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The Jarvis Street Pulpit

A Christmas Sermon by the Pastor

Preached in Jarvis Street Church, Toronto, Thursday Morning, December 25th, 1924

(Stenographically Reported)

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet."—Matt. 1:22.

THE advent of our Lord was not in any-sense an accident. The world had long been in preparation for His coming; His coming had long been predicted. And when at last He came, He came in fulfilment of the divine promise. His advent was effected by the divine will: "All this was done,"—all the circumstances of His birth, even to the last detail, came to pass, in order that the will and purpose of our God should be fulfilled.

There is a possibility of our dwelling on the surface in relation to this great event. This season has become a time for the exchange of greetings, for the passing of gifts between friends; and all this is well enough, so far as it goes. But in the midst of all these festivities, there is a danger of our Lord Himself being forgotten, of our reducing this great fact of history—the most tremendous event that has taken place in the history of the human race—of reducing this to an event which has merely pleasing powers,—which help to make this life of the temporal and visible a little more pleasant. But this verse before us relates the advent of our Lord to the eternities. His life did not begin at Bethlehem. The Incarnation was but a parenthesis in His eternal existence; His coming was but a manifestation of God: "Before Abraham was" He was.

I.

And so I ask you to look at this principle set forth in this verse in its spiritual significance and application. First of all, **THE TESTIMONY OF THE ADVENT IN RESPECT TO THE REALITY OF THE OBJECTIVE CHRIST**,—of the Christ of history. Let us reassure ourselves, or rather be reassured, of the great truth that the Son of God is really come. It is very difficult for one to project himself back through the centuries and to reconstruct a period of history in such a way as to make all the elements of it to become real to us. The passage of years since this great event may possibly make even the fact of it so hazy to us, as almost to relegate the story of the birth of our Lord to the realm of legend and myth.

But if you examine all the circumstances of His coming, you will find that the story of it bears upon its face the testimony to its own reality. Can I make my meaning clear? Truth really needs no credentials; truth requires no one to certify that it is the truth; truth requires no surety, no bondman to guarantee its appearance and its perpetuity. We can do nothing against the truth but for the truth. And because this is a record of truth, it bears its own credentials upon its face. A careful examination of it will show that it is impossible to reject its testimony, with all that that may imply. And if we can put ourselves back this morning among the shepherds, and walk with the wise men, and be convinced afresh of the reality of the star, of the fact that God was in Christ, and that His advent was attended by manifestations of supernatural grace and power, that is was certified from heaven,—it will help us thus to view the objective Christ, first of all.

Well, then, look for a moment at *the shadow that rested upon His birth*. All this was done for a specific purpose. There was a doubt as to His paternity. The record asserts the fact that He was divinely begotten: it does not labour to prove it; it is a truth which will become self-evident, and will prove itself in God's good time. Here we are at the very centre of the Christian revelation; here is the one great fact which is the object of attack to-day. This is the one thing which some of the modernists declare to be absolutely incredible, unthinkable to the modern mind,—that Christ should have been virgin-born. And yet if it were not true, what folly to assert it! And if it be true, how difficult to establish it unless there be that in the fact itself which will defy all contradiction, and by its own inherent powers, establish its own reality! The obscurity of the holy family, too, is really a certificate to the truth of the story. How impossible it seems that one of such humble and obscure origin should ever be able to make any lasting impression upon the world!—A family so

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

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poor as to be incapable of commanding the honour and comfort of the little accommodation which the village inn at Bethlehem afforded, crowded out into an outhouse, born in a manger among the cattle! Is this God? Is this the King of Glory? Is He the Creator of all things in Whom all thing consist, or hold together?

The years have passed; and this Christmas morning we gather to worship at His feet! The very manner of the advent—that He should have come as a child—certifies to the reality of it. Not thus would the human mind have planned that the Deliverer should come! We should have expected Him to rend the heavens and come down, that the mountains might flow down at His presence, as when the melting fire burned. We should not have expected God to come as a little child. I have often gone into a great city to preach,—a city like Chicago, and New York, and many times into Old London—and I have felt the futility of it all. I have said to myself, "How impotent one feels even to make himself heard amid this babel of voices! How can this vast city be moved by any man, or any aggregation of men, toward God?" One feels so useless, so utterly impotent. But when a world is to be redeemed, and hell is to be challenged, and all the powers of darkness to be defeated, who would have planned that such a movement should be inaugurated with the birth of a helpless babe? But there it is, so unique, so utterly different and distinct from anything that the human mind ever conceived, that it bears the stamp of reality upon its face.

Then consider *the relation of this heavenly Visitor to the temporal powers of His day*. I love to think of that proud Caesar, by whose decree all the world, as the Romans knew it, was to be taxed. And in obedience to His imperial will a humble family came to Bethlehem, and there, by Caesar's decree, they were present; and there a Child was born. But "all this was done," not that Caesar might be obeyed, but that the Word of the Lord should be fulfilled which was spoken by the prophet. A mightier Will than Caesar's brought it to pass that Jesus should be born in Bethlehem.

Then, on the other hand, there is the rage of Herod; there is the conflict of human ambition with the divine purpose, and the slaughter of the babes. One of our sisters said this to me last week, "I have just been reading the story of 'The Slaughter of the Innocents', and what a terrible tale of blood it is!" The cry of those bereaved mothers! The wholesale slaughter of little children,—lest by any means from among them should come One Who should challenge Herod's supremacy! And yet he missed Him! His sword was not long enough; his arm was not strong enough to terminate that Life divinely begotten.

And so, dear friends, all these improbabilities, these elements which are so contrary to that which the human mind would have devised, lend—I had almost said—probability, let me rather say, give confirmation to the other elements of the story,—the singing of the angels and the attendance of the star. I have not any doubt they saw the star: "He made the stars also": and one of them came to light the path to His manger-cradle, while the angels announced His coming, and the multitude of the heavenly host sang with gladness, and the glory of the Lord shone round about,—take all these elements of the story together and what have you? Just this: that the name of Jesus stands for truth and reality and absolutely indisputable fact. He came; and we know that the Son of God is come.

II.

And now I want to turn and make another application of this principle. The circumstances of the advent testified to THE REALITY OF THE SUBJECTIVE CHRIST,—the Christ of Christian experience as distinct from and yet the same as the Christ of history. It will profit me nothing, to read of the Lord Jesus in a book, to know that at such a time He was born in Bethlehem of Judaea, unless He be born within my own heart, unless I am brought into vital relationship to Him. Sometimes even the Lord's people find their sky overcast; it is not always as bright and sunny as it is this Christmas morning. Sometimes the modern Thomases mourn because of the absence of their Lord; sometimes the spouse exclaims: "My beloved hath withdrawn himself, and is gone: I sought him but he could not be found". And it is necessary that we should be reassured again and again of the reality of our own experience of Christ. And I say the circumstances of the advent, rightly interpreted, have a testimony in that direction.

In the first place, *the manner of His coming into our lives*. He came as He came to Bethlehem; and we did not expect Him to come in that way. If I were to stop preaching now and ask for your testimonies, I have no doubt there are many here this morning whose testimony would agree with the preacher's. I had thought He would rend the heavens and come down; I had expected some marvellous supernatural manifestation of power; I had expected some kind of revolution, some sensible entrance of God into human life. But quietly He came,—came when He was scarcely wanted, came where He was not welcomed by everyone, came even into this life when it was like Bethlehem,—so crowded that there was no room for Him in the inn. Oh, marvellous condescension of grace that stooped to take the second place, if only He might come in!—the beginning of Something from heaven in here, the birth within of a new Light, and a new Life, and a new

Power, which no one could explain, so small in the beginning, so inconspicuous, so obscure.

Is that not how Christ came to you? There was a time when you looked upon Him, and you saw His smiling face. There was a time when you saw "the light of the knowledge of the glory of God in the face of Jesus Christ". But the beginnings of your Christian experience were very much like this story: there was a star, a light from somewhere, no one could explain because it was heaven-born. It was a gleam of the glory that came by some means that you have never been able fully to explain. And there were the shepherds keeping their flocks, there came a touch of God upon you, even as you went about your daily occupation. Somehow or another you began to feel that earth was, after all, remotely related to Heaven, that Heaven was stooping down to earth, and doing something which no one could explain. The divine element had entered into your life, and the Christ was born.

Is there not, too, a striking analogy in this further fact that *within our hearts the Herod principle is found*, that here too there was that which was opposed to the advent of Christ? Later we learned what first of all we could not understand, that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other". But, oh, the inward struggles—you young Christians know whereof I speak—when self raged as Herod raged, when the human will was so slow to bend and surrender to the sovereign sceptre of the new King! And perhaps you had to sing like Newton—I know some people mock at Newton's saying, but it is true to Christian experience,

" 'Tis a point I long to know,
Oft it causes anxious thought:
Do I love my Lord or no,
Am I His, or am I not?"

There are some who would fain tell us that they hear nothing but the singing of the angels; they see nothing but the stars. But the fact is, that the lamentation of Rachel weeping for her children, the rage of Herod, this fierce conflict between light and darkness, between good and evil—they all have a place in Christian experience.

And sometimes *we are troubled to know why it should be*, that if it be so that these impulses be in us, these holy desires, these heavenly aspirations—if, indeed, they are from God, why should not this child within, this new life, if it be from God,—why should it not be allowed to develop and to grow, and to come to ultimate perfection without all this opposition? Ah, my brethren, Jesus was born in Bethlehem amid strange circumstances,—*"in the days of Herod the king"*. An examination of your experience will testify to the fact that your survival as a Christian unto this hour is a miracle. *"They are dead which sought the young child's life"*. Notwithstanding all the opposition of all the powers of darkness, we have to say to-day, *"By the grace of God I am what I am"*. I am not what I ought to be; I am not what I might be; I am not what I want to be, *"by the grace of God I am what I am"*. The child survives; the candle is not blown out; the light from heaven still shines; the immortal spirit is there, and we know that the subjective Christ,—the Christ of our experience—is just as real as the Christ of history. And we can say, *"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"*.

