

# The Gospel Witness and Protestant Advocate

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## Is the Canadian R.C. Hierarchy About to Change Its Party Coat?

SOME time ago—perhaps a couple of years or thereabout—we called attention to the fact that *The Canadian* (R.C.) *Register* boasted that the head of the Labour Board, Mr. Justice McTague, was an ardent Roman Catholic. We dealt with that matter at the time.

A little while ago Mr. Justice McTague resigned from the Labour Board, and a short time afterward, resigned his judgeship. This week the press reports that Mr. Chas. P. McTague has been appointed chief lieutenant to Mr. John Bracken, the Conservative leader, with Henry Borden, K.C., in an advisory position in the Progressive Conservative Party. The staff correspondent of *The Evening Telegram* reports the matter as follows:

Ottawa, April 24—John Bracken's selection of Hon. Charles P. McTague as national chairman and the appointment of Henry Borden, K.C., to an advisory position in the Progressive Conservative party is a first step in the leader's plan to strengthen the party's front line, preparatory to a general election. It is Mr. Bracken's policy to gather around him men of ability, not now in Parliament, but who will be Progressive Conservative candidates and available for inclusion in a cabinet if the electoral battle goes in the party's favour.

At the present time there are a number of men of cabinet timber in the Progressive Conservative group in the House of Commons, but more of this quality are needed, and it is anticipated that the adherence to Mr. Bracken of other well known personages will be announced from time to time. It is understood Major-General C. B. Price, at present Canadian Red Cross commissioner in Britain, has been invited to become a candidate for the Progressive Conservative party.

Both Mr. McTague and Mr. Borden are well known figures in legal and business circles. They are capable speakers and will strengthen the platform debating battery which the Progressive Conservative organization is building up.

Mr. Bracken has no intention of fighting an election campaign single-handed as did the late Hon. R. J. Manion in the 1940 contest.

Why should THE GOSPEL WITNESS concern itself with political matters? Because the major factor in Canadian politics is religion. Last week we called attention to a statement from a British Columbia C.C.F. source, to the effect that the C.C.F. could not do without the Roman Catholic vote. Now we find Mr. Bracken appointing as chief lieutenant an ardent Roman Catholic in whose faithfulness *The Canadian* (R.C.) *Register* finds great comfort.

*The Telegram* correspondent says that Mr. Bracken is gathering about him Cabinet material. Among them is one who has resigned from the Supreme Court bench in Ontario, to become his chief lieutenant. And this is what *The Toronto Star* has to say about that first lieutenant:

"The fact that Mr. McTague is a Roman Catholic, a member of the Knights of Columbus, a former teacher in St. Michael's College, and husband of a niece of Monsignor McKeon, of London, will, no doubt, add to his strength in some quarters where the Progressive Conservative party is not strong."

What choice was given the Canadian electorate in the last election? On the one hand, a supposedly Protestant leader, the then Premier, with Lapointe, a Roman Catholic, as his chief lieutenant and Minister of Justice. On the other hand, the Conservative Party was led by Dr. Manion, a Roman Catholic. Like the liquor interest, the Roman Catholic Church was up to the eyes in both parties, so that no matter which one should win, it would have its full share of control.

Premier Drew's beginnings in Ontario have been characterized by ominous signs. The good things in his twenty-one point programme were altogether outweighed

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by the evil. His Discrimination Bill, and his educational proposals, include the most atrocious infringements upon the rights of conscience in the history of Canadian legislation. That the Ontario Conservative Party has gone over, lock, stock, and barrel, to the Roman Catholic Church, there can be no doubt. One had only to notice the reception accorded Premier Drew by the great gathering of Separate School supporters in the Royal York, to know that he is regarded by the Roman Catholic Church as one of themselves; and we may expect to see him sacrifice everything to the tiger in the expectation that the domesticated donkey, the Ontario electorate, will not even use its heels in protest.

When an Orangeman like the Honourable W. J. Stewart can stomach the Drew programme, one may readily conclude that the Conservative Party's lust for office will make it easily gulp down whatever provender the Roman Catholic Church may offer it. The appointment of Mr. McTague as Mr. Bracken's chief lieutenant is all of a piece with Colonel Drew's surrender to Roman Catholic influence. We have had two Ministers of Injustice in the Justice Department at Ottawa: first, Ernest Lapointe; and now, Louis St. Laurent. But there is little hope of our being freed from such principles of administration, for if Mr. Bracken should be elected, almost certainly Mr. McTague would be his Minister of Justice—and then we should have another paean of praise from *The Canadian* (R.C.) Register.

### What Will Mr. King and the Liberal Party Think?

What will Mr. King and the Liberal Party in general think of Mr. McTague's appointment? We venture to suggest that it will give Mr. King a very uncomfortable hour or so. What is its political significance? If we correctly read the signs, just this: We believe the country

from Halifax to Vancouver is seething with discontent. All but those who profit from war contracts are surfeited with Liberalism of the Mackenzie King type—which is the most il-liberal thing this country has ever known.

We believe the country is eagerly waiting for an opportunity to consign Mr. King to political oblivion. But what is the reason for the growing public antipathy toward Mr. King? We believe it is very largely due to his complete submission to the reactionary elements in Quebec. The Roman Church has very largely dictated Mr. King's policy for years, and there is a rising tide of Protestant resentment. No one knows this better than the Roman Catholic Church itself; and the Hierarchy knows that Mr. King is just about at the end of his tether.

On one occasion, when Sir John A. Macdonald was Premier, a resolution was carried in the House respecting someone—it does not matter who—to the effect that "Mr. So-and-So's usefulness was ended." We have little doubt that the Canadian Hierarchy has read the writing on the wall, and know that the usefulness of Mr. King and his party to the Roman Catholic Church has nearly ended.

What then will they do? Sit down and prepare to endure the disadvantages occasioned by an unsympathetic régime at Ottawa? Not at all! The Papacy in Germany, from Bismarck's time through the last war, and up to nineteen-thirty-three, used the Catholic Centre Party to effect its purposes, and thus largely held the balance of power. It did exactly the same with the Nationalist Party in Ireland. The Papacy used it as a club to beat any British Party, Liberal or Conservative, into submission to its will. Now it is similarly using Southern Ireland for the same purpose.

### An Orange Can Be Emptied of Its Juice

No one knows better than the Roman Catholic Church that the juice-content of even the largest orange has its limitations; and as soon as the orange has been squeezed dry, the Papacy is always ready to throw the peel away, and look for another orange—for it is very fond of pure orange juice. The Liberal Party has been nearly exhausted of its juice, and the Canadian Hierarchy knows that it is about time to look for another consignment of oranges. Hence Mr. McTague probably is induced—or allowed—to resign successively from the Labour Board, and the Bench, in order that he may carry on in a new régime the work of St. Laurent and Lapointe.

### Mr. Bracken a Shrewd Politician

We have never been much impressed with Mr. Bracken. That he is a shrewd politician, there is little doubt. We expressed the opinion at the time of his appointment that the Conservative Party, having enviously admired Mr. King's ability to keep his party on the treasury benches for so long, cast about to find his nearest political double; and it was for this reason they selected Mr. Bracken—not in the interests of the country as a whole, but in the interests of the Conservative Party.

Few countries have produced such an abundant crop of politicians, and so few real statesmen, as the Dominion of Canada. Men must needs be trained by long discipline for the practice of medicine, or of law, or for the ministry of religion, and equally for the teaching profession; but there is no "I.Q." standard for the aspirant to political honours. As long as a man has a good memory for

names, can shake hands without weariness, and is not easily surfeited with the kissing of babies, he may hope to get himself elected to Parliament. What fools we are to require so little competence in our law-makers!

The Roman Catholic Church is preparing to take over the Progressive Conservative Party so that it will lose nothing by the electorate's substitution of Mr. Bracken for Mr. King. In constituencies where C.C.F. sentiment is the strongest political influence, we may expect to see the Roman Catholic Church locally support a C.C.F. candidate, and send him to Parliament on an ecclesiastical tether, so as to ensure that he will vote against no measure proposed in the interests of the church.

#### Independent Men Needed

What is the remedy? Did someone say a definitely Protestant Party? Sir Wilfred Laurier warned the Hierarchy that ultimately that is exactly what would come to pass if they persisted in their ultramontanist. But that would be a long and laborious process. Such a party would have to build itself up; and with the present apostate condition of so-called Protestant churches as a whole, it would require years to mobilize sufficient Protestant sentiment to ensure a Dominion-wide victory.

We believe there is another—and, for the present, at least—better way. We believe that Protestants of conviction all over the country should be seeking out men who would stand for Parliament as independents. It is folly to say that an independent member can accomplish little against a party. That would be true if the independent member were of the same mental and political calibre as the average party man. Comparatively few of the men who are sent to Ottawa are anything more than voting machines. The majority of them are never heard in Parliament. They say nothing because they have nothing to say. It would be useless to send a man of that sort to Parliament as an independent. The best he could do would be silently to cast an opposing vote, which would mean nothing.

#### Ability Necessary in Independents

What is needed in independent candidates is, first of all, men of sound moral principle, with definite Protestant conviction. In addition to that, they should be men of intellectual training, men of discernment and penetration, men of personal force who cannot be cudged into silence, men of keen analytical mind, who can turn a floodlight of criticism upon party sophistries; and they ought to be, as well, men of outstanding speaking ability.

Constituencies can be found in Canada where such men could be elected. Put a dozen men of that sort—even a dozen—in Parliament, and no reactionary party would be allowed to have its own way. For such men could not only argue their case in Parliament, but carry their case to the country; going up and down the Dominion in every district, conducting educational campaigns. As Members of Parliament, they would be heard. They would compel attention. They would be speaking out of their own experience in the House, and would soon command a large following. We believe that THE CANADIAN PROTESTANT LEAGUE everywhere should have this matter in mind. Meanwhile, we may be sure of this: there is no hope for help for Protestantism in Canada from the Liberal Party, or from the Progressive Conservative Party, or from the C.C.F.

