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"They Are Drunken, But Not With Wine"

IN OUR article of last week entitled, "As when an hungry man dreameth" we suggested that the twentieth chapter of Isaiah deals with persons whose spiritual deterioration has issued in a mental illusion. We know from Scripture that it is possible for men to become so subject to "a strong delusion", that they "believe a lie". So those "that fight against Zion" persuaded themselves they would find satisfaction in such a course, only to discover that they were "as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty".

The principle of the possibility of such illusionariness is carried forward through much of the chapter, and issues in a mutual deceptiveness, even as it is written "but evil men and seducers shall wax worse and worse, deceiving, and being deceived".

Observers are challenged, "Stay yourself, and wonder; cry ye out, and cry". When one observes the spiritual declension of men who were once conspicuous Evangelical leaders, one is driven, not only to wonder but to "cry out" at the wonder, for here are men of admitted scholarship, of unusual intellectuality, and at the same time, men of unblemished character and reputation, who speak and act as if they were drunk: "They are drunken, but not with wine, they stagger, but not with strong drink." When one listens to a Modernist of this order, sometimes one is constrained to wonder whether he has taken leave of his senses, he behaves so strangely. On the day of Pentecost, observing those who "were all filled with the Holy Ghost", the mockers said, "These men are full of new wine". And, contrariwise, those who view the conduct and sayings of Modernists from a biblical and spiritual standpoint, must say, "They are drunk but not with wine. They stagger, but not with strong drink".

When men set aside the authority of the word of God, and the Word itself, as the only infallible standard by which human thought can accurately be appraised, their thinking is often as muddled as that of a drunken mind, and their logic staggers as the speech and walk of a drunkard.

But there is a spiritual soporific as effective in dulling the spiritual senses, and putting one into a realm of dreams as any sleeping draught administered to the body. If men will not face the realities of the spiritual

life, but prefer a condition of idle dreaming, they may experience the truth of the text:

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

We have heard of a youth who was fond of sleeping, and he painted his windows with thick lampblack, so that the daylight might not wake him up. He turned up at the place of his employment one morning late, and apologized to his foreman, saying he had slept in. The foreman said, "I can understand that; but where were you all day yesterday?"

There is a good deal of intellectual lampblack in the name of scholarship and even of ecumenicity applied to the windows of the soul; and when evils cry aloud to Heaven, and errors screech like screech-owls, the modern prophet, so-called, seems not to hear them. He sleeps on in blissful unconsciousness that there is anything wrong with the world. Thus do His disciples sleep in our day, while the betrayer is at hand, and again and again the Son of man is betrayed into the hands of sinners.

How true to history, observation, and experience, are the two following verses:

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

The vision, or the revelation of God, becomes as the words of "a book that is sealed". It is forever true: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

When one comes into the condition described in this chapter the Bible becomes a sealed Book, and men develop a capacity for even sneering and mocking at the Book in whose truths they once rejoiced. Others may complain that they are "not learned", which, of course, is perfectly true, for they only are learned in spiritual lore whom the Holy Ghost teaches.

All this issues in a religious formalism, the singing of the great hymns of the Church, the repetition of prayers. And thus with the mouth and with the lips, God is honoured, and they have removed their heart far from Him. And oh! how significant are the words which follow:

"Their fear toward me is taught by the precept of men."

When human wisdom is substituted for divine revelation, and the precepts of men for the commandments of God, religion has really fallen upon evil days.

What is the remedy for such a religious condition? One may engage, with fervent zeal, in religious polemics. Conferences of all sorts may be held for the defence of the faith; but the sleepers sleep on, and take their rest. But there is a remedy:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

When God, Himself, shall break in upon the smug complacency of a so-called religious scholasticism, and even upon the self-interest of entrenched ecclesiastics, the wisdom of wise men than shall really perish, and the understanding of the prudent shall be hid.

But this is a strange word, surely!

"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"

Are men so foolish as to seek to hide their counsel from the Lord "deep"? Do men attempt their planning, and to effect their organizations and their works generally "in the dark", flattering themselves that the end justifies the means, and priding themselves on the skill of their secret statescraft?

What saith the Lord to these vain attempts:

"Surely your turning of things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

In apostolic times, it was said, "These that have turned the world upside down, have come hither also." The apostles by the mighty power of God did turn the world of men's living "upside down". But their professed successors in our day, who "fight against mount Zion" have turned the Church upside down.

But the "Ecumenical Ship" "shall be esteemed as the potter's clay." It shall be like Jehoshaphat's ships of Tarshish (or of contemplation) which were built to go to Ophir for gold, but because of his union with Ahaziah, the son of Ahab, the principle of that which is written shall be fulfilled:

"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: and he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber. Then Eliezer the son of Dodavah of Marashah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish."

God will not bless such an unholy alliance. The ships may be built, but they will never go to Ophir for gold.

But the word of God does not close upon such a doleful note:

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

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"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

In our measure we have seen these scriptures fulfilled: Ears that were deaf do hear the words of the Book. Eyes that were blind do see out of obscurity and out of darkness. And so may we hope to see again in our day until the whole twenty-ninth chapter of Isaiah shall be fulfilled:

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

STICK TO THE TEXT

Let the preacher take care to keep to the text and attend to what is before him and make the people understand that. Those preachers who say whatever comes into their mouths remind me of a maid going to market. When she meets another maid she stops and chats a while, then she meets another and talks with her too, and then a third and a fourth, and so gets to market very slowly. So with preachers who wander off the text; they would like to say everything at one time, but they can't.

—MARTIN LUTHER

THE POT CALLS THE KETTLE BLACK

The following item appeared in the public press of November 18:

Church Blasts Laxity of U.S. Public Morals

(New York Times Service)

Washington, November 18.—The Roman Catholic bishops of the United States assailed moral laxity in government Saturday and called for the recovery of a sense of public trust by elected officials to give "meaning and dignity" to political life.

They drew an "alarming parallel" between what they called the present moral crisis and that which destroyed the Roman Empire centuries ago. The church leaders warned that moral degradation within the United States, even though barbarism threatened from without, likewise could bring the decline and disappearance of this country.

"The same fate will befall us if we do not awaken to the danger which threatens from within our own household. Mastery over material things will avail us nothing if we lose mastery over ourselves," the group warned.

The organization of cardinals, archbishops and bishops in the United States issued a 2,500-word statement on public and official morality at the close of its annual three-day meeting here.

Dishonesty, slander and defamation of character resorted to by men in public life are "truly transgressions of God's commandments," the prelates said. They declared that politicians, in speech and action, were bound by the same laws of justice and charity that concerned the public in every other activity.

But not only does morality have a bearing on men in public office, the report continued, it reaches into everything that touches on human rights and duties.

Voters, by recovering a sense of "personal obligation", could have an important function in the restoration of government to high moral levels, the church leaders said.

In education, they went on, morality has a definite place. Forming of character is part of the educational process; and that character cannot be moulded unless children are given a clear indication of what is right and what is wrong.

In business and industry, the leaders said, high moral standards also are significant. The conditions under which men work, their wages, the kind of work they do, all were termed subject to moral law.

Those responsible for bad working conditions in which the raising of a family by working people is made difficult and at times impossible, "are guilty of breaking God's law" and are accomplices in the sins resulting from their injustices, the bishops said.

The church leaders declared that one moral standard covered stealing from the cash register and "dishonest gain" derived from public office.

We agree most heartily with the Roman Catholic view of the laxity of public morals, we will not say in the United States, though no doubt it is true of that country; but whether or no, it is true of the Dominion of Canada.

But we are half amused, and wholly indignant that Roman Catholic bishops should assume the role of protectors of public morals. We speak deliberately, and advisedly, when we say that the Roman Catholic Church is the most immoral institution in the world. Even within itself, there are corruptions, which, if they were uncovered, would fill the world with an intolerable, immoral, stench.

The Church itself is founded upon falsehood, upon the perversion of scripture, and the distortion of history. It is, in every sense, a "refuge of lies". But for what laxity of morals there may be in the public life of the United States, or of Canada, the Roman Church is very largely responsible. Christians in the New Testament sense, and the Church collectively are, and is, "the salt

of the earth". But the Roman Catholic Church is a miasmal swamp where most of the distempers of the world are bred. Communism itself is the natural child of Romanism, and flourishes most where Romanism is rife.

One has but to study the works of the "Fathers", so-called, to see that the Roman Catholic Church teaches evasion, and violation of every precept of the Decalogue, when such transgressions are done in the interest of the Church. The "moral theology" of "Saint" Alfonsus Liguori, written in Latin, is so vile, so utterly, flagrantly, shockingly, corruptingly, immoral, that it is not allowed to be published in English, in any English-speaking country. Yet it is the principal text book on morals which every student for the priesthood must study.

As I write, I have on my desk, Roman authorities which teach that equivocation, even outright lying, theft, adultery, false swearing—every kind of iniquity,—is justified if it be done in the interest of the Church.

