of nature, I need a salvation that will make me over again, or I can never go where He is. That is just exactly the gospel. None other than incarnate Deity, the Creator of all worlds, asks you to commit the interests of your soul to Him for time and for eternity.

Perhaps you say, "Don't you believe in baptism?" Yes, I certainly do, and if you have not been baptized, and are a believer, I think you are disobedient; I think you ought to be baptized, but not until you are sure that you are saved. Baptism is for saved people. Baptism is just a picture of that—burial, and resurrection into newness of life. And if you really believe on the Lord Jesus Christ you ought to be baptized. But salvation is not of baptism, but of faith. Next Sunday night I shall speak to you about the confessor, the man who stands between the soul and God, and try to tell you that you do not need any intermediary. "Not the confessor, but the Mediator." But in the meantime, shall we trust. I have

said that we ought to believe in the Lord Jesus Christ, and I know of no other way of introducing Him to you than John's way, when he introduced Him to his disciples. He pointed to Him and said, "Behold the Lamb of God, which taketh away the sin of the world." The Creator of all worlds stooped to become the sinners' scavenger, and to take away the sin of the world. Nothing to pay! Without money, and without price. Let us ask that He may give us wisdom, that we may just look to Him in simple faith this evening.

We have heard this evening, O Lord, that faith is the gift of God. We are so dependent upon Thy grace that we cannot believe unless Thou dost give us faith. We pray Thee to enable enlightened souls to make response to God's disclosure of Himself, and just to believe in Him, for Thy Name's sake, Amen.

INHERITED WATERS

By Rev. JOHN POORTER, B.A.
Central Baptist Church, Durban

The Baptist Union Sermon for 1951, preached at the
Annual Assembly of the Baptist Union of
South Africa, held in Port Elizabeth

"And Isaac digged again the wells of water which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."—Genesis 26:18.

THE patriarch Isaac takes his place among a distinguished company of saints and heroes in the eleventh chapter of Hebrews, but if he were to be measured by the standards of this age, many would probably think him a pale and unimpressive character. I can imagine his contemporaries saying among themselves: "Is this the son of great Abraham? How unlike his father!" It is possible that there was a stronger resemblance in nature between Sarah and her son. It is often so. A recent biographer of the late A. B. Simpson mischievously suggests that if a boy has a superior mother he will make the grade somehow. "If you get a good mother," he adds, "it will not do to be too particular about your father: you cannot have everything." Well, if this is so then Isaac was doubly blessed, for in his parents he had almost everything that nature and grace could bestow.

In Abraham we see tenacity of faith; spiritual strength; lofty peaks of vision and obedience rise like towers in his life-story. His stature dominates the history of Israel for two thousand years and more.

But Isaac is cast in another mould. His deeds are not of the kind that make history. He is a gentle, sensitive man; a meditative, meek spirit. He has a yielding disposition, and deals submissively even with those who oppose him. He plays a passive role in boyhood, when his father takes him to Mount Moriah as a sacrifice. And even in manhood the same characteristics follow him: he appears content to leave the initiative with his father in the most important matter of finding him a good wife. Some would say this is positive proof of his meekness!

The Lord has His gentler servants too, and their valour is not less because they lack spectacular deeds. Meekness is not weakness. A submissive disposition may reveal strength that refuses to compromise with evil.

In this twenty-sixth chapter of Genesis, Isaac is the well-digger.

"Isaac digged again the wells of water which they had digged in the days of Abraham his father."

Wells are mentioned a number of times in the chapter, and closer enquiry will show us how rich in spiritual meaning is this chronicle from long ago. We have here:

An inheritance *received*: From his father. We shall presently see how valuable this inheritance was.

An inheritance *ruined*: Not ruined beyond repair, else this story would not have been told, — but ruined so as to be useless for the present.

An inheritance *restored*: Restored to its former state of usefulness and worth. The fact that this work of reclamation was begun shows how much value Isaac placed upon his inheritance. Now see how this Old Testament picture fits our twentieth century need.

I.

