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The Jarvis Street Pulpit Is Your Name Written in Heaven?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 17th, 1933

(Stenographically Reported)

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

"And he said unto them, I beheld Satan as lightning fall from heaven.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke 10:17-20.

Prayer Before the Sermon

As we open Thy holy Word, O Lord, we ask for the special illumination of the Holy Spirit. We acknowledge before Thee that we cannot, by the exercise of our natural powers, read Thy Word aright. Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Therefore we would come before Thee this evening in that attitude of soul, like little children desiring to be taught of God.

We thank Thee for the promise of Thy Spirit's presence and ministry. We pray that as Thy Word is proclaimed this evening it may please Thee to open the hearts of many to its reception. We thank Thee for the opportunity of reaching hundreds, and it may be many thousands, whom we do not see. There are doubtless many listening to this service this evening who have no personal experience of Thy saving grace. We desire that sinners may be saved, that the gospel of Thy grace may prove itself, in the lives of many, to be the power of God unto salvation to such as believe. May this be so with those whom we do not see, and with many within these walls.

We pray, too, for Thine own dear children, for the household of faith. How much we all need instruction! How much we need the comfort of the Scriptures in these days of trial and of great difficulty! We pray that Thy Word may come to us in sweetness this evening, that it may comfort the hearts of those who are cast down. We would speak comfortably to Jerusalem, and in Thy name declare that her warfare is accomplished, that she has received from the Lord's hand double for all her sins. Make this night a night of abounding grace to saint and sinner alike.

We think of many who hear Thy Word to-night to whom it may never come again. It may be it is our responsibility to speak in Thy name for the last time to not a few. We beseech Thee to grant the presence and power of Thy Spirit in such measure that those who hear may believe. May

none be subject to the judgment of which we have read this evening! Highly privileged, may we not neglect so great salvation.

We beseech Thee, O Lord our God, to deal gently with those who are on beds of pain, with those for whom the hour-glass is running low, who must soon pass over the river. We think of this brother in Rochester of whom we have heard this evening. We thank Thee for the assurance that the one who is gone with Christ, which is very far better. Comfort those who remain, we pray Thee.

Shut us in with Thyself this evening. Get for Thyself the victory over principalities and power. May the voice of the Holy Ghost be heard in many hearts, that many may turn from darkness to light, and from the power of Satan unto God. This we ask in the name of Jesus Christ our Lord, Amen.

BUT rather rejoice, because your names are written in heaven." These words were not addressed to sad and sorrowing hearts, but to a company of men whose hearts were already overflowing with gladness. The "rather" of the text suggests the possibility of our missing the best, by allowing ourselves to become content with something that is inferior. By this I fear we are all impoverished. We are content to travel second or third class, when we have been provided with a first-class ticket.

When one goes into a store the man behind the counter usually tries to estimate the prospective purchaser's financial ability. Sometimes he brings forth the best he has—for he would rather sell the best, because there is a larger profit in the transaction. But, alas! we have to remember our pocket-books. We say, "That is very

good, but have you something cheaper than that?" There may be a few who go into a store and ask for the very best. It must be a very happy state to have such unlimited financial resources that you need not trouble about the price of anything.

There are many Christian people who are content to ask, respecting certain courses, "Is there any harm in this?" Why should we seek to take courses of that sort? Why ask the question? Why should we not rather enquire, Is there any abiding good in doing this? What lasting profit shall we derive from this course? Is this the best road that we may take in order to achieve a certain end? Why should we be content with anything less than the best? I fear that many of us miss God's best because we are content with a kind of spiritual mediocrity.

The disciples, in obedience to the Lord's command, had gone out preaching the gospel, declaring to the people that the kingdom of God had come nigh unto them. They came back jubilant because they had been so successful. They said to the Lord: "Even the devils are subject unto us through thy name. We have had victory everywhere. We were given authority over unclean spirits, and at thy name they came out of the people." The Lord said, "I beheld Satan as lightning fall from heaven." As though He had said, "That is a foregone conclusion. The strong man armed is doomed to failure, to ultimate, utter defeat, because a Stronger than he has come. I give you power over unclean spirits, and over all the power of the enemy, but you must not think of that as the highest good, as the great desideratum. There is another matter that ought to occasion you still greater gladness of heart. If you are looking for something to rejoice over, then let it be this, that your names are written in heaven."

That surely is the highest privilege, the highest honour, that can be accorded mortal man. So then I propose that we examine these words for a little while this evening, that we may try to find out from the teaching of the Word of God in general *how men's names are written in heaven*; then, *how we may be absolutely sure that our names are written there*; and being sure of that, *why we should specially rejoice in that fact*.

I.

HOW ARE NAMES WRITTEN IN HEAVEN? We know something about how names are written upon earth. There are rolls of honour which cannot be despised. There are records of human achievement in which it is an honour for any man, even the greatest, to be mentioned.

I delight to wander about in Westminster Abbey to see the names of great men who have rendered conspicuous service to their country, whose names are not only graven in stone, but are inscribed in the memory of a grateful people. It is instructive, too, to go to St. Paul's Cathedral and see there, on every hand, the names of men who have been distinguished in the life of the Empire over many centuries. I do not suppose your name will ever get into Westminster Abbey or St. Paul's—and I am perfectly sure that mine will never be mentioned there.

There are places, I say, where we might legitimately covet recognition. I do not think it is especially praiseworthy of any one of us to be entirely indifferent to the

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estimation of the people about us. There are some qualities named in the Scripture as being indispensable for office in the church of Christ, among others an "honest report" of one's fellowmen. Reputation is not everything: it is subordinate to character. Notwithstanding, it is well to have, not only a good character, but a good reputation also, if you can maintain it consistently in loyalty to the great principles of the gospel.

There is one thing of which I am certain: *you cannot write your own name in heaven*. You may write it somewhere else. They say—I do not know whether it is true—that knighthoods are not always conferred as a recognition of merit, and that even a peerage may be the reward of commercial success. Sometimes men do come to positions of honour by their own efforts, or through the influence of high-placed and influential friends. But I remind you that, in respect to this matter, you enter another realm entirely. You cannot write your own name in heaven. That is certain. You cannot write it; nor have it written by the expenditure of money, nor by the exercise of human influence.

There are some universities, so-called, where degrees may be purchased. There are some people who "purchase to themselves a good degree" without being deacons! Their degrees amount to nothing. They are, indeed, a badge of their wearers' hypocrisy, because they are supposed to represent a certain standard of intellectual equipment to which the persons are entire strangers. It is possible to have your name written among the names of men of distinction by your own effort, by the efforts of your friends, by the expenditure of money; but not thus was any name ever written in heaven.

Here is a book that is in heaven, not on earth. In that book names are written, but how? You cannot have it written there by any church. You may get it written in a church roll, but that is another matter. No priest can write it for you. It will never be written there as a reward for the observance of ordinances. But it is

exceedingly important that we should have our names written there.

How are they to be written? *They are written by God Himself.* He keeps the book. That is worthy of reflection, that there is a book. Call it a figure of speech if you will, but still the principle abides. There is a record somewhere that is under divine supervision, every name of which is carefully scrutinized. Every name that is written there is written by divine authority.

How are you to have your name written in heaven? What are you going to do for God to persuade Him to write your name in that honour roll? I can think of nothing that any of us can do. God only can write it, and therefore we are entirely shut up to Him. There is no use of your coming to me and saying, "Will you not help me to get my name written in heaven?" I cannot help you. I may pray that God may write it, but there is no merely human intermediary. God Himself must write the name.

How is it to be done? *It will be written by the hand of grace.* You cannot earn a place in that roll. We sang just now,—

"'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

I can see no reason in you why your name should be written there—and I am positive there is no reason in me why mine should be. I do not understand why God, in infinite mercy, should select my name, and say, "I will write you down in My book."

I have been blotted out of some books—not a few of them. That is why I never offer anybody a photograph. A few people have asked for one, and in a moment of weakness I have let them have one, but some of them, when they ceased to like the preacher, have turned the face to the wall! But how are you to get your name written in God's book? Grace will write it, that is certain. It will be written down, not because you are a great singer, a great preacher, a great philanthropist, a great philosopher, a great educator, a great benefactor of your race. No! The Lord will not write down your name for any such reason.

I know He is not unrighteous to forget the work of faith and labour of love of anybody who has served Him; and over and above his or her salvation, which is the gift of divine grace, God will reward the faithfulness of His servants. But that is an entirely different matter. This is not a record of God's servants who have been faithful: this is the record of those who are saved. Their names are written in heaven, and God wrote them.

For what reason? The reason was in God Himself. He wanted to write them. He sovereignly determined to do it—and He did it! He did it! But how, and why? What is this book? It is called the "Lamb's" book, "the Lamb's book of life". That is where the names of His redeemed people are written, in the Lamb's book of life.

There are many women—there have been, and there are still—amiable, excellent characters, ladies no doubt of high degree, of whom the world would never have heard if some man of distinction had not found them out. Then they were married, and wherever the names of their husbands were written, the names of the wives were written too. You cannot very well send an invitation to a man, asking him to come to dinner, and, at the same time, say, "Will you be good enough to leave your

wife at home!" That would be the essence of discourtesy. When you invite the man, you invite his wife also. He is her chief possession; she bears the same name; she shares his honour—if he has any. She stands at his side wherever he goes.

And we get our names written in heaven by being married to the Lamb, by becoming a member of the bride of Christ, of the Lamb's wife. There are some people who do not like the doctrine of the shed blood of Christ. They reject entirely the principle of the atonement, of the vicarious, substitutionary, death of Christ. That is always implied when you read of the "Lamb." You cannot get to heaven in any other way but by association with the Lamb. John saw in the midst of the throne, and of the four and twenty elders, "a Lamb as it had been slain."