For the representatives of such an institution to deplore the laxity of morals anywhere, or, as the headline puts it, "Church Blasts Laxity of U.S. Public Morals", is certainly a most conspicuous case of "The pot"—and a very black pot; too,—"calling the kettle black".

If any are disposed to object that the "authorities" to which I have referred are somewhat ancient, we have only to refer to the action of Cardinal Spellman, who, last August, announced that the three Roman Catholic colleges for men in the archdioceses of New York, would accept, as students, any dismissed West Point cadets, who might apply. It will be remembered that ninety cadets were dismissed from the Military College for violating West Point's honour code, by cheating on examinations.

Spellman's brief announcement issued about the middle of August, began with the words: "To err is human: to forgive, divine". It added that the Presidents of Fordham University, Manhattan College, and Iona College had agreed to accept the cadets.

We reprint what we wrote on this subject, and published in our issue of August 23rd, last. Cardinal Spellman is regarded as the most conspicuous hierarch of the Roman Catholic Church in America:

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

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

THE JARVIS STREET PRAYER MEETING

Our meetings for prayer are always good, and well attended, but of late they have been even better than usual, and the attendance is increasing.

NEW STRATEGY IN R.C. SCHOOL DISPUTE?

THERE is an old proverb to the effect that the Greeks are not to be trusted even when they come bearing gifts. But what shall we say of the Romans who come not bearing gifts but prepared to seize rich booty and carry it away with them?

These reflections are brought to mind by the news of Monday's press that there is "possibility of an end to the separate school dispute in British Columbia". The basis of this rumour is a statement made by a Roman Catholic leader intimating that "B.C. Roman Catholics now are willing to integrate their educational system with that of the government." The same spokesman insisted that Roman Catholic children be given religious instruction in the schools.

An R.C. Concession: "Let Protestants Pay!"

The chief concession made in these allegedly pacific terms is that public funds be used for the support of Roman Catholic schools in which priests will give religious instruction. Not many Protestants will regard it as a very high privilege graciously to be allowed to pay their taxes for the support of Roman Catholic Separate Schools! This concession is like that of a stranger with a voracious appetite, who, after having forced his company on someone in a restaurant, then takes his leave with a charming smile as he grants his companion the high privilege of paying for the meal.

This is no concession but the chief issue of the whole dispute. Roman Catholicism developed through the centuries as a state religion. In Europe it occupied the place of an official institution, specially recognized by governments as enjoying a monopoly in the religious field and therefore entitled to monetary aid from the public purse. This is an essential element of the creed, of the tradition and of the history of the Church of Rome. It explains why Roman Catholic priests demand an ambassador at the Vatican; it explains why the church used to hand over heretics to the state for punishment and death; it explains why the pope in modern times damned in unsparing terms the doctrine of the separation of the church and state. It also explains why Roman Catholics regard it as an affront to their religious liberty when secular governments do not grant subsidies to their confessional, sectarian schools. Blinded by their traditional prejudice in favour of state recognition for their church, they fail utterly to understand or appreciate the Protestant view that when civil governments grant aid to a Roman Catholic institution in effect they compel Protestants to pay taxes for the support of doctrines and practices that are abhorrent to them.

An Easy Way to Settle the Dispute

If the Roman Catholic Hierarchy of British Columbia is willing to make peace, then they can do it very easily by instructing their people to send their children to the public schools which are already functioning in readiness for their return. It is not a question of "integrating" Roman Catholic schools with the public school system, any more than it is of "integrating" Baptist or Anglican schools with the public system. It is a question of continuing private Roman Catholic schools at private expense, or if the Roman Catholics do not wish to do so, then of closing up their private schools and using the

public schools which are paid for by all taxpayers and which are open to all children.

An Old Story: The Arab and His Camel

It is apparent that the Romanist leaders in the British Columbia dispute have seen the need for adopting a more conciliatory attitude. They even speak of using the same text books as public schools and accepting non-Roman Catholic teachers. While insisting on religious instruction they suggest that it might be given after hours. The news dispatch makes it clear that these suggestions have not yet been officially made to the government. It will be interesting to know what the official statement may have to say on these matters. But of this we are sure: Once the camel gets its nose into the tent, it is only a matter of time until the good-natured Arab will find himself pushed out of his own dwelling in order to make room for the intrusive guest who first came, humbly, begging small favours but who ended up by laying claim to complete possession of the whole. In Ontario the "final" settlement of this thorny Separate School question was made many many years ago, by the granting of relatively small privileges to Roman Catholic separate schools. We now have a great Roman Catholic organization that receives millions of dollars in public funds, and which has schools in two languages throughout this province. It has never ceased to ask and to receive, at the hands of successive governments "More, more, more!" And it has kept the political waters of Ontario troubled for more than a century, with no promise of restored tranquility.

In New Brunswick, and to some extent in Manitoba, the public schools retain their name but in many cases have in effect been taken over by the priests as separate Roman Catholic schools under the church's control. This practice has also been followed in Ontario. We have seen school buildings in Northern Ontario named "Public Schools", which received grants from the province as such, but actually operated by the priest who heard confession and taught the Catechism in the room of the so-called "public school". We mention these matters to remind our British Columbia friends that the battle is not over, it is just beginning, and that the best, and in fact, the only safe policy to follow in dealing with such astute and inveterate enemies of the public school and of separation of church and state is to allow them to gain not the last great concession but the first small one.—W.S.W.

BOOKS AND BOOKLETS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

The Jarvis Street Pulpit

Not the Confessor But the Mediator

The Second Sermon in a Series of Seven Sermons on How to Receive Eternal Life

By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 18th, 1951

(Electrically Recorded)

"For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

MY one desire in this series of Sunday evening studies is to show as clearly as I can, according at least to my own understanding, the teaching of the Word of God on how we may receive eternal life. And in anything I say to controvert erroneous notions, I have no desire whatever to hurt the feelings of those who entertain such views, but rather to exhort them to bring all their conceptions of things to the touchstone of the Word of God.

I.

Our text very clearly says "There is one God, and one mediator." That is to say, ALL PROFESSED MEDIATORS BUT ONE ARE EXCLUDED by this text. There are not many mediators; there is but one.

That necessitates considering *the teaching of many who believe to the contrary*. I am afraid that Romanists are not the only ones, but they, chiefly, make the priest, the church, the intercession of Mary and of the saints, and their whole sacramentarian system, a system of mediatorial ministry between the human soul and God. Obviously such a multiplicity of mediators is contrary to the teaching of my text, which says there is only one.

It is, I think, comparatively easy to quote texts of Scripture—and they are properly so quoted—in opposition to certain positions, while passing by and evading other texts, and some portions of Scripture, which may seem to present some difficult problem. But we can not settle any question by ignoring or evading the consideration of the authorities upon which these errors rest; it is necessary always to go to the root of the matter. And so we have to consider the theory of priestly authority, authority to hear confession, and to grant absolution to the penitent. Now upon what assumption does that whole system rest? that a mere man should be clothed with certain authority, that he may stand between the soul and God, and hear the confessions of men, and forgive them their sins.

I remember being in an evangelistic service some years ago, I just dropped in where some young men were preaching. In the pew in front of me there was a man who seemed to be an intelligent looking fellow, and he gave the closest attention to what the young preachers said. When the service was over I leaned over to him, and said, "Am I mistaken in assuming that you were interested in the discussion of the evening?" "No, not at all," he said, "what man of intelligence could fail to be interested in so vital a matter as the soul's salvation?" I said, "Then are you a Christian?" "No, sir,"

he said, "I am not. But I am not without interest in this subject." And pointing to the platform he said, "I should like to ask you a question: Upon whose or what authority do these young men presume to tell me that I am a sinner?" They had repeated the truth of Scripture, but they had not supported their statements by the text of Scripture, and he was right in asking upon what authority such statements were made.

They asked our Lord Jesus that question. When they observed that He taught them "as one having authority, and not as the scribes", they said, "By what authority doest thou these things, and who gave thee that authority?" That, my dear friends, is one of the most important, and one of the profoundest of all religious considerations—where lies the seat of religious authority? Upon whose authority does any man speak? What is behind his testimony?

We have a right, therefore, to ask our priestly friends, "Upon whose authority do you presume to hear the confessions of men and women, and then, prescribing certain penances, and other matters, which, according to your view, are necessary to forgiveness, you pronounce absolution?" They will invariably refer you to the chapter which was read this evening, the sixteenth of Matthew, and I do not want to pass it over. When the question was before the people, as to who Jesus was, whether He was a reincarnation of one of the prophets, they told Him what certain people said. Then He said, "But whom say ye that I am?" And Peter said, "Thou art the Christ, the Son of the living God." Then you recall our Lord's word: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." His understanding of the personality of the Lord Jesus, whence He came, and Who He was, was the result of a Divine revelation. That is what Jesus said. "You would not have known it if my Father had not revealed it to you." "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Of course you are aware that this is the great text our Romanist friends invoke in support of the authority of the Church, and of the Papacy, and of the priests, right down to the humblest priest. They insist that this conferred authority upon Peter—"upon this rock (upon Peter they say) I will build my church." But the words are not the same. Peter (*petros*) was just simply a fragment of a rock, and the Lord did not say that He would build His church upon that, but "upon this rock,"—*petra*, a massive

aggregation of rock. Not upon this little piece of a rock, but "upon this rock I will build my church."

