

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS

"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 Elgin 8581.

Registered Cable Address: Jarwitsem, Canada.

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Whole Number 1042

ABOUT JARVIS ST. CHURCH

The new, or rather reconstructed and enlarged, Jarvis Street building was opened May 28th, 1939, so that we shall complete three years in the new building this month. Dr. Shields began his pastorate in Jarvis Street Church May 15th, 1910. We shall therefore recognize the two anniversaries in the services of May 24th.

At the observance of these anniversaries, and of the Pastor's birthday, November 1st, for two years, the Pastor has been bold enough to ask the people to bring him presents on these occasions—not of course for himself, but in the form of special gifts to the Building or Mortgage Fund. These occasions resulted as follows:

May 24th, 1940	\$1,420.13
November 1st, 1940	530.05
May 24th, 1941	1,009.01
November 1st, 1941	431.90

\$3,391.09

The Pastor is very grateful for these responses, and feels it was well worth while thus taking \$3,391.09 off our mortgage indebtedness. He is nerving himself to be bold once more on this occasion. We are going to ask the members of Jarvis Street by letter, and our GOSPEL WITNESS readers who may be interested through this paragraph, to see if together they can make an offering of \$1,500.00, which will be used to reduce our mortgage.

We want our friends to understand that we are, by regular offerings, meeting all interest charges, and reducing our mortgage indebtedness by \$3,000.00 a year. This reduction will increase from year to year as interest charges are reduced. We have been told that some people, seeing our magnificent building, with its acre and a half of floor space, its magnificent organ, its fire protection system, and its splendid appointments, assume that Jarvis Street is subject to a heavy mortgage. We carried a small mortgage at the time of the fire, \$21,000.00. That obligation had been incurred in connection with the purchase of the Seminary Building, and the necessity of spending thousands of dollars on the main building for re-wiring and other matters, to conform with the underwriters' requirements. That

amount, since the fire, has been reduced by \$3,000.00; and at this writing we have a mortgage obligation of only \$29,000.00 in excess of what we had on the old building!

Think of obtaining this magnificent building at an additional cost of only \$29,000.00! That of course is not quite the case, because over and above the amount received for insurance many thousands of dollars of new money have been put in the building. But the bare fact is that we are only \$29,000.00 more heavily encumbered on building account, with this magnificent structure, appraised at a half a million, than we were with the old building. And we have absolutely no debt in any other fund of the church.

The Pastor sees an amount of at least \$2,500.00 which will come to us in the immediate future, which he thinks should be applied to mortgage reduction. Now if on this dual anniversary occasion our friends can give us \$1,500.00, within a couple of months, we shall be able to take another \$4,000.00 off, which would leave us with only \$25,000.00 more than we had with our old and somewhat rundown building. It would be better still if our friends could give dollar for dollar for the amount of \$2,500.00 which we now have in view—a \$5,000.00 reduction instead of \$4,000.00; and with the \$3,000.00 off the principal which our weekly Building Fund offering takes care of, we should be reducing our mortgage indebtedness this year by \$8,000.00. Would not that be magnificent? Members of the church will hear from the Pastor by letter with further details, but we send out this note to all friends who are interested in Jarvis Street's great work.

New Hymn Books

The Jarvis Street fire in March, 1938, destroyed all our hymn-books which cost us when they were new about \$2,000.00. Since then we have used a small collection of about one hundred and fifty great hymns of our own selection, but we have long felt the necessity of getting new books.

The Editor had hoped, in collaboration with some friends in England, to be able to publish a Jarvis Street hymnal; but the war has made that impossible, and we

cannot wait. We have examined nearly every hymnal published in the English language—we do not include such books as are usually called “song-books”—and have decided that the Baptist book, called, “The Hymnary”, is about the best available. No matter what book one consults, there are always some regrettable omissions, and some superfluous inclusions. Almost certainly that would be true if we published one of our own.

During the Editor's absence a letter was sent out to the membership by Miss Stoakley, which up to date has brought a response of \$750.00 in cash, and more than \$100.00 in promises. We find now that the total cost of supplying hymn books for the Jarvis Street congregation—assuming some hundreds of people will prefer to buy their own—will be about \$1,500.00. There are four books: one with music, \$2.00; another size, \$1.25; a third, \$1.00; and a fourth, 50c. For congregational use we are selecting the \$1.25, and the 50c for the younger sections of the Bible School; both well-bound in cloth boards with gilt letters. Copies of the music edition will be provided for the choir. The name of Jarvis Street Baptist Church will be printed in gilt on the covers, and all who purchase their own hymn books—and we hope there will be a great number—may have their name printed in gilt on their particular copy, for a small extra charge.

Copies of the different sizes may be seen in the office, and orders for individual copies will be taken; and we shall arrange to have the purchaser's name printed on the cover.

The new books will be available for congregational use on our Anniversary Sunday, May 24th, and will be dedicated in honour of our young men who have enlisted in the various fighting forces, and in memory of the first member to make the supreme sacrifice.

It will probably take a week to have the individual member's name printed on the cover; we therefore suggest that those who would like to own their own hymn book should leave their orders at the office immediately. We suggest that it is very desirable that as many people as possible should purchase a copy with the music, for use at home. What is more helpful than for the members of the family to gather about the piano and sing the hymns of Zion at home?

We are going to print a little ticket in addition, to put on the inside of every book purchased by the church for congregational use, requesting people not to ask permission even to borrow a book. Of all books, borrowed hymn books are the least likely to find their way back. They become very religious, and keep “lent” all the year round.

We ask the cooperation of all members of the Church and Congregation in this matter: first, by as many as possible purchasing their own books; and then by contributions toward the hymn book fund, so that we may have an adequate supply for strangers.

The Gospel Witness Twenty Years Old

THE GOSPEL WITNESS begins its twenty-first year of publication with this issue. In all that time we have not missed an issue, and though we have never carried any advertisements, even through the dreadful years of the depression, we have never failed to end the year with balanced books. The year just closed has been no exception. Notwithstanding our very heavy expense

on account of large special editions in connection with our campaign for the revival of Protestantism, we have paid our way, with the help of friends. Nor has THE GOSPEL WITNESS charged up so much as the postage of one copy of these issues to the Protestant League. What we have done has been this paper's contribution to the great cause.

We are grateful to our readers for their generous support, and beg a continuance of their favour. Above everything else, we want new subscriptions. We doubt whether there is one reader of this paper who could not, if he or she would, send us in a new paid subscription. Of course it seems simple to write it, but if everyone would do what he could, we could celebrate the beginning of our twenty-first year with a doubled circulation. Do what you can, please, to help us.

A Word About This Issue

The Editor returned to his pulpit last Sunday after four Sundays' absence. It was a day of blessing, and we celebrate by publishing both sermons.

From A California Correspondent

May 1, 1942.

“Dear Dr. Shields:

You will perhaps remember that in my letter of March 17th Leon Rosenberg of the Bethel Mission in Poland—a Russian Jew—was quoted by me in reference to the request of the American Bible Society for 30,000 New Testaments for Russian prisoners. Since then he has been here to see me; and he told me much that has encouraged my heart to believe that God may indeed be using Russia for an unfolding, or to be unfolded, purpose of His own.

Pastor Rosenberg told me that one of the very first Bible Societies to be organized and launched came to birth under Emperor Alexander the First of Russia, when he called since I wrote you; and since then has written me something further which I feel sure will interest you. I quote:

“The Emperor of Russia, Alexander the First, organized under the Presidency of Prince Galitzin the Russian Bible Society. By an imperial ukase issued to this effect all communities joined to speed it. Two hundred and eighty-nine auxiliaries were rapidly formed. The Scriptures were printed in nearly thirty languages including modern Russian. Eight hundred and sixty-one thousand copies were circulated in the first publication. The British and Foreign Bible Society aided from 1812 to 1826 by contributing sixteen thousand eight hundred and thirty-three pounds.”

Mr. Rosenberg did not give his authority for the above, so I looked further into the matter for myself. And under “BIBLE SOCIETIES” in the Enc. Brit. I found the following:

“When the Finnish Bible Society began to publish editions of the Scriptures, the tsar Alexander I. contributed 5000 roubles from his privy purse, and ordered that the corn-tithes should again be appropriated to this purpose for five years from 1812 . . .

“Of the non-British Societies the most noteworthy was established in Russia. In December 1812 . . . the tsar Alexander I. sanctioned plans for a Bible Society, which was promptly inaugurated at St. Petersburg under the

*As Napoleon was withdrawing “the last shattered remnants of his Grand Army.” May the history of Russia repeat itself when Hitler is forced to withdraw.

(Continued on page 15)

The Jarvis Street Pulpit

AN EXCURSION INTO THE HEAVENLIES

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, May 3rd, 1942

(Stenographically Reported)

"If it were not so I would have told you."—John 14:2.

Ezekiel tells us in his prophecy of being carried by the Spirit of the Lord, and set down in a valley that was full of bones. Last night I had something like an excursion into heaven. I shall try to tell you about it, although I do not know how well I may succeed. My mind had been directed toward another subject. I suppose many of you, when listening to a particular programme on the radio, have sometimes found another station on a nearby wave-length breaking in, so that while you heard the one distinctly and clearly, the other more faintly challenged your attention. And thus while my mind was dwelling upon something else, like distant music, these familiar words—I do not know how, I do not know why—came into my mind. They seemed to have no direct relation to the matter that was then engaging my thought: "If it were not so, I would have told you." I did not turn to my Book: it was not necessary that I should do so, because the chapter itself, every word of it, was perfectly familiar to me, as also the chapters preceding and following.

"Let not your heart be troubled." I suppose never since the shadow of sin first fell athwart the path of man has this world been more in need of an antidote for trouble than it is to-day. Eliphaz the Temanite long ago said, "Man is born unto trouble, as the sparks fly upward". That has always been true, but I think never quite so manifestly so as in our day. Our Lord assumed, I think, a general faith in God, a faith that is instinctive to the race. I believe man has an instinctive faith which is something less than that faith in Christ which is the "gift of God." I seriously question whether there lives a man, or ever did live a man, who had not some kind of faith in some kind of god. I know that "the fool hath said in his heart, There is no God"; but I doubt whether in his heart he believed what he said. Paul, speaking to the Athenians said, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." Our Lord Jesus, in effect said the same: "Such a faith as is directed toward such a God as you know, I ask you to repose in Me: ye believe in God, believe also in Me. I am God manifest in the flesh, the Image of the invisible God; he that hath seen Me hath seen the Father. So therefore you are to construe God in terms of His self-disclosure in Myself." That is what Jesus said in effect: "Ye believe in God, believe also in Me."