Have you been joined to Him? Have you received Jesus Christ as your Saviour?

Or, another figure. We are born again. In some families a record is kept in the family Bible of the date of the birth of all the children. They are written down. If you have any doubt about your age in such case, you do not need to go to Somerset House: just go to the family Bible. Mother may have made a few mistakes, and father too; but they made no mistake in writing down the date of your birth. The book will show it to you. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood" — or, by the mingling of bloods — "nor of the will of the flesh, nor of the will of man, but of God." We are born from above. We are born into the divine family. Our heavenly Father has a list in heaven of all His children. He knows when they were born, when they were born again. It is all written down there — and He wrote it. Only as you are sure you have been born again, can you be sure that your name is written in heaven.

This simple text would call us away from all human endeavour, from all considerations of human merit, and shut us up to the simple principle of salvation by grace. Why God did it, I say, I cannot understand. I expect to spend all eternity trying to find out why God loved me. It will be an interesting study, for millennium upon millennium, finding new evidences of the fact, and yet always wondering why, in His sovereign mercy, He wrote the name of a poor sinner in His heavenly book. But that is what He does. That is how they are written. Believe on the Lord Jesus Christ, and He will write your name in His book.

III.

HOW MAY WE BE SURE THAT OUR NAMES ARE WRITTEN THERE? How may we be positive of the fact? I say again, *it is supremely important that we know.* You can afford to be omitted from some lists. Look at a paper to-morrow morning and read the account of some social function, and the names of those who were at the "head table" — whatever that is — will be listed. I have been there a few times myself! The "head table"! How people like to be at the "head table"! When the reporters go to write up the affair, they get the names of those who were at the "head table". A few of less distinction may be named as "among those present". But there will be some others who will carefully scrutinize that report, and say at last, "I was there, but I am not mentioned, not even listed as 'among those present'." I hope you will survive the disappointment. It is not a very

serious matter to be omitted from mention at many of these occasions, but I read of a time when something truly terrible will befall those whose names are not found written in the "Lamb's book of life".

It will be a terrible thing to have our names omitted from that list. It makes little difference as to other lists, but see to it that your name is written there. Nothing is more important than that our names should be written in heaven. We have it in one of our hymns:—

"Lord, I care not for riches,
Neither silver nor gold;
I would make sure of heaven,
I would enter the fold
In the book of Thy kingdom
With its pages so fair,
Tell me, Jesus my Saviour,
Is my name written there?"

Is it? Are you sure of it? ("Hallelujah!")

Just before election time some people who are very anxious to exercise their franchise — and I think all good citizens ought to be—are a little concerned as to whether their names are on the voters' list. I went one day to vote, and the clerk at the poll said, "What is your name?" I gave it. "Where do you live?" I gave him my address. He referred to his book and said, "I am sorry, sir, but I have not your name." He would not give me a ballot, so I could not vote. I thought my name was there. I ought not to have taken it for granted: I ought to have made sure that my name was on the list. But I survived that disappointment, and I suppose one vote would not have made much difference in the result of the election. The omission of my name was not a serious matter.

But it would be serious to have it omitted from this list. My friends, I beg of you not to allow your eyes to close this evening, not to allow this service to end, without making sure your name is written in heaven.

The fact that your name is written on a church roll is no guarantee that it is written in heaven. I am sure there are many names written on church rolls that are not written in heaven. I have scripture for it. The great Head of the Church sent a message to the church at Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." It is as though the Head of the Church said, "I have compared the church roll at Sardis with My roll, and I find there are a few names on the Sardis roll that I have up here; but there are many names I know nothing about. They are not written in heaven."

It is easy to get your name on a church roll. I say to you Jarvis Street people — as I have said again and again, because I must be faithful to you — though you have your names on this church roll, though you have been baptized, these things are not positive proof that your name is written in heaven. You must have it written there in order to be saved.

Who knows whether it is written there or not? You say, "I think it is." That will not do. You might be mistaken. Some fond wife says, "My husband is an excellent man. He is one of the finest men in the world." Perhaps she goes a little farther and deals in superlatives, and says, "There is nobody else like him." I suppose there is not to her. "I am sure if anybody gets to heaven he will; he is a good man." I suggest to you that it is a very dangerous thing to encourage in anybody a false hope. The important consideration is to know whether your name is written in heaven. I cannot

be sure your name is written there, and certainly you cannot be sure mine is. I can have no absolute assurance for you: that is a matter which we must each know for ourselves.

How can we know? Who is likely to know? That question answers itself. *The One Who wrote the name there remembers what He wrote.* If God has written your name in His book He knows it is there. If that be so, who is going to tell us? That again answers itself. *God Himself will tell us.*

I think those disciples must have been thrilled when they heard the Lord Jesus say, "Rather rejoice, because your names are written in heaven." As they thought about it afterwards I can almost imagine Peter's saying, "Well, John, I feel wretchedly unworthy. I can never understand why the Lord Jesus should love me. But when I have any doubt about it I go back to that day and remember that He said my name is written in heaven. He said it, and therefore it must certainly be true. (Since He said it, that settles it for me. I ask for no other proof than that.)"

What am I coming to? *That our assurance of salvation is to be found in the Word of God.* Is the Bible the Word of God? Some people tell us it is not. If it is not, if this be not the inspired, authoritative, infallible, Word of God, then nobody knows whether his name is written in heaven or not. Nobody can know. Do not bother me by quoting your doctors of philosophy, or of divinity either. You may bring me the faculties of all the universities of earth, and I will tell them, "You know nothing about it. I am interested in your discoveries in the department of science. I appreciate what you have accomplished. But I am about to set sail for another country, and I want to make sure of an abundant entrance there. I know that when we come there, no one will be admitted but those whose names are written in God's work. You cannot tell me whether they are written there — and you would rob me of the only Book that can tell me." No, they shall not! The rest of you may part company with the Bible if you will, but I will not. You could not buy it for all the millions of earth. It is my charter. It is my title-deed. It is the word that assures me that my name is written in heaven. As I believe it, and rest upon its promises, I find,

"The Spirit answers to the blood,
And tells me I am born of God."

I dare to give that as my testimony. I am perfectly frank to say, concerning some matters about which some people profess to be thoroughly instructed, "I do not know." But one thing I know: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." My name—I am sure of it—is written in heaven. I hope you have a like assurance. But you must know it for yourselves; and depend on no one else; you must know by the assurance of God's word that you have passed from death unto life, that He has numbered you among the children of the household of faith.

III.

WHY OUGHT WE TO REJOICE IN THAT? I rejoice, in the first place, *because nobody can blot it out.* I am glad there is one book where my name is written that no one can alter. I have had my name blotted out of certain books. I had my name, for many years, in a certain Baptist Year Book. That was a distinction! I was

listed among the ministers. I have actually had my photograph in the thing, and the photograph of this church as the "premier" church of the Convention. Then, because we stood for the Book, they went one day to Parliament and obtained authority from Parliament to blot our name out of the book. The name of Jarvis Street Baptist Church does not appear in that book now. The Pastor's name does not appear in that book now. Sometimes I have spent sleepless nights, but never over that. I have never lost a minute's sleep on that account, because I know that my name is written in one book to which no earthly parliament has access, that no human hand can blot out what the hand of my gracious God has written. It is there forever. Rutherford said,

"Soon shall the cup of glory
Wash down earth's bitterest woes,
Soon shall the desert-briar
Break into Eden's rose:
The curse shall change to blessing—
The name on earth that's bann'd,
Be graven on the white stone
In Immanuel's land.

"I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach'd me,
For Christ's thrice blessed name:—
Where God His seal set fairest
They've stamp'd their foulest brand;
But judgment shines like noonday
In Immanuel's land.

"They've summoned me before them,
But there I may not come,—
My Lord says, 'Come up, hither,
My Lord says, 'Welcome Home!
My kingly King, at His white throne,
My presence doth command,
Where glory—glory dwelleth
In Immanuel's land."

As long as your name is written in heaven you need not trouble about the shame attaching to life "without the camp".

I used to have all sorts of communications addressed to me in Toronto. I used to be a member of Boards and Committees—indeed, had I attended to all my Board and Committee meetings I should have had no time to give to this church. In those days I was a man of distinction and reputation, and none of these Boards was quite complete which did not include the name of the Pastor of Jarvis Street Church. But all that is gone, thank God! The one thing I rejoice in is that my name is written in heaven, and that nobody can blot it out.

We may rejoice that our names are written in heaven because *it assures us we shall not be forgotten*. You remember the story of the king who could not sleep one night? He called for the book of the chronicles to be brought to him, and he read through the night-watches. There he read the story of a man who had rendered the king a great service, who had indeed saved the life of the king. Just outside was a gallows that the enemy of that man had had built, that he might hang Mordecai thereon. That man who was going to bring about the death of Mordecai was the king's most trusted servant. The king sent for him, and said, "What shall be done unto the man whom the king delighteth to honour?" — "Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse

that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Then said the king, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." And Haman had to do it. Mordecai was honoured, and promoted to the first place in the kingdom. Why? Because it was written in the book that he was loyal to the king.

You may be forgotten here. You may render many a useful service, and nobody will say, "Thank you", for it. I was going along the street to-day, and I saw some young men pushing a car. I slowed up behind them, because I thought I could help them by giving them a push. It is a good thing to do a good deed on the Lord's Day, is it not? But when I offered to help, one of the young men snapped, "You cannot push this car. It has no bumper on." He did not even say, "thank you". The world is full of thankless people.

But the Lord will not forget. There is a word in the hundred and thirty-ninth Psalm that is full of comfort: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." The Lord Jesus said, "The very hairs of your head are all numbered." Can you believe that? I go sometimes into a big departmental store, or some other great place of business, and I am staggered by the complexity of the thing, the mass of detail. I say, "This is a marvellous organization, to preserve with accuracy the addresses of hundreds of thousands of people, and all the details of this world of merchandise. How careful they must be!