Now what was the rock? Obviously it was the confession, and the truth behind the confession, which Peter had just made: "Thou art the Christ, the Son of the living God." "Other foundation can no man lay than that is laid, which is Jesus Christ." But if we would know the significance of these things it is well for us to consider how they were regarded by those to whom the words were originally spoken. On the day of Pentecost you will remember the masterly argument of the apostle Peter, under the inspiration of the Holy Ghost, showing that the Lord Jesus was the fulfillment of the prophetic Scriptures. And then he climaxed his argument with this great word. I remember when a youth reading the lectures of the great Joseph Cook, the Boston philosopher and theologian. Referring to the verse I am about to quote, Dr. Cook said, "I call that Peter's colossal 'therefore'". He spoke of the prophecies, and of Christ having received from the Father the promise of the Holy Ghost, and having shed forth this, which ye now see and hear, and then he reached the climax in this great word: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." It was that great truth, which he had confessed, and which was a matter of Divine revelation, that the Crucified was none other than the Son of the living God,—it was when he proclaimed that great truth, that Christ was no longer on earth, much less on the cross, but ascended into Heaven, and seated at the right hand of God, having all authority in heaven and on earth, and having received from the Father the promise of the Holy Ghost, He had shed forth this "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When they heard that they said, "Men and brethren, what shall we do?" You remember of divine wisdom it is said; "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Now at Pentecost, being pricked in the heart, they said, "How shall we adjust ourselves to this tremendous fact, that the Man Who died on the cross is the Prince of Glory?" And Peter replied, "Repent, and be baptized." And upon that declaration, and upon that great truth, of the absolute Lordship of Christ, the church was founded on the day of Pentecost. Upon this rock, of the essential Deity, the eternal Sonship, the Messiahship of Jesus of Nazareth—upon that Rock the church shall be built. Not upon little Peter, just a stone, but upon this Rock.

But you say, "There is another verse; you must not pass that by:" "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "What are we to do with that verse? Wasn't Peter given the keys?" Well, let us see what the Scripture says, in this same gospel, about binding and loosing, in the eighteenth chapter; "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, (to the assembly of believers) but

if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Thus obeying the word of the Lord, the controversy is to be decided. As for example: the judge is on the bench, and the counsel for one side or the other cites certain precedents. The judge asks, "Where is that?" and the counsel gives him chapter and verse. He marks it down for his consideration, and he says, "I want to know what the law on this matter is." And it is part of the duty of the counsel to call the judge's attention to it. On the basis of the law that is cited, at last the judge gives his verdict, and whatever he binds is bound, and whatever he looses is loosed. It is his verdict as an interpreter of the law which determines the issue. Now our Lord here lays down the law; He tells us how to settle these personal differences. But there is not a word about a priest; there is not a word about anybody's being appointed to arbitrate in matters of this sort. If you get out of sorts with somebody, and you disagree, go and have a talk with him, and settle it between yourselves. If you cannot do that, take a couple with you. If it is a serious matter, and he will not listen to them, then tell it to the church, if he belongs to it, and the church may then, with their collective wisdom, say, "Brother, you are wrong." If he will not accept it, then that is the end of it. "Let him be unto thee as an heathen man and a publican." He does not bow to the law of God; he does not accept it.

Then to make it clearer still this word follows: "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." The church of believers, the people of God, all have the key to the kingdom of heaven. We all have it in our power to bind things in heaven, or to loose things in heaven. What is the use of praying? What is it for? "If two of you shall agree it shall be done unto you."

But there is still another consideration. *How did the apostles regard this matter?* I would say to my Roman Catholic friends, if any are here, that there is not one single instance that, by the wildest stretch of imagination, can be interpreted to the effect that Peter was ever accorded the primacy in the New Testament church. Never was he put in the first place. He certainly was not infallible, because Paul "withstood him to the face, because he was to be blamed." Peter's alleged successor claims infallibility, but Peter was not infallible, nor, I say, was he ever accorded the primacy.

Further, in the matter of auricular confession—I can not discuss that principle of auricular confession this evening, that is another subject, I am discussing the confessor, and the contention that we need some human to whom we may confess our sins. My insistence is that nowhere in the New Testament, subsequent to the utterance of these words to the apostles by our Lord,—there is not a single instance in the New Testament of the apostles' ever inviting anybody to go to confession, and not one single instance where the apostles themselves ever presumed to have the authority to pronounce absolution. You will have to get outside of the New Testament altogether if you are going to follow that rule.

We need no confessor. I will say in passing that the institution of auricular confession, that is confession into a man's ear in the confessional box, is one of the most

immoral and damnable institutions that hell itself ever invented. It is utterly contrary to the teaching of God's word. He does not require us to bare our hearts to any man. "Confess your faults one to another", somebody says. Yes, that is mutual confession: Two people are estranged, and one says, "I am sorry; I am afraid I offended you." "Well, you did, but I am glad you have acknowledged it. It is all right; I am afraid I offended you too." "Confess your faults one to another."

Similarly, were I dealing with that subject this evening, I should point out to you that *the practice of the Oxford Group of sharing each other's experiences*, is equally an erroneous thing, which finds no justification in the Word of God, and is almost as dangerous as the other, in some respects even more dangerous, because these sharings are very often made in public, and to my certain knowledge, have done irreparable injury, wherever that foolish practice has been followed.)

II.

But I come to my text, which is much more to my mind. I say that the keys are not in Peter's hands, any more than in yours or mine, and we all, by believing prayer, may be heard in heaven, and may bind or loose, according to the promise of God.

Now "there is one God, and one mediator between God and men, the man Christ Jesus." I suppose you have read that text, and you have thought of Jesus standing between the sinner and God, and pleading in the sinner's behalf. He does. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." But that is not what this text means at all.

"There is one God." The New Testament says, "Now a mediator is not a mediator of one, but God is one." There is no division in the Godhead; there are not two or three contrary minds in the Holy Trinity. God Himself does not need to be supplicated by any mediator to save the sinner; He willeth not the death of the sinner. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The text I have announced does not teach that the Lord Jesus must persuade God to save the sinner, for He is God. The Father, Son, and Holy Ghost—one God. And "a mediator is not a mediator of one, but God is one". That conception would divide the Godhead. No, no, my dear friends, that is not the meaning of this text at all. And how terribly erroneous is that notion that Mary must intercede with her Son in order that the sinner may find forgiveness. Equally erroneous is it to suppose that the Lord Jesus must persuade the Father to consent to the sinner's salvation. On that point the Father, Son, and Holy Ghost are of one mind, and "a mediator is not of one, but God is one."

Why is a mediator needed between God and man? There was a *mediator in the Old Testament you remember*. We read in Galatians that "the law was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator." What? The old covenant. Read in the twentieth of Exodus where, "all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come

to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." Moses was the mediator in that old covenant, the covenant of the law, which was ordained by angels in the hands of that human mediator.

I repeat the quotation: "the law was added because of transgression, till the seed should come to whom the promise was made." I want to remind you that God has made promise to no one, save of punishment, save of wrath; God has made promise to no mortal of grace, save to Jesus Christ. The promises of the gospel are made to Him, and to Him alone. And only as He is pleased to mediate those promises, and their advantages to us, may we become partakers thereof. But this New Testament—I prefer the word testament. A man's last will and testament is not a last will and covenant, it is a testament made by one person, the testator. And he authorizes executors to administer his estate when he is gone. So the provisions of the new testament have been made by the Testator, and *the new testament is a new testament*. If it were a covenant it would be of works, but because it is a testament as of one, it is of grace, and grace only. The promises of God are made exclusively to Jesus Christ. He is said to be a mediator of "a better covenant, which was established upon better promises".

What were the promises of the old? "This do and thou shalt live." The promises were conditional upon human obedience. What are the promises of the New Testament? The promises made between Father, Son, and Holy Ghost, in which men are not participators at all. From the beginning the Father promised that Jesus should come; from the beginning the Son promised that He would come. He did come; He fulfilled the law in our behalf, and laid down His life to pay for our default, to pay our debts. He did it all. You and I did nothing.

Now the New Testament promises are made to Christ, and you cannot derive the advantage of a single promise in the New Testament except through Christ. He is the Mediator of the new covenant. That is to say, He stands to mediate all the blessings of the new covenant to those who come to Him. It is from the hand of Christ that we receive salvation: "I give unto them eternal life, and they shall never perish."