What is to be the end of faith? What is its supreme function? Strangely enough our Lord spoke of the end of the road, and of the end of the day; not of all the intermediate troubles, not of the steep hills, and stony ways that intervened—He spoke of the end of things: "In my Father's house are many mansions", as though He had said to His disciples: "I know that

you are tired. I know that you are asking where you shall go when the day's work is ended, what place of rest is reserved for you; and whether there is anything better beyond. Well there is; there is my Father's house, and there is plenty of room for you, warm hospitality awaits you, for there are many mansions there." And then comes this striking word, "If it were not so, I would have told you". May we therefore learn something from the silences of Scripture? Are there legitimate assumptions of faith? Are there some things in the realm of grace, like some of the furnishings of the Tabernacle, of which the Spirit has not spoken particularly, which the child of faith may legitimately take for granted?

I recall a meeting of a deliberative assembly years ago when a certain matter was before the assembled delegates, and someone raised a point of order, as to whether the proposal under discussion was within the constitutional limits of the organization concerned. The chairman, who was a distinguished lawyer, ruled to the effect, that what a constitution does not prohibit, it permits. And does not this text suggest that that which the Word of God does not explicitly or implicitly forbid, may in our thought be legitimately entertained? Are there not some things that we may assume, may take for granted?

That is the line of my enquiry this morning; that in the realm of grace the child of faith may, not only always take God for granted, as Jesus did on this occasion, but *that he may take God's unspecified best for granted.* He may assume that God will do His best for him, that no good thing, whether it be specifically promised or not, will He withhold from them who walk uprightly; that "every good gift and every perfect gift is from above, and cometh down from the Father of lights"; and that there may be ten thousand gifts in His plan and purpose which have not been named in the revealed catalogue of His mercies, the apprehension of which may afford wide scope for the exercise of the powers of the renewed mind, as it sets out to explore the limitless reaches of the province of divine grace. It gives one some idea of what the Bible means when it speaks of the "unsearchable" riches of Christ; what it means when it speaks of His showing us in the ages to come the exceeding riches of His grace, in His kindness toward us through Christ Jesus. The best, therefore, may always be taken for granted. God will not be offended if you expect the utmost from Him. He will not be grieved if you give your imaginations free scope. He tells us, not that we may build castles in Spain—that would be a poor place to build castles just now—but He tells us, implicitly, that we may with confidence each describe to his own mind as a sanctified imagination may sketch the picture, the many mansions of the Father's house.

I.

We have almost forgotten that there is a place called heaven. The social gospellers came to us, and they told us that streets of gold, and jasper walls were too remote to command their interest; that they were more concerned about good motor-roads, and walls of brick around comfortable houses here on earth. They were not particularly interested in the river of the water of life. They would rather take a trip to the lakes in Muskoka, or down the St. Lawrence, or to the sea-side. They boasted of being religiously realistic, and practical; and they told us that they were more concerned over the enjoyment of the fruits of this earth, and of having more of them, than of the fruits of the tree of life. And so, as Whittier has it:

"Earth, which seemed to the fathers meant
But as a pilgrim's wayside tent.
A nightly shelter to fold away
When the Lord should come at the break of day,
Solid and steadfast seems to be,
And Time has forgotten Eternity."

Then came the millennialists, and they told us that the world was a pretty bad place, and that it was likely to get very much worse. And they seem to have been nearly correct in that; but they said also, that before this world got altogether too bad to live in, the Lord Himself would come and rapture His people out of it; and that immediately thereafter hell would be let loose upon earth. Then, we were told, that after about seven years, He would come, as it seems to me not a second, but a third time, and would set up an earthly kingdom. Meanwhile the saints would get on their better robes, and return with their Lord to take their places in an earthly kingdom. And so between the social gospellers and the millennialists, we have been left with not much of a heaven to think about. I, at least, have not so learned Christ. Our Lord did not propose the erection of a great vault that should be burglar-proof, and moth-proof. He said there were certain things which are characteristic of this earth, hence He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." And later we are admonished by an inspired apostle to set our affections, not upon things on the earth, whether millennially, or according to the programme of the social gospeller, but to set our affections on things above, where Christ sitteth on the right hand of God.

And on this occasion He speaks of the many mansions in the Father's house, and tells us we may take it for granted that if there were none He would have told us. We may take that principle and apply it in many directions.

II.

WE MAY, FOR EXAMPLE, BELIEVE IN THE UTMOST OF THE LOVE OF GOD FOR US. I fell to wondering last night how much God loves me, a poor sinner. Does He love me very much? Is it possible for me to exaggerate my estimate of the divine affection? And I concluded that I might write the love of God not only in the superlative degree, but in that which is beyond the superlative, that I might legitimately wonder at it in terms of the Infinite, as something which had no beginning, and can have no end, something that is infinitely rich in con-

tent. Then I thought of John. I called it to your attention I believe some years ago. John speaks of himself as the disciple "whom Jesus loved". No one else ever called John that. Peter did not say it, nor James, nor Bartholomew. John said it of himself, as though he would say to the rest of the disciples: "Give yourselves what characters you like. Call yourselves by what names you will. As for me, I am the disciple whom Jesus loves. I know it, and He won't be offended if I take His love for granted." And so attracted was he by that assurance, that in the dark hour when Jesus said, "One of you shall betray me", John got very close to his Master. That has always seemed to me remarkable. John was a man, and Jesus was a Man. I can understand a child leaning upon its father's breast. One can understand a wife leaning upon her husband. But a man, a vigorous man, leaning upon the breast of another Man! But John did! He got so close to Him in Whom He knew there was an infinite Spirit that to his orphaned soul was both Father and Mother, that on that night when those dreadful words were spoken, leaning upon His breast, he looked up into the face of his Lord, and said, "Lord, who is it? It cannot be I. I could not do it, because I have believed the love that Thou hast for me."

Oh, my dear friends, I do not think we dwell enough, for our own inspiration and comfort, upon such matters as this. The love of God is very real, and without measure, and no matter how large may be our conception, we cannot exaggerate the real measure of it: if it were not so He would have told us. He would have said, "Do not go too far. I love you a little, but not too much." Instead of that He gives us free rein. Therefore you may dream as you like, you cannot outstrip the reality. "If it were not so, I would have told you."

III.

We may make application of the same principle to THE DIVINE BENEVOLENCE. That is something slightly different from love: it is the love of God in action, not only what God is toward us, but what He does for us. Every good gift, and every perfect gift comes from Him, and He will not object if you take it for granted that He has some gifts in store.

The Bible teaches us to learn from the animal kingdom, and, indeed, even from the insect creation: "The ox knoweth his owner, and the ass his master's crib". It suggests that they have more intelligence than we have. "Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." It speaks also of the ant: "Go to the ant, thou sluggard; consider her ways, and be wise." It even endows the spiders in kings' palaces with a professor's robe, and bids us sit at their feet and learn such lessons as they may teach.

We have a teacher here in this church. Some of you do not know him, and I fancy you may be surprised when I name him. We call him Laddie. And he finely illustrates what it means to take things for granted. He is our canine watchman. He was brought up by Mr. Scouse, one of our janitors, and he is specially and particularly his dog. He tolerates the rest of us when Brother Jim is not around. He follows him everywhere,—except at nine o'clock in the morning! But even he

cannot coax him away from the office at nine o'clock. He is waiting for the office staff to arrive, and he expects everyone to bring him something. He counts them, and he won't move until the last member of the staff has arrived, and the last one has given him his gift. He takes it for granted that everyone is going to give him something.

I have another teacher at home. Come and see me some time, and bring a parcel in your hand. It will not matter what may be in it, he will meet you at the door with eager uplifted head, and he will follow you, for he takes it for granted that everyone who calls has a parcel for him. And it is a little difficult to convince him that he has not been thought of, until the parcel is opened. You can hardly persuade him that you did not come specially to minister to him. I wish we had as much sense as the dogs! I wish we could learn to take things for granted where God is concerned!

Someone says, "But, I am not sure that a certain provision is included." My dear friends, if it is good you may take it for granted that it is included: If it were not so, He would have told you. God is infinite in the provision of His grace—like Joseph filling his storehouses, He too has "left numbering." Far more than He has explicitly told us in His promises is laid up for us, "exceeding great and precious" as they are.

You have seen a little child when father comes home from a journey, just cuddling up to him, not saying anything, perhaps, but keeping pretty close. You know what is in his little mind. He says to himself, "I wonder what daddy has in his pocket for me! I wonder if he thought of me when he was away, and if he brought something home just for me!" And he waits, and when at last father takes out the treasure and hands it to him, he is not surprised. He took it for granted. He knew that if it were not so his father would have told him. He would have said, "No, son, I have not anything for you." Ah! he knew better than that!

And, I believe the text warrants the use of a sanctified imagination in the interpretation of God's future plans for us. While we were away, we were guests in a certain home. It was a home of substance, and the people were most cordial and hospitable. But the good lady herself told us something of her religious experiences, and how she entered into what she called "the truth". There were some people who were Christians who had not learned "the truth"—but she had! It was like the housewife getting a package from the grocery store, some sugar, and perhaps some flour, and some canned goods, and other things. She counts them all over, and says, "Everything is here." So this good lady had got a package which she did not conceive of as being a part of the truth, but the whole truth. She was "in the truth"—as some Christian Scientists talk about being "in Science".

In her dining room there was a chart, half the length of the wall, with circles, and pyramids and pillars and ladders, and all kinds of hieroglyphics that were Dutch to me. But that was "the truth"! That was a blueprint of the word of the Infinite! She knew the truth. Someone had ingeniously compressed the Infinite within the compass of the finite. The chart hung across the face of some pictures. I was more interested in the pictures that I could not see. I said to myself, "What a pity to cover them up with that chart!"

