

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 36; No. 6

130 Gerrard St. E., TORONTO, MAY 23, 1957

Whole Number 1826

Our Great High Priest

"Seeing then that we have a great high priest . . . Let us therefore come boldly unto the throne of grace."—Hebrews 4:14, 16.

Where high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The Guardian of mankind appears.

He who for men their surety stood,
And poured on earth His precious blood,
Pursues in heaven His mighty plan,
The Saviour and the Friend of man.

Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.

Our fellow-sufferer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, His agonies, and cries.

In every pang that rends the heart
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

With boldness, therefore, at the throne
Let us make all our sorrows known;
And ask the aids of heavenly power
To help us in the evil hour.

—Ascribed to Michael Bruce (1746-1767).

THE SUNDAY SERVICES IN JARVIS STREET

A SPIRIT of intense earnestness characterized the services held in Jarvis Street Church on the Lord's Day, May 19th. In spite of the holiday week-end and the inclement weather, the services were well attended, and the Lord was with His people.

In the morning the Pastor, Dr. H. C. Slade, brought a strong message of exhortation, addressed particularly to the Lord's people, urging them to labour diligently in His service. His sermon was entitled "Doing God's Work in God's Way" and was based upon two texts; 1 Corinthians 16:9 and Acts 5:42. The first text states the fact of the great opportunity open to the believers, and the second states how they took advantage of that opportunity. "A great door and effectual" is opened unto us in this place — in the Seminary, THE GOSPEL WITNESS, in the Church, the preaching, the Bible School and the radio broadcast. Like the Apostle Paul and the early believers, we are to take advantage of our great opportunity by faithfully preaching, teaching and witnessing for the Lord. There are many adversaries, but we have a Divine commission, and we must go forth in the name of the Lord. Our success will bear some proportion to the effort we put forth. We must enlarge our vision, that we may see the advantages and privileges granted to us in these days.

What was the character of the work of these Christians? They preached and taught. There is no substitute for preaching and teaching: "Faith cometh by hearing, and hearing by the word of God." We must expound, explain and illustrate the Word of God. What was the subject of their teaching and preaching? They preached the Lord Jesus Christ. Where did they minister? What was the sphere of their labour? They preached and taught "in the temple, and in every house." When did they do this work? "Daily" and "They ceased not." Have you retired? Having put your hand to the plough, have you turned back? Have you left the work? In spite of intense persecution and manifold difficulties the Apostle Paul continued in his labours until he had finished his course.

We need a helping hand in this work at Jarvis Street; we need to work together, and we need to work right now, while we have before us this great opportunity. Let us do God's work in God's way, and GO FORWARD with His blessing.

The evening service, broadcast over CHWO, Oakville (1250) was one of great blessing, as the minds of all were directed once again to eternal issues. Speaking on the subject, "The Important Enquiry of an Anxious Soul" (Acts 16:31, 32), Dr. Slade first vividly described the scene in the dark, hideous, loathsome Philippian prison where the two ministers of the Lord, although confined and uncomfortable, yet were singing praises to God. The earthquake was sent by God for the supreme purpose of bringing about the salvation of the jailer. This man, formerly so hard and cruel, addressed the servants of the Lord in a respectful manner, his whole attitude changed as a result of deep conviction. He came to Paul and Silas with trembling, not through fear of temporal or physical danger, but because of anxiety with regard to his spiritual and eternal state. How can I stand before God? How prepare to meet Him? Where shall I spend eternity? God had spoken to him through the earthquake, through the testimony of Paul and Silas, and the Holy Spirit had wrought conviction in his heart. The jailer was overcome by a sense of his own unworthiness and was apprehensive

The Gospel Witness

and

Protestant Advocate

FOUNDER AND FIRST EDITOR—Dr. T. T. Shields
(Editor 1922 - 1955)

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

CHAIRMAN, BOARD OF DIRECTORS:
Dr. H. C. Slade, Pastor, Jarvis Street Baptist Church

ASSOCIATE EDITORS:

Dr. C. D. Cole

Olive L. Clark, Ph.D. (Tor.)

S.S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2 Canada

Telephone WA 1-7415

Registered Cable Address: Jarwitsem, Canada

about his soul. Do I speak to some who are thus concerned? The Holy Spirit has started to work with you, giving you light. I would encourage you to go on; you are in a good way.

All other questions fade into insignificance when compared with this great enquiry, "What must I do to be saved?" Business problems, domestic and political problems in time will be solved, in a few years they will not matter, but this question of the soul's eternal destiny is of the utmost importance. It is a personal question: "What must I do to be saved?" Where will YOU spend eternity? It is a humble question; do not hesitate to ask for information regarding this matter. Be ready to submit to instruction, to follow the way of salvation, as prescribed by the Lord Himself. It is an urgent question: "What must I do to be saved NOW?"

The Apostle Paul brought the jailer right to the Lord Jesus: "Believe on the Lord Jesus Christ, and thou shalt be saved." We are to entrust our souls to His care, take Him at His word, believe on Him as our Saviour and as our Lord. In Christ we shall find redemption and the forgiveness of sin. We shall be justified before God: "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Jarvis Street Church

WEEKLY BROADCAST

7.30 - 8.30 P.M.

(1250) CHWO Oakville

The Jarvis Street Pulpit

Spiritual Decadence Among the People of God

A Lecture by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, September 2nd, 1937

(Stenographically Reported)

Lesson Text: Ezekiel 22:13-31

THAT is not a particularly edifying chapter, is it? I dare say we might read it without finding any particular profit in it as applied to ourselves. I am not of the number who claim to be able to discern and recognize specific signs of the times, or to be able to identify certain movements as the specific fulfilment of particular prophecies.

I have been reading lately some old books, not very old either, about fifty years or so old, having to do with the Lord's coming, and representing an attempt on the part of very conservative men to estimate the movements of their times. And I have been more than ever impressed with the unwisdom of trying to do it; because you have only to wait a few years. Pick up a book twenty-five years old, and you say: "This is all folly to-day." The mere passage of time has written "folly" upon every page of it. At the same time, it must be recognized that we are living in very different times, times that are characterized by things that we should once have thought were very terrible. Nations have developed into pirate gangs who, in defiance of all national and international law, have gone forth like gangsters, shooting everyone in sight. The terrible experiences of the late War have so inspired the peace-loving nations with fear of a repetition of it, that they are enduring things to-day that twenty-five years ago no self-respecting nations on earth would have tolerated. I am sure that we have in the Word of God, as I have said to you on more than one occasion, the philosophy of history. That is to say: it is not merely a chronicle of certain events, but a history written by the pen of inspiration from the divine standpoint explaining why these events take place. And if you look into these historical portions of Scripture, you will find underlying them laws operating which are still effective in the lives of men and of nations to-day.

This prophecy relates first of all to Jerusalem, and it is described as a very wicked city. I do not agree with those who would tell us that the New Testament Church was a mystery hidden from the Old Testament prophets, and that whoever finds any description of the Church in the Old Testament thereby evidences a lack of knowledge of the Word of God.

The Bible is one, and it is a revelation of our sovereign God, and of His relation to men and to nations. And I believe we have New Testament warrant for seeing in Jerusalem some type of the New Testament inasmuch as it is said: "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."

I.

I propose to ask you to look at this chapter as descriptive of a **CONDITION OF SPIRITUAL DECADENCE AMONG THE PEOPLE OF GOD**. Whether it belonged to that day or to this day, God is evermore the same, and Jerusalem is represented here as itself affording an irresistible attraction to the judgments of God. Whittier somewhere says that to guilt's attraction evermore the divine judgments fall, and Jerusalem is ripe for some kind of visitation from the God Whose day of judgment draweth nigh.

It is very unpopular to speak in criticism of the modern church. We are to assume that every person and every institution bearing the Christian name is worthy of the name it bears. I do not believe that anyone who views current events, and measures present day institutions by spiritual standards can honestly say that the professing Christian church of our day even remotely approximates the New Testament ideal. As you look abroad upon the churches of all names — I am not speaking now of other denominations as distinct from our own. I believe some of the most flagrant offenders, and many of the devil's choicest instruments for the carrying out of his work in the world, are called Baptists. Some of the most conspicuous Modernists who have trampled every divine revelation beneath their feet, and mock at the precious blood in the Word of God, have been and are still Baptists. I need not name them. You have not to go to the United States to find them: you can find some of them here, and plenty of them in England — to say nothing of other denominations. Churches and institutions that bear the Baptist name are as far removed from the New Testament ideal of the church almost — I was going to say — as Sodom and Gomorrah. And the church generally, if you speak of that in a generic sense, including all the denominations, and all local congregations — the church generally is far, far removed from what the New Testament teaches a church of regenerated people ought to be. It is not unlike Jerusalem. *Jerusalem was ripening for judgment*, and God was going to visit His people. He visits individuals, and He visits churches. The rod of God has often been laid upon God's people collectively in the on-going of His providential purposes of grace.

New Jerusalem is said to be blood-guilty. I believe the modern church is blood-guilty, guilty of the blood of souls. The vast majority of churches do not find blood in the necessity for salvation, nor do they ever teach it, or preach it.

