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The Gospel Witness and Protestant Advocate

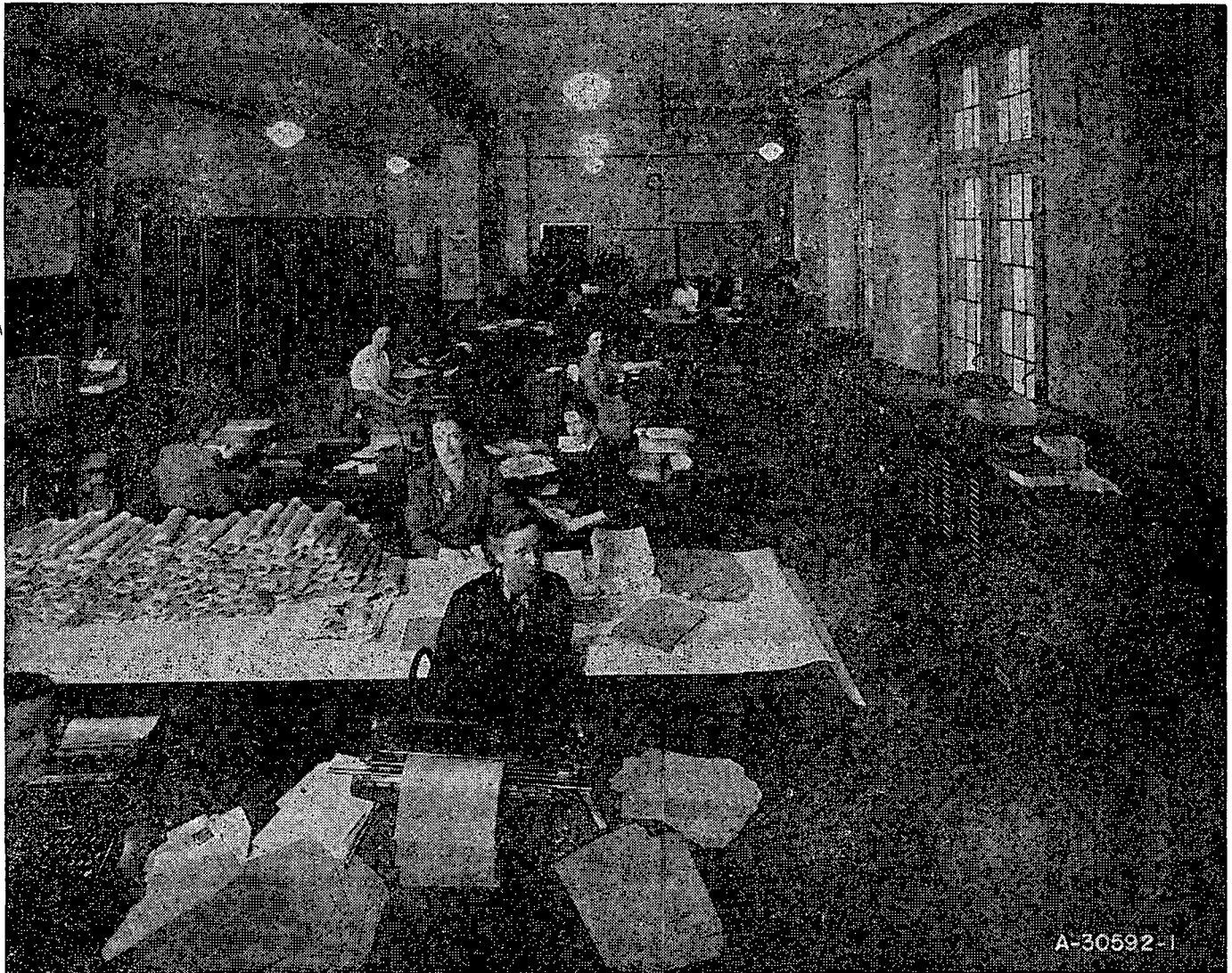
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Two Photographs of THE GOSPEL WITNESS Office

THE GOSPEL WITNESS OFFICE—LOOKING WEST



Sending out Rockwood Edition to Thousands Requesting Copies.

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The Gospel Witness and Protestant Advocate

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

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THE ROCKWOOD EDITIONS

THERE is obviously a Dominion-wide interest in the Perry F. Rockwood "trial" and its attendant circumstances. The individual applications for copies reaching THE GOSPEL WITNESS are so numerous that repeatedly we have reached the end of the day with even the morning mail only partly opened and tabulated, with the piles of letters received in the afternoon mail not even opened. Many hundreds of letters from all over Canada, and particularly from the Maritime Provinces, are delivered at our office daily. But in addition to the individual applications for copies, a letter very often contains pages of lists of names for whom copies are requested. We are glad to report that our correspondents are in such sympathy that they send stamps to cover the cost, and in not a few instances contributions to help meet the expense of the extra Rockwood editions.

Altogether, in addition to the thousands of copies which have been sent to the ministers of all Denominations, including lay officials, where names were obtainable, all of which are sent out from the publisher's office, many thousands of individual copies have been mailed directly from THE GOSPEL WITNESS office. These applications come from ministers and others of all Denominations, and in almost every instance THE GOSPEL WITNESS is commended for its stand in support of the principle involved in the Rockwood controversy. Large numbers of our correspondents have remarked on the fact that THE GOSPEL WITNESS is the only paper in Canada which has clearly set the matter before the public. So far as we know, all other religious journals have been silent on the subject.

A letter in this issue from a former Presbyterian minister, who with Rev. Carl McIntire, Dr. McAllister Griffith, Dr. Gresham Machen, and others, like Shadrach, Meshach, and Abed-nego, went through the fires of ecclesiastical tyranny in the Presbyterian Church in the United States, writes in commendation of our stand.

We wish we had space in this issue to publish *in extenso*, Dr. Merrill T. MacPherson's booklet, "Why I left the Presbyterian Church". Let us, however, once again, for the sake of emphasis, insist that we have the profoundest respect and admiration for the historic Presbyterian Church, as it has stood for the faith once for all delivered to the saints; but no respect for modern Presbyterianism, as represented by Rev. Frank Lawson.

We appreciate the cooperation of all true Presbyterians, who are Presbyterians indeed, in informing the Christian public of the facts in the Rockwood controversy. Tell your friends about it. Send us more names, and incidentally, remember THE GOSPEL WITNESS is a missionary undertaking, and our printers' bills are very heavy.

FROM ANOTHER VETERAN OF THE FIGHT

THE CHURCH OF THE OPEN DOOR

Merril T. MacPherson, D.D., Pastor
5455 York Rd., Philadelphia 41, Pa.

March 28, 1947

Dr. T. T. Shields, Pastor,
Jarvis Street Baptist Church,
130 Gerrard Street East,
Toronto, Ontario, Canada.

Dear Dr. Shields:

THE GOSPEL WITNESS issue of March 13, 1947 was just received today, having been sent on by a mutual friend of your city. I felt that I must just drop a line to that dear and faithful warrior of Jarvis Street Baptist Church. How I thank God for you, and for your great message of March 9th, as reported in this issue of THE GOSPEL WITNESS.

Someone sent me a clipping of the proceedings and of the resignation of our brother Rockwood as printed in the Truro paper. I immediately wrote to him expressing my congratulations and best wishes and assuring him of our prayers. Yesterday we received his mimeographed reply dated March 7 together with his two farewell sermons. These sermons I think are very, very splendid. I sent him a copy of our little pamphlet entitled, "Why I Left the Presbyterian Church, U.S.A.", which I hope will be some encouragement to him.

How vividly these happenings brought back memories of the farcical trials which many of us went through here in the United States some eleven or twelve years ago. With what pomp and pride they convened "The Court of Jesus Christ," controlled entirely by apostate modernists who were set on the ecclesiastical decapitation of true ministers of Christ who exposed their nefarious schemes and thus "disturbed the peace," of an apostate church. Those were testing times and testing days but how I thank God for them now!

We left the church with all of its comforts, salary, and pension, and with its quarter of a million endowment fund to preach the Gospel in rented halls for some years. But now God has given to us the beautiful property of the Church of the Open Door, all paid for, and we are having the joy of supporting missionaries in various parts of the world. And best of all it seems to me, God is from day to day through the radio and from the pulpit reaching souls for Jesus Christ here in Philadelphia and throughout this section of the East.

THE GOSPEL WITNESS OFFICE—LOOKING EAST



OFFICE PERSONNEL: At nearest desk, Mrs. Geo. Elson, Miss Beatrice Collins, B.A., Mr. E. Payne (Office Manager), Rev. W. S. Whitcombe, Miss Margaret Smith, Miss Ann Gomm, Miss Cora Chapman, Mrs. White, Miss Anne Cork, Miss Mabel Bourne, Miss Georgina Lindsay, Miss Betty Jenkins. The Editor is standing by a stack of filing cabinets.

Truly God never leaves Himself without a witness and I am glad for this new witness that He has raised up there in Nova Scotia, near where my own father was born and raised. May God bless this sterling young man and his helpmate and may it please the Lord to raise up through him such a testimony as shall be the envying and the undoing of the modernists who have ousted him, and especially such a testimony as shall be used in the salvation of precious souls and in the edifying of the saints until Jesus Christ returns for His own. Praying God to richly bless you in your own heart and soul and all of your people with you, and thanking you for the publicity you are giving to this noteworthy event, I am

Very sincerely yours in Christ,
(Signed) Merrie T. MacPherson.

