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WHAT NEXT?

World Council of "Christians" and Moslems

Down through the ages the mind of man has conceived many fabulous schemes. Some of these have been so fabulous that they have never been reduced to reality but others have been executed and stand to arouse the admiration of all who behold them. The newspapers have carried a story of one new scheme which we should think will easily become the eighth wonder of the world if it ever comes to fruition. *The Globe and Mail* of February 26 carried the story:

World Council Planned by Moslems, Christians

Two dozen Moslems and Christians got together in Alexandria recently to form the World Fellowship of Moslems and Christians, and promptly drew a blast from the Grand Mufti of Jerusalem, according to Dr. E. M. Howse of Bloor St. United Church, writing from Alexandria.

The meeting was a development of a convocation last April in Lebanon, where Moslem and Christian leaders sought understanding and co-operation for the first time in 1,400 years.

But the Grand Mufti inferred the organization was an attempt at American control of Arab states, and hinted there were Zionist connections.

His article in an Arab newspaper suggested the Alexandria meeting and the treaty between Iraq and Turkey were joint products of American strategy against Arabs. His attack failed to halt the new movement, said Dr. Howse.

Moslems at the meeting included both clerics, laymen and influential Sheiks, such as Muhammad Bahjat Al-Bitar, one of the most powerful holy men of the Sunni Moslems of the Middle East.

Lay Moslems attending included Mahmud Brelvi, from Pakistan, Mohammed Roem, Indonesia minister of foreign affairs, and Muhyiddin Musuli, publisher of the newspaper, Beirut.

From the U.S. came Mahmoud Hoballah, director of the Islamic Centre and Sheik of the Mosque, Washington, and Ali Mahadeen, resident of New Jersey for 30 years.

Christians came from Egypt, Lebanon, Greece, Spain, France, the United States and Canada, and included Protestants, Orthodox, Coptic and Roman Catholics. Father Edward Arbez, professor emeritus of religion at the Catholic University of America, was present.

The organization plans an organization patterned after

the Council of Churches, and will hold a world assembly every five or six years.

The first assembly of the new movement will be held next year, and Spain and Pakistan have been mentioned as possible sites.

Formation involves many difficulties, including language and necessity for drafting documents acceptable to all Christian groups and both Sunni and Shiah Moslems, but the handicaps have been overcome, Dr. Howse reported.

We thought that the leaders of the so-called Christian denominations had created a monstrosity when they formed the World Council of Churches with modernists, a few evangelicals, communists, Greek Orthodox and Unitarians. This was surely a conglomeration of those who had nothing in common except their disregard for the Word of God. Let it be remembered that the World Council of Church came into being only in 1948.

Now only seven years later another step is being taken in the direction not only of one universal "Christian" organization but of one world *religious* organization composed of those who have stolen the name "Christian" and the haters of Jesus Christ, known as Moslems.

All the information which we have received on this new development has come through newspaper despatches sent by a Canadian delegate, Dr. E. M. Howse, of Bloor Street United Church. Dr. Howse, formerly of Westminster United Church, Winnipeg, seems to be quite enthusiastic about the proposed council but we find it difficult to understand his enthusiasm if he is really committed to the gospel of the Lord Jesus Christ which tells of *one* Saviour and *one* way of salvation.

Further we find it difficult to understand his pleasure when we recall the nature of the Moslem religion. It is carnal to the very core, a religion of oppression and one which is diametrically opposed to the glorious gospel. Should this proposed council come into being, we can well imagine that all missionary labour among Moslems will be discouraged for why should fellow members on a council seek to convert the members of each other's groups?

This announcement should awaken Christians to the realization that church leaders have travelled further down the road to *one world religion* than we have hitherto realized. Apparently now they are thinking in these broader terms and will soon include Hinduism, Confucianism, Shintoism and every other error conceived by depraved man.

We tried to visualize in our mind's eye a picture of the worship at this great Moslem-"Christian" assembly of next year. At first we had a vision of Dr. Howse and his fellow delegates bowing toward Mecca but then we noticed that a Roman Catholic professor had attended this preliminary conference. If the Roman Church allows him to go to the Assembly of next year, then our picture has altered. Perhaps the delegates will bow toward Mecca or Rome in turn. If the meeting were held in Spain, this great difficulty could be overcome for one bow made in the general direction of the south-east could include both Mecca and Rome and everyone would be happy.

The final paragraph in this news item is surely startling—"Formation involves many difficulties, including language and necessity for drafting documents acceptable to all Christian groups and both Sunni and Shiah Moslems, *but the handicaps have been overcome*, Dr. Howse reported." It is the understatement of the ages to declare that these are difficulties in the formation of a council of Christians and Moslems; in fact, it is absolutely impossible to form an organization composed of true Christians and members of any false religion. Yet Dr. Howse tells us that the handicaps have been overcome so that documents have been drafted, which are acceptable to the varying groups of "Christians" and the two Moslem factions! Wonders will never cease!

We can only conclude that Dr. Howse represents a brand of "Christianity" that is contrary to the historic Christian faith as found in the pages of the Word of God. Indeed anyone who can join such an organization as this one described represents a decadent form of Christianity that is not worthy of the name. —L.K.T.

BIBLE — A MYTH?

The Christian rejoices in the exposition of the Word of God and rightly expects that the ministers of the churches will remain loyal to the great truths of Scripture. Further one would rightly expect that a minister would be the first to rise in defence of the Bible when-ever it is attacked by unbelievers.

It is surely confusing to those who are young in the faith to hear ministers attacking the Bible. Yet this is becoming more common. Men who have taken solemn vows unhesitatingly break these vows and attack the faith which they are pledged to proclaim and defend.

An example of this appeared as a news story on the front page of *The Toronto Star*, of February 26. Below is the account:—

STORY OF ADAM AND EVE IS MYTH; LET'S BE FRANK, U.K. BISHOP SAYS

Southwell, Eng., Feb. 26—(Reuters) — Bishop Frank Barry says the story of Adam and Eve is a myth. It serves no Christian interest to pretend it is factual, the Church of England bishop writes in his diocesan newletter.

He says the story "does not describe an event which happened at the dawn of history; it represents one of the permanent realities of human nature."

The bishop added: "The author is stating a fundamental truth about man in his relationship to God in the form

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

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of a story, dramatic poem, or, as theologians now say, a myth."

"It is indeed a dramatic presentation of the meaning of sin and it rings true in all ages. Its truth is completely independent of any particular biological theory or any discovery of anthropologists."

Dr. Barry, Bishop of Southwell, says Christians should be perfectly frank about such stories "or we would be manoeuvred on to false ground and try, as Christians had tried too often in the past, to defend indefensible positions."
—L.K.T.

THE CHRISTIAN'S DUTY

Oh, Christians, never be satisfied with merely being saved. Up with you! Away off! Go onward, up the path of loving duty to the high mountains, to the clearer light, to the brighter joy. If saved and brought like the shipwrecked mariner to shore, is that enough? Yes, for the moment it is enough to warrant the purest satisfaction and the warmest congratulations. Must the mariner not seek a livelihood as long as he lives? Must he not put forth his energies? Just so let it be with you. Saved from the deep which threatened to swallow you up, rejoice that the life vouchsafed to you shall be active, earnest, fruitful, vigorous and dutiful. Be active as your merchants are—SPURGEON.

THEY MAKE OTHERS FEEL WHAT THEY FEEL THEMSELVES

An obscure man rose up to address the French Convention. At the close of the oration, Mirabeau, the giant genius of the Revolution, turned round to his neighbour, and eagerly asked, "Who is that?" The other, who had been in no way interested by the address, wondered at Mirabeau's curiosity. Whereupon the latter said, "That man will yet ask a great part," and, being asked to explain himself, added, "He speaks as one who believes every word he says." Much of pulpit power under God depends on that — admits of that explanation, or one allied to it. They make others feel, who feel themselves.

—GUTHRIE

The Jarvis Street Pulpit

A SABBATH BY A RIVER SIDE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, April 19th, 1925

(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).

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

"And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—Acts 16:11-15.

THIS is one of the very interesting narratives of the Acts of the Apostles; and it is a bit of history that lies at the basis of the foundation of the church at Philippi, and supplies the reason for the Epistle to the Philippians through which God has been speaking to unnumbered millions down through the centuries. It is a very ordinary story, a story that may be duplicated again and again. And I want to speak to you about four things this morning, — about the preacher, the service, the congregation, and the particular hearers who received the preacher's message.

