

# The Gospel Witness

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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 3531.

Registered Cable Address: Jarwitsem, Canada.

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## Protestant League Annual Meetings

THE CANADIAN PROTESTANT LEAGUE will soon celebrate its first birthday. It was born in October of last year. During the year it has enrolled a paid-up membership of six thousand, and has secured for itself tens of thousands of sympathetic adherents who will become members at the first opportunity afforded them.

THE LEAGUE owes no one a dollar, and has a substantial balance in the bank. It has already sent six hundred pounds to THE PROTESTANT TRUTH SOCIETY of London, England, for two mobile canteens, and has further contributions on hand toward that worthy object.

### Massey Hall Meeting, Tuesday, October 6th

In connection with the Annual Meeting of THE LEAGUE two great services will be held. The first will be held in Massey Hall, Tuesday evening, October 6th.

### Former Roman Catholic Priest Special Speaker

The special speaker for that occasion will be Rev. Dr. James J. Murphy, former Roman Catholic priest of the Benedictine Order. He was ordained as a priest in Rome by Cardinal Pompilji in 1930.

Dr. Murphy was born in New England; attended Notre Dame University; obtained Master's Degree from Columbia University, New York; he studied in Rome for five years, where he obtained the degree of Doctorate in Theology. In 1931 he was Acting-Secretary and interpreter to Archbishop Celso Constantini, Apostolic Delegate to China, and in 1933 was Professor of Dogmatic Theology in the Catholic University of Peking, China. He also served at the Apostolic Delegation in Washington, D.C., from 1934 to 1938, when he voluntarily resigned from the priesthood. He did parish work in New Jersey and was active in Catholic youth work.

As a priest of the Benedictine Order he took part in the Liturgical Movement, which had for its aim an evangelical awakening within the Roman Catholic Church. He is now attached to CHRIST'S MISSION, New York City, and assistant Editor of *The Converted Catholic Magazine*.

DR. MURPHY'S TOPIC AT MASSEY HALL, OCTOBER 6TH, WILL BE, "THE CATHOLIC CHURCH AND THE WORLD-CRISIS."

### Annual Business Meeting in Knox Presbyterian Church

The week following, Monday evening, October 12th, the Annual Business Meeting of THE PROTESTANT LEAGUE will be held in Knox Presbyterian Church. There will be a prayer service from seven to eight, and the business meeting will open at eight o'clock. There are about two thousand, five hundred members of THE LEAGUE in Toronto, and Knox Church, the Pastor informs us, will seat a thousand people. If we could hope for a hundred per cent. attendance, no church in Toronto would be large enough to accommodate our LEAGUE members—a pretty lusty, vigorous youngster to require such accommodation for its first birthday party!

Members of THE LEAGUE will be advised by mail of the programme, and all particulars—those in Toronto, and throughout the Continent—in the hope that many from distant places may be able to come for the meetings, or otherwise might be in the neighbourhood of Toronto and able to attend.

Members are requested to have their membership tickets available, at the Knox Church meeting, as this will be their credential for voting purposes. We hope to see Knox Church crowded to capacity for that Annual Meeting; and when members are advised of the programme that is being prepared, we have little doubt this will be so.

### Dr. Murphy in Knox and Jarvis St., Sunday, Oct. 4th

Dr. Murphy will preach also in Knox Presbyterian Church Sunday morning, October 4th, on the subject, "The Soul of a Priest, or Salvation Through Christ Alone." In the evening of the same day Dr. Murphy will preach in Jarvis Street Baptist Church, on the subject, "Why Catholic Priests Stay in the Priesthood."

### Dr. Murphy at Baptist Convention in Jarvis Street

Also on Wednesday afternoon, October 7th, following THE LEAGUE meeting in Massey Hall, Dr. Murphy will speak at the afternoon session of the Convention of the Union of Regular Baptist Churches which will open on that day in Jarvis St.

### Leave the Second Front to Those Who Know

It is said that amid the towering mountains in Switzerland, and where similar conditions obtain elsewhere, where the slopes are covered with vast quantities of snow—perhaps millions of tons—even a loud voice may precipitate an avalanche sufficient to bury great numbers in the valleys beneath.

How nearly this is literally true, and what the force of vibration necessary to loose the avalanche, we are not competent to say. Notwithstanding, the illustration holds. It is possible for people with loud voices—metaphorically of course—in high places, public men, journalists, and others who have influence in molding public opinion, so to propagate a dangerous principle as to create a public opinion in its favour, and in democratic countries, precipitate such an avalanche of public opinion as will force a government against its better judgment to attempt to execute the popular will.

It is on these grounds we are made fearful by the prevalent, ill-informed, demand for a second front—the second front meaning an immediate invasion of Europe. To use a simple illustration. Anyone who has seen the enormous amount of labour involved, and provisions required, to provide fifteen hundred or two thousand people with food enough for one meal at a picnic, ought, with a little imagination, to be able to conjure up a picture of the necessary accompaniments of an invading army.

The space across the English Channel is short, and ships or barges fortunate enough to discharge their cargo of men or materials safely, and be able to return, might with good fortune, make a number of round trips without disaster. Such a venture would multiply the number of ships by the number of return journeys made. Count the number of people on a street-car, and try to picture what is necessary to transport a thousand men alone. Then multiply that five hundred times, for the landing of half a million men. Even that colossal number would prove an almost hopelessly inadequate army. Then add to that the task of transporting all the necessary equipment in tanks and guns and ammunition; and to that, all the necessary hospital equipment, ambulances, and field hospital units. Add to that, the consideration of the commissariat. Has anyone any idea what transportation is required to provide sufficient food for the population of Toronto, for a single day? What would it mean if multiplied by perhaps a couple of weeks' requirements?

And think of landing all this on shores bristling with heavy artillery, provided at relatively short intervals with air bases, and with lines of communication stretching back to sources of supply, none of them intersected by such a stretch of water as the English Channel presents!

And with all that pictured before one's mind, one must also visualize the necessity of keeping open the lines of communication with the English shore, for the sending of reinforcements, for the evacuation of the wounded. Surely such a task is almost sufficient to stagger the imagination. We have Mr. Churchill's authority for regarding Dieppe as a reconnaissance force. We have no exact figures, but it has been suggested that all told nearly a complete division essayed the task. At least one-third of the men were Canadians—and Canadian losses amounted to sixty-seven per cent. of the Canadian total.

If such a hazardous attempt were made on the grand

scale, and with the intention of following it up, and establishing a permanent foothold on the Continent, it is barely possible that the proportion of losses might be somewhat less. But if Dieppe did nothing else, it served to demonstrate how tremendously difficult such an attempt would be—if, indeed, it did not actually demonstrate that under present conditions such an attempt would issue in a major disaster.

Dunkirk was a miracle. We were betrayed into that position by the treacherous elements in France, and by the surrender of Leopold and his army. For that, the British Command was in no sense responsible; and in such a case, it does seem to us, that by the unusual tranquillity of the Channel and the intervening fog, a miraculous deliverance was effected. And in so saying, we do not discount by an infinitesimal fraction the heroism of those who manned the "bum-boat armada". But to hazard an invasion under present conditions, it seems to us, would be tantamount to accepting the challenge to cast oneself down from the pinnacle of the temple, and expect the angels to catch the hurtling body in an invisible net, and miraculously save it from injury.

Against that, let us set a few further considerations. It cannot be doubted that those who carry the tremendously heavy responsibility of shaping the strategy of the war, both the civil heads of governments and the departments concerned—and the high command of army, navy, and air forces—are at least as much concerned about the successful prosecution of the war as the proverbial "man in the street" who clamours for a second front. We may regard it as an indisputable fact that they are just as anxious to afford all possible help to Russia as anyone else can possibly be. If, therefore, they do not immediately plan an invasion, it must be because they know that under the present circumstances, such an attempt would be disastrous.

Surely we ought to give such leaders as we have referred to, credit for the utmost determination to prosecute the war; and we ought to recognize that they are in possession of all the facts of the case as others cannot possibly be, and that therefore their course is dictated by sheer necessity in the light of all the facts.

But what if such an attempt were forced by this "second front" clamour, and should fail? What would follow? From a military point of view, it would be a disaster of the first magnitude, such a disaster as has absolutely no parallel in history. We lost virtually all our equipment at Dunkirk. We could not send such an army to Europe without the most thorough equipment possible; and if it were to fail, that would be a total loss also. It is not difficult to conceive of such an event leaving Britain defenseless, and open to a successful invasion by the Huns. Thus we should be rendering the greatest possible dis-service to Russia, and to all our allies.

It must be remembered that even now in the matter of delivery, the United States has not yet got into its stride. While it is delivering much, its supplies as yet are a rivulet, and not a river. Not until her shipbuilding programme has actually put ships, fully commissioned, into the sea; and not until crews have been trained, will she be in a position to transport her supplies in such volume as would be indispensable to an invasion of Europe.

It must be borne in mind, too, that our terrific losses

at sea have robbed us of thousands of the best seamen—officers and others; and that it takes some time to train men for ocean navigation, even for the merchant marine. For ourselves, we tremble at the very thought of any attempt at invasion just now. If Dieppe did nothing more, it demonstrated that such an attempt is not yet practicable. It is our own conviction that those who are literally screaming for a second front, are engaged in a most dangerous course.

We feel like adding a word from the point of view of distinctively Canadian responsibility. If the Canadian army in England were to take a proportionate share in such an invasion, and were to suffer even a much smaller percentage of losses, where should we find reinforcements for them? We are familiar with Premier King's supposedly aphoristic phrase, "Not necessarily conscription, but conscription when necessary"; which phrase was really a revelation of the Right Honourable gentleman's mental vacuity, or of his egoistically-induced blindness.

The fact remains, however, that this blind man still controls the helm of state in Canada, and is evidently determined to put all French-Canadians who would be eligible for military service, into such employment as would render them immune to a conscription law before he will consider that conscription is necessary for the rest of Canada.

So far as Canada is concerned, we believe we ought to establish a second front of our own, and that all loyal Canadians of every party, and of every race, ought to stand together as one man on that second front. Its supreme object? To get rid of the King Government, lock, stock and barrel; and clear the way for an all-out Canadian war effort. When that is done, we may, with a little more appropriateness, talk of a second front in Europe.