AN INHERITANCE RECEIVED. Some business concerns have become famous throughout the civilized world. Among them you will find those which began with struggle and difficulty, winning recognition slowly over a long period of years. They are the products of almost unbelievable toil, the result of skill and industry and patient perseverance which at last were rewarded with success. This kind of honour belongs to the pioneer. It has a glory all its own.

When such a house of business loses its founder by death, it is a happy circumstance if those who succeed him inherit also the same ideals of honesty and industry that gave the venture its good name. They will think with justifiable pride of the great achievements of the past, striving to be worthy of them in the present conduct of the business.

Sometimes, of course, it is just the contrary. Those who succeed to their inheritance think less of hard work and honesty than they do of smart methods and big profits. And so, gradually but inevitably, the standards are lowered. The great name, dearly bought, lives on, but the force that gave it a distinctive quality is lost.

Now Abraham was the chosen pioneer of a new civilization. He was the well-digger and the builder of altars. To our Western minds this might mean very little, but historians tell us that in Oriental lands the well-digger ranked with the builder of cities and pyramids. Many a well in semi-desert regions was only dug by the most astonishing feat of endurance. Some of such ancient wells have been found, cut straight through a twenty foot layer of solid rock. No wonder that wells were often named in honour of kings, as a reflection of the labour that brought the waters of the earth to the surface for man and beast.

The well-digger was more than a pioneer. He was a benefactor to his fellowmen. His own initiative and wealth created a source of life and refreshment, and made a stopping place for caravans. For many miles around the well would be known, and every traveller would become familiar with its location, lest in the time of need he missed it and perished of thirst.

Wells in arid regions were sometimes guarded by armed force. An outpost or small fortress would be placed strategically nearby, especially in time of war, to protect the purity of the water from the malice of the enemy. Poisoned water might mean a fatal blow to a desperate army. The enemy could gain his ends without lifting a sword.

Isaac's inheritance, then, was not to be ignored as worthless. The wells of his father Abraham were somehow representative of the past. We sense that Isaac

was not the kind of man who would hold cheaply the inheritance of his father. His deference to the achievement of the past seems to underlie his action. He was inwardly persuaded that his was a noble heritage, hence he "dugged again the wells."

Let me suggest that here we have a *spiritual picture of things precious and hard-won* that have come to us from yesterday. "The wells which they had digged in the days of Abraham." They had names given to them, and no doubt like other wells of Scripture, these were specially significant names.

We too, like Isaac, have inherited most valuable wells from the past. We have not dug them ourselves: the sacrifice and cost which brought them into being belongs to another generation. But we have inherited them nevertheless. Let me attempt to give names to some of these hard-won sources of life and refreshment. That should not be difficult. I think first of all of the priceless heritage we have in

THE ENGLISH BIBLE!

God's unerring Word, as given to prophets and chosen men is surely the most sacred treasure with which the world has ever been blessed. In speaking of its worth as a heritage from the past I am not primarily thinking of the ancient manuscripts written in Hebrew and Greek, to which the average man has no access at all. I have in mind *the Bible in the language of the people*. For this is the fruit of tremendous labour and devout minds. In the course of its translation into the English tongue.

"Men of courage in a bygone age,
Paid with their lives for each precious page."

Although it is quite impossible to calculate the cost of the English Bible in terms of sacrifice and courage, it stimulates the imagination to think about it. Try to estimate the labours of Wyclif, the "morning star of the Reformation". He took twenty-two long years to complete his translation. Think of those who were his "preachers",—readers of Scripture they really were—and others who made copies of this work by hand, painstakingly writing out its 773,000 words. There were as yet no printing presses. There was no other way of making copies except one by one. And how the people who could read hungered for the Word of God! A single copy of Wyclif's translation would fetch the price of forty pounds, a sum which represented far more than a workman's earnings for a year. Imagine a farmer giving as much as a load of hay for but a few leaves of Scripture, and sums of money changing hands for the eagerly sought privilege of reading a Bible for an hour.

This is a dearly bought well of abundance. We may think of William Tyndale, suffering persecution and exile for his translation work, eventually strangled and his body publicly burned; of the work of Miles Coverdale; of Rogers and Cranmer and many others who bravely died for the faith and the Book.