#### A ROMANIST SCHOOL FOR DIPLOMATS

CONSIDERABLE publicity has recently been given in the French Roman Catholic press of Montreal to several series of lectures on diplomacy that have been delivered by Monsieur René Ristelhueber at *l'Université de Montreal*. This former representative of France has, in our opinion, about the same title to lecture on the subject of diplomacy that Judas Iscariot would have to hold a professorship of Christian Doctrine. After the fall of France this gentleman collaborated with the collaborators of Hitler, and, following the example of his new masters, Pétain and Laval, went about French Canada further afflicting the already prostrate and bleeding France with accusations of having disobeyed Mother Church, of which high crime her downfall was supposedly the just chastisement. In spite of the fact that he had thus disposed of his allegiance to the government which had appointed him, M. Ristelhueber was allowed full and free scope to make himself the protagonist and the propagandist in Canada of the Hitler-Pétain-Laval régime. The Mackenzie King government did not dare to silence him, nor indeed even to withdraw recognition of his diplomatic mission. He had changed his loyalty from Republican France, reputedly anti-clerical, to the France of "Saint" Pétain, the Catholic revivalist that had been smiled upon by the Pope of Rome; therefore to have sent Monsieur Ristelhueber packing to his beloved Vichy, would have been an affront to the Roman clergy of Quebec that our vote-seeking government would not risk. It preferred to follow its habitual policy of "do-nothingism" until Hitler solved its dilemma by occupying the whole of France and thus automatically discharging the Vichy representative in Canada.

Finding himself out of a job, M. Ristelhueber accepted a post in North Africa, if we are not mistaken. But apparently the climate did not agree with him, and he has at last found "his own place", that is to say, the French Roman Catholic *Université de Montreal*. Here he is engaged in giving lectures on diplomacy to our young French-Canadian fellow-citizens, with a view, he has emphasized on several occasions, to preparing them for diplomatic careers in the service of Canada. *Le Devoir*, for instance, thus reports one of his lectures:

M. Ristelhueber, veteran of the French diplomatic service, first of all gave some history; in his future lectures he will deal with the diplomatic career itself. This is a subject that ought to be of special interest to young French-Canadians, for it opens promising prospects to them. The diplomatic service is continually enlarging, and we already have in it a number of important persons. An entire personnel is needed, and there are a number of offices which, on account of local circumstances, appeared to be logically destined for French-Canadians. But they must prepare themselves with care.

We suggest that our readers should ponder well the full significance of the above report. More is meant here than meets the eye. The full import of M. Ristelhueber's teaching and of the intention of the French Roman Catholic University that has provided him with a sounding board to preach to the élite of French-Canadian youth, is nothing less than a well thought out scheme to pack the growing diplomatic service of Canada with devoted Roman Catholics. And the ingrained religious convictions of these public servants will constrain them to give priority to their loyalty to the

Sovereign Pontiff, as they call him. In the time of crisis they will remember that they are Roman Catholics first of all, and Canadians after that. If the day of Canada's sorrow should come, which God forbid, as it did to France, ambassadors and representatives trained in the school of René Ristelhueber will not fail to follow his perfidious example. They too would scourge their fallen nation and the British Empire with the rods of a supposedly divine punishment for having disobeyed the Roman Catholic Church. If such a day should ever come, Canadians would at last awake with horror to discover that they too had nourished a swarm of vipers in their bosom. Only the width of the Atlantic Ocean and the power of the British Navy has kept us from feeling their sting already. Let us be warned by the history of Judas Iscariot's progeny in France as to what is now preparing for us in this Dominion.

Men trained in the Ristelhueber school of diplomacy must be prepared to bear the stigma that their master has gained by his conduct. It is amazing that the state-supported *Université de Montreal* should dare to harbour such questionable professors as this man. And yet it is not amazing when one recalls that though the state furnishes the money, it is the Roman Church that directs the whole policy of the institution. As to M. Ristelhueber's devotion to the Roman Catholic Church there can be no doubt, as is witnessed by a book recently written by him. In a review of this book a French-Canadian periodical published in Montreal, recently said:

In the pages of *Mission française*, M. René Ristelhueber, retired French diplomat, has attempted to point out the cultural and even the political importance, in the highest sense of the word political, of the grandiose labour performed on all continents and in all latitudes by these peaceful ambassadors of Christ who are also the missionaries of their country. This is the homage that he renders them while he instructs his readers on the multiple aspects of their generous activity.

It is little wonder that a man who in his own thinking thus identifies French culture and Roman Catholicism, is a welcome and honoured guest in the French Catholic University of Montreal. This explains why he could so easily part company with the Third Republic which he had sworn to serve, and pass sentence upon its prostrate body on which the Italian jackal flung himself after it had been delivered into the hands of the Nazi hordes. And this identification of "French" with "Roman Catholic" is the very doctrine in whose name the French-Canadian Nationalists of the Bloc Populaire and others of their kin defame the British Empire and leave no stone unturned to hinder our war effort.

The diplomatic service of Canada must be carefully scrutinized in the future. At the beginning of the war there were only five accredited diplomatic missions in Ottawa, and Canada had only a few legations abroad. To-day Ottawa has almost twenty Foreign Missions, of which several are embassies. It is apparently the policy of the present government to go on appointing representatives abroad. Whether this is a wasteful duplication of the already-existing British representatives is another question. What Canadians must make sure of is that the men who represent her in foreign lands are sincerely and entirely loyal to her. We have noted that the French-Canadian press, and especially the papers most directly under the control of the hierarchy, have spoken with high

approbation of two French-Canadian diplomats, namely, Jean Désy who has been appointed to represent Canada in South America, and of the recently appointed ambassador to the French Committee of Liberation. Of the latter, *Le Devoir* uses the following terms:

In the person of His Excellency M. Vanier, our government has honoured a military man of striking valour, a man who has never feared to affirm the depths of his religious convictions.

We are not informed as to the religious convictions of this new Canadian ambassador, but knowing a little of the spirit that animates the Romanist paper from which the quotation is translated, we do not suppose that M. Vanier is a Protestant. We should be most happy, however, to learn that both these ambassadors are men who will serve the interests of liberty and justice and of the Dominion of Canada even if it should involve disobedience to the Pope and offending the Canadian Roman hierarchy. It is particularly important that men appointed to deal with the French Committee in Algiers and with certain of the Fascist-minded states of South America, should be of this temper, for otherwise they could easily do irreparable damage to our cause in these critical days. So far as we know, there is no reason to think otherwise of these Canadian diplomats, but it is exceedingly unfortunate for their good names that they should be commended by a paper that is sourly anti-British, anti-everything, but ferociously, fanatically and blindly pro-Pope.

It is obvious from what has been said in this article that the Roman Catholic hierarchy in Canada attach great importance to the diplomatic service which this Dominion has undertaken. This may be the reason for the tenacity with which Prime Minister Mackenzie King clings to the Department of External Affairs. Hitherto it has been an office that was largely relegated to the care of civil servants, but with the enlargement of its work already made and those now in view, the chief of this department will be a person much sought after by the far-seeing priests of Rome who are already training their young men for the positions in prospect. The inveterate penchant of Mr. King for courting the favour of members of the Roman hierarchy is already well known, and we should do well to keep our weather eye upon him as well as upon M. Ristelhueber's School of Diplomacy that is already operating under the aegis of the Roman Catholic Church.—W.S.W.

## THE ACME OF FOLLY

### Iscariot Given Safe Conduct Through No Man's Land to the High Priest

THE British and American authorities are taking every precaution to prevent the leakage of information to the enemy, of their invasion plans. Every patriotic Briton and American will approve the most rigorous measures to secure this end. Where the lives of millions of men, and the whole cause of the world's freedom, are at stake, the United Nations cannot afford to take the slightest risk.

We have ourselves very little doubt that if Britain had taken the same measures against Eire four years ago, perhaps hundreds of lives and much shipping might have been saved. During the last war, when the South of

Ireland was wholly under British control, its western coast became a fruitful source of information to German U-boats operating in the Atlantic. Since Eire has been "neutral" in this war, and has retained the diplomatic representatives of Germany and Japan at Dublin, one can be at least morally certain that much information reached the enemy from that so-called neutral country.

During the last war, as in this, it was the accursed influence of Maynooth, and of the Papacy in general, which made Southern Ireland such a menace to Britain. We are glad to know that Eire is now to be completely isolated. It ministers to one's confidence also to know that all members of the Diplomatic Corps belonging to all nations represented in Britain are similarly isolated. One has only to recognize the human passion for communicating news, especially if it is supposed to be secret and of great importance, to realize there was danger even in permitting diplomatic pouches to be uncensored.

We shall be charged doubtless with narrowness and bigotry again when we say that the testimony of all history—ancient, modern, and current—supports the assumption that the greatest enemy of all democratic nations and institutions is the Vatican. That it helped to bring Hitler to power, that it has sought by every means to defeat the efforts of Britain and the United States, there cannot be the slightest doubt, at least in any mind open to factual evidence. If any centre in the world should be absolutely severed from all connection with Britain, and all communication therewith absolutely forbidden in order to ensure the safety of British and American lives, that centre is the Vatican. The whole philosophy of Popery is founded in a lie, and perpetuated by a lie; and where the interests of that evil anti-Christian system are involved, no faithful Romanist can be trusted. And yet a press despatch carries the following astounding news:

#### MESSAGES FOR POPE CROSS NO MAN'S LAND

Stockholm, April 20—(AP)—A diplomatic courier who left Sicily by plane Tuesday, landed in Rome and proceeded to the Vatican with papers sent by Vatican envoys in the United States and Australia, the newspaper *Aftonbladet* said today. The plane, painted in Vatican colours, was reported to have been escorted by British planes part of the way after which a German escort took over.