Then at your leisure, if you study this chapter, you will find the particulars of the indictment against Jerusalem.

are set up, and there is a striking parallel between conditions of life resulting from a departure from God in those Old Testament days, and conditions of life which obtain to-day. Ordinary standards of morality are set aside, and people boast of a new age, and of a new condition of life. "Even the principles of the decalogue are trampled under foot. Immorality abounds, and the Lord speaks of certain things that were done in the midst of them. "Jerusalem, you permitted it; you condoned it; you did not clear your skirts of these iniquities at all. You remained a partner in it." Why, it is almost unusual to-day for any Christian church, or any church bearing the Christian name, to exercise discipline, or to free itself from complicity in any iniquity. I know churches all over the continent when once they get your name on the roll, you may die and be in heaven for several years before they discover it, and they send out their reports about thousands of church members. And it is all nonsense. They have not a tenth of what they represent. But all these things are permitted without any protest on the part of the church.

It is charged here that Jerusalem was *guilty of dishonest action*. Now I am not a socialist. I am intensely an individualist, because the Bible sets out the doctrine of individualism. But sanctified individualism recognizes social obligations. And a Christian employer must be just to his employees, and a Christian employee must be conscientious in his work, and deal honestly with his employer, and give his employer an honest day's work for the wage he receives. But you find that all these divinely revealed standards of life are set aside, and all human obligations are disregarded and violated.

During the War I remember being in a hotel in a certain city where the Baptist Convention was being held. And there was a governmental investigation, a Royal Commission at work investigating the operations of certain packers and their profiteering in connection with the War, — the selling of meat to the army, the price they paid the producer, and the price they paid the consumer. Well there was a man there, a Baptist, and a leading Baptist. Bacon, I think, at that time was somewhere between sixty and seventy cents a pound. This man was a big produce merchant in Montreal. I forget why he came to me, but I think I had incidentally alluded to these things publicly. He left his table and came over to where I was sitting. And he said, "People talk a lot about this profiteering, but after all, if things were adjusted it means only that the consumer would get the bacon for half a cent a pound less, and the producer would get for his raw material, for his pork, half a cent a pound more. So you see it is not so bad." I said, "Which being interpreted, Mr. So-and-So, means that if you are going to steal, do not steal too much from one person. Take a little from everyone, and get rich that way." He said, "Do you mean to say that these men are robbers?" I said, "I do not know. When you begin to talk in terms of millions, and scores of millions, you are discussing things that belong to a world to which I am a stranger. But I know this: when there is a necessary commodity that is making somebody, or somebodies, multi-millionaires, and when the honest working man, who, from morning till night, pours out the utmost of his energy in the producing of that commodity, and yet cannot get wages enough to make it possible for him to provide that for his children, then there is something wrong. That is all I have to say." Why should one man become a multi-millionaire out of the

product of something that is indispensable to life, and that ordinary people cannot afford to buy?

Well that is the condition to-day. And let me tell you this: the biggest sinners in that respect in Canada are nearly all church members, men holding office in Christian churches. And they are great employers of labour having no conscience whatever, so far as their employees are concerned.

On the other hand you will find some people who are not employers of labour, and who, as workmen, have no conscience in their work. Have you not seen men who, while the employer's eye is upon them, would work, but when there was no one to see them, they would purloin their employer's time, and waste it — doing nothing? I have no brief for one side or the other, but I do say, when these things occur, when the Word of God is set aside, and the divine standards ignored, you may expect to find in social life generally the picture you have here of Jerusalem and the people of that day.

And that is pretty generally true to-day, even among people who are nominal Christians. If you take the church to-day, the organization or organizations which bear the Christian name, if you could come from another world and view these organizations, you would never recognize that these organizations were supposed to represent the picture in the Word of God.

And there is this parallel to present day conditions in that there was *conspiracy among the prophets to rob the people of the Word of God*. And they put forth that as the Word of God which was not the Word of God at all. Now wherever that is true, there is judgment of some sort impending. You remember in Lamentations how Jeremiah exclaims: "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!" The Lord looks upon Jerusalem, and He says, "You are not gold any more: you are dross, brass, and iron, and tin, and lead, and all these baser elements. I cannot see any pure gold in you, or silver either, and I am going to put you all into the furnace and melt you down, and purge this out of you, so that I may get what little bit of gold there may be left."

Sometimes we lift our hands in horror as we pick up the newspaper and read of situations the world over. And yet if we look at human life through the medium of God's Word, is it not exactly what might have been expected? And God does arise at last, and He does bring His people and nations to an accounting. I will take second place to no one in my loyalty to the British institutions, and to all that Britain has meant to the world. And yet it would not be surprising if even we should be overtaken with some kind of judgment. So far as the church generally is concerned, I do not know of any place where the church has become more apostate than in England. Not the free churches, so called. There is no Bible left, no gospel left, no salvation proclaimed. That is the truth, and certainly we should all be agreed in this, that looking abroad over the world to-day, whether you view the church or the state, the individual church or the individual state, your churches as a whole and nations as a whole, we who now live, have never seen a darker day, have we? I am no pessimist. Very often the darkest hour is before the dawn. But it is to this

principle I am leading you. The Lord said: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." He said: "It is a wicked city. There is an appalling condition of apostasy among the people that are called by My name, and there overhanging is the cloud of judgment, just as it overhung Sodom and Gomorrah." And the Lord said: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land." It is ever the way of divine mercy to condition deliverance upon the intercession of God's people.

II.

WHAT CAN YOU AND I DO IN THE PRESENT EMERGENCY? If you were in London you would exercise the Englishman's privilege and write a letter to *The Times*, and sign it "pro bono publico". And would you hope to set things straight? Why every leader of every government on earth would be inclined to say, "My dear friend, if you have any wisdom that will lead us out of this tangle, let us have it. We do not know where to turn." No; we do not know what to do, but there is One place to which God's people can always turn. *God's people can always become intercessors.* They can always pray. You say, "Does God care about that?" That is what He is looking for. He said: "I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." I believe He is seeking to-day. I believe He is seeking for intercessors. I sometimes wonder if we might not accomplish our greatest work if we were just to give ourselves — I had almost said — exclusively to intercessory prayer. I do not know what anyone else can do. But God answers the prayer of His people, and I believe there is a definite call to some people to become the Lord's remembrancers. He does not say, "I sought for a great company of men," but "I sought for a man" — just one. Do you remember how when God had brought His own people out of Egypt, in His anger He said to Moses: "Step aside. I will blot out this people, and I will make of thee a great nation." "Oh, no," said Moses, and he stood in the gap and spread his hands, and you remember that strange prayer of his: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin —; and if not, blot me, I pray thee, out of thy book which thou hast written. I do not want to be made a great nation. I want these people to be saved." You cannot hear Moses say that without thinking back a little further to the days of Abraham, when God came to him and told him of the wickedness of Sodom, and said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." And while the angels went on toward Sodom, Abraham stayed yet before Jehovah, and he began to pray, and he continued to pray, prayed that the city might be saved for fifty righteous men, and he came down at last to ten. And then you think of the New Testament parallel, where Paul said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. It is the passion of my life that they may be saved, and I pray for them above all else, that they may be saved."

Well, there was nobody to stand in the gap. Do you think that if you or I were to stand in the gap for a

sinful world, that God could save it for us? Do you think He could? I do not think so. But let me remind you that He has found a Man to stand in the gap, and make up the hedge. There is an all-powerful Intercessor, and *He calls His Church into fellowship with Himself* that together with Him we may stand in the gap, with no merit of our own, no righteousness to plead but laying hold of His strength, we may yet move the arm of God.

Now may I lay this upon the heart of every one, first as individuals, shall we each one respond to God's call, and more than ever before, stand in the gap, and make up the hedge for the people, and be constant in prayer? It is not modesty, when reading of some terrible situation, let us say, in China or in Spain, or somewhere else, one would lay the paper down with a sigh and say, it is no use for any one as insignificant as I to pray about that. That is not modesty; that is unbelief. We are not insignificant before God, if we are members of the body of Christ, if indeed we have been called into that high and holy privilege, and have access to the divine throne, we can, and we ought to, plead with God about these great matters, the affairs of nations, and of the world. And so as we pray individually, shall we resolve that though that be true of a very large part of the professing church — shall we resolve before God that it shall not be true of us? We will not belong to that company, but we will separate ourselves from these things, and shut ourselves up to God, and stand in the gap, and make up the hedge before Him for the people? I see nothing in the Scripture that would dissuade or discourage us from expecting that God will break forth and make bare His arm, and visit His people, and bring once again a great religious revival. He has done it again and again in the darkest hour.

I said just now that perhaps this is the darkest hour within our memory. But dark as it is, I doubt if it is as dark as it has been in the world before our day. Did you ever read Fox's "Book of Martyrs"? Are you at all familiar with the history of Europe prior to the Middle Ages, and the history of England, too? We have nothing to be proud of. There were times when the devil himself was rampant, and when it was as much as a man's life was worth, openly to say, "I believe in Jesus Christ as my Saviour." There were times when it seemed almost as though the Light had gone out. Then came Wycliffe. Then by and by came Martin Luther, then Calvin, then the Puritans, then Wesley, and Whitfield, then the great missionary movement, then Moody, and Spurgeon, and all the rest of them, in a great evangelical revival. And upon that has followed, as in time past, a great awakening. Then a gradual subsidence, and a going back into the darkness. In century after century God has broken in upon His people. And *there is no reason why He should not do so again in this twentieth century.* I have the profoundest conviction that He will, and that we may live to see it. But He will have to find a man somewhere, a church somewhere, whom He can trust, who will give themselves up wholly to God, with a holy ministry of intercession, to stand in the gap, and make up the hedge before Him for the people. Shall we then, this little group who are here this evening, resolve that for ourselves we will heed God's call, we will each stand in the gap, and make up the hedge that He may have mercy upon His people? And if so, dear friends, what a blessing will come to us! What a blessing it is to be privileged to be where He is, to have the door open into His presence! You re-

member how it is said of Job that the Lord turned the captivity of Job when he prayed for his friends.