Yet in spite of this "the Word of God grew and multiplied". The hammers of persecution spent themselves in vain on the anvil of truth.

"The books men write are but a fragrance blown
From transient blossoms-crushed by human hands:
But, high above them, splendid and alone,
Staunch as a tree, there is a Book that stands
Unmoved by storms, unchallenged by decay:
The winds of criticism would profane
Its sacred pages, but the Truth, the Way
The Life are in it, and they beat in vain.

"Oh traveller from this to yonder world,
 Pause in the shade of God's magnificent
 Eternal Word: that tree whose roots are curled
 About our human need: When strength is spent,
 Stretch out beneath some great, far-reaching limb
 Of promise, and find rest and peace in HIM.

—Helen Frazee-Bower.

Was there ever such a well as this? The prayers of godly men were heard far into the nights and days in which the Book was being translated. They toiled and endured "as seeing him who is invisible" in order to give us the Book in our own tongue.

These labours were like the birthpangs of a new and more glorious day which was ushered in through the Reformation. This is another of "the wells which they had digged in the days of Abraham", namely our great

PROTESTANT HERITAGE

Protestantism is the religion of the Open Bible. Long before the Reformation was born, there were brave men who blazed the trail of freedom by preaching the plain truth of Scripture. The darkness which lay like a pall over the whole of Europe and Britain served to emphasize the need of imprisoned humanity for the light of the Gospel. Wyclif and William Thorpe and John Huss, among others, carried the torch of light amid the blackness of ignorance and superstition.

Try to imagine that day of the fifth of July, 1415, when a delegation of four bishops and two others visited John Huss, then in prison, already condemned to die for teaching evangelical truth. They exhorted him to renounce his heresy and do penance. But he replied, under the stress of strong emotion,

"Verily, as before I have oftentimes done, I do take the most high God for my witness, that I am ready with my heart and mind, *if the council can instruct or teach me better by the holy Scripture*; and I will be ready with all my heart to alter and change my purpose."

"Mark," said the bishops, "how obstinately he perseveres in his errors."

And so dawned the sixth of July, the day of martyrdom. At the stake, just before the faggots were set ablaze, and while he was being tied with wet ropes, we hear him say to the assembled people:

"This was the principal end of my doctrine, that I might teach all men repentance and the remission of sins according to the truth of the gospel of Jesus Christ. . . . Wherefore, with a cheerful mind and courage, I am here ready to suffer death."

Then, while he was in prayer, the flames were kindled, and John Huss died a martyr's death. He and many others, — time fails us in the telling of it —

" . . . climbed the steep ascents of heaven
 Through peril, toil, and pain."

There are many other wells dug in the past for the benefit of succeeding generations. We cannot name them all, but here is one that should stir the heart of every true Baptist who knows something of our history.

LIBERTY OF CONSCIENCE

Liberty of conscience, the right of the individual believer to receive the truth of the Scripture as interpreted to him by the Holy Spirit, is a Protestant doctrine; or shall we say it flows from the Reformation. But here too, there were men who engaged in the most vigorous warfare against the enslavement of the conscience, long before the Reformation came. As Baptists we claim

spiritual kinship with them. Our history tells us that we reject and continue to reject utterly any suggestion that the Church, or any ecclesiastical body, has a right to bind the conscience of the individual.

For this reason, too, we Baptists have been in the very forefront of the defenders of individual liberty. When in 1612 Thomas Helwys published a treatise it was the first demand made in England for universal religious liberty. He resisted the authority of the king in spiritual matters. "The king is but mortal man and not God," wrote Helwys.

And so there came into prominence the Baptist insistence on *the separation of Church and State*. Wherever there has been an alliance between church and state, wherever the church is in any sense dependent on the patronage of the state, in a very little time the church is in fetters. Her voice is subdued and her message is no longer "thus saith the Lord".

Again, dependent upon the same principle, *we treasure the independence of each congregation*. It is no haughty isolationism which makes us so, but a sober conviction that this is after the New Testament pattern. It is a heritage from the past, woven into the fabric of our struggle with tyranny. The right of self-government for each church is wisdom writ large in church history.