We have always had some young men here who had the ministry in view; and how many of you boys and girls are going to be missionaries, I do not know. But it may be that I may be permitted to say something to you that you will remember in the years to come when the Lord calls you more definitely than perhaps you have heard Him as yet, to your life's task.

I.

SO, FIRST OF ALL, I WANT TO TALK A LITTLE ABOUT THE PREACHER. Anyone can talk about a preacher! It requires some training to understand baseball: I admit that I have not had the necessary training; I never can understand what they are talking about when they are discussing a baseball match. That proves, of course, that I was not born in this country. You cannot understand politics without some special fitness for the task; but you require no sort of training to discuss preachers! That is one thing that anyone and everyone understands — and everyone is perfectly competent to discuss. We were saying this morning in the class that Job said to his friends that if he were in their place he might speak as they spoke. And you will find a great many people are ready always to tell preachers how they ought to do their work. There are some members of congregations that are almost as interesting as some people who ride in the back seat of the motor car. I am never comfortable

in a car which is being driven from the back seat: I would rather have it driven from the front seat. But we all understand about preaching — until we begin to preach: then we discover that we do not know anything at all!

I have learned a few things in my experience; and the longer I live the more profoundly convinced I am that I know very little about this great business of preaching. What a worthy thing it is to become God's messenger, really commissioned to expound the Word of God, to be the mouthpiece, in any measure of the Holy Spirit! I want to remind you young people that it is the highest and holiest of all callings — notwithstanding all that the scientists say about the ministry. It is full of hardships; it is full of disappointments; the minister's path is always beset with difficulties. But I would rather be a minister of God than Prime Minister of Canada; I would rather preach the gospel than do anything else I know — not because it is easy, but because it is hard.

Let us look at this apostolic preacher, and see what lies behind the simple message which he delivered on this occasion. *First of all, Paul had had a vision of human need*: he had seen a man of Macedonia in a vision saying, "Come over and help us"; and from that he assuredly felt that God had called him to preach the gospel in Macedonia. He knew there was someone in that direction in which his feet were led who had need of the gospel, somebody who needed help. Now, young men, a minister's business is not to make an exhibition of himself — those who adopt that attitude generally demonstrate that they have nothing to exhibit anyhow — we are not here to please people; but we are here to help people. That is your business, to be a helper; because the world is in need of such help as they may learn about in the message of the gospel. The preacher ought to be a minister to human needs; — not giving people what they desire, not seeking to please their religious palates; but to minister to their deepest needs.

I heard a story — I may have told it somewhere — of a great English philanthropist named Sir Bartle Frere, who was at one time Governor of Cape Colony, in South Africa. But once, while living in London, he had been absent from home for an extended period; and during his absence the coachman who was engaged to drive his carriage, had left; and his wife had engaged another coachman. So one day the message came that Sir Bartle was coming home, and Lady Frere told the coachman to take the carriage to the station and meet his master. He was about to go to execute the order when he remembered that he had never seen him. (If any of you have been in London in one of those railway stations you will know that it is not easy to identify anyone in the crowd unless you know them pretty well.) So he turned back and said, "Well, please; your ladyship, I have never seen Sir Bartle. What does he look like? How shall I know him when I see him?" She thought a minute and said: "Well, John, let me see. You just look for a great big man helping someone." He said, "But shall I know him by that?" "Yes," she said, "a great big man helping someone."

So he drove away to the station, and the train came in at the appointed time. The carriage doors opened and the crowd poured out. The coachman was there on the platform, just looking up and down to see if he could identify Sir Bartle. He saw many "great big men", many men who might easily have occupied a position like Sir Bartle's; but he could not see anyone helping anyone else. After a while he saw one of those men stop at a carriage door. And there was a woman trying to get out of the carriage. She was loaded down with baggage — as some ladies are. They want to save the baggage man a lot of trouble — and this particular lady was loaded down with big boxes, band boxes, and little boxes; and she tried to carry everything. When she got her arms full she could not get out of the carriage door. So one of these gentlemen paused at the door, and very politely lifted his hat and said, "Allow me to help you." He relieved her of her parcels; asked her where she was going; conducted her to the cab; and gave the cabman his directions. Then the cab drove off. And when he turned around the coachman was there. He saluted and said, "Is this Sir Bartle Frere?" And he answered rather gruffly, but kindly, "Yes, who are you?" "I am your coachman, sir." "Oh, yes," he said, "I had forgotten. I am glad to see you. But how did you know me, my man?" "Well, sir, her ladyship said I was to look for a great big man helping someone."

Now, I think that is a very good definition of a minister. That is what he ought to be. He has seen a world in need; and he is there to help someone — not to please always. I will tell you how he helps presently.

Then another thing: *a minister is a man who has been definitely called to the ministry.* The Apostle Paul had no idea once of being a preacher at all. If there was one thing he did not want to do, it was to preach the gospel of Jesus Christ. He was a great scholar, he had been much at school. He was a man of great ability, but he said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." And then one day God called him! First of all, he was converted, saved by God's grace. A light from heaven shone upon him, and he heard a voice calling him, "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord?" And then from beyond the clouds he heard

that strange and startling answer, "I am Jesus whom thou persecutest." Then he fell on his face, and said, "Lord, what wilt thou have me to do?"

Of course, I need not say to you that *every preacher needs, first of all, to be converted, to-be saved.* I am afraid sometimes there are preachers who attempt to preach who have not been saved. But not only must they be saved: they must be really sent of the Lord. You Sunday School teachers, don't you tell a boy God has called him to be a minister—because you do not know. You may encourage him to ask God if he has been called; but you have no right to tell him he has been. The saddest thing in the world is to see a man get into the ministry if God has not put him there. Many a man is made a minister because he thinks he can preach; but all the colleges in the world cannot make a minister of him. A lot of them may think they can, but they cannot: only God Himself can make a real preacher: "How shall they preach except they be sent?" And I say to you students, don't you dare to begin preaching, don't you dare think of entering the ministry, unless you are absolutely sure that God has called you. You will have difficulties enough to face; but if the Lord puts you there, nothing can stand against you. But if He does not, you will not be able to meet the difficulties that confront you day by day. But to you who have been called, who are sure that the Lord has laid His hand on you, and called you to the gospel ministry, I congratulate you on having been selected for the hardest task in the world, and, at the same time, I believe, the most honourable.

Now, a minister is an ambassador: he is sent to communicate God's Word to the people. Oh, a minister's business is not to discuss economics, the next election, and all that kind of thing: his business is just to carry God's Word to the people, that is all. All that Paul taught the people he had received from the Lord Himself: "For I have received of the Lord that which also I delivered unto you." It may be that there is some young man here this morning who can talk very well; and because he can talk, he may think God has called him to be a minister. And there may be some other man here who cannot talk at all: he is not fluent. And he may conclude that the Lord has not called him to the ministry. They may both be wrong. Even Moses said that he could not talk; and the Lord said to him, "Who hath made man's mouth?" Now, if the Lord calls a man to preach He will help him to preach, and put His very words in his mouth; so that the message he delivers shall be in very truth a message from God Himself.

On this particular occasion this preacher was called to carry a message to one who was not a Jew — somebody over yonder in Macedonia. The Lord is going to turn the stream of evangelism in a particular direction. Here were some people who wanted a preacher to go a certain way, and the Lord forbids him to go, — I do not know why, except that it was God's plan — but the call came from Macedonia, and Paul concluded that that was the direction in which the Spirit was leading him. So it follows that a preacher ought to be a man who follows the direction of the Holy Ghost; and will go just where the Lord wants him to go.

II.

Now, all that happened following THIS SERVICE IN PHILIPPI, occurred on a very ordinary Sunday morning, a very ordinary service. They were in Philippi on the Sabbath

day, and they went out to a certain place where people gathered for worship. What are the ordinary events of life, can you tell me? What was the most critical day in your life's history, can you tell me? As you look back, you see that there came a point in your history when a certain decision was made which changed the whole current of your life. But on the morning of that day you had no idea it was going to be an eventful day! — nor, perhaps, did you know it as you passed through the experiences of that day: it was only as you looked back on it you saw that one of the ordinary days of your life changed the stream of your life entirely, and made you other than you would have been. I want you to remember, you teachers, and you boys and girls, and young people, there are no ordinary days: every day is a day of crisis; every day is a day when God is doing some great work in our lives. And we cannot afford to say, "Oh, well, this is a very ordinary sort of experience; I need not be particularly careful to-day." Sometimes on a wet morning like this, when you are reasonably sure the great press of people will be prevented from coming to the house of God, you say, "Oh, well, it is just an ordinary service; there won't be many people there. We need not be very particular about it." Yet that seemingly ordinary service may be, in the plan and purpose of God, extraordinary. There may be someone there into whose life God is going to come, and whom God is going to use to save other souls. You are familiar with the story of that wet Sunday morning when a boy was sitting under the gallery in a small church — a very ordinary boy — but the great Spurgeon was converted.