A GOOD STORY FROM A MISSIONARY IN QUEBEC

One of our Seminary graduates of last year, Miss Eileen Veals, recounts the following amusing and instructive episode:

✓ A French-Canadian lady told me recently of how she made a Knight of Columbus pay dearly for his aggressive loyalty to the dictates of his church to burn the Bible. She had been given a large, family-size French Bible by a preacher of the Gospel in a town where she used to live. This leading knight came to her home, took the Bible and burned it. This lady, when she learned what he had done with her Bible, informed him that he had stolen her property and demanded twenty-five dollars compensation. The doughty knight decided he had better pay up! I think that he really should have sent the bill to the Cardinal who gave him his orders, n'est-ce pas?

FROM A JUDGE WHO IS A PRESBYTERIAN ELDER

WE delete marks of identification in the following letter. It is enough to say that it was written on the letterhead "Judge's Chambers," and then the name of a large Ontario centre follows. Here is the letter. Comment is unnecessary:

JUDGE'S CHAMBERS

—Ontario

Rev. T. T. Shields,
Dear Dr. Shields:

The Perry Rockwood numbers of THE GOSPEL WITNESS reached me yesterday and I have read them with a great deal of interest. As a Presbyterian Elder, I wish to express to you my thanks for the support you are giving him and to the cause for which he stands. I have attended many church courts and I know that it takes great courage to stand out against abuses. It is much easier for a layman because he cannot be "knocked about" as a minister can.

I am enclosing a small donation of which \$2.00 is for subscription to THE GOSPEL WITNESS and the balance for your general fund.

When I read Mr. Rockwood's reference to the suggestion of a certain professor that Ordination Vows could be taken with "Mental Reservations," I was reminded of a letter written to a Toronto Daily Newspaper in 1925 by the late Rev. W. G. Hanna, then Principal of Toronto Bible College. During the Church Union discussions some Presbyterian Ministers had indicated that they had taken their vows with Mental Reservations and Mr. Hanna made a suggestion which should have been adopted by the Presbyterian Church that a clause should be added to the Vows to the effect that they were taken "without Mental Reservations." In his words this would put an end to this form of "Ecclesiastical perjury."

I wonder what would be the reaction of some of these clergymen if a Judge or Magistrate should say that he had taken his oath of office—in which he swears to deal justly, etc., between man and man, with mental reservations. Or the man in the armed services, when he takes the oath of allegiance. Would these "men of God" be willing to deal lightly with a sin of this kind? I don't think so.

With best wishes for your continued success.

Yours sincerely,

REV. FRANK LAWSON SPEAKS ON THE ROCKWOOD "TRIAL"

ADVERTISING his subject as "My Church," Rev. Frank Lawson, whom the papers described as the "Prosecutor" in the Rockwood "trial," preached on the Rockwood matter. We have been sent some excerpts from the address as taken down by a special stenographer.

Baptists "A Scandal of Protestantism"

"The Independent: The minister is hired and fired by the congregational system. There is no such thing as a Baptist church in this land. We have divisions and subdivisions—regular Baptists, irregular Baptists, independent Baptists, Four-Square Baptists, hard-shelled Baptists—300 different branches of it. Somebody discovers a text in the Bible, and puts a different interpretation on it, and they go out to build one more church,—it is a scandal of Protestantism.

"If you are looking for a church, seek out some church that has a history or a tradition. When you want to

know what the Bible is, come to my church to know. John Moffatt, the translator, was a Presbyterian (several other prominent men of history were also named). This is the quality of men that my church produces—not intolerant or persecutors, despite the fact that Dr. Shields says they are."

The Moffatt "translation" of the New Testament is really not a translation at all, but in many places a mere modernistic paraphrase. For instance, "In the beginning was the Word, and the Word was with God, and the Word was divine." When did *Theos* mean only "divine"?

First A Small Compliment

"T. T. SHIELDS: Dr. Shields has had the courage to say many things that should be said by the Protestant Pulpit in this country, and for that part of his ministry I am grateful."

Dr. Shields' "10,000 Disciples All Have the Mark of Cain Upon Their Brow"

"It is now my turn to say that Dr. Shields has shown his gospel is hate and his god is the collection plate; 10,000 disciples are following him, and all have the mark of Cain upon their brow. His influence is more on the side of evil than on the side of good. He cares not the crack of his finger for a little minister in Truro. He will use him and then drop him like a hot potato.

"The Presbyterian Church is not the church Dr. Shields thinks it is. It is the church of the Gospel. The Governor General of Australia is a Presbyterian. The greatest Governor General of Canada was a Presbyterian."

The readers of THE GOSPEL WITNESS will recognize in Mr. Lawson's description of its Editor, as of his attacks upon Mr. Rockwood the usual modernistic venom.

What does Mr. Lawson know about the Jarvis St. collection plate? He says "ten thousand disciples are following him, and all have the mark of Cain upon their brow." That is complimentary to the thousands of ministers who read THE GOSPEL WITNESS, and the many thousands of people of all Denominations who are also readers!

"Ten thousand disciples!" If he means by that, the readers of THE GOSPEL WITNESS, he would need to multiply his "ten thousand" several times.

"A Little Minister in Truro,"—or St. David's, Halifax

And what about "a little minister in Truro"? We know no such man. We know a man called Rockwood, who stands out before the Christian public of this country as a great Christian hero. But for a "little" minister, we must go to St. David's Presbyterian Church in Halifax. Could anything more infallibly indicate littleness than Mr. Lawson's fulminations? Our great predecessor, Dr. B. D. Thomas, describing ministers who were really "little", once said: "Their souls are so small, so shrivelled, so infinitesimal, that a thousand of them could dance on the point of a needle without touching each other." He must have had ministers of the type of Rev. Frank Lawson in mind.

At all events, our readers will know the type of men Mr. Rockwood has had to deal with. "Little" ecclesiastics, who, for spiritual purposes, are not worth five cents a train-load.

Mr. Lawson predicts that we shall "use him (Rockwood) then drop him like a hot potato." We are not "using" Mr. Rockwood: we are merely contending with him for the faith once for all delivered to the saints. Time will show whether Mr. Rockwood will be "dropped like a hot potato" by his friends. Upon this, however, we must insist, that it is not the way of THE GOSPEL WITNESS to support men only with idle words.

DR. McCAUL WRITES
THE BROOKLYN BAPTIST TABERNACLE
 241 Gates Ave. bet. Franklin and Classon
 BROOKLYN, N.Y.

REV. ROBERT McCAUL, Pastor

Dr. T. T. Shields,
 Jarvis Street Baptist Church,
 Toronto, Canada.

March 25, 1947

Dear Dr. Shields:

I did not get in on the liquidation of the church mortgage—a monumental achievement. What a work you have built to absorb the shock of a hundred thousand dollar difference between insurance collected and the cost of rebuilding, and all in so short a time and without shortening other fronts!

The enclosed mite is a faint token of appreciation for the immense service rendered to the cause of truth each week through THE GOSPEL WITNESS. While discussing the Rockwood issue with some of my deacons, one of them remarked that particular issue of the paper was another instance of strategy à la Shields. In the same discussion reference was made to a popular preacher recently visiting our city who was an erstwhile champion of evangelicalism but strangely silent of late and in much higher favour with the enemies of truth now than formerly, who seemed to be displaying a nervous restlessness of spirit. The deacon remarked to his associates that among the many lasting impressions for good left by your visit to our church was the memory of a deep and dignified calm such as comes to reside with those who continue to take the side of truth whatever may be the spirit of the age and who look for a better reward than is in the power of man to bestow.

I have long been convinced, and of late more than ever, that Christians who are able to give largely to the Lord's work, will never find a field of investment offering such solid returns as in spreading the influence of Jarvis Street pulpit through the medium of THE GOSPEL WITNESS. I wish I could give an amount worthy of the opportunity.

I hope the coming of spring will bring with it for you an improved condition of health and that the returns by March 31 may bring much cheer. Do not trouble to acknowledge this. Your correspondence is heavy and must be taxing. I need no assurance of your goodwill. The evidence of that has been established to the uttermost. This does not mean to imply any lack of interest in hearing of your welfare.

Yours in Christ,
 Robert McCaul.

SEES ROCKWOOD STAND UPHOLD
BY SYNOD'S ACT

Resolution Disapproved Professor's Book Figuring in Truro Trial, Halifax Minister Says

Halifax, March 31—(CP)—Rev. Gordon S. Vincent, minister at the West End Baptist Church here, said in a sermon last night that the Halifax-Lunenburg Presbytery of the Presbyterian Church had condemned Rev. Perry F. Rockwood for "doing what they themselves did when they voted approval of the Synod's resolution" to disapprove a book written by Prof. William A. Gifford of the Montreal Presbyterian College.

Mr. Rockwood, formerly minister at St. James Presbyterian Church, Truro, N.S., resigned his charge after being found guilty of attempting to split the Presbyterian Church.

At his church trial, held here early this month, the Presbytery based its charge, in part, on alleged attacks by Mr. Rockwood against professors of the Montreal college.

Mr. Rockwood had taken exception to a book entitled "The Story of Faith," published by Prof. Gifford on the grounds that it denied the virgin birth of Christ.

Mr. Vincent said the book was the subject of discussion in the Maritime Synod last fall and that the Synod had passed a resolution of disapproval and communicated its disapproval to college authorities in Montreal.

Mr. Vincent added: "No member of the Halifax-Lunenburg Presbytery registered his dissent from the Synod's resolution. Therefore Mr. Rockwood did not lie about Prof. Gifford's teaching. If he did then the Synod and the Presbytery, as a component part of that Synod when it passed the resolution of disapproval unanimously lied."

ROME AND RUM

Jail Priest 7 Days For Drunk Driving

London, Ont., March 21—(CP)—Rev. E. L. Tierney, Roman Catholic priest of nearby Ingersoll, yesterday was convicted of drunk driving and was sentenced by Magistrate D. B. Menzies to seven days in jail. His operator's license was suspended for six months and his car impounded for three months.