It may be someone reading this article will say, "But does the Editor of THE GOSPEL WITNESS know more than Prime Minister Churchill and President Roosevelt?" On some things, we answer without immodesty, Yes. We have heard of physicians who were woefully lacking in the instinct which makes a doctor a good diagnostician. We said "instinct". It is often by a process of elimination that a doctor arrives at the truth, and he is just as much dependent at last upon a kind of instinct as is the bank teller upon a sense which will enable him to recognize the ring of true metal. Colloquially, that instinct is sometimes called "a hunch"; sometimes more politely, a premonition.

No one who does not know spiritually in his own experience beyond all possibility of doubt the simplicity of the way of life in Christ, can possibly discern the turpitude of the black magic of Roman Catholicism. There were wise men in the days of Jesus of Nazareth, men who were learned in the law of their time, men who

were skilled in administrative manipulations; but they failed utterly to recognize the glory of Deity in Jesus of Nazareth. The Apostle Paul said, "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." And for the want of that "hidden wisdom" which would identify real enemies when they appear, in spite of all the precautions of carnal wisdom, thousands of lives may be lost.

But for British planes to escort a Vatican representative with secret papers until he reaches a line where his safe conduct is assumed by German planes, is about parallel, had it been possible, to John—not even Peter—having volunteered, to escort Judas to the chief priests—and that after the Lord had given him the sop. However, once again we can only say, "Wisdom is justified of her children." Some day our rulers may have sense enough to treat the arch-enemy of all liberties the same way he was treated by William of Orange and others of his heroic and discerning mold.

#### A FASCIST RÉGIME IN CANADA?

THE so-called "Anti-discrimination" Law recently passed by the Legislature of Ontario and the bill proposed at Ottawa by Angus MacInnis of the C.C.F. party, have raised a storm of criticism that has burst with torrential force on the surprised heads of the ignorantly innocent sponsors of the above-mentioned pieces of legislation. We hope that these gentlemen will benefit by the demonstration offered them that there still exists in Canada the spirit of liberty and the vigilance necessary to guard it.

Commenting on the statement of the *Montreal Gazette* that it could not agree with the specific proposals of the MacInnis Bill, *Le Jour* of Montreal has the following to say:

The thing that strikes us first of all in examining this bill, is that the first result of such a law would be to abolish one of the most important foundations of democratic society, namely, freedom of speech.

Under the authority of this law, any government that was served by a clever attorney-general could reduce to complete silence the opposition party or any other organization or group. All criticism of a government bill would be considered as a libel. That would be only a matter of interpreting the law, and that is extremely easy. On the least pretext the government could seize the newspapers and periodicals and forbid their publication.

A law like this would be anti-democratic, for it would no longer be possible for any group other than the one in power freely to express its views. Moreover, the second part of the bill gives evidence of a style that is humorous, not to say ridiculous. How in the world would it be possible to establish in what circumstances a man is "in good faith", and in what circumstances he is not? The second section would, if necessary, completely neutralize the first. What value, then, can it have? A criticism is always a criticism, and it always has effect, whether it be made "in good faith" or in bad faith. The end of this would be to forbid completely all criticism. We might just as well set up a fascist régime at once. . . It is timely to recall the saying that "Hell is paved with good intentions."

W.S.W.

## A GREAT PROTESTANT LEAGUE MEETING IN HALIFAX

A LETTER from Rev. Edward Morris, PROTESTANT LEAGUE leader in the Maritimes, tells us that a great meeting of seven hundred and fifty people was held in the West End Baptist Church, and that a strong resolution was passed condemning and protesting against the Discrimination Bill sponsored by Angus MacInnis, C.C.F. Member of Parliament from Vancouver. There was great enthusiasm, and thirty-four new members joined THE LEAGUE. We are sure that if such meetings could be held frequently, and all over the Dominion, the membership of THE PROTESTANT LEAGUE would increase like a snow-ball.

### Meeting in Moose Jaw

A telegram signed by Rev. Roy McIntyre, and dated April 24th, was received to-day, reading as follows:

"Protest against Bill sent Ottawa, representing three hundred and fifty people."

Well done, Moose Jaw!

### The Protest Meetings in General

The protest meetings in general, held across the Dominion from Victoria to Halifax, have given a wealth of information to many thousands of people; and through the newspaper reports, have stirred tens of thousands of people to indignation on account of the reactionary attitude displayed by the Bill proposed at Ottawa, and the other Bill passed at Queen's Park. We must keep up the fight continually.

## THE GOSPEL WITNESS YEAR'S END

IN February we sent our Annual Letter to THE GOSPEL WITNESS family, pointing out that the paper is a missionary enterprise, and depends for its continuance on the support of friends who are interested in its mission. We are happy to be able to report that the response to that letter was more general and more generous than any response we have ever had.

We have acknowledged every gift, large and small, by personal letter; but we wish now thus to thank all those who have come to our help in this matter. THE GOSPEL WITNESS was able to close its books, notwithstanding the most expensive year of its history, with a balance on the right side. Here we may remark that while the response to our letter was general and generous, it was not unanimous. There are some from whom we have not yet heard. In many cases, we are sure, it was not possible to respond. In some other cases, it was not convenient at that particular time. To all such, we would say that gifts to THE GOSPEL WITNESS Fund are always acceptable, because they are continuously necessary; so that we shall welcome any contributions that may be sent to us. Indeed, perhaps the best time to get ready for the end of our fiscal year, 1945, is now. So, at your convenience, help us to bear this gospel and distinctively Protestant witness. Keep in mind always that THE GOSPEL WITNESS is the only distinctively uncompromisingly Protestant weekly paper in the Dominion of Canada.

## THE WINNIPEG SALE OF INDULGENCES

### Archbishop Sinnott's Letter to "Dear Catholic Parents"

THIS letter was published in full in our issues of March 23rd and 30th, and attracted very wide attention. One subscriber wrote suggesting the printing of one hundred thousand copies for free distribution. We immediately put the matter in hand, and the subscriber in question has promised a contribution of \$50.00 toward the cost of printing.

Since that time we have had enquiries from all over the Dominion. We believe there is nothing that so reveals the true character of Roman Catholicism like permitting official Romanism to speak for itself. We have heard of many Roman Catholics who were shocked by the revelation of this letter.

It is gratifying to know from the letter itself that it met with a response of "stolid indifference" on the part of most of those to whom it was addressed. In its lust for the loaves and fishes, the Roman Church often overreaches itself. This letter has in it the very principle against which Luther inveighed, when stirred to righteous anger by Dr. Tetzels sale of indulgences.

The reproductions of the letter in THE GOSPEL WITNESS were made from type, but we thought it better to have the Archbishop's letter photographed, and cuts made, so that it should be an exact photographic reproduction. That is what the letter is as now produced to the number of one hundred thousand. It is a single sheet, printed on both sides, which can be folded and put in an envelope, or carried in one's vest-pocket. We have no doubt that other friends will help us to meet the cost of printing. In all these enterprises, we never reckon on so much as a dollar of profit or even recompense for labour. All we charge is what it costs for printing and postage. We can supply these letters at 25c per hundred, or five hundred for \$1.00. We hope that interested persons will send for supplies, and carry them with them in their pocket, so that they can hand them out at any time to anyone they may meet.

The only additions to the letter as sent out by the Archbishop are as follows: At top of the sheet, "A letter from Archbishop Sinnott of Winnipeg, to 'Dear Catholic Parents'", in twelve-point type, and in small type, "This is printed from a cut, an exact photographic reproduction of the Archbishop's letter"; and at the bottom of the letter, these words, "For additional copies in quantities, write THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, 130 Gerrard Street East, Toronto 2." Apart from these words, there is nothing on the sheet but the letter of the Archbishop itself. It speaks for itself. Any who desire copies, may write for them at the above rates; and any wanting to make use of them, who cannot pay, send in any case. Those who desire to have fellowship with us in meeting the cost of printing, may send their contributions to THE GOSPEL WITNESS.

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THE GOSPEL WITNESS  
\$2.00 per year



# The Jarvis Street Pulpit

## A REJECTED SUITOR WHO WOOS AGAIN AND WINS

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, March 20th, 1927

(Stenographically Reported)

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

"And I will give her her vineyards from thence; and the valley Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."—Hosea 2:14, 15.

**T**HIS passage belongs, primarily and historically, to Israel, "The Root and the Offspring of David" blossomed among men; but to Israel, Jesus was "as a root out of a dry ground, having no form nor comeliness." "The Bright and Morning Star" suddenly appeared in the firmament, and shone with such brilliance that the prophetic stars, who had turned many to righteousness, faded away in the bright Light of the world's morning which broke from the inn at Bethlehem. But Israel did not turn their eyes with the wise men to see "his star in the east", nor follow them to enquire, "Where is he that is born King of the Jews?" Light came into the world, but Israel loved darkness rather than light; and, like animals which have lived long in deep mines where never a sunbeam falls, the eyes so long unused to seeing, had lost the power of vision; and, as saith the Scripture, "Their minds were blinded: for until this day remaineth the same veil untaken away."

But Israel's sun has not set at the end of the day, like Amalek's; it has suffered but a temporary eclipse by the passing between, the coming into favour, of the Gentile world; Israel is in darkness because she would not believe that the Saviour of Gentile sinners was also the Messiah of the Jews. The wild olive branches, by the grafting of adoption, have been made partakers of the root and fatness of the divine olive tree; but let no one boast against the natural Jewish branches which undiscerning men and nations would fain gather for the burning. He Whom Mary once supposed to be the gardener, will one day graft them in again; Israel's summer of divine favour is not come to a perpetual end; her unbelief and sin, like the smoke of Sodom, or like the dust-clouds of the desert, have covered the face of the sun,—

"But e'en her murkiest storm-cloud  
Is by a rainbow spanned,  
Caught from the glory dwelling  
In Immanuel's land."

The Lord will allure Israel, and speak to her heart. He will fulfil His word, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." And that valley of Achor—that valley of trouble, as the name signifies—shall become to every Israelite a "door of hope" through which he shall pass to sing the praises of Him Whom redeemed Israelites shall adoringly crown, and over Whose cross it once was scornfully written, "This is the King of the Jews!"