I do not believe there is anything that brings greater blessing to the believer than to be privileged to bear a burden for someone else's sake, and to cast that burden at His feet, and bear a song away. May He thus bring us into that larger blessing, for His name's sake. Amen.

Let us pray:

O Lord, we thank Thee that there are no dark days to Thee, for God is light, and in Him is no darkness at all. We thank Thee that there are no difficulties to Thee, for Thy power is infinite, as is Thy wisdom, and we pray that Thou wilt by Thine abounding grace, pour upon us, Thy people, the Spirit of grace and of supplication. Teach us to pray. Give us a passion for prayer. May it be our supreme delight to be found at the mercy seat, privately and publicly, to be instant in season and out of season, praying without ceasing.

Hear us for Thy name's sake, Amen.

RADIO MAIL

Armdale, Halifax, N.S.

Dear Dr. Slade:

I just thought I had to sit right down and write to you to tell you how much we enjoyed your message on the "Church of the Air" program. It was indeed a very clear, appealing and convincing Gospel message. I trust that many listening in would be brought to know the Saviour, and others strengthened in faith and assured of the simplicity of the Gospel.

* * * *

Toronto.

Dear Dr. Slade:

We had the pleasure and privilege of hearing the Jarvis Street Baptist Church broadcast on Easter Sunday evening at Stoney Creek. The broadcast was very distinct, the singing of the choir and congregation was excellent and the preaching of the Gospel simply superb.

We had further opportunity of hearing your broadcast on Sunday, April 28th, in Toronto. The reception was all that could be expected, and we greatly enjoyed the exposition of the Word. I do greatly rejoice in this wonderful ministry of the Gospel. I wish you every success in this great missionary and evangelistic effort. I sincerely trust that you will be enabled by the grace of God to continue your broadcast indefinitely.

Please accept the proverbial widow's mite for your Radio Fund. We shall endeavour to send more in the future as the Lord shall prosper.

* * * *

Moncton, N.B.

Dear Dr. Slade:

Just a note to tell you the "Church of the Air" broadcast came in well here to-day and I enjoyed it very much.

I remember meeting you when you were here with the late Dr. Shields on one occasion.

* * * *

Winnipeg, Man.

Dear Dr. Slade and Jarvis Street Church Friends:

Just a note of thanks and gratitude for your grand and helpful radio message just at this moment coming over the radio! It is simply grand, and coming so plainly and distinctly.

BOOK REVIEW

CHRIST'S KINGDOM AND COMING With an Analysis of Dispensationalism, by Jesse Wilson Hodges. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan 1957, xiii and 247 pages. \$3.00.

This work is the "result of thirty years of extensive and intensive study" of the subject of Christ's Kingdom and Coming, particularly in relation to modern dispensationalism. The subject is handled in six parts: Theories of Kingdom Interpretation, The Kingdom in Covenant and Prophecy, The Kingdom in the New Testament, The Gospel of the Kingdom, The Church and the Kingdom, and The Kingdom in Consummation. Thus the author traces the meaning of the kingdom in both Old and New Testaments. Clear distinction is maintained between Premillennialism and Dispensationalism, and between Early or Historical Premillennialism and the purely speculative theories of modern dispensationalism with which the historical Premillennialism was never joined.

The volume is uncompromisingly true to the Word of God and the author shows that the theories of dispensationalism — the new system of Bible interpretation — is challenging orthodoxy. He makes clear that those who "seek to limit the kingdom to a temporal government on this earth, to one small segment of humanity (the Jews), or to one little country (Palestine); or who think of the kingdom in terms of one brief period of time (whether before the first coming of Christ or after his second coming) — reveal three fatal errors in their thinking. First, they err in holding that the natural descendants of Abraham take precedence over spiritual (believing) Israel, that is, Christians. Secondly, they err in holding that the kingdom which Christ came to establish was the political kingdom over which David and Solomon once presided. And thirdly, they are in gross error in holding that the kingdom which Jesus came to establish was earthly and political in any sense, or that it ever will be such."

The book has an extensive Bibliography, an Index of Subjects and Persons, and an Index of Scripture. In addition it is well documented, all quotations and references are given at the bottom of the page on which they are found. It refutes as fallacy Dispensational Premillennialism and presents the Amillennial interpretation in eschatology as the message of the Bible. The volume might well be used as a text on Kingdom Truth in Seminaries, Bible Schools, and Bible Classes. It is a must for the preacher, and the careful Bible student who wants to know what saith the Scripture on this subject.

—DR. GEORGE B. FLETCHER

Will you help us to give wider circulation to this issue of **THE GOSPEL WITNESS**? Send for copies to distribute amongst your friends and others.

Special price for this issue:

15 copies	\$1.00
30 copies	\$2.00
75 copies	\$5.00

Please let us hear from you at once.

Turning Back in the Day of Battle

By Charles H. Spurgeon

Sermon delivered at the Metropolitan Tabernacle, London, 1866

"The children of Ephraim, being armed, and carrying bows, turned back in the day of battle."—Psalm 78:9.

I DO NOT think that it has ever been clearly ascertained to what particular historical event Asaph here refers, but I do not find that any of the commentators mention a very obscure passage in the First Book of Chronicles, which I venture to suggest may give us the explanation. In the First Book of Chronicles, the seventh chapter and the twentieth verse, you read:—"And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Ekead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. And Ephraim their father mourned many days, and his brethren came to comfort him." This event appears to have occurred while the children of Israel were still in Egypt. It has been supposed by some that these sons of Ephraim made a raid upon the promised land, and attacked the men of Gath. Believing the land to be theirs by promise they went to take it before they had divine authority so to do. They made God's decrees the rule of their life instead of God's revealed will, and so they soon fell into trouble,—as those people always do who make that mistake,—and their father Ephraim mourned over them many days. But it appears to have been rather an attack made upon them by some men of Gath. The people seem some of them to have been of Egyptian origin, and they probably made an attack upon the cattle of the men of Ephraim. These young men defended their cattle for a time, but at last—if this be the event which this Psalm refers to—it would appear they turned their backs and so fell slain. That may or may not be. Still there are other passages in history which might serve to illustrate the text. You are aware that Joshua was of the tribe of Ephraim, and probably on account of this, the ark of God was first placed at Shiloh. On the occasion when Hophni and Phineas were slain, the children of Israel, we are told, fled. It appears to have been the peculiar duty of the men of Ephraim, in whose tribe Shiloh was, to guard the ark. It may be possible that they were set around the ark as a body-guard to it, but fled at the approach of the Philistines, or fell slain together with Hophni and Phineas on that terrible and disastrous day. If this is the event alluded to you will find the history of it in the fourth chapter of the First Book of Samuel. Perhaps, however, reference is made to the whole history of the tribe of Ephraim, that though they were well armed and were dexterous men in the use of the bow, yet on many occasions they turned their backs in the day of battle. Whether any of these explanations interpret the historical reference or not, the subject in itself will furnish us with a theme for meditation.

I.

We will first consider for a little while WHAT THESE MEN DID.

They turned their backs. When the time for fighting came they ought to have shown their fronts. Like bold

men they should have kept their face to the foe and their breast against the adversary, but they dishonourably turned their backs and fled. This, I am sorry to say, is not an unusual thing amongst professing Christians. They turn back; they turn back in the day of battle. Some do this *at the first appearance of difficulty*. "There is a lion in the way," saith the slothful man, "I shall be slain in the streets." They hear that there is some trouble involved in Christian service, or that some persecution may be met with in the pursuit of truth, and straightway they look before they leap, as the world hath it, and turn back from the way which they supposed to be that of safety. Timorous and Mistrust come running down the hill crying, "The lions! the lions!" and thus may a pilgrim turn back towards the City of Destruction.

Others are somewhat braver. They bear the first brunt. When the skirmishers begin these are as bold as any; they can return blow for blow, and you hear them boast, as they buckle on their armour, at such a rate, that you would suppose, if we did not know that boasters are seldom good at fighting, that they must certainly be victorious. During the first thrust they stand like martyrs and behave like heroes, but very soon, when the armour gets a little battered, and the fine plume on their helmet a little stained, they turn back in the day of battle.

Some professors bear the fight a little longer. They are not to be laughed out of their religion; they can stand the jeers and jests of their old companions. When they find that they have got the cut direct in the society which once loved them so much they can put up with that, and they are very much complimented by themselves on having done it. "Cowards," say they, "are those who flee; but we shall never do this." But by and by the skirmishers have done their work, and it comes to a hand-to-hand fight; the struggle begins to be somewhat more arduous, and now shall we see what metal they are made of. The enemy gets hold of them, and

"That desperate hug their soul might feel
Through bars of brass and triple steel"

Then they find that they are being hugged in the wrong place; they are touched in a tender part, and so they also turn back in the day of battle!

And, alas! sad as it is to say it—firmly as we believe that every child of God is safe, yet is it true that many who profess to be so, after having fought so long that you would suppose the next thing would be for them to rest upon their laurels and receive their crown, just at the very last they fall and turn back! We have seen grey-headed apostates as well as juvenile ones. There have been those who seemed to wear well for a time, but at last one crushing blow came which they could not bear, and they gave way before it! Oh, brethren, it is only those who persevere to the end that will be saved, and only those who have a true faith in Jesus Christ have a sure evidence of their election of God; these be they who

shall be clothed with white raiment, and shall sit down upon His throne for ever. But, how many who bade fair to do this, after all turn back!