Here was a very ordinary occasion; and yet it is an occasion the record of which is written down by the pen of Inspiration for all the coming ages to read. And it may be that this service this morning is going to touch India, or Africa, or China, or Japan, or South America; it may be that there is somebody present here this morning to whom God will speak, and who, in years to come, will look back upon that wet Sunday morning, that day almost winter—in April, in Toronto; and say that on that morning all the angels of heaven came down and laid hold of him and made him a new creature in Christ Jesus, and wrought a tremendous difference.

III.

LOOK FOR A MOMENT AT THE CONGREGATION, look at the place where they met. It was in Philippi by the river side. That is a good place to hold a meeting, is it not? We will have better weather in a little while; and I hope we shall have many meetings out-of-doors. We are disposed to think we must have a particular workshop in order to do anything. Some of you women here this morning have husbands who are mechanics, machinists, iron workers, or engaged in some kind of mechanical work,—and you cannot get that carpenter-husband of yours to put up a shelf, for he has not got all his tools, all his machinery. He can almost rebuild anyone's motor car, but he cannot mend his wife's sewing machine to save his life — he has not got his tools! And there are some men who must have everything properly arranged. There never would be any missionary work done if it proceeded on that line. Paul was willing to preach anywhere, — and God's preacher will preach anywhere. You young men, don't worry about what churches you are going to have. Let it be your concern to receive God's ministry and to give it out in the place where God sends you — out by the

river side, on the corner of the street, wherever it may be. But God "dwelleth not in temples made by hands". You do not need such elaborate buildings to do God's work: you can do it anywhere if you are doing God's work.

We will see what happened in a congregation like that. Well, the men seemed to have slept in that morning! We cannot complain in Jarvis Street that we do not have men. I think both sides of the house are well represented. But it is not so in many churches. However, on this occasion the great Apostle Paul addressed a women's meeting: and he spoke to "the women who resorted thither". I do not know why it is, but it is a fact that the Lord has wonderfully used women in His service from the beginning. There are some people who are very much devoted to men's meetings. I like them mixed myself: I am afraid of too much of either one of them! But there is a disposition to magnify the importance of the conversion of boys and men. There is a great danger when so many men come to church, so many men or so many boys, are converted: that is to say, there is a great danger in thus discriminating. I think some of us are not much behind the Chinese when we estimate these things. Some years ago, I remember, in the church of which I was pastor, the Lord blessed us with the conversion of a large number of young girls in the Sunday School. There were a few boys; and some people made a great deal of the few boys who were converted. One very wise woman came to me, and I shall never forget what she said. She said, "Do you not think we are judging from rather wrong standards around here?" I said, "What do you mean?" And she replied, "I heard the deacons making so much of the boys converted around here, and making so little of the girls. And," she said, "no one appreciates more than I the conversion of boys; but these girls are going to be the homemakers in the years to come."

Study any family and you will discover, who, as a rule, exercises the greatest influence on the religious life of the children. If the mother is a Christian, even though the father may be living a profligate life, very often you find the children following in mother's way.

Another thing about this incident was that these women had gathered in the place "where prayer was wont to be made". It is a fine thing for a preacher to go to a place to preach where a lot of prayer has been made before he went. It is a fine thing in a morning service to feel you have not to offer volumes of prayer, because prayer has already preceded. Paul came to the place "where prayer was wont to be made". And, do you know, *that is the best thing that can be said about any congregation—not that it is a place where they have great singing, nor even great preaching; but a place where there is great prayer.* You may expect wonders to happen when the preacher is directed by the Spirit of God to stand in a place where a company of people have gathered together to pray: something is going to happen in that service every time.

IV.

But let us see what did happen. There was a congregation of people, but the Holy Spirit does not tell us about the general congregation. He selects one woman in the congregation, just one woman. Paul "spoke unto the women which resorted thither"; but there was one woman who was the subject that morning of the operation of the Spirit of God: her life was made over. And

so he tells us of one miracle in the large congregation. How often that happens! In looking back over the years I should not wonder if we should discover that there is not a pew in this church in which the Spirit of God had not come at some time and laid His hand upon someone, and saved them for time and for eternity. We have our congregations week by week, and God comes into the congregation and lays His hand upon someone.

Who was the one on that day? Well, in the first place, she was a business woman, a seller of purple of the city of Thyatira. And a business woman is worth saving. All women are business women. Any man that has any sense ought to know that his wife can look after the business of his house better than he can. You might be richer than you now are if you handed out all your money to your wife, who often can spend it more judiciously than you. Some one says, "That is not so in my case." Well, you are the very man that ought to do that. And I do rejoice when the Lord lays His hand upon a business woman and saves her. It is a great thing when such people are saved.

What happened to Lydia? It is not said that she was a woman of very special intellect. Nothing is remarked about her outward character at all; whether she occupied a position of great influence, or was just an ordinary business woman. She sold purple for a living. But one thing is said: the Lord opened her heart. I want to keep that truth before you all the time. No one is ever saved until the Lord opens his heart. We are not told here that Paul preached such an eloquent sermon, that his learning and his logic were irresistible; and under the full force of it Lydia yielded. We are just told that when Paul preached Lydia was there; and the Lord took the key and opened her heart, and she was saved. A great many churches say: "Our pastor preaches the gospel, and we do not have conversions. Why should we not have them, when our pastor preaches so faithfully?" Here is the answer: when your pastor is preaching the gospel, are you praying that the Lord will open people's hearts that they will be saved? Oh, if people are saved in this place—and they are, praise the Lord!—it is because others are unceasingly asking God to open hearts. "But," you say, "I have known some one who is almost unreachable, never goes to church, never reads his Bible, has no religious interest at all. It would not be of any use for me to get him to church, because he would not listen. He is just as hard as he can be; and his mind is as darkened as can be — he has no religious sense, no spiritual sense." It is no use to take him to any church, unless the Lord God Himself comes with the key.

There is no heart in the world that cannot be unlocked, no heart in the world. I have a bunch of keys here, and I only open certain doors. I do not carry a master key. I do not want to open any doors that do not belong to me. But, you know, there is a master key. I never can understand how; but they say they can make a key that will open almost anything. One thing I do know, that the Lord God has a master key; and He knows how to open the heart until people say, "I saw a new light this morning that I never saw before; I heard something that I never heard before; I have a feeling toward this truth about Christ that I never had before. I cannot understand it." It does not need to be any intellectual process at all. The whole explanation is here: the Lord was there with the key to open the heart of Lydia; and when her

heart was opened "she attended unto the things which were spoken of Paul." She listened, gave attention to them, understood them, yielded her heart to Christ; because He had opened the door and walked in, and came to take possession.

And somehow or another Paul must have said something about baptism. I wonder how she knew that she ought to be baptized? She did not know anything about Christ before, but was just praying in the darkness to a god of some sort. She did not know about the Lord Jesus; but her heart was opened, and she found that she had been feeling after God. And when her heart was opened, she saw Jesus and she said: "Now I know He is my God; He is God manifest in the flesh, the One I have been longing for; I give myself to Him." But Paul must have said something about baptism. And that leads me to say that I am sure, when he preached on this occasion, and the story of the Cross and the empty grave was told, when he told of how Christ was buried and raised again; and that baptism was just a picture of the burial with Christ and resurrection to newness of life — when Lydia heard it at that one service, she heard it all at once.

There are some preachers who preach the gospel, and when people are converted they say, "I will talk to them about baptism in about six months from now." But that is not what the apostles did! They did the two things together, and they said, "If you believe on the Lord Jesus Christ, put the two things together." And Lydia believed on the Lord Jesus, and she said, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." So these missionaries went into her house and laid the foundation of the Philippian church, of whom Paul wrote later, saying, "I thank my God upon every remembrance of you." That Philippian church was a company of faithful believers, and Lydia was the first.