My dear friends, our Lord Jesus is the Executor of that last will and testament. I have had some experience with wills. A member of this church died some years ago, and left an estate, appraised by the Ontario succession duties department, of seventy-five thousand dollars. Half of it was left to a certain institution, and the other half to us "for home and foreign missions". I will not tell you all the wearisome travail through which we passed: It lasted for years, and there were no less than six sets of lawyers: "Wheresoever the carcass is, there will the eagles be gathered together." They were all there, and when it came down to the distribution of that estate, out of the seventy-five thousand dollars, we received less than six thousand. I said to a certain lawyer, "Tell me frankly, does the legal profession look upon estates left for religious or charitable objects as their legitimate prey?" He smiled, and he said, "I am afraid they do." "Why should they have it? Let us get it." When they came to tell me about that, I said to them,

"How about the fees for all these lawyers?" They said, "Oh, they are already paid." "What?" I said. "Oh yes, they are already paid." Every one of them was paid before any of the beneficiaries of the estate received so much as a dollar. You had better distribute your money while you are alive, so you can be your own executor. That is exactly what Jesus is. He says, "I do not entrust this to anybody else; I will look after it myself."

Now the Roman Catholic church says that all the merits of the Lord Jesus are stored in the treasury of the church, and they are divinely appointed to disperse those benefits to those who apply for them. Try applying, and you will find that they will be dispersed at their price, and you will pay pretty highly. Of course that is not true, but a lot of credulous people, brought up in that darkness, and never having seen the light, believe it. They believe that it is in the hands, and in the authority of the priests, to send their souls to purgatory or to perdition, according to their will. No, my dear friends, the teaching of the Word of God is that the Lord Jesus is the Executor of His own estate. That is what it means when it says that He is the Mediator of the new covenant. And He will distribute His merits, and the riches of His grace, according to His own gracious will. And, thank God, no lawyer will have a chance at it.

III.

The ONE MEDIATOR IS THE MAN CHRIST JESUS. *One in nature with God Himself.* As Mr. Whitcombe quoted in his prayer, "He counted it not a prize to be grasped at to be equal with God." One with the Father and the Holy Ghost: "From everlasting to everlasting (He is) God." No, no, we must not conceive of a divided Godhead. We could not divide God! We must not conceive of the Godhead being divided. *Christ is one in capacity with God.* Whatever God has done, Jesus Christ can do. He is the Creator of all worlds. Did you know that? It is the Son Who is the Creator of all worlds: "All things were made by him; and without him was not any thing made that was made." "He was in the world, and the world was made by him, and the world knew him not." Jesus Christ is the Creator. He Who created all things in the beginning can re-create, according to His sovereign will.

But again, He is *one in nature with men.* He took upon Him our nature. We must not forget, in our zeal for the essential and eternal Deity of Jesus Christ, the truth of His real humanity. For He is just as truly man as He was God. You will remember, if you are at all familiar with that marvellous Book of Job, how Job was troubled on that account. He lived in the twilight of Divine revelation. —He knew much that God had revealed unto him, but there was much that he did not know. And this is what he said: "If I wash myself with snow water, and make my hands never so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." Job felt himself to be far off from God. He said, "If there were only a daysman betwixt us, who could take hold of God, and take hold of me, and bring the Divine and the human together." That is precisely what we have in the Person of the Lord Jesus Christ.

He was one with us in His obligation to the law. He never excused himself; He never shirked His duty. He fulfilled the law.

He was one with us in *His understanding of all our infirmities.* You have got to be where the other man is to understand him. Hence, He administers from the Divine Treasury whatever is necessary to needy men. He is the Mediator between God and man.

One of the proofs to me of the Divine inspiration of the Scriptures is that in so many ways, and in so many places, even in its historical portion, it anticipates all the principles and precepts and promises of the gospel.

There is one of the loveliest stories of the whole Book in the Book of Genesis, the Book of beginnings. It is of one who went out from his father, and from his brethren, and left behind, as a mark of identification, but not of his choosing; a blood-soaked coat. They sold him for silver. He was after a while numbered with the transgressors in the house of Potiphar. Then he was exalted to the right hand of Pharaoh. Pharaoh put the chain upon his neck, and he took his signet ring from his hand, and put it on the hand of Joseph, and he said, "Without thee shall no man lift up his hand or foot in all the land of Egypt." "Only in the throne will I be greater than thou." You know the story, of how he built storehouses, and filled them; he built more, and filled them. And he built still more, until by and by "he left numbering". I love that text. Joseph stopped bookkeeping, it was so much. One could not count it, one could not estimate it; it verged upon the infinite. There he was in possession of the vast wealth of Egypt, with all its storehouses.

Then you remember how the strangers came from the far country, and how the old Record says, "Joseph knew his brethren, but they knew not him," and he spoke to them through an interpreter. They took the corn home, leaving one of their brothers behind them to make sure that they would come back again. They went home and told the story, but of the full storehouses they did not say anything. They said to their sorrowing father, "The man, who is the lord of the land—he said thus and so." They did not think of the glory of Egypt; they did not think of anything. That great personality had stepped out before them, and they were impressed with "the man". But they did not know who he was. You remember they went the second time, and this time he put his cup in Benjamin's sack, and then sent a courier after them, charging them with theft. They said, "Take down our sacks," and when they took down their sacks they found that all the money for the first supply of corn and for the second had been put back in the mouth of their sacks. "Sacrifices and offerings he would not, else would they have given it." But he did not want it from them. Then at last the cup was found in Benjamin's sack, and they said, "Well, we shall have to go back." And they went back. But before that, when the governor had entertained them he put them in the order of their age, right around the table. They might have said, "Come see a man who knows all that ever we have done. Who is he? He knows the order of our birth, and he knows all about us." Then when they came back to answer the charge, the governor said, "He must stay here. You may go back to your father, but the man in whose sack my cup was found, he will stay as a bond-man in Egypt." Then Judah—did you ever read it in the Epistle to the Hebrews: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood,"? No, it was not a priest this time; it was Judah who stepped into the breach, and all his brethren

maintained silence. Judah prayed. Read it tonight when you go home, and read the seventeenth chapter of John. It is the high priestly prayer of our great Surety in the Old Testament. At last he said, "How can I go to my father if the lad be not with me? I became surety for him. I said to him, 'Of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.'" And he said, "I cannot go. Let me stay; let me be the bond-man. I cannot go without Benjamin; I promised I wouldn't." When it came to that the governor could restrain himself no longer.

Now here is my principle. Listen. He said, "CAUSE EVERY MAN TO GO OUT FROM ME." And they all went out. "And there stood no man with him while Joseph made himself known unto his brethren." "I am Joseph," he said, "your brother, whom ye sold into Egypt." You know the story, don't you? Then he said, "Now I am going to send you home, but I want you to come back. And ye shall haste and bring down my father hither, and all your families. Regard not your stuff, do not bother with a lot of the stuff you have; leave it behind you, for the good of all the land of Egypt is yours. Come down to me, and tarry not." Then he sent wagons, and camels, loaded with all the good things of Egypt. Thus he mediated the wealth of Egypt to his brethren, just as our Lord Jesus, full of grace and truth, mediates all the benefits of His life and death to us, and we need no other mediator.

I have referred to it before, but I can never pass that story by without reminding you of it. When they got home, and they told him all the words of Joseph, poor old Jacob did not believe it. He said, "Joseph would not send me a message like that. Joseph knows how old I am, and from that far country he would not send to his father and say, 'Come down to me and tarry not.' No, it cannot be Joseph. He would not mock me after that fashion." And one of them, I do not know who it was, but maybe it was Judah who said, "Father, come here a minute; I want to show you something." They took him out, and there were the wagons! There was a long train of camels, and they were all loaded with the wealth of Egypt, sent to the man in the far country. He said, "What are these?" They said, "These are the wagons which Joseph has sent to carry you." "Oh," said the old man, "that is different. That is just like Joseph; just what I would expect him to do. Joseph my son is yet alive. I will go and see him before I die." That is the resurrection in the Book of Genesis.

That is the sense in which Jesus is the Mediator of the better covenant, established upon better promises. He has filled the storehouses; they are overflowing with the unsearchable riches of Christ. And we have only to come to Him and ask for it, and He will receive us. And if we ask for that greatest of all boons, eternal life, His answer will be, "I will give unto you eternal life, and you shall never perish, neither shall any man pluck you out of my hand; for my Father which gave me you is greater than all, and no man is able to pluck you out of my Father's hand." Let us pray.

We thank Thee, O Lord, for Thine abounding grace. We thank Thee for Him Who understands us so well, Who, by His Deity is linked with God, is God, and by His humanity lays hold of us, and lifts us up even now into the heavenly places, and presently, into Heaven itself, to stand at last clothed in His perfect righteousness in all the blazing light and glory of that celestial City, without fault before the Throne of God. Amen.

"I BEHELD THE LORD ALWAYS BEFORE MY FACE"

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

Preached in Jarvis Street Baptist Church, Toronto
Sunday Evening, October 28th, 1951

(Electrically Recorded)

"For David speaketh concerning him, I beheld the Lord always before my face, for he is on my right hand, that I should not be moved."—Acts 2:25 (R.V.).