I may be describing — I hope I am not — some actual case here. Some of you may say as you turn the thought over in your minds, —

"My feet had almost gone;
My steps had well nigh slipped."

That young man over yonder was so much jeered at the other day by those with whom he works, that he felt it was very unkind, and he did think something about renouncing his religion altogether. And my other brother yonder, who has had so many losses, has lately had such a time as he never had before, and he thinks nobody else ever had, and he cries, "God has forsaken me." He cannot just now say, "Though he slay me yet will I trust in him;" but he thinks, "Surely I had better turn to the world; I had better leave my religion and give it up, for I am encompassed about with such a terrible conflict that I shall never win the victory!" Ah! brethren, these are often the trials that God sends, and it is by these that he separates the chaff from the wheat, and lets us see who are true soldiers, and who are only the lacqueys who wear regimentals, but have not the soldier's heart pulsing beneath the scarlet. God grant us grace to be found at last men that turned *not* back in the day of battle.

If I take the history of the children of Ephraim, I should say that they turned their backs and failed to defend the ark. There are some who, when they are defending the truth, shun controversy. They are of such a timid disposition — a loving disposition they call it — that as soon as ever the war-trumpet sounds they find it to be their duty to attend to the baggage in the rear. They are very brave men indeed in that particular quarter of the conflict where it does not happen to rage; but there in the van, where the corpses are piled on heaps, and where the battle-axes drip with gore, they never will be found, because they have not the courage to fight and to conquer for Jesus. As far as they are concerned the ark of God may be taken by the Philistines, because they turn their backs.

These Ephraimites ought, too, as Joshua had set them the example, to have conquered Canaan, and to have driven out the Canaanites still left. Ah! my brethren, there are some of you whose sins still live, because you have turned your backs upon them, but not in the right sense, for you have turned your backs against contending with sin. There is that bad temper of yours — you have given up trying to curb it now. You say, "Well, you know many of God's children have bad tempers," whereas you know that this is very wicked talking. You ought to slay that Agag. You have no business to tolerate a bad temper. You must never have any peace with that spiteful temper, or that hasty temper of yours; you must down with it, or else it will down with you, and if you do not overcome it, it will overcome you. Rest assured that you are guilty, and that you turn your back if you do not fight with it. So too with that worldliness of yours and that want of a prayerful spirit. If you say, "Well, I will be content to be as I am; I will not try after a high state of piety," you turn your backs, my brethren. You ought to slay all these Canaanites, and you must in Christ's name do it, and not spare so much as one of them, but say, "they compass me about, like bees; yea, they compass me about, but in the name of the Lord will I destroy them."

And then, when these people turned their backs, *Canaan was not won*. So it is with you. The Lord's kingdom is not yet fully extended, and just when you ought to be pushing far and wide the conquests of the cross, and be letting this great city of ours know that the King reigneth mightily to save, you turn back in the day of battle. There are some Christians here who are doing nothing. I should not say this, perhaps, if I were preaching on Sunday, for I thank God that I could not in my own heart say it of my own members; the most of them are doing, I believe, as much as lieth in them, or if not, I hope they very soon will be. But I am persuaded that there are many other Christians who are not doing what they should do, but are shrinking from practical service. They come in here, perhaps, on a Thursday night, and get a little bit, and they go elsewhere on other evenings of the week and pick up sweet morsels and crumbs. They like feeding very well, but they do not like work so much. There is a certain little company that come here on week-day evenings, into whose ears I should like to whisper, and ask them what they are doing for Christ. They are spiritual vagrants who go from one place to another, but have no settled home where they work for the Master, and they are of very little credit to anybody. We must all of us have a sphere of labour, and though I am glad to see all of you, as many as like to come, yet I pray you do have your own place for your own work, and do not be like the children of Ephraim who "turned back in the day of battle."

II.

Having thus observed what these men of Ephraim did, we come to look at the inopportune time **WHEN THEY DID IT**.

They turned back, and their doing so would not have mattered much had they done it in a day of feasting. They could always be spared then, but that was not when they did it. They always had their faces to the front when there was any feasting to be done. They turned back; when? On holidays when the banners waved high and the silver trumpets sounded? No; they were in the front then! Exeter Hall! May meetings! How many people are in the front there and then? When there is something sweet to feed upon they do not think of turning back. But these people turned back on rather a different occasion; they turned back *in the day of battle*. They turned back, it seems then, just when they were to be tried. Ah! how much there is we do that will not stand trial! How much there is of godliness which is useful for anything excepting that which it is meant for! It is all in vain for me to say, if I have bought a water-proof coat, that it is good for everything except keeping the water out. Why then it is good for nothing, and so there are some Christians who have got a religion that is good for every day except the day when it has to be tested, and then it is good for nothing. An anchor may be very pretty on shore, and it may be very showy as an ornament when it lies on the ship's deck or hangs from the side, but what is the good of it if it will not hold when the wind blows and the vessel needs to be held fast? So, alas! there is much of religion and of godliness, so called, that is no good when it comes to the day of trial. The soldier is truly proved to be a soldier when the war-trumpet sounds and the regiment must go up to the cannon's mouth. Then shall you know, when the bayonets begin to cross, who has the true soldier's blood in him; but ah! how many turn back when it really comes to be the

conflict, for then the day of trial is too much for them!

They turned back *at the only time when they were of any sort of use.* A man who has to fight is not of any particular use to his country, that I know of, except when there is fighting to be done. Like a man in any other trade, there is a season when he is wanted. Now, if the Christian soldier never fights, of what good is he at all? That is a very remarkable passage in one of the prophets, where the Lord compares his people to a vine, and then he says of them, in words of which I will give the sense, "If the vine bears fruit it is very valuable; but, if it bears no fruit, then it is good for nothing at all." An oak without fruit is valuable for its timber, and even thorns are useful, for you may make a hedge of them. Smaller plants may be used for some medicinal purposes, but the vine, if it bear no fruit, is absolutely good for nothing. "Will a man even make a peg of it, whereon to hang a vessel?" saith the prophet. No; it is of no service whatever. So is it with the Christian. If he be not thorough and true he is no good at all; you can make nothing of him whatever; he is, to use Christ's expressive words, "Neither fit for the land nor even for the dunghill, and men cast him out." Who would enlist a soldier that knew he would turn back? and who amongst us would like to be in his regiment? Take off his colours, play "The Rogue's March", and turn him out of the barracks! And this is what will come to some professors who turn back in the day of battle! Their regimentals will be torn off, and they will be excluded from the church of God because they turned back in the day of trial and at the time when they were needed.

They turned their backs, too, like fools, *in the day when victory was to be won.* The soldier wants to distinguish himself; he wants to rise out of the ranks; he wants to be promoted. He hardly expects an opportunity of doing this in time of peace; but the officer rises when in time of war he leads a successful charge. And so it is with the Christian soldier. I make no advance while I am not fighting. I cannot win if I am not warring. My only opportunity for conquering is when I am fighting. If I run away when there is a chance of winning the crown, then I am like the ship that does not come out of harbour when there is a fair wind, or like the man who does not avail himself of high tide to get his vessel over the bar at the harbour's mouth. I cannot win without fighting, and therefore I thank God when the trial comes, and count it a joy when I fall into manifold temptations, because now I may add to my faith one virtue after another, till my Christian character is all complete. To throw away the time of conflict is to throw away the crown. Oh simple heart! Oh silly heart! to be afraid of suffering for Jesus! You are, in fact, afraid of reigning with Him, for you must do the one if you would do the other. You, young woman, who are so alarmed at a little laughing, recollect you cannot go to heaven without being laughed at sometimes in the circle in which you move, or the family in which you live. He that will live a godly life in Christ Jesus must suffer persecution. Since, then, this is the way to heaven, why do you turn from it? Be not like these children of Ephraim who turned back when there was a crown to be won.

They turned back, once more, *when turning back involved the most disastrous defeat.* The ark of God was taken. "Ichabod," the enemy cried, for the glory was departed from Israel, because the children of Ephraim turned back in the day of battle. And so, dear friends,

unless God gives you preserving grace to stand fast to the end, do you not see that you are turning back to — what? *To perdition.* You do not turn back merely to the world. That is what it looks like, perhaps, to you, but you really turn back to hell. If, after having once put your hand to the plough, you look back, you are unworthy of the kingdom; but what are you worthy of? Why, those "reserved seats" in hell! Did you ever think of that? There are such, and let me quote a passage which proves it. We are told in one place of darkness "reserved" for some who were "wandering stars, for whom is reserved the blackness of darkness for ever!" When you turn back you turn back to those reserved places where the darkness is more black and the pain more terrible. Oh! may God save you from ever turning back in the day of battle! This, then, is when they did it — they turned back in the day of battle.

III.

But now let us notice, WHO THEY WERE THAT TURNED BACK.

