

The Gospel Witness and Protestant Advocate

Vol. 25, No. 50

130 Gerrard Street East, TORONTO, APRIL 10, 1947

Whole Number 1299

Rev. Perry F. Rockwood's Visit to Jarvis Street Church, Sunday, April 20th

WE have already announced Mr. Rockwood's coming to Toronto for April 20th, when he will preach in Jarvis Street Church at both services. So much publicity has been given to the Rockwood case that we are confident there will be overflowing crowds. For those who desire to attend we would make it plain that in addition to the capacity of Jarvis Street's large main auditorium, we have other assembly halls, every one of which is served by a public address system; so that if all our halls are filled, under the Jarvis Street roof, by the most conservative reckoning, we can accommodate more people than Massey Hall. Of course, as yet, we have not television, so that only the people in the main auditorium can see the speaker. But on such occasions, when the other halls are used, we always arrange for the speaker to visit each place, so that while they may not see him as he speaks, everyone has a chance of, personally, seeing him before he speaks.

There will be signs prepared, and as soon as the auditorium is filled to capacity, people will be directed to Greenway Hall, which is on the level of the main floor. As soon as that is filled, a sign will be put out, and people will then be directed to the Junior Hall, a large room with wide galleries on three sides. Three other halls could be utilized, so that no one need go away without hearing Mr. Rockwood if they are prepared to avail themselves of this accommodation.

Practical Support For Mr. Rockwood

This Editor remembers when he passed through a similar experience to that of Mr. Rockwood, in 1921, an experience which began twenty-six years ago this month, and continued until the 21st of September, 1921, when the Lord gave us deliverance. During that time we received hundreds of letters, and great numbers of personal calls, assuring us of sympathy and prayerful support. Great numbers of people, we recall, said, "God bless you, Brother. You are doing a great work." Of these there were a good number who, knowing our difficulties, gave us practical support in the form of financial aid; for during that six months' period those who represented what was called "the wealth of the church" had

withdrawn both their presence and their support. We were, therefore, grateful for the help we received from people of all Denominations, who recognized that our battle was much more than a battle for Baptist principles—we were contending for the faith once for all delivered to the saints.

As we write, we remember the days of old. This Editor was a little more fortunate than Mr. Rockwood in that the Lord graciously retained the building for us. Mr. Rockwood has no preaching place. His ordinary self-respect compelled him to resign in the face of the Presbytery's insulting decision, and that severed his connection with the Presbyterian Church, and cut him off from all regular income.

From our experience we judge some of those who supported Mr. Rockwood until the decision was reached would probably consider discretion to be the better part of valour, and would stay with the church rather than go "without the camp." We think it is exceedingly probable that Mr. Rockwood will be reduced to the principle of Gideon and his three hundred. We did not ask Mr. Rockwood's permission, but we did write him a day or so ago saying that we were going to make an effort to secure some financial support for his new work in Truro.

Lamps, Pitchers, and Trumpets

Mr. Rockwood will need money to buy "lamps," "pitchers," and "trumpets." We hope our readers will remember Mr. Rockwood earnestly in prayer; but we hope also that they will be prepared to give him practical support. This, therefore, is an appeal to all GOSPEL

A copy of this week's issue is being sent to all those who sent for copies of the Special Rockwood Edition, with the compliments of *The Gospel Witness*, and with the hope that every one who has read Mr. Rockwood's testimony will feel it a privilege to co-operate with him in the establishment of his new work in Truro, N.S., as indicated in the paragraph on the following page.

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

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WITNESS readers who are in sympathy with Mr. Rockwood to come to his help financially.

Readers Within Reach of Jarvis Street Building

All who are able to attend one or both of Mr. Rockwood's services will, we are sure, desire to do so. We hope that every one will bring a big offering with him or her. We suggest that you put your offering in an envelope and put your name and address on the envelope, so that Mr. Rockwood may know who his friends are. You might also write on the envelope whether you are Presbyterian, Anglican, Baptist, United Church, or affiliated with some other religious body. Put the biggest offering you can possibly afford in the envelope bearing your name and address, and religious affiliation, and seal it, and bring it with you, and put it on the offering plate. All offerings put upon the plate at both services on Sunday, other than the regular Jarvis Street envelope offerings, will be treated as a special offering for Mr. Rockwood and his work. We propose to hand that offering to Mr. Rockwood without any strings attached; but to leave it to him entirely to use it in any way that it will be most useful.

To the Thousands of Readers Who Cannot Attend the Rockwood Meetings

This paper will reach thousands of people all over the Dominion who will be prevented, by distance, from hearing Mr. Rockwood personally. Of the thousands, great numbers will wish they could hear him. But there is nothing to prevent anyone from having a share in the offering. We, therefore, ask every GOSPEL WITNESS reader, who cannot attend the Jarvis Street services, to send the largest offering possible, addressed to Dr. Shields, 180 Gerrard St. East, Toronto 2. But we ask you to put your offering in another envelope, inside the letter addressed to Dr. Shields, and on that envelope put your name, and address, and your church affiliation.

We should like to have thousands of such envelopes before April 20th; and if so, we will have them on the platform in readiness to put with the general offering. We have some collection plates which we can borrow from the Protestant League. We bought them during the war, as the only ones we could get. They are enamelled pudding dishes, about three or four inches deep. We hope to have to use both our regular offering plates, and these larger receptacles on that day. But please make up your offering, put it in the envelope with your name and address and religious affiliation. And please do this quickly. If you live at a distance, and there is any doubt about your offering reaching us in time, send your letter by air mail.

We hope to have a large offering from the Maritime Provinces. We ought to say we should like you to put on the outside of the envelope the amount contained within. It will then be more quickly counted. Then we shall try to classify these offering envelopes in Provinces, and see what Province in Canada has the largest proportion of generous evangelicals, coming to the help of Mr. Rockwood in his work.

There is one other plan we have, which we are not quite sure of being able to work, but we shall do so if we possibly can. We have received many thousands of letters asking for copies of the Rockwood editions from people all over Canada. All these letters have been preserved, (they reach us at about an average of five hundred per mail delivery). We propose to send a letter to all those who have read Mr. Rockwood's sermons, making the same proposal we have made to our regular GOSPEL WITNESS readers, in the hope that we may include a very large number who will contribute to Mr. Rockwood's work.

Please do not postpone this matter until there is scarcely time for your letter to reach us. Our office is always enormously busy, and the receipt of some thousands of extra letters will give us a good deal of extra work; therefore send your offering by the earliest possible mail; and let it be a big one. "The Lord loveth a cheerful giver", and we believe He loves one who gives as generously as possible.

Our readers will be interested in hearing that although our initial Rockwood edition was for fifty thousand, it is completely exhausted, and with subsequent issues we shall have to put it on the press again; indeed, contrary to instructions to the printers, the forms were broken up, and the whole thing will have to be re-set, so that our friends may continue to help us in paying for this special edition.

REV. PERRY F. ROCKWOOD TO ADDRESS PROTESTANT LEAGUE MEETING

A special service will be held in Jarvis Street Church in the interests of The Canadian Protestant League, Monday, April 21st, when REV. PERRY F. ROCKWOOD will speak on "PROTESTANTS AWAKE". All members of the Protestant League in Toronto, and within reach of Toronto, are urged to be present; and the public generally are invited.

LETTERS ABOUT THE ROCKWOOD MATTER

A Presbyterian Elder Writes

THE GOSPEL WITNESS.

Beaverton, R.R. 3,
March 27th, 1947

Dear Sir:

I have the honour, and humble privilege, to be a Presbyterian elder, and do most heartily support the stand taken by Rev. Perry F. Rockwood, and particularly in his charge against the colleges. I was a Commissioner to the General Assembly in London in 1932 or 1933, when the previous Assembly had appointed a Commission to investigate reported complaints as to conditions in Knox College, Toronto. This Committee brought in a report to the above Assembly, that they found a deplorable condition of affairs in Knox College, which caused the most bitter controversy and debate ever held in any Assembly on one question.

Result—The Rev. Doctor (Dr. Eakin) Principal of Knox College, was demoted from the Principalship. No doubt there are other Commissioners, who were at that Assembly, who will remember this event.

Publish this if you care to do so, over my name,

Yours truly,
Wm. E. Wallace.

A Bible Presbyterian Writes

THE GOSPEL WITNESS,
130 Gerrard St. East,
Toronto, Ont.

Edmonton, Alberta,
10218, 124 St.,
April 1, 1947.

Dear Sirs,

May I take the opportunity of your offer to write a word for your paper in regard to the Rockwood issue and the conditions exposed in the Presbyterian Church in Canada.

Rev. Mr. Rockwood has done a marvellous service to the cause of Presbyterianism in Canada and shown himself to be a real hero of the faith. The evidence he has given is entirely documentary in nature and therefore most conclusive. I would like to point out that there is much additional evidence, equally condemning, and covering some of the professors at the Theological Colleges whom Mr. Rockwood did not have the opportunity to expose. This should all be put before the public since some Presbyterian ministers are making excuses for the presence of Dr. William Alva Gifford, a United Church Professor, supplying at Montreal, and there is current the idea that the Barthianism of Knox is a return to fundamentalism. Evidence is available, and some of us will produce it if desired, to prove that at Presbyterian College, Montreal, teaching equally modernistic and denying the essentials of the faith has been given the students for over fourteen years. Further, as to Knox, the Barthianism of that School has now been exposed. The "Fatherhood of God and the Brotherhood of men" is taught by Dr. W. W. Bryden. This is Satan's gospel.

I was raised a Presbyterian and for years belonged to First Presbyterian Church, Edmonton. When, however, I decided to train for the Christian ministry I went to the States for I knew that modernism was being taught in both the Theological Colleges. Now I am more thankful than ever that my degrees were gained at true, sound Colleges, namely Wheaton College, Faith Theological Seminary, and Dallas Theological Seminary, where the Bible was defended in its entirety. I am now a Bible Presbyterian minister and enjoying the blessings of a true, sound, soul-winning Presbyterian Church.