Oh, your diminutive chart will cover up many valu-

able pictures. You must not try to reduce the word of the Infinite to the dimensions of your little mind, and say "I have the truth"! Nothing of the sort! The truth is bigger than that. The revelation of God in Christ is bigger than all your charts, and in every way vastly superior—"If it were not so I would have told you".

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
That is more than charity.
For the love of God is broader
Than the measures of man's mind
And the heart of the Eternal
Is most wonderfully kind."

I want to read to you a quotation made by Mr. Brown in that memorial service from which I was so regretfully absent. It is one of the loveliest things I ever read written by United States Airman John Gillespie Magee, Jr., only nineteen years of age, who was killed last December:

"Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air:
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God."

That, in a higher Spiritual sense, is true of faith when a sanctified imagination gives it wings. How far may we soar? What wonders may we behold? "If it were not so, I would have told you."

Therefore I bid you lift your thought to those unmeasured and—I had almost said, though that would not be quite true—uncharted spaces of the heavenlies, and remember, that He has raised us up together, and made us sit together in heavenly places in Christ Jesus.

"Give me the wings of faith to rise
Within the veil, and see
The saints above, how great their joys,
How bright their glories be.
Once they were mourners here below,
And poured out cries and tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.
I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death."

IV.

And you must take that principle and MAKE APPLICATION TO THE PRESENT ALSO, for it means that there are no limits to the promises of God. There is no possibility of the human mind's appraising the contents of the promises of grace. Exceeding abundantly above all that we can ask or think, according to His power which worketh in us, is the measure of God's dealing with us.

And now if we must come back to earth, and tread the dust of this weary world a while longer, you and I will need superlative grace, superhuman power, divine upholding. And do you ask, "Is grace sufficient? Is a victorious peace possible to me as a Christian, in my individual life?" All things are possible to him who believeth. Does another enquire, "Is there an exact

promise that will meet this dire emergency?" Yes, the promises of God are big enough to meet you there. If it were not so He would have told you. The resources of grace are as measureless as God Himself; therefore we may cast ourselves upon Him, and trust Him, even when He is silent, and lean upon Him no matter what our need may be.

I have not told you all, but all that I may lawfully try to tell you. When I had ended my meditation I found myself singing one of Whittier's sweet hymns, almost a lullaby, to a tune I have not heard in many a year. I do not know why I recalled it, but it came to me. No; I did not sing aloud. I sat there in my study in the early morning hours, and just sang to myself in my mind:

"When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

"Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

"Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

"I have but Thee, my Father! let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
No street of shining gold.

"Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place:

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

"There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

And when, in my mind, I had ended my song, still wondering at the grace and glory of it, I am sure that my spirit heard this answer ringing down the skies: "If it were not so, I would have told you."

Let us pray:

O Lord, we thank Thee for the new song that's in our mouth, to long-lost music set—glory to Thee for all the grace we have not tasted yet; for the hope that is laid up for us in heaven. We pray that Thou wilt make us heavenly-minded people, people who hold loosely by the things of earth, and who set their affections on things above.

Bless our meditation this morning for Thy name's sake. Amen.

SHALL QUEBEC'S PAPAL "NO" BE ALLOWED TO LIMIT CANADA'S WAR EFFORT?

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Evening, May 3rd, 1942

(Stenographically Reported)

"For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

"In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

"But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day

of their destruction; neither shouldst thou have spoken proudly in the day of distress.

"Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

"Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

"For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."—Obadiah 10-15.

This was a prophecy against Edom. The people so called were the descendants of Esau, Jacob's brother; they were racially akin. On this occasion it is not charged against Edom that she fought against Judah: she merely "stood on the other side". She declared her neutrality, she looked upon all the suffering of God's people without protest; and, as opportunity afforded her, she profited by their distress, even laying their hands on their substance in the day of their calamity. Not only so, but she stood in the way of those who would have escaped from the enemy; and those who had been already taken captive, she delivered up into the enemy's hand.

It is descriptive of a certain state which calls itself sovereign, whose head claims to be the prince of all princes, and the king of all kings. When the rape of Abyssinia took place, the Papacy made no protest, on the plea that it was its traditional policy to remain neutral. Surely we shall recognize that where questions of right and wrong are at issue, no man of moral integrity can be neutral: he must take sides. If he be morally sound, he cannot possibly stand on the other side and say, "It is no concern of mine."

When more than a million people were butchered in the war of rebellion against constituted authority in Spain, the Vatican had no word of protest against that iniquity, but rather pronounced a blessing upon the murderous troops which helped to perpetrate it. When Italy came into the war, the Pope—who might so easily have excommunicated the Premier and all participating in the iniquitous movement—uttered no word of protest against Italy's conduct. When France collapsed, Marshal Pétain and General Weygand, two very devout Roman Catholics, assumed control, together with that reptile in human form known as Pierre Laval, the last of whom has again returned to power. In violation of all their covenant-pledges, France failed to deliver the fleet to their former allies, and surrendered to the enemy—just like Esau—the four hundred German airmen who were held captive. They gave them back to their own country, that they might be used again in attacking Britain. And from then until now, the Vatican has yet to pronounce one word of censure upon Germany, or Italy, or Spain, or Japan. Although Japan was a pagan nation, Matsuoka last summer visited Berlin and Rome. He had an audience with the Pope, and the Pope sent his apostolic blessing to Matsuoka's "dear people in that far-off land"; and declared that Matsuoka was one of the world's great statesmen.

Throughout the two years of American neutrality—at least, non-belligerency—the leading advocates of isolationism and non-intervention were Roman Catholics. The Roman Catholic Hierarchy in the United States was virtually solidly on the side of the Axis and against Britain—and against America. In this place again and

again throughout the years that have intervened since the outbreak of war, I have dared to say that the Roman Catholic Church is a fourth Axis power, and is therefore to all intents and purposes more than a potential—an active—Fifth Column. That is so, not only in Canada, but in every capital of the United Nations. For so saying, we have been charged with endangering that unknown quantity called “national unity”.

Premier King professes to be shaping his policy so as to preserve “national unity”. For this—and at Quebec’s behest—he promised a “no conscription” policy. Before the war, the late Mr. Ernest Lapointe, in the House of Commons, implicitly threatened English-speaking Canada with bloody revolution in Quebec if a conscription measure were enacted. On the other hand, he warned Quebec that it would be useless to expect the rest of Canada to remain neutral if Britain should become engaged in war.

Cardinal Villeneuve came to Toronto, and was entertained at a joint meeting of the Canadian and Empire Clubs. The men who compose those Clubs are leading business and professional men of this city, I suppose. Cardinal Villeneuve came and talked of “national unity”. He paid this Pastor the compliment of referring to him as one who was endangering it; but he made it perfectly clear that from the Roman Catholic point of view, “national unity” might be had and maintained strictly on condition that the Roman Catholic Church, the minority, were allowed to have their own way.

Premier Godbout, of Quebec, came to Toronto, and was similarly entertained—and spoke on the same subject, “national unity”. He went back to Quebec and in a speech of which we published an English translation, he said exactly what *The Evening Telegram* said last night, that the Mobilization Act conferred no new authority on the Canadian Government, that it already had all the authority that was necessary for the full prosecution of the war; that the Mobilization Act merely restricted the authority of the Government, forbidding them to send conscripted men beyond the bounds of Canada. In that connection he said:

“A little handful of French-Canadians led by M. Ernest Lapointe, dictated its will to the country.”

The representatives of eight provinces meekly submitted in the House of Commons to the domination of Quebec; and Premier King, by his promise of “no conscription”, literally bribed the people of Quebec to vote for him. They voted for him on those terms; then he had the effrontery, the political indecency, to make the rest of us pay a bill of a million and a half dollars to release him from a wicked pledge which he ought never to have made. We advocated a “yes” vote, not to free Mr. King—he was free enough. I do not know what larger liberty he wants; for even while Parliament is sitting hundreds of orders-in-council have been passed; laws have been made and promulgated by the Cabinet without any reference to the people’s representatives. We are under the dictatorship of a single political party dominated by the Roman Catholic Church.

Why did Quebec vote, No? It is not gracious to say, I told you so; but you who have been coming here since the war began know that I told you this would happen. It did not require any great prescience to see it; anyone with a grain of common sense might have known that inevitably we would come to it.

Has Mr. King preserved “national unity”? I am grate-

ful to him for the plebiscite for this reason, that what many of us already knew to be a fact it has brought unmistakably and manifestly to the surface. Quebec voted almost a solid, No. And the “no” vote, whatever may be said of the “yes” vote, was a no-conscription vote.

Why did they do so? Because they were told to do so. Our newspapers speak about French Canada as being Canada’s problem. French Canada is not Canada’s problem. There would be no problem in Quebec, or in the rest of Canada, of this character, were it not for the Roman Catholic Church. *It is not French Canada: it is the Roman Catholic Church that is Canada’s problem.* That is the cancer that is gnawing at the very vitals of the nation; and unless it is dealt with, will ultimately destroy us.

Even now there is not a newspaper or a publication of any sort that will dare to put its finger upon the cause of Canada’s trouble except *THE GOSPEL WITNESS* and *Protestant Action* and *Le Jour*—Jean Charles Harvey’s French language paper. Not one of the Toronto daily papers has the courage to do so. They prefer to lay the responsibility upon *French Canada*. I insist that there is no reason why we should not live together with the French Canadians on the most amicable terms. French Canadian people, as such, are just as good as we are. I have no sympathy with racial antipathies, whether it be Antisemitism, or anti-French Canadianism. I should like to think of my fellow-French Canadians as being loyal subjects of His Majesty the King, worthy citizens of a united Dominion, and a united Empire. And they would be if it were not for this unmitigated curse of Roman Catholicism. Now everybody must know that it is the Papacy that is the great and implacable enemy of “national unity” in Canada.

More Than Quebec Voted “No”

The “no” vote was not exclusively in Quebec: there was a very considerable “no” vote in the Province of Ontario and in other Provinces. I know, and I rejoice in the fact, that the “yes” vote was overwhelmingly superior to the “no” vote, but who were they who voted, No, in Toronto, in Ontario, in Manitoba, in Alberta, in Saskatchewan, in British Columbia, in Nova Scotia, in Prince Edward Island, and notably in New Brunswick? I will not say without exception, but I hazard the opinion that the “no” vote was a Roman Catholic vote; not in Quebec only, but here in Ontario, and elsewhere.

