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MAGNA CHARTA AND THE PAPACY

THE Minister of Justice, the now "Right Honourable" Louis St. Laurent, justifying the Federal Government in assuming arbitrary powers, spoke as follows:

"Those principles resulting from Magna Carta, from the Petition of Right, the Bill of Settlement and the Habeas Corpus Act, are great and glorious privileges; but they are privileges which can be and which unfortunately sometimes have to be interfered with by action of Parliament or action under the authority of Parliament."

But the principles resulting from Magna Charta have always been hated by the Papacy whose mouth-piece, in the Ottawa Government, is Mr. St. Laurent; and beyond all question, the principles which Mr. St. Laurent describes as "great and glorious privileges", are not only "interfered with", but utterly repudiated by the Papacy. *The Statesman and Nation* of London recently said of the action of the Canadian Order-in-Council proceedings:

"It went beyond anything adopted by any self-governing part of the Empire during the war. In time of peace, without advancing an adequate reason, the Canadian Government panicked into a procedure which strikes at the root of individual liberty. When such things happen, the voice of protest must be vigorous."

But that sort of thing may be expected from a government department directed by a papal puppet like the Right Honourable Louis St. Laurent.

The Infallibility of the Pope

The infallibility of the Pope was defined and declared by the Vatican Council of 1870 in the following terms:

"We therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred council giving its sanction, teach and define, that it is a dogma divinely revealed, that the Pope of Rome, when he speaks *ex cathedra*, that is, when discharging the duty of pastor and teacher of all Christians, he defines a doctrine, by his supreme apostolical authority, either about faith or morals to be held by the universal Church, by the divine assistance, promised him in blessed Peter, is possessed of that infallibility, by which the divine Redeemer wished his Church to be instructed in defining doctrines about faith or morals: therefore definitions of the Roman Pontiff of this description are of themselves irreformable, and not from the consent of the Church.

"But if anyone shall presume to contradict this definition of ours, which may God avert; let him be accursed.

"Given at Rome in public session solemnly held in the Vatican Basilica, in the eighteen hundred and seventieth year of our Lord's incarnation, on the eighteenth day of July in the twenty-fifth year of our Pontificate.

"In conformity with the original.

JOSEPH, BISHOP OF S. POLTEN,
Secretary of the Vatican Council."

But papal infallibility was not newly discovered in 1870. On that occasion the Vatican Council undertook to "define" infallibility as "a dogma divinely revealed". Therefore all the popes, even including those who were among the vilest of men, according to this dogma, were, each in his time, the infallible voice of God. Logically, therefore, what the popes have decreed must still stand as a dogma of the church.

Innocent III. and Magna Charta

It is interesting, therefore, to observe what the attitude of the pope of that time, Innocent III, was. King John was one of the worst of men. It would be difficult to exaggerate the evil of his character. He was made subject to a papal interdict which had the most disastrous results. One historian says, "The interdict for nearly two years had been blasting the social happiness, the pecuniary prosperity, and the religious hopes of the English people". John was cursed by the pope and his subjects were

"absolved from all fealty and allegiance to the English king, the princes, and all others, low as well as high, who owed duty to the English crown, plainly and under penalty of excommunication, ordering them strictly to avoid associating with him at the table, in council, or converse."

The pope deposed John from his kingdom and crown, excommunicated him and ordered Philip, King of France, "to execute the sentence against John, to expel him from the throne of England, and then to take possession of it for himself and his successors for ever." At length, however, John surrendered.

John Compelled to Resign His Crown and Kingdoms to the Pope

On the 15th of May, 1213, in the house of the Knights Templars, near Dover, the English King, in the presence of his nobles, "according to a decree pronounced at Rome," resigned his crown and the kingdoms of England and Ireland into the hands of "our lord the pope," through Pandulph, the legate. He, then, by a formal "Charter," as it is called, agreed: "To assign and grant

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to God and his holy apostles, Peter and Paul, and to the Holy Church of Rome, our mother, and to our lord, Pope Innocent and his Catholic successors, the whole kingdom of England, and the whole kingdom of Ireland, with all their rights and appurtenances, *in remission of the sins of us and our whole race*, as well for those living as for the dead, and henceforth we retain and hold these countries from him and the Church of Rome as vicegerent, and this we declare in the presence of this learned man Pandulph, *sub-deacon and familiar of our lord, the pope* And, in token of this lasting bond and grant, we will and determine, that from our own income, and from our special revenues, arising from the aforesaid kingdoms, the Church of Rome shall, for all service and custom which we owe to them, saving always the St. Peter's pence, receive annually a thousand marks sterling money; that is, seven hundred for the kingdom of England, and three hundred for Ireland And, as we wish to ratify and confirm all that has been above written, we bind ourselves and our successors not to contravene it; and if we or any one of our successors shall dare to oppose this, let him, whoever he be, be deprived of his right in the kingdom. And let this charter of our bond and grant be confirmed forever." John declared, in the preamble to the charter, that: "He was impelled to make this grant (of his kingdom) by the *inspiration of the Holy Spirit*; that the act was performed, not through fear of the interdict, but of his own free will and consent, and by the general advice of his barons. What flagrant falsehoods the sub-deacon Pandulph put in John's charter and made him sign!

When John handed his crown to the legate, and a part of the tribute money along with it, he appeared in the character of an obsequious vassal. Pandulph was seated upon a throne representing Pope Innocent; John fell on his knees before him, and lifting up his joined hands, and putting them within those of Pandulph, *he swore fealty to the pope*. He placed the tribute at Pan-

dulph's feet, who trampled upon the money, as a representation of the subjection of the kingdom. How it must have made Englishmen blush to witness such an exhibition of triumphant tyranny, such a display of priestly arrogance! Viewing the whole trouble of Innocent with John, from his refusal to receive Langton (as the appointee of the pope to the Archbishopric of Canterbury) down to the moment when Pandulph held his crown and danced on his tribute money, we are forced to the conviction that Innocent III. was an enemy to every government on earth; that he was one of the most grasping despots that ever tried to crush the independence of a nation; and that, if his successors urge the same claims to authority over states and kingdoms, the nations are only safe while the pontiffs are feeble.

Innocent the Enemy of Magna Charta

Magna Charta, wrung from King John by his barons at Runnymede, June 18th, 1215, has protected and expanded, if it has not directly given birth, to the liberties of England. It may be safely affirmed, that the document of Runnymede has done more to encourage freedom in all existing nations than any other instrument or effort of our race. The heroes of freedom's battlefields, the sages of all time who meditated about liberty, must yield the palm for far-reaching and ever-expanding results to the bishops and barons of John.

Innocent III. issued a Bull condemning every step taken to secure the Great Charter, and the immortal document itself, in which he says: "We are not inclined to cloak the audacity of so great a display of malice, tending to contempt of the Apostolic See, and the detriment of regal rights, the disgrace of the English nation, and serious danger to the whole affairs of the Crucified One, which would certainly be realized unless by our authority all things were revoked which had been extorted in such a way from so great a prince, now bearing the sign of a crusader, although he himself were willing to observe these engagements. We, on behalf of Almighty God, Father, Son and Holy Spirit, also by the authority of his apostles, Peter and Paul, and by our own, with the general advice of our brethren, reprobate and utterly condemn an agreement of this kind, prohibiting, under a threatened anathema, said king from presuming to keep it; and the barons, with their accomplices, from demanding that it should be observed. **WE COMPLETELY ANNUL AND QUASH BOTH THE CHARTER AND THE BONDS OR SECURITIES WHICH HAVE BEEN GIVEN FOR ITS OBSERVANCE, THAT AT NO TIME THEY MAY HAVE ANY VALIDITY.**"

It should be remembered that the king John here described as "so great a prince" is the same whom the Pope cursed and excommunicated, placing him and his kingdom under an infamous "interdict." John became "great" only after he had surrendered his crown and kingdom to the Pope. After Runnymede the English barons were cursed instead of John.

Innocent, in the Bull from which the above is quoted, applies to himself the words of the prophets: "I have appointed thee over peoples and kingdoms, to pluck up and destroy, to build and to plant, cast loose the bonds of wickedness, shake off the oppressor's burden;" and Innocent gives a fair exhibition of his desire to pluck up and destroy *liberty*, and to fasten the bonds of wicked oppression upon a nation. There is no ground for surprise when we read in the monkish histories that Innocent was stoutly denounced all over England, and

by many viewed as the infamous protector of the meanest tyrannies. The world will never forget that Pope Innocent III. ANNULLED AND QUASHED MAGNA CHARTA.

Innocent Hurls His Thunders on the Barons for Compelling John to Keep Magna Charta

"Innocent, bishop, etc., to P. bishop of Winchester, the Abbot of Reading, and Master Pandulph, sub-deacon of the Church of Rome, health and the Apostolic benediction. We are very much astonished and annoyed that, although our well beloved son in Christ, John the illustrious King of England, gave satisfaction beyond what we expected to God and the Church, and especially to our brother the Archbishop of Canterbury and his bishops, some of these showing no due respect, if any, to the business of the holy cross, the mandate of the Apostolic see, and their oath of fealty, have not rendered assistance or shown good will to the said king against the disturbers of the kingdom, which, by right of dominion, belongs to the Church of Rome, as if they were cognizant of, not to say associates in, *this wicked conspiracy*; for he is not free from the taint of participation who fails to oppose transgressors. How do these aforesaid prelates defend the inheritance of the Church of Rome? How do they protect those bearing the cross? (John pretended an intention to become a crusader.) Yea, how do they oppose themselves to those who endeavor to ruin the service of Christ? These men are undoubtedly *worse than the Saracens*, since they endeavor to expel from his kingdom, him who, it was rather to be hoped, would afford assistance to the Holy Land. Therefore, that the insolence of such men may not prevail, not only to the danger of the kingdom of England, but also to the ruin of other kingdoms, and above all, to the subversion of all the matters of Christ, we on behalf of the omnipotent God, the Father, and the Son, and the Holy Spirit, and by the authority of the apostles Peter and Paul, and by our own authority, lay the fetters of EXCOMMUNICATION ON ALL THESE DISTURBERS OF THE KING AND KINGDOM OF ENGLAND, as well as on all accomplices and abettors of theirs, and place their possessions under the ecclesiastical interdict: and we most strictly order the archbishop aforesaid and his fellow-bishops, by virtue of their obedience, solemnly to proclaim this our sentence, throughout all England on every Sunday and feastday, amidst the ringing of bells, and with candles burning, until the said barons shall give satisfaction to the king for his losses and for the injuries they have inflicted on him, and shall faithfully return to their duty. We also, on our own behalf, enjoin all the vassals of the said king, *in remission of their sins, to give advice and render assistance to the said king in opposing such transgressors.*"

Verily Innocent had a poor opinion of the men who obtained Magna Charta, and supported it after securing it. They were "Disturbers of the king and kingdom of England," only fitted for excommunication—that is, for the tender mercies of the Wicked One here, and the worst pains of the pit hereafter. Notwithstanding this, the patriots of the world will ever rank the barons of Runnymede among the greatest benefactors of mankind.