THIS is a quotation from the Sixteenth Psalm, which was read this evening: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." This, of course, you will readily recognize is an inspired interpretation of that verse in the Sixteenth Psalm, and it is specifically said that Christ is the subject of it. David spoke concerning Him, the One Who was crucified, and raised again from the dead.

This was true of our Lord Jesus; God was always before His face; He was on His right hand, so that He was not moved. But Christ is not only our Saviour, in the sense of being our Substitute, He is our great Exemplar; He has left us an example that we should follow His steps. And what was true of Him, if we are to become like Him, must by the grace of His Spirit, in our measure, be true of us. We too must have the Lord always before our face, and if we have, we shall find Him at our right hand, and being there, we shall not be moved.

I.

So then IT IS THE PRIVILEGE OF THE BELIEVER, AS OF THE MASTER HIMSELF, ALWAYS TO HAVE THE LORD BEFORE HIS FACE. We should desire above everything else an unobscured view of the Lord Jesus, "beholding as in a glass the glory of the Lord, (we) are changed into the same image from glory to glory, even as by the Spirit of the Lord." You will remember in our lesson this morning Mr. Murray spoke to us of the apostle Paul. The secret of his victorious, heroic life was that he was not disobedient to the heavenly vision. He saw Christ, and he never lost sight of Him. The Lord was always before his face. So ought it to be, so may it be, so must it be in our case, if we are to become what God has designed we should be.

Now we must behold the Lord, first of all, of course, as John bade his disciples behold Him, as the Lamb of God; when John saw Jesus coming unto him he said, "Behold the Lamb of God, which taketh away the sin of the world." There were some people who were quite nervous about meeting Princess Elizabeth,—not much more than a young girl, but heir-apparent to the throne, and a representative of the Royal family, they felt somewhat nervous lest they should not behave as they ought to. I have heard of some men in important positions, whom others approached with timidity; they were rather afraid of them. But after they had met them they said, "Why, he was most cordial." I have had the privilege of meeting a few men of prominence, and I have found, without any exception, that great men are always simple men. At a distance you may be afraid of them, but at close view you will find them anything but awe-inspiring.

I do not say that we should not be fearful in contemplation of the Majesty of Heaven. We ought to fear: "The fear of the Lord is the beginning of wisdom." But

if we can meet Him first as the Lamb of God which taketh away the sin of the world, we shall then know that all reason for fearfulness has been removed. I once went to wait upon a judge, to ask for leniency for a young man who had been remanded for sentence. It was a wintry day, and I called upon the judge in his home. I found him sitting comfortably before an open grate, with his little children about him. There was nothing fearful about him at all, and I found no difficulty whatever in presenting my plea. There is a way, dear friends, of meeting with God, so that we may behold Him always before our face, and at the same time find that the vision fills us with unflinching gladness. We sing sometimes:

"Come not in terror as the King of kings,
But kind and true, with healing in Thy wings;
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me."

As yes, we must first see Him as the Lamb of God.

Years ago, when on holiday, I dropped into a country church, and I heard a great sermon. The text of the sermon was, "And I beheld." The importance of beholding, and seeing the right thing: "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

So, first, my question this evening is to every one of you: Have you first beheld the Lord as the Lamb of God? Have you seen your sins on Jesus laid? Do you know, beyond all question, that He was wounded for your transgressions, and bruised for your iniquities? Do you know that since Jesus died at the place called Calvary, and rose again, and ascended into Heaven, it has become abidingly true that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous?" We have but to plead the merit of His life and death to find acceptance before the Throne of God.

But, my dear friends, we must behold the Lord always before our face — not merely just to behold Him as the Saviour, and then forget Him — the vision must abide, it must be perpetual; we must see nobody else; we must see Him all the time. "I foresaw the Lord always before my face." How different our lives would be if we were never to lose a sense of the Divine presence. One great saint declared, and one who was careful of his speech, that he thought he could honestly say that he could not recall five minutes of his waking hours for twenty years in which he had been unconscious of the presence of God. "I (beheld) the Lord always before my face." Not in church only, but at home, in business, on the street, in all vocations, and avocations too, your recreations, your paths of pleasantness — wherever it may be — the Lord must be always before our face. We are never, never, to forget the debt we owe Him. Nothing will humble us like having an abiding vision of the Lord Jesus Christ. If ever you meet with a proud man you can be sure that he has lost sight of Jesus. But to see Him, and remember all that He has wrought in our behalf, is to be humbled in the dust. One of the wonders, and one of the glories to me, of the ministry of the great Spurgeon, is that right up until the last sermon it was so manifest that he had never lost the glow, or the wonder of his initial experience of the grace of God when he looked to Jesus for salvation. It was an abiding vision. Could we see Him always, how industrious, how unremitting, would we be in our service.

It was my privilege years ago to enjoy the intimate

friendship of the great Russell H. Conwell, the founder of Temple University, which now has about fifteen thousand students, and of many other things. He was a great soul. And he was what he was because of an unusual history. He was a captain in the American Civil War, and on a brief furlough he came home to his home town or village, and was received with great acclaim by the mayor and the people of the town. They presented him with a sword in a highly ornamented scabbard, a very attractive thing, made to be admired, I suppose, rather than used. And in that village there was a boy called Johnnie Ring, who had some physical defect; he had tried to enlist in the army, but they would not accept him. Their rules were different from ours, and he was able to enlist as a batman, and Captain Conwell was his hero. He went to the war as Captain Conwell's batman. Johnnie Ring was a Christian; Conwell, at that time, was not. And Johnnie Ring, when opportunity afforded, could be found sitting at the tent door reading his Bible. His Captain often joked with him about it, and made him the object of his banter occasionally, but not unkindly. But Johnnie Ring persisted in his faithful reading of the Word of God, and in his wholehearted devotion to his Captain.

One of the things that Johnnie Ring prized above everything else was the Captain's sword. He carried it with him, and it was suspended on a nail in the pole of the Captain's tent, and he used to keep it brightly polished. One day they were bivouacked in North Carolina — I have seen the place, and I have crossed the bridge that was erected following the destruction of the bridge of which I now speak. Conwell and his company were bivouacked on the side of a river, and they were suddenly surprised by an overwhelming number of the enemy. There was nothing for them to do but to retreat; it would have been suicide to stand and fight. And so the order was given to retreat across this bridge. It was an old fashioned wooden covered bridge. The enemy opened fire upon the bridge, and soon it was ablaze, and the way through the bridge was a path through a tunnel of flame. They went through and emerged on the other side, when Johnnie remembered that he had left the Captain's sword behind. He turned and plunged into that fiery tunnel. The officer in command of the other troops, so struck by his heroism, ordered "cease fire". And so these companies stood on either side of the river, watching the burning bridge, to see what would become of this brave lad. Presently he emerged on the other side, got the sword, and came back and plunged again into the tunnel of flame. These soldiers, full of admiration of the courage of the lad, stood in wonder and amazement, wondering what would become of him. At last Johnnie emerged, holding the sword, his clothes all on fire; he was wrapped in flame, terribly burned. As he got to the other side of the bridge he collapsed, fell over the side, and down on to the bank, but not into the water. Still they watched, and they went down to minister to him. And Conwell went down, and got there just in time to hear him say, as he held the precious sword: "Give the Captain his sword." And Johnnie was gone. Standing there, Conwell's heart was opened, and the Lord came in and took possession. And looking at that lifeless form he vowed a vow before God, and he said, "For the rest of my life I will do two men's work every day; one day for myself, and the other for Johnnie."

The sword was suspended in a place of honour in Conwell's bedroom for years and years, just at the bottom

of the bed, so that when he opened his eyes in the morning he saw the sword, and he was reminded of the sacrifice which had been made for him. I think it was the last time he visited us, I am not sure, but I took him down to the hotel — he was then a man of seventy-eight, still lecturing nearly every night of the year, and giving his fee for the education of the students. So I said, "Well, Doctor, what is your programme for the summer?" It was in the springtime. He said, quite carelessly, "I have to go here, and there," and he told me all the lectures he had to deliver. He was accompanied by a nurse, which the Insurance Company insisted should travel with him, to keep him alive as long as possible, for he was heavily insured in the interest of the institutions he had founded. I looked at him in amazement, and I said, "Why, Doctor, that is a pretty strenuous programme isn't it, especially for the summertime?" And he said wistfully, and as though he were looking back into the past, "Ah, well, you know I have always two days' work to do — one for myself, and the other for the boy who died for me."

"I beheld the Lord always before my face." Who can be idle looking at Him? Who can be careless or indifferent? Who can complain of a burden while he has a clear view of the great burden-Bearer? Oh, that we could cultivate the holy habit of fixing our eyes always upon Jesus, seeing no one else, but Jesus only. I am sure that is not impossible; I think it is as God would have it be.