A few days before the vote, the two Ottawa papers, *The Citizen* and *The Journal*—I feel sure it took the same position, but as I have not the actual quotation from *The Journal*, I set that aside and confine myself to *The Citizen*. *The Citizen* says it had advocated consistently the casting of a “yes” vote in Ottawa, urged its readers to vote, Yes. And I am practically certain that that was true of *The Journal*. On the Friday before the vote, when the editions of those papers were distributed, folded in the paper was a circular urging everyone to vote, No. Immediately the telephones at the newspaper offices began to ring: “What do you mean? You have been advising us to vote, Yes: now your paper contains a circular advising us to vote, No.” I have a clipping from *The Citizen* of April 25th headed:

Handbills Placed Inside Newspapers Traced to Source

“When a number of subscribers telephoned to *The Citizen*, an immediate check-up was made during which it was shown that the Ottawa Newspaper Subscription Bureau, which handles subscriptions and deliveries, was,

of course, in no way connected with the distribution of the handbills. *The Citizen* itself naturally had nothing whatever to do with the distribution, over which subscribers receiving the handbills were quite indignant.

"Investigation revealed that distribution of the notices was actually carried on in one section of the city by newspaper delivery boys who, it was learned, did not realize the seriousness of their actions at the time. In other parts, distribution was made by other boys who followed on the heels of the newspaper carriers and placed handbills with the newspapers after the carriers had delivered the papers to the verandahs, mail-boxes or behind the door knobs of the subscribers.

"The Ottawa Newspaper Subscription Bureau learned of this activity late last night and began an investigation. A number of the carrier boys told the bureau investigator that they had each been given 50 or 100 handbills by their teacher at a French separate school, who instructed them to distribute them."

In the very newspaper that had been advocating a "yes" vote, there was inserted a circular urging the people to vote, No; and the newspaper says they traced it to the Separate School. It was the Roman Catholic Hierarchy, through its teachers, that spread the circular.

I make some quotations from this week's issue of THE GOSPEL WITNESS. Cardinal Villeneuve on this question, said:

"After having enlightened and informed your conscience in accordance with the true principles of religion and society, vote conscientiously, as before God, for the proposal which you truly believe to be most useful for the welfare of religion and your country. (de la religion et de la patrie)."

Everyone who knows anything about Quebec, knows that in every parish in the Province of Quebec, the priests have been preaching "no conscription" before the war, and ever since the war began. When the Cardinal told them to act in a way "most useful for the welfare of religion", he virtually told them to vote "no".

Here is another letter from the Cardinal. (Some of you will say that we ought to be more tolerant.) Here is a letter that appeared in *La Presse* of Montreal. One of my sermons, "Why I am not a Roman Catholic", was translated into French and distributed among French-Canadians. We have printed a large number of French tracts, and thus the gospel has been spread among our French-Canadian fellow-citizens. At the bottom of the tracts was a notice to the effect that anyone who was interested, and would like to have a copy of the New Testament in French, might have one without charge by writing to the address given. We had hundreds of applications from French-Canadian Roman Catholics for French New Testaments. We sent them out as promised—some time ago more than three hundred had been mailed. This is what Cardinal Villeneuve says about these tracts:

"The tracts that are sent by mail are lame expositions, written in wretched French, having no other purpose than to trouble the Catholic faith of French-Canadians. To the tracts is added the offer of a free copy of the 'New Testament'. Now, the book that is given out in this connection is simply an abridgement of several of the books of the New Testament and one which has not received the approbation of the Church.

"It is even reported to Us that a preacher who has his headquarters in the building of a non-Catholic association at Quebec is attempting to indoctrinate those who have been caught by the bait of the so-called 'New Testament'.

"The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature may be brought to their attention.

"They will insist particularly on the danger to which

those who glance through this heretical literature expose the precious treasure of the true faith"—even to glance through the New Testament is dangerous—"They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire."

Cardinal Villeneuve is very positive at that point: he recommends the Roman Catholics of this country, if the New Testament is put in their hands—the word of God that liveth and abideth for ever—to throw it into the fire. It is the same old church it has always been, the enemy of the truth, and of the gospel of Jesus Christ. That is in Quebec.

The Archbishop of Toronto, His Grace, the Most Reverend J. C. McGuigan, issued this statement:

"All Catholics know well that it is against the traditional policy of the Church for her spiritual leaders to direct them in their personal and individual responsibility of voting. This is fundamentally a matter of conscience."

But in Malta a revolution was effected because the Government of Malta first, and the British Foreign Office afterward, refused to consent to the expulsion of a native Maltese priest who fell foul of his superiors. Then the Vatican put the terrors of hell upon the people, reserving the sacraments, and forbidding any priest to hear their confessions, or to grant them absolution, if they dared to vote in support of Lord Strickland's régime. I care not whether it be the Archbishop of Toronto or the Cardinal-Archbishop of Quebec, a Roman Catholic Prelate speaking on such a matter speaks with a lie in his right hand. I would just as soon believe Dr. Goebbels as anyone of them. Yet there it is—with the witness of more than a thousand years of bloody history behind them; and the Church's boast that she is always the same.

Doubtless there are individual Roman Catholics who exercise their liberty, but those whom they call "the faithful" do as they are told. The Roman Catholic Hierarchy in the United States is anti-British and pro-Axis even to-day.

I have not time to make the quotations which I should like to cite, but in Boston where there are nearly a million Roman Catholics the sum of sixty thousand dollars was set aside to assist in the celebration of emancipation day, and the occasion was used to hurl insults at the British, at the President of the United States, and at everyone standing and fighting for the liberties of the world.

You will remember that from the collapse of France, from this pulpit I have insisted that the treacherous representative of Vichy ought not to be allowed to stay one hour in Canada. Mr. King said that in deference to the sensibilities of the French-Canadians the Vichy representative would be allowed to remain. You remember how haltingly Mr. Churchill spoke in Ottawa until he launched out to speak of the men of Vichy, denouncing them as traitors. That was when he told us they said that Britain would have her neck wrung like a chicken, and added, "Some chicken! Some neck!" And the secular press reported that when Mr. Churchill thus vigorously inveighed against Vichy, René Ristelheuber, the representative of Vichy, was within fifteen feet of him. Now the Honourable Dr. Bruce calls attention to the fact that anti-British and anti-Canadian pamphlets are emanating from the Vichy Consulate in Quebec—headquarters of a Fifth Column all the time.

What has the Government's "national unity" policy accomplished? Nothing! So long as Quebec was allowed to have its own way, it talked about "national unity"; but when it had an opportunity to express itself, it said, "No". And what of the riots in Montreal?

Shall the majority rule? What will the Prime Minister do? Will he enact conscription? Perhaps he will. A French-Canadian came to see me who had had a personal interview with Cardinal Villeneuve, the Archbishop of Montreal, and others. He asked them, "What if the plebiscite should carry, and the government should enact conscription—what would you do?" "We would accept it, providing a French-Canadian were appointed to administer it!" And that is what will happen if conscription is enacted. Roman Catholics will be exempted on a wholesale scale—or admitted by the front door, to be discharged by the back. If I had my way, I would enact conscription, and compel Quebec to do her part, at all costs. If Quebec wants to rebel, let her rebel. I would enforce the law if the heavens should fall. What then? It might mean the suspension of the Constitution—an opportunity to rewrite it when the rumpus was over. We could then have a uniform educational standard for the whole Dominion, and an end of the special privileges that are holding Quebec in the darkness of ignorance through an educational council that takes education out of the hands of the Province, and into the hands of the Hierarchy.

The Roman Catholic Church in Canada is our great problem. Now Japan has sent a special envoy to the Vatican. Britain and the United States protested against it, but the Vatican has returned no answer up to this date to either protest. The special envoy and minister-plenipotentiary, I suppose, is now at Rome. This war is being waged, not only militarily but politically. If the Pope had an army, and he were to take sides with Japan and the other Axis powers, what would happen? His representatives in Washington, in Ottawa, in London, would be sent about their business forthwith. The Pope has no army, but he wages war politically, and is the most deadly enemy that the world's liberties have to face in the whole wide world to-day.

Let me quote Archbishop McGuigan again, speaking to the Knights of Columbus, in Toronto. This is taken from the Roman Catholic paper, *The Canadian Register*, May 2, and must be a correct report. The Archbishop says:

"At the present time, when the world is enveloped in flames, when men are divided by hates, brother pitted against brother, there is one international, one sublime institution which stands above all others, the Catholic Church. When peace comes to the world through the Church and through this symbol of unity and through the centre of unity, the Apostolic See, friendship and brotherhood may be reborn. There are only two centres of unity at the present time, the venerable Seat of Apostolic Authority and the Most Holy Sacrifice of the Altar.

"The Archbishop referred to the recent petition from Japan, followed by one from China, that the Vatican accept their envoys, saying that it was 'because these nations of the Orient see that there is only one spot in the world at the present time where envoys of enemy nations may meet and may hope for understanding and eventually for justice and peace.'

The British Government does not believe that. The British Government declares it to be an unfriendly act on the part of the Vatican to receive an envoy from their enemy, Japan. Washington said the same thing. The Archbishop of Toronto says there is only one symbol of

unity from which we may hope for peace for the world, and that is the Papacy.

I wish I could awaken our politicians—and our preachers too. When a surgeon comes to the operating-table, he wears a mask, is clad in sterilized garments, and wears sterilized gloves. Why? To protect himself? Not primarily. Mainly to protect his patient from the bacilli that may be in the very atmosphere. He recognizes the presence of that poison, and the danger of infection in the wound. There must be no contamination; everyone is excluded but those who are thus prepared. What that deadly streptococcus and other deadly germs are to the human body, Roman Catholicism is to the individual, and to the nations of the world. It ought to be handled with gloves as a poisonous thing that has hell at its heart. It is Satan's masterpiece on earth.

It is a menace politically; and it is a menace religiously. I have another gem from *The Catholic Register*, an editorial referring to the Pope's appeal to the faithful to make May a month of prayer. Of course we ought all to pray every day of every month, but the editor of *The Register* says:

"It is at such a time as this dark hour of calamity and crisis that we feel more than ever the need of a powerful intercessor before the Throne of offended Majesty. And we are happy in that we have such an advocate, a creature like ourselves and yet so unlike us, one who is for us all that is contained in the sacred name of Mother.