Having thus recommended that we leave such matters as a second front to the experts who have full knowledge of the case, let us venture on the utterly inconsistent course of saying what, with our limited knowledge, we would do had we the planning of a second front campaign. We would wait until we had a sufficient air force to constitute an aerial lawn-mower of many blades. Then we would serve notice on civilians on the German-occupied coasts of Europe, to evacuate their places, and to get as far inland as possible. Then we would set our lawn-mower at work, and sweep back from the coastline, a hundred miles or so, so as to make possible the establishment of air bases on the Continent. Then we would begin the building of a wall of red-hot steel from the earth to the clouds, that would sweep irresistibly on into Germany. In other words, absolute mastery of the air for a hundred miles inland from the coast of Europe, in our view, would be the *sine qua non* of the successful establishment of a second front.

### For the Sake of Ten Righteous Men

All too often we are shocked by the appalling godlessness of some men in high places; yet in the Navy and in the Army there are a multitude, both officers and men, who fear God and depend upon Him. Canada was recently shocked by the foul language attributed to a Canadian air marshal in England, we believe he is the chief. Such men set a poor example to those who are under them. But here is the other side.

There was an exchange of messages in London between the present Air Chief Marshal, Sir Charles Portal, Commander-in-Chief of the R.A.F., and Lieut.-Gen. H. H. Arnold, Commander-in-Chief of the United States Army Air Force, on the second anniversary of the day on which the R.A.F. and anti-aircraft gunners shot down one hundred and eighty-five German planes over Britain and its approaches. It is refreshing to read the words of Air Chief Marshal, Sir Hugh Dowding, who was fighter command chief during the battle of Britain, who paid tribute to the winners of that battle on the eve of the anniversary. At a conference attended by ten leading fighter pilots, among other things, Sir Hugh Dowding said:

"I have a personal conviction of Divine intervention in this war, which I believe we should otherwise have lost some time ago. I therefore pay tribute and honor where honor and tribute are due."

It is a great encouragement to all believers to know that God has His witnesses in the high command of all the services.

### The Danger of Retaining Vichy's Representative at Ottawa

A correspondent sympathetically tells us that we are as a voice crying in the wilderness in respect to our insistence that the Roman Catholic Church is the centre and cause of Canadian disunity. That being so, this voice will have to cry louder still.

But even the secular press has been outraged by news from Montreal of a speech made by M. Rene Ristelhueber, the Vichy Minister to Canada, at Stanislas College in Montreal, celebrating the gift by the Vichy Government of money in support of this college; and a promise in its behalf by M. Ristelhueber that the Vichy Government "is happy to continue" its payment. Although it has been published in some of the secular papers, we are venturing to reproduce on page four of this issue the major part of the report for the information of our readers who do not see the Montreal papers.

All the world now knows that the Vichy Government is as much an enemy of the British Empire—and indeed of the United Nations—as is Rome, or Berlin, or Tokio. And yet Canada retains the Vichy representative in Ottawa, beyond question an active Fifth Columnist, enjoying diplomatic immunity, and in all probability keeping Vichy, and through Vichy, Berlin and Rome thoroughly informed respecting all Canadian affairs. Through the Vichy Minister and the Papal delegate, enemy countries almost certainly know more of what is occurring in Canada than the censors permit loyal Canadians to know.

The report of the Montreal affair is an insult to every loyal citizen of this country. Indeed, practically every voice that speaks for Roman Catholic French Canada is a disloyal one. The Stanislas College affair is all the more serious because of the list of prominent men who are reported as having been in attendance. Attended by the mayors of several cities, by the Premier of Quebec, and the Archbishop of Montreal, it cannot be denied that it was substantially representative of the general sentiment of Quebec province.

We would remind our readers that this man, Ristelhueber, who came to Canada as the accredited representative of the Republican Government of France, after the fall of France, made a speech in Montreal in which he

described the fall of France as the judgment of God upon that unhappy nation because of its disobedience to the Roman Catholic Church. By that speech Ristelhueber revealed that he had not been loyal to the Government by which he was accredited, and was just as much a traitor to the interests of Republican France as all the men of Vichy—Laval included.

We reprint elsewhere some of the things we have printed before on this matter. We are amazed that Canadians should tolerate a continuance of such a condition. We wonder how many of the Atlantic sinkings are to be accounted for by the fact that we have Ristelhueber and the Papal delegate at Ottawa?

It will be noted in the report of the Stanislas College meeting that Premier Godbout gave the Government's guarantee of its support of the College. No wonder Quebec is poor when Government money is swallowed up by these ever-multiplying Catholic institutions.

#### Pétain a "Good Samaritan"?

Archbishop Charbonneau referred to the senile Pétain as "Marshal Pétain, the good Samaritan of his wounded country." It would be too much to expect that even an archbishop of the Roman Catholic Church would be familiar with the Bible. We wonder if he knows anything about the parable of the Good Samaritan? There is no doubt at all that France fulfils the description of the wounded man: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." But we think the men of Vichy fill out the picture of "a certain priest" and a Levite, both of whom "passed by on the other side". The Good Samaritan did not "collaborate" with the thieves in inflicting further tortures upon the unfortunate traveller, as Pétain and Laval have done. On the contrary, he removed the wounded man to a place where the thieves could not get at him; and we are strongly of the opinion that the whole parable would justify our believing that if the thieves had come within reach of the strong right arm of the Good Samaritan, they would have been made to lick the dust. There is no analogy whatever between the role of Pétain and the Good Samaritan.

We had first of all thought of reproducing one or two of the editorials of protest against this outrage upon the Canadian conscience by Ristelhueber and the Archbishop at Montreal; but they poured in upon us in such profusion, from Montreal to Vancouver, that we have found it impossible to do so. It is encouraging, however, to note that the secular press is being compelled to change its apologetic attitude toward Quebec, and to deal with it more nearly as it deserves. The day will come when the press will be compelled to recognize that the real enemy within our gates is much less those who are now in concentration camps than the Roman Catholic Hierarchy in Canada.

#### Says Vichy Happy to Continue Payments to Stanislas College

Rene Ristelhueber, French Minister to Canada, Makes Pledge at School Ceremony—Many Prominent Local Figures Attend

(From *The Montreal Gazette*, September 17, 1940)

"We have built on solid soil, on venerable Canadian soil, on the soil on which Maisonneuve erected the cross 300 years ago and on which-Ville Marie was to spring up and prosper," Rene Ristelhueber, French Minister to Canada, declared this

morning during the blessing and inauguration of the new Stanislas College building, 780 Dollard street, by His Excellency, Mgr. Joseph Charbonneau, Archbishop of Montreal, the French-language newspaper *La Presse* reported Monday under a double column heading, bringing to its readers the account of what transpired at this ceremony.

Present on the platform and in the hall were Senator Donat Raymond, who introduced the speakers, Premier Adelard Godbout, Hon. T. D. Bouchard, Minister of Roads and Public Works, Hon. Henri Groulx, Minister of Health, Mayor Adhemar Raynault, Mayor Joseph Beaubien, of Outremont, Senators Leon Mercier-Gouin and C. P. Beaubien, Mgr. Olivier Maurault, rector of the University of Montreal, Rev. Gaudrault, Dominican provincial; Thomas Vien, M.P. for Outremont, deGaspé Beaubien, Jean Bruchesi, Under-Secretary of the province, Ernest Tetrault, president of l'Alliance Française; J. O. Asselin, chairman of the Executive Committee; Jean-Marie Gauvreau, director of l'Ecole du Meuble, Rev. Amable Lemoine, rector of Stanislas, Emery Beaulieu, Charles Bourassa, J. J. Perrault, Dr. Armand Fortier and Judge Arthur Trahan.

Invited to speak, Hon. Adelard Godbout, Quebec's premier, declared that the Stanislas College of Montreal "is the symbol of the desire, of our firm determination to remain French." "We have a mission to fulfil in America," he continued, "and we will accomplish it if we remain faithful to our traditions and to the French culture."

Terminating his brief address he said "I can bring you the guarantee of the Government's support in this essential work."

#### Archbishop Charbonneau

Addressing himself to the same elite audience, His Excellency, Mgr. Charbonneau had stated earlier that, despite the trials France is experiencing at this moment, "Marshal Pétain, the Good Samaritan of his wounded country, deigned to think of our Stanislas College, as if he had said, here as over there, 'I Will Carry On.'" (*Je Maintiendrai*)

His Excellency lauded the good influence and rivalry which Stanislas cannot but help spread among the other institutions of secondary high school education, to accentuate their progress, even now so apparent.

Mayor Joseph Beaubien, of Outremont, recalled in moving terms the memory of the two men who launched the idea for the foundation of Stanislas College, the late Archbishop Georges Gauthier and the late Senator Raoul Dandurand.

Hon. T. D. Bouchard, Minister of Roads and Public Works also said a few words.

#### M. Ristelhueber Speaks

He made it a point to emphasize that "France, despite its distress, has nevertheless assumed half the cost of this construction and I wish to publicly express here, he continued, all my ardent appreciation for the generous alacrity with which the Canadian authorities were ready to share this amount with us."

#### Assistance to France

He added: "France is happy today to continue to contribute to the college budget; she asks you to furnish your share by improving its resources through increase in the number of its students."

#### From Several Issues of *The Gospel Witness* During the Summer of 1940

In our issue of July 18, 1940 we published an editorial note in the following terms:

In our issue of June 27th, we published a sermon entitled, "The Pope's Fine Italian Hand in Pétain's Treachery." The sermon had a wide circulation, and although our first edition was larger than usual, we had to publish a second edition, and even in that underestimated the demand and have since issued a third edition.

We did not expect that everyone would agree. We have, however, heard very little criticism of the position there taken. Further confirmation of the argument of that sermon was contained in an article published in

(Continued on page 10)

# The Jarvis Street Pulpit

## WHERE ARE THE SPIRITS OF OUR DEAD? HOW MAY WE KNOW?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 20th, 1942

(Stenographically Reported)

"The spirits of just men made perfect."—Hebrews 12:23

We do not speak, nor do we think as much or as often of Heaven and of the future life as we ought. It is rather unusual to hear a sermon with any positive teaching about the present state of those who have departed this life. Because of that, we have become more immune to Heaven's alluring and enrapturing attraction than our fathers were. But again—as always in times of war and earthquakes and famines—many are forced to give thought to these things. Death is always busy, but sometimes, as at Dieppe, it does several days' work in one.