But, while He is the inspiration of our life, our Exemplar, as I have said, as well as our Saviour, *we must also set Him before us as our Lord and Master*. What is it to be a Christian? To have our sins forgiven? Yes. To be made new creatures in Christ? Yes. What else? It is to become subject to a new authority. We become citizens of another realm; we owe our supreme allegiance to the King. He is our Lord; worship thou Him. We are to receive orders from Him. "Unto thee," said the Psalmist, "lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." We are to be always looking to Him, awaiting orders — always before our face. I should like to nurse that principle a little while with you, but I must not unduly detain you. Work it out for yourselves. What would it mean, what must it mean if we behold the Lord Jesus always before our face? I say again, it would change the transactions of the office; it would double the output of any factory in this city if the workers were Christians, and had the Lord Jesus before their face; it would make us all more serviceable; if we could see Him always we should be ashamed not to be serving other people. A man cannot live for himself if he has the Lord always before his face.

It is easy to get along with people if you are a Christian, if you are cast in the company of men who have the Lord always before their face. I have been in committee meetings, and board meetings — b-o-a-r-d meetings that became to me b-o-r-e-d meetings — I have often been very weary of them. Men of equal calibre, men of the same profession, all of them concentrating upon the same question, and yet sometimes progress is impossible. Why? There was someone there who hadn't the Lord before his face. He was asking, "What can I get out of this? How may I register my will? How may I magnify myself?" You cannot do much with that

kind of spirit. But when you have a company of men whose eyes are turned wholly toward Christ, and who seek nothing but His honour and His glory — pleasing Him, we shall please everybody else who tries to please Him; we shall find ourselves of one mind.

I remember our friend Dr. Stockley telling us of hearing somebody pray once: "Lord, give me Thy grace, and make me easy to live with." A very good prayer. Are we easy to live with? We shall be if we set the Lord always before our face. That is the great question. That applies everywhere to religious work. There is no honour for us, is there? We ought to be ashamed to accept it, much less to seek it, or covet it. There is no profit in it for us. Paul said, "But with me it is a very small thing that I should be judged of you, or of man's judgment (or day): yea, I judge not mine own self." And again he said, "For if I yet pleased men, I should not be the servant of Christ." Our business is to please Him, and to set Him always before our face. The supreme authority in the life of every true believer is the will of God, not "What is expedient?" "What is convenient?" "What will bring me temporal gain?" "What will give me a little human applause?" Not those things at all. "Be ye not unwise, but understanding what the will of the Lord is." Set your eyes upon Him, and find out what God's will is, in business, and everywhere else, and when you know it, if it is going to cost you ten thousand dollars, or even life itself, take that course; lose the money or your life, but be true to Him everywhere.

A young man came to me some years ago, and said, "If I take a certain course"—he had asked me respecting the teaching of Scripture on a certain matter, and I told him what I conceived it to be. He said, "I think that is right too; I see it to be my duty. But if I take that course, what will be the consequences to me?" I said, "I haven't the remotest idea, young man. I can only tell you this, as a matter of principle: Do your own will, and you will face the consequences for yourself; do the will of God, and the Lord will look after the consequences. That is all." That is for us to do. It is never for us to consider the cost of doing right; the question of cost should never be raised. The whole question is, What is right? And as soon as we know it, we must do it, though the heavens fall. Why? Because He is there. "I have set the Lord always before me." To please Him must be the supreme ambition of life.

II.

Now if thus we set the Lord before us, HE WILL BE AT OUR RIGHT HAND. That figure, "The right hand," is frequently employed in Scripture. He said, "I will uphold thee with the right hand of my righteousness." Our Lord is "seated on the right hand of God". What does the right hand mean? You have an injury to your arm, and you say, "I am thankful it is my left hand." Why? You can do without your left hand a little better than your right. The right hand ordinarily represents a man's utmost skill; it represents the best and the highest and the utmost that is in him. He does it with his right hand. Very well. "I have set the Lord always before me: because he is at my right hand." Do you need Him at your right hand? "O no, I can do pretty well with my right hand. Why didn't you say the left? I need a little help there, but I don't need much with my right hand." O yes, you do. The principle of the text is, my dear friend, that God brings to us His utmost

grace, when we bring to Him our utmost endeavour. When we serve Him with our right hand, with all there is in us, He will be at our right hand to help us. You hear some people talk about the widow's mite. Somebody gingerly puts something into a collection plate, or gives an offering, and says, "Well, I must add the widow's mite." You are not adding the widow's mite. Do you know what the widow's mite was? Simply this: *all that she had*. That is what the Lord Jesus said. She kept nothing back. She cast in of her penury all her living; so devoted was she to the Lord that she gave herself, and all she had.

But somebody says, "That is stupid; that isn't practical at all." I remember talking to a man a few years ago; he was a member of this church, but he didn't stay very long after I got here. But he was a big business man, and I went down to his office to see him about something one day. He told me I did not know anything about business, and I said, "Yes I do; I know more than you do; I know just as much about business, and I think I know a little bit more." He said, "Do you think you could run this business?" I said, "Yes, I think I could." "What would you do?" "Well," I said, "I would find out what this building was worth, and what money I had invested in it. I would form some estimate of its depreciation, what would be required to maintain it in good order; I would have to set aside something for a sinking fund, or whatever you like to call it; I would find out what all my raw materials would cost me, and then generally the cost of the overhead, everything, and especially the cost of labour. I would put it all down, and when I got all that I would find out that it cost so much to produce a certain thing, and then I would add a reasonable profit." He sat back in his chair and roared with laughter. He said, "I told you that you didn't know anything about business." I said, "What is there funny about that?" He said, "A reasonable profit! That isn't business." I said, "What is business?" "All the traffic will stand," he said, "that is business." I said, "I am quite aware of that, Mr. So and So, but I was discussing business from a Christian point of view; that is a very different thing." "I have set the Lord always before me." "Yes, but we have got to do this, and we have got to do that." I know, but hear me. It is the same principle: "Seek ye first the kingdom of God and his righteousness." That is your duty, and that is mine; that must be our supreme aim: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." You look after the Lord's work and His glory, and He will look after your profit, and will see to it that you get as much as you ought to get, although you may not get as much as you want to get; but it will be good business.

I remember a young man some years ago who came to me, and said, "I am working for a certain man, and he advertises certain things in the Friday papers, and then when Saturday comes the people flock to the store, and I know that he is not supplying the thing that he advertised. And furthermore," he said, "when the Government scale inspector comes everything is all right, but after they are gone I know that he gives short weight to every customer. My conscience will not allow me to continue in his employ. What ought I to do?" I said, "By all means leave him, but do not leave him without telling him why you are leaving. Tell him you will not work for a dishonest merchant. Tell him so." He said, "He will be wild." I said, "I know, but never mind; tell

him so." He said, "I will." So he went down — it was at a time when jobs were very, very hard to get — and he told him. They had a bit of a row, on one side anyhow, and he walked out. I met him a little while afterwards, and I said, "How are you doing?" "I am just out of a job, that is all," he said. "I haven't got anything yet." Then a little while later I met him again, and I said, "Well, how are you getting on?" He said, "I have got a job with an honest man, and," he added, "singularly enough, I am getting just twice the wages I was being paid by that crook." I do not say that it will always be the case; I do not say you will always get a job in the next few days, but whether or not, we must set the Lord always before us, and attend to that business in His sight, and do what we know He requires us to do. If the professing church of Christ today was made up of men and women who set the Lord always before them, and who would keep Him before them in all their business transactions, so that a certificate of church membership would be tantamount to a certificate of absolute honesty, the world would say, "He is a Christian; you can trust him. He is a church member, and you can depend absolutely upon his word." If that were true of the professing church today it would not be long before, in this city of churches, there would not be room to contain the people. If we could get rid of our counterfeit religion, and get the genuine thing, people would begin to do business in the currency of Heaven. Set the Lord always before you.

A little boy came with his five loaves and two fishes, and the Lord took them and fed five thousand; we all know the familiar story. He multiplied them. The five barley loaves and two fishes were that lad's right hand — all he had. If he had kept back one of the barley loaves, and one of the fishes, I doubt whether the Lord would have used them. But he gave them all, and then they fed five thousand people. What the Lord requires of every one of us is, in every avenue of service, in every relationship of life, in every day of every week, and every hour of every day, that we should set the Lord always before our face, and that we should give Him the utmost, absolutely — I use the strongest words I know — the utmost of which we are capable. And He will then be at our right hand, and our strength will be as the strength of ten; He will then multiply our energy, He will enlarge our capacity, and utilize our abilities for His glory. He will stand at our right hand, and we should never be alone.

III.

And then, because He is at my right hand, I SHALL NOT BE MOVED. There are a lot of people who move without a mover. There are some people who are carried about by every wind of doctrine, by the sleight of men, by cunning craftiness, whereby they lay in wait to deceive. But my dear friends, if the Lord Jesus is central to our thinking, if we have an adequate conception of the crucified and risen Saviour, the incarnate God, as the One in Whom dwelleth all the fulness of the Godhead bodily, "In whom are hid all the treasures of wisdom and knowledge," — setting the Lord always before us, we shall want no one else. "What think ye of Christ? whose son is he?"