Ministers and men are commending Mr. Rockwood as a hero of the faith! He certainly is and deserves our praise and gratitude. Why, however, should some of those who are commending Mr. Rockwood so highly not themselves become heroes of the faith by following his example and doing likewise? Why also should those who now criticize him

for resigning and not taking his battle to General Assembly not take up the torch he has lighted and preach similar sermons on The Church Sick Unto Death, allow themselves to be taken before the church courts, and take the fight on to General Assembly? There is no law preventing men from practising bravery in times of battle.

Someone may say, "What are you doing brother?" Well, I am doing all that I can in my own situation in Edmonton to bring the knowledge of conditions in the Presbyterian Church in Canada to the attention of people here. For three weeks now we have preached on "The Church Sick Unto Death". Many have come, some went away mad, some indifferent, some saw the light and are glad. Some have threatened us, others have thanked us! What has been done has been accomplished as an act of obedience to the command of Scripture, Ezekiel 33:7 "Son of man I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." I must warn or be guilty of the blood of those who die unsaved because they were not told the truth. Further, because I love the Presbyterian faith and the Presbyterian Church and those in it, I gladly take the reproach and criticism that must be mine for taking this stand.

If I can be of help to any please get in touch with me. This is a time of crisis and every born-again Presbyterian must show bravery and obedience to God if a true soul-winning Presbyterian Church is to emerge from the apostasy which has engulfed Colleges, congregations, ministers and the mission field.

Sincerely yours in Christ,

R. Allan Killen, B.A., B.D., M.Th.

P.S. Am enclosing Postal Money Order for \$15.00 for 300 copies of the Rockwood issue. Yes thanks they arrived in time for our Sunday service and have been in tremendous demand. Thanks for your telegram and speed in sending these.

Yours in Him,
R.A.K.

P.P.S. Find \$2.00 for subscription to THE GOSPEL WITNESS.

Thanks,
A.K.

From a United Church Minister

Springfield, Ont.,
Mar. 29, 1947

Dear Dr. Shields:

As a Christian minister and a subscriber to THE GOSPEL WITNESS "I am in perfect agreement with Rev. Perry F. Rockwood. I see nothing in his sermons but what Protestantism everywhere should agree with. And really to thank God for the courageous stand he has taken. Many ministers can quite well understand how Rev. Rockwood feels for we have been there. Surely God has raised him up for such a day as this. And instead of pitying him let us feel that what has happened to him will do more to consolidate the forces of true Protestantism and Evangelism than anything that has taken place in years.

Very sincerely yours,

(Rev.) Joseph T. White,
St. John's United Church, Springfield, Ont.

The Right of Criticism

April 1, 1947,
Sydney Mines,
N.S.

THE GOSPEL WITNESS.

Dear Sir:

I would like to use the opportunity you are offering to us to speak in regard to the Rockwood Case. There must be many others like myself who feel shocked by the decision of the Halifax-Lunenburg-Presbytery.

The Presbyterian form of government is clearly intended

to be democratic. No democracy, however, can truly exist without the right of criticism. And that means criticism of ALL of its weaknesses and of ALL of its policies wherever anyone feels that it must be given. There is no segment of the church which has any right to feel that it is immune.

It is, therefore, completely arbitrary and absurd for anyone to try to say just what weaknesses are open to criticism and which are not. It is also something worse than absurd to accuse Mr. Rockwood of defaming characters and then to proceed to compare him with Goebbels and to say that Mr. Rockwood has an "itch for fame" and "delusions of greatness."

If criticism is going to be looked on as an act of disloyalty or "following a divisive course" then Presbyterianism itself has been repudiated and above all, the Bible, which teaches us that only God has the right to bind the conscience.

In my judgment Mr. Rockwood was only exercising his right and I want to take this opportunity to commend him for the stand he has taken.

Sincerely,

(Rev.) F. Clarke Evans,

St. Andrew's Presbyterian Church, Sydney Mines, N.S.

P.S.—Enclosed find \$5—would like \$2 of it to be used for subscription for a year, and use rest for your fund in printing this Rockwood Case.

Truth Versus Tradition

Dr. Shields,
Jarvis St.,
Toronto.

Hagersville, R.R. 3, Ont.
March 21st, 1947.

Dear Dr. Shields:

Your "Rockwood" Special was sent on to me from my old address. Thank you, I was glad to get it.

Let me first identify myself. I am the man who supplied you with some particulars about Rev. Real D'anguo and his Congregation (Roman Catholics) of Fontenelle, P.Q., who applied to be received into the Presbyterian Church through the Presbytery of Miramichi of which I was at the time Presbytery Clerk. Naturally I had much to do with this case and was asked by Presbytery to supply the Press with particulars which I did.

I was also asked by *The Record* of our Church to supply particulars for publication which I did until I was told to soft peddle on any references to the Roman Catholics and that some of my remarks criticized the Church's official actions in the matter.

Finally my articles were refused and I refused to be muzzled. May I further say how much I admire your stand on the audacious Roman Catholic attitude today.

As to Rev. F. C. Rockwood. I don't know him nor his Congregation but I do know the mind of Official Presbyterianism in the Maritimes—it is often cramped and cruel. From reports it appears that Officialism defends the letter while Mr. Rockwood defends the spirit. I stand with Mr. Rockwood and all such. Many of our Churches and others are suffering from the dead hand of tradition and any minister who dares publicly to assert that tradition is not necessarily the TRUTH is marked for demotion. The mistakes of the mind are not as serious as those of the heart.

I sincerely appreciate your backing of Mr. Rockwood. Not being in a settled Charge at the present time I may be in Toronto when Mr. Rockwood visits you, if so, I will certainly join you. God grant that this incident may stir many nominal Church-goers to thought and action.

With kindest regards,

Yours sincerely,

(Rev.) R. J. Kirkland.

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THE POPE IN THE FOREIGN AFFAIRS DEPARTMENT

SOME persons, such as a certain Baptist apologist for Rome known as Prof. Watson Kirkconnell, have held up to ridicule the charge that the Roman Hierarchy is infiltrating foreign offices in Canada and in other countries. Whether such persons act from native ingeniousness or from wilful ignorance, we do not know. But certainly the evidence of Rome's influence on the chancelleries of the world is only too patent for all who have eyes to see. Two additional pieces of evidence of this sort have recently come to our notice and we add them to the ever growing proof of Roman Catholic power in the foreign affairs of Canada.

The first is taken from the Canadian *Hansard* of March 3 last; and from the last paragraph of a speech of Mr. J. A. Bradette of Cochrane delivered on that date in the House of Commons at Ottawa. By way of identification, we inform our readers that this gentleman sits for a riding in Northern Ontario that is largely French-Canadian and Roman Catholic, in which large-scale colonization efforts have been conducted under Romanist auspices. His opening remarks were words of congratulation to his fellow Roman Catholic, Mr. Louis St. Laurent, who recently succeeded Prime Minister King in the office of Secretary of State for External Affairs. Mr. Bradette also alluded to the activities of the Standing Committee on External Affairs of the House of which he (Mr. Bradette) "has the heavy responsibility and also the honour to be chairman . . ."

The closing paragraph of the speech of Chairman Bradette of the Standing Committee on External Affairs is thus reported in *Hansard*:

I should now like to complete my remarks by quoting the words of a great humanitarian, a man who accomplished a great work during the last war, and whose voice is highly respected. I refer to Pope Pius, the present Pope in Rome who on the 21st day of February, when speaking to a great peace gathering in Rome, used words to this effect: "Let us try with all our might on the great Christian principle, the primary one being charity, to work for the advancement of civilization and of peace; and may the nations of the world see reigning the angel of peace and that the empires will be led by God and not led by guns."

The foreign prince who is referred to as a "great humanitarian" by Chairman Bradette of the Standing Committee on Foreign Affairs is one who blessed the armies of both Hitler and Mussolini, lent his approval to the Italian forces that raped Ethiopia and also to the bloody butchers that plunged Spain in a blood bath from which she has not yet emerged. This so-called "humanitarian" was officially a neutral in the greatest war ever waged on the forces of tyranny and oppression. But Chairman Bradette thinks he was a great peacemaker! Pity our Canadian Foreign Affairs Committee under this kind of guidance!

The Pope's Paper Notes Mr. St. Laurent's Activity

The second link in the chain of evidence showing the influence of Rome in the Canadian Foreign Affairs Department is taken in translation, without note or comment, from the pope's paper published in Vatican City each day. Under the heading of "From Canada" the following news item is found (February 13, 1947) in *L'Osservatore Romano*:

Louis St. Laurent, Minister of Canadian External Affairs, has announced the appointment as Canadian

High Commissioner to India of John Doherty Gearney, now Canadian Minister in Norway and Denmark and well-known (*notissimo*) exponent of Catholic lay activity.

The pope reigning in Vatican City is better informed as to the progress his agents are making in Canadian External Affairs than are most Canadians, certainly than the majority of Canadian Protestants. In view of the above characterization of the new Canadian High Commissioner to India as a "well-known exponent of Catholic lay activity," and in view of the Roman Catholic dogma that all lay activity must be under the direct control of the Hierarchy, Canadians might well ask, Is this gentleman going to India in the interests of Canada or in the interests of that foreign prince in Italy whom he acknowledges to be the infallible master of his conscience and the absolute arbiter of his soul's eternal destiny? And can we ask less concerning Mr. Louis St. Laurent, the Roman Catholic Secretary of State for Foreign Affairs? Whom does he serve in his high office, Canada or the pope of Rome? The answer to these questions will be found in the dogmas of the papal church that place the pope and his authority over every other power in the world, making subjection to the "Roman pontiff" a necessary condition of salvation. One of the most famous of all such papal declarations is the Bull *Unam Sanctam* of Pope Boniface VIII part of which reads as follows:

"The one sword, then, should be under the other, and temporal authority subject to spiritual. For when the apostle says 'there is no power but of God, and the powers that be are ordained of God' they would not be so ordained were not one sword made subject to the other . . . Furthermore we declare, state, define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff."