RUM and Rome have ever been bosom companions and natural allies. Few if any priests are to be found in the ranks of the "drys" while many brewers, distillers, hotel-men and bartenders are to be found within the pale of the Church of Rome. A year or so ago we reproduced in this paper a photograph showing a priest blessing a liquor store with "holy" water. A bartenders' union has a priest as chaplain in New York. The pope's official paper in Vatican City carries large liquor advertisements.

—W.S.W.

Priests and Income Tax

Apropos of the above we reprint the following story as told by Dr. Shields in the Special Income Tax Edition of THE GOSPEL WITNESS of July 4, 1946:

We heard an authentic story recently about a certain Ontario Baptist minister. This Baptist minister was on neighbourly terms with a certain Roman Catholic priest. While he had no religious agreement with him, they could talk together in a friendly fashion.

One day the priest asked the preacher, "What salaries do Baptist ministers receive?" To that the Baptist pastor replied that if the average minister received \$2,000 a year, and a house, he would be doing very well. At which the priest exclaimed:

"Mother of God! that would not keep me for a year in cigarettes and wine!"

And yet that priest pays no income tax. He receives an honorarium of four or five hundred dollars perhaps with household expenses of \$400.00. If he has a "house-keeper" as he is sure to have, he will be rated as a married man, and so will pay nothing, or next to nothing for income tax. And yet by his own acknowledgment \$2,000 a year would not keep him "in cigarettes and wine."

We assume the "cigarettes and wine" are charged up to "church expenses"; and, of course, the share of income tax, from which the priests of the Roman Catholic Church are exempt, must be loaded on to the ministers of Protestant churches, and so, indirectly, we are all compelled to contribute to the maintenance of priests in "cigarettes and wine"—and, we presume, the good offices of the so-called "Mother of God" would be invoked to cover up the fraud.

And still Protestants sleep on!

ABIE'S IRISH ROSE IN MONTREAL-CARTIER

THE riding of Montreal-Cartier, where a by-election has just taken place, was formerly represented in Parliament by Mr. Fred Rose, the Communist member who has been sentenced to a term in penitentiary on a charge of having been involved in Russian spy activities in Canada. A Communist candidate entered the lists, and to oppose him the Mackenzie King Liberal party entered Mr. Maurice Hartt, who like Mr. Fred Rose, is of Hebrew origin. The Conservatives refrained from nominating a candidate in order to avoid, splitting the anti-Communist vote. About 40 per cent. of the voters of this riding are Jewish and 40 per cent. are French-Canadian Roman Catholic.

Apparently with a view to winning the Jewish vote, the Mackenzie King candidate made a most unusual announcement last week which was the subject of a question in the House of Commons. The statement made by Mr. Hartt was to the effect that the government was about to make an announcement regarding immigration to Canada of displaced persons in Europe that would lay Jewish voters under the obligation to vote in support of the party's candidate. The plan, Mr. Hartt added, according to press reports, had already been approved by Archbishop Charbonneau of Montreal. We give the report of this matter that appeared in *The Toronto Globe and Mail*:

Political "Leak" on Immigration Annoys Liberals By Warren Baldwin

Ottawa, March 21 (Staff).—Announcement by the Liberal candidate in Montreal-Cartier, Maurice Hartt, last night, that the government was going to stage a political coup d'etat for him by a pre-by-election announcement on immigration, has caused more than a flurry in Liberal ranks here.

The plan, a carefully guarded secret here and said to have been communicated confidentially to Mr. Hartt, was to have Prime Minister King enter the debate on second reading of the Chinese Exclusion Act next week to announce at least a part of the government's policy in connection with admittance of displaced persons. The Jewish vote in Cartier is vitally interested in these government plans and it had been represented that such an announcement just before the March 31 vote would seal the fate of the Communist candidate and elect Mr. Hartt.

Mr. Hartt's announcement to his constituents was brought up in the Commons today by Gordon Graydon (PC, Peel). The Progressive Conservatives have no candidate in Montreal-Cartier and would be glad to see the Liberals rather than Communists win the seat, but Mr. Graydon suggested that if the government had announcements to make about immigration plans it should make them to the House and not through their candidate in a by-election campaign.

"Was that made under government authority?" he asked. "And second, why should the House of Commons not be the first to hear of a statement of government policy before even a candidate who said he knew all the details of the policy should be given that information?"

Reads Statement

Mr. Graydon, incidentally, was howled at but not howled down as he read the newspaper report of the Hartt statement to the House.

Mr. Hartt had told his constituents that the policy was to be announced in a few days, that he had helped to draft it and knew the details, that: "When this policy is declared, having been approved by Archbishop Joseph Charbonneau of Montreal, its greatness will

astound the country and we, the Jews, will have something to be thankful for."

"I have had no communication with the gentleman that made that statement," Resources Minister Glen replied. "I have heard indirectly that the statement is wholly incorrect."

The veriest tyro in politics could see at a glance that to offer the government's immigration plans as a bait for votes on a purely partisan basis was a serious *faux pas*. Tricks of this sort are not, alas, unknown in Canadian politics, but to offer the wholesale bribe openly, and to name it as a bait or conversely as a threat, is to admit the very antithesis of all that honourable political ethics are supposed to be. In a later statement Mr. Hartt resorted to the old excuse of being "falsely reported". In his denial the Mackenzie King candidate declared:

What I said was that I will use my influence to try to effect a policy of immigration that will please the entire country—a policy already enunciated and approved by Archbishop Joseph Charbonneau.

To woo and win the Irish rose of French-Canadian votes, this shrewd candidate has, even in the finally corrected statement, insisted that the policy of immigration which he supports has been approved by the Romanist Archbishop of Montreal. We have no doubt of the truth of this statement. We have no doubt that Romanist bishops dictate the immigration policy of the Mackenzie King government. Indeed, regardless of whatever falsity there may or may not have been in the press report of Mr. Hartt's first announcement, we are also sure that it did no more than give a correct account of how many of the policies of the present Canadian government are made: approved first by the members of the Roman Hierarchy, they are then offered to the voters of Canada as a bribe for their support. And many of the Canadian voters are already instructed previously by their priests to vote for the Mackenzie King administration. The old proverb has it that many a serious word is spoken in jest, and we have no doubt that many a true word is allowed to slip out in closely contested elections and later denied by blaming the press for having misreported what was said.—W.S.W.

OUTLINES

Sermon Outlines, by W. H. Griffith Thomas, D.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1947, 135 pages, \$1.50 U.S.A., \$1.75 in Canada.

We do not commend other men's outlines for preachers.

A friend told us only last night how a former pastor preached on a certain biblical event a sermon which caused much favourable comment. This friend had the temerity to say to the preacher after the service, "Your sermon is in such and such a book which I have just read"! The only diplomatic remark that the pastor could make was that it was a good book. Of course, the pastor's stock was terribly reduced by that dishonesty which passes off as one's own that which belongs to another, technically known as plagiarism. If there is any place for books of *Sermon Outlines*, it is merely like the extra battery which the garage man may bring to your car when your own battery is down, to support what is already there, in starting the car, after which the car itself will generate its own power. We must say that these are happy outlines, thoroughly scriptural, and often particularly felicitous in the use of alliteration.—W.G.B.

The Jarvis Street Pulpit

Ephraim Is Joined to Idols: Let Him Alone

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 30th, 1947

(Stenographically Reported)

"Ephraim is joined to idols: let him alone."—Hos. 4:17.

THIS text is very frequently quoted as though it were an inspired record of a sentence of divine reprobation. Very solemnly it is sometimes quoted, with the remark: "When God lets a man alone, his doom is sealed." That, of course, would be true. But that is not what this text means. Its significance is leagues removed from any such interpretation.

It is an ill thing to wrest a text from its context; and because, superficially, its verbal form may seem to contain an aphorism which clinches some particular statement, to use it entirely out of its connection.

The Historical Significance of the Name "Ephraim"

To understand this text, we must, first of all, glance at the historic background of the name Ephraim. Ephraim was the name of one of Joseph's sons. When Jacob came down to Egypt at Joseph's request, he found that Joseph already had two sons, one named Manasseh, and the other, Ephraim. Manasseh was the elder of the two. When some years later Jacob's sight was failing, and Joseph brought his two sons to his father to receive the father's blessing, he approached his father with Manasseh on his left, facing his father's right hand, and Ephraim on his right, facing his father's left hand. As Jacob stretched out his hands in blessing, he crossed his hands, laying his right hand upon the head of Ephraim, the younger, and his left hand upon the head of Manasseh, "guiding his hands, wittingly," as the old record says. As he was about to pronounce a blessing, Joseph said, "Not so, my father: for this is the firstborn; put thy right hand upon his head." He even went so far as to lift his father's hand from the head of his son. But Jacob would not be denied. He put Ephraim before Manasseh, and he promised that among the tribes of Israel Joseph would have a double portion. There was no tribe of Joseph, but a tribe of Ephraim and a tribe of Manasseh. That made thirteen tribes. Levi was separated from the rest of the tribes unto the priests' office, leaving only the twelve tribes. And it was predicted that in Ephraim Israel should be blessed.

The day came when the ten tribes of Israel, which formed the northern kingdom, were known as Ephraim, and the name of Ephraim designated the whole ten tribes of the kingdom of Israel. The names of Ephraim and Israel are used interchangeably, signifying the same thing, and set in contradistinction to Judah, or Judea, the two tribes, which remained faithful to the house of David. That is the significance of the term "Ephraim."