They were "children of Ephraim", and they are described as "being armed and carrying bows", or bows throwing forth sharp arrows. *They were men of a noble parentage.* They were the children of Ephraim. Joshua was of that line, and he was the greatest of conquerors, who led the people into the promised land. And you professors, you profess to be descended from our Joshua, — Jesus the Conqueror, and will you turn back? Are you followers of the Saviour who gave His back to the smiters, and His cheeks to them that plucked off the hair, and are you afraid or ashamed of anything? He gave His face to be spat upon, and will you hide your faces at the mention of His name, because fools choose to laugh at you? Followers of Joshua, and yet afraid? Followers of Jesus, and yet blush? God grant that we may never blush, except when we think that we ever blushed at the thought of His Son! Oh! thou dear, despised, and persecuted One, I see Thee on Thy way amidst the scoffers. One plucks Thy beard; another pulls Thy hair; a third casts his accursed spittle into Thy face; another beats Thee; another cries, "Let Him be crucified." They mock Thee with all forms of mockery. Taunt and jeer they heap upon Thee. They fill Thy mouth with vinegar, and give Thee gall to drink. They pierce Thy hands and Thy feet, and yet Thou goest on along Thy way of kindness and of mercy! And I — what have I ever suffered compared with thee? And these Thy people — what have any of these endured, or what can they endure, compared with all Thy griefs? Thy martyrs follow Thee. Up from their fiery stakes they mount to their thrones. Confessors follow Thee; from dungeons and from racks their testimony sounds. And, shall we, upon whom the ends of the earth are come, in these softer and gentler times, shall we turn back, and say we know not the Man? O God, forbid! but do Thou keep us faithful unto Thee, that we the sons of Ephraim, may not turn back in the day of battle.

Then, again they were armed, and had proper weapons, *weapons which they knew how to use, and good weapons for that period of warfare.* And as Christians, what weapons have we? Here is this "Sword of the Spirit, which is the Word of God." Here is a quiver, filled with innumerable arrows, and God has put into our hands the bow of prayer, by which we may shoot our, drawing that bow by the arm of faith against our innumerable foes. What weapons of holy warfare do you want better than those which this sacred armoury supplies? Read the

last chapter of the Epistle to the Ephesians, and see how the apostle, with a triumphant glorying, takes you through God's armoury, and bids you look at the various pieces of armour, and the various weapons that are provided for you. If you lose the battle, it is not for want of being armed, and if you desert from the ranks, it is not for the want of bows.

But what is more. Another translation seems to show that these Ephraimites were *very skilful in the use of the bow*, and yet they turned back. Oh! may God grant that none of us who have preached to others, and preached to others with fluency and zeal may ever have our own weapons turned against us. I may make a confession here and now. I have read some of my own utterances and have trembled as I have read them, and afterwards I have wept over them, not wanting to alter them, not regretting them, but fearing and trembling lest I should have my own words used in judgment against me at the last great day, for there can be no more dreadful thing than for a man to have known and taught the Word to others, and then to hear the Master say, — just listen to it, — "Thou wicked servant! *Out of thine own mouth* will I condemn thee!" O God! Condemn me out of anybody's mouth rather than out of my own. It will be a dreadful thing to have known how to use the bow, and yet not to win the victory oneself; to have been a sort of drill-sergeant to God's people, showing them how to use the weapons, and then not to have fought the battle oneself! This will be a terrible thing! Some of you know how to use this Bible. You are acquainted with it, you have studied its doctrines, you know the points of divinity and theology, you are well read up in the teachings of God's Word; you know how to use the bow. And some of you pray very sweetly at prayer-meeting. Ah! beloved, what I said about myself may well apply to you. Some of you are Sunday-school teachers and others tract distributors, and you all know how to use the bow. I hope I can say to you who sit here that I have, like Saul, taught you to use the bow. We have sought to teach you young men to use God's Word both in prayer and in other exercises of your holy faith; but, beloved, if you turn back, the art which you have learned shall rise up in judgment against you to condemn you! If as professors taught the use of God's Word you are marched out to fight, but have not courage enough for the conflict, and turn your backs and sink into inglorious ease or into vain-glorious self-righteousness, or into false glorious pleasure, oh! how terrible must be your ruin at the last! May you not be like the children of Ephraim, who, though skilled in the use of the bow, yet turned back in the day of battle! This, then, is who they were.

IV.

And ask ye now — WHY DID THEY DO IT?

Why did they, indeed? We might well have been at a loss to tell, for they were armed and carried bows. What then was the reason? The Word of God tells us and gives us three reasons. You will find them in the verses following the text. "They kept not the covenant of God and refused to walk in his law, and forgot his works, and his wonders that he had showed them."

"They kept not the covenant." Oh! that great covenant, "ordered in all things and sure," when you can fall back upon that how it strengthens you! When you can read in it eternal thoughts of divine love to you, and can hear Jesus say, "I give unto my sheep eternal life, and

they shall never perish, neither shall any pluck them out of my hand." How it encourages you to go forward! You cannot be killed, you are invulnerable, you have been dipped in the covenant stream that makes you invulnerable from head to foot. Why, then, should you fear to face the foe? If you forget that covenant you will soon turn back, and so prove that you are not in it; but the remembrance of it gives strength to God's people to persevere, since they feel that God's purpose is that they shall persevere, and so win the victory. The covenant, however, not only secures safety, but it also provides all sort of blessings. If a Christian always had his eye on the covenant storehouse he could never desert his God for the world. Will a man leave a treasury that is full of gold to go to a beggar's cottage for money? Will a man turn from the flowing stream that comes cool and fresh from Lebanon's melting snow to go and drink of some filthy stagnant pool? No, not he, and when a man knows the treasures of grace that are in Christ Jesus, and remembers that it pleased the Father that in Him should all fulness dwell, and that He hath made Him a covenant for the people, will such a man turn back? Assuredly not, but every promise of the covenant will enable him to face his foes and prevent his turning back in the day of battle. Perhaps, however, the covenant which we forget is the covenant we feel we made with Christ in the day when we said, "My beloved is mine, and I am His", when we give ourselves up in a full surrender, body, soul, and spirit, to God. Oh! let us never forget that covenant! Supposing we should lose our character for Christ's sake? Did we not give Christ our character to begin with? You are of no use in the ministry, my dear brother, if you are not quite willing to be called a fool, to be called a thief, or even to be called a devil! You will never be successful if you are afraid of being pelted. The true minister often finds his pulpit to be a place but little preferable to a pillory, and he is content to stand there, feeling that all the abuse and blasphemy which may come upon him are only the means by which the world recognizes and proves its recognition of a God-sent man. Oh! to rest upon the covenant which is made in grace, and to hold fast the covenant which Christ has compelled us to make with Him resolved that even should He take all away, our joy, our comfort, and our ease, we will still stand to it, and still keep the covenant.

Another reason why they turned back was that "*they refused to walk in His law.*" When we get a proud heart we very soon get beaten, for with the face of a lion, but the heart of a deer, such an one is afraid of the world. If I am willing to do what God tells me, as He tells me, when He tells me, and because He tells me, I shall not turn back in the day of battle.

They also seem to have turned back *because they had bad memories.* "They forgot his works, and the wonders that he had showed them." My dear friends, we the members of this church have seen many of God's wonders, and have rejoiced in them, and if we were to forget these we should lack one means of comfort in our own darkness. Some of you have had very wonderful manifestations of the Lord's kindness, and if you forget all these I should not wonder if you should prove to be a mere professor and turn your back, for God's true people are like that Mary, whom all generations call "blessed", they treasure these things in their hearts. We ought to stir up our remembrances of God's loving-kindness, for if we do not it will soon be a powerful reason for our turning

back in the day of battle. Oh! have we not fought in days gone by, and shall we now be afraid? Have we not slain old Giant Grim? Did we not fight with dragons and with lions? Have we not gone through the Valley of the Shadow of Death? Have we not had a conflict with Apollyon himself foot to foot, and shall Giant Despair or his wife, Mrs. Diffidence make us afraid? No, in the name of God we will use the good old sword, the true Jerusalem blade that we wielded aforetime, and we shall yet again be more than conquerors through Him that loved us. Let us, then, not forget God's works in the days of yore, lest we fail to trust Him in the days that are to come. This was why they turned back.

V.

And now the last enquiry is — WHAT WAS THE RESULT OF THEIR TURNING BACK?

One result of their turning back was, *that their father mourned over them*. We are told, in the passage I quoted first, that "Ephraim their father mourned for them many days." What a lamentation it brings into the Christian church when a professor falls! There is one heart which feels it with peculiar poignancy — the heart of him who thought he was the spiritual father of the person so falling. There are no griefs connected with our work like the grief of mourning over fallen professors, especially if these happen to be ministers, men who are armed and carry bows, for when they turn back, well accoutred and well skilled in war, it is heart-breaking work indeed! I do not exaggerate, but I know I only speak the sober truth, when I say that if I could submit to any form of corporeal torture that I have ever heard of, I would be willing to bear it sooner than submit to the torture I have sometimes felt over members of this church, or what is worse, over young men educated in our College, or what is worse still, over ministers who have been for some time settled over their flocks. If at any time you desire to be malicious towards the man whom you look upon as your spiritual father; if you would send an arrow through his very liver and smite him with a dagger in the core of his heart, you have nothing to do but to turn back in the day of battle and you have done it. It were better that you had never been born than that you should go back to the world. It were better that you should be taken out of this house a corpse than that you should live to disgrace the profession which you have espoused, especially those of you who stand in a prominent place. O God, keep us who witness before the multitude, keep us by Thine eternal power, keep us as the apple of Thine eye, hide us beneath the shadow of Thy wings, or else we who are chief and foremost, though armed and carrying bows, shall yet turn back in the day of battle.

