

The Gospel Witness and Protestant Advocate

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Rev. Perry F. Rockwood in Jarvis Street

EVERY nook and corner of Jarvis Street Church within reach of the public-address system was crowded on Sunday. Even in the morning Greenway Hall was filled, as well as the main auditorium. But at night the crowds sat in the large rotunda, packed Greenway Hall, and the Junior Hall, even on the platforms, and stood, in parts of the auditorium, three lines deep around the walls. We do not think the estimate of *The Globe and Mail* of 4,000 was much exaggerated, if any.

There was a great response to Mr. Rockwood's message. Enthusiasm obtained everywhere. At this writing, Tuesday afternoon, the total offering for Mr. Rockwood's work in Truro, from Jarvis Street is \$3,100.88. (Latest total on page 5.) For the rest, we will allow *The Globe and Mail* and *The Daily Star* to report the services.

Toronto Press Reports

DIVISION AND CONFLICT, NOT PEACE, DECLARED TRUE ROLE OF CHURCH

From *The Globe and Mail*, April 21, 1947

By Léx Schrag

Not unity, but division and conflict: These are the forces that spread the Christian faith. The Rev. Perry F. Rockwood, Truro, N.S., rebel against the edicts of his presbytery, proclaimed this view yesterday from the pulpit of Jarvis Street Baptist Church.

Standing along the walls, sitting in chairs, on stairs, in overflow gatherings reached by a public address system, 4,000 listened intently. Veins standing thickly at his temples, the young minister proclaimed his fundamentalist beliefs in the full authority of the Gospel.

His voice rang with the indignation of a Savonarola as he declared: "I say that all who stand in the pulpit and do not believe in the full authority of God's word will receive the curse of Almighty God!"

Rev. Perry Rockwood was nearing the end of the first phase of his new ministry. On March 4 he resigned from the pastorate of St. James' Presbyterian Church in Truro, N.S. He refused to accept a disciplinary sentence the Halifax-Lunenburg Presbytery sought to impose for "divisive action."

He became an independent minister. Last week he spoke in New York, New Jersey and in London, Strat-

ford, Galt, Brantford and Hamilton. He preached two sermons in Toronto yesterday, and spoke to a youth rally in the Danforth district.

Truro Fund Seeks \$10,000

His immediate objective is \$10,000 to establish an independent church in Truro. To meet commitments, he must have this sum by May 5. In support of his efforts, Dr. T. T. Shields invited him to the pulpit of the Jarvis St. church. Cash collections, yesterday, went to the Truro fund.

Yesterday Rev. Perry Rockwood preached, at the morning service, from Paul's epistle to the Galatians, and at the evening meeting on the text from Matthew: "The gates of hell shall not prevail against the Church." In the second sermon he offered his thesis of spiritual conflict. "The Church," he said, "is set in this world not to bring peace but a sword." Its primary task was warfare against the forces of evil; there must always be conflict between the church and the world, he insisted.

Final basis of the charges against him in the court instituted by the Halifax-Lunenburg Presbytery, he told the congregation last night, was a series of sermons he had preached in November, 1946.

He had first asked "What is wrong with the Protestant Church?" In four addresses he answered his rhetorical question. The Church, he said, was "sick unto death" in doctrine, in its teachings, in its efforts at union of churches both at home and abroad.

Church Union Attacked

In these sermons he had declared "the devil is destroying the Church from within by influencing the Church to preach a gospel which is another, which is different, which is not the true gospel message at all." "I made special reference to Dr. Gifford, United Church professor, now teaching Presbyterian students in Presbyterian College, Montreal, who, in his recent book, denied the virgin birth, the miracles, the reality of the personal devil, and the authority of the Bible," Rev. Rockwood declared.

He had made special reference to union schemes of modern spiritual leaders where an effort is being made to unite Protestantism by laying aside essential beliefs "which alone are able to bring people together in the Holy Spirit."

Special mention, too, had been made of the Canadian Council of Churches "which is just a branch of the

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Federal Council of Churches of America, which seeks to weld the whole Christian Church, Protestant and Catholic, into a universal church."

Found guilty of "divisive action" by the Presbytery, he had been offered these terms, said the speaker: "I could remain a minister by burning all my printed sermons dealing with the church and preaching no more sermons criticizing the church in any way; showing due repentance to all fellow ministers for remarks made against them; returning to my church in Truro and adopting an entirely new policy toward the church which meant that I was to uphold the Presbyterian Church at all costs. . . ." He refused.

Freedom at Stake

"What the Presbytery found me guilty of was not failing to preach the gospel, but of criticizing the policy of the church boards, courts and colleges for taking a stand that was not true to the foundation faith of the church. There is a growing general attitude in our midst today that it is disloyal to refuse to submit to the leaders of the church. At the last Synod of the Maritime Provinces I tried to have the matter relating to the church of Christ in China discussed and final decision was that all who speak against the decision of the higher courts are disloyal. The matter of our colleges was also discussed and accusations of disloyalty were brought against them."