IF INNOCENT WAS INFALLIBLE, AS THE 1870 VATICAN COUNCIL DECIDED, THEN IT FOLLOWS THAT MAGNA CHARTA,

WITH THE WHOLE BRITISH CONSTITUTION BUILT UPON IT, IS DEAD IN LAW NOW, AND SHOULD THAT COUNTRY EVER BE RESTORED TO THE POPEDOM, ITS LIBERTIES WOULD ONLY NEED THE APPLICATION OF THIS LAW TO GIVE THEM A DEATH BLOW.

As the infallibility of the pope rests on the supposed fact that the Holy Spirit guides him, and as that Spirit never changes, it therefore follows, that all GREAT CHARTERS OF FREEDOM ARE OFFENSIVE TO GOD, and that their friends, as the authors of such unholy instruments, have fitted themselves for expulsion out of the earthly church and the heavenly Paradise.

The protracted warfare between Innocent and John, and the pope and the barons of England, presents an appalling and irresistible mass of testimony to the offensive doctrine that: "The Bishop of Rome claims to be LORD OF THE NATIONS."

From all the foregoing, it will appear that the papacy has been the enemy of all the freedoms inherent in the principles of Magna Charta from the day of its signing; and, since infallibility can know no change, that must still be the definite attitude of the papacy towards these principles, whatever lip service the pope may render to democracy.

THE POT CALLS THE KETTLE BLACK

THE practice of hurling epithets back and forth, on the principle of "You're another" does not belong exclusively to street brawls. We think it wise frequently to declare our dislike for Communism in all its forms. We are too much of an individualist, insisting on the principle of personal liberty, ever to be hospitable toward any form of collectivism.

We have frequently remarked on the world-wide anti-Russia propaganda inspired by the Vatican. The Papacy hates liberty, and, as its record abundantly proves, would put the whole world in chains under papal authority, if it could. It is the originator of political and religious totalitarianism. To anyone of discernment, the editorial columns of *The Globe and Mail* are often funnier than *Punch*. There is this difference, however, that *Punch* knows he is funny, and *The Globe and Mail* does not. It pontificates with supreme journalistic pharisaism. In its issue of June 13th it quotes Mr. Neil MacNeil, Assistant Managing Editor of *The New York Times*, in a speech in Washington, as having referred to Russia in the following terms:

Their most disturbing activities are in communications. They have placed their cells in the press, the news agencies, the news syndicates, the book publishing houses, the national magazines, the radio chains and the motion picture industry. (In this way they) have been successful in substantial measure in trying to control or color the flow of information to the public.

What if this be all true, as it may be? What shall be said of a still more sinister influence in respect to these same avenues of publicity? As to the "cells in the press", in respect to the Papacy, *The Globe and Mail* knows that it has such "cells" in its own organization. "News agencies, the news syndicates, the book publishing houses, the national magazines, the radio chains and the motion picture industry"—of whom is this man speaking? Of Russia, or of the Roman Catholic Church? How far it is true of Russia we do not know, possibly much of it is true. But it is still more emphatically true of the Roman Catholic Church.

But who is this Neil MacNeil of *The New York Times*, who said:

"The worst confusions in which the world finds itself are deliberately manufactured by the Soviet Union."

Here is the explanation in a news dispatch in the same issue of *The Globe and Mail*, June 13th, under a Washington date line. We give the whole dispatch:

SOVIET PROVOKES WORLD CONFUSION, SAYS N.Y. EDITOR

Washington, June 12 (AP).—Neil MacNeil, assistant managing editor of *The New York Times*, said today the "worst confusions in which the world finds itself are deliberately manufactured by the Soviet Union."

In an address at Catholic University commencement exercises, Mr. MacNeil added that, as a result of the leadership of Pope Pius, the Roman Catholic Church "today offers the world the one real solution for its problems. . . . It informs the statesmen that they cannot succeed until they take God into consideration."

(Whenever the Pope talks about taking "God" into consideration, he means himself as God's supreme authorized representative.—Ed. G.W.)

Mr. MacNeil contended Moscow seeks to break down existing political order, faith and morals in an effort to spread communism and expand the power of Soviet foreign policy.

In the United States, he said, "Their most disturbing activities are in communications. They have placed their cells in the press, the news agencies, the news syndicates, the book publishing houses, the national magazines, the radio chains and the motion picture industry."

(Let anyone try to get one word or even to advertise a book or an address adverse to the Roman Catholic Church, and he will discover that the entire newspaper is one big Roman Catholic news "cell".—Ed. G.W.)

In this way they "have been successful in substantial measure" in trying to "control or color the flow of information to the American public."

The editor said Russia's maximum objective in her policies on Franco Spain was "to start war between France and Spain, in which event the Communists would come out on top in both nations." The minimum Soviet objective was "to divert attention from more critical and more painful situations involving Russia elsewhere, and in this the Soviet Union was largely successful."

"Soviet diplomats are employing the same tactics in dealing with the defeated nations and their satellites and with the liberated nations that domestic Communists employ when trying to take over a union. They are attempting to wear out the patience of American and British diplomats so that finally, in desperation, they will agree to Russian demands or allow the matter to go by default.

"This refusal to make peace is the greatest crime of all history."

Mr. MacNeil is obviously a Roman Catholic. He spoke at the Roman Catholic University. He lauded Pope Pius. Mr. MacNeil and the Roman Hierarchy in general are disturbed because Russia is meeting them on their own ground. If what he says of Russia's activities in the publicity realm be true, she is seeking to neutralize the papal virus that is poisoning the news streams of the world.

A further example of this appears in a London dispatch dated June 17th, and appears in *The Globe and Mail* of the 18th. The dispatch is headed:

"PETITION ANGLICAN CHURCH ASSEMBLY AGAINST 'POPERY'."

Whoever calls attention to the prevalence of this

fretting leprosy anywhere is held up to public scorn. We are told that England's Church Assembly, at its Annual Meeting:

"... was again prodded by the National Union of Protestants to discourage what it calls 'Romish' practices. This campaign against so-called 'popery' is one of the minor, but curiously interesting phenomena of England's postwar religious revival."

And the action at which *The New York Times* sneers was the presentation by a Dr. L. Richmond Wheeler of a typewritten petition to the Archbishop of Canterbury, from which this paragraph is quoted:

"The National Union of Protestants, on behalf of the Protestant peoples of England," it said, "humbly beseech the Church Assembly to take such steps as will secure the cessation of Romish practices in all churches of the National Church and particularly of the service of the Mass which is a grievous offense against true worship and the vital doctrine of the Church of England as by law established and therefore a fundamental defiance of the constitutional rights of the British people."

But the dispatch virtually acknowledges the existence of such Romish practices as the Protestant Union protests in these words:

The reference to the fact that the term "Mass" was dropped by the then recently formed Anglican Church in 1542. However, High Church members, who are sometimes called Anglo-Catholics, hold the service of the Eucharist virtually in the form it is celebrated in the Roman Catholic Church, and it has become a habit to call it "Mass."

While the National Union's protest may be technically justified, it is highly improbable that the Church Assembly will do anything about it.

Just so! The protest is "technically justified". Of course it is! "Mass" is being celebrated in many hundreds of Anglican Churches in England. And the Anglican Church represents "The Protestant Religion by law established". The king at his coronation was sworn to uphold it, and the Archbishop of Canterbury must do the same. Yet that which is a perversion and absolute denial of the very heart of Biblical Christianity, which the Prayer Book describes as one of the "blasphemous deceits" is being permitted. And *The New York Times*, and *The Globe and Mail*, in their ignorance, take a fling at those who object to Popery. But here again is a proof that the kettle is as black as the pot, and the secular press is much more frequently the mouthpiece of Rome than it is of Moscow. *The New York Times*, great paper as it is, frequently is the echo of its master's voice, Cardinal Spellman.

THE "UNTOUCHABLES" OF CANADA

By Our Special French-Canadian Correspondent

WOULD you believe it? There is a class of people here in Canada who cannot bear the least criticism! I have heard from certain Montreal newspapers that it is only a small portion of the population of Quebec who cultivate that attitude of "touch-me-not". There are immense privileges derived from such irritable nerves. They have learned to make the most of it. The little group of Nationalists of Quebec have their counterpart in Ontario. It is not to be wondered at, since here also there are privileges to be protected and extended at the expense of the public and without their knowledge. The practice of putting to shame even those who have granted generously such privileges by supposing propensity at persecuting the recipients has produced astounding results. There-

fore the tactic is continued in a way that was equalled only by Hitler's propaganda. I am afraid an "ultra-tolerant" group is taking in this matter the part played by the "isolationists" before the war. It is sliding fast into co-operation with the disguised enemy. I am quite sure these people mean well. But how uninformed they are! How near treason it seems to one who had to fight for more than 25 years to liberate herself from what I will call the curses which blight the lands and the individuals who fall under the grasp of the parasitic sect. It is hard for me to understand that there are people who call themselves Christian, people who believe in the Deity of Christ and yet cannot discern the action of an evil power and its agencies in this world. Such people know that there is an evil power, but how they expect it to realize its aims I do not know. Supposing everybody is good enough to keep out of its influence is inviting trouble. Are there people who are so good that they cannot even suspect evil in another person's heart? It is the only aspect of the problem that may cause rejoicing. In fact it is one thing that has rested my tired heart since I am among Protestants. I have not felt the constant suspicion and bad will that used to spoil every moment of my life. It is because I love these good people who made me feel happier, and because I do not want them to fall a prey to the artifice of the enemy that I write this article.