Neither the Canadian Secretary of State for External Affairs nor Chairman Bradette of the Standing Committee on External Affairs give evidence of the slightest tendency to anything but the most devoted loyalty to the pope of Rome, himself the head of a foreign state and with political ambitions that extend throughout the length and breadth of the world. Both these gentlemen must know that according to the papal dogmas their eternal destiny depends on their complete subjection to the pope of Rome. As long as we allow such agents of a foreign state to operate within our External Affairs Department we must be prepared to see strange things happen. Canada must clean house if it is not to sink to the degrading level of a papal puppet. —W.S.W.

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.

CANADIAN ARCHBISHOP DEFENDS SPAIN

SPAIN was notoriously pro-Axis during the war and is now in the grip of a totalitarian dictatorship as tyrannous and anti-democratic as was that of Mussolini or Hitler. It is beyond dispute that the Roman Church aided and abetted Franco in his bloody war for power, as it still gives him its blessing now that he is in the saddle. All this is well known to everyone. What is not so generally known is that the Roman Hierarchy in Canada, England and the United States are ardent champions and defenders of the present order of things in Spain. Consciously or unconsciously, many English-speaking Protestants distinguish between the priests in Spain and those in their respective countries. It is easy to think of Spanish priests as being in favour of Franco, but hard to realize that the Roman priest on one's own street here in Toronto, or in London or in New York, is equally favourable to a totalitarian dictator. Yet the English-speaking priests of the democratic nations, whose church thrives under the protection offered by our liberties and good government, are fervent defenders of Franco. They constitute a veritable "fifth column" within the citadels of our freedom and democracy, feeding fat at our expense, often enjoying governmental grants, yet the avowed protagonists of a way of life that is utterly at variance with all that we hold dear. How could it be otherwise when the priests of Rome are required by their ordination vows to yield blind obedience to a foreign prince who is the most absolute potentate in all the world's history?

The Archbishop Writes

Only a week or so ago the strong bond of sympathy which unites the Roman Hierarchy in Canada to Franco was given a public demonstration in the Halifax press. One of the newspapers of that city, *The Halifax Chronicle*, published a cartoon by the well-known English artist, Low, based on the report that Franco had purchased an estate in Ireland to which he might retire when his castles in Spain crumbled to nothing. The archbishop of Halifax forthwith sent a long letter to *The Halifax Chronicle* protesting in vigorous terms against the cartoon which he termed a "crude, bigoted and deliberate insult . . . of a definitely revealing character." The Romanist prelate then goes on to describe and comment on the cartoon in the following words:

It portrays a supposed welcome to Franco, the Spanish Caudillo, to occupy a castle in Ireland. A committee consisting almost entirely of rotund and long-lipped clergymen extend a rather questionable welcome, in Irish brogue, to the dapper little Franco, who appears before them with shillalah in hand, clay-pipe in hat, and leading a well-groomed porker.

Based on the rumour that Franco proposes to take up his abode in Ireland—one of the many stories about him by seemingly interested parties—this cartoonist launches a cheap insult against that nation and makes the offense more gratuitous by identifying Ireland with the priesthood. . . .

Spain and Ireland have done no harm to us. In fact there is abundant evidence that they greatly helped our cause during the late war, without, as some arbitrarily expected them to do, departing from their own ordered way of life.

But this portraiture of priestly interest in Franco's welfare seems to reveal in large measure, apart from the subversive element, the real background of the agitation against him, namely hatred of the ancient and world-wide teaching Church of Jesus Christ, the sport

of every tyrant, mountebank, self-seeker and renegade since the time of Julian the Apostate.

Which Is the True Church?

Even a Roman priest must be well aware that he is not only begging the whole question but also flying in the face of both history and Scripture when he dares to describe the church of the popes as the "ancient and world-wide teaching Church of Jesus Christ". At every point the greedy, corrupt but fabulously wealthy Church of Pius XII stands in the most striking contrast possible to the churches of the New Testament which offered a free salvation, without money and without price, to all who came in repentance and faith to Jesus Christ. To brand everyone who has opposed the pagan superstitions of Rome as a "tyrant, mountebank, self-seeker and renegade . . ." is not argument but abuse, and it suffers from the fatal disadvantage of being utterly untrue to the facts of history. Intelligent people who read the archbishop's defence of the priesthood and of Franco will be compelled to recognize that the champion of these causes has a very poor case and is not too familiar with either the art of logic or the virtue of adhering to the facts of history. The rest of his attempted defence of Franco's Spain is pathetic in its vain effort to suggest that Spain is a land of freedom and of culture. Does the venerable prelate think that all his fellow-citizens accept his statements with the same implicit faith that is required of his credulous flock?

Did the Prelate Kiss the Blarney Stone?

Only an Irishman who, one is reasonably sure, has kissed the Blarney stone, would dare to assert that "Spain and Ireland greatly helped our cause during the late war". We shall let that figment of the archbishop's imagination await separate treatment at a later date, while noting that he suggests in the last paragraph quoted from his letter that Franco and the Roman Church are generally identified in the popular mind. Who is to blame for the popular identification of Franco and the papal Church? Are not those bishops of Spain who supported him, declaring that his war was in effect a holy war? Did not the pope lend his support also? Even the Archbishop of Halifax can find no evil to speak of Franco except that he has an "inclination, in common with all dictators, to inject his authority into the spiritual realm. But why he has attracted so much and widespread condemnation seems difficult to explain. It would appear that he has done a good job for his country"

If the cartoon depicts the Irish priests welcoming bloody Franco to their emerald Isle, then the artist only puts in pictorial form the blessing extended to the same dictator by the Spanish priests long since, and that is now re-echoed by the archepiscopal lips of the one referred to as His Grace, Archbishop J. T. McNally, of Halifax. Even Roman priests cannot have their cake and eat it too: they must learn that in a free country where the press is not restricted by the leading strings of Canon Law, that they cannot acclaim Franco as the pope's champion and at the same time escape the odium that is attached to all who now praise the totalitarian dictator who shook hands with Hitler and kept company with Mussolini.

An Editor's Rebuke

The stinging rebuke that the archbishop's letter drew from the editor of *The Halifax Chronicle* gives proof

that the voice of a free press is not entirely silenced in this Canada of ours. We reprint it here for the amusement and instruction of our readers:

(Note:—In reference to the above, this newspaper protests that to the lay mind, the priestly character of the welcoming committee depicted in the cartoon to which objection is made was not apparent until the Archbishop pointed it out. There was therefore, no malice at all intended in its publication, as appears to be suggested.

As to the political character of Franco, opinions vary. There are many who maintain that, between the Caudillo's Falangism and Soviet Communism there is little to choose, and that each of them is a standing menace to democracy.—Ed.)

While we congratulate the editor of the Halifax paper on the plainness of speech that he uses in dealing with the Roman archbishop, we should like to take this occasion to warn him that he cannot afford to have a blind spot in his eye for the presence of priestly figures either in the cartoons or in the news items in his paper. He may be content to draw the contrast merely between the politics of Communism and Falangism, but he will find in reality that the forces in opposition are not merely political but religious. The sooner he names the Roman Catholic Church and learns to recognize the sacerdotal robes of the priests in the background of his cartoons and of his news stories, the closer he will be to the facts of history, both present and past. And while such a clear recognition of the fine Italian hand of the pope in the world's policy writing may bring down upon him the wrath of such narrow bigots as Archbishop McNally and his ilk and kin, it will enable him and every other newspaper man on this continent to fulfill his solemn obligation to the public of informing them of the truth.

—W.S.W.

FREEDOM

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell

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
"Does Killed in Action Mean Gone to Heaven?"	.05
"The Christian Attitude Toward Amusements"	.05
"The God of All Comfort"	.05

Address:

THE GOSPEL WITNESS
130 Gerrard St. East Toronto 2, Canada

The Jarvis Street Pulpit

COMFORT FOR THE BEREAVED—THE RESURRECTION AN ASSURANCE OF REUNION WITH, AND RECOGNITION OF, LOVED ONES BEYOND THE GRAVE

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

Preached in Jarvis Street Church, Toronto, on An Easter Sunday Morning
(Stenographically Reported)

"He shewed himself alive after his passion by many infallible proofs."—Acts 1:3.

"But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming."—I Cor. 15:23.

"Who hath abolished death, and hath brought life and immortality to light through the gospel."—II Tim. 1:10.

A MAN'S life consisteth not in the abundance of the things which he possesseth"; nor does life, in fact, consist in "things" at all: life consists in our relationship to God, in the spiritual sense; to our environment, in the physical sense; and, affectionately, in our relationship to our fellows. Home does not consist in the house in which we live, but in the people who live with us. A man may lose his house, all his goods, and all his wealth, and still be possessed of his dearest treasures; his loved ones left to him, he has all that life can give to him. The fact is, we live in our affections, or we do not live at all.

During the days of war there were men of prominence, men of affairs, who seemed to rise above all personal and domestic interests, who seemed to be married to the State, and to the great cause in which we were all engaged; but when the Shadow fell athwart their own door-step, and the war took a son from their side, again and again it was made abundantly evident that these towering personalities were only human after all, for they had to weep like ordinary people. At the height of his power Napoleon once remarked, "Alexander, Charlemagne, and I have built and established empires—but upon what have we reared the creations of our genius? Merely upon force. Jesus Christ," said he, "founded His empire upon love, and at this hour there are uncounted millions of men who would gladly die for Him."

Many a man has laid in a narrow grave that which was more to him than all the world's wealth; because we live as our personalities are extended into the personalities of others, we wrap the tendrils of our affections about other souls; and we live as they live—and die sometimes with their death. And when thus that which is of more than all the world contains, is taken from a man, or from a woman, when some loved personality is removed, what shall we say of the future? What say you mothers of the children God has given you? Some of them are with you still, and some of them have left you; but those who have left you are nearer to you, in some respects, than those who still live with you, they are scarcely ever absent from your thought—instinctively you feel, as we all feel, that the interests of life span the grave, and that there must be beyond something larger and fuller and richer than we have experienced here below.

What guarantee have we that those whom we have loved and lost will come back to us? What guarantee have we of reunion beyond the grave? That is a vital question, far more important than whether a man can regain a lost fortune. That personality persists, that our friends do not cease to exist, we know; the instinct of

immortality is not in any sense dependent upon the resurrection: whether there be a resurrection or not, the instinct of immortality is universal. Just as surely as the birds gather in their sanctuaries when the autumn leaves are turning, and are beginning to fall, and spread their wings for southern sunny climes, because by instinct they know there is a land to which they may go where they may escape the blasts and all the disabilities of winter, so in all ages men have felt that death is not the end, but that beyond there is another form of life, another condition of existence.