And we cannot help asking the question, Where are the spirits of our departed friends? Some of you have lost friends: a husband, a wife, children, parents, brother, or sister. Many years ago, perhaps. The wound occasioned by their passing has somewhat healed, but you remember them; and sometimes they are very real to you, and sometimes you half wonder whether they are really gone, or whether they are about you still. What are we to say of these things? When they have left us, are we merely to write them down as "missing"? Is that all we can say? We have grown accustomed to that word lately. There are many "missing". Thenceforward, are we to wonder where they are, and what they are doing? Have we no better conjecture than to assume they are in some kind of purgatorial prison, suffering infinite agony? Have we no better prospect than that?

The Bible tells us that Jesus Christ came to "bring life and immortality to life." I have often pointed out to you that the doctrine of the immortality of the soul is not distinctively a Christian doctrine. That is a matter of almost universal, instinctive belief. Men have believed in survival of personality after death, of the continuance of life beyond the grave in some condition; but there has always been a question as to what that life beyond is, and what are the conditions which obtain.

The tombs of the kings recently excavated—ten years or so ago—containing such vast wealth, such manifest preparation for a life beyond, indicate that those who thus buried them supposed they were giving them safe passage to some happier land, and sending in some strange way their wealth and their dignity with them. Even the Indians used to bury the bows and arrows of their chiefs with them, so that they might be equipped for the "happy hunting ground" to which they supposed they had gone.

But it was all a matter of conjecture. There seems to have been—and seems now to be—a universal instinct that amounts almost to conviction, that death is not the end of all. But what lies beyond? The Bible tells us that Jesus Christ "brought life and immortality to light". He came to show us what life really is, and what it may become; and by His resurrection He shed the light of day upon conditions obtaining on the other

side of the grave. He was as a great Explorer Who hewed out a track along which others might follow Him to the celestial city.

The chapter from which Mr. Brown read deals with the whole Christian revelation. It speaks of the dim light of the Law—and there is no contradiction between the two; only it was a dimmer light compared with the present Christian revelation. I know that the elect of God in Old Testament times were able to anticipate the realities of grace, for we are told that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Abraham—and all who preceded him and followed him—were saved in precisely the same way as men are saved to-day. They looked forward to a Christ Who was to come, and we look backward to a Christ Who has come—and upward to a Christ Who ever liveth, and maketh intercession for us.

But there is a sharp contrast drawn in this chapter between the condition of those who lived in that dimmer light, and those who are blessed with the full light of the gospel. "Ye are not come", says the context, "to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words." That refers to the revelation of the law at Mount Sinai. So terrible was the sight that even Moses said, "I exceedingly fear and quake." We have a fuller disclosure of the purposes of God than that: it is that full-orbed revelation in the person of Christ Who has, to quote it again, "brought life and immortality to light through the gospel."

We are not come to Sinai, but to something better. To what have the children of faith come? "To mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." What a contrast between the two! That is the prospect of faith described in these verses in which the spirits of just men departed from us, have a part.

Note the collocation of those two words: "To God the Judge of all, and to the spirits of just men", men who are declared to be just in the presence of the God Who is the Judge of all. God is not less holy, His righteousness and truth and justice are not less exacting, under the new covenant than they were under the old; and thereby hangs a tale.

### I.

HOW IS IT THAT THE SPIRITS OF MEN CAN BE DESCRIBED AS "THE SPIRITS OF JUST MEN" IN THE PRESENCE

OF A HOLY GOD WHO IS THE JUDGE OF ALL? That is our theme this evening; and we will think for a minute or two of the character of these men whose spirits are here referred to in the text.

Again observe the conjunction of these two legal terms: "God the Judge of all", and "just men". They may have had many admirable qualities not here mentioned. They may have been great men because they were good men. They may have been among the most exalted of the earth. But they are described here simply and exclusively as "just" men, for the reason *it is their legal standing in the presence of God, the Judge of all, that determines their relationship to all the attendant glories here described.* That, dear friends, is the supremely important matter, that we should be sure that we are able to stand before a holy God as just men.

Job long ago propounded the great and humanly unanswerable question, "How should man be just with God?" That is a great question here and hereafter, How is it possible for sinful men to stand in the presence, as here described, of the Judge of all, as "just men"? Can they—can we, by any efforts of our own, justify ourselves? Ah, the context tells us that we are come also "to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

I think I have before referred to an experience I had in this pulpit during the last war, when a very eminent clergyman was visiting Toronto, a man very widely known, a man whose name was known indeed both as a preacher and as an author, especially as an author, even to the ends of the earth. One Saturday I received a call from the Y.M.C.A., and was told that Dr. So-and-So was in Toronto, and was available for a morning service, that he could come to us if we would like to have him. There was no opportunity to make an announcement, but the Y.M.C.A. representative said, "He is a great man, and he has a great message." "Very well," I said, "on your certification, I accept him; send him along."

He came. He had visited France, visited some of the troops in France—it was during the progress of the last Great War. And from this pulpit he said in effect: "I am willing to take my chances on the eternal salvation of a man who dies fighting for his country." It was a doctrine frequently preached in that day, salvation by the supreme sacrifice on the battlefield. I was in an awkward position, but when he had concluded his sermon I felt that my loyalty to Christ and to His gospel must take precedence of any expected courtesy to my guest; and I ventured to say therefore, in announcing the closing hymn, "I feel compelled plainly to declare that I dissociate myself entirely from what has been preached from this pulpit this morning. I simply do not believe a word of it. For our closing hymn—and I deliberately changed the number—we shall sing,

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood  
Lose all their guilty stains."

"Ye are come"—not to the blood of men who have died fighting for their country, nor to the blood of the noblest martyrs who ever lived or died for the faith of Christ—but "to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." I said on the occasion of that minister's visit, that that Sacrifice of infinite value had made all

lesser sacrifices utterly superfluous. Our salvation is "in the blood of sprinkling."

But perhaps someone will say, "What about those who are cut off in battle, and who are not Christians?" I can only say that there is one way of salvation, and that that is through Christ. For that reason, I wish with all my heart that every chaplain of the forces were an earnest evangelical. Bishop Taylor, Chaplain-General of His Majesty's forces in the last war, I believe, was wont to say that the supreme qualification for the military chaplaincy was the ability to lead a man to Christ in five minutes, or even less. I fear in this war, Modernism has done its work; and I am constrained to believe that many of the chaplains are themselves not converted men, and know absolutely nothing about the gospel of grace. It is an awful tragedy that our men in the armed services should be so largely deprived of any definite biblical ministry; but it is sadly true.

Notwithstanding, I want to tell you of two occurrences—but not to teach anyone to presume. I remember during the last war an experience of a friend of mine—I felt honoured by his friendship. We were not intimate, but we were good friends. We had been neighbours in London. I speak of the late Canon Dyson Hague, Rector of the Church of the Epiphany in Toronto. I do not know how many children he had, but several. He had one son who was a splendid young man, a man of exemplary character, but who had never made profession of faith in Christ. He joined the army, and went away to the war. It was a matter of deep anxiety to Dr. and Mrs. Hague that this boy of theirs had never openly professed faith in Christ, and they prayed for him all the time—as multitudes of parents are praying for their sons in this war.

One day Dr. Hague received a letter from the son, telling of an experience he had had when in action, somewhere in France. He belonged to an artillery company, and one day when they were crossing a stream the enemy got the range. Shrapnel fell about them like hail. It seemed to the boy that no man or horse could hope to get to the other side alive; yet strangely, he came through. The first moment of leisure he had, he wrote a letter to his father and mother the text of which I cannot now recall, only the substance. He told his father that in that moment when he thought that every minute was his last, with death surrounding him, all the Christian teaching of a lifetime seemed to come before him. He had known the way of life, he had long been taught that salvation is in Christ alone; and in that moment he said he looked to Christ, just looked to Him; and "in a moment, in the twinkling of an eye", he was saved. He said that when he emerged from that stream, on the farther side, he knew he was a saved man; and he wrote to his father and mother at the first opportunity to tell them the good news.

Had he not survived that ordeal, I suppose Dr. and Mrs. Hague would always have wondered, Did he really trust Christ? Was he really relying upon the efficacy of the precious blood? But he would have been just as truly saved if they had not known. Who knows what miracles may take place in a moment of time?

A little while ago a friend told me that he was travelling on a train to Liverpool. The compartment was crowded, and among the passengers were two soldiers, one a private, the other a sergeant in his middle thirties. The private was a young lad, ruddy of countenance, a

soldier-boy, some mother's darling. My friend said his heart went out to the lad, and he engaged both the soldiers in conversation. To his surprise he discovered that both had been through the hell of Dunkirk. The young lad seemed to be particularly happy and cheerful; he looked on life as though it were indeed a rosy morn to him. My friend said to him, "You went through all that terrible experience of Dunkirk, yet you seem so happy and cheerful?" "Oh, sir", said the lad, "but Dunkirk did a lot for me." "A lot for you? What did it do?" "It brought me to Christ. While I was right in the midst of that conflict, I trusted Him as I had been taught. I was saved, and have been rejoicing in Him ever since."

We dare not judge, but we may dare to hope that the seed that was in the ground, the instruction so often given, was blessed of God, and even though there had been no confession of faith, that in the last moment, in many cases, men looked to Christ and lived.

"Ye are come . . . to the blood of sprinkling." That is what makes men just. They are justified by faith in Him. They could not stand as just men in the presence of God, the Judge of all, were it not for the blood of sprinkling which has cleansed them from all their sin, were it not for the righteousness imputed to them which gives them standing before a holy God.

"And to the blood of sprinkling, that speaketh better things than that of Abel." I wish I could nurse that phrase. Sometime I must deal with it, and gather up some of the "better things". This must be sufficient for now, that *whereas the blood of Abel spoke in condemnation, the blood of Jesus speaks in justification*. You remember how God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." There is a great deal of blood crying to Heaven just now—and God, the Judge of all, will hear the cry, and will go forth in His own good time in judgment.