There is, however, another bit of history we need to have in mind. When Rehoboam succeeded his father, Solomon, there was a period of unrest, a state of unrest in that day in Israel, something like that which obtains everywhere today. The people complained that under Solomon in the latter years of his reign, they had been

unduly taxed, so that their burdens were heavier than they could bear; and they came to the young king, Rehoboam, and said, "Thy father made our yoke grievous. Now therefore make thou the grievous service of thy father and his heavy yoke which he put upon us, lighter, and we will serve thee." It was like a deputation of tax-payers going to Ottawa, and saying, "We should like a reduction in our taxes." That deputation received a like reception. Rehoboam chose rather the advice of the young men, and refused the counsel of the elders who had been his father's advisers, and he said: "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions." Then, under the leadership of Jeroboam, ten tribes broke away. They rebelled, saying, "To your tents, O Israel: now see to thine own house, David." So Jeroboam found himself carried on a wave of popular enthusiasm to the throne of the new kingdom. From that forward Israel was divided. There was the kingdom of Israel, with Samaria, as its capital, and the kingdom of Judah, with Jerusalem, the ancient capital, unchanged.

Jeroboam thought he was a very astute and sagacious man, and he was afraid to have the tribes go up to pay their vows unto the Lord. He said, "If once they get to the Holy City, so thronged with holy memories, they will be weaned away from me, and will return to their first love." So he resolved to keep them away from Jerusalem. He set up two calves of gold, one in Bethel, the other in Dan, and he said to the people: "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And so they went to Bethel, and to Dan to worship the calves which Jeroboam had set up, instead of going to worship in Jerusalem. Thus idolatry was introduced into Israel, and the record speaks of "the sins of Jeroboam, who did sin, and who made Israel to sin." From that forward, throughout the extended history of the Israelitish kingdom, without one solitary exception, every successor of Jeroboam "walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." There was no exception. There were no intermissions. There was no revival. There was a steady uninterrupted development of idolatry. Judah was not all that could be desired, but she still worshipped the one true God. She had some evil kings, and many good kings, but there was no idolatry instituted in the Judean kingdom—only in Israel.

Now the time has come in Israel's history, when, having rejected all the prophets, and all the divine reproofs which had been sent to her, God addresses this counsel, not to the people of Ephraim, or Israel, but to the people of Judah. While his prophecy concerns Israel, Hosea was a prophet of Judah, and not of Israel, and so it is said,

"Though thou, Israel, play the harlot, yet let not Judah offend; (Don't you follow the example of the northern kingdom) and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth." Bethel was the name given to the place where Jacob saw the vision of the ladder. "Beth-el" means—"the house of God." But instead of Beth-el, it has become Beth-aven, the house of nothingness, or the house of vanity; it was no longer the house of God. God had been driven from His sanctuary. "Gilgal" was the place where God renewed His covenant with Israel on their entrance into Canaan. But they had violated His covenants, and those historical names, Gilgal and Bethel, had been emptied of their significance. As for Ephraim, the Lord says: "Ephraim is joined to idols: let him alone"; "He is an incorrigible idolater. Keep out of his company. Let him alone, lest you become subject to the contagion, and become an idolater yourself." But I must prove that interpretation in just a word or two.

God has no intention of letting Ephraim alone. He is not announcing His own programme. He is giving direction to Judah, His people. Read the rest of Hosea, and you will find the Lord announces, in many ways, "I will deal with Ephraim." In one place He says, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together." In another place he says, Ephraim is like "a silly dove." And in still another he says, Ephraim is like a half-baked cake, "a cake not turned," like some Modernists we know. Then at the end of His prophecy the Lord announces His programme for Israel. Having shown how terrible was her apostasy, so far from pronouncing a sentence of reprobation, He says: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon." And then at last He says: "Ephraim shall say, What have I to do any more with idols?" The day will come when Ephraim will not be joined to idols, but will return to her Lord. "I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found."

God has not cast away His people whom He foreknew.

No, God is not going to give up Ephraim. He does not give up the incorrigible sinner easily. But He does say to us, "You have not acquired such immunity that you can safely go into bad company. You had better keep out of the company of Ephraim, lest you be similarly defiled." It is the Old Testament version of what Mr. Slade read to-night: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." There must be a complete separation so far as the people of God are concerned.

It is the application of that principle to a few of the ordinary affairs of life I desire to make this evening, and say to you in the name of the Lord that where "Ephraim is joined to idols: let him alone. Let God deal with him. Don't you keep him company."

This Applies to Believers Generally

That applies to *believers generally*. We must be careful of the company we keep. How very often you read nowadays when juveniles are brought into court, charged with some misdemeanour, parents go and plead for them, and say they have been led astray by the bad company they have kept. That is true. There is a proverbial saying that "A man is known by the company he keeps"; "Birds of a feather flock together." When the apostles were let out of jail, "being let go, they went to their own company." They naturally gravitated to the assembly of the saints where many were gathered together praying. The true Christian should seek the company of other spiritually healthy people, and seek to be helpful to them, and to derive help from them. But it is a vain thing for young people to suppose that by keeping company with ungodly people they can make them better.

Some years before our revolution, a certain member of this church, who had never been a Sunday School teacher in the church, came to me one day to tell me that there was to be a World Sunday School Convention in Tokyo. There were to be reduced fares for delegates. I suppose this lady sought to take advantage of the reduced fare, to take a trip to Japan. No doubt she thought to be a Sunday School enthusiast was all that was necessary, and so by some means or other she set sail as a Sunday School worker, though so far as I knew her, she had never worked in Sunday School at all.

When she returned, she told me of her experiences. What a wonderful time they had had on the ship coming back! It was a beautiful ship, and there were many most agreeable people on board. Every night they had had a dance, or a concert, and she told how richly she had enjoyed both, and how she had danced with a certain gentleman one night, who noticed her Sunday School badge. He said, "Why, Miss So-and-So, that is the kind of religion I like." And she said to me, "Pastor, don't you think that that is what we ought to do to win people?" I said, "Get hold of an ungodly man, and dance your way to heaven with him? Is that what you mean?" "Well, don't you think we may win people like that?" I said "Are you under the impression that you won that man; that you lifted him up to the standards which you profess? Can you not see that he dragged you down to his level, and that, as a matter of fact, he was speaking ironically; that he had no respect for the religion you profess?"

No, no! she thought she could dance with Ephraim without catching the plague of idolatry. But she did not.

I beg of you, young people, be careful of the company you keep. We cannot be taken out of the world, but we can be kept from the evil one. We must have contact, I suppose, in business and social life here and there, with worldly people; but we are not to select them as our companions, and seek their company, and expose ourselves continuously to their influence. If there were smallpox, let us say, in Montreal, or somewhere else, and you had been there for some time, and then were to come to Toronto, most likely there would be a health officer waiting for you, and to say, "If you have been exposed to that infection, and perhaps contagion, too, you had better step aside lest you be a carrier of it to someone else." There are some professing Christians who need to be put into quarantine, lest they convey to others the worldly principles and maxims they have imbibed from their worldly companions.

I beseech you to keep out of bad company. When you find men and women who love not our Lord Jesus Christ, and who have little respect for holy things, worldly, unbelieving men and women—I do not say you should be impolite to them, but you should avoid their company, and seek a healthy atmosphere where you can breathe freely as Christian people the atmosphere of the Holy Ghost.

And that applies very particularly to *personal companionships*. We hear much about gangsters, of boys who "gang up." I suppose girls "gang up" too, and they have their little sets, and sometimes a Christian man or woman, unwisely, joins the little coterie. You are in grave danger when you move in that sort of society.

Applies to the Marriage Relationship

But especially, surely this applies to *the marriage relationship*. I have known a good many young women who married men to reform them. I have never known of one yet who succeeded. I say to you young women, if you are keeping company with a young man who is not a Christian, you are laying up a store of trouble for the future. He may be—and I have no doubt you think he is—one of the best of men. He may be honest and honourable, and altogether respectable outwardly. But if his heart is not right in the sight of God, if he does not know Jesus Christ, if he is not a friend of your best Friend, then you cannot afford to think of him longer as a possible life-partner. And the proper time to break up such a relationship is right at the beginning. I care not how handsome a man, or how beautiful a woman, how excellent their outward character, I beg of you to heed the scriptural admonition, "Be ye not unequally yoked together with unbelievers." You cannot have a Christian home, and a Christian family under such conditions. And you have no right to expect it. If you find that man is obdurate, and "joined to his idol" of worldliness, or whatever it may be, then so far as his companionship is concerned, "let him alone." Wait till God has dealt with him before you consider any overtures he may make.

I say the same to you young men. Do not run away with the idea that because a young woman has an attractive appearance, a winsome personality, and is very gracious, and all the rest of it—do not run away with the idea that that woman is bound to be a good woman. She may be good in the moral sense, but if she does not know Jesus Christ, she is no fit companion for you, and you had better avoid her company, lest you become entangled. Leave her alone until such time as she has met Christ, and fallen in love with Him, too.

The *idolatry, in principle, of which the text speaks, is not always an outward thing*. I once went to help a minister in a country place years ago. It was a large country church, and the Lord blessed the word. One night, when I had concluded my sermon, and gave an invitation to any who desired to know Christ, to make that desire known, there was a fine-looking young man, who apparently with great emotion, gripped the back of the pew in front of him, and pulled himself up, and stood to his feet. I did not know who he was, but I was conscious of the fact that the effect was electrical. I discovered later that he was the principal of the school, and in the view of the country folk, a very influential man. When he thus declared himself as desiring salvation people were greatly moved. But he hurried away that night. I did not get hold of him. The next day he sent me a letter. Then he came to see me. He said, "I am

sorry to have disappointed you, but the Christian life is not for me." I said, "What did your standing last night mean?" "Well, I was deeply moved, and momentarily I found myself possessed with the desire to be a Christian. But as I reviewed the career which I had outlined for myself, the ambition which I have long cherished in my heart, the objective toward which all my powers were being bent, I realized that all these things would be inconsistent with a Christian profession, and I cannot even entertain the idea until I have realized my ambition." He did not tell me what it was, and I did not ask him. He said, "I expect it will occupy me for some years, and so I called to see you to request that you would please dismiss my action of last night from your mind, and in future let me alone." He was joined to his idol, whatever it was. And there was nothing to do but to let him alone. Whether he was ever converted in later years, I do not know. I never heard of him again.