Concluding his declaration, Rev. Rockwood said: "The real issue at stake concerns the freedom of the pulpit, and in order to have an open pulpit we have severed our relationships with the church."

There was intense fervor in his pronouncements. An equal intensity of feeling rose from the congregation to meet them. Yesterday morning there was a half-hour of hymns before the formal service began. First song was "Tell Me the Old, Old Story." The simple words and melody rang beyond the walls, up and down the "beer block" of Jarvis St.—the district where beer

parlors are crowded cheek by jowl, where police officers walk in pairs.

The congregation was composed of Presbyterians as well as Baptists. Worshippers filed in, waited until seats could be found, and joined almost fiercely in the singing. The Doxology, in long meter, and the National Anthem were deep-toned, deep-reaching. Victor White, a plangent-voiced tenor, heightened the religious tension of the service.

It was relieved when a children's choir sang a verse in Rev. Rockwood's honour. It went:

There's a pastor down in Truro who, quite faithful to his Lord,
Said he'd preach and teach the Bible undeterred.
He upset the official leaders and their minds were badly stirred,
They forbade him preach or print a single word.

(Refrain)

But he did it! Sure he did it!
Perry Rockwood knew that God would see him through!
So take heart, ye preaching men, if you're cast into the den,
For the Lord will surely stand by you!
Yes! our gracious Lord will bring you through.

Numbering, as it did, hundreds of visitors from other churches and denominations, the congregation sat silent and, apparently, bemused after the children's song, until Dr. Shields remarked that applause was not forbidden in the church. There was a scattering of handclaps. But the mood seemed to have changed.

In a 36-minute sermon, Rev. Rockwood regained some of the emotional atmosphere. He inferred a parallel between his own position and that of St. Paul, as expressed in the epistle to the Galatians. Paul had addressed himself to the Galatians as "an apostle, not of man, neither by men, but by Jesus Christ." In his opening prayer, Rev. Rockwood declared "We have no message except what thou hast revealed to us."

People Seeking Gospel

"One of the greatest ways of our enemies is to cast reflections upon those who seek to preach the gospel of the goodness of God," he declared. "There is only one gospel, the one given unto Abraham. Surely our hearts are disturbed as we look about in our pulpits and our theological colleges and find a different gospel being preached."

Empty pews resulted from "the people, desiring the bread of life, looking up and receiving a stone," he declared. Not clubs and sociology and gifts to the church but realization of man's sinfulness, and the wages of sin, would turn men to the church for comfort. "People are anxious that the gospel be preached, that they may be brought again into the fellowship of their God." He quoted: "'Vengeance is mine' saith the Lord." "Vengeance is his, and cursing is his." But he also found "The gospel message of God is the word of pardoning grace."

"HE DID IT," PASS PLATE TWICE RAISE \$3,000 FOR ROCKWOOD

From Toronto Daily Star, April 21

"It is little wonder the multitudes have left the pews when there is so much confusion in the pulpits," Rev. Perry F. Rockwood of Truro, N.S., told an overflow con-

gregation in Jarvis Street Baptist church last night. The young pastor, who resigned from the Presbyterian ministry after a church court found him guilty of "divisive" action, declared the real issue in his trial was freedom of the pulpit. "In order to have an open pulpit, I had to leave the church," he declared.

Congregations at the morning and evening services contributed \$3,000 toward acquisition of a new property for Mr. Rockwood's independent "People's Church of Nova Scotia." When the collection at the evening service fell \$349 short of the \$3,000 objective, ushers passed the plates a second time to make it up.

At both services the main auditorium was packed to capacity an hour ahead of time, and loud speakers carried the proceedings to additional throngs in the adjoining Greenway hall and junior hall. Stands stood shoulder-to-shoulder along the walls, the choir and balcony steps were filled, and for the evening service a dozen people were wedged in the baptistry behind the altar. Preceded by a half-hour sing-song, the evening service was more than three hours in length.

Get Stones, Not Bread

"The one reason the pews are empty is that the people are looking for the bread of life and are receiving stones," Mr. Rockwood told the morning meeting. Many preachers are giving them a false gospel of salvation by works, an exaltation of man's goodness rather than a conviction of depravity. Not enough are preaching that the wages of sin is death unto hell, and that we are all sinners."

Reviewing the story of his trial, Mr. Rockwood said he was not the one who had been guilty of "devisive" action. "Rather it is the leaders who do not believe in the full authority of God's word," he insisted. "It is the many theological professors who do not teach the true view of God's word and who accept the demands of 'higher criticism' so that man himself becomes the judge of what Scripture is to be accepted and what rejected. These are the leaders who should be put on trial."