Perhaps someone is here this morning — some man, some woman, living, possibly, outside of Toronto — some man or some woman who has had his or her heart opened. Let the Lord Jesus come in, and you will never be the same again. Heaven will be opened to you, and you will find yourself an heir to glory. I believe there are many here who, this morning, have been made heirs of glory. May the Lord enable us to confess Him.

"O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy, I sought so long,
The bliss till now unknown.

"I sighed for rest and happiness,
I yearned for them, not Thee;
But while I passed my Saviour by,
His love laid hold on me.

"I tried the broken cisterns, Lord,
But, ah! the waters failed!
E'en as I stooped to drink they'd fled,
And mocked me as I wailed.

"The pleasures lost I sadly mourned,
But never wept for Thee,
Till grace the sightless eyes received
Thy loveliness to see."

Let those who think they stand beware,
For David stood before;
Nor let the fallen soul despair,
For many can restore.

—JAS. NEWTON

GLORY IN TRIBULATION

By C. H. Spurgeon

Looking from the little wooden bridge which passes over the brow of the beautiful waterfall of Handeck, on the Grimsel, one will be surprised to see a rainbow making an entire circle surrounding the fall, like a coronet of gems, or a ring set with all the brilliants of the jeweller. Every hue is there

"In fair proportion, running from the red
To where the violet fades into the sky."

We saw two such bows, one within the other, and we fancied that we discovered traces of a third. We had only seen such a sight but once before, and were greatly delighted with "that arch of light, born of the spray, and coloured by the sun." It was a fair vision to gaze upon, and reminded us of the mystic rainbow, which the seer of Patmos beheld, which was round about the throne, for it strikes us that it was seen by John as a *complete circle*, of which we see but the half on earth; the upper arch of manifest glory we rejoice to gaze upon, but the lower and foundation arch of the eternal purpose, upon which the visible display of grace is founded, is reserved for our contemplation in another world. When we read in the first verse of the tenth chapter of Revelation, "I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head," it greatly assists the imagination to conceive of a many-coloured circlet, rather than a semicircle. We lingered long watching the flashing crystal, dashed and broken upon a hundred craggy rocks, and tossed into the air in sheets of foam, to fall in wreaths of spray; we should not have tired for hours if we could have tarried to admire the harmonious hues of that wheel within a wheel,

"Of colours changing from the splendid rose,
To the pale violet's dejected hue;"

but we were on a journey, and were summoned to advance. As we mounted our mule and rode silently down the pass, amid the pine forests and the over-hanging mountains, we compared the little stream to the church of God, which in peaceful times flows on like a village brook, quiet and obscure, blessed and blessing others, but yet little known or considered by the sons of men. Abana and Pharpar, rivers of Damascus, are greater than all the waters of Israel, and the proud ones of earth despise that brook which flows "hard by the oracle of God," because her waters go softly and in solitary places; but when the church advances over the steep of opposition, and is dashed adown the crags of persecution, then, in her hour of sorrow, her glory is revealed. Then she lifts up her voice, like the sea, and roars as a boiling torrent, quickening her pace till that mighty river, the river Kishon, sweeps not with such vehemence of power. Her sons and daughters are led to the slaughter, and her blood is cast abroad, like the foam of the waters, but onward she dashes with irresistible energy, fearing no leap of peril, and then it is that the eternal God glorifies her with the rainbow of his everlasting grace, makes the beauty of her holiness to shine forth, and, in the patience of the saints, reveals a heavenly radiance, which all men behold with astonishment. The golden age of true religion is the martyr period; war breeds heroes, and suffering unto blood in striving against sin draws forth men of whom the world is not worthy. So far from enduring loss by opposition, it is then that the cause of God

receives its coronation. The rainbow of the divine presence in the fulness of majesty encircles the chosen people when tribulation, affliction, and distress break them, as the stream is broken by the precipitous rocks adown which it boldly casts itself that its current may advance in its predestined channel.

When, at any time, our forebodings foretell the coming of evil times for the church, let us remember that before the Spirit revealed to the beloved disciple the terrible beasts, the thundering trumpets, the falling stars, and the dreadful vials, he bade him mark with attention that the covenant rainbow was round about the throne. All is well, For God is true.

From Our Files

THE GOSPEL WITNESS of March 10, 1938, seventeen years ago, is a large illustrated copy with the caption, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste." It was on March 4th, 1938, that the disastrous fire occurred which destroyed the auditorium and much of the magnificent church home of Jarvis Street Baptist Church. The following are excerpts from the description of those momentous hours, as penned by the Editor, Dr. Shields:

"While Jarvis Street has been the recipient of abundant blessing from the hand of our gracious God for many a year, it had seemed to the Pastor, and to many others, that we were just now experiencing a deepening and enriching of the church's life, and that our people were possessed of a spirit of expectancy.

* * * *

"We have no theory as to how the fire occurred. Although we had entered the church at a quarter to three, and had come within a few feet of these cupboards, we discerned no smell of smoke. Yet not more than ten or fifteen minutes after the whole organ chamber and the pulpit end of the church were a roaring inferno. The firemen responded with their usual alacrity, but all they could do was to limit its scope, for the auditorium was doomed before the fire was discovered . . .

"We have already said there was no hope for the auditorium from the beginning. Our chief concern was for the offices where lists of GOSPEL WITNESS subscribers and all the records of the church and Seminary were kept. Were these destroyed, our activities would be all but paralyzed. We therefore asked the Chief if he would make every effort to save the northeast corner of the building in which the offices were situated. With this suggestion he readily complied."

Letters, telegrams and messages of sympathy poured in from individuals, churches and organizations all over the country. Gifts, large and small, were received toward the rebuilding of this historic house of worship.

—O.L.C.

"Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known
All my sorrows are His own.
Safe with Him from earthly strife,
He sustains the hidden life."

HEAVEN (via purgatory)

Below is a photostatic copy of a tract which is issued by an Order of Nuns of the Roman Catholic Church. We

Enroll In

MARY'S PURGATORIAN SOCIETY

TO HELP THOSE WHO
CANNOT HELP THEMSELVES

*"We loved them during LIFE
let us not forget them
in Death."*

As nothing imperfect may enter Heaven, it is a great consolation to know that God's loved children are mercifully permitted after death to enter Purgatory. Each one of us knows that we ourselves are not perfect. May it not be that our dear ones recognized the same about themselves when they were here on earth among us. God loves them and permits those who pass to the Great Divide in His Friendship to atone for their imperfections in Purgatory. We love them so we want to help them all we can.

Mary's Purgatorial Society provides a way by which your deceased relatives and friends may share in all the Masses, prayers, penances and good works. The Sisters of the Perpetual Rosary Monastery, Catonsville, Md. have made this possible not only daily, but in the fruits of their good works, Perpetual Aves, FOREVER. What a blessing to have the opportunity to present until the end of time, our needs, desires, both Temporal and Spiritual before the Throne of God and Mary. "At night when you are enjoying sweet repose the Sisters rise and go to the feet of Jesus and Mary and pray, not only one hour of the Night or day, but every Hour. Only the Angels of God know what blessings these prayers —this life of sacrifice draws upon the world. The Sisters pray not only for themselves but for the world. Many a sinner struggling with temptation is given the victory because the Sisters or some Sister was praying for him: many a heart that is pressed down with the burden of life is made gladsome because the Sisters have won grace for the soul; many an unfaithful child of the Church has been won back to repentance because the prayers of the Sisters have ascended like incense to Heaven and have merited the grace that wins Salvation.

IN THE day of Martin Luther, a Dominican Friar, Johann Tetzel travelled about in Germany, selling indulgences. This itinerant carried on a brisk trade and so brought large sums of money into the papal treasury. No number of denials from Rome can change the fact that the whole transaction was simply another money-raising scheme devised by that Church. Tetzel and his associates moved from town to town shamelessly extorting money from people, rich and poor, on the pretence that the payment would benefit the souls of those living and the souls of those dead in purgatory.

Ever since the Roman Catholic Church has vehemently denied that indulgences represent simply a money transaction for she contends that the Church requires confession and contrition. Even if this were the case, the practice could not be too strongly condemned as unscriptural and fiendish. *The point to be remembered, however, is that to all intents and purposes the Roman Church teaches that the payment of money to the Church can*

purchase spiritual benefits for both the purchaser and the departed dead.