But like many other Scriptures, it has, if I may so say, an intermediate, or secondary, signification. In the ninth chapter of Romans Paul quotes the twenty-third verse of this chapter as finding its fulfilment equally in the spiritual restoration of Israel as individuals, and in the salvation, through the gospel, of the individual Gentile; so that we find ourselves in the neighbourhood of the Cross. The "door of hope", and "the strait gate", are but different names for Him Who is "the way, the truth, and the life".

The soul is here likened to a fickle, faithless, woman who despises the love of a noble heart: "She went after her lovers, and forgot me, saith the Lord." And here the injured One, the deposed, rejected, Lover of souls, declares His purpose yet to woo and win the bride of His heart's love. We are on holy ground to-night, for there is no holier ground than that where the blood of the heart-broken Christ was spilled, and where redeeming love is destined to win its glorious victory. We have here then, *a rejected Sutor, persistent in His wooing; a gracious Lover, abundant in His giving; and a conquered heart, triumphant in redeeming love*: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably to her (or, speak to her heart). And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."

### I.

Look, then, at this figure of A REJECTED SUITOR WHO IS PERSISTENT IN HIS WOOING.

He says, "I will have her; I will find a way to allure her, I will bring her into the wilderness, and I will speak to her heart before I have done." And, my dear friends, the Lord Jesus does not come to us as a Warrior bent upon our destruction; nor, primarily, as a King despotically demanding our submission; nor does He come to us as a merchantman who would make gain of us: He comes to us as a Bridegroom, He comes to us as a Sutor for our heart's affections, seeking, by the gentle constraints of grace, to woo us and win us to Himself. It is not in vain that we sing,—

"Jesus, Lover of my soul,  
Let me to Thy bosom fly"—

for that is exactly what He is. He has loved us—He only knows why! He only can see what was in us that was loveable; but He loved us with an everlasting love. And this chapter really describes the process which elsewhere He speaks of in this fashion, "Therefore with

loving kindness have I drawn thee." This is His charge against every unconverted man and woman here this evening, that your heart "has gone after other lovers", that your affections have been set upon other objects than upon the Lord Jesus Christ, that you have loved everybody, and everything, more than you have loved Him; while He has loved you with a love that is strong as death.

If you read the chapter you will find the writer describes this strange character who rejects this mighty love, as *one who receives presents from others*. She speaks of the "corn" and the "wine" and the "flax" as gifts which her lovers have given to her—they have come to her anonymously. They have come to her from the one true lover of her soul; and she, in her folly, has supposed that they have come from others, and so she speaks of all his gifts as the rewards which her lovers have given to her! How strange it is that men are so blind as not to recognize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"! Everything that you ever had in life that has been worth while, that has been of real value, has come to you from the hand of your one true Lover; and yet you have been so blinded by the god of this world as to believe that he sent them to you; and so your heart has gone after other lovers instead of responding to Him who is the Lover of our souls.

I insist upon the principle, that every bit of real profit, that every element of true and abiding wealth and worth, whether of position, or of character, or of society, or of fellowship—that every solitary thing of real worth that has ever come into your life or mine, has come from Him, and from nobody else. And yet poor, blind soul that you are, you have persuaded yourself that these things have come to you because you have turned your back upon your divine Lover. They have come to you because His grace abounds, because He loves you with an inextinguishable love, because He is sovereignly determined to win His suit. That is why He keeps on bestowing His gifts upon you; but they are all His, no other hand has ever enriched, permanently, a human life—for not some gifts, but "every good gift and every perfect gift is from above, and cometh down from the Father"—that is where they come from.

Then another thing: He charges that *she dressed to please other lovers*. She has put on her earrings, that she might make herself attractive: "She decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." She dressed herself up to seek the favour of the world, the flesh, and the devil, utterly careless of the favour of God.

Does that not describe your case, you who are out of Christ? What is the dominating idea in your life? What are you going to business for to-morrow? Why do you labour from morning till evening? Why do you save? Why do you exert yourself to get on? What is it but that you may dress yourself in these temporalities, and find a place in the world of men and of things, without thought of God? There are men and women here this evening, who spent all last week—and many a week, and many a year before—from Monday to Saturday without ever stopping to ask whether what you were doing, and what you were thinking, and what you were desiring,

was pleasing to God. You put on your earrings and your jewels, and said, "I will make myself attractive to the world"—you "forgot me, saith the Lord."

But oh, blessed be His holy name, He has not forgotten you; you have spurned Him; but He still loves you. He has a controversy with you, and He is going to work a miracle in your experience some day to prove that sovereign power is at His command. He says, "I will allure her, I will make her hear, even though she says she will not hear." "Faint heart"—what is that old saying about faint heart never having won fair lady? But this is no faint-hearted lover. But you must not think He is not sensitive, for He comes from the glory where angels adore Him, and where sinless spirits before the throne veil their faces in the presence of His majestic holiness—never was there such an infinitely sensitive soul as the soul of the Lord Jesus; and yet behind it all there is a sovereign Will that will not be denied, and when this Lover says, "I will", remember He gives utterance to the omnipotence that spake a myriad worlds into being—and when He comes after you, He will possess you.

If I did not believe that, I would not preach; if I believed that men had of themselves, without the aid of the Divine Spirit, to choose Jesus Christ, I would cease preaching; because, you see, my task is to represent an absent, or an invisible, Lover; and it is a difficult task. Yet I see men doing in the spiritual realm what I have seen so often others do in this very relationship.

My unsaved friend, if you flirt with the world, the flesh, and the devil, and marry them, no one can win you from them but the Spirit of God; I would have no hope of winning you for Christ if I did not find something like this in the Scripture, "Therefore—I will—I will look after this business for myself", says the Divine Bridegroom—most bridegrooms want to—and He will do it victoriously. "I will allure her, and bring her into the wilderness. She will not listen to me where she is: too many voices are calling, too many attractions are there; but I will bring her into the wilderness, and I will talk to her there, and then she will hear me." Oh, some of us know that is why we became Christians, it was in the wilderness we heard the still, small Voice, it was out in some great silence that was at last broken by a Voice from above.

Some of you are going into the wilderness. Oh, you think it is a light thing to go to a church on Sunday, and listen to a preacher and say, "I like the sermon", or, "I don't like the sermon"—you are not dealing with me, my friends, you are not dealing with me: you are dealing with Someone else. When you go out that door, I don't know where you are going, and I cannot follow you; but my Master can—and He will. You cannot get away from Him. This sovereign God, in Whose name I speak this evening, holds "the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance . . . he taketh up the isles as a very little thing." And He can manage that little life of yours—and He will, if He has set His love upon you; He will bring you into the wilderness and make you listen to Him.

How will He do it? I wish I had ample time to go into all the details of this—shall I call it—the *ministry of divine allurements*. How does He do it? He has given



you presents, He has sent you gifts innumerable—but that has done nothing. Therefore He will do something else. He said, "I will hedge up her way with thorns, and make a wall that she shall not find her paths. I will build a thorn hedge across her path, and I will compel her to turn back into the wilderness—she will be full of complaints, she will grumble at the divine government; but I will put a barrier across the path to ruin, that I may bring her back into the wilderness where I can talk to her." Ah, He wore the thorns about His brow, intending that thereby you might fall in love with Him; but this is what He says to you, "If you will not listen to the message of the thorns about My brow, I will make you feel the thorns in your own feet, I will bar your passage with a hedge of thorns"—you may have a thorn in the flesh. If the secrets of the divine government were known, if only you and I could unravel the divine purpose in the providences which order our steps, how often we should find that He is alluring us with thorns!

Or, let me put it in another way: this Shepherd calls His sheep, and if they do not answer Him, sometimes He sends His dogs after them; and though they will not come at the call of the Shepherd, they do take direction from the barking of His dogs. And if you do not respond to the call of your Lover this evening, you may have His dogs on your track to-morrow! You will complain of it, but some day you will know better, when He hath brought you into the wilderness, and has spoken to your heart—"I will hedge up her way with thorns."

And then He said, "I will let her know where all her presents are coming from, and I will stop giving them; and then she will find out what Lover has been enriching her, then she will discover that the good things of life are not the rewards of her wickedness, but only an evidence of My abounding love. Ah yes, there are a great many people who have not time to seek the Lord while His presents are reaching them every day, but when adversity comes, when sickness follows, when business reverses are multiplied, and everything seems slipping away, and the man's hands which were full become empty, and the earrings and the jewels are all gone, then they seek the Lord. The Lord said, "I will strip her, and make her as a wilderness, and set her like a dry land, and slay her with thirst. I will bring her into the wilderness, I will bring her down to utter adversity and destitution, so as to make her listen to me." I have seen the Lover of our souls do that, have you not? "A strange way of wooing", you say—better a thousand times that He should do it that way than that He should allow us in our folly to turn our backs upon our eternal interest, is it not? It is the abounding love of God present in our lives every day that keeps us from disaster.

And then He said another thing: "She did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax. I will take it all away."

He says again, "I will also cause all her mirth to cease. She says she can have a happy time without me—I will let her see whether she can have a happy time without me: I will take even her pleasures away. I will make it impossible for her to be happy. I will take away her laughter and her mirth, and I will bring tears to her

eyes; and I will get her into the wilderness, and I will talk to her there."

It would be folly for me to say that people who are not Christians do not have a good time temporarily. They go after other lovers, and use the very gifts of God—health and strength and the powers of God, wealth, and every thing God has given them—in the service of those who are the enemies of God, and bring them into the house of Baal—they do enjoy themselves for a while. But our gracious Lord can cause your laughter and your mirth to cease, and make it impossible for you to have a good time. When I was in London, Ontario, one Friday night when we were holding special meetings, there were two women, sisters, comparatively young women, both married, and one was a widow. At the close of the service they waited. They said, "We want to find Christ." I took my Book and opened the Scripture to them, and they received Christ so readily, so happily. Before they left they said, "There is an old lady in this church whom we should like to meet." And I said, "Who is she?" "Well", they replied, "we do not know. All we know about her is that she knows how to pray." I said, "How do you know that?" "Why," they said, "we were here Tuesday night, and this lady was sitting beside us; and at the close of the service she turned to us and said, 'My dears, are you saved?' And we said, 'No, we are not saved,' 'Well then', she said, 'I am going to ask my Lord Jesus to keep you awake until you are saved!' We laughed at her, and went out—but we simply had to come to-night, for we have neither of us slept a bit since Tuesday"! Oh, that is how the Lover of our souls does: He takes away all the mirth and all the gladness, until He sovereignly compels men to come to Himself.