* * * * *

"And so as we gather around the May altars, may we not respectfully remind the King's Mother that she has been raised up so high not for her own sake only, but for ours, for the sake of her people? And can we doubt that she will exercise on our behalf her influence with her Son? To doubt would be to question the depth of her maternal heart. So we go to Mary as the Holy Father requests. And she will go to Jesus. And what can such a Son refuse to such a Mother?"

Pity the darkness of souls who yield to that kind of thing—not Jesus Christ, but Mary. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." But in *The Canadian Register* published in Toronto, on May second, in the year of our Lord Nineteen Hundred and Forty-two, the faithful are exhorted to go to Mary, and Mary will use her influence with her Son! If that is not blasphemy, then blasphemy was never committed since the dawn of human history. That is horrible in the extreme—yet some Protestants say Roman Catholicism is a form of Christianity.

How can we awaken Protestants? That is our problem. I am more afraid of the somnolence of Protestantism than I am of the aggressiveness of Roman Catholicism. This is the result of the Bible's being taken out of the pulpit—except as it is used to announce a text. Modernism would cut the foundations from beneath the feet of faith. I said in New York more than twenty years ago that all this would happen and that I would prove Modernism the greatest ally of Roman Catholicism. And now says the Modernist preacher—who knows nothing about grace or the finished work of Christ, but who recommends people to lift themselves to heaven by their own boot-straps—"We are all going the same way. We are all alike. Romanism is only another form of Christianity."

The Anglican Bishop of Ottawa, the Right Reverend Robert Jefferson, told the delegates of the Anglican

Synod of the Diocese of Ottawa, that "the goal of all Christians is the complete reunion of Christendom." He continued:

"This means not only reunion with our Protestant brethren but also with the historic churches such as Rome and the Orthodox churches of the East.

"Of course at the present time the question of reunion with the Roman church is beyond the sphere of practical discussion. So long as she adopts her present stand, no progress can be made toward reunion with her."

But that is the goal! We must look toward reunion. Bishop Jefferson may be "reunited" with them if he will. I never belonged. I never had any kinship with the Church of Rome. What nonsense! "So long as she adopts her present stand"! Bishop Jefferson might just as well expect the leopard to change his spots, or the Ethiopian his skin, as to expect the Roman Church to be other than she is until God casts her into the place whence her inspiration is derived, when He comes to reward men according to their work.

Let me say it over again—for the simple reason it has not yet been said often enough: Roman Catholicism is not Christian. We can have no agreement whatever with people who talk of union with the Roman Catholic Church. I would just as soon propose that the chemist, or the bacteriologist, or whoever's special business it might be, should get to work, to see if he cannot get the germs of typhus and typhoid to unite with Vitamins A and B and C and D! What nonsense! Light has no fellowship with darkness; Christ has no concord with Belial; the temple of God, no agreement with idols. There must be no union—no reunion—with any kind of error. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The measure of the church's power is not the measure of its conformity to the world, but the measure of its non-conformity. In the measure in which she differs from evil men, and men who are steeped in error, in that measure and to that extent shall we be able to influence them for God. We are to come happily this evening to this memorial feast. We come because we know that "once in the end of the age Christ appeared to put away sin by the sacrifice of himself."

I wonder is there a Roman Catholic friend here to-night? I love Romanists: I hate Romanism, just as I hate smallpox or typhus or leprosy or scarlet fever, and every other thing that is alien to the human system. But I love the victims of Romanism, and I would fain deliver you from this dark delusion. You do not need to go to Mass every Sunday morning for your soul's salvation. "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—that was the Jewish priest, that is the Roman Catholic priest, and every other kind of priest—"but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." It was finished; the debt was completely paid. We come to the Table, not to offer a sacrifice for sin: we come to celebrate a salvation that is complete, an atonement that needs nothing more to make it effectual.

As for your priest, you do not need him. As you believe on the Lord Jesus Christ, you become your own priest. We are all priests, "a royal priesthood, an holy nation, a peculiar people; that ye should show forth the

praises of him who hath called you out of darkness into his marvellous light." There are no priests in the New Testament. That is Babylonianism, paganism; it is not Christian. There is but one High Priest.

As for the confessional: you do not need to confess your sins to the priest. Confess your sins to God: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

You do not need the Pope for authority. The Bible, the Word of God, is our authority—and we do not need the church to interpret it. Someone says, "But I do not know much about theology." Can you read? Then open your heart to the Bible, and you will know more than half the priests have ever learned. The Spirit of God will teach you. It is a lie that he is Peter's successor. Peter never was the Bishop of Rome because he was never in Rome to be Bishop. Many have sat in what is called Peter's chair who were unspeakably vicious and immoral, yet called themselves "holy fathers". We do not need that. We have direct access to God Himself through Jesus Christ.

And it is all of grace. You do not need to pay the priest to pray your friends out of purgatory—there is no purgatory to which to go or from which to escape. That doctrine is the Church's Klondyke, as one priest put it. It is a racket. Have done with it all, and turn to Jesus Christ alone. "Believe on the Lord Jesus Christ, and thou shalt be saved." That is the whole gospel. Then you will be able to sing,

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress.
Midst flaming worlds in these arrayed
With joy shall I lift up my head."

Let us pray:

We thank Thee, O Lord, for the glorious gospel, the gospel of the glory of the happy God. Blessed be Thy name for ever, Thou hast paid our debts. Some of us know that we have been welcomed into Thine own holy presence. How shall we praise Thee for this freedom of access to Deity, this assurance of the divine presence with us all the day?

Bless our meditation this evening; awaken people; send us a great revival of evangelical religion; turn the people—preachers and people—back to Thy holy Word; help us again, O Lord, to believe, and preach, and rejoice in the great truth that being justified by faith, we have peace with God through our Lord Jesus Christ. Amen.

A THRONE TO LET

"A right good thing is prudence,
And they are useful friends
Who never make beginnings
Until they see the ends;
But give me, now and then, a man,
And I will make him king,
Who will dare to take the consequence,
And go and do the thing."

THE MUNRO BOOKLET

The first two editions of ten thousand each, of the booklet containing Colonel Munro's testimony, are exhausted, but another is partly off the press and will be available by the time this note reaches our readers. Send for a supply for distribution among our men of the armed forces—and other men whom you know are un-saved. Cost of printing and postage one and one quarter cents each—but send whether you can pay for them or not.

OUR PROTESTANT TESTIMONY

"Whose Light the Owls Cannot Abide"

In these words did William Tyndale, more than four hundred years ago, describe the fear which the popish priests of his day had of the light that streams from the Word of God. Well did he have reason to know whereof he spoke, for this great scholar and master of the English tongue was strangled to death and his body burned for the sole crime of having translated God's Word into the common tongue of his fellow-countrymen. The same Church that perpetrated that unspeakable atrocity on October 6, 1536, exhorts its poor dupes to burn copies of the Word of God in Canada, in this year of grace, 1942. Its dogmas still enjoin the destruction of heretics like Tyndale. After all, the burning of men is little different from burning the books they have written, except perhaps, that the destruction of writings rather than the writers is more effective, though less bloody.

Since Cardinal Villeneuve has given proof in his official communiqué that the same spirit that martyred Tyndale and lit the flame of Smithfield is still abroad in Canada of to-day, we give the following remarkable quotation from Tyndale. In reply to the fulminations of the Roman hierarchy against his edition of the Bible the great translator wrote the following answer in his spicy English:

"In this they be all agreed, to drive you from the knowledge of the Scripture, and that ye shall not have the text thereof in the mother-tongue, and to keep the world still in darkness, to the intent they might sit in the consciences of the people, through vain superstition and false doctrine, to satisfy their filthy lusts, their proud ambition, and unsatiable covetousness, and to exalt their own honour above king and emperor, yea, and above God Himself. A thousand books had they lever (rather) to be put forth against their abominable doings and doctrine, than that the Scripture should come to light. For as long as they may keep that down, they will so darken the right way with the mist of their sophistry; and so tangle them that either rebuke or despise their abominations with arguments of philosophy, and with worldly similitudes and apparent reasons of natural wisdom, and wrestling the Scripture unto their own purpose, clean contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories, and amaze them, expounding it in many senses before the unlearned lay people, when it hath but one simple, literal sense, whose light the owls cannot abide, that though thou feel in thine heart, and art sure, how that all is false that they say, yet couldst thou not solve their subtle riddles. Which thing only moved me to translate the New Testament."

The last words of this heroic martyr at the place of execution were prophetic: "He cried," says Foxe, in the *Book of the Martyrs*, "at the stake with a fervent zeal and a loud voice, 'Lord, open the King of England's eyes!'"

To tell the fulfillment of Tyndale's prayer and the effect of his translation upon England and the whole world would be to write a history not only of England, but of democracy and of evangelical Christianity. Need we remind ourselves that the blessing which the Divine Author has promised on His Word is not limited to versions in English? The same power and blessing are also promised to translations in the French language or in any other tongue. The same priestly fear of the Word, "whose light the owls cannot abide", that long

ago burnt Tyndale at the stake, to-day sets fire to our French Testaments in Canada.

The following episode in Tyndale's early life is recounted by Foxe:

"Communing and disputing with a certain learned man in whose company he happened to be, he drove him to that issue, that the learned man said, 'we were better be without God's laws than the Pope's.' Master Tyndale hearing that, answered him, 'I defy the Pope and all his laws'; and said, 'If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou doest.'"

Such was the high and noble aim which was ever before the eyes of the translator of the English Bible as we know it. No more fit motto with reference to French Canada could be set before the eyes of Canadian Evangelicals. The Bible is almost as little known in French Canada to-day as it was in the England of pre-Reformation days. And though all the fires of Smithfield should be rekindled on Canadian soil, by God's grace we shall not be deterred from our purpose of putting the Word of God into the hands of French-speaking Canadians in their mother tongue. Who will set themselves together with us toward that great goal?