I have not exhausted the names of the wells which we have inherited from yesterday's pioneers. Those we have named so far are among the great wells, dug through rock, deep into the truth. But see what had happened in Isaac's day. "The Philistines had stopped them, and filled them with earth."

II.

AN INHERITANCE RUINED. The wells had become useless, a reproach, choked with enemy earth and rubbish. Instead of being a haven of delight, they were turned into a curse and a disappointment.

Imagine a traveller making for one of Isaac's wells on his journey. In the heat of the day he strains to catch some glimpse of the familiar knot of trees which clusters near the well. As he approaches he notices that the strip of green which nestles near to it is withered and brown. And when at last he reaches his hoped-for refreshment, what a shock of disappointment awaits him instead. The well is choked. It is a reservoir of dirt and mud. "An enemy hath done this!" That is true enough; no one but an enemy could have done it.

No malicious device could interfere with the hidden stream which feeds the wells from the bowels of the earth. But the upward flow could be frustrated, and quite easily. And so it was in Isaac's day.

Let me suggest how it came about that so great a ruin had befallen the wells of Isaac. The first probability is a *spirit of optimistic complacency*. The owner thought that all was at peace; he underestimated the vileness of the enemy's purpose. He placed no guard there. He left his property, that had cost months of weary labour, without adequate protection.

I need hardly remind you that complacency is the aged foe of the Church of God. When God has blessed her with prosperity to a certain degree, her tendency (like that of all human nature) is to settle down into a trusting frame of mind. We read that about a hundred years before the birth of Christ a Judaistic sect arose, dissatisfied with the icy ritual of the Temple worship. They tried to infuse life into the cold formalism by reading one of the Psalms with fervour. They were called "The Awakeners". But the High Priest suppressed

them saying that God does not slumber. Yet the people of God slumber. The Church, yes, even the true church with its doctrinal soundness, may and does slumber. Meanwhile the enemy is busy choking up the wells of her inheritance. The modern Philistines are energetic people, bent on the destruction of things which we as evangelical believers hold as dear as life itself.

Think, for instance, of the well of our *doctrinal purity*; or the well of a whole Bible which is in truth the Word of God. The Philistines have been desperately busy destroying this well. During the last sixty or seventy years, and with increased fervour during the last ten or twenty years, the Bible is being held up as one of many noble but fallible books. Throughout the nominally Christian world we are in the astonishing position of having to search for soundness of doctrine. Imagine it! In the countries where the Bible can be bought for a few shillings we have the amazing situation that hundreds of churches and pastors no longer believe it to be God's unerring Word.

I had before me in the study not long ago a complete set of lectures on the Bible, as they were called, issued by a Christian denomination in this country. One supposes that these are being given to numerous young people and Sunday School teachers throughout our land. And what did they teach about the Bible? That it is a book inspired in much the same way as many other books. That many of the stories of the Old Testament must be smiled at as belonging to the realm of legend. That the miracles of the New Testament are not really supernatural acts at all. That Jesus was sometimes mistaken. And so on, *ad nauseam*, till one had the whole familiar picture drawn by modern unbelief.

"If the foundations be destroyed, what can the righteous do?" It would be most revealing if Christian parents who believed the Scriptures could really see for themselves just exactly what is being taught their children through the "Scripture class" conducted in most of our day schools. Leaving aside the fact that many of the teachers (with some notable exceptions) are unconverted, see how our children are being taught a doctrine which at heart is not Christian at all, as it destroys the things which are the very root of the New Testament faith.

But where does this corruption come from? Ah, there we have a difficult question. I have weeds in my garden, and so, no doubt, have you. Where do they come from? Some spring out of the soil, their seeds sown long ago. Others come over the garden wall, blown by the wind. We simply cannot prevent them coming over, but thank God we can prevent them taking root.