I cannot too strongly emphasize the importance of making application of this principle on the part of young men and women who contemplate marriage. Make sure, first of all, that the one upon whom your heart is set, has set his or her heart upon Christ. And if not, you had better avoid that company. I have been a Pastor a good many years. I have seen innumerable domestic tragedies, so many that I have sometimes said to myself in a moment of cynical disappointment, "Really I believe I would rather conduct a funeral than a marriage ceremony." Oh, they began well, full of promise, but so soon come to grief, because two people tried to walk together when they were not agreed. Let your home be a Beth-el, a house of God in very truth: not a Beth-aven, a house of vanity. Let it be a real Gilgal, where daily your covenant with God is renewed, and not merely an historic remembrance of the violation of every pledge you ever made to God. "Ephraim is joined to idols: let him alone."

Applies Also to Business Partnerships

That applies to *business partnerships, too*. You cannot safely go into partnership with a man who is not a Christian, if you are a Christian. You say, "Now that is carrying it altogether too far, sir. I am contemplating that very thing. But my prospective partner is the very soul of honour. He is one of the most honourable men I ever met, incapable of any shady action." That may all be. I trust you would not contemplate union with any man who appeared to be other than a man of that sort. But let me tell you that in the course of your business, the day will come when you will be face to face with absolute loyalty to Jesus Christ—perhaps involving loss of dollars and cents, loss of business, because you must be true to Jesus Christ—and in the day that you take your stand for righteousness, you may find that amiable person straight across your track, because primarily, fundamentally, he is guided by an entirely different principle from yours, governed by another motive. So if you find a man, however astute, however able, however good his connections, whatever his capacity, or capital, however attractive a personality, if he is not a Christian, there is a reason. If he is not a Christian it is because something else, or somebody else, is in God's place. "Covetousness is idolatry," and you may find your business partner so passionately devoted to the pursuit of business, and the acquisition of wealth, that you won't be able to keep up with him. Better steer clear of it all. If he is "joined to idols, let him alone."

True of All Errorists

That is *true of all sorts of errorists*. There are people who imagine they are in ill health. You have read Jerome K. Jerome's "Three Men in a Boat," and you remember how one of them read from a book advertising patent medicines. And there was something advertised which was a panacea for nearly every ill.

As he went down the list, he found that he had every one of those ills, until he came to "housemaid's knee." He did not know whether or not he had that, as he did not know what it was.

There are some people who are always taking medicine. The patent medicine venders get rich on the fancies of people who are always pampering their bodies.

I went into the hospital one day to see a woman. She was in a public ward, and was sitting on the edge of the bed in agony, combing her hair with her fingers, and screaming with pain. When I went to her, she said, "Oh, Pastor, please do get them to give me something!" I went to the nurse in charge, and I said, "I think I know that case. I suppose you can do something?" "Yes," she said, "I can." She went to the patient, and gave her a hypodermic. In a few moments she smiled, and put back her hair, and said, "Oh, what a relief!" The nurse said, "You will get into bed now?" She said, "Yes," and the nurse helped her back into bed. She said, "Oh, Pastor that is such a relief. I am so much better now. I am so glad that you came."

I had an idea what had happened. When I went out the nurse smiled at me, and said, "I just gave her an injection of distilled water." She gave her a dose of liquid Christian Science.

And many people suffer from imaginary illnesses. I do not say that we have not ills. There was a day when I used to think ills were mostly imaginary; but I have got bravely over that. But many are imaginary.

The same thing is true spiritually. How are you? Oh, pretty well. Somebody comes along, and gives you a book, saying, "You had better read that." It may be a Rutherford book. It may be some Christadelphian book, perhaps some modernistic treatise. "Oh, there are two sides to every question! Read it, and learn the other side." The man is soon so busy taking patent medicines in the form of heterodox literature that he has not time for his daily biblical meal. He neglects his Bible, and his mind is soon filled with anti-biblical vagaries. He thinks he is very wise, and very superior. He talks a great deal about scholarship, and all the rest of it. And he would not know a scholar if he met one. He is really suffering from religious indigestion. Feed him with a good meal of the manna which came down from heaven, and he cannot eat it. He nibbles at it, but he cannot enjoy it. Why? Because he is so full of all this other nonsense.

Once when I was quite young, I took a book home when visiting my father. While it was measurably orthodox, there were some strange things in it. But I thought that was the other side of things. I, however, took it to my father, who was a minister. I said, "I am going to be home for a day or so. Would you mind reading that book, and telling me what you think of it?" He said, "Leave it with me." I did so. Before leaving for my own home again I said to him, "Have you read that book?" He said, "No; and I am not going to." I said, "Why not?" "Because it is not true." I said, "How do you know? Are there not two sides to every question?" He said, "Come here a moment, and sit down beside me."

He opened the book, and said, "Read that." I read it. He said, "Do you want to imbibe that poison? Do you not know that it is poison?" I said, "Yes." "Well, then, that is the label on the bottle, 'Poison'. Do you want to sample it? You may go into a drug store, and see a lot of bottles labelled, 'Poison'—'Poison'—'Poison'—but did you ever hear of a druggist taking a deep draught of each one of those bottles, to know both sides? If he did, it would be on the under-side, with the help of the undertaker. No; my boy, the Word of God is very full; and books that are true to the word of God are very plentiful. When you are older, and have acquired an immunity to these things, you may, perhaps afford to go into the malarial swamp, and examine the mosquitoes, and know where, and how, they deposit their poison. But you are too young for that yet. My advice to you is to stick to your Book, and to books that are loyal to the Book, until you are sure you have acquired such immunity that these poisons will not 'take'."

I have been thankful a thousand times for my father's advice. I have read that book several times since, and many other books now, which I could not safely have read years ago. When "Ephraim is joined to his idols: let him alone." Do not fill your mind with the vagaries of men and leave no room for the truth of God, and then wonder, by and by, why your spiritual health has failed, and you have lost your appetite for divine things.

Applies to Church Affiliations

That applies to *our church affiliations too*. "What agreement hath the temple of God with idols?" I belonged to a very orthodox Convention of Baptists. When I knew it first I believed it then, and I still believe that it was the nearest approximation to New Testament truth I have found anywhere. But some Jeroboam set up calves of gold in Bethel and Dan; and the people went to worship at the new shrines until that Old Convention was shot through with Modernism. I said, "I am not going to leave it; I am going to stay in, and purge that house." I thought I did right. I think so yet. But there came a time when I could not stay any longer.

I read this afternoon again the divine regulations for dealing with leprosy in a house. Did you know that leprosy could get into a house? You will find it in the fourteenth chapter of Leviticus. Even in the land of Canaan, the land of promise, if leprosy was suspected the priest was to be sent for, and he ordered that the house was to be emptied of its contents. After it was emptied, the priest was to go in and inspect the house. And if he observed signs of leprosy, the priest ordered the house shut up for seven days. And if on entering again after seven days he saw the signs of leprosy on some of the stones of the house, he gave direction that these stones were to be taken out of the wall—and taken away to some place "without the city," and marked as unclean, and new stones were to be put in their place. Then in another seven days after the new stones had been put in and plastered, the priest was to go in again, and inspect the house. If he found that the leprosy was still spreading over the new stones, and through the house, he was then to declare the house "unclean." They were instructed then to tear it down from roof to foundation, every stone in it, and take the rubble, every bit of it, right away, to some place where it should be labelled "unclean."

There are houses that are beyond recovery. There are churches and Denominations that are beyond reclam-

ation. I stayed in the Old Convention, and I tried to dig out the old "stones." And I found they were just as dead as a stone. We tried to put in some new stones. They got some new professors, and the new professors were worse than the old ones. The leprosy spread and spread, until it was apparent that there was only one thing to do: "Ephraim is joined to his idols: let him alone. Get out, and stay out." That was twenty-five years ago.

A man came to me then, and said, "I believe just as you do, but I am staying in, and I am going to clean house. One little man came to me and said, "Let there be any more Modernism talked of, and they will hear from me." I said, "I will magnify my testimony, sir, and say if they would not listen to me, they will not listen to a thousand like you: "Joined to his idols: let him alone."

I saw the men who stayed in, and many of them have become idolaters as the others were then. When we had our first decision in Ottawa, there was a man who had been a reporter.

True of Churches

That is true of churches. What sort of church do you belong to? Can you afford to expose yourself to the influence of the tenets of Modernism? Can you afford to listen to a minister who makes light of God's Word, and of the essential doctrines of Evangelical faith? If you do, it will gradually weaken your own faith. Let them alone; keep out of bad company. You say, "But I have stood it for a good while." I know. Nurses have nursed in tuberculosis sanatoria, and they have gone where there were all sorts of contagious diseases. They have tried to fortify themselves against them. God bless them for their sacrifice. But at last they have gone down. There is not anyone who can afford to expose himself or herself continually to the contagion of Modernism. Keep away from Gilgal, and Beth-Aven. Have nothing to do with these houses of vanity. "Ephraim is joined to idols: let him alone."

Of Denominations Too

That applies to Denominations. I don't know how some believers can stay where they are. But that is their own responsibility. All I have to say to you is that it would be the part of wisdom for you to condition yourself where you may have a healthy environment, a pure, spiritual atmosphere.

Must we shun all idolaters? No; if you are clad in a coat of biblical asbestos, if you have been inoculated with bible, and are crammed full of Bible truth, if you are absolutely devoted to Jesus Christ, like a doctor who goes into a smallpox hospital, or a nurse, having taken every precaution—you may go in, but get out again as soon as you can. Teach them? Yes; Give them the Word of God? Yes. But don't go and live in Samaria. Do not go and worship in Gilgal, or Beth-aven. Preach the gospel; give your testimony; make your protest as kindly and graciously as you can—but keep out of bad company.