But Jesus who was better than any of us said to his disciples: "Behold I send you forth as sheep in the midst of wolves: Be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16). When these people side with the enemy they are trying "to be as harmless as doves" but they are forgetting that the wolves are always present and they lack the wisdom to detect "the false prophets which come to them in sheep's clothing" but "who inwardly are ravening wolves" (Matt. 7:15). How can we expect the devil to operate, supposing there is a devil, if not through the mass of poor deluded individuals or through institutions inspired by its spirit. It is of the utmost importance that we should discern what is of the evil spirit. "Ye shall know them by their fruits." To those who have tasted the bitterness of their fruits there is no doubt at all about the source of inspiration of such certain agencies. We have long ago identified the wolf under the show and torrent of high flown speeches. It is the urgent duty of every good Christian to help in liberating those who have been unhappy enough to fall under the teeth of these ravening wolves. It is mostly uncharitable, that under pretext of tolerance, we should let the victims pant their life away under that slow strangulation process employed by the institution these hoodwinked humanitarians are trying to befriend. I am not the only one who experienced this. All those French-Canadians and Roman Catholics who have been under the same conditions feel as I do, that is, we are hurt to the utmost by the apologies lavished on those who have spoiled the best of our lives, and are thus encouraged to go on spoiling millions of others.

Actual Tolerance of the Hierarchy Does Not Help the People

A French-Canadian girl was telling me once: "Do you know that all this struggle to survive is driving me to cannibalism?" I agreed with her because every moment of my life had been a silent unceasing struggle. There are people who deny all divine inspiration to the Old Testament because they are shocked by the destruction wrought on the pagans by certain religious leaders. When I substitute my poor little being in place of the

little Jewish people and try to imagine their struggles amid that pagan world unable to think but through the evil principles of the power of darkness, I understand that their leaders may have found it necessary to do things that we do not approve of to-day. I am quite sure they would not approve of the atomic raid on Hiroshima, either. But often there are only two alternatives: destroy or be destroyed. The Old Testament does not try to justify the actions of the leaders by telling of the treatment they received at the hands of the pagans. Therefore we think they were cruel. Those devil inspired and developed personalities, just as the devil which possesses them, **will never let go their hold** on a victim until they breathe their last. It is quite natural then to think that the instinct of self-preservation will suggest their destruction, the only way of safety.

Our "ultra-tolerants" of Ontario ought to taste the bitterness of the control they have escaped, not because they deserved it, but because their forefathers have fought the fight of liberation for them. They enjoy to-day the hard won freedom that was their precious inheritance. If they did appreciate this fact they would not join the enemy and encourage it to keep the others in the slavery rejected by their ancestors.

Encouraging the formation of such a class of "untouchables" in our midst is not solving our problem of unity. Those who profess to be democratic, devotees of fair play and freedom, better wake up now. All people of good will ought to be able to take kindly a well deserved criticism. Those who pose as "infallibles" and consider criticism a persecution are not fit for life in a democratic country. Their attitude is proof enough that we cannot expect improvement from them. They "do not change" except in that which enables them to strip their victims more thoroughly. Frankness in a patriotic discussion is a most healthy remedy. When Roman Catholics accept it we may consider that there is improvement on the way. For the true Roman Catholic has no identity. The priest is all to all to the perfect Romanist. You can easily discover that for yourself by reading a number of their newspapers. Very small attention is given to the common people in them. It is all about the pope, the bishops, the priests, and their supposed good works. Therefore it is the priest in the Roman Catholic individual that feels hurt not the Roman Catholic himself when he hears criticism of their religious system. The minute they are made conscious of their own identity and start to feel for themselves, they will be able to receive kindly the criticism meant to help them and their fellow associates in the Empire. All Protestants should unite in an endeavour to make them conscious of their mistake just as their priests are making the Protestants wrongly conscious of their persecution complex.

Women's Patriotic Committee Meets

Last week, at a meeting "sponsored by Women's Patriotic Committee, held in Jarvis Street Collegiate, one of the speakers asserted that 'an insidious foe is at work in the Province of Quebec which is far from patriotic and has set about to destroy the unity of Canada and the British Empire. They want to do away with the National Anthem and the Union Jack. You and I and every one else in this great Dominion must take a firm stand or we will be dominated by the Roman Catholic Church'". This woman is aware of a danger that is real and she should be commended for doing her duty. Nothing is I think more misunderstood than this problem of unity. Why should a patriotic

committee meet and not be allowed to discuss freely and frankly all the real issues at stake in the presence of Roman Catholics, is beyond me. For, supporting the institution that breeds disunion and thrives on it, the Roman Catholics are even more responsible than the others for this existing state of disunity and misunderstanding among the nation. Why can they not be made to see wherein they have failed in their duty and what is expected of them? Their sect has preserved and developed its prejudices against the other religions of the country especially by the application of that principle of separation in all the phases of their lives and especially in schools. Are we going to let them go on aggravating the situation day by day, while we just as foolishly, on principles of tolerance, labour and pain to mend the situations they take pleasure in spoiling. They must be brought up to see their responsibility and their duty in spite of the impervious separation they are maintaining. This we must do even with the risk of inflicting a few wounds. They are not so dumb that they cannot be made to understand their behaviour is shameful and unchristian, that there are many things about them that are not at all perfect and need improvement.

No sooner was this important point brought up for consideration that another lady stood up demanding a chance to speak. She wanted "to apologize to all the Roman Catholics present in the audience who had been invited under the 'false pretense' of listening to political discussions". If the Roman Catholics are going to be treated like spoiled children who are expected to make a scene every time there is an opportunity of teaching them their duty, when are they going to learn to get along with the others? They are preparing themselves, like any spoiled child, to suffer greatly and to cause others to suffer a great deal. They are unfit to live in this free world of ours. A little criticism might result in a real tumble down from the world of imagination where they grope to earthly reality. This would be healthy not only spiritually but also patriotically. The double personalities that their church develops in them might be brought to singleness by the fall. And that would surely help unity in the country and solve many of our very difficult racial and religious problems.

Their priests have used "false pretenses" very often. It is considered virtue when used by priests. Their stomachs may refuse to digest it coming from the Protestants but it is only an effect of that double sided adaptive organism I mentioned. The priest would kill them; he would still be right.

Priests Do Not Consider People's Interests

While you spare their feelings here because of the priest whom they serve, this is what is happening in the politics of Europe:

Reproduced from *La Presse*, Montreal: "Vatican City—10—(A.F.P.) The success brought about by the M.R.P. in France, by the Christian Democrats in Italy, is a cause of great satisfaction at the Vatican and in all the Roman Catholic centres in general. It is the consummation of the work undertaken by the Church and in which the pope himself intervened several times. Furthermore the clergy has been twitted enough for this interference, but the criticism was unavailing because the propaganda—the word is not too strong—except in a few cases has been carried on strictly doctrinal lines following the explicit instructions of the ecclesiastical authorities. . . .

"The hierarchy itself has not taken any position on the constitutional problem, leaving everybody free to

act according to the dictates of his conscience. The Catholic action has equally multiplied its instructions, so that the goal to be reached should be solely the welfare of the Church and the protection of Church values in the pattern of the new constitutions. Therefore the political contest could not hit the Church and the position she has taken has been found unassailable."

This is the way the pope and the Roman Catholic Church get around to politics. The camouflage proved to be so foolproof that all the peoples of Europe are caught by it even the good Dutch Protestant people who also have a majority Roman Catholic party in their Parliament. Through it the Roman Church sees that only the welfare of the Church is taken care of. They will see that the constitution enables it to acquire as much as possible of the good land property of the country and thus duplicate Spain. Selfishness never attained greater depths than in the pope and his hierarchy. The term "Christian values" should not be mistaken. It means Roman Catholic catechism, the pope's encyclicals, the perfect lordship of priests over the people, high funeral fees, masses for the souls, property and huge incomes free of tax, etc., in a word acquisition of the individual's body and soul to the exclusive use of the ecclesiastical hierarchy. You feel in their report that they rather congratulate themselves for their ability in bringing up this situation in Europe. They do not apologize to anybody for the 'false pretense' of their doctrinal politics. Here we try to spare their feelings until their "false pretenses" have inveigled us into the same doctrinal politics. We must be wiser than the serpent. That mixture of religion and politics is quite well digested by the delicate stomachs of the Roman Catholics as long as the priests are serving it. We must act accordingly. Instead of apologizing for bringing what they have made a political issue, whether it smacks of religion or not, we should make ourselves proof against their propaganda and their intense Catholic Action. We must retaliate by propagating the truth among them.

Quebec is Also Working Its Religious Politics

The activities of the Roman Catholic Action are still cruder in Quebec.

Reproduced from *Le Jour*, 15th of June: "Recently several French, Laurentian, and Roman Catholic associations were meeting in Montreal at a general convention. Exactly 2,869 patriotic societies were represented; 800 only were absent because of lack of transportation means.