But it is nothing to God's book. He knows even the number of the hairs of your head. So of the sparrows. "One of them shall not fall on the ground without your Father." In His book our members are written. Did you ever have the toothache? He knows about that too. I have only two hands — and I have not one too many, I want you to understand. I am glad they are written down in God's book, and that He takes care of them. We are here this evening only because God has preserved us. Our names are written in His book, and He will not forget us.

We are included in the divine inventory. I read the other day with great comfort this word: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." And then the next verse, and I had never connected those two verses before: "And they shall be mine, saith the Lord of hosts; in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." He has an inventory of all His jewels, they are written in His book; and that old thief, the devil, cannot steal one of them. He will not allow anybody to steal them, for He said, "I will raise them up at the last day."

Then *it assures us, of course, of our eternal salvation*; for the Book tells us of the Lamb's book of life. All

whose names were found written in the Lamb's book of life passed into the city, and whosoever was not found written in the book was cast in the lake of fire, whatever that may be. If you have the assurance that your name is in the book of life, rejoice in it.

Have you any money in the bank? You are a lucky man if you have. Have you anything else in life to rejoice in? "Yes," says someone, "I have a husband", "A Wife", "My children", "Friends who love me, and whom I love." We ought to be thankful for all these temporal blessings, but the day may come when one after another they will leave us, when they will pass over the river, when we shall be left alone; and all our interests will lie then beyond the flood. The one great question for you and me in that day will be, Is my name written in heaven? God grant that the name of everyone here this evening, and of everyone who has heard this service, may, by His grace, be inscribed in that imperishable book, the Lamb's book of life.

Let us pray:

Draw near to us, O Lord, as we bow in prayer, to the friends of our radio audience and the members of this congregation. We do come seeking Thy mercy, asking for the forgiveness of all our sins, praying that it may please Thee to write our names in the book of life. Send us from this place rejoicing in our salvation; and give to every hearer by radio a confidence in Thee, in the assurance that his or her name is written in heaven. We ask it for Thy name's sake, -Amen.

ABOUT THE EDITOR

A few minutes before writing these lines as we go to press on Wednesday, we talked with Dr. Shields who was in a cheerful mood, sitting up in a chair in his hospital room and by all appearances well on the way to recovery. Again we would express our appreciation to the many friends who have joined their prayers with ours and we rejoice with them in God's blessing upon His servant. Again we commend him and his ministry in this paper and in Jarvis Street Church to the continued intercession of all those who rejoice in the preaching of God's truth. —W.S.W.

YE GOLDEN LAMPS OF HEAVEN

By Philip Doddridge

Ye golden lamps of Heaven, farewell,
With all your feeble light;
Farewell, thou ever-changing moon,
Pale empress of the night.

And thou, refulgent orb of day,
In brighter flames array'd;
My soul, that springs beyond thy sphere,
No more demands thine aid.

Ye stars are but the shining dust
Of my Divine abode,
The pavement of those heavenly courts
Where I shall reign with God.

The Father of eternal light
Shall there his beams display;
Nor shall one moment's darkness mix
With that unvaried day.

No more the drops of piercing grief
Shall swell into mine eyes;
Nor the meridian sun decline
Amidst those brighter skies.

"AND PETER"

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

Preached in Jarvis Street Baptist Church, Toronto
(Stenographically Reported)

"But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."—Mark 16:7.

THE operation of the supposed law of the survival of the fittest, or natural selection, in what Herbert Spencer called "the social organism" would effect the subordination of the interests of the individual, to the interests of society in general. Thus in that scheme of things, the individual would be of only minor importance. But notwithstanding his championship of the principle of evolution, Spencer contended that "the corporate life in society must be subservient to the lives of the parts, instead of the lives of the parts being subservient to the corporate life." But this, it was held by others, was tantamount to an interruption of the evolutionary law, and involved an admission that the individual had succeeded in arresting the characteristic effects of natural selection in society.

And I am not sorry that men of science, quite apart from its religious bearing, have found some difficulty among themselves, in accepting the principle of natural selection, or the survival of the fittest, as a law of universal application. My own difficulty in the premises is a very practical one: I should rather like to survive, and I am unable to find any very convincing evidence that I am among the fittest.

The conception of the universe, as automatically fulfilling its functions, repairing its wastes, and affecting its endless transmutations without any special intervention on the part of the Creator, would not be difficult to entertain, or at least would not be an unwelcome conception, if the human element could be excepted. But you and I know that we are more than mere automatons. Each human soul is a world in itself; and where you find moral and volitional powers, you must make room in your philosophy for a personal God, acting independently and sovereignly. And when you admit that, no miracle is impossible or even improbable.

The doctrine of the survival of the fittest is very flattering to those who are fully convinced of their fitness to survive. But, as between the scientific dogma of *natural selection*, and the theological doctrine of *supernatural election*, the latter is by far the more comforting to those who feel themselves to be but poor sinners.

Look at Peter. Three times he has declared that he was not a disciple. He has forfeited all right to answer a call addressed to the disciples of Jesus. But in the resurrection he is specially mentioned and called by distinguishing grace. And my purpose this morning is to remind you of some of the characteristics of *distinguishing grace*: It is mighty to restore, it makes it easy to return, and completely redeems.

I.

THE GRACE OF GOD IN CHRIST IS MIGHTY TO RESTORE.

It is well to keep always in mind that Jesus was the Word of God Incarnate. It was His special mission to reveal God to those who could not of themselves discover Him. His voice speaks with authority as testifying what He certainly knows concerning God. To say that He

spoke authoritatively on matters of religion, but was subject to error in matters pertaining to other spheres of knowledge, is not only to place unwarranted limitations to the bounds of religion, but logically involves a denial of that infallibility which is inseparable from His divine Sonship. One thing is certain, that we shall never learn more of God than Jesus is able to teach us. And if there is one thing He clearly taught concerning God, it is that we are not to think of Him as having shut Himself within the laws which govern the operation of a perpetual mechanism which we call the universe. Orderly, and beautiful, and mighty, as are the divine movements in the material universe, God did not exhaust Himself in the making of the worlds. And Jesus conceived of God as carefully watching over His great machine, able to stop it, or vary its movement at will; and even in its regular operation, personally superintending all, and supplying the operating energy. And we need to remind ourselves of this aspect of Christ's revelation of God. It is vain to pray to a steam-engine, or to an electric dynamo. We can never be happy if we lose faith in One Whose Hand is on the throttle, or on the switch to vary its movements to save a foolish child from being ground to pieces beneath its pitiless wheels. When we take Christ's view of God in relation to the world of things and of men, we shall be able to comfort ourselves with His beautiful words:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

He does not bid us worship or trust inexorable Law,—“your heavenly Father feedeth them”, “God clothes the grass of the field”.

But the grace of God not only flows from a personal Source, but is *distinguishing in its operations*. “Tell his disciples, and Peter”. The Good Shepherd “callesh his own sheep by name, and leadeth them out”. In a large city one may feel himself to be merged in the mass, as only a drop in humanity's infinite sea, but with God we count for one. Even in a church, when it is very large, we may feel ourselves to be lost in the organized body of “disciples”; but to the Head of the Church each member of the body has its own peculiar function, and Peter is distinguished from the crowd.

And our religious life will be healthy only as we think of Christ as distinguishing us each from all the others. Whatever may be the demand for indirect generalization in the pulpit, you will always have to deal very directly and personally with Christ. “Tell his disciples, and Peter”, is the rule He observes. To believe that God Himself can call a man by name, “Saul, Saul, why persecutest thou me”, may betray an alleged unscientific attitude of mind, but of this I am sure, there is no vital religion where that distinguishing voice has not been heard and obeyed. Life will have a new significance when we have fully learned, that notwithstanding the

orderliness of the divine movements, God does individualize His human children and call each of them by name,—“and Peter”.

And the next thing to observe is that *grace distinguishes not the fittest but the faintest*. It lays hold upon those who cannot be included in a general class, who are outside any general estimation because they are all different: “We have turned every one to his own way”,—“and Peter”. When Jesus stood up in the synagogue of Nazareth, and He knew they were all asking in their hearts why He had come, and what He had come to do, “when he had opened the book, he found the place where it was written, the Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord”. It is the province of grace to be “The repairer of the breach, the restorer of paths to dwell in”. The poor, the broken-hearted, the captives, the blind and the bruised, these are they whom grace makes to survive.

Moreover, *grace distinguishes between what we say and what we feel*. Among the things for which we ought to be thankful let us write the fact that God so often refuses to believe what we say or to take us at our word. Peter had said he was not a disciple, but his Lord knew better; and because he would not answer a general call, He sent him a particular call. That principle may well comfort us. On more than one occasion it was shown that Jesus knew Peter far better than he knew himself. And He knows us. If all that we have said since we so boldly declared our readiness to follow Christ even to death, were held against us, it would be enough to bolt the door of heaven before us. But God does not believe the bitter things which, in our despondent and despairing moods, we have said against Him and against ourselves. Therefor He sends His angels to say, “Tell my disciples I am awaiting them, and tell Peter that I want to see him too. He will know why I have specially mentioned his name.”

Thus you see *grace specially reaches out after the undeserving and the untoward*: “and Peter”. If you proudly glory in the survival of the fittest, and feel yourself specially fit, you will feel no need of grace, and will not complain that grace issues no special call to you. But if you are often overwhelmed with a sense of personal unworthiness, and feel that mighty forces are arrayed against you, you will welcome the message of grace which is that Christ has come to be the Restorer of those who have failed, who have, so to speak, excommunicated themselves. Then you will know the sweetness of that psalm which extols Him Who “restoreth my soul”.

II.

But considering the wages of grace which is mighty to restore, we behold THE GRACE WHICH MAKES IT EASY TO RETURN.