"I will . . . bring her into the wilderness and speak to her heart." I can speak to your heads, but I cannot speak to your hearts. There is a word in the sixteenth of Acts which I very often quote, it has a great truth in it. In the record of Paul's speaking at a place of prayer in Philippi to the women who resorted thither, it is written concerning a certain woman named Lydia, a seller of purple, of the city of Thyatira, "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." You see, Paul could speak, and Lydia could hear with her ears, and understand in an intellectual fashion—but it was not until the Lord Himself opened her heart that she really "attended unto the things which were spoken of Paul". That is how the Lord does. He brings people into the wilderness, unto a place of great silence.

Have you ever been there? Have you ever come to the place where things about you seemed to be collapsing, and you were divorced from a thousand interests in life, and you found yourself, somehow or another, in the midst of a crowd and yet in a solitary place? It may be there was a silence in the home made by some loved voice which was stilled; maybe the prattling of a little child was no longer heard—his finger marks were there upon the piano, and elsewhere, and mother would not let anyone touch them; the little baby shoes were put away somewhere, but the baby feet were walking the streets of gold, and there was a great silence,—

"The stately ships go on

To their haven under the hill,

But oh, for the touch of a vanished hand,

And the sound of a voice that is still."

Amid the wilderness, when God had made a silence in your life, another Voice was heard speaking, and it found its way into your heart.

"There is no God", the foolish saith,  
But none, "There is no Sorrow",  
And nature oft in time of need  
The cry of faith will borrow.  
Eyes that the preacher could not school  
By wayside graves are raised,  
And lips say, "God be pitiful",  
Which ne'er said, "God be praised."

Into the wilderness we come. I referred in the class this morning to two people to whom I spoke yesterday. I knelt in a room yesterday afternoon where there was a casket, and beside me there knelt a young widow and a mother, crying to God. He has His way, therefore do not challenge this Lover, do not spurn Him too long; for if He has set His love upon you, He will make you come, even though it be by the path of pain and of sorrow.

## II.

"I will speak to her heart"—and then, "I WILL GIVE HER SOMETHING. I will give her something. I will give her her vineyards from thence, and the valley of Achor for a door of hope." That is a wonderful story, I read it to you to-night. Do you know what it means? The valley of Achor was the place where sin was discovered, where sin was judged, where the justice of God was satisfied, and the wrath of God was appeased, and where the transgression of the people and their iniquity were borne—a valley of trouble that became a door of hope. Oh, it is a picture of the Cross—He will give us the valley of Achor for a door of hope. What is the Cross? It is the place where your sin was judged. Our Lord Jesus became both Achan and Joshua; finding our sin, He took it upon Himself, and died "the just for the unjust, that He might bring us to God."

What is the work of the Holy Spirit? "When he is come, he will reprove the world of sin"—what sin? "Of righteousness"—what righteousness? "Of judgment"—what judgment? "Of sin, because they believe not on me." Of the sin—not of drunkenness, or lying, or theft, or lechery, or murder—not that, all these are comprehended in the sin which is the root of all sin, the rejection of the Lover of your souls. And He will convince you of sin; He will make you feel that the most terrible sin that mortal can commit, is the rejection of Christ, that the one sin that God will never forgive, that damns the soul, is the shutting of the heart upon His well-beloved Son. All other sins may be forgiven, but let a man persist in that, and he has committed the sin that opens the very gates of hell.

"Of righteousness, because I go to my Father, and ye see me no more"—and there is left on the earth no standard of righteousness, and no one knows what righteousness is. The professor says it is a judgment of the majority! The modernists tell us that there is no such thing as absolute morality, there is no objective standard, no one knows what a man ought to be. Of course he does not, for, according to our modernistic friends, man was a frog once, or something else, and he is climbing up, and he never has arrived yet! There is no standard at all; so the Lord says that the Holy Ghost shall convince you of righteousness, "because I go

to my Father, and ye see me no more." There is left on the earth no standard by which a man may measure himself; but when God the Holy Ghost shall teach you what righteousness is, you will find out just as Achan did, as all Israel did when God the Lord went forth to judgment.

And "of judgment"—not of judgment to come, do not quote it that way. There is a judgment to come, but that is not what the text means. "Of judgment, because the prince of this world is judged." And you see your sins already judged at the Cross, and the author of sin already judged at the Cross; you see the enemy of men wounded to the death at the Cross, the prince of this world cast out—all in the valley of Achor, the valley of trouble, for "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." He died for us, the Just for the unjust.

"It is the valley of Achor, and I give it to you for the door of hope," says the Lord. Blessed be God, there is hope for the worst of us. What was it? It was *hope for the defeated*. Who were these people? They had been defeated before Ai. The enemy was strong, they had turned their back upon the foe, and the Lord said, "The whole trouble is, there is sin with you, and I will take the sin away and give you victory." And when sin was taken away, they were made victorious; and they went sweeping on in triumph in the name of the Lord. And, my friends, when the Lord opens your eyes to see in Jesus Christ the sin-Bearer, and all your sins laid upon Him, the valley of Achor becomes to you a door of hope; then you may say, "Defeated a thousand times, I am going to have victory now; because the sin that defeated me has been put to death in the Person of Christ; and now God smiles upon me, and I can go out against the foe."

O yes, and it is a door of hope for *the disappointed*. Who are these people? They have trusted in Egypt, they have gone down into Assyria for help, they have been trying every sort of political plan for the deliverance of the nation, they have turned everywhere but to their own Lover—and they have been disappointed with all their lovers. Then the divine Lover says, "I will not disappoint you, I will bring you into the valley of trouble, and out of that trouble a new hope shall be born; and I will lead you through the door of hope into a new life."

Oh, how many of us—how many of us are disappointed! I met a pastor only last week who said, "The Lord has been teaching me this the last few months, 'Cursed be the man that trusteth in man, and maketh flesh his arm'." We have all had the Apostle Paul's experience when he said, "Demas hath forsaken me, having loved this present world." Man after man leaves us, we are disappointed with all the promises of the world; but this Lover will lead us to the door of hope, and, seeing all our troubles buried in the grave of the Lord Jesus, we shall rise, as did these dear souls in symbol this evening, to "walk in newness of life".

"I will give her . . . the valley of Achor for a door of hope." Are you *in despair*? Have you reached the bottom? It is a good thing to reach the bottom—because then you cannot get any lower. Someone said a very sensible thing to me just a few days ago about a certain condition, one of the members of this church, one who

has had long experience in the things of the Lord, "I am never troubled by the darkness any more, because when it gets very, very dark, I know the morning must come; and when things are so complicated that I cannot do anything. I am sure the Lord is going to arrive." Oh, are you in despair? I told you, did I not—I think I did, but let me tell you again—I heard a man's testimony just a couple of weeks ago in Elyria, an old man of seventy-eight, a university graduate. He was from Sweden, a man who had had a good position. And then he was overwhelmed with trouble and sorrow—he certainly got into the valley of Achor. His wife died, three of his daughters died, he buried them all, and had one daughter left. He lived out on the Pacific Coast. Then he got a telegram to come to her at once—the fourth daughter was ill, and he got on the train and arrived, I think in Chicago, to find that she was already dead. He was absolutely stricken, he had no one left, wife gone, family gone; and he plunged, for the first time, into excessive riot. He had not been a Christian, but he had been a reasonably respectable man; yet in a very short time he went down into the bottom of the pit, and was about to cast himself into the lake, broken-hearted, nothing left to live for—but the Lover of his soul met him in the valley of Achor, and in the valley of trouble he found the door of hope, and he is just shouting Hallelujah all the day. Oh, thank God for trouble when it brings us to Him.

"I will give her her vineyards." "But", someone says, "I thought all her vineyards had been taken away. She has been stripped of everything, has she not?"—"Never mind", He says, "I will give her new vineyards, and I will make the land more fruitful than ever." And so will He do for us. Poor Job had a hard time, you know, but the Lord gave him "twice as much as he had in the beginning." And our Lord can take things away—and then He can give them to us again; His hands are so full, and His riches are inexhaustible. "I will give her her vineyards. Some day she shall be as a fruitful vine, and I will go into her vineyards, and eat my pleasant fruits."

Some man or woman will say, "Well, I wish you had talked to me like that, sir, twenty-five years ago. My life has been spent, and I have done nothing, I have just eked out an existence. Oh, I have got along, I have had plenty to eat, and to wear, and a good house to live in, a fair share of what is called the pleasures of this world; but now I feel that I have lived vainly, and without profit—and what is the use when I have come to the evening time?" Quite so, but at evening time it may be light; He can give you vineyards, and make you fruitful; He can "restore to you the years that the locust hath eaten"; He can crowd into a year the fruit of a lifetime if He sovereignly wills to do it. And He can take hold of that experience of yours in the past, so bare and barren, and so apparently dishonouring to God, and out of it He can bring victory and abundant fruitfulness, to the praise and glory of His name.

I preach to you a Saviour Who never was defeated; and Who never can be defeated; and Who is never at the end of His resources ("Hallelujah!" "Praise the Lord!"). He is always on the winning side, and can even find a door of hope in the valley of trouble.

### III.

And then this word and I have done: "AND SHE SHALL SING THERE, as in the days of her youth."