In his opening speech, the president of the Federation of the 2,869 patriotic societies, attacked violently those fellow citizens who betray the cause of their race and religion by treating with the enemy. Here are a few of his principal assertions:

"I am happy to see in this immense hall (the Forum) the brave delegates from all the Laurentian and Catholic elite: The J.E.C., the J.O.C., the J.I.C., the A.C.J.C., the O.J.C., the U.C.C., the A.C.F., the V.I.C., the V.E.C., the J.F.C.F., the F.U.C., the G.O.C., the H.E.C., the K.O.C., the L.A.C., the M.E.R.D.C., the N.O.C., the P.U.C., the Q.I.C., the R.E.F.C., the S.U.C., the T.O.C., the V.A.C., the W.A.C., the Y.O.C., the Z.I.E.A.O.I.U.C., and so many others who maintain the ideal of the chosen people high and firm through the world. (Long applause)

Here is our motto:

Roman Catholic and French production, Roman Catholic and French buying, Roman Catholic and French selling.

When in the good home soil, you plant tomatoes,

(Continued on page 12)

The Jarvis Street Pulpit

"Looking For That Blessed Hope, and the Glorious Appearing of the Great God and Our Saviour Jesus Christ"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 16th, 1946

(Stenographically Reported)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:13-14.

IT will, I am sure, be acknowledged by everyone, without controversy, that we live in a day of great perplexity. There is no statesman however wise, however discerning, who would be bold enough to say what a day or an hour may bring forth. There is great distress of nations; the whole world is like a troubled sea; and there is no one among all human voices who has authority to say, "Peace, be still!" But there is a distinctively Christian view of life, and of any and every world situation through all succeeding generations. It is a view which enables us to have some understanding of the history of the past, which will, if we are wise, enable us rightly to relate ourselves to current events, and which will comfort and inspire us as we view the future course of this world, and the destiny of the race.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." But though in the midst of such troubled conditions we are not to lose hope: on the contrary, we are to be constantly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

I.

I want you to think with me, therefore, for a little while this evening, first of all of this simple statement that IT IS THE PRIVILEGE OF THE CHILD OF FAITH TO CHERISH A "BLESSED HOPE". "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." We who are children of faith ought always to be the most hopeful of all people; indeed, we ought to enjoy the profoundest comfort, and ever to be carried forward by the inspiration of a hope that is here called "that blessed hope". Suppose we analyze it a little, or as the accountants would say, "break it down" into some of its constituents.

In the first place, I think it would exclude from our purview every thing, and every movement and programme that is without God, as a ground of hope. The Christian man is not deceived by the fine talk of a "better world". The Scripture is perfectly explicit in saying that the whole world "lieth in the wicked One", that the Devil is "the god of this world", that the majority are running, and will continue to run, along the broad road that leads to destruction. Notwithstand-

ing, the Christian man and woman, those who say they believe in God, must be careful to maintain good works. A Christian man should be the friend of every movement, of every measure of every sort which makes it a little easier to do good, and more difficult to do wrong. We should always be on the side of righteousness, even though we know that some such movements have but a passing value. We ought to be the friend of education, the friend of light of every sort, welcoming the increase of knowledge, and the cultivation of the human mind, the betterment of conditions of human life. But the Christian man will not be carried away by any promise of an immediate Utopia. He will not expect that paradise will be created by art and man's device. Favouring all worthy legislative processes, welcoming all safeguards for women and little children, and for men too, he will yet know that this wicked world cannot be purged of a blood disease by poultices, or any kind of external remedy. He will be well persuaded that something far more radical than is within human power to apply, or devise, will have to be done for this wicked world before it can regain its pristine glory, and God shall look upon it once more and declare that everything is very good. In this present evil age, looking down from heaven He sees only that "they are gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." I am sure that that consideration will lead people of an intelligent faith to devote their supreme effort toward the divine programme, toward that which God Himself proposes, as a cure for all human ills; hence we shall see in the gospel of grace which bringeth salvation, and in the certain promise, of the coming again of our glorious Lord, the one and only hope of a world lying in darkness.

I am not going to argue the certainty of Christ's coming: I assume that you believe in it. As certainly as you know that He has come once, you are assured that He will come a second time without sin, or without a sin-offering, unto salvation. And so to be sure that the Lord is coming again is beyond all question to the child of faith a "blessed hope". We are never, in the darkest hour, without hope of a coming day. I could detain you, if I could entertain you, for hours together in an elaboration of this principle, that the coming of Christ is a "blessed hope". But I must content myself with but two or three simple observations.

Blessed it is to be able to hope that *we shall find, personally, as believers, our full complement in the*

coming of Christ: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". I like to see young people growing up. One of the advantages of an extended pastorate in one place is that one is able to watch the development of young people, in some cases from infancy to adult life. And I can think of not a few this evening in whose present status, and future prospect, I greatly rejoice, and of whom I can say that I remember a day when it did not appear what they would be. What little imps they were—some of them! No one could control them. They were enough to break the heart of any Sunday School teacher, and to worry the veriest saint into a state of exasperation. But what they have become by divine grace! How symmetrically they have developed! What potentialities, once undreamed of, now begin to appear, until, if confidentially we remark on their progress one to another, we are constrained to say, "Would you ever have believed that such a boy could become such a man, or that such a girl could become such a woman?"

I remember a man in my father's congregation whose name was Laws. He was a good man, but a very peculiar one. He was superintendent of a large brickyard in England. In England, you know, it does not rain oftener than seven days a week, although they say that in Lancashire it rains nine days a week. That is why Lancashire used to be the centre of the world's cotton manufacturing industry. This man was rather stern. One day it had been raining, and the men had come out of the clay-pits into their shelters. As soon as the skies cleared the superintendent went his rounds to make sure that the men were not presuming upon the weather's inclemency. He came upon a group of men in one of the shelters who had not yet returned to their clay-pits. As he approached, one of them, a ready-witted fellow, said, "Why, Mr. Laws, we were just discussing an interesting question. Perhaps you can give us the answer to it." "I don't know," he said, "What was it?" "Well, we were remarking on the proverbial saying that very plain and unattractive babies make rather handsome men and lovely women, and that sometimes very beautiful babies turn out to be rather ugly when they grow up. Do you think there is anything in it?" "Oh, I don't know. Perhaps there is." "Well" said this man, "what a beautiful baby you must have been."

I have known some saints who must have been, by that principle, once of a day very beautiful, but they have taken on characteristics of the old man instead of the new. However, the gifts to the church are designed "for the perfecting of the saints". I prefer to look upon the other side, and to reflect upon the many we have seen put off the old man, and put on the new. But even the best of them finds life difficult and incomplete. The ablest of Christ's workmen, and the most faithful is most deeply conscious of his own defects and failures. His ideals have been so high that his shortcomings are more apparent to him than shortcomings are to those who are accustomed to—

" . . . grovel here below
Fond of these earthly toys."

Sometimes such an one may feel a bit of depression, that he has not done very much after all. I have heard of a friend calling upon Mr. Spurgeon when he had preached to assembled thousands as no mortal ever

preached but he, finding him at home of a Sunday evening, his face buried in his hands, tears streaming from his eyes wishing that he could have that opportunity to preach over again: he might have done so much better! Yes; we all might have done much more. But what a blessed hope to cherish, that some day we shall find our completeness in Him Who is the head of all principalities and powers, and we shall discover at last that we are without fault before the throne of God! Frankly, I look forward to that day; I eagerly anticipate it; I long for the day when we shall hear the midnight cry: "Behold, the bridegroom cometh!"

We shall be complete then, even as to our bodies. It is a miserable thing not to be able to do what you once did, as I am finding out these days: "The strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high"—even I do not climb ladders in my garden as I used to do. Do you? You had better not. "And the grasshopper shall be a burden." You say, "I will do it." But you find you cannot do it. You have to be content with a more limited programme. What cumbersome nuisances these bodies are! We cannot do without them, and we don't know what to do with them sometimes. It will be a great day when we shall have bodies like unto the body of His glory, and we shall know no limitations of flesh or spirit. But we shall serve Him day and night unweariedly in His temple. Oh, that is a glorious hope!

It is a good thing to have *hope for this world*. We cannot be indifferent to conditions which obtain round about us. We all desire that things should be better. We used to hear it in the Great War I. What a wonderful world we were going to have! And, of course, this war was going to make an end of everything evil! It seems to me it has only made a new beginning. The operation seems to have aggravated the underlying conditions of the world, and that which once was hidden has now become an open fretting sore the world over. Men fought, and lay weariedly in their fox holes, on insufficient rations sometimes, sometimes full of pain and misery, dreaming of home, so far away across the sea, where they had a wife and family waiting for them. At last they came home, and found there was not even a house to give them shelter. Some of them could not find even so much as a room. And the man who owns a house is taken by the police and turned out of it. A strange old world, is it not! I hope you are not satisfied with it. I hope you recognize that it is an evil world. I should despair were I not able to cherish this blessed hope of conditions far otherwise in the society that is yet to be. I do not know what the Atomic Bomb is going to do about the first of July. I am interested in something far more decisive than that; and it is inseparably involved, wrapped up in that which is described as "that blessed hope". Yes; there will be a better condition of society. There are millions of misplaced persons, nomads, who do not know where to go. There are nearly two hundred thousand Polish soldiers who do not want to go home, because they would rather serve the Pope than be under Russia. And they cannot stay in Italy,

because Italy is too poor. By the time they have fed the Pope and all his minions, there is nothing left for the poor soldiers. So they are going to send them to Canada! And there are a lot of Jews who say, "We cannot make any more money in Austria, or Germany, or Czechoslovakia. Let us go to Jerusalem." I suppose that is the ambition of every Jew. I think of one now, with a beard as long as Abraham's, who came to see me once—I have told you of him before. We used to wear Prince Albert coats with long skirts. I used to wear them, made of broadcloth. I was an Englishman, and rather liked it! But I could not wear the things out. When I felt the suit was getting a bit shabby I could not find anyone else long enough to help me wear it out. One day this Jew knocked at my door. I opened the door. "Any old clothes?" "No; at least none that would be of any use to you." "But I will take anything." I said, "Oh, wait a minute". Then I went off and brought down one of those long-skirted Prince Alberts. He immediately took off his coat, and put it on. It nearly touched the ground. But he walked up and down proudly. "Oh, this is fine," he said. "This will do for me to wear in Jerusalem." I said, "Are you going there?" "Yes; some day." Then he picked up the skirt of the coat and saw a moth hole. Looking up at me he said, "'Gosh', why did you let him do that?"—"Where moth and rust doth corrupt"!