Christ's way with Peter is full of instruction. Behold *His welcome, in what He did not say*. When no one, or only one at most, was there to understand, “the Lord turned, and looked on Peter”:

“The Saviour looked on Peter. Aye, no word,
No gesture of reproach! the Heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way. The forsaken Lord
Looked only, on the traitor. None record

What the look was; none guess: for those who have seen
Wronged lovers loving through a death-pang keen,
Or pale-cheeked martyrs smiling to a sword,
Have missed Jehovah; at the judgment-call.
And Peter, from the height of blasphemy—
"I never knew this man"—did quail and fall,
As knowing straight that God,—and turned free,
And went out speechless from the face of all,
And filled the silence, weeping bitterly."

And now that He sends for him *He only mentions his name*. No word of reproach, nor rebuke, nor even admonition. How mighty is grace to restore! Only a look and the mention of his name! When *we* would bring the wanderer back how clumsily we set about it. But with what consummate skill Christ ever deals with human hearts! Perhaps all that needed to be said had been said in that look? Is Mrs. Browning right in her conjecture?—

"I think that look of Christ might seem to say,
Thou Peter! art thou then a common stone
Which I at last must break my heart upon,
For all God's charge to His high angels may
Guard my foot better? Did I yesterday
Wash thy feet, My beloved, that they should run
Quick to deny me 'neath the morning sun,
And do thy kisses, like the rest, betray?
The cock crows coldly.—Go and manifest
A late contrition, but no bootless fear!
For when thy deathly need is obdurest,
Thou shalt not be denied, as I am here—
My voice, to God and angels, shall attest,—
Because I know this man, let him be clear."

At all events, Peter needed only to be named. Christ's sheep hear His voice. It is not so much what is said as Who says it that counts in spiritual affairs. To be called by our own names in strange and unexpected places may be to receive a message speaking volumes. The elaborate sermon may not be the most effective instrument in restoring the wanderer. Some simple word from God Himself which reveals the divine knowledge of some secret betrayal, and at the same time the divine longing for restoration of fellowship is all that is required. "And Peter" may be a mighty appeal.

Did this special appeal lead Peter to hope for a private interview with his Lord? Did Peter understand it as an invitation to be alert and watchful for a special appearance? I believe that lies behind His special message often. Do you not think Peter desired it? Hearing that He has risen, do you not think he would say, "Oh, that I could see Him alone! that I might make my confession only into His ears! That I might weep again for my sins until He Himself should dry my tears!" Do you not feel that need? Can you live all your life in public? "Pray to thy Father who seeth in secret."

Peter had a secret audience with his Lord. No one was there to witness what occurred. No word of what passed is recorded. We only know that it occurred and that everybody knew they had met: "The Lord is risen indeed and hath appeared unto Simon". Go, you backslider, and meet your Lord in secret. I enter a plea for that private meeting. You will never learn to pray in the prayer-meeting. The most you can hope will be to exercise there the art you have learned elsewhere. We must take time and make occasions to be holy. We must answer the special call of the Lord by a private and personal meeting: Simon was all the happier at the prayer meeting, that he had met his Lord somewhere in private before.

This secret meeting was arranged by Christ Himself. It must have been so. How considerate, how gracious

of Him so to do! And He is always willing to meet us so. And you will make more progress with Him alone than if John were there to try to help you. Direct dealing with God is the need of the hour. Happy the soul who is directed by the Holy Ghost to "the secret place of the Most High"!

III.

HOW COMPLETELY GRACE REDEEMS AT LAST.

First, *in the confession it orders*. How fully Peter corrected his denial by his thrice repeated confession. Our confession ought to be as public as our denial. Here is where many lose blessing. The private reconciliation should be followed by public confession. What blessing it brought to all around! What blessing would come to this church if we could follow in Peter's steps!

And does not Peter's story show *what God can do with a backslider*, how He can restore him and redeem him from his special weakness and besetting sins, and make him a mighty power for good. I know the saying of that is a commonplace, but *only let us translate the commonplace into actual experience and there will be nothing common about it*. When you think you have no future as a Christian worker because of your frequent failure to testify the grace of God, let it inspire you to new effort to remember that the champion of Pentecost was the same who was afraid of a servant girl.

Or if your disappointment has been rather on account of lack of development of Christian character rather than of ministry, reflect on *the transformation of character* in Peter's case. Hold in your mind his bold confession and his subsequent cowardly denial, and his ultimate restoration, and in the light of these events, read his epistles again, and see how grace has triumphed.

And then remember that *this call "and Peter" was sent forth by the risen Christ*. He is still the same. Still He calls and waits to meet with us, and so to abound toward us in grace as to enable us to serve Him and grow to be like Him, and in life and in death to glorify Him. Having the resources of divine grace in view, we may say,

"I hold it true with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

INFIDELITY A SIN

I affirm, and the world declares it, *unbelief is sin*. Is it not a sin for a creature to doubt the word of its Maker? Is it not a crime and an insult to the Divinity for me, an atom, a particle of dust, to dare to deny His words? Is it not the very summit of arrogance and extremity of pride, for a son of Adam to say, even in his heart, "God, I doubt thy grace; I doubt thy love; I doubt thy power"? Oh! sirs, believe me, could you roll all sins into one mass; could you take murder, and blasphemy, and lust, and adultery and everything that is vile, and unite them all into one vast globe of black corruption, they would not equal then, the sin of unbelief. This is the monarch sin, the quintessence of guilt; the mixture of the venom of all crimes; the dregs of the wine of Gomorrah; it is the masterpiece of Satan; the chief work of the devil.

—SPURGEON

AN ANGLICAN INDICTMENT OF THE ROMAN CHURCH

By Dr. J. B. Rowell, Victoria, B.C.

Infallible Fallacies: An Anglican Reply to Roman Catholic Arguments, by "Some Priests of the Anglican Communion", is the latest contribution to the controversy between the Church of England and the Roman Church. It is a stirring reaction to the aggression of the Roman Church. Everybody in England is wanting this book, which dares to speak out against "spiritual bullying", and pestering priests.

The Archbishop of Canterbury

That which gives this *Anglican Reply* weight and significance is the fact that it has received the public approval of Dr. Geoffrey Fisher, the Archbishop of Canterbury. So sharp are the thrusts, so revealing the facts, that the book was only just off the press, when a Jesuit priest sought to make reply. This they do not usually attempt, unless it hurts. The Associated Press, speaks of Rev. Joseph Christie as "a leading Jesuit priest." The report reads:

"Father Christie, preaching in the Church of our Lady of Victories, said: 'No one who has been engaged in receiving converts into the church can have failed to notice that the first impetus comes, not so much from the proselytizing efforts of Catholics as from the deficiencies of the Anglican Church itself.'"

Like all such replies, this seeks to divert attention from the charges which hurt them most, but it does not meet the allegations with their serious implications.

As soon as the present writer was informed of the appearance of *Infallible Fallacies*, he sent an air-mail request for a copy to be sent by return air-mail. This he did, in order that he might have first-hand information on this top-level indictment of the Roman Church.

The unwillingness, on the part of these "Priests of the Anglican Communion" to make this revealing exposure of the Roman Church in England, constitutes added emphasis to this urgently needed uncovering of Romish methods as they relate to their up-to-date propaganda. This booklet states their unwillingness to make mention of these matters, in these words:

"It is not a pleasing thing for members of the Holy Catholic Church to feel obliged to enter into controversy with other members of Christ's Church. We ought to be working together for the hallowing of God's name in the world, preaching Christ's kingdom, and doing God's will. Moreover, there are several reasons why, in the present situation, Anglicans should be particularly reluctant to make charges against Roman Catholics . . . It would perhaps be too much to say that there is solid justification for the constant Anglican hope that there may one day be a single Church enriched by the experience and traditions both of Rome and Canterbury." (p. 3).

We cannot enter here into the subject of union with the Roman Church, with which we ourselves are in entire disagreement; but give the above quotation to show how serious must be the charges against that church, seeing they have occasioned the publication of this urgent warning to the whole Church of England, and which is endorsed by the Archbishop of Canterbury himself.

Exploiting the Anglican Mission Field

Under the caption "Roman Catholic Propaganda Among Anglicans", this timely polemic says:

"Roman Catholic propaganda has not only been intensified, but has become more exclusive in its claims than ever before, as well as more reckless and, on occasion, impertinent.

"In the Mission field all too often the efforts of the Roman Catholic Church seem to be directed towards those who are already converted from heathendom. Not a few instances might be given of Roman Catholics trying to exploit the pioneering work done by Anglicans. A successful Anglican Mission, in a locality of vast area, and as yet touched by no other Christian missions, will frequently find a Roman Catholic Mission planted near by. There is, apparently, a greater desire to turn Anglicans into Romans than to convert the heathen." (pp. 3-4).

A greater desire to turn Anglicans into Romans than to convert the heathen! This is just what the Roman Church is doing everywhere. Taking advantage of work done by others, and proselytizing for the advancement of her own church. Evangelical missionaries the world over could tell the same story.

Doctrinal Errors of the Roman Church

Among reasons given "why the vast majority of thoughtful members of the Church of England are not likely ever to become Roman Catholics," it is stated:

"The Doctrinal Errors of the Roman Church are a formidable obstacle in the path of any great movement of Anglicans towards the Roman Church. In recent years the Roman Catholic Church has imposed a number of doctrines in addition to those contained in the creeds of the Universal Church." (p. 27).

Designated a new doctrine, is that on which the Roman Church stands or falls, viz. the infallibility of the Pope; and of this we read:

"The Infallibility of the Pope, a doctrine promulgated in 1870, is perhaps the most obviously unscriptural and erroneous of these new doctrines . . . Many Roman Catholics disagreed with this doctrine at the time . . . And the fact that there have been so few 'infallible' utterances of the Pope (and so much argument by Roman Catholics as to how many there have been—the estimates vary between three and nine) leads to the conclusion that the doctrine really is nonsense." (p. 28).

