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PROTESTANTS AWAKE! HEED HISTORY'S WARNING

The Jesuits in America

One Part as Told in *Life Magazine*—Another Part As Told in This Article—Strongest Opposition to the Jesuits From Within the Roman Church

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

"SOME of the strongest opposition to the Jesuits came from within the Church itself," are specially important words in the article entitled "The Jesuits in America", which appeared in "LIFE" Magazine, October 11th, 1954. This article occupies thirteen and one half pages, and was especially prepared and written for those who do not know the rest of the story.

While it is true there has been much contention among the various Orders in the Roman Church, the reason given in this article in "LIFE" for "the strongest opposition to the Jesuits coming from within the Roman Church by no means tells the whole story.

Suppressed by Pope Clement XIV

Within and without the Roman Church, the opposition to the Society of Jesus, the Jesuits, has been so strong and outspoken, that in the article in "LIFE" magazine, acknowledgement is made of certain historical facts, but it is not a true setting forth of the case. The real causes for the overthrow of the Jesuits, and their repeated banishment from the various countries is not given. They always have something to hide. Another quotation states:

"But just when they seemed to be at the very summit of their power, THE JESUITS SUFFERED THEIR WORST DEFEAT. On July 21, 1773, THEY WERE ORDERED SUPPRESSED BY POPE CLEMENT XIV." ("Life", Oct. 11, 54, p. 148).

Pope Clement XIV. Speaks For Himself

The article continues, "Ironically the Jesuits were suppressed by the Pope not because they had been disloyal to him but because they had been too loyal." The argument is used that it was because of the rise of *nationalism* that "The kings of France, Portugal, Spain and

other countries issued an ultimatum to the Pope to suppress the Jesuits," etc. (p. 148).

While there is an element of truth in this, it is not all the truth. The date for the Papal suppression of the Jesuits was, as stated in the "LIFE" article, "21st of July, 1773." The official seal read:

"Given at Rome, at St. Mary the Greater, under the Seal of the Fisherman, the 21st day of July, 1773, in the fifth year of our Pontificate."

"LIFE" magazine gives the date of the Papal Brief, but, of course, does not give the Brief of Clement XIV. Why not? There's a reason! Pope Clement XIV. stated in his *Brief of Suppression*:

Brief of Suppression:

"Our will and meaning is, that THE SUPPRESSION AND DESTRUCTION of the said Society, and of all its parts, shall have an immediate and instantaneous effect in the manner here above set forth; and that UNDER PAIN OF THE GREATER EXCOMMUNICATION, to be immediately incurred by whosoever shall presume to create the least impediment, or obstacle, of delay in THE EXECUTION OF THIS OUR WILL; the said excommunication not to be taken off but by ourselves, of our successors, the Roman Pontiffs."

The Suppression "to all eternity valid"

"Our will and pleasure is that these our letters SHALL BE FOR EVER AND TO ALL ETERNITY VALID, permanent, and efficacious, have and obtain their full force and effect; and be inviolably observed by all and every person whom they may concern, now or hereafter, in any manner whatever."

Let Clement XIV. speak again

This Papal *Brief of Suppression* mentions the names

of ten or more popes who sought to cope with the evils resulting from the operations of the Society of Jesus. The "LIFE" article does not mention this fact. The *Brief* of Clement states:

"The late apostolic letter of Clement XIII., of blessed memory, our immediate predecessor, by which the institute of the Society of Jesus was again approved and recommended, was far from bringing any comfort to the Holy See, or any advantage to the Christian Commonwealth. Indeed, this letter was rather *extorted* than *granted*, to use the expression of Gregory X. in the General Council of Lyons."

Expelling the Very Companions of Jesus

The article in "LIFE" represents the action of "the kings of France, Portugal, Spain and other countries" as an encroachment on the popedom, and, together with the rise of nationalism, resulting in their "ultimatum to the Pope to suppress the Jesuits." However, this is not the way Pope Clement XIV represented the situation, for he very definitely laid the blame on the Jesuits for the strife, sedition, and tumults among these nations. His *Brief* speaks out his mind on the Jesuit guilt regarding the "desolation and danger" among the nations of that day. The wording in his *Brief* is most convincing, where it states, as following the above quotation:

"After so many storms, troubles and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquility. But under the reign of this same Clement XIII., the times became more full of difficulty and storm; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a height, that the very sovereigns whose piety and liberality towards the Society were so well known, as to be looked upon as hereditary in their families — we mean OUR DEARLY BELOVED SONS IN CHRIST, THE KINGS OF FRANCE, SPAIN, PORTUGAL AND SICILY — FOUND THEMSELVES REDUCED TO THE NECESSITY OF EXPELLING AND DRIVING FROM THEIR STATES, KINGDOMS, AND PROVINCES, THESE VERY COMPANIONS OF JESUS, PERSUADED THAT THERE REMAINED NO OTHER REMEDY TO SO GREAT EVILS . . . They said our dear sons in Jesus Christ having since considered, that even this remedy was not sufficient for reconciling the whole Christian world, UNLESS THE SAID SOCIETY WAS ABSOLUTELY ABOLISHED AND SUPPRESSED . . ." (caps mine).

Thus, the reason for the suppression of the Jesuits, as given by Pope Clement XIV. himself, and that given in the "LIFE" article, is very different. This is another instance of Rome's misrepresentation of history to try and prove herself innocent of her past guilt. This corruption of history was emphasized by one of the historians of the Roman Church, viz., Dr. Dollinger, when he said:

"Thus Baronius and Bellarmine worked together to pour out a new stream of inventions and corruptions of history, in the interest of the Papal system." ("The Pope and the Council", p. 399).

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and

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The Jesuits in America.

Though Pope Clement XIV and others have spoken in the strongest terms against the *dangerous seditions, tumults, discords, etc.*, of the Jesuits, yet "LIFE" magazine has this to say:

"Though there are many other effective Catholic orders in the U.S. . . the Jesuits with 7,630 members are the largest, the best organized, the most influential group within the Church. They operate 99 schools, including important universities like Georgetown, Fordham and Marquette, which have a total enrollment of 129,000 students. They edit and publish 25 different periodicals . . . Jesuits are parish priests, prison chaplains, leaders in scientific research and MEDIATORS IN LABOR DISPUTES. AS AN ORGANIZATION THEY ARE SO TIGHTLY KNIT, SO EFFICIENT AND SO VARIED IN THEIR ACTIVITIES that they have been accused of being a church within a church . . . today it is the largest and fastest-growing order in the Church and finds its greatest area of growth — in new recruits, new facilities and variety of activities — in the U.S." ("LIFE", Oct. 11, 54, p. 134).

Wake Up America — History Has Spoken

Efforts to cope with the Jesuits were made by popes Urban VII, Clement IX., X., XI. and XII., Alexander VII, and VIII., Innocent X., XII., and XIII., and Benedict XIV., but without being able to bring them under restraint.

Queen Elizabeth Accuses Jesuits

In the 16th, 17th and 18th centuries, the Jesuits were again and again expelled from various countries, and this because of assassinations, intrigues, seditions, and attempts to overthrow monarchs and governments. Queen Elizabeth I. of England, in a decree issued 15th November, 1602, declared that the Jesuits had been "the advisors of the new conspiracies formed against her per-

son, had sought to instigate her subjects to insurrection . . . had stirred up foreign princes to associate for her destruction, had engaged in all the affairs of her kingdom, and had undertaken by their discourses and in their writings to dispose of her crown."

Romanists of England Affirm Jesuits to Blame

"The following is an extract from the celebrated memorial addressed to the Pope by the Roman Catholics of England, in reference to the above decree, found in 1602, in which they complained that **THESE FATHERS WERE THE SOLE AUTHORS OF THE TROUBLES WHICH AGITATE THE ENGLISH CHURCH**; that before their arrival no Catholic had been accused of high treason, but as soon as they appeared everything was changed; but since their political ambition had burst forth they had set a price upon kingdoms, and set up crowns for sale.' See this memorial more at length in *Les Jesuites Criminels de Leige Majesti.*"

When we come to the 19th century, we find there was a succession of expulsions from various countries, and remarkable though it may seem, the Jesuits were turned out of countries which were definitely Romish. The following is but a partial list: They were expelled —

From Russia in 1816; from Russia "for ever", 1820; from Belgium in 1818; from Great Britain in 1829; from Spain, 1820-1825; from Spain, 1835-1844; from Spain, 1854-1858; from Spain, 1868; from Portugal in 1834; from Lucerne "for ever", 1845; from France in 1845; from Switzerland in 1847; from the Papal States, 1848; from Austria in 1848; from Sardinia and Sicily, 1848, and again in 1860; from Germany in 1872; from Italy in 1873; from France in 1880.

Why these many expulsions? Just because the Jesuits were the deadly menace as described by Pope Clement XIV., and as elsewhere spoken of as "the most formidable enemy alive to the Church of God, the peace of families, the stability of kingdoms, and the liberties of the human race."