We said that the enemy takes advantage of our lack of vigilance. See how this works in the decline of sound churches. We have the frequent occurrence something like this: A church sound in doctrine finds itself with someone in the pulpit or a position of authority whose views are contrary to those of the church constitution. But he happens to be a charming man, well-mannered and courteous in his presentation of his message. The people like him, and because they are too absorbed in the personality of the man himself, forget the significance of his message. The change from an evangelical and Biblical emphasis may be slow, but it is sure and devastating in its ultimate effect upon the church. Instead of being a Bible-loving people as they once were, they are turned into a genial but powerless social gospel church.

How are the mighty fallen!

Such happenings are so common nowadays, and many of us can bear witness of their truth in what we have seen for ourselves, that it would be the worst kind of folly to reflect that it simply could not happen to us. It has happened to others like us when vigilance was relaxed and a sense of security prevailed.

Let me humbly remind you that ours is a warfare which demands an unceasing watchfulness. It grieves us to think that in these days we have to be more watchful of those who come professing the name of Christ, than of men who make no such pretensions. More and more are we discovering that the faith once delivered to the saints is menaced by its declared friends more than its foes.

So then, the well of good doctrine is being choked up. We are not surprised to find that the same is true of the *well of our Protestant freedom*. In many quarters it has already been abandoned, even denounced as worthless. To a good many nominal Protestants it seems to matter very little that there ever was such an upheaval as the Reformation. Talk to them of Luther and Calvin and Knox and they shrug their shoulders as if to say "What does it matter today?" Like Gallio they care for none of these things. They prefer to ignore the history of freedom. And the lessons which that history takes such pains to teach are forgotten. Such people are wiser than their teachers. They possess a Protestantism which has a name, but is dead.

We blush for our country when we face the fact that here, where the Huguenots found shelter from the blast of persecution, their very descendants patronize and support the Convent schools and uphold a system which denies the basic human liberties. Why is all this happening? What is the underlying cause? It is ignorance, just *ignorance of evangelical truth*. Ignorance is the rubbish that clutters up the well. How strong and urgent is the call that lies in this situation! It is a call to teach, and teach, and teach again. Never was a patient, fervent teaching of Bible truth so much needed as it is today. The need is not confined to South Africa. It is universal. "My people perish for lack of knowledge."

See the poor attendance at the great majority of mid-week services, when the Pastors endeavour to instruct their flocks. Surely a large number are guilty of contributing to the decline of sound knowledge by their neglect of this means of Christian growth.

We referred some minutes ago to the hard-won freedom by which the church became independent of the state. Has this freedom been bound in fetters too? No, not yet in this land. We still live and worship and preach unhindered by magistrates or councils of men. But if we have our eyes open we see threatening signs abroad in the world. There are tremendous movements afoot for merging church with church, overstepping the boundaries of doctrine, to form one great united super-church. And this inclusive organization, already in existence, shows clearly that it is willing to work with the state, and that it regards itself as having a great social and political programme. I think, brethren, that as Baptists who have ever stood for a sturdy independence, a cloud has risen which is a threat not to us only, but to all truly Christian people.

But now, all that we have been saying thus far about the ruin of Isaac's wells, we have applied to spiritual decline in the larger sphere. There is a choking up of wells which speak of matters that come a good deal nearer to our personal life. The enemy has achieved a great deal through our neglect. We would not overdraw

the picture, for there are very many that have escaped the decline, and our hearts are filled with gratitude to God for this. It would be a mistake to cry, like Elijah, "I, even I only am left." For if we did that the Lord would be sure to reveal to us that many have not bowed the knee to Baal. Let us thank God and take courage from this thought.

But think of yet one more well of blessing, which brings the application close to us all. I refer to the *well of Christian home life*. Have the Philistines stopped this with earth too? Indeed they have.

Speaking not so long ago in Washington, Mr. J. Edgar Hoover, Chief of the U.S. Federal Bureau of Investigation, said: "The picture of the family circle, the father, mother and children, sitting together reading the Bible is a scene of inspiring beauty. Religion has a vital meaning, touching every aspect of life. God is there in the home, working through purposeful lives to create his kingdom." "But," he went on, "today the home is a place to sleep, to eat, and change clothes."