"What think ye of Christ, is the test
To try both your plan and your scheme;
- You cannot be right in the rest
Unless you think rightly of Him."

"I shall not be moved." I have been a Pastor a good many years, and I have learned to value highly those who are "planted in the house of the Lord", and who flourish in the courts of our God. We are to be established, so that we cannot be moved here and there, and the only way by which we can acquire that immovability is to have the Lord always before our eyes. You cannot move from Him.

There are some people, professing Christians, who are moved by ambition. I remember giving a lecture years ago in Convocation Hall of Toronto University, and the chairman for the evening was the late Sir William Mulock, who was then Chancellor of Toronto University. And before we went to the platform, he said, "What is the subject, the thesis, of your lecture?" I said, — I do not know exactly how I put it, but it meant this: "The menace of ambition." "Why," he said, "what is wrong with ambition?" I said, "Nothing at all, Sir William, if it is a worthy ambition, for a worthy end." "We make it our aim," said the apostle, or in the margin I think it is, "We are ambitious, whether present or absent, that we may be accepted of him." That was his supreme ambition — to be acceptable with the Lord. We do well to cherish an ambition of that sort. You remember the mother of Zebedee's two children said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." I think it was Moody who said that that desire for prominence and position had wrought more havoc in the church of Christ than all the immoralities that had been charged against it.

I remember in what we now call the Old Convention, there were two men who were brothers, and they were both ministers. It was always amusing to me to watch their performance. One would be sitting over here, and he would get up, some time when all eyes were focused on the platform particularly, and he would hold a whispered conversation with the secretary, or with somebody else, and everybody would look at him, and say, "Who is that?" And perhaps it would not be very long before the other brother would come from the other side, and he would have to go to the platform. They were always walking back and forth, and showing themselves off. So I suggested to some of the brethren one day, facetiously, of course, we didn't do it, but I said, "How would it be if we were to propose a resolution that it be a standing order of this Convention that the Rev. So and So and the Rev. So and So be accorded a seat, each of them, one on the right hand, and one on the left, of the President of the day, whoever he may be. Then they could go up there and sit, and everybody could see them." But that was characteristic of the men.

"I have set the Lord always before me: because he is at my right hand, I shall not be moved," — not carried about by such vanity as that. We shall not even think of those things.

I was present one time at a Convention in New York City, a Convention of three States. The Chairman said, "In our organization we pass around the honours." When I replied I said, "In any organization that I have ever belonged to I have found there were no honours, but it did become a practice to share the responsibilities." There is a world of difference between honour and responsibility. Let us set the Lord always before us, and we shall not be moved, nor carried away in this way and the other way by secondary considerations.

We shall not be moved by any difficulties that face us, or any persecutions that threaten us. You remember that great word of the apostle Paul, when he was speaking to the elders of Ephesus at Miletus. He said, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." "I am not going to be moved from that course; not even the threat of death itself can turn me aside." How like his Master he was! When they said to Him, "Depart hence: for Herod will kill thee," calmly He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Tell Herod that. Tell him to interfere with my program if he can. I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected."

That is our task, dear friends. I do not know much about plowing, but I cannot imagine a man's plowing a straight furrow who looks one way, and then another way. He has to keep eyes front to plow a straight furrow right to the end. So must we, so ought we, be seized with a passion to finish our course with joy, and the ministry — for we all have that ministry — which we have received of the Lord Jesus, to testify the gospel of the grace of God. Let us keep the vision splendid, unobscured before our eyes, till the day shall break, and all the shadows flee away. Let us pray.

We pray Thee, O Lord, to bless our meditation this evening. We are so full of faults, so prone to failure, and we can do nothing unless Thou art at our right hand. We pray Thee to help us all to be better men, and better women, than we have been. Make us, as a result of this service, at least a little more like Jesus. For His Name's sake. Amen.

TITHES AND OFFERINGS

We have long taken the position that the standards of the New Testament are not lower than those of the Old Testament. God required of His people a tithe of all their income, and offerings beside. If every believer would tithe, and trust the Lord for the increase, there would be no difficulty in carrying on the work of the Lord.

In connection with The Conservative Baptist Association of Canada we earnestly hope Jarvis Street Church will be able to give more to missions than she has ever done. New causes will be requiring our support, and there is no limit to the money that could wisely be expended in Home Mission work in Canada, to say nothing of Foreign Mission work abroad. If our people would tithe, we should be able to improve all our opportunities.

We pass this word to Jarvis Street members: Are you really tithing? Do you give of your tithe? Prove the Lord by doing so, and see if He will not pour us out a still larger blessing.

"FIFTY YEARS IN THE CHURCH OF ROME"

The Students' Book Room has obtained a number of copies of Chiniquy's great book *Fifty Years in the Church of Rome* which is offered at the very modest price of \$2.50 per copy. There is a vast amount of information packed into this book in a very readable manner and the author, as a former priest, knew his subject thoroughly.

R.C. INFLUENCE IN THE IMMIGRATION DEPARTMENT

“We have heard a number of comments on our article concerning Roman Catholic influence hindering British immigration. One subscriber wrote to make the following suggestion:

Dear Sir:

Have just been reading your article on Roman Catholic influence on British Immigration.

The business man of the department is not the minister, but the deputy minister who is doubtless a left-footer.

It would be interesting if you could give the public the proportion of Roman Catholics in the Immigration Department who are actively handling the selection of immigrants for Canada.

The Department would not give it, but perhaps a friendly Protestant might know the facts.

Sincerely,

Pressure Groups that Influence Immigration Policy

An interesting side-light on the influences that are brought to bear on the Department of Immigration is given in the article on “Proof of the Existence of a Clerico-Fascist Group in Canada” in issue of November 15. There it is demonstrated that powerful Romanist influences in Quebec were able to exert such pressure on Ottawa officialdom that a condemned traitor who had entered Canada by means of a falsified passport and who was responsible for the slaughter of Allied fighting men during the war, was able to stay in this Dominion for five years while courts and government officials played battledore and shuttlecock with his case, and finally did nothing. As we have already pointed out, certain Jewish refugees were immediately expatriated from Canada when their passports were not in order. At one time the deputy minister of the department in charge of such matters was a certain Dr. Keenleyside who recently refused to shake hands with one of Hitler’s financial experts when he met him in the Far East. This government official has for some years been the target for persistent sniping on the part of the Roman Catholic press of Quebec. We do not know anything about him except what the clerical press has to say of him and that is all bad. He was accused by that press of not having given due honour to certain members of the R.C. Hierarchy while he was in Mexico. Just by reason of the Romanist criticism of him, we are persuaded that he is a man of principle. Why and how he was transferred from his post, we do not know. The present Minister of Immigration is a Protestant, a Baptist, if we are not mistaken. So far as we know he has never given any sort of offense to the French and Roman Catholic press of Quebec. Be it known, that there are Baptists and Baptists!

Why the French R.C. press of Quebec laid down a barrage to intimidate Ottawa officialdom in the de Bernonville case, we know. We have some inkling from the clerical press itself as to why it subjected Dr. Keenleyside to severe criticism. Why the present Minister of Immigration has escaped similar treatment, we are at a loss to know. He may come in for his share later, or, on the other hand, he may be quite willing to play Quebec’s game and slow down his pace to one that suits the will of the priests on this matter of immigration that they regard as so important.

A Letter from the Minister of Immigration

Another letter received as a result of our last article on this subject came from the Minister of Citizenship

and Immigration. It was addressed, not to the writer but to his wife, and it answered a letter that neither he nor his wife had written. Whether the Minister took this way of answering our article or whether someone has forwarded our article to him we do not know, but we allow him to speak for himself in the words of his letter:

CANADA

MINISTER OF CITIZENSHIP AND IMMIGRATION

Ottawa, November 2nd, 1951.

Dear Mrs. Whitcombe,

I have your letter demanding that we bring over immigrants from the United Kingdom. (I am sure you are not aware of the extent of immigration or what we are doing about it. We have brought over 21,000 from the United Kingdom already this year and there are more coming. It is not a matter of money with the people in the United Kingdom—there are another 25,000 awaiting transportation. We have processed that many and have agreed to their admission to Canada, but the real difficulty is the limited space available on ships and aeroplanes.

As you know, we subsidize T.C.A. to provide extra seats on west-bound planes for immigrants from the United Kingdom. This has been going on all this year and every seat is booked until some time in January, and we are now booking seats to the end of March. Further, every berth in the tourist class is taken from now until March on ships leaving the United Kingdom for Canada. There does not seem to be much more that we can do under these circumstances, but if you have any suggestions I would be glad to consider them.

Yours sincerely,

(Signed) W. E. Harris.

The Small Proportion of British Immigration

We are happy to note that 21,000 immigrants have come from the United Kingdom so far this year. But the Minister does not answer our criticism that this is a small proportion of the total immigration. *The Globe and Mail* reported that during the first eight months of this year only 20,000 British came out of a total of 117,000. We are also happy to note that Mr. Harris’s letter contradicts the assertion previously credited to him by the same paper quoted above to the effect that the reason for the small British immigration lay in the regulations of the government of the United Kingdom which limited the amount of money which emigrants might take out of the country.