In saying this we are fully aware of the fact that the Catholic Encyclopedia states indignantly—"Least of all is an indulgence the purchase of a pardon which secures the buyer's salvation or releases the soul of another from Purgatory. The absurdity of such notions must be obvious to any one who forms a correct idea of what the Catholic Church really teaches on this subject."

We ask — Is it so absurd to think that the Roman Catholic Church to all intents and purposes teaches that the payment of a sum of money can contribute to the release of souls in purgatory? Let the above photostatic copy of a piece of Roman literature answer that question. Anyone reading it could only conclude that the payment of five or ten dollars will have results that beggar human description. If we may be forgiven such plain language, we can only describe this as a *heartless religious racket*.

Notice how the tract tugs at the heartstrings of those

FOR A PRICE!

... .. have-reproduced it in this way that our readers may behold its contents with their own eyes. Seeing is believing!

Besides the works, penances and ordinary prayers in which members of the PURGATORIAL SOCIETY—LIVING AND DEAD SHARE, they likewise share in the rich inheritance of the entire DOMINICAN FAMILY. This inheritance consists in all the spiritual treasures amassed for many years, centuries by the Friars Preachers at the price of so many labours, efforts, Masses, etc. What power must not this union in prayer have over the heart of God. What a consoling thought to be able to say to oneself every moment "Just now fervent souls are praying for me; they will pray for me all the days of my life; they will pray for me at the hour of DEATH. Their prayers will accompany me to Purgatory and will not abandon me till they have conducted me to Heaven."

The Holy Souls detained in the temporary purification of Purgatory cannot help themselves but we can help them when we offer to God for them our prayers. By sending ten dollars to the Dominical Sisters you will be enrolled as a perpetual member of the LIVING ROSARY SOCIETY. Ten dollars for the entire Family—Five dollars for individual enrollment. LIVING OR DECEASED MAY BE ENROLLED.

When a living member dies, no renewal is necessary since the membership is PERPETUAL and the deceased automatically continues to reap the blessings of the Society.

A beautiful membership certificate will be sent to you and your name will be entered on the records at the Monastery here in Catonsville.

Your offering will be used for the upkeep of the Monastery. There is no safer investment for your own Spiritual welfare and no surer way of pleasing God, or of relieving the Suffering

who have loved ones beyond the grave. The whole insinuation is that the Roman Catholic who neglects this offer is negligent about the eternal welfare of some dear, departed relative or friend. Whenever we see someone playing on the feelings of those who mourn, indignation wells up within us. We can only class those who engage in this type of heartless transaction in the same category as unscrupulous undertakers. Indeed the unscrupulous undertaker is not so blameworthy for the Church professes to deal with not only the bodies of men but their never-dying souls. Hence she holds over the heads of men the fear of the unknown future.

We are told in this tract that the donor can enjoy the benefits of the prayers and works of these good nuns and indeed of the whole Dominican order for years past. This strikes us as a startling proposition especially in the plain light of Scripture. The Bible clearly teaches that no one will be saved by his own prayers and works or the prayers and works of another. The proud

Souls of your beloved ones than a membership in Mary's Purgatorian Society.

If you have not yet enrolled yourself, your family, take advantage of this opportunity. "Lay up for yourself treasures in Heaven where rust and moth do not consume nor thieves break through". It is a worthwhile investment that brings you regular dividends and a steady SPIRITUAL INCOME.

Please enroll in Mary's Purgatorian Society the following:

Name of Deceased to be enrolled

.....

Name of Living to be enrolled

.....

Name of Donor

.....

Address

.....

Pharisee went down to his house with many prayers on his lips and a multitude of works to his credit but he went down in a lost state. Over and over again the Word of God condemns any such a scheme.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Galatians 2:16).

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus 3:5).

This whole practice is condemned by the Word of God. Let no one accuse us of a lack of charity when we denounce Rome's racket for we simply look at it in the light of the divine oracles and must faithfully pronounce upon it in that light.

—L.K.T.

Ancient Clay Tablets Donated to Seminary

AMONG the readers of THE GOSPEL WITNESS in the United States is an elderly scholar by the name of Mr. Basil B. Wood, Librarian Emeritus of the University of Massachusetts in Amherst. Through the pages of THE GOSPEL WITNESS he had come to admire and respect Toronto Baptist Seminary, especially because of its faithfulness to the principles enunciated in the Word of God. He therefore kindly donated to the Seminary two of his most prized possessions, two very ancient clay tablets, inscribed in the cuneiform script in the Babylonian language.

The smaller of these tablets, measuring about one and five-eighths inches long, and one and three-eighths inches wide and about one inch thick, was found at Jokha, the ruins of the ancient city of Umma in Central Babylonia. It is a business document, being a bill for five lambs which had been duly delivered to the purchaser. At the bottom is inscribed the date 2350 B.C., which is about three hundred years prior to the time of Abraham and several hundred years before the time of Moses.

The larger tablet, about two inches long and one and three quarters inches wide, was found on the outskirts of Nippur in Babylon, the site of the receiving station for gifts to the heathen god Bel. This one is also dated 2350 B.C. Grooves may be seen on the surface, these being the marks of the cords which were used to bind the tablet to some of the temple furnishings. Both tablets are remarkably well preserved. They are among those discovered by members of the Babylonian Expedition, sponsored by the University of Chicago in 1893 and in 1903 under the direction of Professor Edgar Banks, when the party were excavating near the early home of Abraham, Ur of the Chaldees.

Clay is probably the earliest material used in writing. The clay was washed, molded and inscribed while still soft with wedge-shaped or cuneiform lines, which were made by the strokes of the sharp instrument known as the stylus, a stick of metal, hard wood or bone pointed at one end and triangular shaped at the other. The tablets were then baked. A great number of these clay tablets have been preserved.

It is said that the cuneiform script, which at first took the form of picture writing, was invented even before the alphabet, and was in use for something like four thousand

years. Records were made in many languages; such as the Hittite, Babylonian, Chaldean and Persian. But for about two thousand years the cuneiform tablets could not be read because the key to the interpretation of the script had been lost, to be recovered as recently as 1835 A.D. In that year a young English soldier on duty in Persia was intrigued by the knowledge that there was an inscription carved high up on the smooth face of a sacred mountain, the Rock of Behistun. With courage and endurance he climbed the five hundred feet to the lofty eminence and painstakingly copied the entire immense inscription, which was a record of the exploits of Darius the Great of Persia. Since the record was inscribed in three languages, the Persian, Elamitic and Babylonian cuneiform, and since the Persian language was familiar, Sir Henry Rawlinson managed to decipher the cuneiform, thereby unlocking the door to the interpretation of a vast number of these early written records.

Such archaeological discoveries afford incontrovertible evidence to the integrity of the Word of God. For example, the so-called "scholars" of the critical school maintained for many years that the Pentateuch, the first five books of the Bible, could not have been written by Moses, as the Bible says it was, since they claimed that writing had not yet been invented in the age when Moses lived. Their pretexts vanish in the light of these discoveries, for many of the clay tablets are dated before twenty-five hundred B.C.

Moreover, there is strong evidence to support the view that the alphabet was probably invented by the Hebrews in the Sinai peninsula, and was carried by them into Palestine and thence into Phoenicia.

The messages contained on the Babylonian tablets give certain proof of the fact that the people living during the patriarchal era were not crude savages, as the critics of the Word of God maintain, but on the other hand, were highly civilized. For example, the scholars excavating in the vicinity of Ur of the Chaldees have uncovered tablets depicting a life of culture.

The Seminary is deeply grateful to Mr. Wood for this valuable gift, which we regard as the first donation toward a future historical Museum in connection with Toronto Baptist Seminary.

—DR. O. L. CLARK

The Allurements of the House of the Lord

"JERUSALEM is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

The one hundred and twenty-second Psalm is manifold in its meaning. In its strictly historical aspect it breathes the ardent religious patriotism of an Hebrew saint: it expresses the longing and delight of a pious soul in contemplation of the prospect of being in Jerusalem which was at once the centre of religious interest, and the symbol of national unity, and strength, and glory.

In its prophetic bearing this psalm looks far into the future. What it involves of promise for the spiritual Jerusalem which is from above, which is free, and is the

mother of us all, even the most resourceful imagination cannot now fully conceive.

But such a passage as this, because of the true experimental element involved in its historic origin, and because of the dynamic involved in the attraction of its ultimate, inestimably glorious hope, has a present, abiding message for every devout soul.