Last week we printed in these pages the official communiqué of a Bible-burning Cardinal in which he exhorted the "faithful" to burn the New Testament. And what does this "Prince of the Church" offer them in its place? Not the Roman Catholic Bible, for he does not so much as mention that. He recommends that his people read a sermon of his and two booklets, one a heavily annotated abridgement of the four Gospels and the other a book from the Apocrypha. We repeat here what we said last week:

"The Cardinal's letter makes it clear that he is *not* exhorting his submissive followers to read a Catholic Bible in the place of a Protestant Bible. It is no Bible at all, which is his watchword, while he demands and requires the destruction of the Word of God printed and given out by Protestants."

More Institutions to Burn Bibles

Further to illustrate the damnable teaching and practice of the Roman Church concerning the Bible, we have translated the following excerpt from a French Roman Catholic periodical that bears the imprimatur of the auxiliary bishop of Montreal. The article, which was written by a Jesuit priest, takes the form of a dialogue between a priest and one of his flock. The answers and questions are designed to explain in a popular fashion the Roman Catholic attitude to the Bible. We quote from this dialogue:

"May I read this?"

"Read what?"

"The New Testament that a passerby gave me."

"Let me see it 'Published by the American Bible Society.'"

"Put it in the fire!"

"But it is the New Testament!"

"What! You are one hundred years out of date! Read the words of Pius IX in his encyclical *Qui pluribus* of the ninth of November, 1846: 'These subtle Bible Societies renew the ancient tricks of the heretics and inflict their Bibles on everybody, even ignorant people. Their Bibles are translated contrary to the laws of the Church and often contain false explanations of the texts.'"

"What would Pius IX say if he were living in our days!"

The priest then proceeds to cite Canon Law in unsparring condemnation of Protestant versions at which point his enquirer interjects the following question:

"Nevertheless the Church does not enjoin that they should be thrown in the fire as you suggest that we do."

"Well then listen to another quotation from Canon Law (Canon 1398, 1.) 'A prohibited book may not, without special permission, be published, read, kept, translated into another language, nor in any way communicated to other persons.' What is there left to do with such a book? Destroy it! Put it in the fire!"

"And if I read it all the same?"

"It is a venial sin at least, and if the text was falsified and your reading carried near to the point of danger of a mortal sin against the faith, you would in this way be guilty of a grave sin."

We again call our readers' attention to the fact that the above quotation is from the hand of a Jesuit priest and bears the imprimatur of a bishop of the largest diocese of French Canada. It is therefore official Roman teaching, and it gives expression to the spirit and attitude that England knew under Bloody Mary and that stretched the broken bodies of martyrs on the racks of the Inquisition. But the British flag still guarantees our rights as free citizens. Shall we make free use of it to put the Word of God into the hands of our fellow citizens of another tongue, in spite of the Cardinal's fulminations and the bitter opposition of his poor deluded tools? That is the question which confronts all Protestants in this Dominion, and we would place it with special emphasis before Evangelical Baptists. We are proposing to our Churches and to all those who love the Word of God, a definite, concrete reply to this Roman bigotry. That reply is our French Testament Campaign. We rely on the help of God and of God's people; we have no other help. Do not let us fail to hear from you.

W.S.W.

Replacing the Seed

A flood of letters and telephone calls in response to our last week's article on a "Bible-Burning Cardinal" is beginning to pour into the Union Office. We are printing some of them in this number in order that still other friends may be reminded that an urgent necessity devolves upon them also of replying to the threat of our Canadian Bible-burning Cardinal!

We may be sure that the rank and file of the clergy are only too eager to obey the Cardinal-Archbishop's injunction to burn French New Testaments. No doubt the interior of many Roman presbyteries (priests' palaces) have been lit by the lurid flames from bonfires of our French New Testaments. Shall we therefore meekly desist from further efforts to sow the Seed? Shall we admit defeat because a so-called "Prince of the Church" has uttered his voice to burn and destroy? Or shall we find our answer to such threatenings in the words of two men who were once arraigned before another high priest: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19). Will our readers stand behind men of like spirit to-day and supply them with the wherewithal to sow the Seed which is the Word of God?

One woman who wrote us enclosing her contribution gave us a happy phrase to describe our appeal for a thousand additional French Testaments. She spoke of "replacing the Seed". We must be prepared to see some of the seed—even of the good seed—fall by the wayside

or be devoured by the fowls of the air. But surely we who believe that the Seed is the Word will not take our directions in husbandry from the fowls of the air! The Head Gardener commands, "Go, work . . . to-day". Will you obey?

One of the first replies to the Cardinal's bonfire for Bibles came from a Sunday School that has already been in the forefront of missionary giving. Last year the missionary thermometer at the front of the Long Branch church boiled over the top: the school had bettered its own high objective. Now in answer to the special appeal for a thousand French Testaments this school has raised twenty dollars more. The Shenstone Sunday School in Brantford also proposes to pay for one hundred Testaments—twenty dollars.

Last Sunday two little girls of public school age came to the writer and gave him a dime each to buy a New Testament for some little French-Canadian boy or girl who would otherwise be deprived of the Word of God. These little girls also asked if they might purchase two Gospels of John in French so that they could learn French. It is from the ranks of our Sunday School boys and girls of to-day that the missionaries of to-morrow will come. Take note, Bible School Superintendents and teachers, and get busy on this missionary task before us now for it will still need the help of your scholars ten years from now! Children who give their dimes to-day will give themselves to-morrow.

On every hand we have heard that our articles exposing the hierarchy's evil machinations have stirred up real Protestants. But let us hear from you! There is a job on hand; give us your help.

For the encouragement of the host of friends who follow our work in prayer we give the following up to the minute report: The thousand French Testaments are now in our possession for safe keeping, though they are not yet paid for; twenty-five thousand additional tracts are on the presses. Another new tract has been set up and will be printed shortly. Still another Gospel leaflet is in course of preparation. Most important of all, our French-speaking workers are more determined than ever to meet the challenge confronting them. Pray for them; support them in their arduous toil; pray that others may give themselves to this great work.

No gift for this undertaking is too small and none can be too large. Let us hear from you at once. Write to-day to the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto, Ontario.

W.S.W.

"We Need Not Fear Rome's Attack"

Scarboro, April 28, 1942.

"Dear Friends in Christ:

'Fear not O Land, be glad and rejoice for the Lord will do great things.'

With this promise we need not fear Rome's attack on the Word of God. The enclosed \$1.00 is to help replace the Seed.

In His Name

(Signed) Mrs. _____"

"Your Noble Effort"

Toronto, April 25, 1942.

"Gentlemen:

Herewith enclosed please find \$2.00 toward the one thousand French New Testaments you purpose distributing among the French people in this country. In view of your noble effort I could wish it were one hundred times as much. God bless and prosper you.

Yours truly,

(Signed) Mr. _____"

A Prayer for the Priest

Brampton, April 28, 1942.

"Dear Friends:

Having read the article in THE GOSPEL WITNESS as to the destruction of the French Testaments we are surely horrified and indignant but praying God to move on the heart of that priest to make him curious enough to read a Testament himself. We know the Holy Spirit can do the rest. I am enclosing this \$1.00 to help buy more Testaments. It came unexpectedly to me yesterday through the mail and at once I was prompted to pass it on for this need, with a prayer to God for the entrance of His Word into some heart.

Yours in Christian love,

(Signed) Mrs."

From A Minister

Galway, N.Y., April 28, 1942.

"Dear Brother:

I have read in THE GOSPEL WITNESS your account of the systematic destruction of the Scriptures which of course is simply a call to attempt greater things. The head wind should make the fire burn more brightly. I enclose \$5.00 towards the work of getting the Word into the hands of French people in Canada. 'Go ye therefore,' certainly applies to Quebec and 'all power' is His. 'One of you shall chase a thousand and two of you shall put ten thousand to flight'. I pray much for Quebec and it may be that God's time has come for its evangelization. Christians should be as interested as in South America and may God raise up faithful men for the task. I will continue to pray and wish you much fruit in all that is being done.

Yours in Him,

(Signed)"

The Whole of Canada, Except Quebec,
Votes "Yes"From *Le Jour*, 2nd May, 1942

The essential question is what advantage has *Baptiste* gained by voting "Non" in the plebiscite?

Answer: Nothing!

"..... I am not surprised with the answer the province of Quebec gave to the question of the plebiscite. It could not have been otherwise. Our demagogues, under the banner of nationalism—a party essentially anti-Canadian—have taken advantage of the general ignorance in order to puff up their own popularity. This country has never before witnessed an example of such barefaced impudence in mean and dirty demagoguery.

"Since 1939 the Government has not enlightened the French-Canadian people. It has adopted a rose water propaganda, aimed at appeasing a few thousand nationalistic fifth columnists, separatists, OJC'sts, (members of the Catholic Youth Organization) clericals, and those misled by Catholic Action papers such as *Le Devoir* and others of the same stripe who have been pursuing, without respite, and in complete impunity, their work of hatred and division and treason.

"An office of information has been set up but it is completely tied up with 'red tape', and that most powerful instrument of propaganda, the radio, has been left from the beginning in a state of disgusting neutrality.

"The Government has attempted to destroy in two weeks what the Fifth Columnists have been building up for almost three years. It was too late. I should be ready to wager almost anything that on the 27th of April more than fifty per cent of Canadians, of the French tongue, were under the delusion that Canada was fighting for England, and not for the very existence of this Dominion, and this impression has not yet been eradicated from the popular mind. And whose fault is it?

"The Government has followed the path of least resistance, the path of weaklings. It has tried to please everybody, and to please them it has left the traitors at liberty. The Government has forgotten one essential fact: In a period so grave, so important, so dangerous, as the present, it is absolutely

necessary to crush internal enemies without pity. A purge costs less than civil war. As Péguy said, 'Civil wars are the products of the weakness of leaders.'

"These internal enemies are a minority but they are most active. Better than anyone else they know the art of fishing in troubled waters. It is noteworthy that there is no outstanding man, no genuinely clever man, with intellectual and moral force, in the muddy flood of demagogues, which was let loose in the last few weeks in the province of Quebec: but nevertheless what an organization they had.