A new doctrine — unscriptural — erroneous — and it really is nonsense. This is not given as the conclusion of some rabid enthusiast, but as the sober judgment of highly trained theologians of the Church of England.

Wholesale Exploitation of the Sale of Indulgences

The money-making business is something the Roman Church has always specialized in. The mention of this, too, is worthy of note:

"Another doctrine which we believe to be erroneous, and in its results positively harmful and immoral, is the doctrine from which the practice of granting indulgences spring . . . It is well known that in earlier centuries the Roman Church gained a great income from the direct sale of indulgences. Although this iniquitous practice has been discontinued, the Roman Church still makes huge profits out of the credulous belief of simple people in indulgences, by the alms which are encouraged when indulgences are sought, and by the sale of Rosaries and other 'indulged' articles. Few Anglican priests would care to become involved in such wholesale exploitation of simple people's credulity."

These statements, endorsed by the Official Head of the Anglican Communion, should certainly make all people think. The Roman Church still makes huge profits out of the credulous belief of simple people. This is surely a stinging indictment.

Roman Church Totalitarian

The Jesuit apologist for the Roman Church, quoted above, made weak answer to the charge that his church is totalitarian, by saying "God is totalitarian". A feeble retort, surely, to all that is implied in the similarity between Communism and Romanism, as expressed in the following statement:

"This great bureaucratic system of the Roman Catholic church, centralized in Rome and tightly controlled by the Pope, is totalitarian. The transition from one kind of totalitarianism to another is an easy one, and it is well known that the countries of Western Europe in which Communism is strongest to-day are the predominantly Roman Catholic countries." (p. 30).

Speaking of the Roman priesthood, and referring to the priestly intrusion on the free exercise of the individual conscience, these Anglican Clergymen insist that "Fear of ex-communication, and fear of having bothersome visits from priests, are not worthy motives for church attendance"; and then, under the caption, "A Spiritual Dictatorship, they state:

"The close discipline exercised by Roman Catholic priests upon laity is unchristian, and often amounts to spiritual bullying. Decisions which normal persons ought to be trusted to make for themselves in obedience to their consciences are made by the Pope and enforced through the priests — such questions as what schools their children may attend, or what books they may read. Obedience to papal decisions is enforced by the threat of excommunication and its eternal consequences." (pp. 31, 31).

This tyranny of Roman priests in threatening the refusal of the absolution of sins, and terrifying credulous folk by holding them over the flames of an imaginary purgatory, and enforcing papal decisions under threat of excommunication — All these are, as affirmed in the book we are reviewing, nothing less than spiritual bullying.

Priests Pestering the Dying

As serious a charge as any in this up-to-the-minute indictment of the Roman Church, is that which ministers of the different denominations know to be true, viz., priestly interference in exerting undue and unfair influence over patients in hospitals, who are neither physically nor mentally able to resist. Here is the serious accusation, endorsed by the Archbishop of Canterbury:

"Some of the Roman Catholic methods of proselytizing are most objectionable. In many places much more energy is expended in winning over Anglicans and members of other Christian churches than in converting the heathen. Particularly do we condemn the practice (fairly common in some places) of touting for converts among the seriously ill and dying in hospitals. There have been instances of life-long loyal Anglicans being pestered by Roman Catholic priests when in no physical or mental condition to resist." (p. 31).

This is a bold statement, but the facts have compelled its utterance, that the public may be warned. Think over these biting words—Roman Catholic methods of proselytizing objectionable—Touting for converts among the seriously ill and dying in hospitals—pestered by Roman Catholic priests when in no physical or mental condition to resist.

Roman Church Two-Faced

Our Lord spoke of those who "outwardly appear righteous unto men, but within are full of hypocrisy and iniquity." Something similar is before us in this last quotation:

"There is, moreover a certain duplicity which is to be detected in the Roman Catholic official mind. One example must suffice here. The Roman Church officially upholds the plain teaching of Christ against remarriage after divorce. But in practice it allows it by means of various legal devices—chiefly by multiplying the possible reasons for annulment. Thus the Roman Church manages to gain on the one hand the reputation for strictness, but on the other is able to allow the remarriage of those it particularly desires to please." (p. 32).

THE LIVING WORD

BOOKS are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are." Thus wrote John Milton, the great Puritan poet, in his celebrated plea for freedom of the press. "A good book," he dared to add, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." A thousand examples of the vitality of great books could be found in the literature of all civilized peoples in all ages. Indeed, Milton here really gives us a definition of literature as distinguished from mere writing. Literature endures because its message appeals to all men of all races and ages.

Consider, for example, the influence of Plato, whose body has long since mouldered in its grave, "a handful of gray ashes". This ancient Greek lived in a distant land, was nurtured in a civilization and culture that were far different from ours; he spoke a language of which only a few specialists can claim mastery in this distant age. Yet this teacher has shaped the thinking of all the ages that have come after him. Even people who have never heard his name, have felt the creative touch of his thought and found their lives shaped by his influence. Or to choose an example nearer to us in time and in interest, think of the mighty power that was resident in the words that came from the pen of Martin Luther, the German monk. During his own life time they were mighty in breaking down the strongholds of evil and in sounding forth the truth of the Gospel. But more than a century later far across the seas an almost illiterate English tinker came across one of his books and discovered there a light that set his soul on fire and made him in turn an apostle to his own age and generation, and a power for good and for God wherever the English tongue is read. Still a century later, a discouraged Anglican clergyman, listening to the reading of one of Martin Luther's writings felt his heart strangely warmed, and he rose up to set England on fire with the force of the truth that had quickened his own soul.

There are but random examples of the power of the words of men who, being dead, yet speak. If we were to allow our minds to rove over the vast fields of literature, we should find other instances of the amazing power the human mind possesses in the written word, to give itself an immortality and to touch and change the hearts of countless multitudes of men. When we open the works of Shakespeare, said Charles Lamb, we do not read mere words, we hear men and women speaking. And better still, we might add, the great bard himself comes and holds converse with us so that we in this twentieth century can know him better than many of his own contemporaries who rubbed shoulders with him daily. Great throngs pay their entrance fee to the wax works museum to gaze upon the likeness, real or imagined, of the worthies of past ages, yet if they would but sit down in quietness in their own homes, the great

est of these illustrious figures of the past would come and open their hearts to them. These great minds of the past would not retail the chit chat of the market place, they would unburden the high thoughts that they harboured in the recesses of their souls.

If this sort of life beyond life could be achieved by poor finite mortals, subject to all the restrictions of the human mind, and heirs to the ills of the flesh and at last to the chill hand of death, how much more can the infinite Author do, who in the beginning spoke the creative words that called forth the heavens and the earth? Strange that those who willingly recognize their indebtedness to the great writers and thinkers of other ages, should deny to the Creator alone the right to speak to them and make them understand His will and His ways. If we believe that Plato can speak to us across the barriers of age, language and differences of culture, why should it be thought a thing incredible that God can speak to us? If Shakespeare has contrived a way of entering my room and conversing with me centuries after his death, so that he becomes more real, more sociable, than my neighbour in the house next door, why should it be considered impossible for Him to do as much who made man in His own image and likeness?

We have a sure word of prophecy which has been given to us from on high. "God who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Bible bears the imprint of its divine authorship, its heavenly genius, quite as clearly and distinctly as the works of Plato or Shakespeare bear the marks of the powerful minds that called them into being. The works of the masters need no board of examiners or committee of the learned to authorize them and give them power, because the books themselves are living and their authors themselves speak them with such conviction to those who will listen that no extraneous authority is needed to give their words weight. It is Shakespeare that makes his works live for he moves in their pages. Likewise we must say of the Written Word what men said of the Word Incarnate, "Never man spake as this man." In the Bible, the creative Spirit lives and breathes in the words which he moved holy men of old to speak. As men give themselves to us in their words, so God gives himself to us in His Word, yet in a profounder, truer sense.

In a beautiful passage in the prophecy of Isaiah, the Word of God is likened to the refreshing showers that descend from the clouds on the parched earth causing it to "bring forth and bud, that it may give seed to the sower, and bread to the eater." Like the water which never ceases its endless revolutions of rain, vapour, cloud, rain, thus fulfilling its vivifying mission, so the Word of God is pictured, as a living thing, returning to God who-gave it, when it has accomplished its mission. We are reminded of the sixfold creative word of Genesis: "And God said . . . , and it was so . . ." The psalmist summed them up thus: "He spake, and it was done; he commanded, and it stood fast." Men think and plan, toil and build, to "create" their works, which are not creations at all but transformations of material that the Creator has already laid to their hands. The Almighty speaks to accomplish His design, for his speech is the going forth of His power, the expression of His thought, it is, indeed the fulness of His power. In this sense the Creation story in Genesis is re-written in the opening

chapters of the Gospel of John, "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made . . . and the Word was made flesh, and dwelt among us."

There is an intimate and inseparable relation between the Written Word and the Word made flesh. Our Lord accepted the witness of the Old Testament to Himself and in turn He spoke of it, again and again, as the final authority, as the very Word of God. No one who names Jesus Christ as Lord ought to think less highly of the Bible than their Divine Master. Every one who truly loves the Word made flesh ought to follow His example in the study of the written word and in obedience to its practical commands and exhortation. Those who are redeemed by Him will prefer to accept His view of the Bible and His attitude toward it rather than that of any theological professor or learned scholar.