There are some of you who say, "I cannot sing now." Some of you brethren here whose hair is grey, you used to sing in the choir, did you not, when you were young? Why don't you sing here now? "Oh", you say, "my voice has not the timbre it had in it when I was young." But the Lord says, "I will put her in the choir, and make her sing as well as when she was young." The blessing of it is, the bride of the Lord Jesus Christ never grows old, she is always young, young for ever, for she has the very life of God in her. And I tell you, when all has been straightened out between you and your Lover, it will be about time to sing. It is a glorious thing to sing that song of reconciliation, and to get ready for the song of Moses and the Lamb. I cannot tell you about it, no one can teach it to you: this song of which my text speaks is like the song of the redeemed in heaven, and no man can sing that song save only those who are redeemed. You must "taste and see that the Lord is good"—then you can sing about it.

"O Love, that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer fuller be.

"O Light, that followest all my way  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
May brighter, fairer be.

"O Joy that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

"O Cross, that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

"She shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt." They went down, you remember, into the dark valley between the heaped-up waters of the Red Sea, and the chariots of Pharaoh and the horseman thereof pursued them; the waters covered the enemy, and the children of Israel found in the valley of Achor, a door of hope; in the very trouble they feared, they found their salvation. And when they had seen the Egyptians dead upon the sea shore, Miriam took her cymbal, and while the men and women of Israel accompanied her, she sang, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

And some day, dear friends, the wedding day will dawn, some day another Voice shall be heard, "Behold, the bridegroom cometh; go ye out to meet him." And they that are ready shall go into the wedding—and that will be a wonderful wedding. I do not know why it is, but I have been at a great many weddings where people wept—I suppose it was for joy. I have seen mothers weep, and fathers weep, and brothers weep, and sisters weep—particularly sisters. I feel like saying, What are all the tears for? Well, when this wedding takes place there will be no weeping, we shall have left the valley of Achor behind us, and we shall get to the place where "there shall be no more death, neither sorrow, nor crying.

neither shall there be any more pain: for the former things are passed away." Oh, when we get yonder in the Bridegroom's home, among His many mansions, in that glorious golden city, we shall look for the sun—and find it is not there; we shall look for the stars—and we shall discover that they are not needed; we shall see that the moon no longer sheds her silver beams; and there will be no artificial light of any sort, no natural light, for the Lord God Almighty and the Lamb shall be the light of it.

Oh, the folly—oh, the folly of seeking satisfaction anywhere else than in Jesus Christ my Lord! Will you not come to Him? Will you not come to Him to-night? I think we will sing for our invitation hymn, "My Jesus I love Thee, I know Thou art mine", but first of all, we will bow together, that you may hear once again the whisper of the divine Bridegroom, and that your heart may answer to Him, "I will."

Let us bow in prayer:

O Lord, Thou hast taken away our arguments, Thou hast left us without excuse. Help us to say to-night:

"Nay, but I yield, I yield,  
I can hold out no more,  
I sink, by dying love compelled  
To own Thee Conqueror."

Help us everyone, if we have not said it before, to say, "I will" to-night, boldly to yield our hearts to such a love as this, and boldly to avow our allegiance to the Son of God. We ask it in His name, Amen.

## BUSINESS IS GOOD

**J**UDGING by the following extract from a legal notice that recently appeared in *La Presse* of Montreal, the state of business is flourishing at the huge dome shaped "Shrine" atop Mount Royal in Montreal. The French word for this immense pile of concrete perched on the hill overlooking the Island of Montreal is "l'Oratoire", or in English "The Oratory", that is to say, a place of prayer. How far short it falls of the high ideal suggested by its name is perhaps best illustrated by the following translation of part of the legal notice above referred to:

### The Shrine of St. Joseph of Mount Royal

Notice of Redemption before due date (par anticipation), on the first of May, 1944, of \$250,000 of bonds, Series "B" at 4%, dated the first of November, 1936, falling due from the first of November, 1944, to the first of May, 1955.

The best comment of which we can think on the above breath-taking amounts (and these, in turn, are but a fraction of larger amounts of bonds mentioned in the rest of the notice) is the words of the Son of Man Who had not a place to lay His head: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."—Matthew 21:12-13.

The Apostle Peter, from whom the astute money-changers of Mount Royal claim to have received the true apostolic succession, would certainly not recognize his own professed followers in the persons of the financial

wizards palatially ensconced in the ostentatious show place astride the mountain. The gift of miracles of which these gentlemen boast, is somewhat too lucrative to be convincingly apostolical.—W.S.W.

## PROTESTANT LEAGUE MEETING IN LONDON

**T**HE following report of THE CANADIAN PROTESTANT LEAGUE meeting in London, Ontario, appeared in the *London Free Press* of April 21, 1944.

### Protests Privileges Given Catholics

Members of THE CANADIAN PROTESTANT LEAGUE ask no special privileges for Protestants, but believe that Roman Catholics should be given no special privileges "such as they are being given," said Rev. W. S. Whitcombe, M.A., of Toronto, in an address here last night.

The speaker, who is editor of the French language translations of THE GOSPEL WITNESS, spoke to more than 600 supporters of the London branch of THE LEAGUE at Beal Technical School auditorium.

The Toronto pastor asserted that in places where Roman Catholics were in the majority "liberty to other groups was suppressed." He charged that in Quebec City a small Protestant group was refused permission to build a church in a certain ward, and that more recently a Jewish group was unable to erect a synagogue in the city owing to "Roman Catholic influence."

"Roman Catholic priests, over Quebec radio stations, have condemned Dr. Shields (Dr. T. T. Shields, of Jarvis Street Baptist Church, Toronto) but we of THE PROTESTANT LEAGUE cannot talk that way over Ontario stations," the speaker stated.

### Refers to Bill

Referring to Bill 37, an amendment to the Criminal Code recently passed by the Ontario Legislature, Mr. Whitcombe declared that the bill has already been used by Roman Catholics as a threat against any criticism of their church in Ontario. "However, I will continue to protest in THE GOSPEL WITNESS, even if it lands me in jail," he said.

The speaker criticized separate schools in this province and grants made to them by the Government. He asserted that the principal of the French Roman Catholic Normal School in Ottawa, whose salary is \$4,600 a year, is higher paid than any other normal school principal in the province, and that special privileges were given students at the Ottawa school that Protestants didn't enjoy.

Capt. T. A. Willis introduced a resolution protesting the introduction of Bill 37 to the Dominion House. This was passed unanimously. Date for the next meeting of the local branch was announced as May 19 in the public library auditorium.

## NEWS OF UNION CHURCHES

### Briscoe St., London, Goes Over The Top

Realizing the good work which is being done in spreading the Word of God among French-Canadians, the teachers and officers of Briscoe Street Baptist Bible School decided to put on a Campaign during the months of February and March to raise funds for the purchase of French New Testaments.

The objective was set at \$125.00 and in order to get off to a good start, Brother Frey, who has had considerable experience in French Mission work, was asked to come on the first Sunday in February in order to tell us what had already been accomplished.

To further stimulate interest, a large landscape view of Ontario and part of Quebec was placed before the school, with two airplanes ready to start off on a course mapped out

across the board, starting from Briscoe Street, London, Ontario and landing at Montreal, Quebec. The full course represented 125 points and by the end of February the first plane had reached Montreal, with the second plane having made a start. Each point on the course represented a dollar and by the end of March the second plane had reached 106 points, making the total contributions \$231.00.

Children and adults alike were invited to come up and move the plane a point for each dollar contributed and interest ran high throughout the entire campaign. Besides the money contributed, we feel there is now a keener interest in French-Canadians and a desire to give them the Word of God. "The entrance of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.—N.J.M.

Mr. Lehman writes: "We are glad to report that the Hand of our God has been upon us in blessing, and the Lord's people at Briscoe give thanks to Him for two young people who, upon profession of faith in Christ, followed their Lord in baptism the first Sunday of this month, and for others who expressed their desire for a closer walk with their Saviour.

We are pleased, and somewhat surprised, at how quickly the pennies mount up. Through the Cent-a-Meal Club already about \$200.00 has been gathered in for the Seminary fund. We commend the Cent-a-Meal Club to any and all who have not yet joined in the support of the Toronto Baptist Seminary.

We are indeed grateful to our God for His blessing upon our Bible School and Church, and continually remind our hearts 'Let him that glorieth, glory in the Lord.'

Pastor and people at Briscoe St. are to be heartily congratulated for their splendid effort and achievement in both the above enterprises. Surely the spiritual blessings recently experienced in this church provide a clear illustration of how the Lord opens the windows of heaven upon those who gladly bring their tithes into His storehouse.

Any other Sunday School wishing to adopt the same method as an inspiring means of helping financially in our French-Canadian Evangelization work can obtain full information by writing Rev. V. J. Lehman, 202 Emery St., London.—H.C.S.

#### Fort William Regular Baptists Continue to Grow

As pastor and people we rejoice together in the goodness and mercy of God during the past winter. From week to week congregations have been uniformly good and souls have constantly come forward seeking salvation or desiring to follow their Lord in baptism. Last Sunday evening five were baptized while two others await baptism. The church was filled in the morning and in the evening it was necessary to have extra chairs.

A year ago in the Sunday School we set our objective at one hundred and fifty and now it is raised to two hundred and our record attendance thus far is one hundred and eighty-one. This department of the work in particular has made much progress and it is due, we believe, to the faithfulness of the officers and Sunday School teachers to their scholars. We use the absentee system of visitation and not a few parents are astonished when their children are visited after only a week's absence from Sunday School. We look forward, now that Spring is on its way, to our house to house canvass for new material.

Since Mr. Slade's visit in the early winter, the Sunday School has adopted the Dime Banks and much enthusiasm has been shown among the children in this respect. The Senior Dorcas and both Junior and Senior Mission Bands are busy sewing for Rev. and Mrs. Willington's work among the French-Canadians.

Much could be said about the radio ministry. It has been a source of real encouragement and we find that many strangers come into our midst as a result of the half hour broadcast on Wednesday evenings. Letters are constantly being received telling of blessing; and we feel confident that not a few are seeking the way of Salvation.