"An immense activity has been displayed by the members of the Saint-John-Baptiste Society, by so-called societies, by the ten or twelve thousand readers of *Le Devoir*, interpreter of Goebbels via Vichy, and by those worshipful individuals who abuse their uniform and the pulpit (tribune). Half a dozen arrests among leaders of this movement might have been enough to clean out the garbage. At such a time as this we have no right to leave such criminals at large for they put the Government in peril. A war can never be won by wheedling our enemies. In any other country *Le Devoir*, and its editor, Georges Pelletier, would have disappeared from circulation.

"Is it necessary to give further details on the campaign waged against the higher interests of our country?

"Last Sunday morning at a good many church doors there were boys distributing broadcast propaganda leaflets in favour of a 'Non' vote. For days before the vote the greater part of the students of a great Jesuit College wore a button which bore the word 'Non' in large letters. Even on the grounds of a certain church notices calling for a 'Non' vote were in abundance. A large number of students in our colleges acted like demons to convince their friends that the cursed English ('maudits Anglais') were determined to destroy the race. Elsewhere appeals were made to the sentiment ('l'instinct génétique') by putting it this way: 'Young men think of your fiancées!'

"It was the same in all the country ridings of our province. One had only to drive through our villages last Sunday in order to see how well our people were indoctrinated: on almost every post on both sides of the street the 'Nons' were displayed with wearisome insistence.

"Every possible rumour was broadcast to frighten our poor folk. In a little village last Sunday there were thirty marriages. Do you know why? It was rumoured that after Tuesday, April 28th, the day after the plebiscite, conscription for overseas service would be put in force and that after that wives of the conscripts would have no right to any allowance, hence the rush of the young people towards the nuptial yoke. It was insinuated that after Tuesday French-Canadians would be treated with extra brutality. This is just one example, among thousands, of the shameful exhibition of ignorance and credulity.

"Thousands forget in this connection the preponderant influence of the clergy on the masses. In what direction was that influence employed? Who, in this austere body, took the initiative to guide the common people towards the accomplishment of their first duty as citizens, that is to say, the defence of their threatened country?

"How can we do otherwise than deplore this silence of the hour when our people were a prey to lying propagandists of disunion? And how are we to interpret this activity of an important part of the lower clergy who collaborated with our demagogues?

"If we add to all these elements the fact that since 1917 the majority of our elections have been fought on the question of conscription, always brought up as a bogymen, we must admit that it would have been a miracle for the province of Quebec to give an affirmative vote to Mr. King's question, after having passed more than twenty years in telling crowds that conscription was poison and then they come at the last minute to tell them it is a necessary food and they must eat it.

"The French-Canadian masses are not responsible: they have been deceived and nothing has been done against those who have been busy deceiving them since the Fall of 1939. For ever so long agents of treason in our midst have been preparing the way"

JEAN-CHARLES HARVEY.

W.S.W.

The Bible or a Roman Catholic Mass-Book?

One of our French-speaking pastors, Rev. T. D. M. Carson, passes along the following incident illustrative of how Rome always puts her law in the place of God's law. He writes:

"In the poll in which I voted, I saw on the table beside the ballot box what purported to be a Bible. But I was a little suspicious, and as I was going out I picked it up saying, Is this a Bible? Yes. May I see what translation it is? Certainly. So I opened it, and it was what I half suspected—a Roman Catholic Missal. And that was what was in that poll in case of the necessity of any having to take an oath regarding their right to vote. I put it down, saying, That is not a Bible; that is a mass book. Oh yes, but we are permitted to use that. O God, help us to make known Thy Word!—ere it is too late."

This same pastor came across a priest last week and talked to him. Bible in hand the priest admitted that Catholics did not read the Bible enough. He said that the devotions taught by the Church did not leave much time for it if faithfully practised, but brought the devout Catholic into love and worship of Christ Himself, making the Bible seem cold compared with Himself. Such is Romanism in practice. What a Macedonian call for Protestants with the Bible in their hands!

W.S.W.

Priests Teach Religion in Presbyterian College

(By Max Greedy)

Lincoln, Ill.—(Special)—A unique Catholic educational program, devised for a local emergency, is meeting undreamed-of success in Lincoln College and is having a marked influence upon non-Catholic students and faculty members.

Lincoln College is a Presbyterian institution attended by some Catholic students. When a situation arose that curtailed the religious freedom of those Catholic students and imperiled their graduation chances the Catholic clergy of the city rallied under the leadership of the Very Rev. W. P. White, pastor of St. Patrick's parish and the Rev. Leo P. Henkel, pastor of St. Mary's parish. An unusual program was devised that not only secured the religious liberty of the students and cleared their path toward graduation but also developed into an opportunity for the presentation, by priests, of Catholic truths to audiences of non-Catholic students and educators.

Lincoln College is supported to a great extent by endowments made by Presbyterians with the expressed stipulation that religious education be made obligatory under penalty of losing the endowments. Quoting the college bulletin: "Each student is required to take three semester-hours in this department (religious education) for graduation." Four courses were offered—"The Ethics of Jesus," "Religions of Mankind," "The Bible as Literature," and "The Life of Christ." All were taught exclusively by Presbyterian ministers.

The Rev. H. F. Prendergast, assistant pastor of St. Patrick's Church, who has been closely linked with the undertaking, says that Catholic students objected to being instructed in non-Catholic doctrine. They were warned that religious instruction was necessary to graduation. They carried their complaints to Father White and Father Henkel, who presented the Catholic side of the picture to the college authorities. . . . In the end the local board of managers for the college, composed of members of various non-Catholic denominations, was brought to realize the fairness of the Catholic position and this attitude was impressed upon the guiding officers of Lincoln College. A program was worked out whereby Catholic doctrine would be taught to Catholic students by priests.

Results Are Satisfactory

"Thus far," said Father Prendergast, "the plan has been very satisfactory and the spirit of the college authorities has been most commendable. Several months ago, Dr. Copeland told Father Henkel: 'If we can do anything at any time to help you in making these students of your denomination more church-conscious, please call on us. We want our students to be strong members of their own churches.'"

"The Catholic clergy conduct their classes with complete freedom and independence. The classes, which meet regularly in a classroom of the college assigned for that purpose, have been operating since September, 1941. Every Catholic student of Lincoln College has purchased a copy of the recently revised edition of the New Testament and copies have been placed in the college library."

The priests of Lincoln have been given the opportunity of addressing the whole student body of the college and members of the faculty on matters of religion. Father Prendergast made such an address Ash Wednesday. "In my talk," said Father Prendergast, "I brought out in particular that Christ is a Divine Being and not merely a 'messenger of God,' as He is referred to by most of the speakers in the college. I also explained the liturgy of Ash Wednesday, the origin of the Lenten season, and the reason why Catholics abstain from meat on Friday. I found that the non-Catholic students of the college are eager to hear these things." . . .

—From a Catholic paper of Cincinnati, Ohio.

Shades of John Knox! Tolerance of the intolerant! Betrayal of trust!

Here is further evidence that departure from the faith, which degrades our divine Lord to the position of merely a "messenger of God" rather than His co-equal Son, leads to a false tolerance of all religious beliefs as equally true and good—because equally false! This, in turn, opens the door for Rome with its word of authority—the false authority of the Romish Church instead of the true authority of the Scripture, and with that false authority come superstitions.

Protestants, awake.—B.

The Brothers Strasser

Otto Strasser, a partner of Hitler in the formation of the Nazi Party, is now in Canada and is head of the German "Black Front". He is regarded with suspicion, however, by true defenders of democracy in the United States and England. It will be remembered that it was he who made it known that the German priest Father Staempfle, not Hitler, really wrote *Mein Kampf*.

Like Hitler, Otto Strasser is a Roman Catholic, and he has a brother, Bernard Strasser, who is a Catholic priest and now in this country as a "refugee". The doubts about Otto and his "Black Front" have been further confirmed by the expressed antagonism of his priest-brother Bernard toward the Free German Movement founded in New York; he recently charged that it was established "by Communists and Jews" and is directed "against my brother Otto".

The charge was made in a letter published in the New York German-language publication "*Aurora and Christliche Woche*", in which the German priest also attacked (Catholic) Prince Lowenstein for participating in the anti-Hitler movement in America. "It is regretful", he stated, "that the Jewish-maintained Prince Lowenstein is supporting the movement as a 'Catholic leader'".

—From *The Converted Catholic*.

"German character is such that the German must either dominate or be dominated. He understands no other relation between human beings on this earth."—Wm. Shirer.

FROM A CALIFORNIA CORRESPONDENT

(Continued from page 2)

presidency of Prince Galitzin. Through the personal favor of the tsar, it made rapid and remarkable progress. Nobles and ministers of state, with the chief ecclesiastics not only of the Russian Church but of the Roman, the Uniat, the Armenian, the Greek, the Georgian and the Lutheran Churches, found themselves constrained to serve on its committees. By the close of 1823 the Russian Bible Society had formed 289 auxiliaries, extending eastwards to Yakutak and Okhotak; and had received altogether 145,640 pounds . . . In 1826, soon after his accession, the tsar Nicholas I. issued a ukase suspending the society's operations—after it had printed the Scriptures in thirty different languages . . . and had circulated 600,000 volumes from the Caucasus to Kamchatka. In 1828 Nicholas I. sanctioned the establishment of a Protestant Bible Society, which still exists (or did in 1911 when my edition of the Encyclopedia Britannica was published. J. S. R.), to supply the Scriptures only to Protestant subjects of the tsar . . . In 1839 St. Petersburg became the headquarters of an agency of the British and Foreign Bible Society, which enjoys (or did in 1911. J. S. R.) special facilities in Russia, and now (then) circulates about 600,000 copies of the Scriptures, in fifty different languages, within the Russian empire."

Joseph Stalin was born in Gori, province of Tiflis, Georgia (in the Caucasus) in 1879, and his mother therefore must have been more or less acquainted with the work of the Bible Societies of her day, which was indeed *our* day; and *we* remember something of the very pronounced work of the Holy Spirit toward the end of the last century and the beginning of this century. Somehow the above helps me to understand better my strange imperative call to prayer—as taking the place of his mother—of which I have already written you. Who knows that she may not have truly known the work of the Holy Spirit in her heart through the ministry of God's Word in those days when the Russian Bible Society was so active. And who knows that mothers may not be able to pray for those they love even though they are in the spirit world? Anyway, I stood upon the promise, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6) I do not pretend to understand the call to pray for Stalin—for I had been very definitely praying against him previously.