But let us rejoice in this, that the blood of Jesus says, "Thy sins which were many, are all forgiven"; "Go in peace, and sin no more." The blood of Jesus has ever a wooing, an inviting voice, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In this same epistle it is said, "He that is entered into his rest, he also hath ceased from his own works, as God did from him." He has entered into the rest which has been purchased for him by the precious blood of Christ. It is to that by faith we come. The spirits of just men are just because they are cleansed by the blood of Christ. I know of no other way of justification. If the Bible be true, there is no other way than through the blood of Christ. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

The blood of Christ brings to us a *message of the possibility of instantaneous conversion*. Do you believe in that? Do you conceive of salvation as a long and laboured human effort to make ourselves acceptable to God? If that be so, what chance has the poor man whose life is at an end? What chance for the thief that is nailed to the cross at the side of the Crucified if salvation must depend upon something that we can do, and if a long period is necessary in order that it may be effected? I believe in instantaneous conversion. That is the teaching of the Word of God: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." Those who looked at that serpent

were instantaneously healed. There was a miracle accomplished in a moment, in the twinkling of an eye; and I am positive—I say it to the praise of God—that in the thirty-three years or thereabout in which I have stood in this pulpit, thousands of people have come within these walls without Christ, and here have instantaneously been made new creatures in Christ, saved with an everlasting salvation in a moment of time. I cannot do it, you cannot do it, no ordinance can do it; but God the Holy Ghost, Who is both Light and Life, can do it—and does it. "You bath he quickened, who were dead in trespasses and sins." In a moment He does it. There is no reason why you need wait until the end of the sermon, if you are not a Christian, nor that you should wait even another five minutes. There is no reason why, except in yourself, that you should not at this moment receive eternal life, and thereafter for ever be sure that some day you will stand as a "just man" in the presence of a holy God. That is one of the "better things" spoken by the blood of Jesus.

## II.

And what of "THE SPIRITS OF JUST MEN"? This is not a post-resurrection scene. The spirits of these justified, saved, men have not yet been clothed upon with their house which is from heaven. They are still disembodied spirits, redeemed spirits, in the presence of a holy God. By the example of Jesus and the promise of the gospel, we know that such a reunion of soul and body awaits the just, that some day "the spirits of just men" will be clothed again with bodies like unto the body of His glory—at the resurrection. But our text does not speak of that day: it speaks of the present—"Ye are come"; of what now obtains in this pre-resurrection dispensation of grace.

In the meantime, *where are the spirits of the just?* They are in the presence, the immediate presence of God. "Ye are come . . . to God the Judge of all, and to the spirits of just men made perfect." How I abhor that doctrine taught by the Roman Catholic Church, the doctrine of purgatory! The spirits of just men are not in purgatorial fires. That is not what the text says. "Ye are come" to what? Not to purgatory, thank God; nor to anything like it. There are earthly purgatories. There is plenty of trouble here. I heard of a young man who was a candidate for ordination. He made what we sometimes call "a very poor fist of it." He seemed unable to answer any questions. Whether he was nervous, I do not know; but at last the examination became little more than a kind of joke. It was a foregone conclusion that he would not be ordained. Finally one questioner, whether as a joke or in irony, I am not sure, said, "Do you believe in purgatory?" He replied, "I did not until this afternoon"! I said to my informant I thought I should have been tempted to recommend his ordination for that reply!

Yes, there are temporal experiences akin to the fancied purgatory; but the spirits of just men are not in purgatory: they are in the presence of "God the Judge of all." Let us settle that in our minds, that the spirits of the redeemed are with the Lord.

There is not very much said about the accompaniments of that condition. I was struck this afternoon, as I thought of this subject, that perhaps the description of our text says more than is said anywhere else. Where are our loved and lost? What are they doing? What

are their circumstances? I knew a mother who had lost a little boy, and for years she used to take his little jacket with her to bed, wrap her arms about it—and try to persuade herself that the child was in her arms. Oh, there is something better than that.

But someone says, "I cannot visualize that other life, I cannot imagine what it is like." Here is a description of what it is like. This is a spiritual condition where the spirits of just men *are*. "Ye are come unto Mount Zion." There are those who have told us that we must not spiritualize those prophetic Psalms which speak of Mount Zion; that that does not mean the church; it means a literal Mount Zion, and a literal Jerusalem, a geographical Jerusalem in Palestine. But listen: "Ye are come." Not, *shall* come. "Ye are come." That is your present state as a believer. I believe the old expositors were right, and that the Zion of the Psalms of the Old Testament was a type and prophecy of the redeemed church of Christ, "whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." How glad and happy they were when they came up to Mount Zion! Our loved and lost are not in a state of unconsciousness, or of perpetual idleness: they are come to Mount Zion, and they are supremely blest who thither come. How the captives wept when they remembered Zion! Nor could they sing one of the songs of Zion in a strange land. The unity of such as are united in the Lord is said to be "as the dew that descended upon the mountains of Zion." The Bible abounds with prophecies of the glories of Zion when the people shall come thither with songs, and everlasting joy upon their heads.

I travel a good deal—not as much as I once did; but when I go to a city, almost invariably someone wants to take me in a car to see the city. They want to show me the new high school, or some new college, or the latest bridge that was built, or a new sky-scraper. I suffer it, but I say to myself, All cities are much alike. I have seen most of the big cities, and I am not particularly anxious to see buildings, mere things. But when I get to "the city of the living God", I shall want to go around a bit! I shall want to walk about Zion, and tell the towers thereof, and mark her palaces, and consider her palaces. That will be no New York, or Chicago, or London. London! London, with all its squalor, to me is the nearest thing to the New Jerusalem! I love it. But some day we shall come where the spirits of just men are entered, to the city of God. No—the city of "the living God". What a day that will be!

There is a description of the future Jerusalem, that Jerusalem that shall come down from God out of heaven, which will have some material qualities. But "the city of the living God"—what an experience that will be, to explore those streets, to see the wonders of that place! The Holy Ghost piles up figures to describe the same thing: "Mount Zion", "the city of the living God", "the heavenly Jerusalem". You remember what Paul says in Galatians? He speaks of the Jerusalem "that now is", which is in bondage with her children, as representative of the old dispensation of Sinai with its thunder—but "the Jerusalem which is above is free, which is the mother of us all." And we are come to this heavenly Jerusalem.

One of our members has a son who is a military policeman in Jerusalem. He came through Dunkirk—was the batman of Lord Cambridge who lost his life on that

occasion. Later this young man was sent to Palestine; he is on the military police force in Jerusalem, and among his duties is the keeping of order between Arabs and Jews. His mother sometimes hands me his letters to read, letters that speak about the Jews at the wailing wall, and all the trouble they have in the Jerusalem that now is, which is in bondage with her children. They need policemen there!

But we shall not need policemen in the heavenly Jerusalem. It will be an entirely different state of life—and to this, "the spirits of just men" have come; they are citizens of that country.

"And to an innumerable company of angels." They are the denizens of that upper world. During the last war when in London, when I walked along the Strand, or through Piccadilly, or Pall Mall, or Fleet Street, or Ludgate Hill, I met thousands of people I did not know. They were Londoners who belonged there. But I could scarcely go a block without someone's saying, "Hello there!" And I would say to myself, Where am I? Am I in Toronto, or Old London? I met so many people there whom I knew. There is an "innumerable company of angels", the faultless, perfect citizens of that heavenly Jerusalem; but mingling with them are "the spirits of just men"; and some day when we join them, we shall meet our friends.

It will take us a little while to meet our loved ones when we get there. We shall come to some of them and say, "I did not know you were here. How long have you been here?" Perhaps it will be legitimate to ask news from home, what is the latest from earth below? There will be "the spirits of just men" with whom we shall mingle. We shall know them, and they will know us in the city of the living God, in the heavenly Jerusalem, as we and they mingle with that "innumerable company of angels", all of them there to do our service.

And "to the general assembly and church of the first-born, which are written in heaven." Does it make any difference what church you belong to? Yes, it does. You must be a member of that church to be sure of Heaven. I should like to see all of you saved, and all baptized. I make no apology for that. When Mr. Spurgeon wrote to his mother and told her he had been baptized, she wrote back—his father, her husband, was a Congregational minister—"Well, Charles, I have always prayed that the Lord in His grace would save you, but I never asked Him to make you a Baptist." Mr. Spurgeon replied, "And the Lord, with His usual bounty, gave you more than you asked for!"

I could wish you would all see that truth. But it is not baptism; certainly not membership in a Baptist church, nor any other earthly church of which I know, that assures salvation. I should say to our Roman Catholic friends, "You say there is no salvation outside the Church: let me tell you, there is none inside it, or by virtue of one's connection with it." We are not saved thus; but by membership in "the general assembly and church of the firstborn, which are written in heaven."

That is the all-important consideration. When the disciples returned after casting out evil spirits, saying, "Lord, even the devils are subject unto us through thy name," our Lord replied, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." That, I repeat, is the all-important thing. There is a church roll-book in Heaven, and some names written on our earthly books



are written up there. The great Head of the church, inspecting the heavenly roll, and comparing it with the earthly roll, sent a message to the church at Sardis, saying, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." The great desideratum is that our names should be written in Heaven. "The church of the firstborn, which are written in heaven." The spirits of just men will be there, black and yellow, red and white; all peoples and nations and tongues, all of them washed in the blood, made white by the blood of the Lamb, and enrolled in that redeemed company. That is where the spirits of just men are to-night, in the church of the firstborn, written in heaven.

I do not know how much you enjoy your Sundays, or how much you enjoy the assembly of the saints. A very prominent man said to me once, "Pastor, I used to dread Sunday. I went to church as a matter of duty; it was like taking so much medicine. Now I can hardly wait for Sunday to come. I feed upon the things of God, and live from one Sunday to the next. I get help for my business, and for my Christian living."

Some of us love the assemblies of God's saints. There are some of you Jarvis Street people who love this place more than anything outside your own home. I am glad it is so. Someone said to me the other day, "We all know that in Jarvis Street there is an unusual loyalty." "An unusual loyalty"? Ah yes; if indeed we are in any measure a little bit of the church of the Firstborn that is written in heaven, we can have a little bit of heaven together on earth, as we sing the songs of Zion. Some of us actually do look forward to the time, and to the place,

"Where congregations ne'er break up,  
And Sabbaths have no end."