It is not sufficient, however, to have a correct idea of the doctrine of inspiration. The scribes who pointed King Herod and the "star-led wizards" to the place where the Christ should be born, certainly held an orthodox opinion of the sacred books to whose study they had devoted their lives. One could impugn neither their orthodoxy nor their zeal in studying the letter of the prophets. But they failed to put the Bible into practice by going to the place that Scripture had named in advance. How different was the conduct of the poorly instructed magi, who, having followed the feeble rays of the star until they found the sure words of prophecy, as soon as they were instructed by them, proceeded to obey and to go to Bethlehem to worship the Prince whose coming was foretold. The humble shepherds in the field who heard the proclamation of the angels, said, "Let us now go even unto Bethlehem, and see this thing which is come to pass."

Our missionary in Jamaica, Rev. John Knight, told the students at a recent chapel service of finding a sweepstake ticket carefully placed in a Family Bible, apparently in the hope that its contact with the sacred volume would somehow impart some peculiar virtue of "luck" and make it a winning number. That reminds us of the story of a tribe of Indians who were presented with a sun dial by Her Majesty's representative. In order to show their great veneration for the gift they carefully built a structure around it and over it, thereby rendering it useless for its intended purpose. The Bible is not a fetish, and our real attitude to it is not necessarily indicated by the doctrine that we profess to hold about its origin and authority.

"We have received letters from heaven," wrote Augustine of the Bible. But alas, alas, how few of those who profess to believe that the Bible is a revelation from God, really treat it as such. The letters the postman brings us in the morning's mail are eagerly scanned, but how often the Bible lies on the shelf and collects dust even in Christian homes. Spurgeon once said that he could find enough dust on many Bibles to write the word "damnation" with his finger. We who believe that the Bible is the Word of God ought to read, mark, and inwardly digest it as we do no other Book. "Study to shew thyself a workman that needeth not to be ashamed, rightly dividing the word of truth."

Authors sometimes autograph copies of their works, as though they would literally put themselves into the

volume. The Author of the Living Word has autographed not only the flyleaf of His Book, but every word of it is breathed by the Spirit, as Peter puts it, just as God breathed the breath of life into the nostrils of the creature that he had made in the beginning. The proper attitude to the Book is not merely to believe God's testimony concerning it, but to study it, to meditate in it day and night, to find our delight in the law of the Lord. We ought not only to know its letter, but to allow it to speak to us and to mould and shape all our thinking and doing according to its precepts. Let us, above all hear the Author's voice and make His personal acquaintance, for this is the end of the Bible. The burden of the Bible is not merely a doctrine but a person, the Person of our Lord and Saviour Jesus Christ. Of all the Bible it may be said what the Fourth Evangelist wrote of his Gospel: "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

—W.S.W.

FRANCO, HITLER, AND THE POPE

THERE is an old saying that "Birds of a feather flock together." It was this principle that explains the little interest aroused by the announcement that the Pope had signed a concordat with Franco. It is just twenty years ago since the Pope signed a concordat with another dictator, one Adolph Hitler, who profited immensely by the prestige bestowed upon him by such an official recognition from the so-called "Holy" See.

At first sight, the average person would be inclined to wonder why the Pope should want a concordat with Franco, for the Church of Rome could scarcely enjoy greater privileges than those it now holds in Spain. A translation of excerpts from the text of the concordat, as printed below, will give some idea of the vast concessions that Franco's Spain has made in the concordat to the papal church. We print the text to remind our readers though Spain is so poverty-stricken as to be dependent upon American aid, yet she gives the wealthy Roman Church the key of her treasury.

News dispatches on the matter noted that Franco had called attention to the fact that the concordat recognized that the Spanish law permitted private religious observance by non-Catholics. However, it was also made clear by the Spanish dictator that tolerance toward other cults or religions does not mean that freedom would be given for "a propaganda which foments religious discord". Again this is nothing but a repetition of the policy already pursued by Franco which has issued in the denial to Protestants of the right to have their own self-supported schools, the right to bury their dead or to marry the living according to Protestant forms, and, often the refusal to open Protestant churches. In other words there is an exceedingly limited tolerance for Protestants but no real liberty of speech or of worship. In this, Spain closely resembles Red Russia, for both countries are under the iron heel of dictators who fear free speech and an open Bible.

Spanish policy has followed closely the regulations of Canon Law, the supreme law of the Roman Church, with regard to non-Romanists. It is there laid down that non-Romanists have no absolute right to religious freedom, but that in lands where it may cause scandal to enforce the letter of the law, it is expedient to make some concessions for the sake of appearance. Just how far the

concessions may go is to be determined by particular times and circumstances. In Protestant lands, Roman Catholics pose as lovers of freedom, by which is meant freedom for Roman Catholics under governments that are non-Romanist. In the Middle Ages there was no tolerance whatsoever for heretics. In Spain and Italy there is just as little as it is possible to grant without offending the democratic sentiment of Great Britain and the United States, since these are countries whose favour must be sought for material aid both to civil states and religious undertakings.

The time-serving politics and the gross worldliness of papal policy is set forth with brutal frankness by *Romanus*, the correspondent of Roman Catholic *Le Devoir*. He writes from Rome as follows under date of November 7 last:

"Historia Concordatorum, historia dolorum Ecclesiae", says a melancholy adage. (The history of concordats is the history of the sufferings of the Church)

Did the policy of concordats of Pius XI turn out to be a failure, as it has been said? And did the successor of Benedict XV do wrong in concluding accords, several of which were gravely violated during his lifetime (Italy, Germany) while others were practically abolished a few years after his death? No!

Dealing With the Devil in Person

First of all, a chief cannot be reproached for not having foreseen the future. And then, above all, even a concordat that has only an ephemeral duration carries with it advantages for the Church. "When the welfare of souls is at stake," replied Pius XI one day to those who reproached him for negotiating a concordat with a dictator, "When the welfare of souls is at stake, we feel that we are capable of dealing with the devil himself".

Upon coming to power in January of 1933, Hitler showed a desire to conclude an accord with Rome as soon as possible. Pius XI and his Secretary of State, Cardinal Pacelli, had no illusions on the sentiments of Hitler toward religion. They were acquainted with *Mein Kampf*. They were not ignorant that in international affairs, the Fuhrer would gain great advantages from this accord with the Holy See. But they also knew that a concordat would give a legal basis to the rights of the Church in the Reich, while to refuse an accord might lead Hitler to denounce the concordats concluded with the Lander and the refusal to recognize all the rights of the Church . . .

In that the diplomacy of the Vatican imitates the politics of (civil) states: they both content themselves with what was possible. The whole is better than the part, but the part is better than nothing. Even though violated by the Nazis immediately after its ratification, the Reichskonkordat had the immense advantage of retarding and hindering the persecution of the Church. Catholics gained some time. It was certainly not ideal, but it was certainly not the worst.

"Get Thee Behind Me, Satan!"

The pope asserts that he is the successor of Peter. The candid exposition of the shrewd, calculating politics of the so-called "Holy" See, demonstrate how far that claim is justified. Our Lord once turned and rebuked Peter in these words: "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God but those that be of men." In boasting that he would palter with the devil, the pope showed that he was indeed a successor of Peter who merited the same rebuke as our Lord bestowed upon Peter in the words just quoted.

But it was not only to avoid persecution, that is, to find some subtle way of avoiding the cross, that moved the pope to make a bargain with the devil's German emissary. It was the protection of the "rights of the church", that is to say, its special privileges and its

immense property holdings in the Reich. The phrase of the "welfare of souls" does not mean concern for the rank and file of the humble Roman Catholics, it means the prosperity of a gigantic worldly organization that is the wealthiest corporation in the world.

How the Pope Helped Hitler!

The frank avowal of the Roman Catholic correspondent in Rome that the Concordat with Hitler greatly increased his prestige in the international affairs, is astounding. Protestants have made it one of their chief charges against the amoral and even utterly immoral politics of the pope that he was willing to stretch out a hand to a man already bathed in blood, a hand that helped him into power that he was to abuse so grossly in unleashing the dogs of total war and in slaughtering entire races. How could anyone believe that a cold-blooded politician who would deliberately aid and abet such a systematic wholesale murderer as Hitler is either "holy" or a "father"?—W.S.W.

TEXT OF THE PAPAL CONCORDAT

Extracts from the new Concordat between Spain and the Vatican signed on the 27th of August, 1953.

Art. I: The Catholic religion, Apostolic and Roman, is still the only religion in Spain and will enjoy the rights and prerogatives which correspond to her, in accordance with the Divine and Canonical laws.

Art. II (Para. I): The Spanish State recognizes the character of the perfect society of the Catholic Church, and guarantees to her the free and full exercise of her spiritual power and jurisdiction, as well as the free and public exercise of the cult (or worship).

Art. IV (Part of Para. I): The Spanish State recognizes the juridical personality, and the full ability to buy, possess and administer any kind of property, to all the religious institutions and societies existent in Spain at the time when this Concordat comes into force.

Art. V (Part): The State will declare festive all the days established as such by the Church in the Code of Canonical law, or by other particular arrangements of local holidays, and will introduce the necessary facilities in its legislation in order to enable the people to fulfil their religious duties.

Art. VI: In accordance with the concessions by the Sovereign Pontiffs St. Pius V and Gregory XIII, the Spanish priests will daily say prayers for Spain and for the Chief of State, within the traditional formula and the prescriptions given in the Sacred liturgy.

Art. IX (Para. III): The Spanish State will provide for the financial requirements of the dioceses that might be created in future, thus increasing the subsidy established by Art. XIX. The State, by itself, or through the local corporation interested, will also contribute with a special subsidy, the initial expenses incurred in the organization of such new dioceses; in particular will subsidise the construction of new cathedrals and the building of the residences of the prelates also offices for the curia and diocesan seminaries.

Art. XI (Para. I): The ecclesiastical authorities will have power to freely create new parishes and to alter the boundaries of the existing ones. When these measures involve an increase of the economic contribution by the State, the ecclesiastical authorities will have to seek the approval of such contribution from the representatives of the State.