Since I have been looking into Stalin's background as a Georgian (see Article on GEORGIA in Enc. Brit.) I am still more hopeful for him. Among other very worthwhile information there is this:—"The Bible is said to have been translated into Georgian as early as the 5th century."

But quite apart from Stalin, I am filled with a more intelligent faith for the place Russia may yet hold in God's purposes because of the part the Bible has already played in her historic background. The Communism of Karl Marx and Lenin does not stem from that Word of God; and is doomed eventually to defeat. I was shocked with the article in LIFE of April 20th. It is not to the Russia of Karl Marx and Lenin that England must look; but to that Russia that loves the God of the Bible which still exists and persists. For this Russia we must pray; for that will be the Russia of God's purposes.

JESSIE SAGE ROBERTSON.

Among Ourselves

Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

On three week ends and a short leave Jarvis Street friends were delighted to have the grandson of the former dean of Toronto Baptist Seminary, Dr. T. I. Stockley. L.A.C. Harold Stockley is for a short time at the Trenton air school, having come there from the R.A.F. training school at Moncton, N.B. He is well acquainted with Rev. John Wilmot of Highgate Road Baptist Church, London, England, where he had been particularly interested in the baptism of one of our Jarvis Street boys converted after he had left for service overseas.

A personal letter from Mr. H. Cockburn from Southern Baptist Theological Seminary, Louisville, Kentucky, says:

"I am really enjoying my experience here, and I believe it will not be without profit. The professors have been quite generous in allowing credits and with fair success I should be able to complete the Th.B. a year from now."

A.C.2 W. R. Slade has now moved to MacLeod in his training with the R.C.A.F.

A circular letter from Rev. S. R. and Mrs. Jeffery from Loshan, Szechwan, China, just received, is dated January 1st. We give part of the interesting report.

"Over the radio we heard a Japanese ridiculing Britain and America for praying to God to get them out of their difficulties. Let us give Japan more reason for this sort of sarcasm until God brings judgment on this emperor-worshipping nation and her fellow gangsters. She has made important gains in the East, and will make more, but her doom is sure, and not far distant.

"The church here has been suffering like the Democracies. We started the year with over 20 members, added 6 during the year, and lost 12 by removal to other places. That is making progress backwards, but most of these folks who left are serving God in other places. However, we pray that during 1942, the Lord will bless us with members who will stay put. The loss of our fine street chapel by bombing last August has not made the work easier. We hope to rebuild this year, and pray that God will raise up earnest workers in the church to help us witness to the saving grace of the Lord Jesus Christ. . . .

"Please meet Mr. Chang Tao-wen. For a few years he was a Buddhist priest. He first became interested in the Gospel through a Christian doctor in Hangchow, Chekiang. On the doctor's advice he went to a Christian Institute for Buddhists in Hong Kong, where he was converted. Some Christian folks in Chungking were concerned for the Buddhists in Szechwan, especially the priests, and invited Mr. Chang to work among them. Mt. Omei, one of the five holy mountains of Chinese Buddhists, is very near here and is a great stronghold of this false religion. For that reason Mr. Chang has come to us, and after some time in Loshan last summer, went to the city of Omei, which is near here, and close to the mountain. His is not an easy task, and I would ask your prayers for him. Apart from our fellowship in the Lord and in Bible study I have not been able to help him much, for he goes around the temples 'contacting' the priests. This does not involve so much preaching as it does private conversation. So far he has not reported any conversions. Pray for him."

Marriage of Rev. A. McAsh

"I Edward Arthur McAsh take thee Helen Irene Kennedy to be my lawful wedded wife . . ." That was said on Wednesday, April 29th, in Maple Hill Baptist Church, prettily decorated for the auspicious occasion of the marriage of the former pastor, now at the Regular Baptist Church, Chatham. The former Miss Kennedy lived in the neighbourhood. An able Christian woman, she will be a real help meet for Friend McAsh. The largely attended reception was given at the home of a couple converted in Maple Hill Church just a year ago. Deacon Robert Knights; Rev. Mr. Hunter, of Essex Baptist Church and this scribe spoke words of appreciation and of God speed.—W. G. B.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 20 May 17, 1942

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

ABSALOM'S REBELLION

Lesson Text: 2 Samuel 15.

Golden Text: "Behold, thy servants are ready to do whatsoever my lord the king shall appoint"—2 Samuel 15:15.

Reading: 2 Samuel 16, 17.

I. Absalom and His Followers—verses 1 to 12.

The reconciliation between David and his son Absalom did not last long, for Absalom, puffed up with pride and beauty, secretly determined to seize the throne (2 Sam. 14:25; Prov. 13:10; 28:15). He gathered chariots, horses and men for his retinue (1 Kings 1:5). The sins of pride and self-will caused the downfall of Satan himself, and they foster that rebellion against God which will reach its climax under the Antichrist (Isa. 14:13, 14; Ezek. 28:17; 2 Thess. 2:3, 4).

Absalom rose up early when he commenced his plot to bring his wicked devices to pass. Someone has said that a lie will travel around the world while truth is getting on its boots. The king's servants were carelessly sleeping, unaware of David's danger. The lethargy of Christians gives Satan the opportunity to sow the seeds of discord and strife (Matt. 13:25; 25:5; Eph. 5:14; 1 Thess. 5:6).

The plan which Absalom adopted in order to steal the hearts of the men of Israel was deliberate and thorough. (1) He pretended to take a personal interest in each client. (2) He professed that the cause of each was just (Prov. 17:15). (3) He slandered the king and his nobles, saying, "None will hear thee from the king downward" (verse 3 margin). To lift oneself by putting others down is the dishonourable practice of those who feel themselves inferior to others, but who have not the ambition or the character to reach a higher level (Gen. 39:2-20; Esther 3:5, 6). (4) He openly boasted of his heart's desire, trusting to win supporters by his propaganda (Judg. 9:29; Psa. 10:3). (5) He flattered all who came to him (Prov. 27:6; 29:5).

According to our English version Absalom is said to have carried on his nefarious campaign for forty years, but the ancient versions are more likely correct in reading "four years" (verse 7). He found a plausible excuse for leaving Jerusalem, covering up his evil deeds with the cloak of religion (Matt. 23:25-28; 1 Pet. 2:16). So completely had he deceived his father that the king pronounced a blessing upon him as he left Jerusalem to set up a rival throne in Hebron.

Spies were sent to all the tribes of Israel. These "fifth columnists" prepared the way for the new king (Judg. 9:3). They evidently understood and accepted their mission. But with Absalom himself went two hundred men who did not suspect his disloyalty; "they went in their simplicity". Evil men find it hard to secure and retain followers who will be faithful, since "there is no honour among thieves", and consequently, these criminal leaders must force unwilling men to serve them.

To summon David's counsellor Ahithophel and to enlist his services was a bold stroke. Ahithophel, like some modern Prime Ministers, obeyed the summons of David's enemy and turned traitor to his king (Psa. 41:9; 55:12-14). David's prayer that the Lord should turn the counsel of Ahithophel into foolishness was answered (2 Sam. 17:1-23). In his prayer David displayed submission to the Lord's will (1 Sam. 3:18; Matt. 26:39).

II. David and His Friends—verses 13 to 37.

(a) His Servants and Household—verses 13-18.

Once again as in the days of Saul David was forced to seek safety in flight; once again he became a wanderer (2 Sam. 19:9). Psalm 3 (see title) describes his prayer and praise to God on this occasion. The problem of the apparent prosperity of the wicked and the suffering of the righteous has

exercised the minds of God's people all down through the ages to the present hour (Job 12:6; 21:7-16; Psa. 73:1-17). We know, however, that God is righteous, and that in His own good time He will overthrow the wicked and vindicate the godly (Job 21:17-20; Psa. 73:18-20).

David's heart must have been cheered by the words of loyal obedience and devotion uttered by his servants. These were not vassals pressed into service by force, guile or flattery as in the case of Absalom's followers, but they were volunteers. They declared their willingness to serve him in any capacity, wherever, whenever and however he should appoint. The Lord is waiting for Christian scholars and believers everywhere, who will sincerely, whole-heartedly and without reservation dedicate themselves to Him (Rom. 12:1, 2).

(b) Ittai the Gittite—verses 19-23.

A new-comer, a stranger and a sojourner, Ittai was under no obligation to share the hardships of the exile of Israel's king. David warned him of the dangers and urged him to return (Judg. 7:2-8; Matt. 8:19-22), but Ittai had counted the cost and was determined to follow the king in life or in death (Ruth 1:16, 17; Lk. 14:25-33; Phil. 1:20; Heb. 11:24-27). His courage and steadfast devotion won for him the position of general (2 Sam. 18:2).

(c) Zadok the Priest—verses 24-31.

Zadok the priest and also the Levites were prepared to go with the king (2 Sam. 8:17), but he urged them to remain in the city (Lk. 8:38, 39). The priest, who was also a seer or prophet, was to keep in touch with God, and to keep in touch with David (1 Sam. 9:9); it was his duty to pray, while others fought (Exod. 17:10-12). With him was the priest Abiathar (1 Sam. 23:6; 2 Sam. 20:25). It is sometimes more difficult to stay quiet than to be active, to pray than to work, to stand by the goods than to fight in the ranks (1 Sam. 30:24). But God gives to every man his own work (Neh. 4:15).

(d) Hushai the Archite—verses 32-37.

Hushai, David's tried and trusted friend, was given the hardest task of all (1 Chron. 27:33; John 15:15). He was to attach himself to the service of Absalom, defeat the counsel of the false Ahithophel and act as "Chief of the Intelligence Staff" for David, all with a view to bringing back the king. Hushai prosecuted his mission with such fidelity that he saved the king's life and made victory possible (2 Sam. 16:16-19; 17:5-16, 22; 18:6-8). As Christians we are called upon to live in a world which is hostile to our absent King and Sovereign (John 16:33). He would have us remain loyal in heart to Him, with His help defeat the counsels of the wicked, and prepare the way for His return (Rom. 16:20; 1 Cor. 1:4-9; 1 Thess. 1:9, 10; 2 Pet. 3:11-14).

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