Another result, which you perhaps will think more important far, was that owing to their turning back *the enemy remained*. Owing to many Christians not doing what they ought to do in the day of battle, Romanism is still in this land, and infidelity is rife. If in the days of Elizabeth and Cranmer men had acted up to the light they then had, we should not be as we now are, a semi-Popish nation. Had Luther himself been faithful to some of the light to which he shut his eyes, he might have inaugurated a more perfect Reformation than that for which we are still devoutly grateful to God and for which we always cherish his memory. There was a want of thoroughness even in that day. And at the present moment, if some of our brethren were but faithful to their

own convictions, they would not be bolstering up an alliance of the State with a depraved Church; they would not dare to perform some ceremonies which are atrociously bad, and many of us, if we acted according to our inward monitor, would not do many things which we are now doing. Oh! may God give us grace to smite the foe! What has sin to do in this world? Christ has bought the world with His blood, and oh! for grace to clear sin out of Christ's heritage! The earth is the Lord's, and the kingdoms thereof, the world and they that dwell therein; and if we were but faithful to God we should not turn back in the day of battle, and Rome and all our foes would be slain.

Then, again, if we did not turn our backs, *the country would be conquered for Christ*. I do not like the way in which some brethren say, that if we were more faithful half of London would be saved. I say that I believe God's purpose is achieved, but still we are bound to speak of our sins according to their tendencies, and the tendency of our want of confidence in God, and our not boldly persevering, is to destroy souls. Paul talked once of destroying with meat him for whom Christ died, that being the tendency to destroy such souls if they could be destroyed. So humanly speaking, the darkness of the world at present is owing to the unfaithfulness of the church, and if the church had been as true to Christ as she was in the first century, long ere this there would not have been a village without the gospel, nor a single empire in the world in which the truth had not been proclaimed. It is our turning back in the day of battle that leaves Canaan unconquered for our Lord.

But, worse than this, *the ark itself was actually taken*. My dear friends, those of you who are armed and carry bows, men of learning, men who understand the Scriptures, I do pray you, do not turn back just now, for just now seems to be a time when the ark of God will be taken. It can never really be so, but still we must mind that it be not the tendency of our actions. We are in great danger from what some people will not believe, but what is most certainly a fact, and that is the marvellous increase of Popery in this land. There are certain brethren who are always harping upon this one string, till we have grown sick of the theme, but without at all endorsing their alarm, I believe there is quite enough for the most quiet and confident spirit to be alarmed at. The thing has become monstrous, and there is need to awaken the anxious care and the earnest efforts of God's church. You need not be long without evidence of this. Every nerve is being strained by Rome to win England to itself, and, on the other hand, while we have less neology, and less of all sorts of scepticism throughout the whole country, I am afraid that we have more of it than we used to have inside the church itself. There are many doctrines that are now matters of question which I never heard questioned ten years ago. I am not altogether sorry for this, but rather glad, because there are some doctrines which are not preached now, but which will be preached more in future in consequence of doubts being thrown upon them. But it is a very ominous sign of the times, that most of those truths which we have been accustomed to accept as being the received and orthodox faith of Christendom are now being questioned, and questioned too by men who are not to be despised, men who from their evident earnestness, from their deep knowledge, and from their close attention to the matter, deserve a hearing in the forum of common sense, even if they do not

deserve it from spiritual men. We must all of us hold fast the truth now. If there is a man who has got a truth, let him draw his bow and shoot his arrows now, and not turn back in the day of battle. Now for your arrows! Now for your arrows! The more our foes shall conspire against Christ, the more do you make war against them. Give them double for their double; reward them as they reward you. Spare no arrows against Babylon. "Happy shall he be that taketh thy little ones and dasheth them against the stones." Happy shall he be who slays the little errors, who kills the minor falsehoods, who does battle against Popery in every shape and form, and against infidelity in all its phases! If we do not come to the front now, the ark of God, as far as we are concerned, will be taken!

And when, worst of all, *we shall hear the Philistines shouting while God's church is weeping!* The Philistines are good hands at shouting. They shout rather loudly about nothing, but when they get a little they bark loudly enough then. If they see but one Christian turn back what rejoicing there is! They ring the bells and make great mirth over the fall of the very least among us, but if those of us who are armed and carry bows should turn back in the day of battle, oh "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of Philistia rejoice, lest the sons of the uncircumcised triumph!" God grant that we may never make mirth for hell. If Satan must have merriment may he find it anywhere rather than in us. Oh! may we stand at last, and, having done all, may we still stand.

To conclude, brethren. If we do not stand fast, *you know what will come of it.* Supposing the churches of which we are members do not stand fast, what will come of you and what of me? What became of Shiloh? What became of Ephraim? Instead of the ark being any longer in the custody of Ephraim it was taken away from Shiloh, and God transferred the custody of it to Judah, and it rested upon Mount Zion under the government of King David. So, mark you, whenever a church becomes unfaithful, and turns back in the day of battle, God takes away from it the keeping of His ark and entrusts it to others. "I have looked upon a neighbour of thine," saith He, "who is better than thou," and so He takes the sword and gives it to David, and thus perhaps may He do with us. There are many churches that were once flourishing but now are deserted altogether. So it may be with us individually, and with the churches at large unless we are faithful to God.

Now, I have said nothing to the unconverted. My drift seemed to be to speak to professing believers. Some of you say you never went to this war, and therefore you will not turn back; you never made a profession. Ah! dear friends, it will be a very poor excuse at the last great day to say, "I never made a profession." Did you ever hear of a thief being brought up at the Mansion House before the Lord Mayor who said, when he was accused of being a thief, "Why, my Lord, I am not a very honest man; I never professed to be; I never professed that I would not pick people's pockets; I never professed that I would not steal a watch if I had the chance; I was regularly known as a thief; I never professed to be anything else, therefore you cannot blame me." If a man should make such a defence as that, I should think it very likely that the Lord Mayor would give him an extra six months, and I think it would serve him very well right. You smile at this, but the very same argument may be applied to you.

"Well," you say, "you know I do not make any profession of religion" that is to say, you do not make any pretence of serving and loving the God who made you, who gave you life, and has kept and preserved you in it; you do not make any profession of being washed in the precious blood of Christ; you do not make a profession of being on the road to hell. Well, may God save you from that excuse, and may He give you grace to look it in the face and say, "Well, I do not dare even to hope that I am saved, I know I am not." Then, my brother, if you are not saved, you are lost. I would like to stop while you turn that thought over, and when you have done so I would say, "The Son of Man is come to seek and to save that which was lost."

May God's eternal mercy seek and save you, and, if it be His will, may He find you, and lead you to put your trust in Jesus Christ, and resting upon Him, and looking to His cross, you shall not, as the children of Ephraim did, "turn back in the day of battle."

HARRISTON RALLY

Representatives from over twelve churches congregated at Harriston on Monday the 20th of May, for inspiring services. Chairs had to be placed in the aisles for both services. The tone of the testimonies and the fervour of the singing, under the capable leadership of Rev. A. Acheson, indicated that all were having an extra good time. Special music and singing by Mrs. F. Bauman, Mrs. W. Bohlender and a young peoples' choir from Jarvis Street, conducted most effectively by Mr. R. Bauman, proved most conducive to worship. Rev. C. Rogers humorously attested that it had not been too difficult to swallow the ham and pie, separated of course by necessary trimmings. Neighbouring barns were also offered for over-night guests. Thus what with all of this and the stirring messages on justification as a means to peace, and suggestive comments on Peter's address at Pentecost by Rev. R. Reed and Dr. H. C. Slade respectively, the day was a great success. The healthy presence of Rev. B. Oatley-Willis, the pastor, made no small contribution to this.

Someone commented that we should have at least two of these gatherings a year. The uplift to those who are in small struggling works, the impressions made upon the young people who attend, and the larger vision obtained all may justify this view. Let the pastors get busy!

—G. A. ADAMS

The Gospel Witness Family

has the happy privilege of studying similar portions of the Bible together, and praying for common objectives together. **BUT WE MUST INCREASE.**

Send us **NAMES - NAMES - NAMES**

When you have finished reading this copy of **THE GOSPEL WITNESS**, pass it on to someone else. If you can use additional copies we should be glad to supply them. Spread the truth.

The Discipline of Discernment

By Dr. V. Raymond Edman

"Understanding what the will of the Lord is" (Eph. 5:17).

TO SEE life deeply, as with opened eyes," is the poet's profound and piercing prayer. None of us is free from life's emergencies and exigencies; but we should face them with spiritual insight and uplift. In order to view them with steady eye and untroubled heart we must know whether their source is in the mind of the Almighty or in the machinations of Abaddon, the destroying spirit of darkness. Do our circumstances constitute the cross we are to bear daily (Luke 9:23), or a curse from the enemy of man's soul (Luke 13:16); a buffet from an allowed thorn in the flesh (II Cor. 12:7), or a thrust from a fiery dart of the wicked one (Eph. 6:16); a means for searching out our hearts (Rom. 8:27), or a sifting of us by Satan (Luke 22:31); a trial of our faith (1 Pet. 1:7), or a temporary triumph of the father of lies (Matt. 13:19; John 8:44)?

Do our troubled feelings mean the conviction of God's gracious Spirit because of our sin (Ps. 32:4), or the condemnation of the implacable accuser of God's people (Rev. 12:10, 1 Tim. 3:6)? Is the closed door in our pathway caused by the Holy Spirit (Acts 16:6, 7), or is it a hindrance of Satan (1 Thess. 2:18; Rom. 15:22)? Is the apparently open door the plan of the Lord (1 Cor. 16:9, Rev. 3:8), or of a lying spirit (1 Kings 22:6, 22)? Is our help indeed from angels, sent as ministering spirits (Heb. 1:14), or from the false angel of light, who would lead us into darkness (2 Cor. 11:14)? Are we to go onward, strong in the Lord (Eph. 6:10), or to beware of the snare of the fowler (Ps. 91:3; 2 Tim. 2:26)? Are we to resign ourselves to what appears to be God's will, or to resist what is in reality the design of the devil (both thoughts are contained in the same verse, James 4:7)?