III.

And then, just this, very briefly. This principle has a testimony also in this direction: *IT ASSURES US OF THE ULTIMATE REALIZATION OF PERSONAL CHRISTLIKENESS, AND CONFORMITY TO THE IMAGE OF CHRIST*. There are some things we have tried to learn in life, and we have found them very difficult, even on the natural plane. I remember trying to learn to drive a motor car, and after a little experience I wanted to give the thing away. And we have tried to learn a great many other things, and have found learning very difficult. Yet all these matters have been easy in comparison with the inward struggle toward conformity to the will of God. That has not been easy, has it, for any one of us?

Again I say, I know there are superficial characters—I say superficial because it is more complimentary to say superficial than artificial—but there are some who suddenly attain to perfection, some who at least flatter themselves that they have so attained. In every instance that I have ever known, they have always enjoyed the monopoly of that opinion. No one else shared it with them. But if we will be true to ourselves, true to the facts of Christian experience, while we know that by the promise of God's abounding grace, we are saved and saved for ever, yet we know that we are, at the same time, being saved. And I delight to think, my friends, that just as surely as Jesus was divinely begotten, just as surely as He was made, *"not after the power of a carnal commandment, but after the power of an indissoluble life,"* which no sword could kill, no fire destroy, just so surely that hope within me has been divinely begotten. *"All this was done, that it might be fulfilled which was spoken of the Lord"*. Hallelujah! That which was spoken by the Lord must be fulfilled, though all hell oppose. And we are begotten *"by the word of God which liveth and abideth for ever"*.

Some people seem to try to persuade themselves that they made themselves Christians. Perhaps that is hardly a correct statement; they speak, at least, as though they had become Christians by their own will. Personally I should have no hope of continuance, or of ultimate victory and coronation, if my conversion originated in my own will. You see, there is so much to be done; and I want to know that all that needs to be done shall be done, that it may be fulfilled which God has promised. *"But as many as received him, to them gave he power"—or right, or authority—"to become the sons of God, even to them that believe on his name: which were born"—not of bloods, not by the union of bloods: the miracle of the virgin birth was repeated in your experience, in your conversion—"which were born, not of blood, nor of the will of the flesh, nor by the will of man, but of God."* That is why you became a Christian. And behind and in the beginning of that new life, there was the sovereign will of God, the creative power of the Lord God Himself. And when I look upon the Babe in the manger, and know all that He had to face, and the seeming impossibility of His ever accomplishing His task, it reassures me, and leads me to hope, nay, to rest in the assurance that thus it shall be in the believer's experience also: we shall be changed *"from glory to glory, even as by the Spirit of the Lord"*.

So you see, my friends, it means, as we read this story, but the unfolding of the divine purpose of God in the life of a helpless Child, a defenseless Child,—just the flickering of a little light which any unfriendly

wind might have blown out, had it not been that the hand of God sheltered it. I say, when we look upon that, it should reassure us as we remember all our own difficulties, and all the stormy path which we must traverse, and all the enemies whom we must meet. Yet may we be assured that as at last He triumphed, so shall we; for all this shall be done that it may be fulfilled which is spoken of the Lord.

The fulfilment of Scripture was not confined to the circumstances of His birth; very specially *the circumstances attending His death were ordered that what had been spoken by the Lord might be fulfilled.* He was born to die. His birth could have had no meaning for us; had He not also, "died for our sins according to the Scriptures". Just as we must go back into the Old Testament with Jesus if we would find a gloriously illuminated Temple of heavenly truth, so we must meet Christ at the empty grave rather than at Bethlehem, and learn that he was slain for our offenses and raised again for our justification: we shall experience the light, and beauty, and songfulness of Bethlehem, only as we understand the darkness, and agony, and subsequent silence of the cross. It is true the Babe did not die in Bethlehem—but as a Man He died—"the just for the unjust to bring us to God", that we might also be born from above.

And all this was done—not only that He might be born, but also that He might die, and rise again and become the first begotten from the dead that in all things He might have the pre-eminence—and all that that which was spoken of the Lord by the prophets might be fulfilled.

And so, in your thought, just briefly look at Him in the manger, as He goes down into Egypt, and then into Nazareth, and up to Capernaum at last; and then to the cross of sacrifice and expiation by blood; until, by and by, His earthly pilgrimage ended, He goes down into the grave, and up into the glory. And mark this, will you? From the manger, among the cattle, to the throne of God! All this that it might be fulfilled! Do you see? And if we are in the manger today, with all the sordid circumstances of earth; even if anyone should say: "O wretched man that I am, who will deliver me from the body of this death?" I bring you news of One Who is a Saviour, Who is Christ the Lord. He shall deliver you by His blood. And He will bring us from the manger to the throne. "For whom he did foreknow, he also did pre-destinate"—to be saved from hell, to be saved to heaven? Hell, while it is objective and literal, I verily believe, is found in ungodliness, unchristlikeness. Heaven! While that too is objective and literal, yet it is subjective and experimental also. And heaven is found in union with God, and in likeness to Him.—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified"—there in the manger—"and whom he justified, them he also glorified". And there is no break in the chain.

And ye, beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow,
Look up! for glad and golden hours
Come swiftly on the wing:
O rest beside the weary road,
And hear the angels sing!

For lo! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendours fling,
And the whole world send back the song
Which now the angels sing!

May the Lord bless you every one, and make every day and every hour in the deepest and truest sense, a Merry Christmas!

TEMPERANCE FORCES SUE FOR \$15 MILLION

(From *The Western Recorder*)

Pittsburgh, Penna.—Sam Morris and Henry M. Johnson individually, and on behalf of The National Temperance and Prohibition Council and "the boys and girls of our country," filed suit October 30, 1946, in the Western District of Kentucky Federal Court against Columbia Broadcasting System and Schenley Distillery Corporation, for "damages and relief against Columbia's selling the choicest radio time, to Schenley and the Commercial Liquor Interests for broadcasts to glamorize wine and beer drinking, and Columbia's refusal to sell any time whatever to the Abstinence, Church and Welfare Forces for broadcasts counselling against the drinking of alcoholic beverages."

Schenley Distillery Corporation with the fifty-three subsidiary corporations it has purchased, included in which is the recently acquired Roma Wine and Cresta Blanca Wine Companies, five other wineries and Blatz Brewing Company, is the largest producer of alcoholic beverages in the United States. In the complaint it is alleged that there is an illegal and unlawful relationship between Columbia and Schenley—that Herbert Bayard Swope who is an employee of Schenley as "Public Consultant and Adviser" at an annual salary of \$36,000. per year, and who is notoriously hostile to the plaintiffs' position as to counselling abstinence from the drink of alcoholic liquors, has at the same time been one of Columbia's directors and a member of its governing executive committee, when Columbia was giving regularly, twice a week, choice time to Schenley in advertising Roma and Cresta Blanca Wines and illegally and unjustly discriminating against plaintiffs and the total abstinence forces of the nation in refusing to give them any time in violation of its Fiduciary Trust.

Schenley's Huge Profits

With reference to the huge profits which have enabled Schenley after paying enormous dividends, salaries, etc., to pile up an "Earned and Built Up Surplus of over \$18,000,000," the complainants cite, among other things, the following:

"That the net earnings of two of the companies owned by Schenley for their fiscal year ending August 31, 1945, were as follows:

"Cresta Blanca Wine Company, net earnings \$257,811.88 on a capital stock of \$275,000.00.

"Roma Wine Company, net earnings of \$852,277.16 on a capital stock of \$1,000.00."

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.

MARY'S ASSUMPTION INTO HEAVEN

— The Apparitions of Fatima — Latest Absurdity in Rome's Growing Creed An Investigation and an Exposure

BEING AN OPEN LETTER TO THE FIRST ENGLISH-SPEAKING CARDINAL OF
THE ROMAN CHURCH IN CANADA—CARDINAL McGUIGAN

By Dr. J. B. Rowell
President, Victoria Branch, Canadian Protestant League

THAT Rome thinks in centuries, and that Canada is to be given great prominence in the Catholic world by the definition of the "Assumption Dogma" seems abundantly clear from your *Pastoral Letter*, dated Toronto, August 6th. On the occasion of your elevation to the Cardinalate, the Romanist press in Canada stated that your elevation was "an act of recognition by the Holy See both of the enhanced place of the Dominion of Canada in the temporal order of the world, and the universal church:" and as recently as August 17, 1946, *The Canadian Register*, reporting your visit to Rome, says of you, "His plea for a consideration of the advisability of defining the Assumption as a dogma of Holy Mother Church was carefully noted by ecclesiastical circles."

The Glory Reserved for the Canadian Cardinal

This report continues, "One of the chief librarians of the Vatican library was very especially interested in this forceful move by the first English-speaking Canadian Cardinal." It is surely no mere coincidence, Sir, that, at this time when the Holy See is expressing "its appreciation of the growing importance of the northern part of this hemisphere in the life of the church," and is seeking the conquest of Canada, that you should be raised to the Cardinalate to become spokesman for the new dogma.

Apparitions and Forgeries

It seems that much of the teaching of your church rests on "the baseless fabric of a vision." As you know, your *Feast of Corpus Christi* was introduced "at the request of St. Juliana of Mont Cornillon," a nun who lived some 700 years ago, and based on her report of a vision. And now, in this year of our Lord, 1946, you, Sir, a Prince and Cardinal of the Roman Church, say: in your *Pastoral Letter*, addressed to the "Reverend Clergy" and "faithful of the Archdiocese of Toronto": "I expressed the hope that as the APPARITIONS of Lourdes had confirmed the doctrine of the Immaculate Conception, so the APPARITIONS of Fatima might prepare the way for the solemn definition of the dogma of the Blessed Mother's Assumption as Queen of Angels," etc.