Well, I suppose the Jews would like to go to Jerusalem. So should I, but not that kind of Jerusalem. I don't want to wear any moth-eaten coat there either. But the poor Jews find that the Arabs have been there for two thousand years, and they don't want to leave, and so there is difficulty about their getting to Palestine. And there is difficulty with lots of people in this country. I am rather sorry for anyone who occupies a position of civic responsibility to-day, be he Mayor, Prime Minister, or whatever he is. If he has any conscience he must have many a troubled night. Who would want his job? Where is the Solomon who can bring order out of this present confusion? Liberals? I think not. Conservatives! C.C.F'ers or as they call them, Socreds. No—no, I have no hope that we can get to the end of all this muddle by the exercise of any sort of human wisdom. But we may entertain the "blessed hope" that there is Someone far bigger than Stalin, or Churchill, or Attlee, or Roosevelt, or Truman, or Drew, or even Mackenzie King! Ah, yes; vain is the help of man! "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God." There is hope for society! There is hope for the world!

Do you know anything about gardens? I don't, and I am just learning that I don't know anything. I wish I did. Year by year I have said, "I have got to the end of these weeds. I shall have a better time next year." But the better time never comes. We still have to dig out the weeds, and all the rest of it. "The whole creation groaneth and travaileth in pain together until now." It is in the soil. Evil is inherent in this world. The curse of sin still holds. When my wife and I were down south, in one place the waitress recited the items on the menu. When it came to dessert she said, "Upside down cake". I said, "What is that?" I thought it was some kind of cake that the cook had upset. But it was not. I suppose it was something with a paste underneath, and fruit on top. Certainly this old world is an upside down cake just now. A quaint old preacher

had the right idea when announcing as his text: "These that have turned the world upside down are come hither also." He said, "My brethren I shall try to show you that *the world is already upside down*. Secondly I shall try to show you that *it needs to be turned right side up*. In the third place I shall remark on the fact that *we are the chaps to do it*." The gospel is the only means of doing it, and our glorious Lord is the Substance of our "blessed hope". Are you not glad that He is coming again?

II.

He came once, and He is coming again. What must we do in the interim? WE MUST KEEP LOOKING. Between those two great events the most conspicuous, and influential of all history, we must keep looking for that blessed hope which is described as the glorious appearing of our Great God and Saviour Jesus Christ. The coming of Christ is described as an "appearing". There are three aspects of the coming—the parousia, apocalypse, to anglicize it, and the epiphany; these three, I believe, are aspects of one and the same thing. Do not quarrel with me, please. I am not in the mood to argue, and do not be offended when I tell you that I do not believe in a secret coming of the Lord Jesus Christ. I feel morally certain that when He comes, His coming will be visible. The word here is the epiphany, the manifestation: "Behold, he cometh with clouds; and every eye shall see him." "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be,"—visible beyond question. "Then shall appear the sign of the Son of man in heaven"—after the great tribulation,—and they shall see the Son of man coming in the clouds of heaven with power and great glory." Many people think they are going to escape "the tribulation". I hope they may. I have had tribulation enough. I do not want any more. But I am inclined to think that "tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed. We are looking for the appearing of the Lord Jesus Christ.

I have said to you many times that I do not like secret marriages. And I have never believed that my glorious Lord is any kind of Lochinvar. He will not only have a marriage, but a wedding too, and He will claim His spouse in the presence of the assembled universe. Hence we are to look for His appearing, His glorious appearing.

Our Lord Jesus is to be manifested in glory. He was transfigured before three of the disciples on Mount Tabor, when His Deity shone through the veil of His humanity. And He will come again in the body of His glory, and it will no longer be a veil, but a manifestation. He will come visibly, so that "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

The "appearance" or the "manifestation" of the glory. What do you think that means? What do you mean by the glory of God? The praises He receives from human lips? The worship and adoration of sanctified hearts? Oh, no; it does not mean that. The glory of God is not His reputation: it is His nature. It is not what men, or angels, think, or proclaim Him to be: it is what He essentially is by nature, by virtue of the fact that He is God. And when He shall come again, He will manifest Himself; and we are looking for that manifestation. The manifestation

of the Saviour! What a day when we shall see Him! "Beloved, now are we the sons of God"—once again reverting to the principle—"and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him; for we shall see him as he is."

And it will be a full dress affair, when He shall appear in all His royal robes, in all the majesty of His royal Person, and we shall be well dressed too. Do you not see that the manifestation of the Saviour synchronizes with the manifestation of the saints? And the reverse is true: the manifestation of the saints will take place simultaneously with the manifestation of the Lord: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." And it is said that "now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." And all such are said to be "kept by the power of God through faith unto salvation ready to be revealed in the last time."

And there are some saints who want to be manifested now. They want to be acclaimed to-day. There are saints, good people, who are like my doggie—they want to be petted all the time. "Go on! Get busy!" he says. And there is no rest unless you are always petting him. I read of an Ottawa cabinet minister last night who was made an Imperial Privy Counsellor, and another minister was "boiling" inside because he had not been similarly honoured. That is human. But it is better to be able to wait for the Lord. Paul said: "With me it is a very small thing that I should be judged of you, or of man's judgment. . . Judge nothing before the time, until the Lord come". That will be the time. We must wait till then.

One of our young men, I do not know whether or not he is here to-night, at the time Cardinal McGuigan was received by the City Council, and Province, was standing in one of the doorways of the Parliament Buildings, and he heard a couple of priests talking, mutually congratulating themselves that Dr. Shields was out of the city. One of them said, "Anyway, we have him where we want him now. After what the *Montreal Standard* said about him, you will never hear any more from him." I said to the young man, "What do you mean? What is that?" "Oh, something that appeared in a Montreal paper; an attack upon you." They told me in the office that they had the article in the files. I have not looked at it as yet! "It is a very small thing that I should be judged . . . of man's judgment." Of course I do not like it. You don't like it if you happen to hear that someone has spoken unkindly of you: it hurts. We need not have the proverbial rhinoceros exterior: But we must not be troubled overmuch about things like that.

I was thinking this afternoon about Samuel Rutherford. Have you read Samuel Rutherford's letters? If you have not read them half your life is gone, and the other half but poorly begun. In the back of my copy is a hymn by Mrs. A. R. Cousin, the author of the well-known hymn, Substitution. She has woven into this

hymn many of Samuel Rutherford's sayings, putting them into poetic form. Let me quote just a few lines:

"Soon shall the cup of glory
Wash down earth's bitterest woes
Soon shall the desert-briar
Break into Eden's rose:
The curse shall change to blessing—
The name on earth that's bann'd
Be graven on the white stone
In Immanuel's land."

I would rather have my name engraven there than on any list of the select and exclusive—too exclusive for my liking—Four Hundred.

Here are the final verses:

"I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproach'd me,
For Christ's thrice blessed name:—
Where God His seal set fairest
They've stamp'd their foulest brand;
But judgment shines like noonday
In Immanuel's land."

"They've summoned me before them,
But there I may not come,—
My Lord says, 'Come up hither,'
My Lord says, 'Welcome Home!'
My kingly King, at His white throne,
My presence doth command,
Where glory—glory dwelleth
In Immanuel's land."

Why should we trouble about these things? Let them all come. We are looking for the coming of the Lord. And it will be a very different matter then, for the Saviour Jesus Christ will be manifested as Saviour. You have never seen Him yet. None of us has any real and adequate idea of what is comprehended in his salvation. Forgiveness of sin! Heirship with Christ! We do not know what that is. We do not know what it means. We worship Him as Saviour, but we know but little what that means. We do not know what He saved us from, and we have but little idea of what He has saved us to. But some day we shall know. And what a day that will be, when He and we shall be manifested; when some of these peculiar, crooked, saintly cranks, will outshine the angels? We shall be sharers of His glory.

How is that to be done? His "appearing" will be of "the great God." That is what it means. Our Saviour is the "great God" Who made the earth and the heavens, and Who can re-make them. And He will do so some day. Talk about your Atomic Bomb—"The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" when God shall come to purge this earth with fire, and all the works therein shall be burned up. But we shall be saved, and manifested with Him in glory. You may look for the Antichrist if you like—I can see him without looking for him! And you must be very blind if you cannot see him here and now. But let us rather look for the coming of "the great God," Who shall take to Himself His great power and reign.

What is going to happen when He comes? Let me

tell you. *The manifestation of the sons of God will synchronize with the manifestation of the Son of God, Who is God the Son.* When He shall be manifested we shall be manifested with Him in glory. When? At the resurrection of the body, when our bodies shall be "fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." "The whole creation groaneth and travaileth in pain together until now." What for! In birth pangs, for that is what it really means, "waiting for the adoption, to wit, the redemption of our body." Thus synchronizing with the manifestation of the Son of God, and of the sons of God, and the redemption of our body, will be the regeneration of the entire "creation," when the creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." That surely is something to look forward to? A "blessed hope" in very truth. There will not be any Unitarianism, then, nobody to deny the Deity of Christ; nobody will then try to rob Him of His sovereign majesty, when He shall come in the blaze of His glory, consuming the Antichrist with the breath of His mouth, and destroying him with the brightness or the manifestation of His coming. All "isms" will be done away then. There will be no more committees appointed to discuss Church Union. The Presbyterians, United Church, Anglicans, Baptists, and all the rest of them! No—no; we shall have Church Union then. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." That is the only kind of church union I am interested in, which has its Centre, its Foundation, its beginning, and ending in Jesus Christ the Lord. All your economic schemes will be unnecessary, for there "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The best of everything we have had here will be continued yonder. The best! Here things are taken away from us. Friends leave us. And those who remain do battle with Father Time by trying to make themselves young. But then we shall all be beautiful. The beauty of the Lord will be upon us. No more tears, no more sorrow, no more death. And the undertakers will be out of a job, so will the doctors, and, thank God, so will the politicians! The only people who will be still employed, so far as I can see, will be the choirs, and the preachers, and the saints generally. We shall be able to go on preaching and singing, and praising the Lord forever more, for we shall never get to the end of it.