I.

Public worship has a peculiar charm for the spiritually minded. It is well that we should train ourselves to value the house of God because it is the house of God. There is, of course, a possibility of our attaching undue importance to material houses, and, supposing God to be concerned about geography and architecture, fall into

the Samaritan woman's perplexity as to the relative claims of the modern Jerusalems and Gerizims. But, conversely, the disregard, or dissolution of the material symbol of worship, may result in the loss or vagrancy of the spirit too. This is one danger to which all non-liturgical churches are exposed; and only by the maintenance of a rich spiritual life can such loss be avoided. We are afraid that many think of going to church as a going to hear a sermon or the singing. Let us rather train ourselves to think of the church as the house of God, where he is to be worshipped. Then the sermon and the singing will both fall into their proper place.

And when we are in the right frame of mind we shall be glad of every opportunity to "go into the house of the Lord." The man or woman who can say, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth", is not easily prevented from going to church. We are sure that a great many of our readers thoroughly understand the mood this psalm expresses. We delight in the house of the Lord, and why should we not? What is the house of worship to the believing soul? It is the time when lovers keep their tryst; it is the time when we go into the house of the Lord to meet the Lover of our souls; it is the day of all the week the best—the day he and she have lived and longed for. So it is with whosoever is a true believer. Now we shall see our Well Beloved—we shall hear His sweet voice, we shall feel the touch of His hand, we shall sing His praise and tell Him how much we love Him, and He will welcome us to His presence and tell us that He loved us first. What is the hour of worship? It is the time when the banquet is called in the King's palace. Now hungry souls may rejoice, for the table will be well spread. There will be rare delicacies for delicate appetites, and abundant fare for all who hunger indeed. Oh, yes! The house of God is a place of banqueting to many who rejoice to be called thither.

To those who find pleasure in labour the hour of worship is welcomed at a time of meeting with the Master. Here the servant is given some new order, a new task is assigned him in which he takes great delight. The Christian soldier welcomes it as a call to the front, now he will find honourable employment in subduing the enemy. He will be given the King's full panoply, and he will go forth armed to the battle.

And he who thirsts for wisdom, runs eagerly to the springs of revelation. Like a student impatient of the long vacation, and eager to press his pursuit of knowledge—so the apt pupil in the school of Christ is always glad to go into the house of the Lord.

And does not the house of the Lord offer rest to the weary, and consolation to the sorrowing, and healing for the broken-hearted? What wonder, therefore, that men should be glad to be called thither?

But the psalmist's gladness was the result of contact with other glad souls. He went in part, because he had been invited. When people really love the house of God they seldom go alone. We shall have an increase of church attendance on the part of the unconverted, when the people of God learn afresh to love the house of God as in the olden days. There is no substitute for this glowing invitation, "Let us go into the house of the Lord." May we learn to so love the house of God that we cannot refrain from inviting others to accompany us. When does the little child run in from the garden to say, "Oh, mother, come out into the garden!" When she has

found a rosebud opening on the bush, or a strawberry, luscious and ripe, peeping from under the leaves; or a bird of beautiful plumage singing on the branch of a tree. It is when she has seen or heard something which fills her with exquisite delight, that she runs to find somebody to share it with her. All that is in the verses we are considering: when we love the things of God we shall long to share them.

Such invitations are often eagerly welcomed. Many are glad to receive them. Many people attend church to-day because they are invited; they are glad to be invited. And many more would be glad — not to be told to "go", or formally asked to "come", but eagerly sought after, as Philip sought Nathanael, or the Samaritan woman the people of Samaria: "Let us go."

What preparation of heart consists in this joyous anticipation: "Our feet shall stand—*or*, are standing—within thy gates, O Jerusalem"! How few there are who prepare for public worship! We rush to the house of God without prayer or meditation. When we go to the well for water we take an empty pail — if it is half full of water, stale and dirty, we throw it away; when we go to the store or to the market, we take an empty basket. What do we take to church? What capacity for spiritual things? How different the man who has lived in contemplation of the Lord's day and house! He comes prayerfully and expectantly, and is not disappointed: He has been saying it over to himself all the week: "My feet shall stand within thy gates, O Jerusalem." And at the prospect his heart, his imagination have been kindled; and so he passes on his enthusiasm to others until they say in concert: "Our feet shall stand within thy gates, O Jerusalem."

"Oh happy souls that pray
Where God appoints to hear!
O happy men that pay
Their constant service there!
They praise Thee still;
And happy they
That love the way
To Zion's hill."

II.

Such glowing devotion as we have here is dependent upon experience for its continuance. Many of us will find ourselves on common ground with David in this respect. It was his growing experience of the profitableness of divine worship, which filled him with such rapturous expectation as he contemplated his going up to the house of the Lord.

To him Jerusalem was as a strong city. Its material compactness was symbolical of its spiritual unity and strength. Within its holy wall he felt secure. It had so often proved as a city of refuge to his hunted and haunted spirit. Though his name is not assigned to the psalm, very likely it was he who sang on another occasion: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people henceforth even for ever."

Have we not all found the house of the Lord as a strong tower? How many of us recall seasons of distress and weariness when we came eagerly to our Jerusalem as to a city which is compact together—and we were not disappointed. Its hospitable walls seemed to enfold us in welcoming arms; and the spiritual presence which pervaded the place, the power which radiated from its united

members, filled us with a holy calm and a joyous assurance of victory.

But again: His beloved Jerusalem had been to him a place of varied fellowship: "Whither the tribes go up." How different they all were! David had had experiences of the various excellencies, and diversified idiosyncrasies of the tribes of Israel. They had not always understood him, nor he them; and yet he had found them all "the tribes of the Lord". He had found a fellowship and a comradeship where the tribes of the Lord were gathered in Jerusalem which he had found nowhere else. Hence he anticipates his standing in Jerusalem with the greater delight, because there he will meet with the tribes of Israel who are the tribes of the Lord.

An only child, except in the very rare cases where he or she has been trained by parental paragons, is likely to be difficult to live with. It is a good thing for a boy or girl to be trained where "the tribes go up". And the children of God who dwell in solitariness and never mingle with "the tribes of the Lord" are usually angular characters. It does us good to mix with the tribes even if we are jostled a bit. The jostling will rub the corners down. We have loved our Jerusalem for this very reason. What examples of consecration, what instances of unselfishness, of self-sacrificing devotion, we have found among the tribes! And what comradeship in arms! We have all been warriors, and our battles have been many and severe. But how we have been helped! How the relationships of life have been ennobled and sanctified as they have been touched with this deeper fellowship which they and we have found together in the house of God! How wives have felt their husbands have been given them a second time in the Lord, and husbands their wives. How parents have rejoiced to see their children registered among the tribes of the Lord! Oh, this has been a glorious fellowship! True, some of the saints have been chiefly remarkable as affording us an opportunity to let patience have her perfect work; but as we have provided space for the exercise of that grace in others, the relationship, no doubt, has been mutually profitable!

And is it not even so with us? Whosoever is a true believer, and really delights in the things of God, we venture to say has found no fellowship anywhere comparable to that which we have found in the house of God and among the tribes of the Lord. We do not always agree with others—as even children of one family disagree—and yet it forms no small part of our pleasure that we have found in the house of God our dearest friends. We have formed our enduring friendships there, friendships which will outlast the fleeting years of time, and which will be renewed in the Father's house, the heavenly Jerusalem:

"The stars and the mailed moon,
Though they seem to fall and die,
Still sweep with their enchanted lives
An endless track of sky.

"And though the hills of death
May hide the bright array,
The marshalled brotherhood of souls,
Still keeps its upward way.

"Upward, for ever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of Time.

"And long let me remember
That the palest, faintest one
May to diviner vision be
A bright and blessed sun."

But this jubilant worshipper was also attracted by the promised blessing of the testimony of Israel. The ark of the covenant, which was the central object in the symbolism of the tabernacle and temple, was called the ark of the testimony. It is to this, and all it typically represented, the psalmist refers: here was the unbroken law, here the pot of manna, here the rod that budded and over all the mercy seat and the cherubim of glory. Together these symbols constituted the testimony of Israel; they symbolized the divine Presence; and we know they find their realization in Christ. Ah, He is ever the centre of attraction to the tribes of spiritual Israel. If He is not uplifted, if His grace is not proclaimed, if His presence and power be wanting from the sanctuary, then verily "Ichabod" must be written, for the ark of God is taken. The house of God must be sweet to many of us, because there we have met with Christ; there we have found the mercy-seat, and there we have had experience of His redeeming grace. We must have the gospel, we must have the testimony of Israel, even the truth as in Jesus, or we cannot be glad to go to the house of the Lord:

"Forgotten be each worldly theme
When Christians meet together thus;
We only wish to speak of Him
Who lived, and died, and reigns for us.