The account of "Our Lady of Fatima" reads more like a fairy tale, and yet it bears the *Imprimatur* of "Francis J. Spellman, D.D., Archbishop of New York; August 30, 1943." This story tells of three little children, Lucia Santo, aged 10, Jacinto Marto, aged 7, "and her eight-year-old brother Francisco," seeing visions of "a beauti-

ful Lady", at Fatima, Portugal, about 75 miles from Lisbon. The story adds, "symbolically, too, the three children were a miniature mirror of the Blessed Trinity's devotion to the Mother of the Prince of Peace." It would be interesting to know just what your church means by *the devotion of the Blessed Trinity to the Virgin Mary*.

Tradition Only

As you must know, Sir, your church teaches that the Immaculate Conception of the Virgin Mary corresponds to the Annunciation, or the Conception of the Word made flesh, and that "the Assumption of the Blessed Virgin into Heaven" corresponds to the Ascension of our Lord. Of course, your church does not offer any Scripture proof, for the simple reason that there is not any proof from Scripture; nor from any other source. In fact, one of your imposing volumes of "The Manual of the Holy Catholic Church," says: "The fact of Mary's Assumption is known by TRADITION ONLY—tradition and common sense. We have the beautiful story of the eleven Apostles at the death-bed of the Immaculate Mother, of her burial at their hands, of the late arrival of St. Thomas, of the re-opened tomb, of the lilies springing from its emptiness to show where the spotless one had lain. No trace of Mary's remains has ever been found. No relics have ever enriched her loving children. And this because her Divine Son did not allow His Mother to see corruption." (Vol. ii, p., 208.)

Tradition—Scholars, and Forgeries

In your *Pastoral Letter*, you say: "The evidences of the universal and ancient tradition have been compiled by scholars," etc. I am aware that your church quotes *as from scholars*, theologians, et al. For instance, parts of sermons of St. John of Damascus and St. Bernard, are quoted in the Breviary as supporting the Assumption of the Virgin Mary; that Mary is "the living ark of the living God, which has its resting-place in the temple of the Lord. The Immaculate Virgin, stained by no earthly affection, did not return to earth; but because she was herself a living heaven, she has her place in the tents of heaven. How could she taste death from whom flowed life to all? She did, however, die because she was a daughter of the old Adam, but she was fitly taken up to the living God, because she was His Mother. These are the words of John Damascene of the Greeks . . . to show that the belief in our Lady's death and Assumption are AN ANCIENT TRADITION OF THE CHURCH." (*Cabinet of Catholic Information—Mary, The Queen of Saints*, p. 35.)

A Series of Forgeries

Your church, Sir, has by a series of forgeries sought to bolster up her claims by producing counterfeit evidence. Your church has intruded pagan conceptions as well as newfangled doctrines into the writings of the teachers of the early church. By interpolations and forgeries, your church has sought to show that even John the Apostle, Melito, Athanasius, Eusebius, Augustine and Jerome advanced the theory of the Assumption of the Virgin Mary.

Unremitting Dishonesty

In relation to the matter of *forged evidence*, let me remind you of the revealing statement of one of your own great scholars, viz., Lord Acton, who in his *History of Freedom*, says:

"... their theory is not merely founded on an illogical and uncritical habit, but on UNREMITTING DISHONESTY IN THE USE OF TEXTS. . . . MANY WRITINGS OF THE FATHERS WERE INTERPOLATED; others were unknown, and SPURIOUS MATTER was accepted in their place. BOOKS BEARING VENERABLE NAMES:—Clement, Dionysius, Isidore—WERE FORGED FOR THE PURPOSE OF SUPPLYING AUTHORITIES FOR OPINIONS THAT LACKED THE SANCTION OF ANTIQUITY."

(pp. 512, 513).

Now—The Apparition at Fatima

In Msgr. McGrath's *Fatima, Hope of the World*, the supposed appearance of the Virgin Mary to three little children, aged 7, 9 and 10 respectively, is spoken of as an "apparition". Do you think it possible that these three superstitious, impressionable little things were imposed upon, and were led to believe that some Roman Catholic Sister was the Virgin Mary come from heaven? I note that Msgr. McGrath, speaking of one of these children, who is supposed to have seen a vision of the Virgin Mary at Fatima, a Portuguese village north of Lisbon, says: "Lucy's courage and confidence were by now completely restored and she felt utterly at home in the presence of this Lady, whose face was so loving and kind." Apparently Lucy is the only survivor of the three, for speaking of the other two, Msgr. McGrath informs us: "And the two little boys who died last year . . . one is already in heaven and the OTHER IN PURGATORY." (Reported in *The Canadian Register*, November 9, 1946.)

Witnesses Limited

Great caution has been displayed in limiting the witnesses of the apparitions to the three little children, as is emphasized in *The Canadian Register* (Oct. 26, 1946), where we read: "The children were permitted to see the heavenly sights NOT DESTINED FOR MORE SINFUL EYES." And now the only survivor of the three is Lucia, now named *Sister Mary of Dolors*, under the strict surveillance of convent life.

I observe, too, Sir, that you as Cardinal Archbishop of Toronto, expressed yourself as saying: "I would wish every Catholic in my Archdiocese, to be instructed in the lessons of Fatima, to know the history of those APPARITIONS of less than 30 years ago." (*The Canadian Register*, August 17, 1946.)

Gregory of Tours and the Assumption

Rev. P. A. Sheehan, D.D., in his contribution to this subject entitled, "Mary, The Morning Star," says: "And Gregory of Tours in the sixth century wrote:—'And lo!

again the Lord stood by, and ordered the holy body to be taken up and carried to Paradise.'" (See *Cabinet of Catholic Information*.)

Whence Did Gregory Derive His Theory?

In 590 A.D., Gregory of Tours, in his *De Gloria Martyrum*, wrote as follows: "When blessed Mary had finished the course of this life, and was now called away from the world, all the apostles were gathered together at her house from all parts of the world, and when they heard that she was to be taken away they watched with her, and behold! the Lord Jesus came with His angels, and taking her soul, gave it to Michael the Archangel, and went away. In the morning the apostles took up her body with the bed, and placed it in a monument, and watched it, waiting for the coming of the Lord. And behold! a second time the Lord appeared, and commanded her to be taken up and carried in a cloud to Paradise, where now, having resumed her soul, she enjoys the never-ending blessings of eternity, rejoicing with her elect."

One of your own scholars points out, Sir, that this, one of the earliest statements relating to the Assumption of Mary, was of very doubtful origin; for it was no less an authority than Abbe Migne, who affirms, in referring to the above quotation given by Gregory of Tours, "what Gregory here relates of the death of the Blessed Virgin and its attendant circumstances HE UNDOUBTEDLY DREW (*procul dubio hausit*) FROM THE PSEUDO-MELITO'S *Liber de Transitu B. Mariae*, WHICH IS CLASSED AMONG APOCRYPHAL BOOKS BY POPE GELASIUS." Thus one of the earliest sources of mention of the Assumption of Mary, was condemned and rejected as *apocryphal* by one of your own Popes.

Utterly Ludicrous

Sir, your church makes Christianity a laughingstock in the eyes of the ungodly. Your church calls in three little children to testify that they have seen a vision, and this to support a doctrine which your church acknowledges is not to be found in the Holy Scriptures, but in tradition only; and even this tradition, when traced to its source, is found to rest on an apocryphal work pronounced heretical by your own church authorities.

Utter Nonsense

Your much-quoted Gregory of Tours, in his account of the death and assumption of Mary, says, "all the apostles were gathered together at her house from all parts of the world;" and your church asks sane people to believe, that is, if they are to believe the apocryphal writings, that, at the death of the Blessed Virgin, all the apostles were miraculously present HAVING BEEN CONVEYED IN CLOUDS from the various countries where they were preaching.

So you see, Sir, your doctrine of the Assumption, which you would have the Pope define as an article of the faith, rests on one absurdity plus another, and another.

A Romish Scholar Testifies

You say your scholars are collecting evidence regarding the doctrine of the Assumption—Well, here is an item I suggest they include in the evidence. This testimony is given by that scholarly theologian and historian of your church, viz. Dr. Johann Joseph Ignaz Dollinger. Please study his words carefully.

"But there never seems to be enough done for the glorification of Mary. It is worth while, however, to take

note of this second exhibition of the CHARACTERISTIC CONTEMPT OF THE JESUITS FOR THE TRADITION OF THE ANCIENT CHURCH. NEITHER THE NEW TESTAMENT NOR THE PATRISTIC WRITINGS TELL US ANYTHING ABOUT THE DESTINY OF THE HOLY VIRGIN AFTER THE DEATH OF CHRIST. TWO APOCRYPHAL WORKS of the fourth or fifth century—one ascribed to St. John, the other to Melito, Bishop of Sardis—are THE EARLIEST AUTHORITIES FOR THE TRADITION ABOUT HER BODILY ASSUMPTION. It is contained also in the pseudo-Dionysius; he and Gregory of Tours brought it into the Western Church. (*De Nom. Div. 3. De Glor. Mart. i.4.*) But CENTURIES PASSED BEFORE IT FOUND ANY RECOGNITION. Even the Martyrology of Usard, used in the Roman Church in the NINTH CENTURY, confined itself to the statement that NOTHING WAS KNOWN of the manner of the Holy Virgin's death AND THE SUBSEQUENT CONDITION OF HER BODY: 'Plus eligeat sobrietas Ecclesiae cum pietate nescire, quam aliquid frivolum et apocryphum inde tenendo docere.' (Usard, *Martyrol. 18 Kal. Sept.*)' (*The New Dogma About Mary.*)"

Characteristic Contempt of the Jesuits

Your scholar, Dr. Dollinger, correctly diagnosed the leprous condition of your church when he spoke of the "characteristic contempt of the Jesuits for the tradition of the ancient church." The Jesuits know full well that the *Ancient Church* neither believed nor taught the fantastic notion of Mary's Assumption into heaven, for the simple reason that it was undreamed of in those early days of pristine purity. It remained for later ages to adopt the paganistic and Babylonian conceptions as perpetuated in the fables of antiquity and appearing in the *De Transitu Virginis Mariae*, referred to by Dr. Dollinger as apocryphal. As your church succumbed to these corrupting influences, the leprous condition ate away vital Christianity, which has been substituted by traditions, apparitions, and ludicrous notions, which your church has to support by the invention of the strangest and most absurd type of miracles.