That is where "the spirits of just men" are, in that "general assembly and church of the firstborn written in heaven." I think they are very happy there, actively engaged in the service of the Lord, waiting for the great day when Jesus Christ shall come, and soul and body shall be reunited. We have some foretastes of that heavenly life here. I know I speak for you when I say that many of you love the courts of the Lord's house. You delight to be here. Messengers who speak to you in my absence have told me they always enjoy preaching here, the people seem so eager to hear, and so responsive. Yes, and when the benediction has been pronounced you will linger for an hour, as though you wanted to dwell in the house of the Lord for ever!

"Lord how delightful 'tis to see  
A whole assembly worship Thee!  
At once they sing, at once they pray,  
They hear of Heaven and learn the way."

But what ecstasies, what raptures, what joys inexpressible will be ours when we are merged at last with the worshippers in the church of the firstborn that are written in heaven!

### III.

But our text speaks of THE SPIRITS OF JUST MEN "MADE PERFECT". *They are not perfect here.* There are people who spend their time going from place to place, looking for a perfect church. You might just as

well save your shoe-leather, or gas, whichever you use. You will not find such a church. There are no perfect churches; and there are no perfect people in this world. But every true believer has the germ of perfection in him, and some day, by God's grace, we shall be perfect, and without fault before the throne of God. I must be content merely to assert that great truth without elaboration. We shall be perfect at last.

I would have you think of the present state of those who have passed beyond, and of our own state when we shall pass, as dwelling thus in the presence of God, in the fellowship of His saints, with an innumerable company of angels, having a glorious time in the presence of the Lord.

I had a friend some years ago, Dr. W. B. Hinson, of Portland, Oregon, one of the greatest preachers of America. I was Chairman at a meeting on one occasion where the announced speaker failed to appear, and I called upon Dr. Hinson to preach. He came, and before preaching said to that company, "I have a few sermons that I like to preach to myself. I feel as though I need a sermon to-day, and I am going to preach to myself: if you like you may listen in; if you do not want to, you may go to sleep while I preach to myself." What a glorious sermon it was! Toward the close he said, "The other day we had a funeral service in our church in Portland. One of God's saints had gone home to be with Him, and we had a service in the church. Someone had been asked to sing. She sang with a beautiful voice—I have no criticism of that; but she sang about the 'Beautiful Isle of Somewhere'. It was a funeral service, and I could not say anything at the time; but the following Sunday I said to the people, 'Some day you will bring me in here. I shall not be in the pulpit: this poor frame of mine will be down there in a casket. Some of you will say some kind things about your Pastor. But do not have anyone sing like that. Do not dare to have anyone sing over me that I am gone to some "beautiful isle of somewhere". If you do—if you do—if you do—I will do something—I will scratch the lid.'"

I can make that story my own. Some day I shall not be here, but do not talk about your Pastor's having gone to some beautiful isle of somewhere—nor a beautiful isle of anywhere. Be sure to say that he has gone to be with Christ "which is very far better". And to be with Christ is to have come to "mount Zion, the city of the living God, the heavenly Jerusalem", to "an innumerable company of angels, the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

And all because we have come to the blood of Christ "which speaketh better things than that of Abel". That is our hope. Let us cherish it to-night and always for His name's sake, Amen.

Now let us sing:

"For all the saints who from their labours rest,  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be for ever blest,  
Hallelujah!

"The golden even brightens in the west;  
Soon, soon to faithful warriors cometh rest;  
Sweet in the calm of Paradise the blest,  
Hallelujah!

"But lo! There breaks a yet more glorious day;  
The saints triumphant rise in bright array;  
The King of Glory passes on His way,  
Hallelujah!

"From earth's wide bounds, from ocean's farthest coast  
Through gates of pearl streams in the countless host  
Singing to Father, Son and Holy Ghost,  
Hallelujah!"

### FROM SEVERAL ISSUES DURING THE SUMMER OF 1940

(Continued from page 4)

*The Globe and Mail*, Toronto, July 15th. The article was headed, "Vatican Lends Its Support to Petain Regime in France." Here is the article.

*Vatican City, July 15 (BUP).*—The Vatican has formally given its support to the new French totalitarian régime of Marshal Henri Philippe Petain, it was stated in authoritative Vatican quarters tonight.

The papal Nuncio to France, Monsignor Valerio Valeri, was said to have been instructed to support the Petain Government in its work of French reconstruction.

Pope Pius XII was said to be convinced that Marshal Petain and Vice-Premier Pierre Laval will work for the reconstruction of French national life in line with policies which will meet with approval of the Church.

At the same time authoritative Vatican quarters emphasized that the Holy See will give its support to the French Government in a fight against the spread of communism, atheism, materialism and against anti-religious and anti-clerical elements.

It was said, however, that the Vatican will refrain from any direct interest in French political problems.

We are not at all surprised that the Vatican should approve Petain's policies and endorse his Government. The Pope believes, the article tells us, that Petain and Laval "will work for the reconstruction of French national life in line with policies which will meet with approval of the Church." We are convinced that the present regime in France is the creature of the Vatican, that the collapse of Belgium and France was engineered through Mussolini and Franco. Petain and Weygand have both been described as "devout Catholics".

In our issue of August 8, 1940, we wrote as follows:

#### AN AMAZING DECISION

In the sermon in this issue, we refer to the anomalous situation created by the fact that the French Minister Rene Ristelhueber, representing the Petain Government, is to remain in Ottawa, as a diplomat accredited to the Canadian Government, notwithstanding the Government he represents has severed diplomatic relations with the Government of Great Britain. A despatch from Ottawa is as follows:

Ottawa, Aug. 6—(CP)—Canada has permitted the French minister, Rene Ristelhueber, to remain at his post in Ottawa and carry out his duties, Premier King told the House of Commons today. He said he believed this met with the approval of the British Government, although it has, to a certain extent, severed relations with France.

The prime minister said he was convinced the French minister would not send to his Government any information which might be injurious to Canada if it fell into the hands of the German authorities in France. If there was any possibility of that happening it would not be permitted by the Canadian Government.

"Mr. Ristelhueber is a very honorable man and has given us every reason to believe his sole desire is similar to our own," Mr. King stated. "He is doing everything he can to relieve the situation."

The Prime Minister's credulity is amazing! Mr. King

"believed this met with the approval of the British Government." He did not speak very positively and no one knows better than Mr. King that even if the British Government did not approve it would not express its disapproval. In view of the present situation, it seems to us imperative that the Canadian Government should hold as little communication with the Petain Government as with Hitler or Mussolini. It seems to us that every action of the Prime Minister of Canada suggests that he lives in constant fear of the disapproval of the Roman Catholic Hierarchy. No matter how "honourable" a man M. Ristelhueber may be, he cannot be loyal to the Government that has not only ceased to be our ally, but ceased even to be neutral, and at the same time, be harmless in respect to the interests of this Dominion. He ought not to be allowed to remain.

Issue of August 8, 1940.

Here is an item that was buried away in the newspapers of last week:

"The Vatican announced to-day that Vatican citizenship had been conferred on all its diplomatic representatives abroad, including the staffs of nunciatures and apostolic delegations.

"The announcement said this action had been taken with the consent of the Italian government, practically all Vatican diplomats being Italians.

"It was believed intended to clarify the situation of the holy see's representatives abroad in view of Italy's status as a belligerent."

I rather think it was intended for that! What does it involve? It means that the representatives of the Vatican—let me pause a moment to say that under Garibaldi there was a clear separation between the Church and the state, and the Pope's claim to temporal power was entirely repudiated; and successive Popes had sulked from then until Mussolini's time, and voluntarily exiling themselves from Italy, made themselves prisoners in the Vatican in protest against the denial of their political temporal rights. Mussolini restored that, and recognized Vatican City as a papal state, and recognized the Pope as a temporal sovereign. I know it is a small territory, but that does not matter: it is the principle at issue that is all-important. Since that time the Vatican as a sovereign state, independent of Italy and of other powers, has sent its own diplomatic representatives to various Governments throughout the world. It is not enough to have an Italian Ambassador in Washington to represent Italy: there must be a diplomatic representative of the sovereign Pontiff and the Vatican State. And so of other powers. All these Italian diplomats held Italian citizenship, and therefore in Canada and the Commonwealths of the Empire and elsewhere were subject to all the restrictions—whether in belligerent states as representatives of a belligerent power, or in neutral states, as representing a neutral power—they were subject to such restrictions as pertained to Italian citizens as "enemy aliens."

Issue of August 29, 1940.

#### THE POPE'S ITALIAN HAND IN GERMANY

That ecclesiastical Rome is one of the principal factors in the present war is becoming increasingly clear from day to day. We reprint from *The Globe and Mail*, Toronto, of August 20th an Associated Press radio despatch exactly as it appeared—the same type, and the same inconspicuous heading. Thus often the most influential factors in the day's news are reported.

**GERMAN BISHOPS MEET**

Berlin, Aug. 19 (AP Via Radio).—The German radio said today that the drafting of a pastoral letter appealing to German Catholics to co-operate with Adolph Hitler's fight for the existence of the German people is on the agenda of the greater German Roman Catholic Bishops' conference. Forty-five of the forty-eight German Bishops attended the opening meeting today.

Editorial Note: In view of the recent utterances of the Vichy Minister and of Archbishop Charbonneau, in Montreal, and of the general attitude of Quebec, the foregoing two-year-old quotations are of interest.

**Quebec Propaganda in the United States**

We have received copies of *The New York Times* of September 20th, and *The Detroit News* for the same date, containing an article which is evidently being printed in the secular press of the United States, for it is sent out by the North America Newspaper Alliance, by Bishop Francis C. Kelly, Roman Catholic Bishop of Oklahoma. In *The Detroit News* it is headed, "Canada Comes First in Quebec Province"; and in *The New York Times* it is headed, "French of Canada Want to be Happy". But the two articles are identical, with the same introduction, lauding Bishop Kelly, who was born in Prince Edward Island, and educated at various colleges in Quebec.