Art. XV: The clergy and the members of religious orders, whether professed or novices, shall be exempt from military service, in accordance with canons 121 and 614 of the Code of Canon law.

Art. XVI (Para. III): The State recognizes and respects the exclusive competence of the Church Tribunals for all those offenders against ecclesiastical laws, in accordance with canon 2,198 of the Code of Canonical law. There will be no right of appeal against sentences dictated by the said Tribunals.

Art. XVIII: The Church is free to obtain from the individual parishioners the contributions authorized by the Canonical law, and to organize collections and to receive sums of money and property, movable and immovable, for the pursuit of her own purposes.

Art. XIX: (A very long article dealing with the economic side). The State is responsible for the total support and maintenance of the cult and clergy. Will grant subsidies for the construction of churches, seminaries, etc.

Art. XX: (Exempts everything connected with the Church from all taxes, rates, etc.)

Art. XXIII (Para I.): The Spanish State recognizes full civil effects to all marriages performed in accordance with the rules of Canonical law.

Art. XXVI (Para I): In all educational centres, of any order or grade, whether public or private, the teaching will be adjusted to the principles of the Dogma and the Moral of the Catholic Church.

Art. XXVIII (Para. 1): The Spanish State guarantees the teaching of the Catholic religion as ordinary and compulsory in all educational centres of any order or grade, whether public or private. The children of non-Catholic parents will be exempted when the necessary request is made by the parents or their representatives. (Note by translator: No doubt Spanish Protestants are fully aware that the last sentence is for foreign consumption!)

Art. XXIX: The State will see that in the institutions and services for the shaping of public opinion, in particular the programmes of Broadcasting and Television, a convenient place is given to the exposition and defence of religious truth by priests and members of religious orders, under the supervision of their superiors:

Final Protocol: As an addition to Art. I it is agreed that the Art. 6 of the "Fuero de los Espanoles" will remain in force.

The last paragraph relating to Art. XXIII says: As for the juridical regulations of the marriage for the non-baptized, no impediments opposed to the natural law will be established. (The meaning or purpose of this paragraph is not understood by the translator.)

(Note of G.W.: As all Protestants are included among the "baptized", whether "baptized" by a Roman priest or a Protestant minister, or whether "baptized" by sprinkling, pouring or immersion, this paragraph has little promise of amelioration in the present civil status of Spanish Protestants.)

Comment by our Spanish translator: And so the Pope blesses Franco! A man responsible for the death of two million Spaniards. This blessing is in exchange for the total religious domination of Spain; and all the money and wealth that it represents for the Vatican! Just in the same way, the Americans are ready to sign a pact with Franco, sacrificing the MORAL BASIS for a strategic advantage.

—Issued by the FOREIGN AID COMMITTEE,
"Rest Haven", DANBURY, Chelmsford.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

EVANGELICAL INTERNATIONAL LESSON TOPICS FOR 1954

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First Quarter

- January 3—David Defeats Goliath—I Sam. 17:32-51
Golden Text—Romans 8:31
- January 10—David and Jonathan—I Sam. 20:1-13
Golden Text—Proverbs 18:24
- January 17—David Spares Saul—I Sam. 26:1-18
Golden Text: Romans 12:21
- January 24—Saul and the Woman of Endor—I Sam. 28:5-20
Golden Text—Isaiah 8:19
- January 31—Saul's Tragic End—I Sam. 31:1-13
Golden Text—Psalm 34:16
- February 7—David Becomes King—II Sam. 5:1-12
Golden Text—Psalm 2:6
- February 14—David Brings the Ark to Jerusalem
—II Sam. 6:1-15
Golden Text—Psalm 132:4, 5
- February 21—God Promises David an Enduring House
—II Sam. 7:1-17
Golden Text—II Sam. 7:16
- February 28—David Remembers Jonathan—II Sam. 9:1-13
Golden Text—Job 14:3
- March 7—David's Sin—II Sam. 11:1-3, 14-27
Golden Text—Psalm 51:4
- March 14—Nathan Rebukes David—II Sam. 12:1-14
Golden Text—Psalm 51:7
- March 21—Absalom's Rebellion—II Sam. 15:1-12
Golden Text—I Sam. 15:23a
- March 28—David's Grief over Absalom—II Sam. 18:18-33
Golden Text—Proverbs 17:25

Second Quarter

- April 4—Solomon's Wise Choice—1 Kings 3:5-15
Golden Text—Proverbs 8:11
- April 11—Dedication of the Temple—I Kings 8:54-63
Golden Text: Habakkuk 2:20
- April 18—Easter. "He Is Risen"—Matthew 28:1-20
Golden Text—Matthew 28:6
- April 25—The Queen of Sheba—I Kings 10:1-13
Golden Text—Matthew 12:42
- May 2—Solomon's Apostasy—I Kings 11:4-13
Golden Text—I Corinthians 10:12
- May 9—The Kingdom Divided—I Kings 12:1-17
Golden Text—Proverbs 16:18
- May 16—The Apostasy of the Northern Kingdom
—I Kings 12:25-33
Golden Text: Exodus 20:4
- May 23—God Provides for Elijah—1 Kings 17:1-16
Golden Text—Psalm 34:10
- May 30—The Contest on Mt. Carmel—I Kings 18:25-39
Golden Text—I Kings 18:21
- June 6—God Encourages Elijah—I Kings 19:1-18
Golden Text—Genesis 26:24
- June 13—Ahab's Covetousness—I Kings 21:1-16
Golden Text—Luke 12:15
- June 20—Elijah and the Chariots of Fire—II Kings 2:1-11
Golden Text—Genesis 5:24
- June 27—Temperance Lesson—Proverbs 23:29-35
Golden Text—Proverbs 20:1

Third Quarter

- July 4—The Promise and Descent of the Holy Spirit
—Acts 1:4-9; 2:1-8
Golden Text: Acts 1:8
- July 11—The First Apostolic Miracle—Acts 3:1-16
Golden Text—Acts 3:16
- July 18—Peter Refuses to Bow to the Modernists of His Day
—Acts 4:5-22
Golden Text—Acts 4:20
- July 25—Sincerity and Hypocrisy in the Early Church
—Acts 4:32-5:11
Golden Text—Acts 5:3
- August 1—Death Preferable to Mandates of Modernism
—Acts 7:51-8:3
Golden Text—Acts 7:59

- August 8—Samaria Receives the Gospel—Acts 8:5-22
Golden Text—Acts 8:5
- August 15—Philip Leads an Ethiopian to Christ
—Acts 8:26-39
Golden Text—Acts 8:35
- August 22—The Risen Lord Lays Hold of Paul—Acts 9:1-16
Golden Text—Acts 9:15
- August 29—Two Visions: Cornelius' and Peter's
—Acts 10:1-15
Golden Text—Acts 10:15
- September 5—Peter Delivered Through Prayer—Acts 12:1-17
Golden Text—Acts 12:5
- September 12—Paul and Barnabas Sent on First Missionary
Journey—Acts 13:1-13
—Golden Text—Acts 13:2
- September 19—Facing and Settling Doctrinal Disputes in the
Early Church—Acts 15:1-20
Golden Text—Acts 15:11
- September 26—The Gospel Goes to Europe—Acts 16:6-15
Golden Text—Acts 26:19

Fourth Quarter

- October 3—The Philippian Jailor Saved—Acts 16:23-34
Golden Text—Acts 16:31
- October 10—Paul Preaches on Mars' Hill—Acts 17:22-34
Golden Text—Acts 17:31
- October 17—Paul's Preaching Brings Revival at Ephesus
—Acts 19:8-22
Golden Text—Acts 19:20
- October 24—Paul Warns the Ephesians of False Teachers
Acts 20:17-35
Golden Text—Acts 20:24
- October 31—Paul Returns to Jerusalem—Acts 21:1-17
Golden Text—Acts 21:13
- November 7—Paul's Defense Before the Jews—Acts 22:1-16
Golden Text—Acts 22:15
- November 14—Paul's Defense Before the Council
—Acts 23:1-11
Golden Text—Acts 23:11
- November 21—Paul Before Felix—Acts 24:10-27
Golden Text—Acts 24:14
- November 28—Paul Before Agrippa—Acts 26:19-29
Golden Text—Acts 26:28
- December 5—The Lord Encourages Paul in a Storm
—Acts 27:21-23
Golden Text—Acts 27:23
- December 12—Miracles on the Island of Melita—Acts 28:1-10
Golden Text—Acts 28:5
- December 19—Paul Ministering Though a Prisoner
—Acts 28:16, 23-31
Golden Text—Acts 28:31
- December 26—The Birth of Jesus—Matt. 2:1-15
Golden Text—Matt. 2:11

Bible School Lesson Outline

Vol. 17 Fourth Quarter Lesson 8 November 22, 1953

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

SAUL, THE FIRST KING OF ISRAEL

Lesson Text: 1 Samuel 9:1-17.

Golden Text: "And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Samuel 8:7.

I. Saul the Son: verses 1-10

Israel was prosperous and victorious while Samuel flourished (1 Sam. 7:13), but declined as old age crept upon him and he was no longer capable of guiding the affairs of the nation. Samuel had two sons, for whom he doubtless was ambitious, but they were not worthy to be judges in his stead (1 Sam. 8:3-5), and the people rebelled. The misrule of Samuel's sons provided the occasion of the request for a king, but this was not the underlying cause of Israel's rebellion against God. It merely gave the people the opportunity to voice the complaints against the Lord which they

had long harboured in their hearts. They had already forsaken Him and were serving other gods. They now desired a king: "Make us a king to judge us like the nations" (1 Sam. 8:5).