In some way we must be disciplined "to discern both good and evil" (Heb. 5:14), and such discernment should be a result of spiritual maturity (Heb. 5:11-14; Eph. 4:14-16; 6:10-18; Phil. 3:15-19). We are to compare spiritual things with spiritual, in order that our discernment be spiritual (1 Cor. 2:12-16). There is a specific gift for "discerning of spirits" (1 Cor. 12:10), and altogether too little attention is paid to that heavenly help, to our consternation and confusion. There is then the discipline of discernment, to differentiate between the Spirit of Truth and that of error, the will of God and the working of Satan, the horizon of faith and the hallucination of fanaticism, the promise of the Triune God and the presumption of the tempter.

Truth and error, light and darkness, conviction and condemnation, cross and curse are set in contradistinction, the one to the other, in the Word of God; and there are criteria that constitute this discipline of discernment. Try these touchstones in the fiery trials that now test your faith and courage (1 Pet. 1:6, 7; 4:12, 13).

Beelzebub berates us for the blunders we have made; the gentle Holy Spirit speaks of the precious Blood that washes whiter than snow (Isa. 1:18; 1 John 1:9). The accuser reminded Martin Luther of his many transgressions, and tabulated them. "Is that all?" asked Luther. "No, there are more!" sneered Satan, who added more.

"Is that all?" "Yes, and now what?" "Now," said the rugged Reformer, "write beneath them all, 'The blood of Jesus Christ cleanseth from all sin.'" The condemnation of Satan points constantly to the sin; the conviction of the Spirit, while not overlooking the stains of the sin, points constantly to the Saviour from sin. Transgression depresses, confession releases (Ps. 32:1-5).

Satan points at self, physical need, social position, self-preservation (Matt. 4:3, 8; 16:23); the Spirit points to the pathway of self-denial and selfless service (Matt. 16:24-36). The pressure of Apollyon is upon what we want, what we deserve, what is our right, what we can do; the patience of the Unseen Presence points to what we can do for others and what we can do without. Self-pity makes us sulky; self-denial makes us strong in the Saviour. Self-preservation makes us sensitive to imagined slights; complete surrender to the will of God makes us sweet under all circumstances.

The enemy emphasizes the past, with its mistakes and heartaches; the Comforter exalts the present help of our Lord (Psa. 46:1). The devil delights in taunting us with our weaknesses, and the Lord reminds us of the wealth of His riches in grace. Condemnation concerns itself with our failures; conviction shows us the faithfulness of God. The tempter teases us with immediate gain, at any cost; the Trustworthy One tells us of eternal gain, and reminds us of Passion and Patience in Bunyan's House of the Interpreter. The father of lies magnifies our problems, by showing their hopelessness, impossibility, and pain; the God of all grace reminds us of the promises, whereby we can hope against hope; for "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5:3-5). Thus we know that pain can mean gain.

The false angel of light would have us walk by sight and earthly wisdom ("the counsel of the ungodly", Ps. 1:1), the Lord of life, who sees the end from the beginning, would have us walk by faith (2 Cor. 5:7); and thereby please our Heavenly Father (Heb. 11:6). The enemy would have us see the hosts of evil against us rather than the hillsides covered with ministering spirits (2 Kings 6:15-17). He would keep us dwelling upon the injuries from others, until we become ineffective in service, rather than forgetting the things that are behind and pressing forward (Phil. 3:13, 14) in the spirit of Him who said, "Father, forgive them." The Vanquished would have us feel the nails and the thorns; the Victor would have us see the triumph of Calvary's tree.

The discipline of discernment requires that we follow the tenets of divine revelation, lest we fall before the wrath of the tempter. We are to meet his subtlety, selfishness and sophistry in the same way as did the Captain of our salvation, with the unequivocal statement, "It is written" (Matt. 4:4, 7, 10). We also are to live by the Word of God, are not to tempt the Lord our God, and are to worship Him only. We are to believe that as we commit our way unto the Lord and trust also in Him, He brings to pass His will (Ps. 37:5). We are to trust that He is able to fill us with the knowledge of His will (Col.

1:9), and to protect us from ways of the destroyer. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). As we submit ourselves without reservation unto God, and resist the devil, the latter will flee from us (Jas. 4:7).

By the Word, by the Spirit, by faith, by submission to the divine will, and by resistance to any appeal to self and sin we discern between the way of God and the path of the destroyer.

For Younger Readers

THE CHINESE COAT

By Faith Yingling Knoop

Judie sat up in bed and rubbed her eyes. How light her room was! She looked out of the window. Snow! Snow covered the porch roof and Grandfather's fields and chicken house, garden and barn. But it couldn't be! Yesterday was like summer. And Judie had only her new red silk dress to wear to Sunday school today, with no coat.

Judie bounded out of bed, shivering as her bare feet touched the cold floor. "Grandma! Grandpa!" she called. "What shall I do? It was so warm yesterday, I didn't even bring a coat from home. I can't go to Sunday school."

Grandma came up the stairs, smiling. "The weather did change over night," she said, "from summer to winter. Grandpa is down cellar starting the furnace fire. But bad weather never keeps us home from church. We'll find something to keep you warm. Now let me see—"

Grandma disappeared into a closet. She came out with a beautiful silk Chinese robe. It was just Judie's size. "Here's something warm to put on while you eat breakfast," she said. "Uncle Will sent it from China when he had a mission there. I kept it for you till you'd grown into it. This is what little Chinese girls wear in cold weather."

"Ooh!" Judie jumped up and down. She slipped her arms into the flowing sleeves and pulled the coat about her. It was padded with something soft and warm. Its stand-up collar hugged her neck. And it fell to her ankles. Red roses were embroidered all over the front and back. "It's wonderful!" Judie whispered.

Spending week ends with Grandma and Grandpa on their farm was always fun for Judie. She liked Sunday morning breakfasts of sausage and eggs, pancakes and milk, and even, sometimes, apple pie. She liked riding to Sunday school and church over the country roads. She liked going into the Sunday school class of boys and girls her age. And, yes, she liked wearing her best clothes and having the girls say, "You always have such pretty clothes."

Today, Judie had the new dress to wear. But now—no one could wear a thin red dress out in the snow, with no coat, no sweater, no anything, over it.

After breakfast Grandma, Grandpa, and Judie tried to think of a warm wrap for Judie. "I'll put on my skirt and blouse that I wore in the car coming here yesterday," Judie said, with a gulp. "But the blouse is as thin as my dress. Grandma, I just can't go out."

Grandma brought a suit coat of hers to try on Judie. It hung almost to the little girl's feet. And the sleeves

flapped down over her hands to her knees. Judie burst into tears, and Grandma shook her head. "No, that won't do," she said. "And there isn't another little girl for miles to borrow from. It's time for us to start right now. I wonder," and her eyes fell upon the Chinese coat lying on Judie's bed.

"Oh, no, Grandma, no!" Judie cried. "I—I couldn't go into Sunday school in that. Why, people would laugh at me!"

"Jesus once said, 'Take no thought for your . . . body, what ye shall put on,'" Grandma answered softly.

So it was that Judie, wearing the Chinese coat over her blue skirt and white blouse, tiptoed into Sunday school behind Grandma. She hoped that no one would see her until she had slipped off the coat. But the church was cold. Everybody was asked to keep on their wraps until the furnace had a good start. With a very red face, Judie slid into the last seat in the Sunday school room. Then somebody looked around at her, and stared in surprise. Pretty soon everybody seemed to be staring at her.

Suddenly something happened to Judie. She felt almost as if she were a little Chinese girl, herself, with people staring at her. She stood up. She marched to the front of the room. She began to speak. "I was too proud of my clothes," she said. "I always wanted to dress up for Sunday school. Today I couldn't. This is the coat of a little Chinese girl who went to my uncle's mission, long ago. She outgrew this coat and gave it to my uncle for someone in America. Then, in a war, most of the missions in China were closed. My Uncle Will is in Japan now, teaching little Japanese children. Some time he hopes he can go back to China. A lot of Chinese people still are Christians."

Judie sat down. The children clapped. "Thank you," said the teacher, "It happens that our missionary lesson today is about China. We are so glad to have Judie here; to tell us about it, and show us how little Chinese children dress!"

On the way home from church, Judie was very happy. She smoothed the Chinese coat. "I'm glad it snowed today," she told Grandma and Grandpa.

—The Sunday School Times

JUST LIKE A LITTLE SIN

By John McNeill

A ship was wrecked on the Irish coast. The captain had been careful, and the weather had not been so severe as to explain the wide distance the ship had swerved from her course. So much interest was attached to the disaster that a diver was sent down to investigate.

Among other portions of the vessel that were examined was the compass. Inside the compass box was detected a bit of steel, which appeared to be the small point of a pocket knife blade. It was revealed that the day before the wreck, a sailor had been sent to clean the compass. He had used his pocket knife in the process and had unconsciously broken off the point of it and left it in the box.

The bit of knife blade exerted its influence on the compass, deflecting the needle from its proper bent and spoiling it as an index of the ship's direction.

That piece of knife blade wrecked the vessel. In the same way, one trifling sin, as small as a broken knife point, is able to rob the conscience of peace and happiness.

—Gospel Truths

Bible School Lesson Outline

Volume 21 Second Quarter Lesson 9 June 2, 1957

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

LETTERS TO THREE CHURCHES

Lesson Text: Revelation 3:1-22.