Lecky Exposes the Jesuits

It is not mere chance that made Popes, Parliaments, and Historians tell the same story regarding the Jesuits. Lecky, in his "History of England", tells the common opinion concerning their fearful and shameful record, where he states:

"A series of recent scandals had strengthened the hostility to the Jesuits, which had now become one of the strongest passions of the French mind. All the Parliaments were united in hatred of them, and **THE IMMORAL OR SEDITIOUS SENTIMENTS IN THEIR WRITINGS WERE ABUNDANTLY EXPOSED**. Their books were now publicly burnt. Their houses were suppressed. Their schools were closed, and at last, in 1764, to the great delight of the nation, **THE ORDER WAS ABSOLUTELY BANISHED FROM THE SOIL OF FRANCE.**" (Vol. vi., p. 225; caps mine).

What They Have Been, They Are

The article in "LIFE" magazine states that "In the U.S. the Jesuit schools are intended not only to give an intellectual grounding to American Catholics but to train lay leaders **TO WORK IN AND EXERT A CATHOLIC INFLUENCE UPON ALL THE SPHERES OF LIFE**. At Georgetown University in Washington, D.C., the Jesuits operate the only Catholic school in the U.S. for foreign service . . . Across the country the Jesuits have

13 law, eight engineering, five medical, seven dental, and 16 graduate schools. They operate 12 radio stations in connection with their colleges and in addition, two other stations." ("LIFE" magazine, Oct. 11, 54, p. 139).

Again, History Warns

John Morley said, "Macaulay's knowledge was not only very wide, it was both thoroughly accurate and instantly ready;" hence the importance of Lord Macaulay's words regarding the evil rumours, tumults, and civil wars, for which he declared the Jesuits responsible. Speaking of the Jesuits, he said:

"That order possesses itself at once of all the strongholds which **COMMAND THE PUBLIC MIND**, of the pulpit, of the press, of the confessional, of the academies . . . Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumours, to raise tumults, to inflame civil wars, to arm the hand of the assassin." (See art. "Rake's History of the Popes," in "Critical and Historical Essays," p. 557).

Gladstone, one of England's greatest statesmen, declared:

"Clement XIV. levelled with the dust **THE DEADLIEST FOES THAT MENTAL AND MORAL LIBERTY HAVE EVER KNOWN.**" (The Vatican Decrees," p. 58; caps mine).

Another Warning

The Abbe M. de la Roche Arnauld, knowing the Jesuits full well, stated:

"Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? **CALL IN THE JESUITS . . .**" ("The Modern Jesuits", pp. xiii., xiv.)

Seem a Saint! — Play the Devil!

There have been some Jesuits who have lived above the low level of their recognized teachings. However there is so much that the article in "LIFE" left out, particularly their avowed teachings regarding *Probabilism, Mental Reservation, Equivocation, Adultery, Lying, Theft, Homicide, and Putting Heretics to Death*. Anyone acquainted with the authoritative writings of the Jesuits, would readily see how applicable are the lines from Shakespeare —

"And thus I hide my naked villainy,
With old, odd ends, stolen forth of Holy Writ,
And seem a saint, when most I play the devil."

—(King Richard III, Scene iii).

Protestant Reaction

It is the acknowledged intention of the Jesuits to crush Protestantism, and to bring the Pope to the throne of the world; even as the modern Jesuit writer, Dr. F. X. Weninger, Missionary of the Society of Jesus, speaks of the Pope as "the Vicar of Christ and **THE SUPREME ARBITER OF ALL ON EARTH.**" ("On the Apostolic and Infallible Authority of the Pope," p. 229; caps mine).

In spite of the avowed intention of the Jesuits, Protestants are urged to seek the face of the Lord in prayer more earnestly; and, while warning all against Rome's intriguing for world domination, to pray for a great spiritual awakening, that men and women everywhere, whether Protestant or Romanist, may be brought under the quickening and regenerating power of the Holy Spirit of God, and brought to know the Lord Jesus Christ as Saviour, and to crown Him Lord of all.

More About Free Radio Time

EACH year the Canadian people are becoming more accustomed to hearing that two of the largest government corporations have operated with a deficit. These two are the Canadian National Railway and the Canadian Broadcasting Corporation. Yet we are told that the fact that these are government-owned will have the result of increasing efficiency and lowering costs! Such is not the case. The Canadian National, a government railway, operates with a deficit while the great Canadian Pacific pays its own way. The Canadian Broadcasting Corporation, though government owned, operates with a deficit, while at least three large private American networks show a considerable profit.

The C.B.C. and Religion

Especially are we interested in the operation of the C.B.C. and the matter of its deficit. We would imagine that if a radio network were annually showing a loss, then it would seek to remedy the situation. For instance, there would be an endeavour to limit drastically the amount of free time given to those who should be able to pay their own way. Yet we see no move made in this regard. Still hours each week are given for free religious broadcasting.

During this past week we phoned the CBC and asked for a list of such programs together with the length of each broadcast and the amount of money that would be realized if the time were sold. The person to whom we spoke refused to divulge the cost because he stated that there was no way of determining the worth of the specific hours. Lame excuse! The plain fact is that if all the time given free to Modernists and Roman Catholics over the CBC Dominion and National Networks were paid for, the CBC would receive tens of thousands of dollars per year.

What are these programs that are aired at the expense of the taxpayer? Apparently the official to whom we spoke at the CBC misunderstood the extent of our request for he supplied us with the list of only the Sunday programs. These are:

Trans-Canada Network

- (1) In His Service—1.30-2.00 p.m. E.S.T.
- (2) Religious Period—2.30-3.00 p.m. E.S.T.
- (3) Sunday Chorale—7.00-7.30 p.m. E.S.T.

Dominion Network

- (1) Church of the Air—4.30-5.00 p.m. E.S.T.

In addition, we know that there are at least two midweek programs — Eventide on Thursday evenings and World Church News on Saturday afternoons. Let our readers remember that these programs mentioned are not broadcast on merely a few isolated stations. They are heard from coast to coast on a national network which is supported by the taxes of all the people. In addition other religious programs appear on television, and again the public foots the bill.

How to Decrease the Deficit of C.B.C.

THE GOSPEL WITNESS is going to play the double role of an *efficiency expert* and an *economist* and advise the government on the matter of the annual loss on operation of the CBC! Briefly the advice is this. — eliminate

all free time. No other business would long continue to give away produce if the action imperiled the whole business. Let the CBC adopt a "pay as you go basis" with religious broadcasters and others. Such a policy would benefit the CBC finances, contribute to national liberty and make the churches less liable to the common charge that they are begging institutions.

C.B.C. Finances

First we say it would help CBC finances. This is so obvious that a detailed explanation is hardly required. As long as hours of valuable network time are dispensed freely, no revenue can be realized on those hours. Thus the corporation could reduce its deficit considerably.

National Freedom

In a free state no citizen should be asked to pay for the expression of an opinion with which he is at variance. Yet such is the case in Canada when the citizens are asked to pay to hear a select few broadcast their propaganda.

Begging Religions

Let the churches pay their way. If they desire network time, let them pay the bill. Of course, as we observed before, not one of the present CBC religious programs would last a week if it were dependent upon the financial support of the listeners. Modernists must have free time, for by nature their whole program is beggarly. Always begging to support what is supposed to be the Lord's work! Shame! What a reproach to the gospel! This begging of free time is in the same category as bazaars, rummage sales and euchre parties. Let these even dare risk their financial necks by endeavouring to finance their own network programs.

In this matter of free religious broadcasting, there is a serious threat to minority groups. These are not allowed to buy time on the CBC, even if they have the money, while the financially and spiritually bankrupt are given free time. Hence the rights of the minority are trodden under foot in order to satisfy the larger groups.

Separation of Church and State

We have heard some Protestants boast loudly of their adherence to the principle of the separation of church and state; yet these same men do not raise their voices against this system, but take part in the whole programme. Apparently they hold the principle only until such time as it is to their advantage to have part in this ungodly union of church and state. This yielding of even an inch in principle can have serious repercussions, for the door is opened to a union between the dominant religion or groups of religions and the state. Should that day come — evangelicals beware!

—L.K.T.

REV. GEORGE B. FLETCHER

An outstanding Bible teacher and preacher, Rev. George B. Fletcher from Newport News, Virginia, is scheduled to preach in Jarvis Street Church for the next two Sundays, February 6th and February 13th, and he will also deliver the Thursday evening Lecture in the English Bible Course on February 10th. All the friends within reach of Toronto are cordially invited to share in this spiritual feast.

—O.L.C.

The Jarvis Street Pulpit

PRAYER, FIRE AND GLORY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 27th, 1923

(Stenographically Reported)

(This sermon is taken from our files of hitherto unprinted sermons, and is printed verbatim as delivered. Dr. Shields has had no opportunity either to see or revise it since its delivery.)

"Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house."—II. Chronicles 7:1.

THERE are many places spoken of in Scripture as the dwelling-places of the Lord. He is said to dwell in Heaven; He is said to dwell between the cherubims over the mercy-seat; the tabernacle and the temple were described as houses for God to dwell in. But He Himself has elsewhere said: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." He is pleased to make our hearts His dwelling-place. He has promised that where two or three are gathered together in His Name, there is He in the midst.