Samuel considered the people's request for a king as a rejection of his own administration, but it went deeper than that. They were determined to set aside the theocracy, or the direct rule of God (Deut. 17:14; Judg. 8:23; 1 Sam. 10:19; Acts 13:21). By one stroke they planned to set aside the government of God, Who had strengthened, guided and delivered them times without number (Golden Text).

Saul, the first king, was the son of Kish, a Benjamite, "a mighty man of power". He was doubtless a man of strong physique and prowess, as well as a person of substance and influence. Thus, Saul was well-born according to the flesh. This is all to the good, but to be truly born again of the Spirit is of the utmost importance (John 3:3-7).

It is significant that God chose a man to be Israel's first king who fulfilled in large measure their ideals. He was youthful, handsome and tall, towering above his fellow-men (1 Sam. 10:23). They had expressed a desire for a king who would go before them into battle (1 Sam. 8:20), and Saul would make a conspicuous captain for the army because of his great stature. People are wont to follow the leaders whose aims harmonize with their own (Hos. 4:9; 2 Tim. 4:3, 4).

God calls into His service those whose faithfulness in the ordinary duties of life demonstrates their fitness (Judg. 6:11; 1 Kings 19:19; Matt. 25:21). Saul was sent on a homely mission, but he stood the test and exercised obedience, good sense, conscientiousness and persistency. He also had a proper sense of values, rightly judging that his father's chief concern would be for the welfare of his son, rather than for the safety of the asses. Many have not yet learned the preciousness in God's sight of a human soul (Matt. 6:26; Mark 8:36, 37; 1 Cor. 9:9, 10).

Saul was not above listening to the advice of a servant (verse 6; 2 Kings 5:2, 3, 13, 14), and his humility was rewarded when that servant's plan proved to be the link in the Divine purpose of bringing the young son of Kish in touch with the prophet. Samuel was indeed waiting to show them the way they should go, even the path leading to the throne. Every preacher, teacher and Christian has the privilege of proclaiming the word of God, and thus marking more clearly for pilgrims the way to Christ and the Celestial City.

II. Samuel the Seer: verses 11-17.

In the Scriptures the servants of the Lord are called by various names, names which describe their position and duties. For example, Samuel is called a priest, in that he offered sacrifices (verse 12; 1 Sam. 2:35; Heb. 8:3); a judge, in that he administered justice (1 Sam. 7:15-17); a seer, in that he received revelations from God (verses 15, 16; 1 Sam. 3:21; 2 Sam. 15:27); a prophet, in that he proclaimed the will of the Lord (1 Sam. 3:20); and a man of God (verse 6). The New Testament designations for the minister are many; such as, the pastor or shepherd (Acts 20:28; Eph. 4:11); the minister (Col. 1:7; 1 Tim. 4:6); the bishop or overseer (1 Tim. 3:1); the elder (1 Tim. 5:17); the teacher (Jas. 3:1); the preacher (2 Tim. 4:2); and the man of God (1 Tim. 6:11; 2 Tim. 3:17).

The maidens of the city knew where to find the prophet and they rightly described his habits (verses 11-13). The world will read us, whether we will or no, and even the unsaved will know whether or not our testimony is sincere. Every preacher or teacher has a right to be hated for the Lord's sake (Matt. 10:22; John 15:18, 19), but no one has a right to be despised (1 Tim. 3:7; 4:12; Tit. 2:15).

The Lord consented to Israel's demand for a king, but He retained the right to choose the man who should occupy that position (Deut. 17:14-20). Saul was chosen of God for his high office (1 Sam. 15:1; Acts 13:21). The Lord's sovereign purpose is being worked out in the lives of His own, and He exercises at all times a merciful restraint lest we be carried away by our wilfulness (Job 33:14-18; Isa. 61:8; Jer. 18:6-10; Rom. 8:28; 10:33-36).

Although the Israelites had rejected the government of God over their nation, He still called them "my people" (v. 17; Exod. 3:7; 1 Kings 8:36; Isa. 1:3; 43:1; Hos. 4:6; 11:1). The Lord has loved us with an everlasting love, and in spite of

our unworthiness, He will not let us go (Isa. 54:10; 60:10; Jer. 9:24; Hos. 14:1-4).

The Lord gave specific guidance to Samuel in the matter of the choice of king for Israel (1 Sam. 16:2, 3, 12). As He made His will known to His servants of old, so, to-day, as we wait upon Him in humble obedience, He will guide us by His word, His Holy Spirit and His providential dealings.

DAILY BIBLE READINGS

Nov. 16—Rejecting the Provision of the Lord ... Exod. 16:1-15.
Nov. 17—Rejecting the Rule of the Lord ... Luke 19:12-27.
Nov. 18—Rebellion Against the Lord's King ... Psalm 2
Nov. 19—Warning Against the Kings ... Deut. 17:14-20.
Nov. 20—The Cruelty of a King ... 1 Kings 21:1-14.
Nov. 21—Israel Demands a King ... 1 Sam. 8:1-6.
Nov. 22—Israel Rejects God ... 1 Sam. 8:7-22.

"REVERSE IT AND YOU HAVE IT"

Among the many interesting men I met years ago at the beautiful home of the late Henry Bewley, of Dublin, was Captain Dutton, commander of the Royal Mail steamer *Sarmatian*, at that time the largest boat in the Canadian service.

He was a pleasant-looking, breezy sailorman, and a Christian of wide influence and evangelical fervour. Just as the Apostle Paul was never ashamed to tell both mobs and monarchs (Acts 22:26) of how he was saved on the road to Damascus, so Captain Dutton was never ashamed to tell of the wonderful afternoon on the deck of his ship when he believed on the Lord Jesus Christ and was born of the Holy Spirit of God.

It happened in this way. One day after lunch a group of passengers—all men—and the Captain stood in front of a picture of the Death of Nelson, which hung on the saloon wall. The usual tributes of admiration for the dead hero were uttered by one and another of the passengers, and then, in a voice of penetrating sympathy and solemnity, an Irish land agent named Thomas Weldon Trench, said: "I wonder was he a Christian?"

"Was he a dog?" shouted the Captain, as he rounded on Trench and glared at him, with great indignation and then went on deck. Trench also went on deck.

He found the Captain walking up and down, and evidently very much irritated. Every few moments they passed and repassed each other in silence. After some time, as they met, Trench suddenly stopped and said: "Captain, do you know how to be saved?"

"Of course I do."

"How?"

"Pray to God and believe on the Lord Jesus Christ."

"Reverse it, and you have it!" said Trench, and he immediately walked away.

The Captain stood quite still on the deck and said to himself: "Reverse it, and I have it; that is: believe on the Lord Jesus Christ, and tell Him that I do believe on Him, and I am saved! I see it! I do believe on Him, I will believe on Him," and he cast himself upon Him for salvation. The light of the Holy Spirit at once shone into his soul, and Captain Dutton knew the Lord.

From that day until his death he organised regular Gospel meetings in his ship, and did his best to win sinners to the Saviour.

His soon followed in his footsteps. For more than thirty years he unceasingly preached the Word of Life in the streets of the cities and villages of France, where I have met him, and now (April, 1927) he has joined his father in the land of endless day.

—By the late GEORGE WILLIAMS,

in the *Irish Evangelical*, January, 1930.

FOR YOUNGER READERS

The Grasshopper and the Web

"If Jesus, Who was so pure and holy, did not escape from being tempted while He was in this world, it is very certain that *we* cannot escape. We must be tempted Wherever we are, and whatever we are doing — at home, at school, at work, or at play, we shall find ourselves tempted Here is a story about a grasshopper, which illustrates this part of our subject. It is a true story, only it is put in the form of a fable, so that we can allow the grasshopper to speak:-

A Sunday School boy was studying his geography lesson under a shady tree, one summer's day. A grasshopper was jumping about near him, and in danger of getting caught in a spider's web close by. 'Take care, Mr. Grasshopper,' said the boy. 'There's a spider's web. If you don't look out, you'll be caught in it.'

'You mind your book,' said the grasshopper. 'I know what I'm about. Do you think I'm such a fool as to jump into that web?'

These words were hardly out of his mouth, before, as he took another leap, he was caught by one of his hind legs in the spider's web. With an awkward turn, he had come around to hang with his head downwards, and his body toward the web.

'There,' said the boy, 'didn't I tell you?'

'Pooh! that's nothing,' said the grasshopper. 'There's only one foot caught. I've got five free yet. I'll show you. Just look here.' Then he gave a push with his other hind foot. But instead of loosing the first foot, the second was caught in the web too.

'Aha,' said the boy, 'there you go.'

'Wait a minute; I've four feet free yet,' said the grasshopper, as he struggled with all his might. But one after another his feet were caught, till at last the whole six were entangled in the net. Then out rushed the spider, and fastened thread after thread around him till the poor grasshopper was bound as tight as a drum, and the spider made many a meal of him.

Now, Satan, like a great spider, is weaving his webs about us all the time. And as Jesus said, we must — 'watch and pray always that we may be accounted worthy to escape all these things' (Luke 21:36)."

The Life of Jesus Christ by Rev. R. Newton, D.D.

CHEERFULNESS IN CONTENTMENT

The way to happiness does not lie in attempting to bring our circumstances up to our minds, but our minds down to our circumstances. Many birds wear a finer coat than the lark, nor is there any that dwells in a lowlier home; yet which of the feathered songsters soars so high, or sings so cheerily, or teaches man so well how to leave the day's cares and labours for the bosom of his family, as when, neither envying the peacock in his splendid plumage, nor the proud eagle her lofty realm, it drops singing into its grassy nest to caress its young; and with its wings to shield them from the cold dews of the night? Let ours be the cheerful happiness of him, who, content with little, pleased with whatever pleases the Father, careful for nothing, thankful for anything, prayerful for and in everything, can say with Paul, "I have learned in whatsoever state I am, to be content."

—DR. THOMAS GUTHRIE OF EDINBURGH

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