The Sun Revolves Three Times in Ten Minutes

Here is one invention to bolster up the Fatima apparitions, and this bearing the Imprimatur of Francis J. Spellman, D.D., Archbishop, New York. It sounds like a fabrication of the Middle Ages, whereas it is in one of your up-to-date publications. In giving the account of the *appearance* of the Virgin Mary to the three small children in 1917, your publication reports *Mary* as saying: "I am the Lady of the Rosary," etc., and *then comes the miracle*—"Suddenly an extraordinary event took place. The heavy rain ceased and THE SUN resembling an eclipse, emerged from the dark sky and REVOLVED THREE TIMES WITHIN TEN MINUTES casting off great shafts of colored light which flashed and fell upon sky and earth." (*Fatima and the Rosary: A Brief History of the Wonders of Fatima, Portugal.*)

Astronomers Fast Asleep!

Then we are informed: "In the formal Decree of 1930 drawn up by the Ecclesiastical Commission, the Bishop of Leiria wrote these words among others: 'THIS PHENOMENON, WHICH WAS NOT REGISTERED IN ANY ASTRONOMICAL OBSERVATORY,'" etc. (ut supra, p. 5). What a strange omission! Imagine! The SUN revolving *three times within ten minutes*; your church thus declaring that the sun suddenly speeded up to more than Ten Thousand Nine Hundred and Forty times its normal revolving rate—and this so-called miracle to support your non-Scriptural, non-historical doctrine that Mary's body was

miraculously taken up to heaven, which doctrine you call the Assumption of Mary.

The Sun Unscrewed

Your Church's up-to-date description of your so-called miracle sounds like the foolish imaginings from the Dark Ages, or the wild guesses of ancient Egypt. We laugh at the idea promulgated in old Egypt, viz. that the earth is a flat disc resting on the backs of four elephants, etc., but that is not more absurd than the story given in your Romanist paper, *The Canadian Register*, as recently as September 8th, 1945. Let your own people tell the story. Here it is: Speaking of the sun spinning round, your writers say: "While they watched, it started to spin, throwing out colored lights like an enormous Fourth of July pinwheel. It did this three times. Once, AS IF IT HAD COME UNSCREWED, it seemed to plunge toward the earth. People fell on their knees, thinking it was the end of the world. Not only those present, but many others at a distance SAW THE SUN WHIRLING."

Had this *miracle* taken place, as your *Ecclesiastical Commission* says it did, what would the sun's gravitational pull have been on its vast family of planets, from Jupiter and Saturn down to our own modest Earth? Our Earth, so astronomers tell us, weighs six billion trillion tons, but the Sun weighs 332,000 times the weight of the earth (says Sir James Jeans), and your Church Commission tells us that this immense mass—332,000 times six billion trillion tons, suddenly increased its revolution by nearly 11,000 times its normal speed, and yet our Earth never felt a tremor, and it was "not registered in any astronomical observatory." Such a cataclysmic change in the revolution of the Sun could only have been followed by utter chaos on each planet in the solar system. Yes, Sir, your miracle is just as foolish as your doctrine.

A Financial Racket—The New Burse

Of course, there's a reason! Money, Money, Money for *The New Burse!* Your Romanist Journals are boosting The New Burse. I noted the following in *The Canadian Register*, for October 26, 1946—in emphasised type—

"OUR LADY OF FATIMA BURSE

This is the Queen of Heaven whom you by popular approval have made Patroness of the NEW BURSE OF THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA for the education of young men for the priesthood. How fitting it is! This new and we hope GLORIOUS BURSE is to be known by the title, 'OUR LADY OF FATIMA.' LET THERE BE A RUSH TO SUPPORT this new tribute to our dear Mother, who, we feel sure approves."

What a Slogan! "Let there be a RUSH to support!" Why, of course! Get the *money* before the people investigate the forgeries and apparitions.

"Our Heavenly Brokerage!"

More recently, i.e. in *The Canadian Register*, your journal, for November 9, 1946, I note different amounts of money sent in for "St. Joseph's Burse," "Sacred Heart Burse," "Immaculate Heart of Mary Burse," "Souls in Purgatory Burse," "Our Mother of Perpetual Help Burse." And so, everyone's taste is appealed to, and, of course, his purse. But that is not all, for the greatest prominence is given, on the same page, to the *Fatima Fantasy*. In bold type I read: "FATIMA RECALLS MARY'S CONCERN FOR HOLY SOULS—POWERFUL AIDS ARE READY FOR WHIRLING FRIENDS." Also, "OUR LADY OF

FATIMA.—AMOUNT REQUIRED . . . \$6000.00." Also: "Send along a gift. Pray for the Burse's success."

Brimming Hearts for the Brokerage

Your acquisitive church, Sir, seems most anxious to get her grasping hands on the people's money. She uses every artifice to this end. The evidence to prove this is manifold. Keeping in mind the Gospel of Salvation through our Lord Jesus Christ—"Without money and without price," consider the following, Sir, quoted from the same page of *The Canadian Register*:

"We, of Extension, thank God day by day that we are the witnesses of BRIMMING HEARTS. IN OUR HEAVENLY BROKERAGE we pass the treasure, in many cases the only treasure which people have DEPOSITED IN THE STAR-STUDED BANK OF THE ETERNAL TREASURY. WE WILL BE GLAD TO BE YOUR BROKER IN ANY TRANSACTION YOU MAY HAVE WITH YOUR PLEADING CHRIST. In that way we know the deep meaning of Extension—helping you all extend the Kingdom of God on earth AND YOUR OWN BANK ACCOUNT IN HEAVEN."

This is dreadful blasphemy, Sir, to associate the *Pleading Christ* with your money-making brokers, securing *powerful aids* for the faithful, and help for Holy Souls in Purgatory. Pray, how can your Church carry on a brokerage, as a bargain-making concern, with the Pleading Christ? Our Blessed Lord shed His precious Blood on Calvary in substitution for sinners, so that the vilest sinner may be cleansed and made "an heir of God and a joint heir with Christ," "without money and without price." Our glorious Lord still calls to earth's neediest, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." This wooing invitation to sinners, expressing the unmerited love of God for mankind, is beautifully told forth by the Evangelical Prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come . . . without money and without price."

Oh! Sir, note the awfulness, the shameful caricature of the Gospel of the Grace of God, expressed in the words from your own paper: "We will be glad to be your broker in any transaction you may have with your pleading Christ." This is a cruel perversion of the blessed truth, "For by grace you are saved through faith, and that not of yourselves, FOR IT IS THE GIFT OF GOD; Not of works, that no man may glory." (Douay Bible, Eph. 2:8). Why not do away with this mercenary brokerage, whether it be for the training of priests or for this burse or that burse, or for a deliverance from an imaginary Purgatory? Why substitute an *ignis fatuus* for the certainty of salvation as announced—"Believe on the Lord Jesus Christ, and thou SHALT BE SAVED." Surely the Virgin Mary, whom all true Protestants respect and honour, would be first to denounce your Church's commercialization of sacred things.

Cardinal versus Pope

In your Pastoral Letter, Sir, speaking of the dogma of the Assumption, you say, the movement "has been quietly gathering force in favour of the solemn definition by the Vicar of Christ of this traditional article of Catholic belief." While you *assume* that this doctrine has been believed from the beginning, the facts and the evidence are against your conclusion. Your own Pope Benedict XIV testified against the *theory* of the antiquity of the doctrine of the Assumption, when he said "the most ancient Fathers of the Primitive Church are SILENT AS TO THE BODILY ASSUMPTION OF THE BLESSED VIRGIN, but the fathers of the middle and later ages, both Greeks and

Latins, relate it in the distinctest terms." (*De Fest. Assumpt. apud Migne, Theol. Curs. Compl. tom. xxvi. p. 144, Paris, 1842*).

Thus, Pope Benedict XIV. declares that the doctrine you desire your present Pope to define as an article of faith, was UNKNOWN IN THE EARLY CHURCH, and was introduced by the fathers of the later and middle ages, who, as we have seen, based it on an ancient legend.

You see, Sir, Pope Benedict XIV. virtually says the same as your theologian and scholar, Dr. Dollinger, viz. that "Neither the New Testament nor the Patristic writings tell us anything about the destiny of the Holy Virgin after the death of Christ . . . nothing was known of the manner of the Holy Virgin's death and the subsequent condition of her body." Accordingly, Sir, your defence for the definition of the dogma of the assumption of the body of the Virgin Mary into heaven, implies utter *contempt for the tradition of the ancient church*, as Dr. Dollinger said of the Jesuits. Also it proves your total disregard for the fact that the Holy Scriptures are altogether silent concerning such teaching.

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (Luke 1:46, 47).

In sincerity for Deliverance from Delusion,

J. B. ROWELL,
President, The Victoria Branch,
The Canadian Protestant League,
Victoria, B.C.

HOW A FRENCH BIBLE WORKED

December 14th, 1946

Dr. T. T. Shields,
130 Gerrard St. E.,
Toronto 2.

Dear Brother Shields:

The French Bible you sent to me has reached us in fine shape, and I hasten to thank you for your interest in this matter. Enclosed you will find a money order to cover the cost. Again, may I say, thank you.

I know you will be interested to know about the French woman about whom we wrote to you. She read the tracts which you sent, and was very much convinced and convicted. She came to our services Sunday evening as usual. She had told her husband she intended to take her stand with the Lord (not the Roman Catholic Church) but when she discovered that Rev. was preaching instead of myself, she decided to wait until I was preaching. However, the Holy Spirit had other plans. When Brother gave the invitation that night all her well-intended plans collapsed, and she came down the aisle weeping for joy. Praise the Lord!