Solomon had built an house in fulfilment of the Lord's plan and purpose, and according to divine specifications. We read together this morning a part of his wonderful dedicatory prayer. And our text tells us that "when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifice; and the glory of the Lord filled the house." It suggests the conditions upon which God comes to dwell in the midst of His people still. First, there must be prayer; then there will be fire; and then the glory of the Lord will appear.

I.

I want to remind you once again this morning of THE GREAT PRIVILEGE AND DUTY OF PRAYER. It is the lost art of the Christian church. Even when houses in which to worship are built and dedicated to-day, apparently the most unimportant part of such dedication is the prayer. In the activities of the church, prayer has had a very small place. Great conventions assemble, leaders of the hosts of the Lord come from distant places to confer and to plan the work of the Lord, and they do almost everything but the one thing they ought to do — everything but pray. And in the ordinary work of the church all kinds of plans are devised for getting the Lord's work done. Very often there is an elaborate musical service, men and women trained to the highest degree in the art of song, and every kind of device that the mind of man can imagine for the securing of money and for the prosecution of the material affairs of the church, the time and the energy of the church of God taken up with almost everything but the one thing that is fundamental to all true spiritual prosperity, and without which there can be no glory; the one thing that is essential is too often neglected — the great ministry of prayer. Perhaps we have learned in some small degree a few lessons in this place, and we rejoice in frequently coming together to pray. Yet I am persuaded that we have not learned

even the alphabet of that experience; we have not learned to stir ourselves up and to lay hold upon God as we ought to do. And I feel that we need to address ourselves with renewed energy, with renewed consecration, with absolute devotion, in order that we may at least come to an understanding of the sacred secret of how to come in touch with God, of how to lay hold upon Him in prayer. I am aware that this is a subject that is supposed to belong to the realm of theory, and only those who are mystics in our day are supposed still to talk of prayer.

Yet I want to remind you that prayer is not the hobby of the indolent. If you read the story you will find that behind this great prayer there was a record of amazing industry; there was the assembling of vast treasures; there was the most skilful organization and direction of skilled labour; there were thousands and tens of thousands engaged from morning until night in the building of this great house for God. He who prayed was not an idle man. He did not believe that he was to live in the clouds and live in forgetfulness of the practical things, the everyday affairs of life. Not by any means. It was when the house was built, the foundations had been laid, the glorious structure had been completed, overlaid with gold and beautified to the last degree — it was then that Solomon spread aloft his hands before the Lord and prayed. My observation is that people who have learned the art of prayer are always the busiest people in the world. They have learned how to buy up the opportunities and redeem the time because the days are evil. He who prays learns Mary's secret. Never suppose that Martha was the only busy one in that house in Bethany. At the Master's feet learning of Him and of His Word, we learn to take our alabaster box of ointment and breaking it upon His head touch the uttermost parts of the earth and all generations of human history with our influence. Prayer makes men practical and keeps us busy in the things of God.

Nor was prayer the fad of the ignorant. Surely you are too enlightened to believe that time can easily be employed in prayer in our day. Says somebody, Who was this man who prayed? He was the wisest of all men. He was a man who was blessed with a supernatural enlightenment, and the wisdom of Solomon even in this late day is still proverbial. He was a man of the highest, broadest, richest intellectual culture, a man of far vision, a man of multiplied correspondences, and a man who was in touch with God. Do not let any one suppose that praying people are people of little minds. I have been travelling a great deal, some thousands of miles in the last few

weeks in the United States, and I noticed when I came into city after city, and town after town, that the roofs of so many houses were decorated with wires. It seemed to me that two-thirds of the people in the United States were radio fans — I think that is what they call them. But nobody says that a person who puts a pole on the top of his house and strings some wires from it and "listens in" to all the sayings of a continent that he is lacking in intellectual power, because thus he pushes back the boundaries of life and relates himself to a larger world. We are told it is folly to pray. No, he who prays knows there is a word beyond the bounds of the temporal and the visible, and he lays hold of the great sources of power that lay beyond the realm discoverable to the human intellect. Do not be ashamed to say that you are a man of prayer. Nor let the church suppose it is likely to lose in prestige because instead of devoting itself to these secondary and unessential things it gives itself wholly to the great task of bringing God down into the lives of men.

Nor was it the employment of the vulgar. I wish you would read the story of the erection of this temple, with glorious mass of gold, erected in the holy city of God's praise. What an embodiment of beauty! Within were the carved figures of the cherubim, and the palm tree, and the open flowers, and the lily work around the glorious pillars of the house, and all of it overlaid with gold, wrought by cunning workmen whom God had made skilful in the divine art of making the house of God beautiful. My friend, we have not learned to live symmetrically, we have not learned the beauty of proportion, until we have learned to relate ourselves to God. He is a little shrivelled, dwarfed, undeveloped soul, who has not learned to reach into the heavens and grow up into Christ in all things: "Let the beauty of the Lord our God be upon us," said the Psalmist. And we become beautiful, and life is beautiful, just as the trees are beautiful, just as the earth is carpeted with beauty and flowers, and as the trees put forth their buds. I saw them yesterday, a perfect bower of beauty, and I said to myself, "What is the difference? Why has this barrenness been transformed into the beauty and glory of an earthly paradise?" Because it has correspondence with heaven — the sun, the dew, and the rain — because He is clothing the earth with beauty and causing it to put on her beautiful garments. And they become beautiful in the fruits of the Spirit and glorious in the likeness of our Lord, who have learned thus to grow as a part of the temple of His holiness, who have learned how daily and unceasingly to pray.

It is the complement of sacrifice. O the cost of it! The precious stones wherewith the house was garnished, the gold, the costly hangings — everything was of the highest quality, the very best — all dedicated to the service of God. And when a king and a nation have done their best, still they pray. For, after all, prayer is the reinforcement of industry; prayer is the crown of the highest intellectual endeavour; prayer is the perfection of soul culture; prayer is the complement of a life surrendered to God to become the habitation of the Holy One. Only as we pray do we become worthy of the name of Christian. Where did he pray? Before the altar, before the place of sacrifice. He did not depend upon the cedar, and the fir, and the fine linen, and the purple and the silken tapestries, and the gold, and all the cunning of the artificer whom God had made wise to erect this

glorious temple. One might have supposed, perhaps, that Solomon would say, "In such a glorious house God will be pleased to manifest Himself." But he had erected a platform before the altar, and this most industrious, this wisest, this most highly cultured, this most sacrificing of all kings, before the congregation, bowed upon his knees before God, and upon the sacrifice of blood he placed his whole dependence, and before the altar he prayed to God. Ah, my brethren and sisters, nothing but the blood of Christ can make our prayers effective. Let us by all means give Him of our best, never failing to remember that it is by the blood of the everlasting covenant our prayer ascends to heaven, God's dwelling-place, and hearing He may forgive. We do not weary of it, do we? Psychologically, I cannot explain it; but I confess that I never hear the mention of the blood but my soul is thrilled. "There is a fountain filled with blood": I never hear it but I want to shout Hallelujah. "God so loved the world that he gave his only begotten Son." It is before the altar where the blood is shed that we learn to pray. God keep us there. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." He prayed before the altar. I wish I had time to tell you what he prayed for. But you take that chapter we read this morning and if you have time to-day — if you have not time, make it — read it carefully as a divinely inspired prayer. How poor our prayers are! So often they are like an order at a corner grocery store, they can be written on a little scrap of paper, they concern nothing more than the daily need. That is important in its place. But, I say, how meagre, how impoverished, how pitifully small our petitions are! Some of the critics, you know, tell us that in that distant day God was conceived to be as a tribal God, that the Israelites had no conception of a God as everybody's God. I cannot help but wonder when I meet with that what Bible they really read. Read that prayer and see this man's conception of God as the God of all nations of the earth in whose Name all tribes and kindreds and tongues shall come; even the stranger from the far country, he shall hear of Thy great Name and he shall come to this house. It anticipates the evangelization of the Gentiles. It anticipates the great day when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Do you want to know how to pray? Just study that prayer and see how this man who stands in the presence of God sweeps with his thought the whole realm of human need and of divine possibility in human life; he spreads it all before the Lord in the holy exercise of prayer. I have known people to become cultivated as though they had travelled the world just from praying. I remember hearing somebody pray one day. I thought surely that person must have spent years in travel. He was at home in India; it seemed as though he knew every foot of ground. And when he got among the millions of China, he seemed to be as familiar with China as he was with the rooms of his own house. He touched the Islands of the Sea and compassed the whole world in that prayer — and it was not a long prayer at all. Oh, my friends, there is nothing that enlarges the mind and develops the possibilities of the soul like converse with God. Why should it not be so? I am reminded just now of a man whom I had not seen for years. When I knew him, he was a man, I thought, of rather stunted mental development. In my opinion he was a mediocrity; it seemed to me he had not grown up, not in many ways. But when I met

him years later I was amazed at his development: Why? Because he had been thrown into the company of men who had compelled him to develop. You cannot associate with the King of Kings and Lord of Lords, and deal in daily converse with Him "in whom are hid all the treasures of wisdom and knowledge", without becoming in the truest sense an educated man. Prayer is an education. Prayer is a preparation for dwelling at last in the habitations of God.