"We'll talk of all He did and said
And suffered for us here below;
The path He marked for us to tread,
And what He's doing for us now.

"Thus, as the moments pass away,
We'll love and wonder and adore;
And hasten on the glorious day
When we shall meet to part no more."

Another element in this gladness is the joy of thankfulness. The unthankful are always unhappy. There is no greater pleasure than that of saying, "Thank you", for a lover's gift. And that day is ill and wickedly spent that has not called forth its song of thankfulness and praise. Surely for all our experience of divine goodness we should be glad of an opportunity to say "Thank you!" What an atmosphere we should create were we always to come into His presence with thanksgiving, and into His courts with praise! Yes many such occasions have called us to the house of God; and we have, from the first hymn, been thankful worshippers.

Have "the thrones of judgment" ministered to our gladness? Have we rejoiced in correction? When the word of God comes to us in admonition and even with sharp rebukes, do we really rejoice? I believe we have done so; and we have rejoiced in the divine faithfulness; we have been content that grace should reign through righteousness unto eternal life.

We have found here foretastes of heaven. This psalm—the gladness, the fear, the glory of it — will find its ultimate realization in a realm beyond this vale of shadows and of tears, for "ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant."

That is our happy prospect, and we shall soon be

there—"Our feet shall stand within thy gates, O Jerusalem"! And then?

"The lamb is in the fold
In perfect safety penned:
The lion once had hold,
And thought to make an end;
But One came by with wounded side
And for the sheep the Shepherd died.

"The exile is at home!
O nights and days of tears,
O longings not to roam,
O sins, and doubts, and fears,—
What matters now, when (so men say)
The King has wiped those tears away?

"O Happy Bride!
Thy widowed hours are past,
Thy Bridegroom at thy side,
Thou all His own at last!
The sorrows of thy former cup
In full fruition swallowed up!"

O ministering angels! We shall be glad when ye shall say unto us, "Let us go into the house of the Lord."

For Younger Readers

THE MONGOOSE AND THE COBRA

Here is a story told by a missionary from India that every young person will be interested in:

Boys and girls, there is a great fight going on in this world, a fight between right and wrong. It goes something like this. In India there is a very terrible creature called a "cobra", a great snake. It lifts its head when it strikes, and every time it hits, means death—a fearful beast, the cobra.

There is also a quiet little animal called the "mongoose", soft and gentle. Any little child could take it up and pet it, love it and kiss it; it would never bite or do a wrong. The cobra and the mongoose, how different! But the little mongoose is a fighter. It hates the cobra and the cobra hates it. They are sworn enemies just like right and wrong, and they have to fight it out every time they meet. Once some Indian boys caught a cobra going into its hole. They tied a string round it and finally got it into a bag. Later they announced that there would be a fight between a cobra and a mongoose, and they posted up the notice.

When the time came, there was quite an audience, and the boys appeared with the bag in which was the cobra. They dumped it into the room where it crawled to a corner, coiled round, and went to sleep. Later the little mongoose was put in and it hopped round and round apparently not seeing the snake at all. Someone tossed a piece of meat over near the snake and the mongoose went to pick it up. The cobra raised its head and went "Hi-s-s!"

The little mongoose jumped back and seemed to say, "Hello! here's a cobra!" Then it seemed to tighten its little belt and get ready. Its eyes awoke, and with a look like David when he met Goliath, its face was set for action.

The piece of meat was near the cobra, too near. The mongoose tried to get it, when the cobra drew back to strike. The mongoose shot forward, then backed off. It licked its little lips as if to say, "You would, would you?" It nudged up closer, backed a little, and then took a fresh start. The snake not only lifted its head but it drew back its hood for a deadly blow. The mongoose, not afraid, watched it—ready. Suddenly there was a sharp

stroke of the cobra, a flash of light in which you could distinguish neither mongoose nor serpent. When it cleared, the mongoose had the venomous creature by the back of the neck and the fight was over. It dodged/just in time and like a flash of lightning had caught the enemy in its grip. The right had won, and wrong was dead.

Now boys and girls, you have to be just like the mongoose, gentle and kind, except when wrong confronts you. Then you must tighten your belt, fight it, and say: "No, I'll not do it. I'll do what God wants me to do. I'll do the right." If you do this you'll always win. May the Lord Jesus who taught us how to fight bravely always be with you.

—The Evangelical Christian

For Younger Readers

A TRUE GHOST STORY

By DELBERT GREEN

How would you like to be mistaken for a ghost, and because of that come close to getting killed? That was the position I found myself in a few nights ago!

Here is how it happened.

Shortly after dark, at about seven o'clock, I got my 22 cal. rifle and a bright flashlight, and together with three native men, who live on our Mission Station in the Congo, went out into some rice gardens to look for small animals to shoot.

The rice gardens are located about a half mile in the forest from where we live. The village natives, who live along the motor road, have cleared a large area of ground, cutting down all the trees and pilings and burning all the underbrush and leaves. In this cleared area they have their rice crops for this year. On the farther edge of the garden is a small pygmy camp with about fifteen or twenty pygmies in it.

When we reached the edge of the garden we slowed down and began looking everywhere with flashlight for animal eyes. We went through the center of it, almost to the other side, without seeing anything, so we gave it up and decided to cut across to the trail that went back following the outside of the clearing. When we had almost reached the edge of the forest, one of the natives said that the trail was more to the right of us, so we turned and in a few minutes we came across it.

After we had gone a short distance on that trail toward home we heard shouts behind us. I turned and flashed my flashlight in the direction from which they came. Then the pygmies did begin to yell!

"Now they're burning us with fire! We're going to kill you! Tomorrow we will go to the village and tell the chief to make war on you! We've got our bows and arrows ready to shoot you if you come toward us again! etc."

It goes without saying that we didn't hang around there any longer than it took us to cover the distance back home! We knew that when a group of pygmies are in that temperament it is best to leave them alone. They would kill first, then look to see who it was afterwards!

The next day one of the natives, who had been with us the night before, saw a pygmy man going through the mission on the trail that led to the gardens. When the native asked him where he was going, the pygmy said that he was going to the village to tell the chief about the three ghosts that had come from that village during the night, and that had burnt them with fire!

The native started to laugh and said that it was only

he and two other natives and a white man out there hunting for animals with a gun. Whereupon the pygmy had to break down and join him in the laughter at how the ghost story turned out!

Then the pygmy told the native how close we had come to getting killed. He said that when he saw the light out in the gardens he called his wife and told her—

"Go and get my bow and poisoned arrows. I am going to kill a ghost tonight! I am an old man now and I have never killed one, and it would make me very happy to be able to kill one before I die!"

When his wife got back with the weapons she said, "Don't shoot yet, they are too far away and you might miss. Wait until they are really close then you will be sure to kill one!"

But as he waited we made that turn to the right and so he didn't get a shot at us!

God has promised many times in His Word to take care of His children, and this experience is one of the many proofs that He has given us to show that He is faithful in performing all His promises.

—The Evangelical Christian

Bible School Lesson Outline

Vol. 19 First Quarter Lesson 11 March 13, 1955

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

UZZIAH'S SUCCESS

Lesson Text: 2 Chronicles 26:3-15.

Golden Text: "As long as he sought the Lord, God made him to prosper."—2 Chronicles 26:5.

I. Uzziah's Foreign Policy: verses 3-8.

In spite of the promise of his early years, young King Joash began to compromise. First, he allowed idolatry to increase in the land (2 Chron. 24:18), and when God's prophet Zechariah rebuked the people, the king gave commandment that he should be slain (2 Chron. 24:22). This murderous deed was the more shameful, in that it indicated that Joash was ungrateful to the father of Zechariah, who was none other than the good priest Jehoiada, to whose family Joash owed his very life (2 Chron. 22:11). By the permission of God the Syrians invaded the land and executed judgment against him; whereupon he became ill and fell by the hands of his own disloyal servants (2 Chron. 24:23-26).