It needs no F.B.I. skill to detect the truth in those words. Somehow the loud and clamorous life of the world has got a foot in the front door of thousands of Christian homes, and the quiet sanctity of Bethel has been blasted by the blare of jazz music and the lurid colours of comics. Yes, the Philistines have done their work thoroughly here.

It should be a sobering thought that Christian home life is virtually the last fortress and defence against paganism. When that goes we shall have little left to bequeath to our children as a bastion against "the world, the flesh and the devil." Like many a Christian father, no doubt, I often tremble to think of what my children have to face on the grim battleground of today, — against worldliness and impurity. How and where can I arm them for the fight? Nowhere except in the God-given armoury of a Christian home.

Yet "Isaac *digged again* the wells." This speaks to me of restoration.

III.

AN INHERITANCE RESTORED. Of necessity the wells had to be "digged again". Here we can gladly draw the obvious lesson from the passage, and it is this: *The heritage of the past has to be renewed in every generation.*

Yesterday is rich in stories of sacrifice and valour. But they will avail nothing at all if today and tomorrow have lesser deeds.

I have read of the old Roman who was sad for the country he had longed served. Her glory would soon fade. He dreamed of a great march-past of men, with a banner saying, "We have been brave." At this he wept in his dream, for he felt that all the valour lay in the past. Again he saw another great company bearing the banner, "We are brave." But the old Roman was soon depressed at the thought of their fleeting days, and what of Rome's defence then? But the third part of his dream showed a vast army of men bearing the banner "We will be brave!" Then the dreamer woke with pride and satisfaction, happy in the security of his country's future.

Brethren, a great cloud of witnesses surrounds us. They have been brave. Time would fail us to tell the full story. We raise our voice in gratitude to God for them all. But I believe that the Lord would have us remember that *their valour does not render ours unnecessary*. No, rather the reverse: Theirs makes ours possible. "Who follows in their train?"

Isaac paid tribute to the worth of his inheritance. He restored it. He made it the bounty and blessing it had once been. How great would be his obstacles! Every one who seeks to build again that which is broken down will have similar discouraging obstacles. Nehemiah, in restoring the ruined walls of Jerusalem, had a hard and distasteful task. Ridicule, and lack of spirit among his helpers, — he had this to contend with. "What do these feeble Jews?" said his mockers. And as he discovered, "There is much rubbish." That is it. It is a hard thing to have to begin with rubbish.

Yet "rubbish" is the problem of many a church. There's the rubbish of complacency. There's the rubbish of worldliness which stifles the effective witness of God's people. There's the rubbish of unconfessed sin and bitterness and strife which frustrates the upward surge of the well's water. All these are characteristic of decline and lack of love. Where these things are so there is no other remedy but to dig the wells again.

Now as every gardener knows, digging is hard work. It is no use trying to pull a rake over ground that has not been dug. The spade must first do its work. So it is also in our preparation for revival. It means heart-searching and earnestness of purpose. There must be something *deliberate* about it.

Some years ago a speaker in our Assembly was emphasizing the need for Biblical preparation for revival. One of the characteristics of those who long for revival, he said, is that they have a *spirit of discipline*. I confess that to me that was a striking phrase at the time. On reflection how true it is!

Many of God's people are longing and praying for a general quickening of the whole church of God. They recognize that the wells of yesterday are clogged with earth and the water of abundant life somehow does not flow. "Wilt thou not revive us again?" is their cry to God. The cry must become travail and labour. There must be deliberate, disciplined effort to clear away the obstructing earth.

Through the prophet Hosea God says, "Break up your fallow ground." The rain of righteousness and overflowing salvation cannot fall. I do not mean that in any sense we can organize revival. Revival rests within the sovereignty of God. But no thoughtful Christian will deny the necessity for digging, and breaking up, and ploughing the ground.

All lasting blessing in the church of God begins with the individual. From then it extends to the local church, to groups, to larger spheres. When the well is dug deep down into the personal life it is a fruitful and abiding work. This is the need of our day, deep work in the soul. We fear that the "blessing" that results from many a special effort in these days vanishes as soon as the voice of the speaker is still. We want to get to the well-stream deep down. We want to taste the pure living water.