II.

AFTER THE PRAYER — WHAT? "When Solomon had made an end of praying": when shall we make an end of praying? "Christ is the end of the law for righteousness", and He is the end of praying. We have really prayed when we have laid hold of Him. When our prayer ascends heavenward to Him, when thus we have prayed, what follows? Well, it did Solomon good, you know. It had a certain subjective effect upon him. It prepared his mind for the worship of the Lord. And inasmuch as his prayer was a public prayer, it assisted in developing in the people who heard that prayer, a worshipful attitude of mind. Nothing happened objectively, of course; but he prayed, and it did them all good. Is that the philosophy of prayer? It does do us good to pray. Just to think of God is a healthy exercise. "It is a good thing to give thanks unto the Lord." Prayer has its subjective value. It prepares the spirit, it enlightens and enlarges the mind, as I have said. But is that all it does? "When Solomon had made an end of praying, the fire came down from heaven." Heaven answered the prayer of earth; a supernatural element entered into the worship of the house; fire kindled from the skies. It was a repetition of the establishment of the tabernacle, for when the tabernacle was built, the altar erected, and the sacrifice prepared, and prayer was offered, there came down fire from God and consumed the sacrifice, and that fire was kept always burning upon the altar during Israel's wilderness pilgrimage; it was never permitted to go out. And again, when the temple was erected, in answer to prayer "fire came down from heaven". You remember that memorable occasion when Elijah challenged the prophets of Baal to that great test on Carmel. He built the altar, put the wood in order, laid the sacrifice upon the wood, made a trench about the altar, and poured water on the burnt sacrifice and on the wood: they made every preparation. You are familiar with his challenge: "The God that answereth by fire, let him be God." And the God that answers by fire will always be God, and no one else can be God. The mightiest certification of the divine inspiration and authority of this Holy Book is the fire that comes down from Heaven: it is the power of the Holy Ghost. You will remember what happened on the day of Pentecost. When the one hundred and twenty had prayed, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

Now prayer brings something into the human life from heaven; it brings something into the life of the church from heaven; it brings something down from God that was not there before. And I am more and more impressed with the necessity for our laying the emphasis upon that principle. What the Church of Christ needs to-day is the fire from heaven. You may write as many books as you like, but you will not establish the truth of the Gospel by your pen, though it has its place. You may preach and

testify and do what you will but, my friends, when you have brought your scholarship — if you have it — all you can possibly do in the defence of the faith, in the last analysis it is God Who will vindicate His own truth; it is the fire that comes down from heaven that will stop the mouths of the gainsayers, and lead the people to bow in worship, and say, "The Lord, he is good: for his mercy endureth for ever." And I want to urge upon you, and upon my own heart, this morning, the necessity for renewed devotion to this ministry of prayer. I have an ambition, I believe it is a God-given ambition. I believe it is a holy ambition — but one thing I desire for this church, this body of believers who gather here, is that it shall be known throughout the world as a church that has learned to pray. I am not concerned about the preaching, I am not concerned about the material side of our work — that will all have its place and will be useful in its place — the thing that I am concerned about is that we should learn so to pray that fire will come down from heaven: let it be known as a church where the fire of God is, where people cannot come within those doors without feeling there is the touch of God upon their spirits. You can go to so many churches and think of anything and everything but God. I pray that this church may be so characterized by the Divine Presence that it shall be impossible at any time for any one to come into these assemblies without thinking first and last and all the time that God is here. There is no fear of God before men's eyes. What we need is to put the fear of God into human hearts, the filial fear, the fear of children. Let us pray, therefore, for the heavenly fire.

And then you see it consumed the sacrifice. The Lord accepted the burnt offering, the Lord literally turned to ashes the burnt offering. The Divine acceptance of the offering was proved by its being consumed with the heavenly flame. The Lord turns to ashes the sacrifice of your teaching as it is, accompanied by the power of the Holy Ghost; as our preaching is accompanied by the power of the Holy Ghost, as our gifts laid upon the altar, dedicated wholly to God are touched by the power of the Holy Ghost, as our singing is touched by the heavenly fire, as all the music, the sacrifice of ourselves, the presenting of our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, as fire comes down from heaven and consumes the burnt offering so that we are consumed in the service of God and the soul of God's house eats us up, then the experience of Solomon will be duplicated in our lives.

III

AFTER THE PRAYER THE FIRE, AFTER THE FIRE THE GLORY: "And the glory of the Lord filled the house." I cannot describe it. And yet, I think I know what it is. I have said to you before that the glory of God is not His reputation: it is His character, it is what He essentially is. And God is glorified not by what men say about Him: God is glorified by what men know Him to be; God is glorified by His self-disclosure, his self-revelation. For God is glorious, and He is Himself glory. And as we pray and the fire comes, God displays His own power. Have you noticed it in the prayer-meeting when somebody in the simplest way testifies to the divine faithfulness in answering prayer? What has followed? What is there in that testimony? There is the prayer, there is the fire, but there is the glory, too. God reveals Himself until some weary heart says, "He will do it for me, too."

I am going to begin to pray today." When the stranger who came from a far country heard of His great Name, he said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry" — and the glory of the Lord filled the house. And there is not any glory like that, the glory of Divine grace. Divine grace is simply the blended attributes of Deity, the disclosure of God Himself — justice, mercy, holiness, truth, faithfulness, love, all in glorious and harmonious co-operation, God stooping down and by the heavenly flame burning up the dross, doing away with sin, quickening souls into newness of life. And that is glory, isn't it? And when that occurs, my friend, there are real conversions, transformations of life, lips open to speak His praise, ears unstopped to hear His Word, hands busied in His service; and "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" That is glory. And that is what we may have if we pray.

And when the people saw the fire and the glory, they worshipped God. Shall we set ourselves anew for this Summer service, for just such a ministry? I do not know that the Pastor will be away this Summer at all. He has had many appeals but he has said no to all of them. I hope that we shall have this Summer the greatest Summer of evangelistic effort and prayer ministry that we have ever had in this church, that we shall pray that the fire will come and that the glory of the Lord will fill the house as multitudes bow in His presence worshipping Him.

As death leaves you, so judgment finds you. If you die unsaved, you will be so in *the judgment*.

—ROBERT MURRAY MCCHEYNE

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From Our Files

Thirty Years Ago, THE GOSPEL WITNESS, February 5, 1925—Two items were of particular interest in this issue. The first was the account of the Sunday Services: "The attendance at Bible School last Sunday morning was nine hundred and twenty-three. There was a great congregation at the morning service, practically filling the church. The Pastor preached on, "If children, then heirs." In response to the invitation, about ten came forward. In the evening service a great congregation was present, and fifteen were baptized. The Pastor gave a brief Communion message for about ten minutes; and following the dismissal of the public service the people assembled for the Communion.

We venture the assertion that such a Communion Service has never before been seen in all the long history of Toronto Baptists. The ground floor of the church was filled, and first of all overflowed into the galleries on both sides; but later, by a little crowding, room was made on the main floor for all who desired to partake. Forty-seven new members were received into the fellowship of the church, forty-one of whom were present and received the hand of fellowship. For many years only a part of the downstairs was equipped with receptacles for the Communion cups, but it has become necessary to provide every seat with them; and on Sunday evening every one of them was utilized. We expect in the very near future to have to similarly equip the pews in the galleries; for the continual increase the Lord is graciously giving us, is certain to make this necessary."

The second interesting paragraph was entitled — "The Value of the Printed Page". As true as the day they were written are these words: — "We hope to use the printed page more and more liberally. We hope to see the number of small papers multiplied. In the days of the war, we grew accustomed to walking about the streets of London at night when all the lamps were darkened; and to see the darkness of the night pierced by great shafts of light, as the powerful search-lights swept the sky in search of the enemy. This, we hope to see repeated in our war against Modernism: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." There is nothing Modernism fears so much as the light. It works in the dark and in secret places; it instills its poison into immature and uninstructed minds; it mercilessly works havoc among the young students; and invariably endeavours, like Napoléon, to crush its enemy in detail! We purpose to unmask this pitiless monster; and to turn the light of publicity upon its machinations everywhere."

—L.K.T.

SUNDAY IN JARVIS STREET

Sunday was another day of rich blessing in Jarvis Street Church. Rev. Albert Acheson of Milliken preached with power and conviction in the morning on the text, "God is angry with the wicked every day." Two believers from the pioneer cause at Milliken were baptized, and at the close of the sermon one of the Sunday School scholars responded to the Gospel invitation. In the evening Rev. H. C. Slade brought a strong message on the theme, "The Destiny of Those Who Reject Jesus Christ as Saviour".

—O.L.C.

APPLICATION REJECTED!

(The article "Application Rejected" is taken from the January issue of *The Seminarian*, the official organ of the students of Toronto Baptist Seminary. If any of our readers desire to receive this issue of *The Seminarian* or learn of the work of the Seminary, just write — 337 Jarvis Street, Toronto 2, Ont. —L.K.T.)