I heard Doctor Dixon say once, when sending out a lot of students into a questionable place in Chicago to preach, he said, "Now, young men, if you are actually sure you can go and fish in the fire, you may go down and give your testimony. But unless you are fireproof, stay away." Wait till you are sure. Wait until you are able to say at last, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which

I have received of the Lord Jesus, to testify the gospel of the grace of God."

So let us be separated completely unto Christ and His gospel, and God will bless us in our testimony.

Let us pray:

We pray Thee, O Lord, to help us that every day and everywhere we may go, there may be such a savour of Christ about us all that all who meet us will know beyond all peradventure that we have been with Jesus. Only thus can we acquire immunity. So help us always to give first place to Jesus Christ, then there can be no place for an idol in our hearts.

We ask it in the name of Jesus Christ our Lord, Amen.

WE ALWAYS THOUGHT SO

In *The Canadian Register* (R.C.) week by week there is a corner headed "The Question Box." In the issue of March 15th, the question is raised, "Who benefits from Mass?" We publish below the first question and answer. We find it most interesting, and it confirms one of our long-established opinions.

The questioner is told that "there is a three-fold fruit from the holy sacrifice, namely, the general, the more special, and the most special." It will be observed that the "general fruit" is shared by all the faithful, whether they pay for that mass or not, but the "more special" is derived by "the one or many for whom the priest is offering mass." But the rich part of it all is in this: "The most special fruit or benefit is for the priest himself." Of course! Why not? He receives the fee. And the "general" and "more special" benefits are wholly imaginary.

We think this question and answer deserve a prominent place in *Punch*. The poor deluded victims of Rome's chicanery still pay their fees for masses, some of which may, or may not, be said; but whether or no, "the most special benefit is for the priest himself."

We do not think it would be irreverent for anyone to enjoy a good laugh over this unintentional confession:

Q.—When a priest offers Mass for a certain individual does anyone else share in the Holy Sacrifice?

A.—Yes. According to theologians of the Church, there is a three-fold fruit from the Holy Sacrifice, namely, the general, the more special and the most special. The general fruit is shared by all the faithful. The more special belongs to the one or many for whom the priest is offering Mass. The most special fruit or benefit is for the priest himself.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

- "Other Little Ships" (New edition) --- \$1.00
- "The Plot That Failed" (New edition) _ 1.00
- "The Adventures of a Modern Young Man" ----- 1.00
- "The Oxford Group Movement Analyzed" ----- .05
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Mussolini's Ghost Rules Italy

The Lateran treaty that Mussolini negotiated with the Vatican is still in force in Italy, though it violates Religious Liberty and recognizes only the Roman Church.

THOUGH the conquest of Italian Fascism cost the British and Americans enormous expenditure in blood and treasure, yet the triumph of liberty is by no means assured in the land over which Mussolini ruled for two decades. The evil forces of reaction that thrust the erstwhile dictator into the driver's seat have been compelled to change their methods by the overthrow of Fascism, but they have not changed their aim in the least. The question of religious liberty has recently been the subject of heated discussions in Italy because a new constitution for that land is now to be drawn up. The latest report as given in *L'Action Catholique* of Quebec is not very encouraging for the Protestants and other non-Romanists of Italy, of whom there are not a few. This is the news:

Rome—The Lateran treaties signed by the late Pope, His Holiness Pius XI, and Benito Mussolini in 1929, were incorporated in the final draft of the new Italian constitution with the approval of the constitutional committee of 75 members.

Radicals fought against the incorporation of the Lateran treaties to control the relations between the Church and the State, but the majority of the members of the committee voted in favour of it. The new article of the constitution, as well as all the others, will be submitted for ratification to the Constituent Assembly before being offered for public approval later. The article in question reads as follows in its final form:

"The State and the Catholic Church are, each in their proper sphere, independent and sovereign. Their relations are regulated by the Lateran treaties. Every modification of these relations, accepted by both parties, will not require a revision of the constitution."

Italian "Liberals" Betray Their Principles

The above article of the proposed constitution was sponsored by the so-called Christian Democratic party, the Roman Catholic group led by Alcide de Gasperi. But reports reaching us from Protestant sources in Italy give the information that in order to win a majority it was necessary for the Roman Catholic party to have the support of certain "liberals". It would appear that certain so-called "liberals", in Italy as well as in Canada, sometimes find it convenient to vote against their own principles in order to gain the approval of certain ecclesiastical "bosses" who profess to direct the masses how to cast their ballots. Mussolini himself found it easy to give up his socialism when he discovered that it was possible for him to sell himself to do the bidding of the Roman Hierarchy.

It will be evident to every one familiar with the claims of the Roman Church that the terms of the above article are ambiguous. For example, what does this mean?—"The State and the Catholic Church are, each in their proper sphere, independent and sovereign." Taken at its face value, that might indicate a complete separation of Church and State. But it is an established Roman dogma that the Papal Church is the supreme source of all earthly authority, that its sphere, being that of the soul's relation to God, includes all other lesser-spheres of activity within itself.

The Lateran Treaties

As if to dissipate any doubt as to the true meaning of the somewhat ambiguous phrase there is added: "Their relations are regulated by the Lateran treaties." It is well-known that it was by the Lateran treaties of 1929 that Mussolini gained official papal recognition and in turn made the Roman Church the official state church. *Le Devoir* of Montreal recently summed up in the following words the effect of this agreement between the Pope and Mussolini:

These accords included a political treaty, a financial agreement and a concordat. The political treaty recognized the complete sovereignty of the Holy See over the Vatican City, a state a quarter of a mile square which includes Saint Peter's, the Palace of the Vatican and its gardens, together with a few streets. The financial agreement stipulated, as a settlement of all the claims of the Holy See against Italy consequent upon the loss of its temporal power in 1870, the payment by Italy of a sum of 750,000,000 liras in currency, and also 1,000,000,000 liras in Italian five per cent bonds.

By the concordat the Pope recognized the Kingdom of Italy, while Italy accepted Canon Law as the legislation regarding marriage, the obligatory teaching of the Catholic religion in primary and secondary institutions.

The same treaty, an Italian Protestant informs us, "contained the degrading provision according to which excommunicated priests were put on the same level as pariahs or convicts (Article 3) thus creating unjust privileges and troublesome restrictions and definitely denying liberty of conscience and of worship. (Article 5 and 6)" (*Le Semeur Vaudois*, Nov. 23, 1946).

Mussolini's Ghost

Mussolini is dead and gone but his ghost stalks Italy, still hand in hand with the priests as in his life, denying religious freedom to those who fought for his overthrow and heaping special privileges on his old allies the members of the Hierarchy. Little wonder that an Italian member of the resistance forces wrote as follows in *L'Italia Libera* (Free Italy), published in Rome only a month or so ago:

"If we had been told, after two winters of life among the partisans, while so many of our friends were hunted, tortured or killed, or if we had been told in the month of March, 1945, that all this would only serve to introduce into the Constitution Lateran treaties which deny and destroy religious liberty, and which were concluded by Mussolini and the Vatican, we should have answered with a burst of Homeric laughter. And if the same prediction had been repeated on the eve of June 2, when we fought with the arms of persuasion and reason for the democratic republic which could alone guarantee the four liberties for which the Allies had waged war for six years, we should have answered, though with a little less assurance, 'No, that is not possible!' But next to Spain, Italy is the country in the world where the most absurd and antiliberal things are accepted." (Quoted in *La Vie protestante*, of Geneva, Switzerland.)

Protestants Suffer Restrictions

Such is the present situation in a country where scarcely any one dares to challenge the power of the Vatican. The difficulties that Italian Protestants face in giving their witness do not need to be enlarged upon, but we rejoice to know that even in this dark land there are faithful men and women who are not afraid to suffer hardship for the sake of the Gospel. A Committee of the Waldensian Church make the following report:

Not only do the police laws which seriously affect our religious liberty continue to have their full force, but other arrangements together with habitual bureaucratic tardiness in dealing with our requests demonstrate that only too often religious liberty in Italy is a word that is still devoid of all meaning. We approve the action of the Committee . . . in taking steps to protect at least the remains of religious liberty which are still conceded us by the unjust laws that are interpreted with ill-will . . .

A young Baptist pastor labouring in the neighbourhood of Turin writes to us of "the hatred and jealousy of the adversaries of the Gospel who seek either openly or secretly to create difficulties for us."

The Pope Gives Directions

The importance that the Pope attaches to the new constitution now under discussion in Italy, is indicated by the following words of advice that he addressed to the Roman nobility only a few months ago. We translate the following excerpts from the report of it which appeared in *La Croix*, Romanist paper of Paris:

It would be more blameable to abstain from politics by indifference under pretext of neutrality. When ruin threatens the land, this abstention is not neutrality but complicity, whether one means it so or not . . .

Italy is about to give itself a new constitution. Who could mistake the importance of such an undertaking? A constitution is to the social organism what the vital principle is to the living body. The economic and moral development of a state is closely linked to its constitution. If anyone today should without ceasing look to the true well-being of the country and to the divine laws which determine it, it is the men who have a mandate to work out a new constitution.

The pope goes on to elaborate the thought that even a good constitution is useless unless there are men who apply it and interpret it aright. For this purpose he calls upon his devoted servants among the Roman nobility to administer the new constitution according to "clear sound principles," which no doubt would be understood, in the mouth of the pope, to mean according to the interests of the Roman Church.

Are the Allied nations which fought for the liberation of Italy from the jackal Mussolini, now going to step aside and allow his anti-liberal anti-democratic principles to hold sway once again with the blessing of the Fascist chief's former allies in the Vatican?