It so happened that she had called at our home, and was here when the mail arrived which brought the Bible. I never expect to see this side of glory the real joy expressed by this child of God, when I called her attention to one precious truth after another. Pray with us that God may some day use her to bring glory to Himself.

Sincerely yours,

SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year

Clerical-Fascism in Quebec

Proof That Premier Duplessis' Campaign Against Religious Liberty in Quebec Is Directly Inspired by the Hierarchy

IT IS notorious to all Canadians, and to not a few citizens of the United States, that the Prime Minister of a province forming part of the Dominion of Canada has publicly and persistently violated the religious and civil liberty of British subjects in Quebec. The Honourable Maurice Duplessis' campaign against the misguided "Jehovah's Witnesses", so-called, has brought down upon him a storm of protest both within Quebec and outside its borders. In *L'Action Catholique* of November 22, a report appeared in which Mr. Duplessis in his dual capacity as the Prime Minister and Attorney-General of the Province declared that "the presence of this sect among us (in Quebec) would not be tolerated their accomplices before, after, and during the fact, are guilty in the same way as the principal actors . . ." Some hundreds of those who profess this strange religion, which they stubbornly insist is not a religion, have been charged on various counts. In some instances the cases have been pending for months, and one Montreal lawyer is responsible for the statement that to clear the dockets of these charges would require the undivided attention of Montreal courts for the next year and more. "The law's delays", are alas only too common, but this state of affairs savours more of an organized campaign of persecution than of evenhanded prosecution. Mr. Duplessis' latest highhanded action was in cancelling the liquor licence of a certain restaurateur who had stood bail for many of the hapless "Jehovah's Witnesses" who were arrested by the police. Most of these persons, we are informed, have been charged with the distribution of literature without a permit, as Quebec has a law that requires those who give out printed matter to obtain the authorization of the municipality.

THE GOSPEL WITNESS has no more sympathy with the theological tenets of "Jehovah's Witnesses", so-called, than it has with the infamous business of selling liquor. But we protest with all our power when the licencing power of a civil government is used as a weapon to intimidate citizens and to frighten them from exercising their right to give bail for an accused but still uncondemned person. This is a further gross violation of the liberty of the subject.

Pruning or Rooting Out

There have been many protests uttered against the un-British and anti-democratic procedure of Mr. Duplessis. We hope that there will be many more, for if the plague of clerical-fascism is to be averted in Canada, it must be plucked out root and branch, and not merely pruned in such a way as to check its growth temporarily. Merely to prune a tree may in the end induce a more luxuriant growth, and this is not the result that we wish to see in the evil tree of totalitarianism that has already taken root in our neighbouring province. It is not enough simply to pass a few resolutions and to protest against such evil proceedings; the perpetrators of these lawless and illiberal acts must be eradicated from the public life of Canada. To accomplish this end in Quebec is no small task, for it is evident that Mr. Duplessis has been inspired to take his present course of action by very powerful and determined interests.

The purpose of this article is to offer proof of the

identity of those powers behind the throne that have shaped the policy now being pursued by the government of Quebec with respect to "Jehovah's Witnesses". As exhibit number one we translate from *L'Action Catholique*, the organ of Cardinal-Archbishop Villeneuve, the following note which appeared in its columns in bold face type, two columns wide under date of November 8 last:

The Police Will Pursue Jehovah's Witnesses

The man-chase against Jehovah's Witnesses is being pursued with greater intensity than ever in the City of Quebec. As these ministers are seeking to annoy persons by offering them their books, even without cost, the Chief of Police informs the public that the Radio Police are at the disposition of all for freeing the streets of these Jehovah's Witnesses. Those who are approached by these accused persons ("ces prévenus") have only to call the Radio Police, who will make it their duty to respond to their call at once.

It is important to note that *L'Action Catholique* refers to the members of this sect as "these accused persons" ("ces prévenus") as though the whole group were formally charged before the law with having committed some offence. The police of Quebec, this report would lead us to believe, are prepared to act on this assumption and peremptorily to assume the rôle of judge and jailer. In the same issue of the aforementioned paper the following note also appeared over the initials of the editor:

No Permits to These Poisoners!

An important judgment has just been handed down by Hon. Alfred Savard on the Witnesses of Jehovah.

According to the decision of the court, the propaganda of these sorry gentlemen belongs to the realm of business, and they must therefore obtain a licence to continue their undertaking.

Now, as the authorities take the trouble to study these tracts, dodgers and leaflets, or their larger books, that these satanic colporteurs sell or thrust upon ladies, generally in the absence of the head of the house, they will come to the conclusion categorically to refuse the permits, if they are requested.

We must put a stop to this poisonous propaganda of Jehovah's Witnesses who might be treated as a joke if they were not succeeding, unfortunately, in placing their evil literature filled with lies, half-truths, and pernicious errors.

We take preventative measures against certain diseases; let us therefore take them against these propagators of evil.

Among numerous other articles against Jehovah's Witnesses which appeared in the pages of the same official Romanist paper, we select the following excerpts from an editorial under the date of November 21:

Out With the Jehovah's Witnesses

We have no sympathy with recourse to force against these intruders insofar and insomuch as some other means may be taken. But when these colporteurs of falsified Bibles are determined not to understand the meaning even of having their backsides kicked, well, what are you going to do? ("eh! bien")

. Let us help the police authorities to get rid of these poisoners.

On the following day the Editor-in-Chief of *L'Action Catholique* noted that the Prime Minister of the Province

of Quebec had issued his now notorious "warning" to "Jehovah's Witnesses" and in a column-long editorial gave the explicit blessing of his official Romanist publication to this iniquitous procedure against civil and religious liberty. Said the editorial, among other things:

For this reason we congratulate the Attorney-General of Quebec on his attitude and we hope that efficacious measure will be taken in conjunction with municipal and provincial authorities in order that the distributors of poison may be arrested as soon as possible

The Roman Catholic Church in Quebec outnumbers all other denominations put together. It is part and parcel of the dogma of that church to require its "faithful" to exercise their political influence for the protection of the interests of "Mother Church". And the Hierarchy decides what those interests are and when they are threatened! The above articles in the official organ of the Hierarchy, and similar ones have been repeated again and again throughout the French-language press of the province for a long time past, virtually constitute an order to the political chiefs from the directors of the people's consciences. It would be a bold statesman that would dare to disobey under such circumstances, and Mr. Duplessis scarcely measures up to the stature of a statesman though he has proved himself to be an agile politician; he has never exhibited any degree of boldness in running counter to the wishes of the Romanist Hierarchy.

A Cardinal's Bigotry

As the general background of the anti-liberal orders of the Hierarchy quoted above from *L'Action Catholique*, we give the following statement on liberty translated from a book written by Cardinal Villeneuve of Quebec:

How can you ask me to recognize for any other Church that I believe to be false, to any other religion than Christianity, to any other moral and social system which is not founded on God, the rights that in my thought flow from God, from Christ, from the Roman Church? And how can I grant these rights to those who have not the titles? How can one put the negative and the positive on the same plane of rights?

Do not ask me to be so illogical. Regret it, if you will, think that I am absolute, intolerant, but at least recognize that I cannot draw any other conclusions from my principles.

The Cardinal goes on to speak of tolerance and this is the measure of his generosity:

"I tolerate you in order to have your toleration in the common good, and when such collaboration ceases, when you preach corrosive doctrines and spread abroad poisoned germs, then I can no longer tolerate you. Such, gentlemen, is the true Catholic liberalism."

If that is Catholic liberalism it is a pretty churlish affair. But the fact of the matter is the Cardinal and his fellow-religionist tolerate Protestants and Jews, and other non-Catholics in this country for one reason and for one reason only and that reason is the British flag, and all that it stands for. The Cardinal overlooked that important truth and I add it for his enlightenment.

In the same publication this Canadian prelate also quoted, without mentioning the source, the following sentence from the Encyclical *Libertas Praestantissimum* of Leo XIII:

From what has been said it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man.

That is "true Catholic liberalism"—that is, liberty for Roman Catholics to batten fat on the public purse under

the protection of the civil state, but no liberty for any sect or creed which is not subject to the pope. Totalitarianism already exists in Canada. Its poisonous roots are present wherever Romanism has inculcated its dogmas into the minds of little children. We are now reaping some of the bitter fruits of this wicked clerical-fascist system in Quebec. Let us root it out now before it grows and spreads abroad its branches to the blotting out of the light of truth and the utter destruction of every life-giving plant in the garden of liberty.

—W.S.W.

THE INQUISITION IN QUEBEC

IN the Dark Ages, when Rome ruled without a rival, the bloody hand of the Inquisition haled men and women into ecclesiastical courts and imprisoned, burned, and tortured those who refused to conform to the dogmas and directions of the papacy. Even those suspected of heresy were summarily dealt with and there was no appeal against the secret trials conducted in the dungeons and dark places of Rome's strongholds. The so-called "Holy Office of the Inquisition" is still in existence in the papal church; Rome has never revoked her vaunted "right" to burn heretics; and in the Province of Quebec, under Premier Maurice Duplessis, the horrible iniquity of the Inquisition has been revived. In accordance with the ancient practice of the Roman Church, the "secular arm" is being employed to perform the bloody work of the priests. In proof of these assertions, we invite our readers to scan the contents of the following news dispatch taken from *The Toronto Star* of December 17. Note that a Quebec judge has solemnly affirmed his desire, "if he could, (to) award at least life imprisonment to every Jehovah's Witness brought before him."