To Mr. Saul, alias Paul,
Itinerant Missionary.
Dear Mr. Saul:

You have been recommended to us as a fellow-worker on our missionary staff. It is our custom to make every endeavour to understand the circumstances of our candidates. We have, therefore, carefully examined your case, and, to speak frankly, we are amazed that you are considered to be a reliable missionary.

In the first place, we find grave difficulties in regard to your physical qualifications. We understand that you are affected with serious eye trouble. This is an insurmountable obstacle to a productive ministry and our medical committee requires 20/20 vision. Dr. Luke reports that you are a thin little man, whom we suppose to be bald and sickly, and that you are so concerned about your churches that you do not sleep well. We have been told that you pace about in the house, praying during half of your nights. Common sense and a healthy body are our ideals for all our candidates. We also find it more profitable to send only married men to the far-off countries, and we deplore the obstinacy of your celibacy. Simon the magician has opened a matrimonial agency in Samaria and you can easily obtain there the names of very desirable widows.

Furthermore, you are not a graduate of our theological seminary and we cannot venture to see our board represented by somebody who does not hold an official title obtained in a university of good standing. We cannot take into consideration the years which you spent in Arabia and at Damascus, whose institutions are unknown to us. Anyhow, our organization does not acknowledge the validity of the private teaching which you pretend to have had. We further understand that you indulge in visions and dreams. You claim that in one particular place "there shone from heaven a great light" round about you, that you "fell to the ground" and that you heard a voice calling you by name. At Troas you saw a Macedonian, and, another time, you were "caught up in the third heaven". And you even dared to say that the Lord stood by your side. We believe that more realistic mentalities and more practical minds are required for the great cause of world-wide evangelization.

Moreover, you have been known to have declared: "God forbid that I should glory, save in the cross of our Lord Jesus Christ". It seems that you should rather glory in our religious heritage, in the programme of our denomination, in our consolidated budget and in the World Council of Churches. Your sermons are often too lengthy. In a certain place you spoke until midnight, so that a young man went to sleep and fell from a third storey window, and was found dead. But it is said that you gave him life again simply by leaning over him and taking him in your arms. Do you dare to think that we believe it? We need practical helpers! You should have

called a specialist, required a thorough medical examination; instead, you ascended the stairs, ate, spoke again until dawn, and imprudently slipped away. Acts and not words — this is our motto!

Contrary to all pastoral etiquette, you wrote numerous letters to churches which were no longer in your charge. In one of them you dared accuse a member of misconduct toward his father's wife, and you thus aroused the church so that the poor man was, without any consideration, excluded from the assembly. You spend an exaggerated part of your time speaking of the Second Coming of Christ. Your letters to the Thessalonians are devoted almost entirely to that theme. You should rather give foremost place to essential things. Moreover, in missionary matters the love for the sensational is entirely out of place! We deplore your none too glorious descent from the walls of Damascus. Your ministry cannot have been successful, furthermore, because you have always been on the go: first Asia Minor, then Macedonia, Greece and Italy, and now you speak of going to Spain. A rolling stone gathers no moss. After all, you cannot by yourself win the whole world, for you are but a very little Paul. On the other hand, do you think it becomes a missionary to devote part of his precious time to manual labour? It is rumoured that, along with your ministry, you make tents. You have acknowledged in a letter to Philippi that the church there was the only one to support you. We wonder why . . .

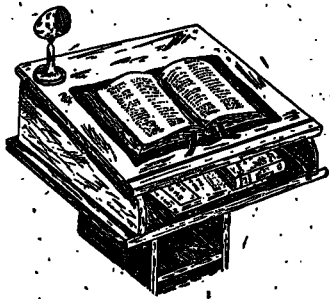
You have stirred up much trouble wherever you have gone. At Berea you created confusion among many of the chief women, and in Jerusalem you opposed the leaders of your own nation. If a man cannot get on well with his fellow countrymen, how can he prove himself useful to strangers? We hear that you were opposed to Dr. Simon Peter, who is an esteemed "director of works", and that you rebuked him publicly. And you have made such a fuss at Antioch that a special council was convened in Jerusalem to settle that unfortunate affair. While you were at Rome, you acknowledge that "all forsook you". Good people never want for friends. Three excellent brethren, Diotrophes, Demas and Alexander the coppersmith, have in their possession sworn statements made before competent magistrates, declaring that it was impossible for them to co-operate with you or to have a part in your strange programme. And it is notoriously known that you had with Barnabas "a sharp contention" which brought about your separation. Offensive words do very little to encourage the work of God. You recently wrote to Timothy that you have fought the good fight". We find it paradoxical that any "fight" could be "good". Fighting is not a recommendation for a missionary; for Jesus did not come to bring a sword, but peace. We are amazed to see your total want of conciliatory spirit. Men who show some diplomacy are never stoned and dragged out of cities, nor assailed by furious crowds. Have you ever thought that more gentle words might have gained more friends?

Worst of all, you have published the unpardonable deeds of your past life, as, for example, your persecution of the saints. In so doing you have exceeded the bounds of legitimate publicity. And is it not true that your police record is lengthy? Some of our brethren report that you

were incarcerated for two years in Caesarea, and that you were imprisoned at Rome. For what reasons? Have you not done so much harm to the Ephesians that they speak of you as the man who "turned the world upside down"?

It certainly pains me, brother Paul, to have to write in this manner. But, during my entire experience, I have never met anybody who was so far removed from the ideals of our organization and from the conditions required for co-operation with us. If we engaged you, we would deny all the rules of modern missionary practices.

Sincerely yours,
Tolerance Honey-Word, D.D.,
Executive Secretary.



English Bible Course

Fifteenth Lecture in the English Bible Course

TORONTO BAPTIST SEMINARY

By Rev. C. D. Cole

Thursday, January 27th, 1955

ISRAEL'S FUTURE

Romans 11

IF YOU read the eleventh chapter of Romans one time and came tonight you perhaps know all about it, but if you have read it about a dozen times you come with your head full of questions. And if there is room in your head for any more I will probably place them there before I finish. If the flesh were left to have its way I think we would complain that God has not made His Word plain enough.

Israel's future — that is an interesting, and even entrancing subject. It is a subject upon which it is easy to speculate, and about which there has been much speculation. If I tell you tonight only what I know about it I will not keep you long. Is there any future for Israel? Are there any blessings from God in store for the people we know as Jews? If so, what is the nature of these blessings? Are they heavenly and spiritual, or are they earthly and political? Are they old covenant blessings, or new covenant blessings? The blessings of the new covenant were very well summed up by our Saviour when He instituted the Lord's Supper, and said, "This is my blood of the new covenant, which was shed for many for the remission of sins." The particular blessings under the covenant of grace, ratified by the blood of Christ, are in the nature of forgiveness or remission of sins.

What Kind of Future?

What kind of a future was Paul concerned about for the people he wept over and prayed for? I cannot find in Paul's writings, in Romans or elsewhere, anything to indicate that he had any desire for their return to Palestine, or any wish that they might have political suprem-

acy. Paul is concerned about the spiritual welfare of his people. He wants them to have the blessings of the new covenant. He is disturbed because they are separated from Christ. He wants them to have the righteousness of God which is by faith in Jesus Christ. Am I not on safe and Scriptural grounds when I affirm that the new covenant does not guarantee anybody, Jew or Gentile, a foot of land in Palestine or anywhere else? Nor does it guarantee any blessing of a material kind. Christ died to save His people from their sins, and the only home guaranteed His people is a heavenly home. In the eighth and tenth chapters of Hebrews the writer quotes the new covenant, as given in Jeremiah thirty-one, and here again the blessing is conversion, with forgiveness of sins. Jeremiah had quite a bit to say about the Jews' return to Palestine, but Paul does not quote any of those passages from Jeremiah. He quotes Jeremiah as giving the new covenant, which carries with it, I repeat, forgiveness of sins. And Jesus Christ is the surety and mediator of the new covenant, and in Him there is neither Jew nor Greek. This was the covenant confirmed before of God in Christ, and ratified by the blood of Christ. Under this covenant the real children of Abraham are believers in Christ, be they Jews or Gentiles. Galatians 3:29, says: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In Hebrews 8:13, we are told that the old covenant is decaying and ready to vanish away.

Now there were material blessings promised under the old covenant on condition of obedience, but the Scriptures tell us that Israel continued not in that covenant, and God regarded them not. The new covenant, ratified by the blood of Christ, is the only covenant under which anybody can be saved — Jew or Gentile — "for there is none other name under heaven given among men, whereby we must be saved." There are not two covenants, one for Jews and another for Gentiles; it is the same covenant and the same blessings for all who are beneficiaries of this covenant.