What is it? One of my texts says that Christ "brought life and immortality to light." Men were immortal from the beginning, made in the image and likeness of God; but of the life beyond, the saints of the Old Testament knew but little—while they knew there was another life, they lived but in the twilight of divine revelation in this respect. Some there were who saw more clearly than others, as, for instance, Job, when he said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." But most of them saw but dimly into the future; that God was not the God of the dead but of the living, they knew; yet what was beyond was another question. Our Lord Jesus went through death, into resurrection power and glory; He entered the grave, and He came back from the grave the Firstfruits of them that sleep, the Earnest of the harvest yet to come, the Type, the Example, of what, by God's wondrous power, shall yet be accomplished. And so if we study our Lord Jesus in His resurrection life, if we examine some of His appearances to His disciples, we shall be able therefrom to learn something of what awaits us on the other side of the grave, for He was the Firstfruits of that great harvest: "Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." He "brought life and immortality to light"; He withdrew the veil, and gave us a clearer view of the life beyond the grave.

How is personality recognized here? In various ways. I should not like to say that we are dependent for such discernment wholly upon the senses. There is a realm there into which we have but glimpsed: but mainly we recognize each other through the senses. The dog can pick up the scent and follow his master. We recognize our friends sometimes by their physical appearances, sometimes by the sound of their voices, sometimes by some manifestation of a familiar mental posture, sometimes by the outshining of the soul's habitude.

I.

After His resurrection CHRIST WAS RECOGNIZED BY HIS PHYSICAL FORM. I am not going to argue the resurrection this morning—I shall give more attention to that this evening, but just now I shall assume it to be a fact; and so far as believers are concerned, we know it to be a fact, that by many infallible proofs the Lord Jesus showed Himself alive after His passion ("Hallelujah!").

And when He thus showed Himself, what lessons would He teach us?

First of all, His body was *the same as to its identity*. The body that went into the grave, came out of the grave; He bore in His hands the marks of the nails; there was the wound made by the spear in His side. He showed His disciples His hands and His side, "then were the disciples glad, when they saw the Lord." They saw Him, they recognized Him by His wounds; because it was the same body they had seen hanging upon the cross. Then you remember that Thomas said that unless he could put his finger into the print of the nails, and thrust his hand into His side, he would not believe; and so after eight days the Lord Jesus appeared again to His disciples, and He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing"—He gave him the opportunity he asked for. My friends, if language means anything at all, it means that Jesus Christ appeared after His resurrection in identically the same body that was crucified; and He is "the firstfruits; afterward they that are Christ's at his coming."

Our resurrection bodies will be the same, and yet not the same—but the same as to their identity. There will be something of the same form, we shall have, in the resurrection, real bodies. I should not like to say that your hearing will not be clearer there; or that if one is blind now, that he will be blind then; or if one is lame now, he will still be a cripple then: there will be a difference, as we shall see in a moment, and yet, although it may sound paradoxical, though it be different, it will be the same. Our bodies, of course, are changing continually here. When you were a child you had a scar perhaps, on your hand or some other part of your body, and that scar has remained with you through all the years; though as to the particles that compose your body, it is entirely different today from what it was in the days of your youth; yet in another sense it is precisely the same. And I rejoice to believe that in this our Lord Jesus "brings immortality and life to light"; He shows us that in the resurrection we shall have literal, physical, bodies like His, the same in identity.

His body was a *material body*. A certain professor, whom I will not name—because I have named him so often—is reported to have told his students that when the two disciples walked on the Emmaus road, and the Stranger drew near and opened to them the Scriptures—you will remember the incident when their hearts burned within them as He talked with them by the way—that professor said that if you had had a camera and had taken a photograph of the three of them walking, the photograph would have shown not three but two! Be that as it may, our Lord Jesus had a body of flesh and of bones. There are some who think the resurrection body will be without blood. It may be a body composed of flesh and of bones, not animated by blood, but by an immortal spirit—there will be "a spiritual body," but though it be spiritual, it will be essentially material, a real body such as Jesus had. So that our friends who

have left us may be recognized again by the bodies in which they will appear to us when the Lord Jesus shall come in His glory.

Yet, dear friends, I would emphasize this, which I have anticipated at least, that *our bodies, in-the nature of the case, will be greatly changed*—I hope they will. I do not want the same body, in the sense that it is to be subject to the same limitations. I did not go to prayer-meeting last night—what do you think of that? It was the first Saturday night when I have been in the city that I have missed. Why? Because night had been turned into day all the week long, and although this body is fairly strong, it was all but tired out. But do you know, in the resurrection we shall serve Him day and night in His temple, and we shall never grow tired! I do not know what will be the foundation of that new body. There are some people who are blessed with an attractive appearance, and they need a good deal of grace to keep them humble—and the rest of us need grace to be preserved from being utterly discouraged. Yet even the most unattractive have something good-looking about them. You have heard it said of certain people, "They are not much to look at, but when you get the light of their eyes, when they smile, they are almost beautiful." There is something about every one of us that makes us, I suppose, at least tolerable to those who love us. All I know is that the resurrection body will be perfect in every particular, freed from all the present limitations of the flesh; and we shall be like Him even as to our bodies, "for our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body—or, the body of our humiliation—that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." I have a fancy that we shall be like the Lord Jesus even as to our bodies—and He was the most perfect man the world ever saw, perfect physically; and some day all blemishes will be removed, and we shall have bodies that are not subject to our present limitations, but as He is, so shall we be in that life that is to come.

II.

There is another way by which personality frequently is recognized, and that is by THE QUALITY OF THE VOICE. The voice is often an index of the mind, it is a revelation of personality. I sometimes fancy I can measure a man without seeing him, when I talk to him over the telephone. His voice may be heavy like the voice of Boanerges, like the sons of thunder; and yet it may be the voice of a baby, there may be no quality in it, no strength in it. I had often desired to hear Theodore Roosevelt. I thought of him as the embodiment of human strength, and I imagined that associated with that masterful personality there would be a stentorian voice, a voice of heavy timbre. I had always pictured Roosevelt to myself as being a tall man, and a man of physical vigour; I supposed that when he spoke, he spoke in deep-toned words of command. I was astonished when I heard him, to find he had rather a thin voice, not a heavy voice at all; and yet when Theodore Roosevelt closed his fist and spoke, you felt that an empire was behind it; there was an indefinable something in his voice that expressed and communicated personality.

Well, you have anticipated my proof, have you not? Mary did not leave the sepulchre with Peter and John,—Mary was very much of a woman. Peter and John went into the sepulchre, they examined everything, they reasoned about things, they said, "This is the napkin

that was about His head, He left it here. There are the grave-clothes"—they examined every corner and said, "Beyond question, the tomb is empty, He is not here." And they went out of the sepulchre and determined to go home. They probably said to Mary, "Mary, you had better come too, there is no use of your staying here. He is not here." But Mary decided to stay a little longer—and you know the wondrous story of how, after Peter and John had gone to their own homes, she stooped down again, and saw something in the sepulchre which Peter and John, with all their masculine reasoning, had been unable to discover—she saw two angels, "the one at the head, and the other at the feet, where the body of Jesus had lain." They had a word for her; and then she turned about, and, supposing the Person standing there to be the gardener, she addressed Him—not yet believing in the resurrection, for she said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Then He said, "Mary", and instantly she knew Him and said, "Rabboni; which is to say, Master."

Sometimes we sigh for the touch of a vanished hand, and the sound of a voice that is still; but even the voices that are still shall be heard again: beyond the grave we shall hear the voices of those we have loved and lost. We have Scripture for it, that when we hear them—although they have passed through the grave, that when we hear their voices, we shall recognize our loved ones by the voices which are the expression of their personalities; and we shall have our loved ones again.

III.

Have you ever thought of some absent friend, someone who has perhaps crossed the river, and said, "I wish he were here to-day. How he would have enjoyed this sight!" Or, "I wish she were here to-day. I should like to talk this matter over with her." LONG ACQUAINTANCE WITH OTHER PERSONALITIES GIVES US SOME UNDERSTANDING OF THEIR MENTAL POSTURE, and we say, "If he were here, I know how he would look at it"; or "If she were here, I know what her mind would be." Someone asks us, How do you know? "I knew her so well, I knew the disposition of her mind, I knew her taste, I know exactly what such an one would think in respect to a certain matter."

There is all that in the resurrection. Those two disciples of the Emmaus road came to their home at last, and they said to the Stranger Who had walked with them on the road, "Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them." The evening meal was prepared, and the food was spread upon the table. I wonder as they sat down, were they saying, "Now if He were here, we know what He would do. We have seen Him do it so often: if He were here He would bring God near to us before we eat"? And the Stranger took the bread and gave thanks, and heaven opened, and God's angels came down—and they knew Him in the breaking of bread. It was so like Him, just exactly what they expected Him to do—"and he vanished out of their sight." They rose up the same hour of the night and went back to Jerusalem, and they found the disciples gathered together, and others were saying that they had seen the Lord: "The Lord is risen indeed, and hath appeared to Simon." And they had their testimony, they were able to say, "And He appeared to us too." "How did you know—did you touch Him?" "No! We heard Him asking a blessing at the table—and that was

enough. It was so like Him that there could be no mistake about it. We know He is risen." ("Hallelujah!" "Praise the Lord!").