Are you "looking"? What does it mean? Not working out a mathematical problem to find out exactly when He will come. The idea of hospitality is in that word. It means to welcome, to afford hospitality, to wait for somebody; to be hospitable to the truth of Christ's appearing, becoming so much in love with Him that you will be always wanting Him to come. That is what Paul said: The reward awaiting him, was also for all them "who love His appearing." Do you love to think of Him? Do you say, "I wish He would come down the skies!" What should you regard as the greatest boon that could possibly come to you? Is it not that the great God, and our Saviour Jesus should appear?

Would you run away from that? Paul said: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A millionaire said to me once, "Pastor, I think a new suit of clothes does something to a man. I always feel a greater measure of self-respect when I put on a new suit of clothes." We shall have a new suit of clothes for that new Jerusalem. And we shall have self-respect then. Some of you ladies received an invitation to a wedding. You wanted to go, but you said, "I have nothing to wear. I cannot afford to buy a new dress, and a new hat, and so I am afraid I shall have to stay away." You do not love the announcement of the marriage because you are not ready to go to the wedding. But if you were ready, and everything was at its best, then you would not be ashamed: you would welcome the opportunity to appear among your friends on that happy occasion. So with the assurance that nothing will be lacking to us through His abounding grace, we can anticipate the marriage supper of the Lamb with hospitality. We can love it; we can look for it.

A man said to me last week, "I am a returned soldier. I am waiting for my wife and two children to come from England, and I am trying to shape my whole life so that I will have a place to put them, and be ready to meet them. I have not had any official word yet, but they are coming pretty soon, I think."

That is how we are to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." That is the prospect before us, that is to be the supreme experience of the future. Meantime, with that in view, we can put up with almost anything.

Mr. Spurgeon in his young days, came upon a woman down on her knees washing the doorstep outside of her house, then wiping it with freestone. When Mr. Spurgeon came abreast of her he said, "Good morning, Mrs. So-and-So." "Oh," she said, "Pastor, if I had only known you were coming, I should have been ready to receive you." "But," said he, "there is no better way to receive anyone than to be found doing one's duty, and doing it well." See to it that when the Lord comes He finds you so doing. That is how we should be "looking for that blessed hope", by being busy at His work, doing the best we can, and yet sure of this one thing, that nothing will be right till Jesus comes, and that when He comes nothing will thereafter be wrong.

May the Lord bless us every one, for His name's sake.

NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

The "Untouchables" of Canada

(Continued from page 6)

potatoes, cabbages, turnips, these tomatoes, potatoes, cabbages and turnips must be Roman Catholic and French.

When you buy radios, pianos, cars, brassieres, 'step-ins', bathing suits, make sure that these radios, pianos, cars, brassieres, 'step-ins', bathing suits are Roman Catholic and French.

When you sell rhubarb, pea soup, pork and beans, strawberries, blueberries, raspberries, it is extremely important that this rhubarb, these peas, these beans, these strawberries, these blueberries, these raspberries, be Roman Catholic and French. Do not forget your chickens, roosters, calves, pigs and cows either.

To achieve this edifying result, it is important that you close the ranks, that you never go beyond the limits fixed by your masters.

These limits we have them here before us. We have organized for you 3,669 Roman Catholic and French societies, that is, 3,669 solid ranks in which you can take your place.

Thanks to these 3,669 associations you cannot be excused any more if you join one of those diabolical societies, that is, neutral societies, where the children of Satan invite you.

Do not tell me that you wish to join these neutral clubs, for fellowship, for business, for industry, trade, or good neighbourly intercourse, for you run the risk of helping Jewish friendships, Baptist or Methodist business, Anglican industries, Presbyterian trade, and this way you betray the sacred cause for which we all fight.

You will tell me that 95 per cent of the machines used in our Roman Catholic and French centers are Protestant machines. O men of little faith! Your duty from now on is to do without these thousand things produced by non-Catholics and non-French hands. Organize yourselves in such a way as to produce everything at home, yourselves and for yourselves. It will take hardly 200 years to accomplish this. Two hundred years! This is very little in the life of a nation. The children of your grandchildren will bless you in your grave. (Long applause).—Le Commis de Bar.

My dear friends of the tolerating party, is it not high time that they should get a good lesson? Who is going to give it if not we, who sooner or later will be the victims?

It is not Cardinal McGuigan who will stop that, neither Cardinal Villeneuve. Their job as the heads of the system is to palliate until the underground agents have accomplished their assignment. The Cardinal's "splendid co-operation" is just as selfish as the co-operation of the pope: The Church welfare first and last! I wish I could pass to some of you some of my experiences. I am quite sure you would get a new light on democracy as well as on the Roman Church. Again I repeat: We are now in the same position with the Roman Church as the world was with Germany before the last war. The propaganda of the Roman Church is even more vicious than that of Hitler. Let our patriotism be enlightened by our last experience. Let us act before we are launched into another war with Russia is their aim. If another war enabled them to double their gains in Europe and in the Americas, this world is lost to civilization. We are retrograding to the conditions of the Middle Ages. They are working hard. They have succeeded in keeping Russia at odds with the Allies. There is not much more to be done before we are again thrown into the pangs of another destructive cataclysm. We must avoid it. Tolerance will not avert the danger any more than appeasement did avert the last war.

WHO IS RIGHT? THE SELF-STYLED APOSTOLIC SUCCESSORS OR THE SCRIPTURES?

By Our Special French-Canadian Correspondent

THE following extract is taken from the *Seminary Voice*, a pamphlet obviously issued to exhort Roman Catholics to donate generously for the support of their seminary. We compare its statements with the Scriptures.

1. The *Seminary Voice*: *It was a priest who made you a child of God, an heir to the kingdom of heaven when he poured upon your head the saving waters of Christ's baptism.*

2. The Scriptures: John, in the first chapter of his Gospel, tells us that we become the child of God by believing in Christ Jesus:

"But as many as received Him, to them gave he the power to become sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12-13.

To the Pharisees who came to him for baptism, John the Baptist teaches that a mere ritual or lineal descent from Abraham can not give grace. Repentance is the first requirement.

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."—Matt. 3:7-9.

The symbolism of the Roman Catholic Church is clearly of diabolical inspiration. As idolatry substituted a visible god for the true God, so the Roman symbol of baptism substitutes a visible sign for grace. When a Roman Catholic has conformed with these exterior stipulations he is satisfied although he has missed the most important point, that of the spiritual need. If John, with whom the Spirit of the Lord abode, could do nothing for the unrepentent Pharisees and Sadducees through his baptism, what can the priest accomplish for an unconscious new-born baby? The Roman Church added salt, and what not, to her baptism of water to make it more impressive to the senses. It may be more effective on the imagination, but to the truly Christian it looks more like a sorcerer's enchantment and an initiation into the Chaldean mysteries or ancient Oriental customs than a religious act of worship. The fact that the Pharisees were descendants of Abraham did not qualify them to be children of God. The claim of apostolic succession, were it true, would not any more than the descent from Abraham transfer the miraculous touch to the hands of a priest and enable him alone to make a person a child of God. The pope in council may add as much as he likes to the simple water baptism to make it more conspicuous. He cannot accomplish the miracle of grace that only God can grant through sincere repentance and belief in Jesus. The touch of the priest's hand can do no more than the jugglery of the sorcerer. It is a make-believe for what should be and is not. There lies the difference between the true Church of God and the false church. The one cares excessively for the exterior, the other operates in the heart. One is material in its requirements, the other is spiritual.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

"And as they went on their way, they came unto a certain water; and the eunuch said, See here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest."—Acts 8:36.

This plainly shows the practice of the Apostles. The state of the heart came first, the sign after. They certainly did not think, even they who had the power of miracles, that their touch could suffice to bring salvation.

ROTARY AND THE ROMAN CATHOLIC CHURCH

By Rev. D. C. McLelland, M.A., Melrose Park Presbyterian Church, Toronto

GOODBYE Rotary! Play the dead march, carry out the corpse, bury Rotary! Your useful days are over. Your many good works will soon be forgotten. In future your emblem will appear only in museums.

Msgr. Limoges, Bishop of Mont Laurier, Quebec, has forbidden Roman Catholics in five counties to retain membership in Rotary, or any "neutral society" such as Kiwanis, Lions, Elks, Moose, etc. (In this article "Rotary" is used, but any of these other names can be substituted).

The Bishop decreed: "A (Roman) Catholic cannot be neutral, he cannot admit that all religions are equal. Let non-Catholics enter into these neutral clubs, they have nothing to lose." This action is reported to have wrecked a new Rotary club at Maniwaki, Quebec. It occurred in a Province where the Church of Rome rules. It will happen in other Provinces just as quickly as that same Church gains sufficient power.

New Brunswick and Ontario are next in line. Ontario Romanists exhibit a new boldness now that Cardinal McGuigan resides in their midst. Ontario service clubs may be among the first to feel the weight of this new confidence. Later, attempts will be made to silence all distinctly Protestant papers, voices, and Churches. Yet, Ontario Protestants refuse to heed the timely warnings of the GOSPEL WITNESS.

Will not Rotary listen to a warning? The future policy of this organization must fall along one of three lines—either be Romanist, or be Protestant, or try to be both at the same time. If Rotary becomes Romanist, it must submit to the rules and laws of the Roman Catholic Church, and thus lose its distinctive features. If it tries to form separate clubs for Roman Catholics and Protestants, Rotary will destroy its own unity. The only other course is for Rotary to champion Protestantism. Then, it can protect its right to be a service club, and retain its freedom to meet and work for good causes.

I hereby challenge Rotary to throw off the camouflage of "religious neutrality," which has not fooled the Roman Catholic Bishops. Come out on the side of Protestantism and make your contribution towards keeping religious and civil liberty in Canada!