Is the “Real Difficulty” Ships or Priests?

The problem which according to the minister is the “real difficulty”, is the “limited space available on ships and aeroplanes”. If this is the “real difficulty” then we should hope that it may be speedily solved. There was a time not so many years ago when immigrants came to these shores not by thousands but by hundreds of thousands and by the million. It was before the aeroplane came to supplement the steamship, and when they were not as speedy as modern liners are. Immigration was then carried on by private enterprise rather than subsidized by government agencies. If need be, a nation with the resources of Canada could build new ships, and construct special airships for the special purpose of bringing out British immigrants. Or, if this should be quite beyond our resources, in spite of the fact that it has already been done in time of war, then a few thousand immigrants from central Europe could be requested to give priority to British immigrants in order to balance up the proportion somewhat. There cannot be a great shortage of shipping while cruise ships abound for wealthy tourists and while immigrant ships can be found to transport a total of 117,000 people to Canada in eight months of this year.

We repeat that if the Minister has laid his finger on the "real difficulty" that is blocking a massive British immigration, then it could be quickly remedied. But we venture to think that the "real difficulty" is of another order. It belongs not to the realm of shipping but to the realm of ecclesiastical politics and that it is shaped and formed in the same clerical headquarters from which the ardent and zealous defenders of Jacques de Bernonville, condemned traitor, drew their inspiration and their orders. If the present minister is blind to this powerful influence that bears on his department, or if, recognizing it, he is willing to bend before it, then he will likely stay in office a long time and be quite exempt from criticism on the part of the Romanist press of Canada. If he dares to encourage British immigration he will be a marked man for every Romanist paper in Canada to castigate.—W.S.W.

SEMINARY GRADUATES AT WORK IN EUROPE

Rev. Frédéric Buhler in Alsace

Just the other day we received a letter from our first student-professor of French in the Séminary, Rev. Frédéric M. Buhler, who is now working in the great industrial centre of Mulhouse, in his beloved, native Alsace. He reports a multiplicity of projects in which he and his people have engaged to improve their fine new property near the centre of the city. The painting of the building was undertaken by members of the congregation in order to stretch their money as far as possible. He also notes that the total amount of loans without interest now amounts to only a million francs, and that the church would have been able to have repaid this amount in full, had it not been for the costly expenses required for repairing the building. However, the debt has been decreased in the course of the year by 240,000 francs. The average givings of the congregation have greatly increased in the course of the year. Mr. Buhler adds this encouraging word of the work of the church:

"We have held this year two Bible Vacation Schools for children, one for those from 8 to 12 and another for those from 12-17. On election day, we took advantage of the proximity of the polling booths to our church to give out gospel tracts in the neighbourhood, and since then we have carried on this work once or twice each month. While the missionary Gospel bus of the Colombes Church in charge of Messrs. Wilfred Bauman and Marc Huser was with us, we sold Bibles and New Testaments on the market place of the city and 2,000 gospel tracts were given out. A number of new persons are attending our meetings and several have requested membership. In view of our privileges and of the greatness and the urgency of our task, we are constrained to ask ourselves, "Who is sufficient for these things?" Hence we renew our request to our friends: "Brethren, pray for us!"

Graduates in Switzerland

Rev. W. H. Frey was our second student-professor of French. He is now pastor of the fine church at Tramelan, Switzerland, and together with several other Swiss pastors has been instrumental in commencing a work in the historical city of Geneva. This has now been taken over by Pastor Guy Appéré, a graduate of 1950; who, we understand, is supported largely by the Swiss churches. In addition to the work in Geneva, of which

we spoke in these pages several months ago, Mr. Appéré is doing prospecting work in the neighbouring French territory of Haute Savoie, a very mountainous region in the vicinity of Mont Blanc, which, by its religious complexion, reminds Mr. Appéré of Quebec and Northern Ontario where he was introduced to pioneer work among Roman Catholics.

A Stable, Fruitful Mission

Dr. Robert Dubarry, the President of the French Bible Mission, recently celebrated his fiftieth anniversary as pastor in his great church in Nimes, France. We expressed our congratulations and good wishes several months ago in these columns, but we mention it again to emphasize the solidity and stability of the work being carried on in France, Switzerland and Belgium by our devoted brethren of the F.B.M. Pastor Georges Guyot of the *rue de Naples Church*, Paris, is another veteran who with Dr. Dubarry more than thirty years ago laid the foundations of the present missionary undertaking which has born such good fruit through the years and now appears to be on the verge of a still more abundant harvest. We thank God for men who are loyal to the Word of God, and inspired by a large vision of the field of activity, and guided by spiritual sanity in the persistent pursuit of their high calling. Toronto Baptist Seminary is happy to have had a share in this great work in training workers and our churches have also had a part in supporting this worthy cause through the years.

—W.S.W.

SEMINARY ACTIVITIES

By W. S. Whitcombe

First Anniversary at Milliken

ON the first anniversary of the Milliken Mission there were seventy-three present at Sunday School and sixty-five at the evening service. A year ago on the opening Sunday there were seventeen at Sunday School and approximately the same number at the church service. The writer was the preacher on both occasions. The pastor of the mission is Mr. Clifford Schenk.

Annual Bible Reading Calendar

A number of friends of the Seminary have requested copies of the Annual Bible Reading Calendar that is being followed by our students. Dr. Clark is now working on the completion of this schedule which will be forwarded on request to interested friends. Almost without exception our students are keeping step in this scheme to read through the Bible together in the course of the year and finding increased joy and profit in sharing their blessings together.

French Service Next Sunday

Our monthly Gospel service in French will take place next Sunday afternoon at three o'clock in Greenway Hall. As already announced, the preacher will be Mr. Wilfred Bauman, B.A., B.D., a graduate of class '50 who has spent the last year and a half in France pursuing graduate studies and carrying on missionary work among our churches there.

At one of our regular *soirées françaises* when we enjoyed the hospitality associated with *la maison Bauman*, we saw some of the fine photographs of France that our brother took during his stay in France. We hope to be able to announce that he will show them in French some time early in the new year.

SEND THE SERIES ON "HOW TO RECEIVE ETERNAL LIFE" TO A FRIEND

Among our readers there are many who have unsaved friends and relatives. Some of them may be Roman Catholics. Some of them non-Catholics. Some of them may be merely nominal church members. There will be seven sermons in the series, and we will send the seven sermons week by week to any name and address you send us for \$1.00.

You may ask, Why \$1.00 when it is only \$3.00 for a year? The answer is this, There is just as much office work in sending the paper for two months as for twelve months. Indeed, at some points there is more work than when a subscription is put in with the great mass.

We will begin each subscription with November 1st, and continue to the last issue in December. You could easily select five or ten of your friends, and pay for them for two months, and THE GOSPEL WITNESS will reach them regularly by mail. Who knows how many of them may be converted?

WHAT ABOUT CHRISTMAS PRESENTS?

Already many will be wondering what sort of present they should buy for their friends. They may spend several dollars on a present. It may or may not be useful; and perhaps a few days after Christmas will be entirely forgotten.

Why not make a list of your friends, and send them

THE GOSPEL WITNESS for a year as a Christmas present? We will mail the first number in an attractive Christmas envelope, and enclose an attractive Christmas greeting card; and we will put on the card whatever you direct us to write. Or, if you wish to get your own card, and put your own writing on it, and mail it to us we will enclose that. Then the gospel message will go to your friends every week, and they will have you in remembrance for fifty-two weeks, instead of just a few days about Christmas time.

Read the advertisement below, and fill out your subscription order at once.

We repeat these two proposals this week. Already we have received many \$1.00 subscriptions for the Special Series of Sermons, and some subscriptions as Christmas Presents. We suggest you act immediately.

HOW TO RECEIVE ETERNAL LIFE

The second of the series of sermons on this subject was preached by Dr. Shields last Sunday, and appears in this week's issue. The subject for next Sunday will be—

NOT PENANCE BUT REPENTANCE

The other four subjects, with their dates follow:

- 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.

52 "Merry Christmases" A Year!

VALUABLE REFERENCE BOOKS FREE!

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

1. **Blakeney's Manual of Romish Controversy**, by Dr. R. P. Blakeney, 316 pages.
2. **Popery in Its Social Aspects**, by Dr. R. P. Blakeney, 326 pages.
3. **The Prodigal and His Brother, or The Adventures of a Modern Young Man**, by Dr. T. T. Shields, 132 pages.
4. **The Priest, The Woman and The Confessional**, by Father Chiniquy, 144 pages.

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

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

ORDER FORM

- (a) Please send to the undersigned for one month's trial "THE GOSPEL WITNESS"
- (b) Please send "THE GOSPEL WITNESS" and Premium No. _____ to the undersigned for which find \$3.00 enclosed.
- (c) And also books (or book) numbered _____ for which find \$_____ enclosed.

NAME.....

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