There are some people who are getting ready for heaven. I was at Gravenhurst last Thursday to conduct the funeral service of my old friend, Rev. A. H. Brace. Some of you remember him when, not so very long ago, he came to us here and prayed. I said to the friends assembled there that I should always remember Mr. Brace as a man of prayer. I told them that he had the rare gift of a reverent humour, that he was the jolliest man I ever knew, or one of them. But his fun was always related to his faith, and never did he permit that "foolish jesting which is not convenient." I told them of one day when I was with him years ago, when, as a company of ministers, we were having a happy time, a rollicking time—as I think Christian people ought to have. There had been gales of laughter; and Brother Brace, the senior of us all, had been the happiest of the company. As we were standing in that room, he put his hand on the shoulder of the brother in whose house we had met, and said, "All right, brethren, we shall have some prayer"—he had not a step to take from his happiest mood to his holiest mood, for they were one; and his prayer was just as appropriate as his fun; and everybody felt in the mood for prayer. And, I think I shall know Brother Brace yonder by his prayer, I think I should recognize him as he asked a blessing, I should recognize the fervour of his soul. And it is possible for us so to live that others may mark our commerce with God, so that we may be known, like our Lord, in the breaking of bread.

IV.

There are many other principles in our text, but with this I must close: PERSONALITY MAY BE RECOGNIZED BY A DISCLOSURE OF THE SOUL'S HABITUDE. The disciples had been toiling all night, and had taken nothing, and with the morning they were weary; but as the day broke they saw a Stranger on the shore: "but the disciples knew not that it was Jesus". They told Him, in response to His enquiry, that they had caught nothing; and He told them to cast their net on the right side of the ship and they should find. They did so, and they enclosed a great multitude of fishes; and they came to land, dragging the net. Now the Lord Jesus had never come into their lives at any point without being serviceable to them; He was always helping them; always His hand was extended to bear other people's burdens. And when they came to land, they found that the breakfast fire was already burning, and He said, "Bring of the fish that ye have now caught"—and the Lord Jesus, in His resurrection body, got breakfast for the disciples, cooked the breakfast, saying to them, in effect, "You are tired, I will do this for you"—and He prepared the meal. It was so like Him! "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord". Before His death He had gone about doing good, ministering to others was so the habit of His life, that He could not be anywhere without helping somebody. And the same habitude of soul disclosed His identity when, after His resurrection, He made breakfast on the sea shore for His toil-worn fisherman disciples.

There are some people like that. Did you ever have people come into your house who were so in the habit of sitting down and folding their hands that it never occurred to them to help you? But there are other

people who, no matter where they are, find work to do: it is second nature for them to help other people. That applies not only to women, but men. There are some Goliaths who have not strength enough to carry a chair across the room; if there is work to be done, you may be sure someone else will have to do it. But there are others who are always getting their shoulders under the load, bearing someone else's burdens. You mothers know what I mean, and that daughter of yours on the other side will be just the same serviceable daughter she was here, she will be doing the same things. They knew the Lord Jesus by His habit of life, it was so natural for Him to go about doing good.

Well, that means that the qualities that are being developed here by divine grace, will be the qualities by which we shall be recognized over yonder. How thoroughly prepared was the Lord Jesus for the resurrection life! Up to the cross, down through the grave, He went; but He was the same Jesus—and He will be the same Jesus Who will come back again.

And so our friends that have left us for the summer-land for just a little while, according to the teaching of Scripture, we shall meet on the other side of the river; and if they are Christ's we shall know them, and recognize them for what they really are by His abounding grace.

That is not a philosophical discussion of the resurrection: it is just a little practical application of the great truth of the resurrection for the comfort of your hearts.

I wonder how many of us have seen the Lord Jesus at the Cross? I wonder how many of us have, first of all, believed in the cleansing of the precious blood? How many of us are ready for the resurrection life? May God help us this morning, that we may be prepared to meet Him, and be with Him in the life to come.

Let us pray:

We thank Thee, Lord, for the light that is shining from across the river, for the "light of the knowledge of the glory of God in the face of Jesus Christ". We thank Thee for the confidence we have of a life that is freed from pain and sorrow, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Help us that we may set our affections on things above "where Christ sitteth on the right hand of God", that we may live for the other life rather than this. Bless this simple meditation this morning, and help us to live in the power of His resurrection, Who loved us and gave Himself for us. We ask it in His Name, Amen.

IS MR. KING AFRAID OF QUESTIONS?

PRIME Minister Mackenzie King recently spoke in the House warning members against abuses in taking up the government's time and money to supply information in replying to private members' questions. It is evident that this privilege may be abused; but it is also evident that the government may be something less than frank in answering questions that the citizens of this Dominion have a right to have answered. The following paragraph in *The Globe and Mail's* report of Mr. King's "lecture to the Commons" on this subject raises an old question, but one that is of vital concern to every Canadian taxpayer:

Mr. King did not specifically refer to the recent presuring of Revenue Minister McCann by John G. Diefenbaker (PC, Lake Centre) in his efforts to find out tax arrears in Canada by districts. Dr. McCann's first answer was to the effect that the department records

were such that this information was not available. He has now given at least a partial answer and promised more.

The present government of Canada has steadfastly refused to answer the oft-rejected question as to whether Roman Catholic priests and nuns pay income tax. Everyone knows the answer, and the government is well aware that everyone knows the answer, but it fears to make official acknowledgment of the patent fact lest it should then be faced with the question that must inevitably follow: "Why does not the government of Canada compel priests and nuns to pay income tax?" Two Ottawa business men were last week fined \$40,000 for failing to pay income tax. Why are Roman priests, the most notorious offenders in this matter, allowed to escape scot free with tacit government approval?

Presbyterians Ask Questions of the Government

We are glad to note that the Toronto Presbytery of the Presbyterian Church is determined to "know the reason why" in this matter. The following report appeared in *The Toronto Star*:

"Presbytery . . . passed a resolution by Rev. A. Neil Miller, Brampton, instructing officials to write Ottawa regarding income taxes on clergymen.

"Do Roman Catholic priests in Canada pay income tax? That's the question I want answered," Miller said. "We know they don't pay income tax," Rev. K. House, Queen E., replied. "What we want to know is if they file income tax returns individually or whether they are filed for them by higher church authorities," he contended.

"Individual ministers have asked the department of national revenue this question and had no reply," declared Mr. Miller. "But I want the Toronto Presbytery to ask the question."

We trust that our Presbyterian friends will exercise all the tenacity of their Calvinist forebears in patient perseverance until such a swelling chorus of questions assault the ears of Liberal politicians at Ottawa that they will be compelled to deal with the priests and nuns of Rome and make them pay taxes as other citizens do.

—W.S.W.

PRESBYTERIAN ATTENDS MASS

AN account of how a Presbyterian Lieutenant-Governor of New Brunswick struck the flag of his religious convictions to curry favour with Rome is given in the "Social and Personal" columns of *The Evening Times-Globe* of Saint John, N.B., in the following words:

Social and Personal

His Honour, Lieutenant-Governor D. L. MacLaren and Mrs. MacLaren entertained at luncheon on Sunday in honour of Rev. Dr. C. T. Boyd at their residence, Queen Street, Fredericton. In the morning the lieutenant-governor and Mrs. MacLaren attended the 10.30 o'clock mass at St. Dunstan's Church of which Dr. Boyd is the rector.

The frequency with which non-Romanist public men attend public services in Roman Churches in itself suggests that strong pressure is put upon them to do so. And the word of Christ may be well applied to them: "Verily, I say unto you they have their reward." But how these astute priests must laugh up their sleeves at the spectacle of an embarrassed Protestant bored by a service which he does not understand, but compelled to stultify his conscience, if he has one, and to weary his mind with the gibberish of an unintelligible liturgy. And for this wearisome chore the distinguished representative of his Protestant Majesty obtains as his re-

ward the publicity afforded by an inch of space in the small type of the "Social and Personal" column on the inside page of a newspaper. The ladies who poured pink tea in the Sunday-School room of the local Protestant Church received greater attention from the social editor!

When will public men learn that the courage of their convictions would yield a far greater weight of glory to them than this supine kowtowing at the feet of Roman priests. We suggest that the Presbyterian Lieutenant-Governor of New Brunswick should read the story of John Knox who is famous not because he held his tongue in the presence of prelates and princes but because on the contrary he spoke his mind boldly and dared to maintain the truth of the Gospel in the face of Roman superstition.

—W.S.W.

FAITHFULNESS

"Moreover it is required in stewards, that a man be found faithful."—I Cor. 4:2.

By Rev. John B. Cunningham, Westbourne Church, Calgary

THERE is no substitute for faithfulness in the Lord's work. Let a man be ever so gifted with natural endowments which fit him eminently for the preaching of the gospel; let him be trained most thoroughly, so that he speaks with an eloquent and polished tongue; if he be of an unfaithful and unsteady nature, he lacks the one thing which is a prime requisite among those who are "stewards of the mysteries of God." Natural gifts, even though they be most thoroughly trained, will count for nothing in the Lord's work, unless a man be faithful to his Lord and Master.

This is true, of course, of anyone who would serve the Lord, but it is particularly true of those who are ministers of the gospel. They who are the "ministers of Christ", the "stewards of the mysteries of God", must be characterized by their faithfulness to the One Who has called them. When Paul instructed Timothy in the appointing of others to the work of the ministry, he tells him that the gospel is to be committed to "faithful men, who shall be able to teach others also." Before speaking of their aptitude for the Lord's work, he puts first the faithfulness of their characters.

Then, in the larger sense, this is true of all the Lord's servants. What is it that the Lord has entrusted to your care in His service? Is it teaching in the Bible School? Or singing in the choir? Are you a door-keeper in the Lord's house? Whatever it is, nothing can take the place of your faithfulness in those things. You may be a good teacher, a good singer, a good usher, a good workman in all other respects, but if you cannot be counted on to be in your place, you are of little service to the Lord. What faithfulness the Lord's work requires of each one of us!—faithfulness in our labours, faithfulness in our attendance at the place of worship, faithfulness in prayer and the study of God's Word, faithfulness in our love and devotion to Christ and to one another.

The wisdom of these things is easily seen. Who would think of making an untrustworthy man a steward in his household? What man would commit the management of his earthly affairs to a steward who cannot be trusted? Yet we are the Lord's stewards, to us has been entrusted His glorious gospel to be faithfully kept. So the Apostle wrote again to Timothy, "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." The minister of the

gospel is a steward unto whom the Lord has committed His gospel, His divine Word. What a dishonourable thing it is if the steward does not keep that Word faithfully, but rather is to be numbered among those who handle "the word of God deceitfully"! He sins grievously against God, who sets aside the gospel committed to his care, to turn to the vain philosophies of unbelieving men.