Israel Not Cast Away

Paul begins this chapter with a question: "Hath God cast away his people?" This question is pertinent in the light of the sad description and the hard things Paul has been saying about his people. From what he has said one might well draw the conclusion that Israel is cast away, that God is through with the Jews, and that He has abandoned them forever. But to this question Paul's reply is, "God forbid," or, By no means is this true. The Jews have lost their national standing, but they have maintained, and will maintain, their racial distinction to the end, because they are in God's plan of human redemption. In Jeremiah, the thirtieth chapter and the eleventh verse, God says to Israel in captivity: "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." This was a promise to preserve the race. Other nations that held the Jews in captivity have vanished, they have been made an end of, but the Jews to this hour remain a distinct and a separate people. They had no national status, but were not destroyed as a distinct and separate people. No nation has ever been a melting pot for the Jews. They have refused to fuse, or amalgamate with other peoples.

The Elect Remnant

In verses one to six the apostle proves that Israel's ruin is not total; the race is not totally extinct or totally deserted. To say that Israel had been cast away would be for Paul to pronounce his own doom, for he, as he tells us, was an Israelite of the tribe of Benjamin. "So he says, "God hath not cast away his people which he foreknew." The foreknown are not cast away, for, according to Romans 8:29 and 30, the foreknown are to be justified, and finally glorified. So there is an elect people among the Jewish race, and for this reason the race is not cast away. The Jewish race is preserved for the sake of the elect remnant that was among them in Paul's day, and is among us in our day. The whole nation was not cast off in the days of Elijah. Elijah thought so. The day was dark, and the situation looked hopeless to him, and he began to complain that they had killed the prophets, and destroyed the altars, and that he was the sole survivor. But the situation was not as bad as Elijah thought. We might get some comfort from that. The religious situation today may not be as hopeless as we sometimes think it is. There may be more of the gospel of Jesus Christ being preached than some of us think. So God corrected Elijah, and reminded him that He had kept seven thousand men from bowing the knee to Baal. Baal worship flourished in the days of Ahab and Jezebel, in the days of Elijah; but God reserved unto Himself seven thousand that Elijah did not know anything about. They were not worth very much, but they were there. Like some of our church members, they are around occasionally, but they do not count much. And this preservation in Elijah's day was due to the grace of God. If the nation had been abandoned, and given up by God, it would have perished, it would have gone the way of Sodom and Gomorrah, or the other nations that were made an end of. Had it not been for the grace of God the remnant in Elijah's day would have followed the multitude to do evil.

And so Paul says it is the same today. The condition of my people is sad, but as in the time of Elijah there is a remnant according to the election of grace. This remnant was chosen, an elect remnant, and it was elected on the basis of grace, not on the basis of foreseen works. If the remnant had been chosen on the ground of something foreseen in them that was good that election would not have been of grace. Grace and works will not mix in any aspect of salvation. To introduce works at any point in salvation is to frustrate grace or destroy it.

The Veil of Israel's Heart

In verses seven to ten Paul says that Israel as a body had not obtained what they were seeking for. They were zealous and religious, but lost. They were seeking acceptance with God, but they had not obtained it. But the elect among them had obtained it, and the rest were blinded or hardened. He then shows that this is exactly what had been predicted. He gets a verse from Isaiah twenty-nine, and one from Deuteronomy twenty-nine, and combines them and gives a rather loose or free quotation of these two verses to set forth Israel's blindness. Paul also refers to the blindness of Israel in Second Corinthians, the third chapter, and the fourteenth verse, when he writes about the veil being upon their heart when they read Moses. Paul said the veil was done away with in Christ, but the Jew does not see Jesus Christ when he reads the Old Testament; the veil is on his heart. Never-

theless, when it shall turn to the Lord the veil shall be taken away, says the apostle. In conversion, when the heart of any Jew turns to Jesus Christ, the veil is taken away. Christian Jews are good interpreters of the Old Testament because they can see the Lord Jesus Christ in their Scriptures. Christ is the key to all the Bible, but particularly to the Old Testament.

In Psalm sixty-nine David describes the Divine judgment on Israel under the figure of a sudden calamity while feasting: "Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them." That is, let their blessings be turned into curses for their sin of rejecting Christ. Now the question has been raised about such imprecations as these coming from Christians, but it is sufficient to reply to this question by saying that these terrible maledictions upon Israel were from the Spirit of God, and do not represent a revengeful spirit in the man who wrote them. Paul does not wish these imprecations on his people, but he quotes them as evidence of God's rejection of the people for whom he has the deepest concern.

II

The Veil on Israel's Heart

In verse eleven Paul raises another question: "Have they stumbled that they should fall?" Many interpreters take this to mean, Have the Jews stumbled that they should lie forever prostrate? Is their condition irretrievable? What is the result of their stumbling, their crashing against the stone which was Jesus Christ? And for the tenth, and last time in this epistle Paul says, "God forbid," or, By no means. The result has not been the total ruin of Israel. The nation has not been cast away or abandoned. There is a double sequel to this sad story of Israel's sin and fall. First has come the salvation of the Gentiles. Their rejection of their Messiah was overruled, and turned to the salvation of the Gentiles. And the apostles turned from an unbelieving Israel to Gentiles with the saving gospel of Jesus Christ. And then another result is that the Jews will be provoked to jealousy by the salvation of the Gentiles. This jealousy that Paul talks about acts in two ways. It makes some of them hate Jesus Christ more than ever, while some will want the blessing the Gentiles find in Jesus Christ. "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them." As an apostle to the Gentiles Paul wanted to make the most of his ministry in the hope of making his people jealous, and thus save some of them.

On verse eleven Sanday and Headlam say: "God's purpose has been to use the disobedience of the Jews in order to promote the calling of the Gentiles, and He will eventually arouse the Jews to give up their unbelief by emulation of the Gentiles." That is what Paul was striving for; and hoping for, that he at least might save some of them. And on verse twelve Sanday and Headlam say: "If an event which has been so disastrous to the nation has had such a beneficial result, how much more beneficial will be the result of the entrance of the full complement of the nation into the Messianic Kingdom." But I remind you again that Paul hoped only to save some of them. The American Commentary has this to say at this point: "The ultimate restoration of the Jews to the favour of God seems here to be implied." I find that interpreters of all schools of Eschatology take the position

that the Jews as a whole, or large numbers of them, will be saved, either toward the close of the age, or in a future period after the rapture of the church. I am strongly convinced that what is taught in this chapter concerns only this present age, and it is plain that only a remnant will be saved until the fulness of the Gentiles be come in.

The Good Olive Tree

In verse sixteen Israel is represented by a lump, a lump of dough. "For if the firstfruits be holy, the lump is also holy." The "firstfruits" refers to the sheaf of barley that was cut on the second day of unleavened bread. The grain was stripped off this sheaf of barley, and reduced to flour, and then a cake was made of it, and consecrated to the Lord. The sheaf, the firstfruits, was first waved as a wave offering, and then the grain from that was made into a cake of dough, and that cake of dough was waved as a wave offering to the Lord. And the point that Paul makes is that the firstfruits was the same as the cake that was devoted or consecrated to God. Now he does not follow up that simile or metaphor, but he goes on to compare Israel with the olive tree, and says that if the root be holy the tree will also be holy. Israel here is represented under the figure of an olive tree. "If the root be holy, so are the branches." The root in this figure is the same as the firstfruits in the other figure, and the branches are the same as the lump. The root and firstfruits stand for the patriarchs of the Jewish race, particularly for Abraham, with whom the covenant was made. The thought is that the race was still in covenant relationship to God. It is not a matter of moral holiness, but positional holiness by virtue of the race's connection with Abraham. Now the olive tree has its roots in Abraham, and the branches are the natural descendants of Abraham.

As we look at the olive tree, which will be before us a while now, we can see from Paul's description that there is need of pruning, and we are told that there is also to be a work of grafting. Many of these natural branches are dead, and will be cut off as having no place on the tree. These broken off branches are the unbelieving Jews. The good olive tree stands for the new covenant community of whatever name it may be called, whether church, or kingdom, or family of God. And when the pruning and the grafting have been finished this tree will stand for all the saved, Jew or Gentile, under the covenant of grace. This covenant was confirmed before of God in Christ four hundred and thirty years before the law of Moses, and it was ratified by the blood of Christ. This covenant will never be annulled, so as to make the promise of none effect. It will not be superseded by any other covenant.

The Wild Graft

Now the Gentiles come from a wild olive, and are grafted into this new covenant, or olive tree, which began with Abraham, the father of the faithful. All the branches on the tree are faith branches. Unbelieving branches are cut off, and the grafted branches are faith branches. The Gentile is blessed under the covenant made with Abraham. Salvation is of the Jews in the sense of covenant blessing. The Gentile is warned not to boast against the branches, against the Jews, but to remember that he does not bear the root, but is dependent upon the root. He is a wild olive grafted in the good olive tree, grafted into the new community of God's people. He had been an alien from the covenants of promise.

"Behold therefore the goodness and severity of God." On the unbelieving Jews we see the severity of God, and on the believing Gentiles we see the goodness of God. There are two sides to God's nature. There is the wrath, or severity, of His justice and holiness, and there is also the goodness of His grace and mercy. And there is no place for boastfulness on the part of anybody. Now when the olive tree has been finished all Israel will be saved. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The adverb "so" here does not mean "then". For about thirty years I read that like this: "And then all Israel shall be saved." It is not, "Then shall all Israel be saved," it means "Thus", or "In this manner all Israel shall be saved." It is not when, but how; it is not the time, but the manner of the salvation of all Israel. All Israel will be saved in like manner, by faith; will be saved exactly like the Gentiles are saved, purifying their hearts by faith.