While we freely acknowledge, in common with our other

brethren in the work, that much land remaineth yet to be possessed, we have tasted of some of its fruits, and desire to go on with our risen Lord as He leads captivity captive and gives gifts to men.—W.C.T.

#### Beulah Baptist Church, New Toronto

Two weeks of heart-warming ministry of God's Word were deeply blessed to the saints of Beulah Baptist Church during the coldest snap of February. Rev. H. C. Slade was the special speaker.

Despite the many handicaps which impeded week night evangelistic efforts during these busy war days, very gratifying congregations were in attendance. Brother Slade's rich, sane Biblical expositions were most edifying because they were constantly Christ-exalting. Special musical messages were rendered by two soprano soloists of high quality and consecration, Miss Louie Rush and Miss Euphance Hill. Miss Mary Jeffery preached beautiful sermons to us on her lovely violin. At least one young woman was gloriously saved from a life of sin and seems to give real evidence of genuine regeneration. We are looking to the Lord for a continuation of such evidences of the power of the Gospel in the lives of many sinners.—S.W.

#### Long Branch Baptist Church

Although there is not a flood-tide of revival power in this church, nevertheless, there is being experienced some very pleasant evidences of our God's presence in the midst of His people. Recently several have taken their stand for Christ and have expressed it in the ordinance of baptism.

The annual meeting for business conducted on March 22nd furnished us all with happy matter for thanksgiving. Nineteen were added to the church roll during the year, most of whom were received through baptism. Every department showed an increase in spiritual zeal, numbers and finances. Like most other churches in these days of increased earnings we have enjoyed a record financial report. Over \$4,300 was raised from all sources, about \$900.00 of which was for missions. A balance of over \$900.00 was reported.

In view of God's provision the church unanimously adopted the recommendation to open a building fund with the view to erecting a substantial new church home at the earliest possible date. We all look confidently forward to continued and increased flow of Divine goodness in our midst in the days to come.—S.W.

#### Calvary Church, Ottawa

A recent letter from Mr. Dempster contains the following report which we feel ought to be shared with our GOSPEL WITNESS readers:

We expect to start with our building project soon. The architect was over last week looking things over. There is a possibility that we will enlarge as well as improve the present building.

"Attendance of late has been good. One night we had to bring in forty chairs. We were speaking on: 'The Destruction of Rome Prophesied in the Bible.' Some Catholics were there. Two ladies said that they would never confess their sins to a priest again. So we manage to do some good with them. Quite a number listen in to our 'Morning Meditation' broadcast which we have every Tuesday and Thursday mornings at 9.00 a.m. over CKCO. This is an excellent way of reaching many with the Gospel."

#### Blessings at Essex

Pastor Wakeling writes: "I find it difficult to express in a few words just how marvellously God has been blessing the work here. When we commenced the new year, our constant prayer was that souls might be saved. Since that time, the Lord has been sending showers of blessing in our midst and the wonderful way in which God answers prayer drives one to his knees in gratitude. I am compelled daily to praise God for the faithfulness of the Christians here in Essex. No

pastor ever had finer deacons and officers to back him up in spite of his weakness.

The night of January 16th marked the beginning when two young people, a husband and his wife, went home from the service to kneel by their bedside and be gloriously saved. Four days later while visiting in a home, a husband sat down with his Russian Bible, the wife with her Finnish Bible and I with my English Bible, and after an hour of study on the way of Salvation, both professed faith in Christ.

Five days later, an old man, 84 years of age, came to see clearly that salvation is by simple faith in Christ. I would like to tell the story of others but your space and my time do not permit.

All these conversions have the stamp of reality. They did not put up their hands under pressure but seemed to come of themselves under heavy and often heart-breaking conviction. Oh! that this might be but the beginning of greater things.

Our Sunday School at New Canaan continues to make progress. A year ago the attendance was 44, while today the average attendance is 74. We now hold Cottage Prayer Meetings in this district and have an average of 40 attending.

### Ordination Service

The Ordination service for the setting apart of Mr. Fred Wakeling for the Gospel ministry was held recently in Essex Baptist Church, where Mr. Wakeling is pastor.

Following his statement, Mr. Wakeling was subjected to a very severe examination and his answers were so wholly satisfactory that the Council voted unanimously to proceed with the Ordination service.

Rev. A. Dallimore gave the charge to the Church; Rev. J. C. Clasper, to the Candidate, and Rev. E. A. MacAsh led in the Ordination prayer. Rev. J. Hunter preached the Ordination sermon at the evening service, and laid emphasis on the responsibility placed on one who is called into the office and work of the Gospel ministry. His remarks were based on 1 Cor. 4:1. Messengers attended from Wheatley, Courtland, Essex, Windsor, Sarnia, Wilkesport, Courtright, Chatham and Detroit.—J.E.P.

### Cause For Rejoicing at Lachute

It was our great privilege to visit the Lachute Church last week and meet with the Young People at their regular week-night service. Nothing could be more helpful than to see this healthy group of new born babes, earnestly desiring to be fed on the sincere milk of the Word that they may grow thereby; and willing to use their talents in the service of their Saviour Whom they have so lately come to know and love. The zeal of these Young People has brought new life into every Department of the work, including the mid-week prayer meeting which they constantly attend. Judging by what we saw there, we are again convinced that a struggling church under the faithful preaching of God's Word and the earnest prayers of God's people can be turned into a flourishing cause.—H.C.S.

"We have much cause for rejoicing in our work here; as we see the Lord's Hand in our midst. The work, especially among our Young People is indeed gratifying. When we commenced our Young People's Meetings two years ago we had an average attendance of fifteen, and with the exception of the leaders, only one professed salvation.

"However, we endeavoured to teach and instruct them in the Gospel. We carried on a strictly spiritual programme; and despite the contention of some that Young People have no desire for such programmes, the interest kept up, and the Young People became more and more interested until it was very evident that they were deeply moved, and under strong conviction.

"At our prayer meetings which were well attended by the adult members, we sincerely and earnestly bore the Young People up in prayer. Two months ago, one of our girls came and confessed that after the Sunday evening service she had gone home, and being under deep conviction of sin, finally came to the saving knowledge of her Lord and Saviour Jesus

Christ. Following one of the Young People's Meetings, another of our girls, after she had gone home, accepted Christ as her Saviour. These two girls were baptized two weeks later, and gave a glowing testimony to the saving power of Jesus Christ.

"Several weeks later, Rev. Harold Hindry, who was visiting us, gave an inspiring and helpful message, and when the invitation was given, a mother for whom we had been praying and her three daughters came forward confessing their acceptance of Christ, also two other of our Young People. As there is great rejoicing in heaven among the angels over one sinner that repenteth, surely there was much rejoicing that night.

"A short time later the first girl to confess salvation was instrumental in leading one of the other girls to Christ, and she came after the Sunday evening service to tell us the good news.

"Believing that this is just the beginning of greater things in the Lord's work here, we covet the prayers of God's people for the growth in grace of these Young People and this mother, also for the conversion of others who constantly attend our meetings."—E.M.C.

### Bethel Baptist Church, Orillia

Sunday, April 23rd, was Mr. Guthrie's second anniversary as pastor of Bethel Baptist Church, Orillia. The guest speaker for the celebrations was Rev. John Byers, former pastor, now of Victoria Avenue Baptist Church, Hamilton, and special music was supplied by the Kinsmen Quartette. Mr. Byers was the first pastor of Bethel Baptist Church, where he laboured faithfully and successfully for almost 14 years. During his ministry the church building was erected, all debts paid, and the mortgage burned. We have heard Mr. Byers preach many times during the past 15 years, but never heard anything to equal the ministry of last Sunday. He came to us in the fulness of the blessing of the gospel of Christ, and delivered the Word of God in the power of the Holy Spirit.

As was to be expected, capacity congregations assembled to hear their former pastor preach the Word of God, and all are now bearing the same testimony, that his ministry was a blessing to one and all. It was a pleasure and a joy to have Mr. Byers in our midst.

During the past weeks, the Bible School room of Bethel has undergone a transformation. Considerable renovation was done, and a complete redecoration job well done. Our Bible School room is now a place of beauty, and attractiveness, and better suited in every way for the teaching of the Word. Many were the expressions of delight and surprise when the room was reopened and rededicated on Anniversary Sunday.

Special offerings were received throughout the day in the Bible School and Church services, and because of the spiritual blessings enjoyed the people had a mind and a heart to give of their material substance for the redecoration fund, with the result that in this matter we went well over the objective set for the day.

During the pastor's enforced rest, the folk of Bethel have enjoyed the ministry of Deacon Allan Johnson, Deacon Chas. Burton, Deacon Geo. Hargrave, Mr. Thos. H. Guthrie, the pastor's brother, Rev. Morley R. Hall, the Toronto Baptist Seminary Evangelistic Band, and Rev. John Byers.

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# Bible School Lesson Outline

Vol. 8 Second Quarter Lesson 19 May 7, 1944

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

## THE GLORY THAT EXCELLETH

Lesson Text: 2 Corinthians 3.

**Golden Text:** "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18.

Reading: 2 Corinthians 2.

### I. The Ministers as Able and Accredited—verses 1 to 6.

Much of this Epistle is devoted to answering the critics of the Apostle, the rebellious minority in the city of Corinth who refused the message and repudiated the messenger. Sometimes continued prayer and work will best silence the enemies of the Lord's work (Neh. 4:4-9), while sometimes it is necessary for the sake of the testimony to vindicate one's stand and defend one's authority (Rom. 15:15-17; 1 Cor. 9:3-11; 1 Pet. 3:15). It has been said that every preacher has a right to be hated (John 15:18-21), but that no preacher has a right to be despised (1 Cor. 16:10, 11; 1 Tim. 4:12). The honour of the ministry must be maintained.

The Apostle has just given testimony of the sincerity of his motives in preaching the Gospel (2 Cor. 2:17; 1 Thess. 2:3-5). Some of his critics were inclined to say that he was boasting when he thus spoke concerning himself (2 Cor. 5:12; 10:18). Others acted as though he had no real authority for speaking or preaching in Corinth, that he had no credentials, as it were (Acts 18:27).