Some members of the various service clubs point in scorn at the GOSPEL WITNESS, and THE CANADIAN PROTESTANT LEAGUE. But at least these are working in defence of our faith. They expose and meet the foe, and they have awakened a growing number of Protestants across the Dominion. Give credit where it is due!

Archbishop A. A. Sinnott of Winnipeg, whose letter to "Dear Catholic Parents," in March, 1944, brought so much adverse publicity to the Roman Catholic Church, has been removed from office due to "ill health". But Bishop Limoges will not be removed, in spite of the publicity he has created. He lives secure and comfortable in Quebec. He probably hopes to see the day when it is Rotary that will be removed from the Canadian scene.

Meanwhile Rotarians show no backbone in this matter. No official reply to the Bishop has been reported. Condemned men usually say a few last words before the noose tightens. But Rotary so far has not raised as much as a squeak. So, I repeat—bury the lifeless thing. Goodbye Rotary!

REV. W. S. WHITCOMBE IN CALIFORNIA

IN a message from Rev. W. S. Whitcombe we learn that a great mass meeting under the auspices of The American Council of Christian Churches was held in Trinity Methodist Church, Los Angeles, Sunday afternoon, June 16th. This is the church made famous by Bob Schuler. It was a great climax to the conference which is said to have been a splendid success, and to have afforded opportunity to present the evangelical position to a larger public. Rev. Carl McIntire, of Collingswood, was enthusiastic over the results.

Mr. Whitcombe expresses the opinion that the evangelical stand of The American Council is almost the only collective bulwark against three foes of the Gospel—Modernism, Communism, and Romanism.

During the week, from June 9th to the 16th, Mr. Whitcombe gave seventeen addresses. We are confident that his ministry will be richly blessed. Mr. Whitcombe expects to be back in Toronto Friday of this week.

Dogs will go mad with their muzzles on, and so will men sin despite the restraints of the law.

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Toronto 2, Canada

NEWS OF UNION CHURCHES ORDINATIONS

Rev. E. S. Kerr

At the call of the Maple Hill Baptist Church, 42 messengers from 19 churches met with the Maple Hill Church, for the purpose of considering the advisability of setting aside for the gospel ministry the pastor, Mr. E. S. Kerr. Rev. D. Macgregor acted as Moderator, and Rev. Roy Hisey as Secretary. Mr. Kerr's three-fold statement convinced all present that he was one upon whom the Lord had evidently laid His hand and called into His service. His statement of faith, while brief, was thorough. A number of questions were put to the Candidate, all of which were answered carefully and thoughtfully, and with an assurance born of a familiarity with the Word of God.

The right hand of fellowship into the gospel ministry was extended by Rev. Roy Hisey of Fenelon Falls; and the ordination sermon was preached by Rev. J. Scott of Forward Baptist Church, Toronto. Mr. Scott preached on the subject, "What Does It Mean to be a Christian?" He spoke of the Christian as a man of the Book, of Faith, and of Life.

Rev. James Péquegnat

Rev. James Péquegnat was ordained to the gospel ministry at Courtright on Thursday, June 6th. Unfortunately there have been times when circumstances prevented large attendances at our ordination services, but this was not the case at Courtright. Not only were the churches of the Western Association well represented, but some drove in from as far as Kitchener, Hespeler, and Toronto.

In presenting his three-fold statement, namely, conversion to Christ, call to the ministry, and statement of faith, Mr. Péquegnat gave a splendid account of himself. The fact that his statement of faith was brief, opened the door for numerous questions which, as we have seldom seen, were obviously invited by the candidate. Every question was answered in a manner entirely satisfactory to the whole council. It was clearly revealed throughout the question period that Mr. Péquegnat had not merely memorized the doctrines of the Christian faith, but had given careful study and thought to each one of them.

Time and space prevent us from commenting at length on the different speeches delivered at the evening session when the Charge was given to the Candidate by Rev. Gerald Stover, of Benton Street, Kitchener, the Charge to the Church by Rev. A. C. Whitcombe, of Brantford, and the great ordination sermon by Rev. E. C. Wood of Chatham. May it suffice to say that all of them were of a very high order.

The evening service was unusual in character. Before the Council proceeded with the ordination service the need for a building at Tilbury was presented by Rev. Clifford Rogers, and was followed by a strong appeal for help by Rev. J. Watt of Windsor. The evening offering of \$61.00 was devoted to that purpose.

Calvary Baptist Church, Lanark

One of the newest Union causes is at Lanark, Ontario. Although the work in this village was started the latter part of May, it really had its beginning in the hearts of a few of God's praying people who have, for some time, felt a growing burden to see an aggressive gospel testimony established in their community. Even before a pastor was secured, this zealous group rented, as a place for meeting, what was formerly known as the Congregational Church building. It has been reported to us that this edifice is one of the most beautiful in the district.

They have also become organized under the name Calvary Baptist Church and have called Mr. T. R. Delaney, one of the Senior students of Toronto Baptist Seminary as student pastor for the summer months.

The opening services took the form of a two-weeks' evangelistic campaign with Rev. R. D. Guthrie of Bethel Baptist Church, Orillia, as special speaker. In his report of these meetings, Mr. Delaney has the following to say:

"The campaign in Lanark came to a glorious conclusion Sunday, June 2nd. The preaching of pastor Robert D. Guthrie was with old-time power. The selections played on the violin by Miss Mary Jeffrey, and the singing of Miss Ruth Wicksey, thrilled the hearts of all. As the services became known, the attendances increased, also the interest. The second Tuesday evening our hearts were made exceedingly glad as two of our young people put their faith in the Lord Jesus Christ. The last Sunday evening service crowned all previous joys. About 165 people were present, a number of whom came from many miles around, to hear the unsearchable riches of Christ. When the invitation was given, three young ladies accepted Christ as Saviour.

"We have reason to believe that these services have been a source of inspiration to many. The blessing of the Lord continues to accompany the ministry of His Word in our midst.

"At our first midweek service, 18 attended for prayer and Bible Study. The following Sunday, the attendances were smaller but the blessing of God was the same. At the evening service, two young people responded to the gospel invitation, one for restoration and the other for salvation. 'This is the Lord's doing and it is marvellous in our eyes.'"

SEPARATION FROM THE WORLD

"Be ye separate."—II Corinthians 6:17.

THE Christian, while in the world, is not to be of the world. He should be distinguished from it in *the great object of his life*. To him, "to live", should be "Christ". Whether he eats, or drinks, or whatever he does, he should do all to God's glory. You may lay up treasure; but lay it up in heaven, where neither moth nor rust doth corrupt, where thieves break not through nor steal. You may strive to be rich; but be it your ambition to be "rich in faith", and good works. You may have pleasure; but when you are merry, sing psalms and make melody in your hearts to the Lord. In your *spirit*, as well as in your aim, you should differ from the world. Waiting humbly before God, always conscious of His presence, delighting in communion with Him, and seeking to know His will, you will prove that you are of heavenly race. And you should be separate from the world in your *actions*. If a thing be right, though you lose by it, it must be done; if a thing be wrong, though you would gain by it, you must scorn the sin for your Master's sake. You must have no fellowship with the unfruitful works of darkness, but rather reprove them. Walk worthy of your high calling and dignity. Remember, O Christian, that thou art a son of the King of kings. Soil not the fingers which are soon to sweep celestial strings; let not those eyes become the windows of lust which are soon to see the King in His beauty—let not those feet be defiled in miry places, which are soon to walk the golden streets—let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.

Then rise my soul and soar away,
Above the thoughtless crowd;
Above the pleasures of the gay,
And splendours of the proud.
Up where eternal beauties bloom
And pleasures all divine;
Where wealth that never can consume
And endless glories shine.

—C. H. Spurgeon.

Bible School Lesson Outline

Vol. 10 Second Quarter Lesson 26 June 30, 1946

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

CHRIST OUR SHEPHERD

Lesson Text: Psalms 22-24.

Golden Text: "The Lord is my shepherd; I shall not want."
—Psa. 23:1.

For Reading: Psalms 25, 26.

Introduction: These three Psalms portray Christ as the Saviour, the Shepherd and the Sovereign. In Psalm 22 He is the *good* Shepherd, Who died to save us from the penalty of our sin, and gives the believer everlasting life (John 5:24; 10:11). In Psalm 23 He is the *great* Shepherd, Who rose from the dead, and Who lives to save us from the power of sin, giving the believer everlasting righteousness (2 Cor. 5:21; Heb. 13:20). In Psalm 24 He is the *chief* Shepherd, Who is coming again to deliver us from the very presence of sin, giving the believer everlasting glory (1 Pet. 5:4).

I. Christ the Saviour: The Psalm of the Cross—Psa. 22.

(a) The Suffering Saviour (verses 1-21).

We shall never fully understand the mystery of suffering until we see the Lord face to face, but sometimes we may catch a glimpse of the Father's gracious design. King David was called upon to suffer intense anguish, physical, mental and spiritual. Through the medium of the Psalms he voiced his sufferings and God's comfort in such a way that the inspired record has been the means of comforting untold millions of souls (2 Cor. 1:4). Then, too, the Holy Spirit inspired him to write prophetically, so that his words applied not merely to himself, but also to Christ. Our Lord's citation of the words of this Psalm mark it as truly Messianic (Matt. 27:35, 39, 40, 46; Heb. 2:12).

No mortal ever suffered as did the Son of God, and it was not for Himself, but for us. For our sakes He endured the righteous wrath of God against sin. Various aspects of His anguish are described in this Psalm, which commences with a reference to His momentary separation from God, since He had become sin for us (2 Cor. 5:21). Deserted by His friends, He suffered alone in solitary isolation (Isa. 63:3; Zech. 13:7; Matt. 26:31). He was despised and rejected of men, and ridiculed by those who passed by (Isa. 53:3; Lam. 1:12).

The heading of the Psalm, "Aijelet Shaha" means "Hind of the morning". The figure suggests the lowliness of Christ (Song of Sol. 2:7, 9), and the intense persecution which He endured. He was pursued and hunted as a hind would be by dogs, wild bulls or by lions (verses 12, 13, 20, 21).