Golden Text: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

I. The Letter to Sardis: verses 1-6.

As the Book of Revelation was addressed primarily to seven of the churches of Asia (Rev. 1:4), the particular messages, as directed by the Holy Spirit to the churches in turn, are full of significance. There is no reason to question the fact that the seven churches actually existed at that time, and that the conditions mentioned are historical. But, inasmuch as human nature remains the same from age to age, the virtues, faults and failings of the Apostolic churches can be found in the churches of the present day. The application, then, of the messages is very wide.

The local church, as a unit in the body of Christ, can never rise higher than the believers composing its fellowship. The messages, even when addressed to the collective body, must be obeyed by the individual Christian (verses 6, 13, 22). We shall find in the letters much instruction in the matter of the practical walk of the believer.

The Apostle John conveyed each designated message to the messenger or representative, probably the pastor, of that particular church (verses 1, 7, 14). The pastors were held responsible to God, to a certain extent, for those committed to their charge (Acts 20:28; 1 Thess. 5:12; Heb. 13:7, 17), and the Lord dealt with the people through these messengers.

Sardis was the capital of Lydia, the kingdom of the famous wealthy King Croesus. The glorified Son of Man, as Head of the church at Sardis, addressed them as One having all knowledge, symbolized by the seven Spirits of God (Isa. 11:2, 3; Rev. 1:4, 16), and as the One holding in His right hand the seven stars, or messengers of the churches (Rev. 1:16, 20). In His wisdom He could discern the true state of the church, and yet, in love He would guard His own servant, called to represent Him in a difficult situation.

The church at Sardis had had a glorious past, but it was not living up to its name. It had fallen far below its former standard. One cannot live on the blessings of the past (Phil. 3:12-14), and an empty profession is useless. The members were warned to remember their earlier state of joy and fellowship in the Lord (Psa. 42:4; 51:12; Jer. 3:32; Rev. 2:5), to repent (Rev. 2:16; 3:19) and to return to God (Jer. 3:12). As in every church, the faithful remnant remained true to the Lord (Rev. 11:13).

II. The Letter to Philadelphia: verses 7-13.

The city of Philadelphia ("Brotherly Love"), named after the founder, Attalus Philadelphus, was also situated in Lydia, about 28 miles from Sardis. As in the case of the church at Smyrna (Rev. 2:8-11), the Lord had no word of censure for this church. Since much of the message is cast in Old Testament language, it is probable that there were many saved Jews in the membership.

The Lord speaks to the saints in Philadelphia as their Master who is holy (Psa. 89:18; 145:17; Rev. 4:8; 6:10) and true (John 14:6; 1 John 5:20). As the Holy One of Israel He is able to discern those who are genuine members of the Christian community, the born-again ones (Rom. 2:7; 2 Tim. 3:19) and those who belong to Satan (John 8:44; 1 John 5:19; Rev. 2:9). As the True and Faithful Witness (verse 14; Rev. 21:5), He commends the believers for their patience in clinging to His promises.

The key signifies authority and rightful possession (Matt. 16:19; John 5:21; Rev. 1:19). The key of David may have reference, in the first place, to stewards of the household of David who guarded his treasures. The Lord Jesus Christ was the faithful steward of the House of David, the One to whom as King the authority was finally surrendered (Isa. 22:22; Rev. 5:5). Our Saviour had authority to execute His own plans for His churches, to open the door of opportunity in

one direction (Acts 8:26-39; 16:10; 1 Cor. 16:9), while He closed the door in another direction (John 11:10; 12:14; Acts 16:6, 7).

Sweet and precious is the promise of deliverance in the hour of trial to the churches and individuals who keep the word of God as it counsels patient endurance (1 Thess. 1:3; Jas. 5:7, 8; 1 Pet. 4:7; Rev. 1:19; 14:12). Sometimes it is the Lord's will to deliver us from entering into temptation, and sometimes He delivers us from harm as we are called upon to enter into trial (Dan. 4:20-30; 6:13-23; 2 Tim. 4:16-18; 2 Pet. 2:9). The Christians at Philadelphia were evidently going to pass through a period of unprecedented trial, and to fail would mean a loss of reward (1 Cor. 9:25; 2 Tim. 2:5; Rev. 2:10). The broad, general terms used in connection with this promise cause many to believe that the persecution of the believers at Philadelphia was a foregleam of future days of universal tribulation (Matt. 24:21, 22). Those who are victorious through Christ will be given a new position, pillars in the new temple (Jer. 1:18; Gal. 2:9; Rev. 21:3), also a new city (Rev. 21:2) and a new name (Rev. 2:17; 14:1; 22:4).

III. The Letter to Laodicea: verses 14-22.

The city of Laodicea, noted for its wealth, trade and commerce, was situated in Phrygia, not far from Colosse (Col. 2:1; 4:16). It was destroyed by an earthquake in 62 A.D., but was soon rebuilt by its own wealthy citizens.

In contrast to the letter to Philadelphia, which contains no word of rebuke, the letter to the church of Laodicea contains no word of praise.

The Lord speaks to the Laodiceans as the Amen, whose every word and action is perfect, the fulfilment of the desire of man, whose prayers end thus: "Amen; so let it be" (Isa. 65:16; 2 Cor. 1:18-20); as the Faithful and True Witness (John 8:14; Rev. 19:8, 11), and as the First-Begotten from the dead, whose resurrection marked the beginning of the new creation (1 Cor. 15:20-22; Col. 1:15; Heb. 1:5, 6; Rev. 1:5).

The Lord of the Church reproves the Laodiceans for their wickedness. Although the church was wealthy and contented, boasting of its fancied high position, yet the Lord spurned it for its pride (1 Tim. 6:17), indifference and lukewarmness. In His sight it was poor, blind, wretched and helpless. This utter disregard for spiritual danger was not only disgusting, but it was also fatal. The torpor and numbness of one exposed to extreme cold is an indication that he will soon sleep the sleep of death.

Even although the church is in such a deplorable state, as here described, the Lord graciously and patiently makes His appeal to the individuals (Luke 12:35, 36; 14:23, 24). He stands, He pleads, He knocks at the door of the heart. Whosoever listens to the voice of God, obeys and opens the door of his heart to the Saviour will become a child of God, destined to enjoy fellowship with Him for ever (John 1:12; 3:16; 5:24; Rev. 22:17).

Daily Bible Readings

May 27—The Old Testament Church	Acts 7:37-53
May 28—The New Testament Church	Matt. 16:13-28
May 29—The Unity of the Church	Eph. 4:1-6
May 30—The Church, an Evangelistic Centre	Acts 2:22-42
May 31—The Church, a Teaching Centre	Acts 11:19-30
June 1—The Church, a Centre of Discipline	Acts 16:1-5
June 2—The Church, a Guardian	Acts 20:17-38

Suggested Hymns

The church's one Foundation.
Sweet is the work.
We love the place, O God.
Jesus bids us shine.
Oh for a closer walk with God.
"Whosoever heareth!" shout, shout the sound.

THE CHRISTIAN'S LIFE A PARADOX

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

—II Corinthians 4:7, 8.

PUBLICATIONS

Roman Catholicism

Fifty Years in the Church of Rome
By Father Chiniquy, 472 pages\$3.75

The Priest, the Woman and the Confessional
By Father Chiniquy, 144 pages50

The Papacy in the Light of Scripture
By Dr. T. T. Shields, 36 pages25

How to Receive Eternal Life
Seven Sermons Contrasting Roman Teaching and Scriptural Way of Salvation, by Dr. T. T. Shields, 106 pages50

Blakeney's Manual of Romish Controversy
316 pages 1.00

Blakeney's Popery in Its Social Aspects
312 pages 1.00

Behind the Dictators,
by Dr. L. H. Lehmann, 66 pages50

When a Mouse Eats the Sacrament
by Dr. J. B. Rowell, 16 pages05

Rome and the Marriage Market, 16 pages .10

Separate Schools

Shall the Roman Catholic Hierarchy Be Allowed to Steal Our Public Schools and Convert Them into Roman Catholic Schools?

Manitoba address by Dr. T. T. Shields.
36 pages25

Separate Schools—A Vital Question
By Dr. J. B. Rowell, 36 pages20

False Cults

Russellism or Rutherfordism
(An examination of Jehovah's Witnesses)
By Dr. T. T. Shields, 71 pages 2 for .25

The Oxford Group Movement Analyzed
(Moral Rearmament)
by Dr. T. T. Shields, 36 pages05

Sermons by the Editor

The Prodigal and His Brother, 132 pages 1.00
Other Little Ships, 261 pages 2.00

Other Biblical Themes

The Finality of Christ
By Dr. T. T. Shields, 20 pages10

Calvinism Defended
by C. H. Spurgeon, 20 pages10

The Bible Doctrine of Election
By C. D. Cole, 36 pages10

Definitions of Doctrines
By C. D. Cole, 179 pages 1.50

Other Books and Booklets

The Doctrines of Grace
By Dr. T. T. Shields. A book containing 17 lectures on the Fundamentals of the Faith 2.50

Thinking Straight
By Dr. Robert Dabarry10

The Greatest Fight in the World
By C. H. Spurgeon, 64 pages25

The Christian Attitude Toward Amusements
By Dr. T. T. Shields05

The God of All Comfort
By Dr. T. T. Shields05

Does Killed in Action Mean Gone to Heaven, by Dr. T. T. Shields05

Scripture for Seekers and Soul Winners05

How An Army Colonel Was Saved05

Order from:

THE GOSPEL WITNESS

180 Gerrard St. East, Toronto 2, Ont.