—W.S.W.

CLOISTERED NUNS VOTE

A HOTLY contested by-election has taken place in the riding of Montreal-Cartier during the last week to replace the former member, Mr. Fred Rose, who is now serving a sentence in Kingston Penitentiary as a result of charges laid against him of complicity in Russian espionage. The contest was a close one as this electoral district is one of the few Quebec ridings where French-Canadian Roman Catholics are not in overwhelming majority. Mr. Mackenzie King's candidate had a hard run to win the electoral battle for it is not possible to count on having the Jewish rabbis exhort their fellow-believers to vote *en masse* for Mr. King as a warm friend and ally of the chief members of the rabbinate. But in Quebec elections there are always ways and means. The press reports that the Archbishop of Montreal gave permission for more than 200 cloistered nuns in a certain convent to vote in this election. This in principle opened the way for some 400 other cloistered or semi-cloistered nuns in two other convents situated within the boundaries of the riding to exercise their franchise also. The report adds that another hundred nuns, not cloistered, are domiciled at two other institutions. That is a considerable hand along for the right candidate. The total number of votes thus thrown into the election would amount to something in the neighbourhood of seven hundred, according to these reports.

How could these frail and helpless creatures know for whom to vote? Do they read the newspapers of all political colours? Do they listen to the radio? Do they discuss political affairs freely within their cloisters? Or are they dead to the world, except, of course, when the fatherly archbishop knows that a political fight is in danger of going against the Church of Rome and the votes of seven hundred or more nuns is needed to swing the balance in the right way?

How can these veiled and forgotten women know for whom to vote? That is simple, they were doubtless carefully instructed and then taken under escort to the polling booths to vote for one who, they were told, was the champion of their church's cause, a certain Mr. Mackenzie King. And thereupon, having cast their ballot in this free and democratic land, they were led back to iron bars and stone walls there to be incarcerated once again until their help is needed in another free election. What other political organization in Canada could, with the stroke of the leader's pen, produce seven hundred "safe" votes out of the blue air. But then the Roman bishops are super-magicians—an archbishop's hat, tall and conical-shaped, has more surprises in it than any headgear ever worn by the cleverest of sleight-of-hand artists. And not one of these seven hundred voters pays a cent of income tax! Does Prof. Kirkconnell still believe that Rome is too high and holy to stoop to politics?

—W.S.W.

Alas that Rome, with her understudy, Anglo-Catholicism, robs Him of the homage which it pays to a Church that "succeeds Him on earth in the exercise of His priestly office" (W. P. Paterson). Surely the *Maria mediatrix* of the Bull *Ineffabilis Deus* is the just Nemesis of that crass aberration!

—E. K. Simpson in *The Evangelical Quarterly*.

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"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!"—Proverbs 16:16.

CANADIAN PROTESTANT LEAGUE MEETINGS

London

Rev. D. C. McLelland addressed an enthusiastic audience of about 250 people in the Public Library Auditorium, London, last week. At the end of the address, many interesting questions were asked and answered, and a quantity of literature was bought. A good report of the meeting was given by *The London Free Press* the following day.

Sarnia

A fine company of people gathered in the Johnston Memorial School Auditorium in Sarnia, Ontario, under the Chairmanship of Rev. H. Weiringa to hear an address by Rev. W. S. Whitcombe, M.A. In view of a rumour that the local branch would no longer be granted the use of the school auditorium for future Protestant League meetings, a petition was passed around after the meeting and received a large number of signatures. It is a curious commentary on the courage and convictions of certain persons that they find no reason to offer a protest against the use of public funds to build sectarian Roman Catholic schools but who would refuse to rent an auditorium in a public school for the discussion of matters of urgent general concern to a very large section of the community.

NEWS OF UNION CHURCHES

Gleanings From Our Mail

Victoria Avenue, Hamilton—Rev. John Byers, Pastor

"Recently we have had three baptisms and five new members and six others waiting. We have every reason to believe this year will be the best since our coming into the Union."

Emmanuel Baptist, Verdun—Rev. D. C. Harry, Pastor

"We have had four saved and several have been added to the church. The Sunday School has been re-organized and we are now using the all Bible Graded lessons. There is a splendid enthusiasm among our teachers.

"We will be taking an offering in April toward the summer work of the students. This is a very worthy work and one which I shall boost to the full."

Sault Ste. Marie—Rev. W. N. Charlton, Pastor

"Lately we have been having decisions every Sunday night—some conversions, some for baptism, others for re-consecration, and some young people desiring publicly to go on record as being ready for full-time service as the Lord may lead. One Sunday evening recently twenty-four responded to the invitation. Five were baptised last Sunday night." M.R.H.

News From France

Below we print a letter recently received from Rev. M. Maffille, pastor of the church at Croix, France, in which he expresses the gratitude of his people for the aid given them by the churches of our Union:

Dear Christian Friends:

"We have received with much joy your shipment of clothing. In the allotment which was sent to us, all the articles were greatly appreciated by our people. We shall divide them, as equally as possible, on your behalf.

"These few lines are very inadequate to express our deep gratitude. In certain articles, we have found words of Christian sympathy which have touched us greatly. We also found two dozen tracts, 'The Way of Eternal Life.'

"To God also we give our thanks for the interest He Himself has placed in your hearts for the French Bible Mission and for us who work in the North of France.

"After that long and painful occupation by the German

army our district needs many things but it is especially in need of 'The Bread of Life.'

"We have begun a work at Tourcoing, a large industrial city where the Church of Rome exercises a great influence. We would also like to begin services at Lille, capital of the Northern Province. 'The harvest is great and the labourers are few.'

"In the name of the Baptist Church of Croix and in our own name, will you accept our most hearty thanks and our cordial greetings in the Lord,

(Signed) M. Maffille.

Among Ourselves

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

By W. Gordon Brown, Dean

First-class honours in everything is a high standard. In our Seminary one must obtain 80% in everything to reach it. Students who did so for the second quarter are:

1st Year: G. A. Adams, D. W. Reed.

3rd Year: R. Mailey.

4th Year: T. R. Delaney.

Recently Rev. G. W. Smith gave an illustrated lecture on his missionary work in Jamaica at a Chapel service. At another Chapel service our own Rev. M. R. Hall gave an illustrated lecture on the French work.

More gifts to the Seminary library have come to us from Rev. F. S. Cook, Mr. T. Kerfoot, and Mr. C. W. Mosdell.

A personal letter to hand from Miss Nellie Horne, missionary in Brazil, where she with others conducts a training school for Christian girls, tells of the continued progress of that important task and the results which are coming in evangelism through it. I found it interesting to be informed that Miss Horne in teaching the Life of Christ is using our Syllabus from Toronto Baptist Seminary, where she attended with us for some months, inasmuch as the same text books as we use are obtainable in Portuguese.

On the unanimous invitation of the Faculty, Rev. John Wilmot of Highgate Road Baptist Chapel, London, England, has consented to be special speaker at the spring graduation to be held in Jarvis Street Baptist Church, Thursday, May 8th.

REGULAR MONTHLY COMMUNION SERVICE

This special note is addressed to Jarvis Street members to remind them of the Regular Monthly Communion service next Sunday, April 6, at the close of the evening service.

Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 14 April 6, 1947

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

"REJECTED OF MEN," ACCEPTED OF GOD (EASTER LESSON)

Lesson Text: Mark 12:1-12; Acts 4:8-12.

Golden Text: "The stone which the builders rejected is become the head of the corner."—Mark 12:10.

Supplementary Reading: Mk. 11:27-38; Matt. 21:23; 22:14; Lk. 20:1-19.

INTRODUCTION

This last week of our Lord's public ministry is marked by increasing opposition on the part of the religious leaders. They openly challenged His authority as a Teacher and as a Leader (Mk. 11:27-33), and plied Him with puzzling questions until He silenced them by directly confronting them with the implications of the problem involved in their statements that Christ was the Son of David, and at the same time the Scriptures described Him as the Lord of David (Mk. 12:35-37).

In order to expose the unreasonable and bitter hatred of the Scribes and Pharisees, Christ uttered three parables: (1) the Parable of the Two Sons (Matt. 21:28-32); (2) the Parable of the Husbandmen, our present lesson; (3) the Parable of the Marriage Feast (Matt. 22:1-14).

EXPOSITION

I. "Rejected of Men": Mk. 12:1-12.

Parallel passages: Matt. 21:33-46; Lk. 20:9-19.

A parable has been described as an earthly story with a heavenly meaning. Our Saviour frequently employed the parabolic method of teaching (Mk. 4:33, 34), especially when His audience was composed of people of various opinions. Each man would understand as much of the truth as he was capable of receiving, for it is ever true that our reception of blessing or truth varies according to our spiritual capacity and degree of obedience and faith (Matt. 13:10-13).

It is not necessary to seek for a comparison or spiritual lesson in every detail of a parable; for example, the tower, but we must look at the great central facts and the broad outlines of teaching. Sometimes details are added that the parable may present a complete and vivid picture.

The vineyard is easily identified as the nation of Israel, planted by the Lord, hedged and protected, watered and tended, that it might bring forth fruit to His glory (Isa. 5:1-7; Lk. 13:6-10). The "certain man" represents the Lord, absent from His vineyard, but intending to return and claim that which belongs to Him (Exod. 19:5; Deut. 14:2; Mal. 3:17; Eph. 1:14).

The husbandmen who were responsible for tending the vineyard during their Master's absence represent the religious leaders of the Jews, the Scribes and Pharisees (Song of Sol. 1:6).