What greater penalty than life imprisonment could be decreed by a judge? Only capital punishment is greater. Evidently the Quebec judge means that, if he could, he would execute citizens of this Dominion for heresy. That is the Inquisition in action, in Canada! And it is being carried on with the express approval and blessing of the Roman Hierarchy of Quebec, while the Hierarchy in the rest of Canada stand by in silent commendation. *The (R.C.) Canadian Register*, it is true, has ventured to suggest that Mr. Duplessis' "methods" might be at fault, but it does not condemn his actions or their intentions. Shall we allow the Inquisition and the Church of the Inquisition to carry on its nefarious work in Canada?—W.S.W.

Ruthless Purge of Sect Pledged by Quebec Judge

Quebec City, Dec. 17.—Jehovah Witness John Maynard How was today found guilty of disturbing the peace by spreading "seditious, libelous and insulting propaganda tending to promote anarchism" and sentenced to the maximum penalty of \$40 fine and costs or two months in prison by recorder's court Judge Jean Mercier.

Mercier said orders had been issued to Quebec police to arrest every known or suspected Witness of Jehovah on sight and pledged his court to continue "a relentless purge" of all sympathizers of this "odious organization."

In one of the most vitriolic condemnations of the Witnesses yet to come from a Quebec judge, Mercier said in a written judgment that he regretted "that the municipal bylaws were only made for sane and civilized people and do not provide sufficient punishment for the fanatical and anarchical conduct of the present delinquent whom I brand as a charlatan of religion."

He added the sentence was "at least 100 times too lenient"

and said, if he could, he would award at least life imprisonment to every Jehovah Witness brought before him.

How is the brother of Toronto lawyer Glen How, general counsel for the Witnesses of Jehovah.

Recorder Mercier dismissed assault charges brought by How against Raymond Roy, French-Canadian citizen of Jacques Cartier Ward, "because Roy had sufficient provocation in attacking How who was distributing his foul and repulsive literature which can only be considered as an insolent and insulting gesture by all true Canadians, especially Quebecers." Roy beat up How and smashed his glasses when a mob of local men assaulted two or three Witnesses on a local street.

After judgment How told the court he would not pay the fine but would go to prison while Defence Attorney Sam Schwarzbard fought the judgment in higher courts.

How asked the court to explain why municipal police had raided the Witnesses' Kingdom Hall in lower-town Limoilou ward last week to confiscate a number of pamphlets and hard-bound books. The recorder replied that because "you are anarchists and enemies of the state and the established government, any measures are justifiable in purging you from our Christian society."

ROME AND STEPINAC

(The following article under the above title appeared in the Bulletin of the Society of the Catholic Commonwealth (Anglican Communion) in Cambridge, Mass.)

The trial and conviction of Archbishop Alojzije Stepinac of Yugoslavia for collaboration with the German Nazis during the late war, has provided a fresh example of the slippery propaganda methods of the Roman Church.

Whatever may be the rights and wrongs in the secular case made against the Archbishop; whatever may be the rights and wrongs of his conviction for treason and his consequent sentence to prison; neither his religious profession nor his official Church position were ever called in the question. These things were, and are, irrelevant to the case. The man was tried in a secular court, he was accused and convicted on a secular charge, he was examined and punished in his status as a secular citizen.

Every country has a right to try its own citizens if they commit offenses against its laws. It has this power regardless of their private occupations or offices. Furthermore, no other countries, or their citizens, have a right to interfere in the course of the administration of this internal justice. Yet high Roman Prelates in the United States, in Italy, and in Great Britain, have rushed to denounce the Yugoslav government for Stepinac's conviction. It is improbable that Cardinal Spellman of New York, Archbishop Cushing of Boston, or Cardinal Griffin of Westminster, have access to evidence which can refute the considered judgment of the civil court of Yugoslavia. They have not even claimed to have it. Instead, these gentlemen have resorted to the usual and historic Roman trick of confusing conviction on a civil charge with persecution of Christianity and a design for the destruction of the Church, because the convict is a Roman Archbishop. Thus, once again, Rome shows her true hand. Christianity itself is identified with the persons of the Roman Hierarchy. Members of the Roman Priesthood are viewed as above and out of reach of the civil law of every land. No matter what their behavior may be on the secular level, to lay hand on them is to attack the Church. In this way irrational passions can be aroused within the mass following of the Roman Communion and—since the government of Yugo-

slavia happens now to be Leftist, and friendly with the U.S.S.R.,—fresh fuel can be effectively thrown upon the fires of anti-Soviet bigotry and hatred. It is clear that this is the present unscrupulous aim of the Roman Church throughout the Western world.

It is also clear that for the sake of a decent world hereafter, Rome must be disarmed of this dangerous weapon. The people everywhere must be shown that to punish a Priest on a civil charge is by no means to persecute the religion which he administers. On the other hand if Rome really does make in genuine earnest this identification of her brand of Christianity with the persons of her Hierarchy—something which may in fact be her true theory—then there is nothing for it but to accept the challenge of such an intolerable religion. Christianity in its Roman presentation must somehow be destroyed.

It is interesting to read that certain Roman Franciscan monks in Yugoslavia turned State's evidence against their Archbishop. These monks knew of Stepinac's Nazi collaborations at first hand, and they told this on the witness stand. Did they too think that they were persecuting their religion? Of course not; yet the foreign Roman critics of Stepinac's conviction conveniently suppress all reference to this action of their co-religionists within the Archbishop's own country. Instead, a responsible spokesman for Rome in this country, the Rev. John J. Cavanaugh, president of Notre Dame University, prefers to add this footnote to the official stand of his Church. Speaking in Oklahoma City on October 17th, Fr. Cavanaugh is reported to have "called upon the nations to meet the threat of Communism with bigger and better bombs." The Roman Church, with brazen disregard of secular evidences of justice, has chosen to use the Stepinac case only as one more clever element in its evil preparation of the world for another universal war.

GOSPEL SERVICE IN FRENCH

The next regular Gospel Service in the French language will be held in Greenway Hall of Jarvis Street Church on Sunday, December 29, at 3 o'clock. The preacher will be Mr. Guy Appéré of Paris, France, who has just arrived to take up studies in the Toronto Baptist Seminary. He was in the French Army during the war, and also formed part of the Resistance Movement and was decorated by the authorities for his part in it. We are looking forward to hearing from this fine young Christian veteran who has had a rich and varied experience in the trying war years in France.—W.S.W.

The Blood of the Martyrs is the Seed of the Church

FORTY-ONE years after John Wycliffe, "the Morning Star of the Reformation", was buried in the churchyard at Lutterworth, "his body, like Cromwell's, was dug up by his enemies, and his bones thrown into the stream that flows below the village. It seems a fitting end for the indefatigable man who never wished for peace with the wicked, nor sighed for 'deep and liquid rest, forgetful of all ill.'" (Trevelyan, *England in the Age of Wycliffe*). Of this barbarous act of hatred, Thomas Fuller wrote in the seventeenth century: "Thus the brook hath conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, they into the main ocean. And thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over."

WAKEN UP—BUSINESS MEN!

By Rev. D. C. McLelland, Secretary, Canadian Protestant League

A TORONTO business man was discussing contracts in the Quebec office of a friend. From where he sat, the Toronto man could see into the outer office where a stenographer busied herself at a typewriter. Two grey-clad nuns entered, and spoke to the stenographer. She obediently arose, and, interrupting her employer's conversation, explained that two Sisters awaited a contribution.

The Quebec man produced a cheque book, and made out a cheque for \$25.00. The Toronto man watched while the girl gave the cheque to the Sisters. They read it, and, after considerable argument, handed the cheque back to the stenographer.

Once again she interrupted her employer, this time with the startling words, "The Sisters say they know you can do better!" The Quebec man's face became red, then white. Finally he tore up the old cheque, and made out a new one for \$50.00. The stenographer gave this to the Sisters. Again it was carefully examined, and, with a smile of triumph, they left the office.

The Toronto man turned and asked, "Who is running this business anyway?" His friend replied, "It is easier to pay them than to fight against them. If I refuse what they ask, they will ostracise me, and my business will be ruined."

A story such as this should be handed to every business man in Canada. It is time that the business world wakened up to the recognition of the menace of Roman Catholicism.

We urge business people in every Province to support THE CANADIAN PROTESTANT LEAGUE, the only organization willing to expose this menace. No one can oppose such a powerful, subtle, and cruel foe, alone. Freedom-loving Canadian citizens must band themselves together at once, and we urge them now to do so through THE CANADIAN PROTESTANT LEAGUE. This organization already has a following across the Dominion, and is steadily growing in membership, experience, and influence. The membership fee is only \$1.00 per year, but, being a young organization, additional gifts of money are required to carry on an extensive programme of propaganda, and education, necessary to awaken Protestants to their danger.

We ask men and women to remember the work of THE LEAGUE in their wills, but, in the meantime, it must keep on working. This means printing literature, conducting meetings, investigating conditions, and paying bills. We urge every one who reads this article, not to put the paper down until they have made out a generous cheque to the work of THE CANADIAN PROTESTANT LEAGUE. Send it to THE CANADIAN PROTESTANT LEAGUE, 130 Gerrard Street East, Toronto 2.

Here is your opportunity to make up the ten percent deduction allowed from your income tax, for donations, and at the same time to do something worth while for your own land. Let us hear from you immediately.

RUSSELLISM or RUTHERFORDISM

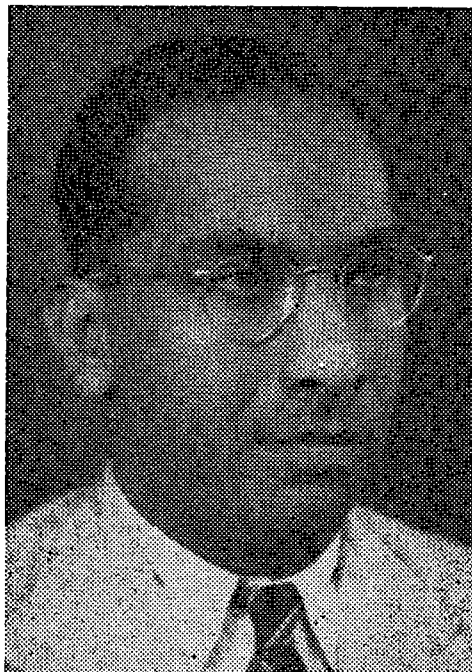
By Dr. T. T. Shields

Fourth Edition—25c a copy.