Water is one of the Scriptural figures for the Holy Spirit. When Jesus spoke at the Feast of Tabernacles of "rivers of living water" the comment upon His words is "This spake He of the Spirit." The same is true of His promise to the Samaritan woman at the well. "A well of water, springing up into everlasting life."

When the wells are re-opened there will be spiritual fulness in a measure we have not known before. To clear the life of the soul and of the church from choking earth is to make room for the inflow of the Spirit. "Make this valley full of ditches," saith the Lord, "and I will

fill it." So God spoke through an Old Testament prophet. You will remember how they obeyed that voice. They dug the valley full of ditches, and in the morning it was filled with water. The fountains of the deep were opened.

Oh, brothers and sisters, what transformations are wrought when this is done. In place of disappointment will come gladness and joy. There will be throbbing power. The wells will bear witness, not of an enemy's hatred, but of the inexhaustible supply that feeds them. They will be no curse, but a blessing to the traveller and the wilderness.

Throughout this message, Scripture, history, and experience have been our tutors, magnifying the worth of our inheritance. Now as we conclude we want to apply God's Word to our personal need.

Lord, we ask it hardly knowing
What this wondrous gift may be,
Yet fulfill to overflowing,
Thy great meaning let us see.
Make us, in Thy royal palace,
Vessels worthy of the King;
From Thy fulness fill our chalice,
From Thy never failing spring.
Father, by this blessed filling,
Dwell Thyself in us, we pray:
We are waiting, Thou art willing,
Fill us with Thyself today.

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 8 November 25, 1951

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

THE LAST SUPPER

Lesson Text: Matthew 26:17-35.

Golden Text: "For this is the blood of the new testament, which is shed for many for the remission of sins."
—Matthew 26:28.

I. The Last Passover Supper: verses 17-25.

Read also Mk. 14:12-21; Lk. 22:7-18.

The Passover Meal was followed by the Feast of Unleavened Bread, which lasted for eight days (Exod. 12:14-20; Lev. 23:5-8). The one term included the other, and the whole Festival was described by either term, the Passover or Unleavened Bread (Lk. 22:11; John 13:28). There are those who think that Christ and His disciples partook of the Passover Meal on the day before the appointed day (Lk. 22:15), and that He was crucified on the Passover Day, fulfilling the type in the matter of time, as in other details.

The Lord knows those who are willing and ready to serve Him (Matt. 21:2, 3; 2 Tim. 2:19). Our Lord had but to ask, and the use of the room was gladly given. Are we all similarly at the Lord's disposal?

Tradition states that John Mark, the writer of the second Gospel, was the young man bearing the pitcher (Mk. 14:13), and consequently, the large upper room, furnished, ready for the Master's use, was in the home of his parents. If that be so, what a series of memorable events took place in that Christian home (John 13, 14; Acts 1:13; 12:12)!

The details of the first Passover Feast (Exod. 12) will furnish many illustrations of the truth of salvation by grace through faith in Christ. The passover lamb was a type of Christ in many respects: it was young, in the vigour of life, selected and separated from its kind (1 Pet. 2:6), spotless and pure (Heb. 7:26), tested and watched (Heb. 4:15), silent under affliction (Isa. 53:7; 1 Pet. 2:23), and sacrificed on behalf of others (Isa. 53:6; John 1:29).

The whole assembly were to share in the ceremonial killing of the lambs, signifying that all were threatened with the judgment of death (Rom. 3:10, 23), and that all might avail themselves of the means of salvation which had been provided (Acts 10:35, 43).

The blood of the lamb must be applied to the side posts and upper posts of the door, though not upon the ground to be trampled upon (Heb. 10:29). The work of Christ must be appropriated by each individual; the Holy Spirit must apply the cleansing blood to the believer's heart (Heb. 10:22).