Amaziah, the son of Joash, succeeded to the throne of Judah, and like his father, at first reigned well. In later life, however, he turned back from following the Lord. He, also, died by the hands of assassins (2 Kings 14:18-20; 2 Chron. 25:26-28).

After an interval of eleven years, Uzziah, the son of Amaziah, ascended the throne of Judah at the age of sixteen. Uzziah was also called Azariah (2 Kings 14:1, 17, 23; 15:1). As a young man he sought to do the will of God, thus following in the footsteps of his father and grandfather. We are commanded to remember our Creator in the days of our youth (Eccl. 12:1). This was not easy for Uzziah, since idolatry was still rampant in the land (2 Kings 15:3). It takes a person of strong character, like Gideon or Daniel, to stand out against the evils of the day (Judg. 6:21-29; Dan. 6:10). We must be willing to stand alone, if need be, rather than compromise.

The youthful Uzziah was greatly assisted in his godly intentions by the prophet Zechariah (Josh. 24:31; 2 Chron. 24:2). This seer is not to be confused with the prophet of the same name, the son of Jehoiada, prominent in the time of Joash (2 Chron. 24:20), nor with the writer Zechariah, the son of Berechiah (Zech. 1:1). Good men are a source of strength and protection to the nation; they are better than war machines and armies (2 Kings 2:12; 13:14). This prophet received revelations from God, understood them (Dan. 1:17; 10:1), and probably instructed others in the will of God.

Uzziah made plans to conquer the strongest enemies of Judah. He first built Elath as a strategic harbour on the

Red Sea, restoring all that section of Arabian territory to Judah (2 Chron. 33:13). This was no mean accomplishment, and the possession of this port would mean much for the commerce of Judah.

Although young in years and in experience, Uzziah courageously took the initiative in the war against the Philistines, inveterate enemies of Judah who occupied Philistia, a strip of land west of Judah, bordering on the Mediterranean Sea. He broke down the defences of some of their cities; Gath, the home of the giant (1 Sam. 17:4), Jabneh or Jabneel (Josh. 15:11) and Ashdod (1 Sam. 5:1). These were not just temporary successes, but permanent victories, for he took entire possession of the country, establishing colonies and building cities in the enemy's territory (Josh. 1:3-5). He was more than conqueror over his foes, even as we may be in the power of our Saviour (Rom. 8:37).

The Arabians who inhabited the southern portion of the Peninsula of Sinai (2 Chron. 21:16) and the Mehunims were also defeated. Against the Ammonites, inhabitants of a section of land east of the Jordan, did he send his armies, bringing them into subjection, so that they were obliged to send tribute (2 Sam. 8:1, 2; 2 Kings 8:2).

In all, Uzziah greatly extended the Kingdom of Judah. By the help of the Lord he had conquered in the west (Philistia), in the south (Arabia) and in the east (Ammon country) till his territory extended to the very borders of Egypt. His fame was great. Thus did he strengthen himself, but only because the Lord had strengthened him (1 Cor. 1:27-29; 2 Cor. 12:9, 10; Phil. 4:13). Of himself he could not have made these conquests (1 Sam. 15:17). But, since and as long as he sought the Lord, God made him to prosper (Deut. 28:1, 2; 1 Kings 3:11-14; Psa. 37:25; 1 Tim. 4:8). The prosperity of Uzziah was marvellous, but it was also conditional upon his obedience to the Lord (Lev. 26:14-17; Deut. 28:15). This principle holds good in the case of all Christians; our spiritual success depends upon our relationship to the Lord.

II. Uzziah's Home Policy: verses 9-15.

Since King Uzziah had for the present no fear of attack from without, he turned his attention to the strengthening of the home base, lest the enemy return to do battle with Judah. Jerusalem must be protected, first of all. At strategic points in the city wall he built and fortified towers from which an enemy could be seen, and from which missiles could be hurled, should the occasion arise. Towers were built in the desert, also, for defence, for observation and for shelter for the cattle. Thus did the king make wise provision for the protection of his people. Our Saviour is a strong tower for the defence of His children (Psa. 7:10; 59:9; 61:3; 62:2; 94:22; Prov. 18:10).

The young king loved husbandry, a necessary qualification for a good monarch in the land of Israel. Agriculture is the backbone of a nation's economy.

The army was well organized, for Uzziah had divided the host into regiments or companies, which served in rotation. Two men were responsible for the enrolment of the troops under the chief superintendent. Moreover, the men of the army were fully equipped with offensive and defensive weapons, including machines for throwing projectiles. In other words, the king's trust in God was supplemented by his own energetic efforts; he proved his faith by his works (Jas. 2:17). Thus King Uzziah became strong, because God prospered the work of his hands (Psa. 90:17). It was He who gave the king power over his enemies and Who bestowed upon him wisdom and other kingly graces (1 Sam. 3:19; Josh. 6:27). We owe all that we are and all that we have to the Lord. Let us each and every one acknowledge our debt to Him and live as unto Him (1 Cor. 6:19, 20; 2 Cor. 5:15).

Daily Bible Readings

March 7—The Warning against Sin Lev. 26:14-25
 March 8—The Promise of Blessing Deut. 28:1-14
 March 9—The Call to Conquest Joshua 1
 March 10—Seeking the Lord First Matt. 6:24-34
 March 11—The Father's Example 2 Chron. 25:1-6
 March 12—Weak, Yet Strong 2 Cor. 12:1-12
 March 13—Strengthened Through Christ Phil. 4:1-18

Suggested Hymns

Firmly stand for God.
 Only an armour-bearer.
 Out of my bondage.
 Hushed was the evening hymn.
 Standing by a purpose firm.
 My Father is rich.

The Editor's Annual Letter . . .

The Gospel Witness

DR. T. T. SHIELDS - EDITOR

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February 16th, 1955

Dear GOSPEL WITNESS Reader:

Once more it is time to write the Editor's Annual Letter to the many appreciative readers of THE GOSPEL WITNESS. As was the case last year, the Editor again greets his friends from his sickroom where he has been confined for more than fifteen months.

For readers who have subscribed only during the past twelve months, this will be the first Annual Letter, and therefore a brief explanation would be in order.

THE GOSPEL WITNESS, which goes all over the world, is in the truest sense of the word a missionary project. As such it is dependent for its continuance upon income from subscriptions and contributions from friends. A gift to THE GOSPEL WITNESS is a contribution to missions. With to-day's printing costs, the subscription price barely covers the printing bill, and our income is not augmented by income from advertising, for we desire to give our readers sixteen full pages of reading matter free from the usual distraction of glaring ads. We therefore send you 832 large pages of printed matter each year for only \$3.00! It will readily be seen that this is not in itself a paying proposition; but we desire to make the paper available to as many as possible, and hence shrink from a prohibitive subscription price. For thirty-three years the Lord has been pleased to honor this method of operation, and has raised up faithful stewards who have regarded THE GOSPEL WITNESS as missionary project number one.

During the past year the expenses have been unusually high, for, in addition to the regular costs, we have been financing a vigorous circulation drive in an endeavour to introduce THE GOSPEL WITNESS to thousands of new homes. Newspaper

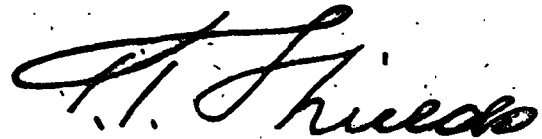
advertising, trial offers, and direct mailing, have been employed, and have contributed to securing new subscribers. We are determined to continue this programme with even more vigour during the coming year. For the necessary finances, however, we appeal to you, knowing that you sympathize with our conviction that the message of THE GOSPEL WITNESS is needed to-day as never before. This is your opportunity to help check the spread of Romanism and Modernism, enlarge our ministry, and contribute to the salvation of souls, and the instruction of believers.

The smallest contribution will be gratefully received, but you cannot give one that is too large, and we appeal to you to be as generous as you can. Enclosed you will find a convenient business reply envelope.

Finally, I thankfully remind you that the years have shown that this work is not of man but of God. Despite my own enforced retirement, I shall look this year for concrete demonstration of this fact in the large response to this letter.

May God bless you!

Gratefully yours,



EDITOR

(Please tear off and return this portion)

THE GOSPEL WITNESS
130 Gerrard St. East,
Toronto 2, Canada

Dear Dr. Shields:

Enclosed find my GIFT of \$ _____
toward THE GOSPEL WITNESS Fund, in response to your Annual Letter.

Name: _____

Address: _____

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