When the servant of the master was sent to claim the fruit of the vineyard, he was cruelly treated. This is what had happened to the prophets of the Lord whom He had commissioned to deliver His message (Lk. 11:47-54). The second servant was more cruelly and shamefully treated than the first, while others sent later were either beaten or killed (Heb. 11:36, 37). How merciful the Lord had been to His erring people, giving them chance after chance to repent, and hearken unto Him! But they had gone on in their wicked ways, seeking only to silence the one who rebuked them in the Lord's name (2 Chron. 36:14-16; Acts 7:51-60). This is the practice of evil men everywhere; they hate the one who reproves them, the one who exposes their sin (Prov. 15:12; Isa. 29:21).

Last of all, the master of the vineyard sent his own well-beloved Son, who represents none other than the Lord Jesus Christ (Matt. 3:16, 17; 17:5). But, instead of showing due reverence and honour to the Son of God, the leaders were plotting to kill Him.

Thus did our Lord warn the Jewish leaders of the significance of their hostile attitude toward Him. Within a few short days they would crucify Him. They realized that He had spoken this parable against Him, but they remained adamant to His appeal.

Our Saviour strengthened His argument by pointing out the fact that their rejection of Him as Messiah and Lord had been foretold in Scripture (Psa. 118:22, 23). He Himself was the Corner-Stone of the new spiritual Temple, and He had been and would be rejected by men, but chosen by God, despised by men, but honoured by God (Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:4-8). It would be part of their punish-

ment to see the Saviour Whom they had repudiated, given honour and great glory. From a human point of view it was difficult at that time to see how the prophecy would be fulfilled, but the Lord Himself would accomplish His own marvellous purpose in redemption through the voluntary offering of Christ as a sacrifice for the sins of the world. It would be entirely the Lord's doing, and marvellous in the eyes of men.

There is a tradition, suggestive but not verified, that when the temple was being built in Jerusalem, the workmen discarded a peculiarly shaped stone which did not seem to fit into the structure. Later, when seeking the corner-stone, they tried all other large stones, as yet unused, but not one of them was the proper shape. Finally, they discovered that the once rejected stone was in reality the corner-stone.

II. Accepted of God: Acts 4:8-12.

The parable of the Wicked Husbandmen is a prophecy of the rejection and acceptance of Christ, the Son of God, while the sermon of Peter to the rulers and elders is an exposition of the fulfilment of that prophecy in the death and resurrection of our Saviour.

As far as the Jews were concerned, they were guilty of the crucifixion of their Messiah, and this sin would be laid to their charge. On the other hand, "God was in Christ reconciling the world unto Himself" (2 Cor. 5:18-21); and the same event may be looked upon as a manifestation, not merely of human sin, but also of Divine love and power (Acts 2:23). While it is not within the limits of human wisdom fully to understand or logically to fathom the mystery of the connection between Divine sovereignty and human responsibility, yet both principles are taught in Scripture, and frequently mentioned together, as in the life of Joseph (Gen. 45:5, 7; 50:20).

We see, then, that Christ, the Precious Corner-Stone, was finally rejected by men when He died on Calvary (Isa. 53:2, 3; Mk. 9:12), while God manifested His approval of the sacrificial work of His Son when He raised Him from the dead (Acts 2:22-36; Rom. 1:1-4; 1 Cor. 15:1-4).

Salvation is possible only through Christ; He alone is the way, the truth and the life (John 14:6). He alone is the Lamb of God, bearing away the sins of the world (John 1:29). He died for our offences, and He was raised again for our justification (Rom. 4:25). His is the only Name which we can present that we may gain access to the Father (Rom. 8:3, 4; Heb. 10:19-22). Let this truth be the basis of an appeal to the lost to cease hardening their hearts against the Saviour, but to go to Him that they may be saved (John 1:11, 12; 2 Cor. 6:2; Heb. 4:7).

DAILY BIBLE READINGS

Mar. 31	.....	The Lord's doing	.....	Psa. 118.
Apr. 1	.....	The Precious Corner-Stone	.....	1 Pet. 2.
Apr. 2	.....	The prophets rejected	.....	Acts 7:51-60.
Apr. 3	.....	The guilt of the rejectors	.....	Lk. 11:47-54.
Apr. 4	.....	The death of Christ	.....	Isa. 53.
Apr. 5	.....	The resurrection of Christ	.....	Matt. 28.
Apr. 6	.....	The glory of the resurrection	.....	1 Cor. 15:41-58.

SUGGESTED HYMNS

Lo, in the grave He lay. The strife is o'er, the battle done. Christ the Lord is risen to-day. Jesus Christ is risen to-day. The Head that once was crowned with thorns. Look, ye saints!

Vol. 11 Second Quarter Lesson 15 April 13, 1947

THE TWO GREAT COMMANDMENTS

Lesson Text: Mark 12:28-34.

Golden Text: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."—Rom. 13:10.

Supplementary Reading: Matthew 22:34-40.

INTRODUCTION

The leaders of the Jews, becoming more and more pronounced in their opposition to Christ, sought to entangle Him in His talk. If they could but catch Him uttering a

word against the law, this would serve as an excuse for legal accusation and action. The clever men of all parties hurled questions at Him, each thinking he could win a verbal battle, but Christ silenced them one after the other.

The Herodians and Pharisees questioned Him concerning the tribute money (Mk. 12:13-17), the Sadducees concerning the resurrection (verses 18-27), and the scribe, the lawyer, concerning the commandments (verses 28-34). Finally, our Lord Himself propounded a question which left them all speechless (verses 35-37).

It is important to distinguish these various groups or sects. The Pharisees were conservative; they clung to the traditions of the law, and were suspicious of any new movement (Matt. 15:1-3). The Herodians were a political party, supporters of Herod. The Sadducees were modernists who believed neither in angel, spirit or the resurrection (Acts 23:8). The scribes were professional writers, specialists in the law, who claimed to understand and interpret accurately the intricate details of the law.

EXPOSITION

It was a scribe, a lawyer of the sect of the Pharisees, who acted as spokesman for others in questioning our Lord concerning the great commandment. At this time there were those who upheld the view that the first and greatest commandment was that concerning our relationship to God. These ignored the importance of the second commandment which defined our relationship to others. Some considered the second commandment to be of primary importance. If Christ should uphold the views of the first group, He would antagonize the second group; if He should agree with the second group, He would antagonize the first group. They thought that they would be able to entrap Him, whichever way He should answer their query. How vain to put their own puny intellects in contest against the Saviour, the Wisdom of God (1 Cor. 1:30; Col. 2:9)!

Our Lord stressed the paramount importance of the first commandment, which defines our duty to God (Deut. 6:4, 5). We must at all times give Him due honour, love, reverence and obedience (Deut. 5:29; 11:1, 22; 13:3, 4; John 17:3; 1 Cor. 8:4, 6). We are to love Him with our whole personality—with heart, soul, mind and strength.

Our Lord also stressed the second commandment, that we love our neighbour as ourselves (Lev. 19:18), declaring that it was of equal importance with the first one. These two commandments go hand in hand; they are supplementary, the one to the other. The law of Moses, as expounded in Exodus, Deuteronomy and Leviticus, contained many references to the proper relationships which should exist among the Lord's people (Exod. 21-23). Those who loved Him were also to love one another (Matt. 5:43; 19:19; 22:39; Lk. 10:27; Gal. 5:14).

Our Lord stated that these two commandments, taken to-

gether, formed a summary of the testimony of the law and of the prophets (Matt. 22:40). The ten commandments, which are an epitome of the whole law of Moses, in its practical aspect, contain five provisions relative to man's duty to God (Exod. 20:3-11), and five regarding man's duty to his fellowmen (Exod. 20:12-17). Similarly, the prophets repeatedly urged the people to return to God (Isa. 26:1-4; 40:9-11; 42:8; 43:22-28), and to deal justly with one another (Isa. 1:15-17; 5:20-25; 58:3-7; Mic. 6:8).

In His own teaching our Saviour frequently mentioned the two great commandments (Lk. 10:25-37; John 13:13-17, 34, 35; 15:12-17). Some of the provisions of the Lord's Prayer relate to man's position before God, others to his position before men (Matt. 6:9-15). The rich young ruler was questioned concerning his love to men, and was found wanting in love to men and also in love to God, for while he claimed to have kept all the commandments, he had broken the first commandment by having another god before Jehovah—his gold was his god (Mk. 10:17-22).

Many other Scriptures also show the necessity of a whole-hearted devotion to God, and whole-hearted service for men (Rom. 12:1-3, 4-21; 13:7-10; 1 John 2:7-10; 3:23).

The lawyer was convinced by the word of the Lord. He recognized the fact that true religion is not a matter of outward observance of rules, but it is a question of the inward attitude of the heart (1 Sam. 15:22). It may be that he was the same lawyer to whom our Lord addressed the incident or the parable of the Good Samaritan (Lk. 10:25-37). He was not far from the kingdom, for he appreciated the spiritual character of the law, the first step toward keeping it, and to keep the law would have meant salvation (Lev. 18:5; Matt. 19:17; Lk. 10:28). But men could not keep the law, because of the weakness of the flesh, so Christ came to fulfil the law on our behalf, and he became the end of the law for righteousness to all who believe (Matt. 5:17; Rom. 8:3, 4; 10:4).

Thus did our Saviour effectively silence His opponents (Matt. 22:46; Lk. 20:40), while at the same time He gave to them and to us this teaching concerning our love to God and to men.

DAILY BIBLE READINGS

April 7	The rich ruler	Lk. 18:18-30.
April 8	The lawyer and the law	Lk. 10:25-37.
April 9	The Christian and God	1 John 1.
April 10	The Christian and men	1 John 3.
April 11	Love to God	Deut. 6:1-15.
April 12	Love to neighbours	Lev. 19:1-18.
April 13	The law of love	Rom. 13.

SUGGESTED HYMNS

Saviour, Thy dying love. My Jesus, I love Thee. Rescue the perishing. A ruler once came to Jesus by night. There are lonely hearts to cherish. Oh, the precious love of Jesus.

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