We have no space in this issue to deal with it, but the article shows the vicious Roman Catholic propaganda that is going on, not only in Canada, but in the United States—utterly misrepresenting Canada, and the Empire, and all for which we stand. Yet it finds place as a news item in the secular press, two columns long, with a double-column heading, and almost certainly without charge. For any Protestant organization to give the same publicity to any matter in the American press and the Canadian press, would cost hundreds of thousands of dollars.

When—oh when!—will Canadian politicians and journalists awake to the facts?

**The Pope and Mussolini**

We have noticed several reports in the French Roman Catholic press regarding the return of Mr. Myron C. Taylor to the Vatican where he has resumed his work as special representative of President Roosevelt to the Holy See. Possibly the following dispatch from Washington appeared in the English press but at any rate it appears in the French press:

"The news that he (Mr. Taylor) has returned to his post in spite of the difficulty of travelling in time of war has aroused considerable interest here as well as in foreign capitals. There is speculation as to the significance of his return to the Vatican at the present moment.

"Mr. Hull has not divulged a word of the instructions that he gave to Mr. Taylor. When he was asked if it were true that Italy had accorded a safe conduct to Mr. Taylor who had to cross Italian territory to reach the Vatican, he replied in the affirmative."

In another note the following day (September 19th) from Berne, Switzerland, we read the following:

"The German News Agency 'Europa' writes that the Italian police took special precautions at the Littoria aerodrome on Thursday when the Envoy-extraordinary of President Roosevelt to the Vatican, Mr. Myron C.

Taylor, arrived by aeroplane from Barcelona and was driven by car across enemy territory to the Vatican State where he will spend two weeks."

Were the special precautions the Italian police took, the safe conduct across enemy territory, and all the tender care exhibited by the Italian government, marks of esteem intended by Signor Mussolini as compliments to Mr. Roosevelt or to the Pope? This news of how the "Italian Jackal" comes to heel at the command of the Vatican may be cause for gratification in Roman Catholic circles in United States and in French Canada, but in the rest of the world it will be taken as further direct evidence of the true relationship of the Pope and Italian Fascism.—W.S.W.

**An Uninvited Caller**

On a recent visit to one of our smaller churches, I heard from the lips of our pastor there an amazing account of boorish discourtesy and bad taste on the part of an official of the "Old" Convention. A report of his conduct is given in these pages both as a warning to this gentleman to put on better manners when dealing with pastors in small churches, and also as a striking example of the compromising position forced upon a professed evangelical, such as this high official, when he lends countenance to Modernism as the price of office.

Here is the almost unbelievable report of his boorish conduct substantially as it was told me by our pastor in whose trustworthiness and accuracy I have every reason to have confidence. The pastor and his family were sitting at tea with a few friends when someone knocked at the door, inquired if this were the parsonage and on receiving an affirmative answer, opened the door without invitation, and strode through the kitchen and flung himself down in a chair in the living room. The stranger talked so rapidly and almost incoherently all the while without introducing himself, that several of the ladies at tea whispered to the pastor's wife that the man must be drunk. The uninvited visitor, however, continued talking loudly without giving any opportunity for reply, and only in the course of his excited monologue did our pastor, divine that his caller was an official of the Old Convention. Without the slightest lead from his involuntary host who had not yet been given the chance to join in the one-sided conversation, the visitor broke out with a tirade against Dr. Shields "who needed to repent". All the other pastors and churches of the Union could then come back to the fold of the Old Convention and all would be well, so he said.

For the benefit of this official of the Old Convention, who was none other than the Rev. C. H. Schutt, D.D., Superintendent of Home Missions, and of all his fellow-labourers, we should like to say that the young pastor to whom he addressed these remarks was in no wise impressed by them. He has suffered hardships as a good soldier of Jesus Christ in order to preach the Word of God unhindered by entangling alliances, with unbelief, and he has no intention now of sacrificing his freedom in order to sell out to Modernism for the crust of bread it may bring him. And this we know is the firm conviction of all our Union pastors. The "Old" Convention has managed to lure into their fold one or two inexperienced pastors whose convictions were superficial and convenient enough to respond to the offer of larger financial

prospects than our Union could offer; but subsequent events have proved that the generous offers were baits to gain control of church buildings, and that since that has been accomplished, the turncoats have a very low rating even in Old Convention circles.

Our Union of Churches is the result of a protest against Modernism in McMaster University sixteen years ago. Since that time the plague has spread to every department of the "Old" Convention: the younger pastors trained under the system are almost all tainted to a greater or lesser degree, while the older men of evangelical convictions are forced to excuse and support the new views held by others, on pain of being relegated to obscure posts. It has been reported to us, we do not know with what truth, that the official of whose conduct we give the above account, privately condemns the Modernism of McMaster as the cause of all the ills of the "Old" Convention. We understand he still professes the evangelical message of his younger days, but gives public support to the machine which sponsors and propagates contrary doctrines. Those whose official positions have forced them to such a deplorable compromise are welcome to whatever reward it brings them; for our part—and in this we know we speak for the Union pastors and churches—we prefer to have our hands free, and our conscience void of offence.—W.S.W.

## FLASHES ON CURRENT HAPPENINGS

**The Irish Republican Army—Threat to Northern Ireland and American Troops**

### ROME RULE ANTI-BRITISH

By DR. J. B. ROWELL, Victoria, B.C.

The voluminous evidence of "The Royal Commission on the Rebellion in Ireland," published as Command Paper 8311, by His Majesty's Stationery Office, together with other available evidence, gives convincing proof that Roman Catholic Priests have played a major part in creating the great unrest in Ireland. Question and Answer No. 541 in The Royal Commission is to the point: "MR. JUSTICE SHEARMAN: I should like to ask you with regard to a thing you said a little while ago about the Priests; there are not many turbulent priests, are there?" To this question, THE RIGHT HON. AUGUSTINE BIRRELL, P.C., K.C., M.P. gave the following significant reply: "Well, I should not like to come in contact with the Church of Rome, but there are a considerable number, and one of the most formidable anti-recruiting pamphlets ever written was written by the Catholic Bishop of Limerick, Bishop O'Dwyer, and sold by tens of thousands." (Command Paper No. 8311, p. 23). This Official Document reveals that there were a CONSIDERABLE NUMBER OF TURBULENT PRIESTS working in opposition to England and her cause. Later, in the same evidence, it was shown that the priest was A SOURCE OF DISAFFECTION in a CONSIDERABLE NUMBER of neighbourhoods.

### "Soldiers of U.S. Ordered From Streets of Belfast"

Once again the old-time hatred of Britain is manifesting itself. And on September 1st (1942) the news was flashed from Ireland:

"BELFAST, Sept. 1 (CP).—United States military authorities tonight ordered American soldiers to stay off the streets of this tense Ulster capital tomorrow as

Police prepared to cope with what they declared was a plan by the outlaw Irish Republican Army for attacks with arms and explosives on both British and United States troops.

"Belfast police authorities said they believed the I.R.A. had planned to use a huge dump of explosives, captured by police in a gunfight outside Belfast, Sunday night, for the attacks. They pointed to an I.R.A. manifesto in which THE OUTLAWS RESERVED THE RIGHT TO CLEAR NORTHERN IRELAND OF AMERICAN TROOPS 'BY WHATEVER MEASURES PRESENT THEMSELVES'."

"Discovery of a second arms cache was announced today.

"A police statement said the I.R.A. manifesto made it plain that 'this illegal organization has been preparing for attacks on the armed forces of the Crown and the United States forces stationed in Northern Ireland.'"

"Seventeen persons were under arrest and all available police were mobilized."

"The munitions dump uncovered Sunday night was said to contain enough nitroglycerine and other explosives to blow up half of Belfast. A man killed in defending the dump was reported to have been a prominent member of the I.R.A. He had a Tommy gun, which jammed as the police closed in."

(The Daily Colonist, Victoria, Wed., Sept. 2, 1942)

It will be remembered that the British authorities were compelled to keep a standing army in Ireland during the last War to cope with the insurrectionists, instead of their being free to fight for the Allied Cause elsewhere. In THE ROYAL COMMISSION ON THE REBELLION IN IRELAND, is a statement which makes clear who the rebels were: "The insurrection in Ireland, which broke out in Dublin on the 24th April, 1916, was the work of the Irish Volunteers, the Citizen Army, and the Irish Republican Brotherhood." (p. 3). Now this present war is raging, it will be necessary for the Allied Powers to maintain a sufficient force to deal with all the possibilities which may arise as a result of any pre-arranged plan between Britain's foes in Southern Ireland and Germany.

### The War To Be Won in Ireland

On the authority of The Royal Commission Report "Presented to Both Houses of Parliament by Command of His Majesty," we have this illuminating evidence:

"20. A report received early in March stated that 'a notification had been RECEIVED FROM GERMANY that it was their intention to strike a final blow on land, sea and air so as to secure victory before May, and requested the Irish Volunteers TO BE READY TO RENDER THEIR PROMISED ASSISTANCE, and that they had not given up the idea of LANDING TROOPS IN IRELAND, and that IT IS IN IRELAND THE BATTLE WOULD BE WON.' It was further stated that this information was only in the possession of prominent pro-German members and of the organizers who had instructions to visit the different centres and exert themselves in preparing for full strength mobilization on St. Patrick's day."

(Command Paper 8311, p. 6).

Here, then, is the Royal Commission evidence that there was a definite understanding between Germany and Southern Ireland for a united effort in striking the death blow against England.

### Seeking a "Suitable Priest"

An Official Document of H.M. Government—this time Command Paper 1108—suggests that, when America entered the last Great War, channels of communication between Germany and rebels in Ireland were interrupted, and the Official Document reveals that for a certain enterprise a "suitable priest" had to be sought in South America. To quote:

"Very shortly after the release of the Sinn Fein rebel leaders in June, 1917, the communications, which as above stated had been interrupted when America declared war, were again opened between Germany and Sinn Fein.

"The clue was picked up, and the line of transmission planned by Germany for getting into correspondence with the Sinn Fein element in Ireland through South America and the Irish in the United States was commanded."

The Official Document then gives this communication:

"German Embassy, Madrid, to Foreign Office, Berlin  
—28.8.17

"The individual in question will endeavour to get into communication with the Sinn Feiners in Ireland, either through the readers of the Irish papers published in Buenos Aires or directly through North America.