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

PASTOR IN INDIA



MR. K. G. THOMAS, of Kottayam, Travancore, South India, writes to say that he and three others are applying for passport to come to this country to study in our Seminary. Cost is about \$500 for each fare. Some money has been promised us for this important project. We should like to hear from any other interested parties.

The purpose is to improve their knowledge of the Word, learn methods of Christian work as carried on in this country, and prepare teachers for a Bible School in South India through which Christian workers would be equipped for the evangelization of their own country. Of his own people he says: "You know, really the Malayalies are more responsible and they are the proper material to be used for the work of India, as they are the descendants of generations who were Christians even from the first century." Contributions to this cause may be addressed to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Ontario, Canada.

Sixty Wonderful Years!

Dr. P. W. Philpott, Bible House of Los Angeles; sixteen pages, price 25c.

THE multitude of friends of Dr. P. W. Philpott will welcome this memento of his sixty years in the ministry, not least among them many who have known him in Jarvis St. Their great regret will be that the booklet is not several times its present length. Here is a sketch of his conversion in apostolic fashion, and all too few examples of the conversion of others through his constant biblical witness to the power of the blood of Christ.

We preachers are always looking for good illustrations. Here are some excellent ones which I personally intend to use, and which I commend to other Christian workers.

—W.G.B.

UNION BAPTIST HISTORY

Temple Baptist Church, Sarnia

This week we are giving a sketch of the Temple Baptist Church in Sarnia. Sunday, December 1st, was a red letter day in their history as they observed their ninth anniversary. The services were conducted in one of the Public School Auditoriums with attendances well over 200. The Seminary Quartette was on hand and was highly appreciated.

A special offering was being made for their Building Fund with an objective of \$1,000 for the day. The manifest interest was keen and the spirit of enthusiasm was high. At the close of the evening service, Pastor MacBain suggested that the offering be counted and that those interested might remain to get the report of the tellers. Only a very few left and the count was \$974 for the day. Upon this announcement, one of their members rose to his feet and said, "Pastor, I would like the privilege of making the amount up to \$1,000." Thus we all stood and sang the Doxology.

The following account is copied from their anniversary bulletin. The cut is their proposed new church edifice which they purpose to erect in 1947:

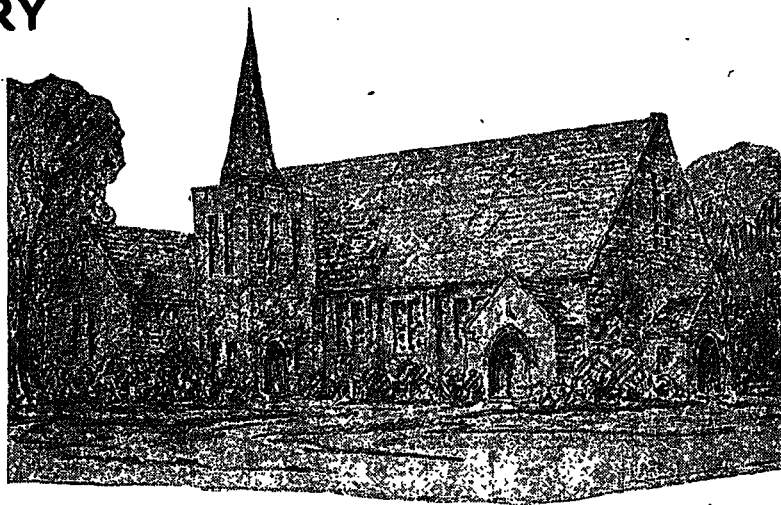
"After a very successful two months' tent campaign during the summer of 1937 a small group of Bible-loving Christians banded together to form the nucleus of Temple Baptist Church. The meetings had been well attended and many had accepted Christ as Saviour, but as is so often the case, when it was suggested that a church be formed, and particularly a Baptist Church, many were frightened away. Inasmuch, that when the church was organized in January of 1938, there were only eight members. However, God honoured the faith of the faithful few and steadily and surely their numbers have been added to until now there are 124 members in the church and a great host of non-member adherents.

"Right from the beginning of the work, we have been fortunate in having a fine little building. It was a former office building, twenty by fifty feet, which we had moved into town over six miles of the Blue Water Highway. In 1939, we added a Sunday School room to the back of this building and installed our picturesque baptistry, which has had great use since. This past summer, as the first step in our new building campaign, we have changed the position of the church, placing it along the back of our ample lot with an excellent basement beneath it. This new basement gives us a new Junior department room for our Bible School, as well as two very fine wash rooms, and a kitchen and furnace room. Now we are anxiously awaiting the moment when we can commence work on the rest of our new church building.

"During the nine years, our congregations have grown. In these days, even in the summer time the auditorium is nearly always filled for church services. Any special occasion makes it necessary for us to hire some other auditorium. The Bible School which started with a mere 20, now averages around 120. Not long ago, 135 were packed into the building. Now that we have additional space, we are planning an expansion in all phases of the work.

"Financially, the results have been most gratifying. Our first full year in 1938, revealed an income of something less than \$1,000. Last year, we received by free will offering approximately \$7,000 from all sources.

"The history of the Temple Baptist Church, we record, not with a spirit of boasting, but in deep humility of spirit, realizing the wonders God hath wrought in our midst. Without His presence, direction and power, the doors would have been closed long ago and the work pronounced but another unsuccessful wild-cat venture. But God HAS been with us. Many souls have been saved; many believers have been baptized and are now growing in grace. May God in His mercy still continue to lead us and bless us as in the past, that His Name may be glorified."



Sawyerville

On Sunday, November 24th, it was my privilege to be with Rev. G. Reeve and his people in the Baptist Church of Sawyerville, Quebec. This is a village about 120 miles south-east of Montreal. Back in May, 1842, Rev. Archibald Gillies, then a graduate of the Canadian Baptist College of Montreal (1834-1839) began services in a barn near Eaton Corners. In referring to his experiences Elder Gillies said, "The first year of my pastorate was one of much anxiety and arduous work: a mixture of affliction, sorrow, and mercies. The years that followed have been much of the same character." This proved to be his life's ministry and lasted 38 years.

Rev. W. H. Vincer was the pastor during the years of the controversy and led the church in its stand for the historic Baptist position. After five years he was succeeded by Rev. R. E. Jones for 12 years. During my visit, Pastor Reeve was terminating a fruitful ministry of more than 4 years, having accepted a call to Maple Hill and Mt. Albert. Splendid congregations greeted us for the anniversary and the work presents a healthy appearance. Both the church and parsonage have been renovated and redecorated. Now this flock is in need of an under-shepherd to minister God's Word among them.—M.R.H.

SUPPRESSING THE GOSPEL

Today it is thought very dreadful that the gospel is translated into English and preached to the people. . . . And those who preach the gospel in a more intelligible form and language are suppressed because friars, bishops and their accomplices, do not wish that the gospel should become known in English. —John Wycliffe.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

THE STORY OF A PACIFIC POLICEMAN

ONCE upon a time there was a policeman who was noted for his amiability and his determination to keep the peace. He was, of course, sworn to uphold the majesty of the law, and to be absolutely impartial in safeguarding the interests of the community he served. But he was an Evangelical, and hence believed in "Evangelical liberty," and he exercised that liberty by putting a very liberal interpretation upon his oath of office.

One beautiful moonlight night he was patrolling his beat. It was summer-time, and everything about him was delightfully quiet. As he walked quietly along through street after street his generous disposition led him to reflect, with great satisfaction, on the fact that the citizens whose lives and property he was charged to protect, were enjoying a comfortable sleep. Being an Evangelical, and a great lover of peace, he felt that this was just as it should be; and he resolved that he would allow nothing to occur on his beat that would disturb their peaceful repose. But as he turned a corner he noticed two men going down a back lane whose actions seemed to be somewhat suspicious. He followed them quickly, but, on reaching the end of the lane, the men had disappeared. He walked quietly down the lane, only to be arrested by a noise that sounded very much like someone chiselling wood. On investigation he discovered that these men were cutting their way through a door, obviously intent upon gaining admission to one of the houses. When he came upon them he said, "Gentlemen, you should not make so much noise at this time of night. As I have been patrolling my beat this evening, I have been admiring the serenity of everything about me, and delighting myself in the abundance of peace, and now I come upon you engaged in this noisy piece of work. I am greatly afraid that you will wake somebody up in that house! I happen to know that there are some young children within, and if they should hear you, it would disturb the whole family, and so the peace of the household would be broken. Now, gentlemen, if you must cut your way through that door, try to do it quietly. Do not make too much noise! I am a peace-loving man, and I cannot allow the people who live on my beat to be robbed of their night's rest." The night workers expressed their regret that they had not been more careful, and assured him that they were able to go on with their work in such a way that even the lightest sleeper would not be disturbed. To which our genial policeman replied, "So long as you do not make a noise and disturb the peace, I have no objection." He therefore left them, and resumed the patrol of his beat.

The next day the newspapers reported that a whole family had been chloroformed while they slept, and that the house had been stripped of everything of value that could be removed. When the policeman read it he said, "Well, it is true a family lost their lives and their heirs a lot of property; but it is gratifying to know that the next-door neighbours were not disturbed, and that the people themselves, though they lost their lives, did not lose their night's sleep."

Of course, this is a parable. The only interpretation we need to offer is that the policeman was not a member of Jarvis Street Baptist Church.

Among Ourselves

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

Rev. L. Roblin, pastor of Christie Street Baptist Church, was chapel speaker at the Seminary on December 10th. He brought a fine word from the text, "I have stuck to thy testimonies", encouraging future pastors out of his own fruitful experience.