The best commendation, the positive proof that Paul was a true apostle sent from God was to be found in the changed lives of the believers in Corinth to whom he had ministered. They were living letters of recommendation, which all men might see and read (1 Cor. 9:2). The Gospel of salvation by grace through faith in Christ had been impressed upon their hearts by the Holy Spirit as He spoke to them through the Apostle Paul. The commandments of the Old Covenant given at Sinai had been engraved upon tablets of stone by the finger of God (Exod. 31:18; 32:16), but the provisions of the New Covenant had been engraved upon their hearts, which were tablets of flesh (Prov. 3:3; Jer. 31:31-34; Ezek. 11:19; 36:26, 27). In other words, the Apostle's preaching had been powerful and effective. (1 Cor. 2:4, 5; 1 Thess. 1:5). No one can gainsay the evidence of the presence of those who have been raised to new life (John 12:9, 10; Acts 4:14, 21, 22). It is a serious thing to seek to discredit those whom God would honour.

The Apostle was trusting in the Lord to vindicate him (Isa. 41:9-16); he was not trusting in his own good works (2 Cor. 2:16), or native ability or wisdom (1 Cor. 2:1; Phil 3:4-9), for he realized that the Lord was his sufficiency (1 Cor. 15:10), the source of all grace and power for the ministry of the Word (Acts 26:22; 2 Cor. 4:1). As teachers and Christian workers we must acknowledge our own helplessness and unprofitableness (Lk. 17:10), but at the same time it is our privilege to draw upon the mighty resources of Christ, Who is sufficient for our every need (Eph. 1:19; Phil 4:12; Col. 1:28, 29).

The Lord Who chooses and calls His servants will make them able or sufficient as ministers of the Gospel (Eph. 3:7, 8; Col. 1:23). He Who gives the commands provides the means whereby His soldiers may obey Him; enabling grace accompanies every order.

The old covenant of the law dealt with precepts that were external, objective, literal, and hence the covenant is designated by the phrase "the letter". Inasmuch as the new covenant of grace speaks of that which is internal and subjective, the

spiritual holiness which was the foundation of the old law, but which is clearly brought to light in the new covenant, it is described as "the spirit" (Rom. 2:28, 29; 7:6; 1 Cor. 11:25; Gal. 4:24).

By the law was given the knowledge of sin (Rom. 2:2; 3:19, 20; 7:7-13), and sin brought forth death; because of the failure of men to obey God (Rom. 7:14-18). But in the new covenant of grace, wherein the Holy Spirit illuminates the human heart, sin is not only recognized, but it is also put away, so that the soul formerly dead in trespasses and sins receives eternal life (Rom. 6:4, 11; 8:1-4, 10). In that sense the old covenant was the occasion of death, the new covenant of life.

### II. The Ministry as Spiritual and Glorious—verses 7 to 18.

The old covenant, although described as the ministration of death, was inaugurated with glory (Exod. 34:29-35; Heb. 12:25-29). So great was the glory on the face of Moses that the Israelites were restrained by fear from gazing upon him. But, when the occasion was over, the glory faded from his countenance. The glory was transitory, like the old covenant which would be superseded by a new and permanent covenant, established upon better promises (Heb. 8:6-13; 9:15; 10:1-9; 12:18-24).

If the old testament of the law, which passed the sentence of condemnation and death upon all who disobeyed, was glorious (Rom. 4:15; Gal. 3:10), how much more excellent the glory associated with the giving of the new testament of grace, by the terms of which believers receive righteousness and life (Rom. 1:17; 3:21-31; 7:10; Gal. 3:11-14; 5:5)! The old covenant lost its glory by reason of the surpassing glory of the Gospel, as the moon and stars fade before the dazzling brilliance of the sun. The law, having served its purpose of bringing men to Christ, would no longer remain in effect (Gal. 3:17-29); but even so, it was glorious while it remained. The new covenant would be permanent, and still more glorious. The prospects for the Christian are as bright as the promises of God (Rom. 8:24; 15:13).

The Apostle would offer no apology for preaching the Gospel which placed before men such hope of future glory (John 17:24; Rom. 8:16-18; 2 Cor. 4:17, 18; 1 Pet. 5:10), but he would continue to preach openly and strongly, without scruple and without reserve. He would use no disguise, nor would he conceal the message in any such way as Moses did when he was compelled to veil his face (Exod. 34:33). The Jews were blind to the ultimate end of the law, and the veil of Moses symbolized the fact that they were not permitted to look steadfastly at Christ, the end of that law (Rom. 10:4), which was to pass away, even as the glory of Moses faded. The Jews would not see Christ as their Messiah, and their hearts were hardened that they could not see Him (Matt. 13:13-15; Rom. 11:25). Point out the danger of closing one's heart to the truth of God (Exod. 9:7, 12).

It may be that Paul is using the incident of the veil in another way, as Exod. 34:33 reads thus in the Revised Version: "And when Moses had done speaking with them, he put a veil on his face". This would imply that Moses put on the veil that they might not look on the end, or the fading, of that transitory glory. They were not ready for the full revelation of God's purpose (Mk. 4:33; John 16:12). Paul, on the other hand, was free to disclose, without reserve, God's plan of salvation through Christ (Rom. 1:16, 17).

The veil on the face of Moses was typical also of the veil which rested on the minds and hearts of the Jews, blinded or hardened by unbelief. They were unable to see that the old covenant of legal ordinances had been done away in Christ, and therefore they were unable to understand the Old Testament. Verse 14 reads thus in the Revised Version: "But their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed to them that it (the old covenant) is done away in Christ".

When Moses entered into the presence of God he removed the veil. Similarly, when the heart of a Jew should turn to the Lord, the veil would disappear, for he would not then be

resting on the letter of the law, but he would be communing with the Lord through the Holy Spirit.

The Lord is the Spirit of life, and where the Spirit of the Lord holds sway in a man's heart, then only will he know true liberty (John 8:36; Rom. 8:9, 10). He will no longer live like a slave in bondage to the law, to sin and death, but he will serve God as a son (Rom. 8:15; Gal. 4:1-7; Phil. 3:3).

Since the veil of darkness is taken away when we turn to the Lord, Christians can with unveiled face behold the glory of God in the face of Jesus Christ (2 Cor. 4:4-6). We see Christ in His Word, which is described as a mirror (Jas. 1:23-25), and it reflects the glory of the Lord. As we behold Him, we are transformed or transfigured into His likeness (Rom. 12:1, 2). It is the purpose of God that Christians should be transformed more and more into the spiritual image of Christ now (Rom. 8:29), and that their bodies also should hereafter be glorified (Rom. 8:18-23, 30; 1 Cor. 15:52, 54; Phil. 3:21). One day we shall be like Him (1 John 3:3). This process of sanctification and glorification is the work of the Holy Spirit (Rom. 8:11; 2 Thess. 2:13; 1 Pet. 1:2).

Such was the message which the Apostle Paul was commissioned to deliver in the name of the Lord (1 Cor. 9:16; Col. 1:25), and such is the Gospel committed unto us. May we be faithful in proclaiming it.

#### FOR YOUNGER CLASSES

Explain the use of letters of recommendation. All who belong to Christ are spoken of as His letters, and other girls

and boys will watch them closely. If Christians live as they should, those who see them will desire to come to the Lord.

The incident of Moses on the mount may be used to teach the holiness of God, the need and the possibility of being cleansed from sin.

The value of the Scriptures may be illustrated by reference to the Word of God as a mirror wherein we see ourselves and also see Christ. People who love one another become alike in appearance: those who love the Lord will become like Him.

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#### BEHIND THE DICTATORS—By L. H. Lehmann

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

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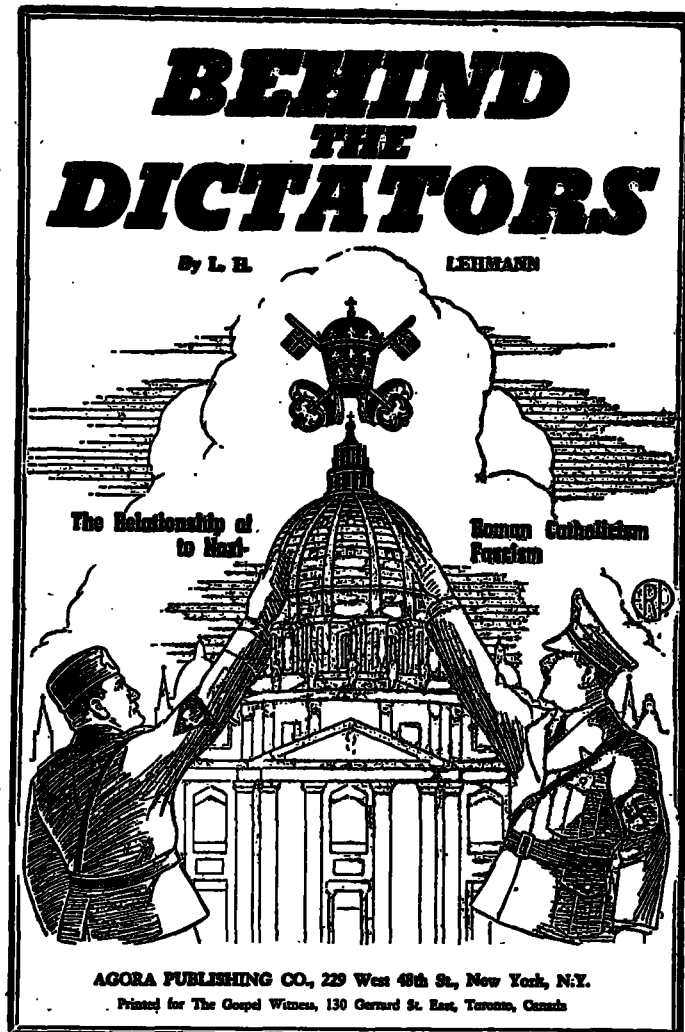
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