III.

Who Are the True Israel?

Now who are Israel? Does this mean all the Jews who have ever, or will ever live? Only a few think so, but a few do not think so. There are interpreters who believe that every Jew who has ever lived will be saved finally. Does it mean all the Jews who will be living at the time the fulness of the Gentiles be come in that constitutes all Israel? Many think so. I am not thoroughly convinced. And many think it will be all the Jews at the time Christ comes the second time, who will be saved by sight after the rapture of the church, after the new covenant community has already been taken to Heaven. But this makes another way of salvation, and separates Israel from her own olive tree. Moreover, Christ is not coming to save, He is coming to receive the saved, and be glorified in them, and to punish the disobedient and unbelieving — those who have not obeyed the gospel of Jesus Christ.

The coming of the Deliverer out of Sion does not comport with the usual description of Christ descending from Heaven. I think of the Deliverer in the passage as being Christ working with His people in winning the lost to Himself here in the Person and power of the Holy Spirit, just as He said in the Commission: "Lo, I am with you always, even unto the end of the age," and just as He said, "And I, if I be lifted up from the earth, will draw all men unto me." Turning ungodliness from Jacob is turning Jews to faith in Christ by preaching the gospel. The Jews and the Gentiles are to be saved alike. Everybody on the olive tree will be a believer in Jesus Christ, and will have the righteousness of God which is by faith.

The True Israel Indicated

But back to the question, Who are Israel? Is it to be limited to the Jews living in the end-time? Does it leave out of the picture all the Jews who have already lived for two thousand years, many of them having been saved by faith in Christ? Are they not a part of Israel? Does it mean all the fleshly descendants of Abraham and Jacob? Why not let Paul tell us who the Israel are that are to be saved. He has done that in Romans 9:6, when he says: "For they are not all Israel, which are of Israel." The "all Israel" that will be saved are the elect Jews of this gospel age, Jews who will be turned from their un-

belief to faith in Jesus Christ. All of us should be interested in Jewish missions, for there are Jews to be saved in every generation. All of them will not remain blind to the gospel. As Paul hoped for the salvation of some of them in his day, so we may hope for the salvation of some of them in our day. And if more and more of them turn to the Lord Jesus Christ as the gospel age comes to a close this should be the cause of rejoicing on the part of all Gentile Christians. If Paul should be pointing to a time when all the then living Jews shall become believers and lend their efforts to a world-wide revival, in which the vast majority of people shall be saved, there certainly should be no objection to that.

I think we can make the picture too dark, as well as too bright. I can hardly agree with the interpreters who have this age going out with a blaze of glory, with a converted world to welcome the Lord Jesus when He returns. I cannot go along with that. But on the other hand, I do not want to take the dismal view that will preclude my praying and hoping for a great revival in our day and in the future, if the Lord Jesus Christ is pleased to tarry. God is able to graft Gentiles into that olive tree of the new covenant people, and He is also able to graft the Jew as the natural branches into their own olive tree. I want to read this quotation from Mr. Mauro's "Hope of Israel", page 147; "That the passage in Romans 11:25, leaves room for, even if it does not imply, a time to come during this gospel era when the supernatural blindness imposed as a punishment upon the Jews as a nation will be removed, or at least abated, so that the gospel message will have a far greater effect among them than during the time the veil was upon their hearts, and that many of them may be saved. Paul's heart's desire and prayer to God for Israel was that they might be saved, and it is reasonable to assume that in so praying he was praying in the Holy Ghost. This lends support to the expectation that there will yet be a mighty working of the Spirit and the Word of God amongst the Jewish people, something analogous to the latter rain, in which of course Gentiles too will participate." Well, I have no objection to that. But the Jews that are saved will be saved under the new covenant of grace, and will be incorporated into the new covenant people. They will be saved exactly like you and I have been saved — by faith in the Lord Jesus Christ.

The Doxology

The apostle ends the chapter with a great doxology. He speaks of "the depth of the riches both of the wisdom and knowledge of God." And he admits that it is all too deep for him. "How unsearchable are his judgments, and his ways past finding out!" With a burst of admiration for God he ends his discussion of the Divine method of the justification of sinners, and his last lines are in recognition of the sovereignty and supremacy of God: "For of him, through him, and to him, are all things: to whom be glory for ever." "For of him" — God is the Source of all things; "and through him" — God accomplishes His program in the world; "and to him" — all of it is for His own blessed glory.

In the waters of life, the Divine Scriptures, there are shallows and there are deeps; shallows where the lamb may wade, and deeps where the elephant may swim.

—HALL

BOOK REVIEW

DEFINITIONS OF DOCTRINES Volume 1, THE DOCTRINE OF GOD, by Rev. Claude Duval Cole. Published by First Baptist Church, Mortons Gap, Kentucky, U.S.A. Cloth bound; 179 pages. Copies may be secured through THE GOSPEL WITNESS Office, 130 Gerrard St. E., Toronto 2, Canada. Price \$1.50.

This fine volume dealing with the all important theme, the Doctrine of God is the first of a number of volumes on Theology which Mr. Cole expects to publish under the general title "Definitions of Doctrine". The author's aim is to enable Christians to become better acquainted with the true and living God. It is his stated purpose "to present the God of the Bible in His nature and personal perfections" (p. 4). "We are trying to magnify Him in the eyes of the reader and show what a great God we have to fear and love and worship and serve" (p. 130). This could be done only by one who loves Theology, who loves the Word of God since He loves the God of the Word. Mr. Cole thus possesses the highest qualifications for his worthy task. It goes without saying that he is true to the Scriptures at every point.

DEFINITIONS OF DOCTRINE will be an inspiration and guide, not merely to students of Theology, but also to Christian people in general. Technical expressions which he uses are carefully explained. Even when dealing with deep points of doctrine, Mr. Cole is never obtuse: he is a man of clear thought and plain speech. The material is arranged in an orderly fashion with the logical divisions of the sections and subjects being plainly marked.

One of the excellent features of DEFINITIONS OF DOCTRINE is the discussion of false views, objections or difficulties brought forward by some in connection with the teaching of Scripture on doctrinal subjects; for example, God's Omnipotence, His Knowledge, His Providence, His Decrees in relation to Free Agency and His Foreordination in relation to Election and Predestination. Illustrations cited from the Word of God itself shed light upon these great truths. The problem of "God's silence in the face of defiant foes, challenging Him to combat," a problem which involves the lack of unmistakable public miracles in our day, is adequately explained. "There is a clamour today in religion for the miraculous and sensational and spectacular. And this is because people tire of the word of God. People who are looking for miracles as a sign or proof of God's presence and favor are putting themselves in a good position to be deceived. What is supernatural is not necessarily Divine" (p. 177).

There are many human touches throughout the book which serve to lift the heart of the reader; such as the author's own testimony that he is satisfied with what Christ did on Calvary and satisfied with the Providence of God. He is a firm Calvinist, defined as one who stands for the truth that salvation is of the Lord by grace through faith.

Rev. C. D. Cole is presently lecturing in Toronto Baptist Seminary, and his instruction in the field of Theology is proving of great profit and blessing, not only to the students but also to those who attend the Thursday evening lectures in the English Bible Course and to the readers of THE GOSPEL WITNESS. DEFINITIONS OF DOCTRINE: Volume 1, is a book which many will desire carefully and prayerfully to peruse.

—DR. O. L. CLARK

For Younger Readers

THE OBEDIENT SNOWFLAKE

By JEAN I. MATHIESON

Barbel and Neil watched the large lazy snowflakes of the sugar snow drift earthwards. They knew that there would not be many more snow storms for this year as the sugar snows only come at the end of winter but right now it was interfering with their getting outdoors to play.

Mother noticed their restlessness. "What obedient snowflakes!" she said.

"Obedient snowflakes? Mother, you're just teasing us, aren't you? Snowflakes aren't obedient, are they? Don't they just come down because it is cold?"

Mother laughed. "I'll tell you what to do. Put on your coats and take the magnifying glass out of the top drawer, then go out on the verandah, catch the snowflakes on your sleeves and look at them. In ten minutes I'll be ready to tell you the story of, 'The Obedient Snowflake'."

The children dashed for their coats. It seemed to them that Mother always knew what to do when they were bored and a story, — well, no one could tell better stories than Mother.

"Look, Barbel, let's catch that monstrous flake that is floating our way," cried Neil.

"Oh, Neil, look, look!"

Neil bent his head over the magnifying glass. "Why it's all lacey, Barbel, it's like a lovely brooch with six points."

Each snowflake produced its ohs and ahs. Time was forgotten in the excitement of seeing which snowflake was the most beautiful.

Mother glanced out of the window several times but the children were absolutely oblivious to her. She smiled knowing perfectly well that they would suddenly remember the promised story.