In a personal letter Miss Elsie Gibson, who graduated last year, writes: "During the summer, in visiting the churches of the Union, I was always impressed by the place the work of the Seminary held in the prayers of the people. They really do keep the work of the professors and the needs of the students before the Lord. I felt it might be little encouraging to know this."

On Friday, December 13th, Seminary students enjoyed a party, welcoming the President among the guests. At the close of the Christmas programme Mr. T. Delaney, as head boy, made a presentation on behalf of the student body to Mr. and Mrs. Stuart Phoenix, who as soon in the new year as arrangements can be made, are to fly to Africa, where Mr. Phoenix, who is a Bachelor of Science from Guelph Agricultural College, will teach in the Ethiopian Agricultural College established by the government. Mrs. Phoenix is asked to teach Domestic Science, since she has taken a course in Home Economics at Macdonald Institute, Guelph, before coming to the Seminary.

Calling in a hospital the other day I met a nurse who is a graduate of Toronto Baptist Seminary, who said: "You are the very man I want to see. I have not been able to get to my own church much lately, and I want to make a contribution to the Seminary. Will you take it?" "I certainly will, if you have it," I said. And so I brought to the office a fine gift for our school work from one who realizes its value.

May we remind all our friends who are intending to give to us, that the Income Tax department of the government allows deduction up to 10% for givings to religious work. We are always careful to furnish receipts for money given to us, which receipt may be used in one's tithe.

Tramelan, November 22, 1946.

Dear Seminary Students:

Kindly allow a former fellow-student to send you, with his regards; his best wishes for the New Year.

We still remember, and greatly appreciate, the gift of woollen-blankets and other useful things you gave us before our departure for Switzerland. Those to whom we have shown them here seemed greatly to admire them.

It is a joy to recall the hours spent with you at the Seminary, and we can assure you the deep grounding which the studies and the excellent teaching gave us come in very good stead now on the field. It is true we have experienced that all these things must first become part of ourselves before we can be of real blessing to others. That prevents us also from being mere recordings mechanically repeating what we have heard. The glorious promise of the Scripture is then realized in our lives: "He that believeth on me . . . out of his innermost being shall flow rivers of living water."

In our ministry here we have experienced a rich measure of blessing for which we humbly praise the Lord, and we desire to be on your prayer list for the future.

With every good wish for the Seminary Staff and for each one of you, we are

Yours in His service,

(Signed) Betty and W. H. Frey.

READ THE GOSPEL WITNESS

Bible School Lesson Outline

Vol. 10 Fourth Quarter Lesson 52 December 29, 1946

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

FALSE AND TRUE RICHES

Lesson Text: Psalm 73.

Golden Text: "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Psalm 73:24.

I. The Prosperous Man: His False Riches: verses 1-12.

Truly, God had been good to Israel, to those who were of a clean heart (Psa. 77:20; 78:1-4). From the very first, God had taught His people that if they were obedient to His laws, they would experience blessing and prosperity, but that if they were disobedient, they would be punished (Lev. 26:3-5, 14-20; Psa. 37:3). This principle still holds good (Psa. 35:27; Matt. 6:33), but we must observe what constitutes prosperity.

The Psalmist acknowledged the truth of this principle in theory, but it seemed to be contradicted in actual human experience. He saw that it was not the righteous, but the wicked, who were prospering (Psa. 37: 1, 7). In his perplexity he almost lost his bearings, being tempted to abandon the life of holiness. The problem of the suffering of the righteous is one which has exercised the minds of God's children throughout the ages (Job 21:7-15). Does it pay to serve God?

Outwardly and temporarily the wicked may have the advantage. They enjoy liberty and power, with freedom from suffering, persecution and anxiety. Pride, not humility, is their adornment (1 Pet. 5:5), and violence, not righteousness, is their covering garment (Job 19:14; Psa. 132:9; Isa. 61:10). They are high minded, having lofty desires, and being ruthless in the pursuit of their aims (Jas. 3:6). Their every wish is gratified. Since the natural desires of men are evil (Gen. 6:5), these people become corrupt (Psa. 78:29-33; 106:15). They talk in a lofty manner; they are not afraid to speak evil of dignitaries (2 Pet. 2:18; Jude 16). No one is exempt from their criticism, for they set themselves up against all, even against God Himself. Such are insolent and cruel, and they apparently go on unchecked. They imagine that they have deceived all others, even God, but they have deceived no one but themselves (Job 22:12, 13; Gal. 6:7).

The Psalmist sums up the case of the ungodly rich by describing them as those who prosper in the world (Psa. 18: 14; 1 John 2:15, 16), but notice that they are not rich toward God (Lk. 6:24; 12:21; Rev. 3:17, 18).

II. The Pious Man: His True Riches: verses 13-28.

Like many another the Psalmist was perplexed when he saw the contrast between things as they should be and things as they are. He began to feel that it was not worth while to seek purity of heart and holiness of life. Why labour to be good, when it resulted only in suffering? He found himself an outcast, plagued and chastened continually (2 Tim. 3:12). Moreover, he dare not express his doubts, lest he should cause others to stumble (1 Cor. 9:19). Such silence is commendable (1 Cor. 10:31-33). Children are especially susceptible to the influence of the words and deeds of their elders. Let us not offend them in any way, for it is a serious matter to be responsible for the downfall of others (Matt. 18:6, 7).

In his distress the Psalmist sought in the right place for a solution to the problem which was too difficult for him; he went into the sanctuary of God. As he waited upon God in faith, he was given spiritual sight to see these matters from the viewpoint of the Lord (Psa. 36:9). The Lord is our Refuge, our Sanctuary, in all times of perplexity (Psa. 32:6, 7; 46:1, 11; Isa. 50:10). Men sometimes use trouble as an excuse for not frequenting the house of God, but that is the place where the Lord will speak words of com-

fort, enlightenment and inspiration to those who are downcast and distressed (Psa. 20:1, 2; 42:6-11; 77:13). If our experience seems to contradict the doctrines of the Word, we may be assured that it is our experience which is at fault, and as we come into the sanctuary of God, He will reveal Himself to us in such a way that we shall be ready to receive a knowledge of His truth (Jer. 33:3; John 7:17; 14:21).

In the sanctuary David understood the true condition of those who prosper "in the world", for he saw their end. The wicked may flourish for a time, but in reality they are headed toward danger, desolation and destruction (Job 18: 17-21; Jas. 1:9-11). Spiritual danger lurks in the pathway of those who trust in riches (1 Tim. 6:9, 10, 17-19); they are doomed to perish in the midst of fear and desolation (Job 21:17, 18; 27:16-23; Psa. 37:9-13, 20, 35-37).

When the Psalmist understood the end of the wicked, he was pricked in his conscience, being grieved because of his former doubts. He had been foolish, and ignorant of the ways of God. Although he might encounter difficulty and trouble, he possessed wealth unknown to the unbeliever. Godliness is profitable for the life that now is, as well as for that which is to come (1 Tim. 4:8; 6:6).

Praising God for the blessings of untold number which He has showered upon us is a sure cure for doubt. David enumerated some of the gracious benefits bestowed upon him, unworthy though he had been (Psa. 35:27; Eph. 1:3-8); he rejoiced in his privileges as a child of God. He was blessed by the presence of God (Psa. 139:7), the strength and companionship of God (Deut. 31:6, 8; Isa. 41:10), the guidance of God (Psa. 32:8), and by the assurance that he would some day be blessed with the glory of God (Psa. 49:15; 84:11; John 17:22), even as Enoch had been translated into heaven (Gen. 5:24; John 14:3; Heb. 11:5). The Lord was his portion, his inheritance, for ever (Psa. 16:5, 6); he possessed true wealth, the unsearchable riches of Christ (1 Pet. 1:3, 4; Rev. 2:9).

In conclusion, the Psalmist declares that it is good to come to God. Those who put their trust in Him and make Him their refuge will have abundant cause to praise Him for His wonderful works to the children of men.

DAILY BIBLE READINGS

Dec. 23	.....	The wicked mighty in power	.....	Job 21.
Dec. 24	.....	The wicked despised	.....	Job 27.
Dec. 25	.....	The wicked shall perish	.....	Psa. 37:1-20.
Dec. 26	.....	The righteous shall be saved	.....	Psa. 37:21-40.
Dec. 27	.....	The foolish rich man	.....	Lk. 12:13-31.
Dec. 28	.....	The rich man and Lazarus	.....	Lk. 16:19-31.
Dec. 29	.....	Rich in good works	.....	1 Timothy 6.

SUGGESTED HYMNS

When all Thy mercies. My Father is rich. Begone, unbelief! As pants the hart for cooling streams. Now, in a song of grateful praise. I have found a Friend in Jesus.

PROTESTANT LEAGUE PROTESTS

AT a public meeting sponsored by THE CANADIAN PROTESTANT LEAGUE, and held in Jarvis Street Church, on Monday, December 16th, the question of religious liberty in Canada was discussed. After an address by the Secretary of the League, Rev. D. C. McLelland, in which he mentioned the persecution of Jehovah's Witnesses in Quebec, the following resolution was approved by every one present, by a standing vote:

"Resolved that this meeting of the Canadian Protestant League, register its vigorous protest against the action of Honourable Mr. Duplessis, Attorney General of the Province of Quebec, in his attack on the personal liberty of Canadian citizens, as evidenced by his prosecution of the sect known as Jehovah's Witnesses, which prosecution is a direct contravention of the freedom of citizens under the Constitution of the Dominion of Canada."

"WHAT SHALL I GIVE FOR CHRISTMAS?"

Once more people are beginning to ask, "What shall I give for Christmas?" We want to be practical in our giving; we wish to give something of present worth, and something that will be of worth throughout the whole year. "The Gospel Witness" can help you in your selection of gifts not only practical but that will bring comfort and encouragement during the entire twelve months of the new year. We list our suggestions below:

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OTHER BOOKS

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- No. 6. "The Antichrist—His Portrait and History," by Baron Porcelli 50c

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