"It is required"—we ask, Who requires it? Who is it that sets the standards of those who are "stewards of the mysteries of God"? Is it the church? Or the pastor? Is it some denominational authority? None of these; it is God Himself. We must come to see that beyond the local church in which we serve, we are the servants of God. It is not a church that we serve, not some particular pastor, nor even a denomination. These things are secondary. We are the servants of God, and He is our Master in Heaven; and the one thing that He requires of His stewards is "that a man be found faithful." Let a man be found faithful as God requires of him, and all other things will find their proper place. He who is faithful to his Master in heaven will be faithful to his church, to his pastor, to all who seek to further the interests of Christ's kingdom. It cannot be otherwise.

Some day we shall be called to give account of our stewardship unto the Lord. The pastor must, and so he watches over your souls, as one that must give an account to God. Oh, that he "may do it with joy, and not with grief"! But so must we all give account unto our Master. He has been a long time away, but the time of His return draws nigh. How shall it be with us when He calls us to account? Have we been faithful to Him? Have we put the talents entrusted to us to good use, so that instead of five we shall present Him with ten? instead of two, with four? If so, there shall come to us the Master's "Well done". "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." May we ever live in the light of that day when we shall be called before our Lord to give account to Him. If we do, we shall be faithful in all things, whether they be great or small.

TYNKER AT GUILDHALL

From *The British Weekly*

The telephone rang at my office desk in St. James's Square. "Do you know," inquired a voice, "that your dog has been discovered in Guildhall?" For a moment I was startled, which to effect was part of the pleasant stratagem. Guildhall is over twelve miles from Harrow Hill; I dreaded to contemplate what could have happened to my Border terrier in that traffic-laden distance. Yes, I recalled a neighbour-dog's exploits. He was wont to board the train at Sudbury Hill Underground and emerge at Holborn or King's Cross, while shudderingly they awaited news of him at headquarters close by the White Cottage. My surprise of alarm is over; I detect it is my friend, Mr. Claude Bell, speaking, a smile on his face at the other end of the line. Two years ago my wife and he, bless them, conspired together to give me a Christmas gladness. They took Tynker to town, deposited him at a studio, persuaded him with biscuits into an irresistible attitude of begging, the while the sculptress, Miss Margaret Wrightson, F.R.B.S., shaped a plaster cast to the vivid and vital and importunate life, the cast from which a bronze model was made as Mr. Bell's gift to me on the principle, "Love me, love my dog." To Guildhall I speeded with a Dick Whittington pride; there within the entrance was my suppliant plaster-saint, his name in the catalogue and some admirers standing

by. Mrs. Walton teasingly alleges that I'm a slave to Tynker, and sometimes I've half a mind to say in response, altering a word in Francis Thompson, "Look for me in the kennels of heaven." When I chance to be visiting Newstead Abbey, where Lord Byron lived, I take that poet to my heart (some-what rarely otherwise) for the stately monument he built on the lawn to his dog, Boatswain. Tynker, I claim, is my court physician; he persuades me out of the chairs of laziness, barks me to walks and exercises, keeps the arteries alive, fills the lungs with oxygen. On the occasion of which I write he constrained me to see what I might have missed—namely, the eighty-sixth Exhibition at Guildhall of the work of the Society of Women Artists, of which Dame Laura Knight, R.A., is the President. Tynker was near a glorious case of enamels on one of which the End of the War God was depicted by Mrs. Ernestine Mills. The miniatures were sweet to see, whereon anemones, favourites of mine, were in no fugitive and fleeting beauty. With unusual patience Tynker waited, the eager soul he is, ever at my heels, while I wandered among the paintings, now standing on the Rialto Bridge at Venice, now tasting the joys of Early Spring near Petworth or looking at the Old Mill at Malmesbury. The Garden of Skye, thanks to Judith Williams, opened before me, Skye the enchanted and enchanting Isle. "Jerusalem, Athens and Rome: I must see them before I die; but I rather not see any one of the three than be exiled for ever from Skye." A busy day for me, with many duties and meetings, but the interlude at Guildhall infused loveliness into the routine, and my gratitude goes out to Mr. Bell and Miss Wrightson and Tynker. The gentle Elia wrote about a man who had a dog called Test. "I call him my Test, the touchstone by which to try a friend. No one can properly be said to love me who does not love him." One final note: Sir Timothy Eden's book descriptive of seven dogs at Windlestone, a few miles from Bishop Auckland, is sheer delight on every page.

SYDNEY WALTON

THE METHODIST FOOT GOES MODERN

THE moral inability of the "Methodist foot" to dance the "light fantastic toe" used to be proverbial. But denominationally as well as individually the heels must follow the heart, and since Methodism has so largely discarded the theology of the Wesleys with its insistence on a personal experience of the regenerating power of God in the life, it has adopted in its place many other principles and practices that are contrary to the spirit and the doctrines that made Methodism great.

Methodist Dancing Is Good Business

The Christian Advocate (Chicago) carries a large display advertisement of the Methodist Publishing House, stating that the General Board of Education has sponsored certain records for use in churches that have turned their attention to folk dancing. Many of them have taken the next logical step and have ceased to hide behind the "folk" terminology. Listed are such dance tunes as Cshebogar (Hungarian Gypsy); Kalvelis (Lithuanian Polka); Seven Steps (Austrian); Hol-di-ri-di-a (Swiss); Galway Pipee—For Waves of Tory; Ace of Diamonds; Danish of Texas Schottische; Come, Let Us Be Joyful; Irish Washerwoman; and Captain Jinks. Methodist dancing is now building up a good business for our Methodist Publishing House.

—*The Methodist Challenge.*

We regret to say that many who still call themselves Baptists are quite as "modern" both in practice and in doctrine as the Methodists of whom Dr. Bob Schuler speaks in his paper. Baptists need the preaching of another Spurgeon quite as much as our Methodist friends need the ministrations of a Wesley and as Presbyterians need the prophetic voice of another John Knox.

—W.S.W.

BLESSED OBEDIENCE

For Such A Time As This, by Carl McIntire, Christian Beacon Press, 1946, 143 pages, \$2.00 U.S.A., \$2.20 in Canada.

Pastor Carl McIntire of the Bible Presbyterian Church, Collingswood, N.J., and Editor of *The Christian Beacon*, which is widely influential in the interests of the American Council of Christian Churches, has brought out another book, which is really an exposition of the Book of Esther in the light of modern conditions. He begins by saying:

"The need, as never before, is for Christians to stand up for Jesus Christ in the midst of the confusion, disillusionment, and increasing conflicts of the present day . . . God blesses implicit obedience to His revealed will. . . . This paramount blessing, which every believer needs to cherish, is the lesson of the Book of Esther."

The book goes through the story of Esther to show how the hand of God is seen at every turn, and faithfully applies the lesson of her courage to today.

"Esther's faith gave her the conviction that she had 'come to the kingdom for such a time as this,' and it is the faith of every Christian that should convince him that he, too, has come to the kingdom, the place where God has put him, in the service of the Lord, for such a time as this! How about you? Is it obedience and service or is it expediency and failure?" (p. 77).

As to affairs international, Mr. McIntire greatly fears Russia and reminds us that we need to return to the honour of God if we would seek His aid in our affairs.—W.G.B.

COMFORT

Comfort To Spare, by J. K. Van Baalen, B.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1946, \$1.00 U.S.A., \$1.15 in Canada. (10% reduction allowed full-time Christian workers at our Seminary Book Store, 337 Jarvis St., Toronto 2, Ont.)

The sub-title of this well printed book is *Brief Talks to Sorrowing Hearts*. Here are fourteen messages in 88 pages.

"To clarify the atmosphere for those who walk in a cloud because they do not see beyond the immediate present; to lead those who walk in darkness and have no light to the divine light that never fails—such is the avowed purpose of the following pages" (p. 11).

Each chapter has a scriptural heading taken from the text used. The basis of thought is therefore biblical. Take for example No. IV, entitled, "Shall Evil Befall?" the text for which is: "Shall evil befall a city, and Jehovah hath not done it?" (Amos 3:6), on which we read:

"If God's plan, or counsel, embraces all things, nothing happens by accident. That holds of good and evil alike. That many people have difficulty in including evil in God's providence (the means whereby He carries out His plan), is simply because they fail to figure with the obvious fact that not all things are in God's providence in the same manner" (p. 29).

Naturally, many of the chapters end with a suitable poem. We commend this for what it is, *Comfort To Spare*. Personally, we intend to give a copy to one who is mostly often cut off from the comfort of Christian fellowship.—W.G.B.

ILLUSTRATIONS

Two Hundred Select Illustrations, by Stuart P. Garver, B.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1946, \$1.50 U.S.A., \$1.75 in Canada.

Seneca, the Latin philosopher, said long ago: "Long is the road by precepts, short and effective by illustrations." Our author has gathered together two hundred of them, arranged under thirty-six topics, with cross index by texts.

Our Lord used matchless illustrations called parables. Have you noticed what a series of compact illustrations the Apostle Paul uses in 2 Timothy 2:3-6, drawing them from war, games and agriculture, and giving this injunction to Pastor Timothy, "Think of what I am saying, for the Lord will give you understanding (ability to put things together) in all matters"? There is no realm of life which the preacher may not use, and the keen one is constantly on the lookout for material. Sometimes, in spite of his vigilance, he feels that the illustration he needs he just has not. Then he may turn to a book like this. We have often found that a sermon may be clinched by just the right story. We urge our students to make a habit of collecting them. Two or three, or perhaps just one, is certainly worth the price of this book, for many are new and some are old.—W.G.B.

THE CHRIST OF THE GOSPELS

The Christ of the Gospels, by J. W. Shepard, M.A., Th.D., Wm.-B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1946, 650 pages, American Price \$5.00, Canadian \$5.50.

"On The Beam"

I like this book. It is certainly "on the beam".

It is sound in its estimate of Christ. The first chapter begins:

"The birth of Jesus Christ was an advent. His life did not begin, as that of other men, when he was born. He came into the world from a preexistent state on a special mission" (p. 15).