"I am seeking through Spanish clerics for a SUITABLE Priest whom I can send to him.

"Arms and munitions are only procurable in South America in the event of being able to secure the cargo of the S.S. 'Maunsa,' etc.

"The individual in question is of the opinion that even now transport of munitions from Germany should be prepared."

(Command Paper 1108, pp. 34-36).

It is amazing, but it is true, all through the Government Records dealing with this situation, the name of the Roman Catholic Sinn Fein Organization repeatedly occurs, as involved, together with Priests, in the effort to undermine Britain in every way, and as being in close league with Germany.

#### Not the First Time for the I.R.A.

The present outburst of defiance on the part of the Irish Republican Army is only a repetition of the assaults they have made against British authority on former occasions. The years 1939 and 1940 saw even worse terrorist activities. One report reads:

"LONDON, Feb. 6.—(AP)—A new series of terroristic bombings struck England to-day just as the British Crown, defying threats and rejecting appeals, prepared to hang two members of the outlawed Irish Republican Army to-morrow morning.

"Police blamed the blasts upon the I.R.A. and, with the feeling of the Irish Nationalists running the highest in years, took widespread precautions to avert another bloody chapter in the age-old Irish-British independence fight AT A TIME WHEN THE EMPIRE IS AT WAR WITH GERMANY.

"The condemned men are Peter Barnes and James Richards, convicted of participating in a bombing at Coventry last August 25, in which five persons were killed.

#### Priest Administers the Last Rites of Roman Catholic Church

"Barnes and Richards received the last rites of the church tonight from a priest.

"The government was deluged with appeals for clemency from Irish leaders from Premier Eamon de Valera down. . . ."

(Seattle Post-Intelligencer, February 7, 1940)

#### Inner Circle of Violent Men

The Royal Commission, after speaking of "the Citizen Army leaders urging violent action on those of the Irish Volunteers," makes this statement:

"In this they were probably supported by the Irish Republican Brotherhood, which, as far as is known, consisted of a small knot of VIOLENT MEN . . . they constituted AN INNER CIRCLE by which the plans for the insurrection were no doubt matured."

This indictment was made by Lieut.-Col. The Right Hon. Sir Matthew Nathan, P.C., G.C.M.G., and is found on page 3 of the Minutes of Evidence. The same violence is in evidence at the present time, and the same effort to disrupt the Allied cause is being persistently pursued; but this time, with the specific intention, according to the official Police Report—of making "attacks on the armed forces of the Crown and the United States forces stationed in Northern Ireland."

#### Anti-British Propaganda

The Right Hon. Augustine Birrell knew the facts relating to the last war, when he stated that the Roman Catholic Bishop of Limerick, Bishop O'Dwyer, was chargeable with publishing "one of the most formidable anti-recruiting pamphlets ever written." This priestly propaganda penetrates the homes and hearts of Irish Roman Catholics and incites them to murderous rebellion; whereas, if left free from priestly interference, they would be loyal to Britain and the Allied cause.

Britain could well afford to be rid of the DISAFFECTION OF THE TURBULENT PRIESTS.

## NEWS FROM THE CHURCHES

### Recognition Service at New Toronto

A Recognition Council composed of members from eight churches unanimously agreed on Friday, September 18th, to give formal recognition as a Baptist church to the Beulah Church at New Toronto. Rev. Stanley Wellington, the present pastor, came to assist the founder, Rev. Bernard Jeffery, less than three years ago. His acceptance of that invitation was made possible by a grant from our Union funds. Brother Wellington found a good nucleus of workers gathered by the tireless energy of Mr. Jeffery, who is now a chaplain with the forces overseas. A year ago the church organized with a membership of sixteen. There are now double that number of members and the income of the church has multiplied to ten times what it was three years ago. The church has bought and paid for a lot in a good location but war-time restrictions have "frozen" their building programme. The only building the church has been able to obtain until the present was entirely unsuitable, but in the last week an unused hall has been rented and should prove to be a great boon to future progress. It was a most interesting and encouraging account of the Lord's work that Rev. S. Wellington gave to the council and one that will bring joy to all friends of our Union.

It was unanimously agreed that the clerk of the council should send warmest greetings to Rev. Bernard Jeffery, overseas, so that he too might share in the rejoicing and know his labour had not been in vain.—W.

Rev. J. H. Watt and a group of his young people from Bethel Baptist Church, St. Catharines, broadcast a Gospel Sing-song every Sunday evening at ten o'clock from Station CKTB, St. Catharines. It was recently the privilege of the Secretary of the Union to give a brief message during one of these broadcasts.

At Niagara Falls, Pastor H. Butler is making good progress in building up a strong church. The Sunday school attained its objective in the heat of August and is pressing forward to a still higher goal.

Rev. M. Gillion who is carrying on an aggressive work at Buckingham, recently requested a number of French tracts and Testaments for use in his neighbourhood. The church building has just been painted and the congregation are justly proud of its fine appearance.

At Norland the church building is now covered in with log siding and makes a fine appearance. During the month of August, Pastor Frank Vaughan had in attendance at his various preaching stations seven hundred and thirty-four persons, most of whom would otherwise have been cut off from any religious services.

Miss Esther Peacock, the missionary of the Regular Baptists of British Columbia, has visited some fifteen churches in and about Toronto and re-told the thrilling story of her six months internment in a Japanese concentration camp. We hear from every hand that she received a cordial welcome in the churches, which testified to their interest in her work by ministering in a substantial way to meet her needs, for the Japanese confiscated all her earthly possessions. Our prayers will follow her as she returns to the West Coast churches. In addition to the itinerary arranged by the Union Office in the neighbourhood of Toronto, we have also made dates for Miss Peacock at Sudbury, Fort William, and Winnipeg.

Judging by the reports received from a number of churches and also by the special offerings which have been forwarded to the Union office, our Special Missionary Sunday met with good success throughout our churches. We hope it will prove to be a useful preparation for the forthcoming Convention.

On the first Sunday of his ministry in Timmins, Rev. Robt. Brackstone had the joy of seeing four openly make profession of faith in Christ.—W.

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 40 October 4, 1942

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

### ENTRANCE INTO THE KINGDOM OF GOD

Lesson Text: Luke 18.

Golden Text: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God"—Luke 18:16.

#### I. PERSEVERING PRAYER—verses 1 to 8.

Our Lord applied the parable of the unrighteous judge in a particular manner to the last days when faith would be scarce, and when His people would be hindered by their adversaries from gaining their just inheritance, and would cry to Him (Compare Rev. 6:10). That the parable had also a general application, however, is evident from verse 1. Christ tells us that the purpose of the parable was to encourage men to continue earnestly in prayer, never to grow weary, never to cease their vigilance.

The judge, although an unrighteous man, avenged the widow because of her importunity (Lk. 11:8). His motive was not altogether praiseworthy, but if a selfish, unsympathetic judge, indifferent to the claims of God and man, answered the widow's continued cry, how much more will our heavenly Father hear the prayer of His children who will not be denied (Jas. 5:16)! The widow refused to give up her claim (Gen. 32:26). So should we continue to look to God in faith when we know His will. He keeps us waiting sometimes, to test our sincerity, to develop our faith and to prepare our hearts to receive the blessing. Let us persevere till His time come!

#### II. QUALIFICATIONS FOR ENTRANCE INTO THE KINGDOM—verses 9 to 43.

##### 1. Humility—verses 9-14.

Those who trust in their own righteousness and set all others at naught, have no place in the kingdom (Rom. 10:3; 2 Cor. 1:9). One cannot share in the marriage feast without being clothed with the robe which the king has provided (Matt. 22:12).

The Pharisee took his stand in a prominent place in the temple and prayed, but only with himself, congratulating himself before God that he was a righteous man. His thanksgiving was not accompanied by humility.

The publican, deeply conscious of his sin, prayed a brief prayer from his heart, a cry for mercy which has been echoed by many thousands since that time: "God be merciful to me, the sinner." The Greek word here translated "be merciful" is used in reference to the mercy seat. The publican trusted not in himself, but in the blood, as the ground of his approach

(Lev. 17:11; Heb. 9:22). Humbling himself before God, he was exalted, pardoned and justified (Rom. 8:24). Bid unsaved scholars pray this prayer. So must every one who would enter the kingdom come humbly, trusting in the shed blood of Christ.

##### 2. Childlikeness—verses 15-17.

Compare Matt. 19:13-15; Mk. 10:13-16.

Teachers of younger scholars will have a splendid opportunity in this lesson to show the little ones that the Saviour loves them. He desires to bless and to save them. Children have a part in the kingdom; let us not hinder or discourage them, but let us bring them to the Lord.

The kingdom is open only to those who receive it as a little child receives it. How do the little children receive a message from one they love? As a rule, they receive it with confidence and perfect trust, with no question or doubt in their hearts. A child is humble (Matt. 18:4; Lk. 9:46-48) and teachable (1 Pet. 2:2). Such an attitude of trustful obedience is necessary, if one would be saved.

##### 3. Self-renunciation—verses 18-30.

Compare Matt. 19:16-30; Mk. 10:17-31.

The rich young ruler possessed many commendable qualities. We admire his enthusiasm as he came running to Jesus the Christ, his reverence as he knelt before Him, his outwardly blameless life, his sincerity, his sorrow at departing. We read that "Jesus beholding him loved him" (Mk. 10:21).

He addressed Christ as "Good Master", and before answering his question, the Lord probed to see if he also believed that Christ was God.

Christ met him on his own ground. The young man had asked the way of life, supposing that he could secure eternal life by his own good works. The Saviour gave a summary of the commandments as a test of the ruler's relationship to God, saying, "If thou wilt enter into life, keep the commandments" (Lev. 18:5; Matt. 19:17). His self-confidence was rebuked when Christ intimated that, far from being perfect, the one thing he lacked utterly disqualified him from receiving eternal life (Jas. 2:10). Even the first commandment had not been obeyed; namely, "Thou shalt have no other gods before me" (Exod. 20:3). The rich young man had another god; something else held the supreme place in his thought and affections—his wealth. He clung to his treasures, unable to give them up for the sake of heavenly and eternal gain. He would not pay the price of following Christ (Lk. 9:23, 62; 14:26, 27).