And then it came. The rush of feet, the merry voices, and two rosy-cheeked children burst into the kitchen. "Look quickly, Mother, before it melts. Isn't it lovely?"

"There's nothing lovelier in all the world than a snowflake fresh from the hand of God," replied Mother.

"Oh, Mother, may we have the story now?"

"Just as soon as your coats are off and hanging where they belong."

In a matter of seconds they were all seated before the blazing fireplace. "How many snowflakes did you find that were alike?"

"There weren't any at all. They were all different but they were all beautiful. Some were lacey, some were very pointed, and some were rounded but they all had six points."

"Did you find any imperfect ones?"

"Oh, no!" The children sounded as if such a thing were unthinkable.

"You are quite right. You see, children, nothing that God makes is imperfect and if you spent all the rest of the day outdoors looking at the snowflakes you would never find two that are alike. Isn't our God a wonderful designer?"

As Mother said this she picked up her Bible and opened it at Job 37:6. "There are no two snowflakes alike, there are none that are imperfect, and there are none that are disobedient. Read this, Neil."

Neil read aloud slowly, "He saith to the snow, Be thou on the earth."

"Every time you see the snow falling you should remember that God has spoken to the snowflakes telling them to come to the earth and not one of them ever thinks of doing anything except being obedient. The snowflakes never decide what they are going to do or where they are going to go, they let God do the choosing and He has a real work for each one of them to do. God has given them the task of watering the earth so that the ground may have moisture that things will grow which will provide us with food and give us the necessary seed for the next year's planting. In order to do this the little snowflake has to lose all its natural beauty and turn into a tiny drop of water as it melts."

Mother paused, "I wonder what would happen if the snowflakes weren't obedient?" queried Barbel.

"It would never fulfil the work for which God has created it," replied Mother. "You know, children, God wants you to be like His snowflakes. He wants you to be obedient to Him and to those who are older than you are. God wants you to forget all about what you want to do and He wants you to seek to do what He wants you to do instead. He desires you to let Him choose your work for Him in life and then He will make your life a blessing by using you to win others to Himself. You must never forget that once you start on this path of obedience you must not tell God where you'll go for Him. The little snowflake leaves the sky and never returns to it. Its only concern is to do what God wants and you should be like that too."

Only the fire crackling in the hearth broke the stillness. The children were thinking their own thoughts and Mother was praying silently.

Suddenly, Barbel broke the silence. "Mother," she said softly, "do you think the Lord Jesus could make me as obedient as the snowflakes, if I asked Him?"

"I'm sure He could for there is nothing which it is impossible for Him to do. Would you like to ask Him to make you His obedient child right now?"

Barbel nodded quickly. Three heads bowed and two little children asked the Lord Jesus to make them like His little snowflakes.

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Bible School Lesson Outline

Vol. 19 First Quarter Lesson 7 February 13, 1955

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

THE SALVATION OF THE LORD

Lesson Text: 2 Kings 7:1-16.

Golden Text: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm 107:8.

I. Salvation for the Lepers: verses 1-8.

"Hear ye the word of the Lord" would be an appropriate introduction to the message of every faithful servant of the Lord (Exod. 5:1; 1 Kings 14:7; 2 Kings 3:16; 1 Thess. 2:13). He is not responsible for the content of his message (Jon. 3:2; 2 Cor. 2:17): like Elisha, he must sometimes predict famine (2 Kings 8:1), at other times plenty (verse 1; 2 Kings 4:43); sometimes disaster (2 Kings 1:3,4), and at other times deliverance (2 Kings 2:21).

The king's chief adviser would not believe that the promise of plenty could be fulfilled in the time of famine (verse 4; 2 Kings 6:25). To the human mind it seemed incredible; it did appear as though windows would need to be made in heaven. But that is exactly what God has promised shall happen, if men will but prove Him (Mal. 3:10). On the other hand, without faith it is impossible to please Him (Heb. 11:6).

The four leprous men at the gate were compelled by law to remain outside the city (Lev. 13:46), illustrating the spiritual truth that sin causes separation — separation of the sinner from God, and separation of man from his fellow-men.

What good results may follow when men face the facts of their condition, when they come to themselves and when they reason about eternal matters (Isa. 1:18; Luke 15:17)! Too often people are content to remain in their sins, resting in the sleep of death, without hope and without God (John 8:24; Eph. 2:12). A divine discontent is the first step in spiritual progress (Luke 15:17-19; Eph. 5:14).

The very hopelessness of their condition caused the four men to act. To stay where they were would mean death by starvation; to go into Samaria would mean the same; to go into the camp of the Syrians might mean death by the sword, but it also might bring salvation. They had nothing to lose, and possibly everything to gain by the attempt. From the human standpoint faith is a holy venture (Heb. 11:8). To be afraid of that which is high is a sign of spiritual old age (Eccl. 12:5). We are to venture on the Lord and venture wholly.

It is to the humble that God gives revelations of His truth (Psa. 25:9; 1 Cor. 1:26-31); for example, to lowly shepherds came the news of the Saviour's birth (Luke 2:8-10). It was not given to the king of Israel or to the mighty captains of his host to discover that the Lord had given victory over the Syrians, but to four outcast men who possibly considered that they were but a burden to the community.

The Lord is sovereign in His ways (Rom. 11:33). The Syrians had heard a noise of chariots, of horses and of a great host. The Lord had allowed them to become a prey to their own fears and imaginings (2 Kings 19:7). As a matter of fact, they were not far wrong in their conjecture that a whole host was arrayed against them, for the Lord and His angelic train were gathered about the Israelites (2 Kings 6:16, 17; 19:35; Psa. 34:7). Our God is able to defeat all our foes; let us trustfully put our case in His hands.

The four lepers from Samaria gathered food, raiment, gold and silver in abundance, as when one dreams of picking up treasures. Such is the reward of faith (Heb. 11:24-26).

II. Salvation for the People: verses 9-16.

Others might be content selfishly to enjoy their newly-found wealth, but the lepers could not rest while their fellow-citizens were perishing. Woe to those who are at ease in Zion (Amos 6:1)! This is a day of good tidings, of good news; it is the day of the Gospel of the grace of God, and we are under solemn obligation to proclaim the message to the members of the King's household for whom it is intended (2 Cor. 5:18-20; 1 Tim. 1:11). Many seem to be ashamed to let others know that they are Christians; they keep their joy

and comfort to themselves, and they have no scruples about holding their peace.

The four leprous men realized the urgency of the situation; while they delayed, their fellow-Israelites were perishing with hunger, unaware of the bountiful supplies of food that were available. The men did not dare to tarry even till the morning light. We, too, are to spread abroad the message of salvation as speedily as possible, without waiting for a propitious time (1 Sam. 21:8; John 9:4; 1 Cor. 9:16; 2 Tim. 4:2). Like the disciples, we are commanded to go, and to go quickly with the message that Christ has risen from the dead, and that He has delivered us from death and from Satan (Matt. 28:7).

The lepers were not free to go personally to the king with their message of hope and deliverance; they dare not even enter within the city. But they did not consider their physical disability an excuse for silence: they did what they could. They informed the porter of the city, and he in turn relayed the news to the king. Love will always find a way. If our hearts become sufficiently burdened for others, we shall find some means of sending or taking the news of salvation to those who are dying for lack of that which we hold in trust for them (Luke 5:19).

The king considered at first that this was but a ruse of the enemy to entice the people into their camp, so he sent a scouting party to investigate the truth of the report. It seemed too good to be true. There are some who are not willing in simple faith to accept the message of salvation: they will not take the Lord at His word (Mark 16:11-14; Luke 24:11; John 20:25-29). The king found, however, that the lepers had spoken the truth. (Luke 24:24).

The promise of God through Elisha that grain would be most plentiful and very cheap was abundantly fulfilled. God is ever true to His word (Josh. 23:14; Psa. 119:160; Heb. 6:17, 18). Not only had He vanquished the foes of the Israelites, but He had also made bountiful provision for the needs of His people. He is able to make us more than conquerors and to do for us exceedingly abundantly above all that we can ask, or even think (Rom. 8:37; Eph. 3:20).

Daily Bible Readings

Feb. 14—Joseph Preparing for Famine Gen. 41:47-57
 Feb. 15—Joseph Saving the People from Famine Gen. 42:1-8
 Feb. 16—Jacob Saved from Famine Gen. 46:1-7
 Feb. 17—Naomi Saved from Famine Ruth 1:1-7
 Feb. 18—Elijah Saved from Famine 1 Kings 17:2-16
 Feb. 19—Joel Speaks of Spiritual Famine Joel 1:1-14
 Feb. 20—Amos Speaks of Spiritual Famine Amos 8:11

Suggested Hymns

Rescue the perishing.
 Lord, I hear of showers of blessing.
 There shall be showers of blessing.
 We've a story to tell to the nations.
 God is here, and that to bless us.
 Tell it out among the nations.

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The Greatest Fight in the World, By C. H. Spurgeon, 64 pages	.25	The God of All Comfort By Dr. T. T. Shields05
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		Scripture for Seekers and Soul Winners05
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