The second chapter begins with these two sentences:

"An aureole of the supernatural surrounds the manger-cradle of Bethlehem. No other birth in all human history was ever heralded by angels and attended by such manifestations of interest on the part of heaven and earth" (p. 20).

A Sound Method

It is sound in its method of exposition. Our author has worked through the Gospels as they are arranged in the *Harmony* by the late Dr. A. T. Robertson, on the basis of the Greek, with what help he could get from many authors. He has done this for many years, most of them as President of the Baptist College and Seminary in Rio de Janeiro. His book gives an exposition of the Gospels in chronological order. The style is close, and the paragraphs are meaty. Of course he begins with a sketch of the background of the Gospels and an introduction to each of them.

He has that happy faculty of bringing out truths which one might miss, but which are obvious as soon as they are mentioned. For instance, referring to the baptism of Jesus by John he says:

"John recognized and confessed, now, his subordination to Jesus, whom he must follow and obey. Jesus assumed His superiority over John, whom He now directs and will lead. Nor was this assumption vain" (p. 70).

Jesus and Mary

Nor is he without an eye to the Roman perversions so common in South America, Canada, and elsewhere, as when, for instance, discussing Christ's word to His mother, "Woman, what is there to me and to thee?" he says:

"The Romish church asserts the supreme intercession and intervention of Mary; it was this that Jesus denied" (p. 90).

Things New and Old

The good scribe of the Kingdom of Heaven must be like the householder who can bring forth from his treasures things new and old. Surely among our greatest

treasures are the four Gospels, the Holy Spirit's portraits of Christ. Students have sometimes paid me the compliment of saying, "I should like to take your course on the Life of Christ over again." Here is a way to do just that sort of thing. Get down your *Harmony of the Gospels*, which gives the life of our Lord in chronological order, with the parallel accounts arranged so that they may be read together. Purchase this book,—it is well worth the money—from our Seminary Book Store, and take an hour a day until the delightful task is done, to work through the priceless stories and teachings, acts and miracles, records of death and resurrection of the Son of God, with Dr. Shepard as your expositor. When you are through, you must be filled with a fresh desire to preach the Christ Who came to save the world.

—W.G.B.

Among Ourselves

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

By W. Gordon Brown, Dean

This writer spent March 18th to 23rd with Rev. J. R. Armstrong at Snowdon Baptist Church, Montreal, in a series of meetings in which there was considerable interest. Having been present for the opening of the Snowdon Church a little more than a year ago, I was able to see that real progress had been made in increasing the congregation, building up the Bible School and generally consolidating the work. On Thursday and Friday we held a Pastors' Conference, which proved to be a time of real fellowship, when the study was devoted to "Public Prayer." Sharing experiences at the Conference, we heard considerable news. For instance, that Calvary Baptist Church, Ottawa, Rev. J. Dempster, Pastor, is doing considerable renovating at quite large expense. Emmanuel Baptist Church, Verdun, Rev. D. C. Harry, Pastor, has been much more comfortable this winter, due to the installation of an automatic heating system, and the interest and power of the Sunday School, with Mr. Harry's leadership, is building up. Rev. L. E. Jones, recently come to the pastorate of the Verdun Baptist Church, told us that the preceding day they had fifty in attendance at prayer meeting, which is certainly splendid. Rev. G. B. Hicks, Dalesville and Brownsburg Baptist Churches, says that his Sunday Schools and Children's meetings are keeping up in a good way. Rev. H. Hindry in Westboro Baptist Church also reports renovations, a new furnace being installed and so arranged that much better Sunday School space may be had in the basement. Rev. H. Britton of Lachute was not present till the second day of the Conference; so we did not hear a report from him. He told us personally, however, what we had missed before, of the advent of his son and heir, Paul Arthur on February 28th. Rev. T. D. M. Carson continues the attempt personally to reach 1500 "contracts"!

On Friday, February 21st, this writer was special speaker at a joint meeting of the "Teen-age Girls and Teen-age Boys of Forward Baptist Church, Toronto. The leader of the girls is one of our students, Miss Audrey Sewell, and the leader of the boys is Mr. George Legge. It was a lively meeting, well conducted, and to speak to this group of between fifty and sixty was a real privilege.

Mr. W. A. Fuller of the Railway Mission has had considerable help from our students for gospel services in railway shops. We have a note of appreciation from him which contains the following: "It has been suggested that you would be glad to have a word from me regarding the groups which have assisted at the Railway Shop meetings this winter. It is both easy and a pleasure to write to say that their help has been of the highest value, not only in what is preached and sung,

which, being from the Seminary must be sound, but still more in the evident reality, zeal and spiritual depth of both young men and women. It has been a privilege to me to have met and had to do with them, particularly those who went through the War and so have proved Christ in the fires of that ordeal."

From Hespeler Baptist Church, Rev. W. L. Hisey, Pastor, we have the following word: "Since the latter part of January we have had almost continual visible evidence in our Sunday services and in the recent two weeks special effort when Captain J. F. Holliday was the visiting evangelist. We have in the last two months seen the conversion of sinners, the restoration of backsliders, and four have been baptized, while at least four more are awaiting baptism. At our last Annual Meeting in late January, figures revealed the largest financial year in our church's history, with over \$7,000 raised from all sources, over \$2,500 of this given to missionary work. Truly 'the Lord has done great things for us whereof we are glad'."

On Friday, March 14th, our Chapel was addressed by Mr. Christy Wilson, Secretary of the Foreign Mission Fellowship which is affiliated with the Inter-Varsity Christian Fellowship. He explained the work of the Foreign Mission Fellowship, formed in 1936 to promote the enlistment of men and women for full time service at home and abroad. Under this organization some three thousand have already enlisted in the great task of world evangelism.

NEWS OF UNION CHURCHES

Bethel Baptist, St. Catharines

Sunday, March 23rd, was a good day in this church where Rev. Robert Watt is Pastor. We had the Ladies' Quartette from the Seminary who rendered several numbers which were much appreciated. The attendance at the morning Sunday School was 156 and a very keen interest was manifested in this department. Their newly renovated and enlarged auditorium, with its new pews and pulpit furniture, was well filled both morning and evening. The Pastor conducted an impressive baptism service as he immersed four candidates.

M.R.H.

Grace Baptist, Toronto

Quite recently their Pastor, Rev. W. S. Burke, baptized eight believers and it was a happy time for this people in their work. It was my privilege to minister the Word in this church a few weeks ago, and on a very stormy night, but their quarters were well filled in spite of the unfavourable weather conditions.

M.R.H.

Good Times in Hespeler

Easter Sunday was a day of spiritual refreshment in this church where Rev. W. L. Hisey is Pastor. Splendid congregations greeted us, and during the communion of the Lord's supper, following the morning service, six were given the right hand of fellowship. The Pastor immersed four in the evening, bringing the number up to eight baptisms since the beginning of March. One young woman confessed faith in Christ; and another applied for baptism following the evening service. In all a very fine spirit was manifest among a people united in purpose and effort to glorify Christ in their midst.

M.R.H.

Campbell Avenue, Windsor—Rev. J. H. Watt, Pastor

From their "Clarion" we learn that these Baptists are conducting their Sunday evening services in the Masonic Temple, which is in the heart of this great city. They are making themselves known, and the attendances have been reaching near the 300 mark. The pastor writes: "As each successive Sunday night goes into history, we see the hand of God upon us for good. Not only are we glad to know that we are reaching a large number of unsaved, but we rejoice in having knowledge of one who has put her trust in Christ."

M.R.H.

GOOD FRIDAY EVENING IN JARVIS STREET

ANYONE who has ever attended a Good Friday Service of Praise as arranged and directed by Mr. W. J. Hutchinson, needs to be told little beyond the fact that the service was held. Last Friday was no exception. The service was announced for eight o'clock, and people began to gather before six—more than two hours in advance of the time. Every inch of space was occupied, even to standing room.

It would be impossible to describe the service, save to say that it was of a definitely spiritual character, that it was, indeed, what it was called, a Service of Praise. The choir of one hundred and fifty voices, Senior, Junior, and Primary choirs, sang magnificently, as did also those members of the choir who sang in separate parts. The Junior choir, of course, with the fine soprano voices of the boys, was a special feature.

We were indeed fortunate in having Mr. Victor White as special soloist. Mr. White is a really great singer, and Jarvis Street hopes to hear from him more frequently. He has already promised to be with us at both services on the 20th of April, when Mr. Rockwood will preach.

We congratulate Mr. Hutchinson, Mr. Penney, Miss Marion Melrose, Miss La Von Doherty, at the two pianos, and Misses Ruth and Joan Wicksey, who sang so acceptably, as did the whole choir. We know of no other place where such a service on such a scale would be possible.

THE WOOD OF "THE TRUE CROSS"

THE absurdities of Romanism are so numerous and often so grotesquely ludicrous that we have sometimes thought a collection of them would make a good book of humorous reading. Certainly there would be no lack of material though the pure fun of the many bizarre Romish superstitions is changed into genuine sorrow by the reflection that in the eyes of many thousands of simple-minded folk these man-made traditions are matters of eternal life and death. As an instance of the curious Pharisaic hair-splitting characteristic of Romanism that is funny without meaning to be so, we translate the following question and answer taken from *L'Action Catholique* of March 23, 1947:

Question: Is it true that, by miraculous means, the true Cross though cut in little pieces does not diminish?

Answer: It is not true that though the true Cross is cut into little pieces it does not, by miraculous means, diminish.—That is a legend without a basis of truth, and that is why the relics of the true Cross generally consist of very minute bits. In this connection we recall that formerly at Rome the faithful were sometimes allowed to kiss the true Cross, even the venerable relic itself. This ceremony was done away with because, it is said, someone whose devotion was most unwise took advantage of the moment when he kissed the holy relic to bite off a piece of it with his teeth.

As an explanation of why the pieces of the so-called "Wood of the True Cross" are always so minute this account has the advantage, if such it be, of great ingenuity. The humour of it, we presume, is wholly unintentional. It still leaves much to be desired by way of explanation, however, for it fails to tell why there is in existence throughout Catholicism today enough of the "True Cross" to build several houses.

—W.S.W.