It is difficult for a rich man to enter into the kingdom because of the tendency to trust in his riches to win him favour with God (Mk. 10:24). The difficulty is illustrated by the Oriental picture of a heavily-laden camel arriving at a narrow city gate intended only for foot-passengers. Then the gate is conceived as being transformed into the eye of a needle. If privileged persons enter the kingdom with difficulty, how about ordinary men and women? Entering the kingdom is a spiritual experience beyond the realm of human attainment, possible only by the operation of the power of God (Rom. 8:3, 4).

##### 4. Faith—verses 31-43.

Compare Matt. 20:17-34; Mk. 10:32-52.

For the third time (See Lk. 9:22, 44, 45) our Saviour sought to enlighten the disciples concerning His coming rejection, suffering, death and resurrection, but their wills and hearts were opposed to the truth, and their minds refused to comprehend the force of His announcement. They failed to take Him at His word in simple faith.

The blind man at Jericho refused to be discouraged from lifting his voice to Christ in prayer for mercy. Matthew mentions two blind men, but Mark and Luke speak of one, Bartimaeus, probably the more conspicuous of the two. As to the place where the miracle took place, it has been suggested that Christ healed them as He left the old Jericho and as He approached the new Jericho some distance away, built by Herod the Great.

By sovereign power Christ gave sight to the blind eyes. The gift of physical sight was but typical of the spiritual vision which came because of the faith exercised (Acts 16:30, 31): The first one whom Bartimaeus saw was his Saviour, and he immediately followed Him. No wonder the people joined in songs of praise to God!

## From *The Outlook*, London, England

REV. J. WILMOT, Editor

### The Church's Rapture Now Overdue

Dr. W. Graham Scroggie of Spurgeon's Tabernacle is our authority. In our July, 1940, number we drew attention to Dr. Scroggie's Bible Lecture reported in *The Christian*, and submitted his chronological argument to the examination of Scripture. From his reckoning the lecturer concluded that "nine years only remain before Christ comes to establish His kingdom on earth", and "but two years before the removal of the church". *The Sword and the Trowel*, for August, 1940, reported: "Many friends will probably regard Dr. W. Graham Scroggie's lecture on June 13th as one of the most heartening discourses of the present series." Then, following a brief outline of the basis of calculation, it concludes, in reference to the removal of the Church from the earth, "We are probably, therefore, not more than two years distant from that eagerly anticipated event."

Consulting two books written by Dr. Scroggie in 1915 and 1918 we observed that previous speculation as to the time of the Advent had proved erroneous. "According to these conjectures," we wrote, "first Christ should have come to the earth to establish His kingdom in 1940 with the rapture having taken place in 1933; secondly He should arrive about 1943, and the Church should have been removed in 1936; and now, nine years hence will see the Advent, and two years (1942) the rapture"! We ventured then to declare that "if God shall spare us through these perilous times of war, we shall see the two years and the nine years pass without the return to the air or the earth of our Lord Jesus Christ."

To be exact, in June this year the two years to run between Dr. Scroggie's fixing of the date and the date fixed expired. We hope Dr. Scroggie will now acknowledge how false have been his conjectures, false because contrary to the sure word of prophecy.

### The First Day of the Week—the Day of Christian Assembly

There can be no doubt that it is God's appointment that believers should habitually assemble together for purposes of worship and edification. The name of "household of faith" which is given them implies their maintaining fellowship or definite association one with another. It is explicitly said that they are not to forsake the assembling of themselves together.

But the question arises should such assembling be on one day more specially than on another? And if so on what day?

On the day on which our Lord rose from the dead He showed Himself. He did so to Mary in the garden; and to the two disciples with whom He walked to Emmaus; and to Simon. But further when the eleven were gathered together (Luke xxiv. 33) He stood in the midst of them and said unto them Peace be unto you (verse 36). Then He opened their minds that they might understand the Scriptures (verse 45). This was on the first day of the week. Thus while the day was abidingly honoured among the days of the week as the day of the Resurrection, it was further honoured in being the day chosen by the Lord for His showing Himself to the assembled disciples, and His assembling with them, and His communicating to them truth, or understanding of truth, with a view to their enlightenment and establishment.

It is not a little remarkable that Christ did not show

Himself again until the *next* first day of the week; and further that this showing Himself was again to the assembled disciples. "After eight days again His disciples were within and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, Peace be unto you." There was undoubted significance in our Lord's choice a second time of the first day of the week for assembling with His disciples and in His choosing the immediately recurring first day.

The day of Pentecost was the first day of the week. The words in Leviticus are clear (xxiii. 15), "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days." When the day of Pentecost immediately following our Lord's resurrection was come the disciples were all together in one place. "And suddenly there came from heaven a sound as of the rushing of a mighty wind and it filled all the house where they were sitting. And there appeared unto them tongues as of fire: and it sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." This Peter explained to be the work of the ascended Lord Jesus; saying of Him, "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost he hath poured forth that which ye see and hear." Thus a *third* time did our Lord Jesus conspicuously signalize the first-day assembling of His disciples. This special choice by the Lord of the first day of the week for meeting with His disciples and blessing them could not but become for them an expression of His will and pleasure, so that while they might meet from day to day and all the days, and find good on all, they could not fail of making a special matter of assembling every first day. The Lord undoubtedly led the way into such observance of the first day.

It is not a little remarkable that the Lord should thus have honoured the *first* day of the week rather than the seventh or Sabbath day. The seventh or Sabbath day was appointed a holy day under the first covenant, but when a people were constituted as the Church under the spiritual blessings of the second covenant it was the first day that was made the day of their assembly.

Believers who enter into the mind of their Lord cannot but attach special honour to the first day, and make special provision for assembling therein with their fellow believers.

(Pastor James Stephens, M.A.)

### No Scripture Authority for Age Groups

"There has been a marked tendency in the last twenty years or so to divide up Christian work according to age groups. I have never been very enthusiastic about these divisions into age groups—old age, middle age, youth, children, and so on. By that I mean that we must be careful that we do not modify the gospel to suit various age groups. There is no such thing as a special gospel for the young, and a special gospel for the middle aged, and a special gospel for the aged. There is only one gospel, and we must always be careful not to tamper and tinker with the gospel as a result of recognizing these age distinctions. (Dr. Martyn Lloyd-Jones, quoted in *The Outlook*, London.)

## Programme of the Annual Union Convention

We print in this issue of THE GOSPEL WITNESS the tentative programme of the Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec. It is an attractive menu announcing a feast of spiritual good things. In the best restaurants the food tastes even better than the menu seems to promise, and those who have been regular attendants at our yearly gatherings will agree that our Conventions have always exceeded the promises of the programme. We sincerely hope that this attractive and interesting programme packed with good things will serve to whet the appetites of a great host of delegates and friends to a spiritual feast that will surpass even what this tentative programme offers.

In accordance with our established custom we print this programme subject to later variations, both as an announcement to our churches and also as a request to those pastors whose names are found in it for their consent to take the part which we have ventured tentatively to assign them.

—W. S. W.

## TENTATIVE PROGRAMME

### Fifteenth Annual Convention

of the

### Union of Regular Baptist Churches of Ontario and Quebec

to be held in

### JARVIS STREET CHURCH

October 7, 8, 9

#### WEDNESDAY, OCTOBER 7

##### Morning

- 10.00—Executive Board Meeting.  
11.00—Registration of Messengers.

##### Afternoon

- 2.30—Prayer and Praise Service led by Rev. W. H. MacBain.  
Opening of the Convention, Dr. T. T. Shields, presiding.  
Adoption of the Tentative Constitution.  
Appointment of Committee on Nominations.  
"Why the Church of Rome Fears the Open Bible."  
Discussion led by Revs. V. Lehman and John Byers.  
Address by Rev. Dr. James J. Murphy, Converted Catholic Priest, Co-Editor *The Converted Catholic*, N.Y.

##### Evening

- 7.30—Song service led by Mr. W. J. Hutchinson.  
8.00—Rev. John Byers, presiding.  
Presidential address by Rev. T. T. Shields:  
"Shall the Churches of the Union Return to the 'Old Convention'?"

#### THURSDAY, OCTOBER 8

##### Morning

- 9.30—Praise service led by Rev. A. McAsh.  
10.00—Rev. H. C. Slade, presiding.  
Annual Report.  
Welcome to New Churches.  
Election of Officers.  
"The Necessity of Maintaining a Distinctive Baptist Testimony."—Rev. S. F. Logsdon.

##### Afternoon

- 2.00—Praise service led by Rev. J. C. Clasper.  
2.30—Rev. W. S. Whitcombe, presiding.  
"The Power of the Word of God in the Conversion of French Roman Catholics."

Reports by those engaged in the French-Canadian work:

- Rev. Wilfred Wellington.  
Rev. W. H. Frey.  
Rev. John R. Boyd.  
Address by Rev. Carl McIntire.

##### Evening

- 7.30—Praise service led by Rev. J. Armstrong.  
8.00—Dr. T. T. Shields, presiding.  
Address by Rev. Carl McIntire, Minister of Collingwood Bible Presbyterian Church and President of American Council of Christian Churches.

#### FRIDAY, OCTOBER 9

##### Morning

- 9.30—Praise service led by Rev. H. Hindry.  
10.00—Rev. John Byers, presiding.  
Home Mission addresses by Revs. J. Watt, G. Reeve, W. Tompkins.  
"Missions in the Sunday School". Revs. G. Hicks and J. Hunter have been asked to lead in a discussion of this topic.

##### Afternoon

- 2.30—Praise service led by Rev. D. Macgregor.  
3.00—Dr. T. T. Shields, presiding.  
"The Seminary—An Officer's Training Corps."  
Past Achievements—Rev. Rob't. Brackstone.  
Future Opportunities—Rev. Frank Wellington.  
The Need for Recruiting Men for the Seminary  
—Rev. H. C. Slade.  
Address by Rev. Carl McIntire.

##### Evening

- 7.30—Praise service led by Rev. R. D. Guthrie.  
Dr. Shields, presiding.  
8.00—Address by Rev. Carl McIntire.

## BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" ..	\$1.00
"Other Little Ships" .....	1.00
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