The same lamb which procured salvation for the Israelites would furnish strength and nourishment for their journey (John 6:51, 53). The lamb was efficacious for life and sustenance only when roasted, not when raw or sodden with water. It must endure the fires of judgment. Christ atoned for our sins when He died on the cross. Those who admire the life and teaching of our Lord, but who deny the value of His expiatory death, are attempting to substitute another Gospel for that provided by God (Gal. 1:6-9; 2 Pet. 2:1).

God the Righteous One would visit wrath upon all who were not sheltered beneath the blood, the token of His covenant (1 Cor. 11:25; Heb. 9:15; Rev. 20:15). The blood would be a reminder of God's promise.

The Passover Supper which was held on the night of the flight from Egypt became by Divine command a memorial feast to be observed each year by the Hebrews (Lev. 23:4, 5; Deut. 16:1-8). It was to be a perpetual reminder to them of the love, power, holiness and faithfulness of God in saving them from their enemies. Orthodox Jews still keep the Passover, although in a modified form and without the lamb, the most significant element of the sacrament.

In order that the Scriptures might be fulfilled, it was at the table that the identity of the betrayer was disclosed (Psa. 41:9; Mk. 14:18; Lk. 22:21-23; John 13:18-26).

II. The First Communion Supper: verses 26-35.

Read also Mk. 14:22-31; Lk. 22:19, 20, 31-34; 1 Cor. 11:23-26.

It is significant that Christ should have partaken of this last Passover Supper, and afterward should have instituted the Lord's Supper. The Passover was to remind the people of their redemption from Egypt, but the Lord's Supper speaks of the redemption from sin wrought by Christ on the cross, of which the deliverance from Egypt was merely a foregleam and an illustration. Between them, these two ordinances cover the whole age from the Exodus to the Return of Christ, both being memorials of redemption, portraying the great central fact of the substitutionary death of Christ on the cross. The Passover, as an Old Testament Feast, looked forward to Christ's crucifixion, whereas the Lord's Supper, as one of the church ordinances, looks backward to His death and forward to His Second Coming.

The bread represents the body of Christ, given on behalf of men. Christ likened Himself to the manna; He was the Bread sent down from heaven to give life unto the world (John 6:32-35, 48-58). The supernatural life which Christ gives must be maintained by spiritual food.

Wine resembles blood in its colour. The life of the flesh is in the blood (Lev. 17:11), hence the wine of the Lord's Supper reminds us of the life of Christ, lived for us and surrendered for us (Rom. 8:32; Gal. 1:4; Heb. 9:26). Since death occurs when a quantity of blood, in which the life principle resides, is lost, blood is the symbol of death (1 John 1:7), and especially of violent death (Gen. 4:10; Lk. 11:51). We have been redeemed by the precious blood of Christ, the token of His death (1 Pet. 1:19; Rev. 1:5). In Old Testament times a covenant was ratified by blood, and the New Covenant between God and Christ, whereby the believing sinner is pardoned and purified, has been made effective by the sacrifice of Christ (Exod. 24:8; Heb. 9:18-22; 1 Pet. 1:2).

The grapes were put under pressure and crushed to produce the wine, and for this reason wine, and even the cup containing it, became tokens of suffering (Matt. 20:22, 23; 26:39) and of judgment (Isa. 63:1-3; Rev. 14:10; 16:19). Christ drank the cup of woe for us, that He might offer to us the cup of blessing (Psa. 23:5; 1 Cor. 10:16).

DAILY BIBLE READINGS

Nov. 19—The Lesson in Humility	John 13:1-17
Nov. 20—The Betrayal Announced	John 13:18-30
Nov. 21—The Denial Foretold	John 13:31-38
Nov. 22—The Lord's Supper Instituted	1 Cor. 11:23-34
Nov. 23—Exhortation to Faith in Christ	John 14:1-14
Nov. 24—Another Comforter	John 14:15-31
Nov. 25—The Last Supper	Matt. 26:17-35

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The other five subjects, with their dates follow:

Nov. 25—Not Penance but Repentance.

Dec. 2—Not the Mass but the Cross.

Dec. 9—Not Holy Orders but Holy Living.

Dec. 16—Not Works but Grace.

Dec. 23—Not Purgatory but Paradise.

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