NOTES AND COMMENTS

By W. S. Whitcombe

Still More Government Funds for R. C. Schools

THE Treasurer of Ontario, Hon. Leslie Frost, recently announced that an additional grant of \$250,000 would be made to the medical faculty of the University of Ottawa, a Roman Catholic school under the direction of the "Oblate Fathers". This school was founded as a missionary undertaking by the above-mentioned order of monks in order to capture Ontario for the French-speaking Roman Catholic Church of Quebec. The medical doctors graduated from this university will be taught that their primary allegiance is to the Roman Church, then to their patients and their country. The Protestant taxpayers of Ontario are compelled by time-serving politicians to contribute their money by quarter of a million lots to such Romanist missionary undertakings as *l'Université d'Ottawa*. This is but one contribution out of many to this university, and is over and above the huge grants and subventions made to Romanist primary schools of the province of Ontario.

The Jesuits Study *The Gospel Witness*

A press communiqué emanating from a Jesuit publication house was recently published in bold-faced type on the editorial page of *L'Action Catholique* of Quebec. As proof of the lively interest that these astute Roman inquisitors have in the pages of *THE GOSPEL WITNESS*, we translate their note which was headed, "Dr. Shields' Approval":

As was to be expected, the movement in favour of "non-sectarian schools" launched by the president of the Democratic Institute, has found an enthusiastic supporter in the person of Pastor Shields. His latest bulletin contains the English translation of the principal passages of the Senatorial harangue. They are published alongside of articles on the Worship of the Holy Virgin and on Canon Law. They are in their right place.

Of course *THE GOSPEL WITNESS* is in favour of non-sectarian schools, whether they are advocated by Senator Bouchard or not, because it firmly adheres to the doctrine of the separation of Church and State. The Jesuits know only too well that there are many thousands of French-Canadians who groan under the burden of schools for which they pay but which are conducted by the priests for their own ends. Many French-Canadians would like to control their own schools and make them into institutions of real learning rather than the catechetical mills they now are. We are happy to note that the Jesuits also disapproved the articles by Dr. Rowell on the Virgin Mary and our article on the supremacy of the pope as taught in Canon Law. Only when Quebec is liberated from the incubus of the superstitious worship of a woman and the tyranny of Papal Law, will it have genuine education for the masses of its people.

How Mussolini Aided the Priests

Another illustration of how Mussolini aided the priests is given in *La Croix*, Roman Catholic paper of Paris. Commenting on the Italian papers that ridiculed the pope and the Hierarchy, this Romanist paper remarked:

Due to lack of a suitable law regarding the press—prudence restrained the Italian authorities from applying the legislation of Mussolini on this matter—it has not yet been possible to take measures against those who insult the pope and religion. The government is preparing at the present a law regarding the press: it will guarantee genuine liberty but proscribe licence.

We call attention to the Roman Catholic emphasis on

"prudence": no objection is made to Mussolini's law regarding the press, it was not used simply because it would throw the Roman Church in a bad light to invoke his totalitarian laws under a supposedly democratic régime. Since the above article was written, the pope has succeeded in accomplishing the same end that Mussolini formerly achieved for him by other means. The Church of Rome is always the same, whether under Mussolini or under the Allied Armies. The motto of the priests ever remains, "Suaviter in modo, fortiter in re." (Suave in method, strong in the act.)

Rome Replaces the Bible With Books of Fables

In the prayer letter of a missionary working in Northern Nigeria under the Sudan United Mission, we find the following illustration of the way Rome is working on the foreign field to uproot the Word of God and to plant in its place its own poisonous traditions of men:

Recently we visited a town where we met an old soldier who had been interested in the Mission since the early Wukari days, but although he was a possessor of a Bible his contacts in the army had not been too good and he was living a life bereft of any spiritual power. When the Roman Catholics came into the district in which he lived he went to their meetings. Here he arrived complete with Bible. The priest, seeing this man with a book, asked him to let him see it. When he discovered that it was God's Word in the Hausa language he asked to buy it from him. The man agreed to sell it for three shillings and sixpence. Then the priest said to him, "I have taken your book, but you will need another." He sold the old soldier a "Book of Fables." That expresses to us the value Rome puts upon the Bible. Fables for the Word of God! Could anything be more revolting? We tell you this story to show you the way in which the R.C.'s are trying to hinder the Nigerians from having the Word of God.

Romanists Among the United Nations Delegates

A poll conducted among delegates to the recent United Nations General Assembly at Lake Success, New York, revealed that they listed their religious beliefs in this way: Roman Catholic, 40 per cent., Protestant, 20 per cent., Moslem 15 per cent., others and non-believers 25 per cent.

Roman Catholics are bound by their religious convictions to obey the dictates of the pope in matters of faith and morals. Almost all the questions that come before the United Nations will involve either one or the other of these two. That is why in every country in the world the pope has his agents and spies at work to insure that a large proportion of delegates at the peace conference will consist of his servile creatures. Keep the figures in mind as you read what goes on at the United Nations.

Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 16 April 20, 1947

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

COST OF DISCIPLESHIP

Lesson Text: Mark 13:1-13.

Golden Text: "If the world hate you, ye know that it hated me before it hated you."—John 15:18.

Supplementary Reading: Matt. 24:1-31; Lk. 21:5-36.

INTRODUCTION

"Our Saviour was soon to be crucified, and forty days after His resurrection He would ascend to the Father, leaving His

disciples to bear witness to the truth to the ends of the earth (Acts 1:8). In order to prepare them for leadership which would involve much persecution, and in order to instruct believers of all time, He gave this message, known as "The Olivet Discourse," since it was delivered "as he sat upon the mount of Olives over against the temple."

EXPOSITION

I. National Prediction: verses 1-8.

Parallel passages: Matt. 24:1-8; Lk. 21:5-11.

The temple in Jerusalem as built by Herod was the marvel and admiration of the Jews. With its strong foundation and its gorgeous adornments it seemed to be indestructible. Christ predicted its utter destruction.

As Christ sat upon the Mount of Olives, His disciples Peter, James, John and Andrew asked him two questions; one, as to the identity of the time, and the other, as to the character of the time to which He was referring in His prophetic words. First, they wished to know when the temple would be destroyed. The evangelist Luke records the particulars of our Lord's answer to this question (Lk. 21:20-24). The Roman armies under Titus compassed the city in 70 A.D., and set fire to the temple. In their efforts to secure the gold as it melted and flowed down among the foundation stones, they demolished the building stone by stone, even as Christ had foretold.

The destruction of the temple was associated in the minds of the Jews with the great changes which would take place at the commencement of the Messianic reign. Hence, the second question, that pertaining to the sign of the overthrowing of the temple, was equivalent to an enquiry concerning the time of the Lord's coming, and of the end, or the consummation of the age (Matt. 24:3). And indeed, the intense suffering of the Jews at the time of the Roman wars in 70 A.D. was a partial fulfilment, or at least an illustration or foreshadowing of the persecutions which would take place at the end of the age.

All three evangelists record our Lord's reply to this second query. He depicted in broad outline the characteristics of the end of the age, giving counsel to His servants as to the attitude which they should maintain until His return. The Lord gives His children sufficient light for faith, but He offers no encouragement for an unholy curiosity regarding the future.

Individuals and nations are easily deceived, as modern history demonstrates. Especially is this true in the religious realm, where the people seem inclined to accept anything rather than the simple truth. Many claimants to the Messiahship have appeared in the past, as they will appear in the future (verses 21, 22; 2 Thess. 2:3, 4).

The Saviour warned His people against panic also. In times of actual and imminent warfare, rumours create an atmosphere in which people become desperate, or are para-

lyzed with fear. The "war of nerves" is hard to endure.

The sign which would indicate the approach of the end-time is outlined in verse 8. The expression "nation against nation, and kingdom against kingdom" suggests a world conflagration (2 Chron. 15:6; Isa. 19:1-4). This world-wide disturbance would be accompanied by divers earthquakes, famines and troubles, probably in an intensified form. In other words, there would be upheaval in the political world, and also in the physical, economic and religious realms. These conditions would denote "the beginning of sorrows" or, according to the Greek, "the first of birth-pains," and they would indicate the nearness of the consummation of the age.

II. Individual Persecution: verses 9-13.

Parallel passages: Matt. 24:9-14; Lk. 21:12-19.

Our Lord warned the disciples that after His departure they must expect persecution at the hands of the civil and religious leaders (Matt. 10:17-22; John 15:18-20; 16:2), and His words began to be fulfilled very shortly (Acts 4:1-3; 5:40-42; 6:9-15).

Since the disciples would suffer for the Master's sake (Matt. 5:10-12), these trials would prove to be opportunities for them to witness for Christ (Lk. 21:13), and at the same time would leave the tormentors without excuse at the bar of God, as the witness of the disciples would one day prove a testimony against these wicked men.

Moreover, the disciples need not be anxious as to how they should answer the charges of the authorities, for the Holy Spirit would guide them. No one goes into the warfare of the Lord at his own charges; all needed wisdom and grace is freely supplied (1 Cor. 9:7).

Our Lord here implies that such tribulations, trials and testings for His sake, which would be the portion of believers throughout the age (Acts 14:22; 2 Tim. 3:12), would be intensified in the latter times. Members of families would be set against one another in unnatural suspicion and strife (Mic. 7:6; Matt. 10:34-36). And yet, the Gospel would be proclaimed to an unusual degree among all nations.

Patient endurance under trial would bring final deliverance to the people of God. The word "saved" (verse 13) is used in its general meaning of "delivered" (Matt. 10:22; Phil. 1:19).

DAILY BIBLE READINGS

April 14	Warning against persecution	Matt. 10:16-42.
April 15	Persecution experienced	Acts 12:1-19.
April 16	Testimony before councils	Acts 4:13-22.
April 17	Suffering for Christ	1 Pet. 4.
April 18	The hatred of the world	John 15:17-27.
April 19	Warning against deception	2 Thess. 2:1-12.
April 20	The King of kings	Rev. 19.

SUGGESTED HYMNS

Fight the good fight. Ashamed of Jesus. Jesus shall reign. Who is on the Lord's side? Tell the whole wide world of Jesus. I'm not ashamed to own my Lord.

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