Physicians tell us that the symptoms mentioned in verses 14-17 accurately describe the sufferings which accompany a pierced heart.

(b) The triumphant Saviour (verses 22-31)

Christ rose victorious from the grave.

Deliverance from death was followed immediately by great praise to God and faithful testimony to His people. This was true in the case of David himself, in the case of our Saviour (Heb. 2:12), and it should be true in connection with every believer. We who have been delivered from death by the Lord's redemptive work on our behalf should never cease to praise God (Psa. 116:1-4), or to tell others of His goodness (Psa. 116:12-14).

II. Christ the Shepherd: The Psalm of the Crook—Psa. 23.

This well-known and well-loved Psalm describes the Shepherd's care of those who are His own. His care for them is

personal (John 10:3, 4), gracious (Psa. 80:1; John 10:12-14) and everlasting (John 10:27-29). They shall not want any good thing (Psa. 34:10), for the Shepherd not merely died for His sheep, but He also rose again, and as through His death they have salvation from the penalty of sin, so by His life they have salvation from its power (Rom. 5:10; 8:32). He gives not only life, but life abundant, to those who put their trust in Him (John 10:10).

The great Shepherd will see that His sheep do not lack rest in the time of confusion (v. 2; Ezek. 34:15; Matt. 11:29; John 10:9), guidance in the time of perplexity (v. 3; Psa. 78:72; Isa. 30:21; John 10:3), restoration in the time of weakness (v. 3; Isa. 40:28-31; Joel 2:25), comfort in the time of sorrow (v. 4; Isa. 40:11; 66:13), refreshment in the time of conflict (v. 5; Psa. 78:52-55), blessing in the time of need (v. 5; Psa. 16: 5, 6), mercy all the days of our life (v. 6; Isa. 49:10; 54:10; Heb. 4:16), and eternal felicity in the presence of the Lord (v. 6; Psa. 16:11; 27:4).

III. Christ the Sovereign: The Psalm of the Crown—Psa. 24.

This Psalm, like Psalm 15, was evidently one of the choral hymns composed to celebrate the bringing of the ark to Mount Zion (2 Sam. 6; 1 Chron. 15). It may have been sung by two choirs, each choir singing alternate verses, and reinforcing the truth just sung by the other (for example, verses 1, 2), or answering the questions (for example, verses 3, 4).

As Sovereign, Christ our Lord has in His possession the whole universe, the earth and all its inhabitants; all power has been given unto Him by the Father (Psalm 22:28; Obad. 21; Matt. 11:27; 28:18; Rev. 11:15). He owns all by right of creation (v. 2; Rev. 4:11) and by right of redemption (2 Cor. 5:18, 19; Rev. 5:9, 10). He has asked and obtained the nations as His inheritance (Psalm 2:8), and the time is coming when every knee shall bow before Him (Phil. 2:9-11; Rev. 15:4).

The Sovereign has every right to say who shall be allowed to enter into His royal presence. Such must be holy in hand and heart, in action and in motive (Psa. 15:1-3); they must be characterized by humility (Psa. 59:15) and by love of the truth (Psa. 140:13). The King imparts His own holiness to those who seek Him, for He is like the host who provides a wedding garment for His guests, even the robe of righteousness (Zech. 3:4; Matt. 22:11-14; Lk. 15:22; Rev. 19:8, 14).

Just as the gates of Jerusalem, the city of the great king, were open to allow the triumphal procession of David and his priests to enter with the ark, so would the gates of the heavenly city be opened to receive Christ, the Victor over sin, death and the grave (Acts 3:19-21; 1 Tim. 3:16; Heb. 1:3; Rev. 5:12, 13). He is the king of glory, Whom all the angels acclaim, and one day He shall return in power to reign forever (Matt. 24:30; Rev. 19:11-16).

DAILY BIBLE READINGS

| | | | | |
|---------|-------|---------------------------------|-------|------------------|
| June 24 | ..... | The price of redemption | ..... | Matt. 27:34-50. |
| June 25 | ..... | Praise for redemption | ..... | Psa. 103. |
| June 26 | ..... | Humiliation and exaltation | ..... | Phil. 2:1-11. |
| June 27 | ..... | The true Shepherd | ..... | Ezek. 34:11-31. |
| June 28 | ..... | The good Shepherd | ..... | John 10:1-18. |
| June 29 | ..... | The coming of the Son of man | ..... | —Matt. 24:29-42. |
| June 30 | ..... | The coming of the King of kings | ..... | Rev. 19. |

SUGGESTED HYMNS

The King of love my Shepherd is. The Lord's my Shepherd. Rejoice and be glad! Come, every joyful heart! Oh, think of the home over there!

I MUST GO ON

I must go on: my hand is put unto the plough;
The wind blows cold; the sluggard leaves the sod unturned;
Nor cares that in the time of harvest he must beg.
But I have seen a Ploughman, spite of wind and snow,
Plough an unbending furrow to the end;
And, ceaseless in His toil, break up the fallow ground,
And through the mist and murk of unpropitious days
Lay up in store the summer's golden harvest joy.
That Ploughman is the Master of my soul:
Therefore, in spite of storm and stress, like Him,
I must go on.

I must fight on: I have in conscience drawn the sword.
The fight is hard: the armed Ephraimites may flee
And fill the streets of Gath and Askelon with mirth;
But I have seen a Warrior take the field alone,
Unsheath His sword against infernal foes,
And, with undaunted soul, cut through the serried ranks
And, though forsaken of the men He came to save,
Pour out His blood to win for them the victor's crown.
That Warrior is the Captain of my soul,
And I, though I should stand alone, like Him,—
I must fight on!

And I must love: my heart is longer not my own.
The world allures, and fickle hearts may turn aside,
Nor care that ashes mark the place of yester's flame:
But I have seen a Lover, spite of scorn and hate,
Love through an agony of blood and tears;
And, ceaseless in His love for e'en His enemies,
Lay down His life, forsaken of the earth and sky,
And, rising, win a bride, and ring the marriage bells!
That Lover is the Lover of my soul;
And I, unto the endless end, like Him,
I too must love.

(T.T.S.)

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY
By W. Gordon Brown, Dean

In a personal letter from Rev. E. A. McAsh, pastor of Ebenezer Baptist Church, Detroit, we hear that, in addition to plans for a new church, they are also planning a parsonage. Last Sunday morning two young people publicly confessed Christ as Saviour, and they are having another baptism this month.

To Rev. and Mrs. Kingsley Cutler, Wyman, P.Q., the gift of a daughter, Arlene Ruth.

To Mr. and Mrs. Stuart Phoenix, on June 1st, the gift of a son.

To Mr. and Mrs. K. Eppler, Detroit, Michigan, (née Bernadette Rice, '36) the gift of a son, Michael Henry.

Mr. James Green farewelled at Tottenham and Churchill Churches on June 2nd. The blessing of the Lord again sealed his ministry with professions of faith. On a week night the young people gathered together, joined by young people from Orangeville Baptist Church, and gave him a fine gift of money in token of appreciation of his work and to help him in his future plans. Mr. Green has been accepted by Mid-Missions (General Council of Co-operating Baptist Missions of North America) for service abroad. He expects to join Rev. G. W. Smith in his large and scattered field in Jamaica. His support is assured by Benton Street Baptist Church, Kitchener, of which he is a member.

Mr. Carl Robinson is pastor this summer at the Park Lake Baptist Church, Brancepeth, Sask. In spite of its imposing name, the place is miles even from a mail centre. Ice must be melted for drinking water, at least this was done when Mr. Robinson arrived. The little church was well filled on the first Sunday evening, and Pastor Robinson is expecting a time of real blessing this summer.

* * *

In a note accompanying her Practical Work report for May, Mrs. J. Knight writes from Grand Remous, Quebec, saying: "I have thirteen day school pupils, sixteen Sunday School attendants, and two or three families for our evening service. One family provides a congregation of ten or eleven, so there is always someone to listen to me! The pupils here are eager to learn Scripture and are very attentive to the Bible lessons taught."

SCHEDULE OF ENGAGEMENTS FOR REV. V. ATCHINAK

- Friday, June 21, 8 p.m.—Scarboro Baptist Church,
Toronto.
Rev. D. S. Dinnick, Gr. 3027.
- Sunday, " 23, 11 a.m.—Mount Pleasant Road Baptist
Church, Toronto.
Rev. Alex. Thomson, Hy. 8360.
7 p.m.—Hespeler Baptist Church,
Hespeler.
Rev. W. L. Hisey.
- Wednesday, " 26, 8 p.m.—Benton St. Baptist Church,
Kitchener.
Rev. G. L. Stover.
- Sunday, " 30, 11 a.m.—Bethel Baptist Church, Orillia.
7 p.m.—Rev. R. D. Guthrie.
(Radio broadcast at both ser-
vices).
- Sunday, July 7, 11 a.m.—Forward Baptist Church,
Galt, Ont.
7 p.m.—Rev. H. Burnham.
- Sunday " 14, 11 a.m.—Calvin Baptist Church,
Toronto.
7 p.m.—Rev. F. R. Roblin, Ho. 2867.
- Sunday, " 21, 11 a.m.—Scarboro Baptist Church,
Toronto.
7 p.m.—Rev. D. S. Dinnick, Gr. 3027.
- Thursday, " 25, 8 p.m.—Avenue Rd. Church, Toronto.
Rev. C. Templeton, La. 5349.
- Friday, " 26, 8 p.m.—Calvary Baptist Church,
Oshawa, Ont.
Mr. Alloway, Wa. 1936.
- Sunday, " 28, 11 a.m.—Oakwood Baptist Church,
Toronto.
7 p.m.—Rev. Robt. Gordon, Ll. 6247.
- Sunday, Aug. 4, 11 a.m.—Calvary Church, Pape Ave.,
7 p.m.— Toronto.

“WHY

“The Canadian Protestant League”
By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

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