He emphasized his accusations were not directed at all, or even a majority, of Protestant ministers, but at a number who are influential in setting church policies. "But I tell you," he said, "that any who stand in the pulpit today and don't believe in the full authority of God's word will receive the curse of Almighty God."

As he has many times in his week-long tour of Ontario, Mr. Rockwood asserted conflict and division are necessary to the life of the church. "There must always be conflict between the church and the world. The sad fact today is that there is so little tension between the two.

An Inner Conflict

"The conflict today is not of that kind. It is an inner conflict, between the leaders who deny God's word and leaders who believe God's word is true. The great issue is between liberalism and fundamentalism."

The church rocked with laughter as he told how the presbytery court, after finding him guilty, kept giving him "10 minutes more" to repent and recant before sentence was pronounced.

Not Easy to Sever Ties

In his sermons, Mr. Rockwood made it plain he still considers himself a "true Presbyterian," maintaining from his independent pulpit the fundamental doctrines defined in the Westminster Confession. It was not easy, he confessed, to sever the ties with the venerable church in which he was raised and educated and which he loved.

"But it was impossible," he declared, "to find there any more fellowship after the unanimous decision of the court.

"The presbytery found me guilty, not of failing to preach the gospel, but of criticizing the policy of church boards, courts and colleges which were taking a stand that was not true to the foundation faith. There is a growing attitude in our midst that it is disloyal to refuse to submit to the leaders of the church.

"The devil today is destroying the church from within," he declared, "by influencing the church to preach a gospel which is not the true gospel message at all.

"The cause for this doctrinal decline is to be found in the theological colleges where many of the professors no longer believe in the essentials of the faith.

"In the union schemes of modern spiritual leaders, an effort is being made to unite Protestantism by laying aside essential beliefs which alone are able to bring people together in the Holy Spirit. The Canadian Council of Churches is just a branch of the Federal Council of Churches of Christ in America, which seeks to weld the whole Christian church, Protestant and Catholic, into a universal church. That is as impossible as mixing light with darkness."

Calgary Minister Agrees

The Calgary dispatch printed below is a sufficient refutation of Mr. Lawson's charge that we are waging war against the Presbyterian Church.

Calgary, April 21—(CP)—Sympathy for Rev. Perry F. Rockwood, of Truro, N.S., who resigned from the Presbyterian church after criticism for "divisive" preaching, was expressed in a sermon here last night by Rev. Dr. Frank S. Morley of Grace Presbyterian church.

"I have a great sympathy for Mr. Rockwood," said Dr. Morley. "Some of the things he says are tremendously true. Let the church listen.

"I myself have said some of the things Mr. Rockwood said, and so have other ministers."

He said he agreed with the Truro minister that the college training given by the Presbyterian church to its men was "pitifully poor." Knox College in Toronto had been improved through the acquisition of more able faculty members, but the "power of the teaching" at Montreal college was weak. Both Mr. Rockwood and Dr. Morley attended Montreal college.

In Dr. Morley's opinion the Church, rather than being "sick unto death," as held by Mr. Rockwood, was actually experiencing a world-wide revival. Men were returning to their faith because they realize the Church was their only salvation.

PROSECUTOR LAWSON IN RATHER A BAD HUMOUR

We publish below a Truro dispatch from *The Toronto Star* of April 21st. We remember a very famous lecturer who was shown a criticism of one of his lectures; and when asked if he would reply, he answered: "When nothing is said by nobody, what is there to reply

to?" Poor Mr. Lawson seems almost to envy Mr. Rockwood the publicity which he and his fellow "Lilliputians" have given him.

N.S. MODERATOR LAWSON CRITICIZES DR. SHIELDS

Special to The Star

Truro, N.S., April 21—Rev. Frank Lawson, moderator of the Halifax-Lunenburg presbytery of the Presbyterian church, speaking last night from the pulpit of the St. James' Presbyterian church recently vacated by the resignation of Rev. Perry F. Rockwood, blasted Dr. T. T. Shields, minister of the Jarvis Street Baptist church in Toronto, for his war against the Presbyterian church. He stated Dr. Shields hated the Presbyterian church and is waging a losing battle to destroy it. "His poisonous pen," continued Mr. Lawson, is driving good men from our country. "He that hates his brother cannot love his Lord." "Let us build some portion of the Kingdom of God wherever you are." "T. T. Shields and his organization are (in some ways) a twin of the Roman Catholic church."

Says Sect Church Weakness

"I am not concerned particularly with the young boy who climbs on his (Shields') band wagon for the sake of the publicity he gains," Mr. Lawson said.

"T. T. Shields," declared Mr. Lawson, "has done more to help the Roman Church than any two cardinals of the church, and I have been told by prominent members of the Roman Catholic Church that he has done more to solidify the Roman Catholic Church and has weakened the Protestant Church."

Many of his remarks were centred on the sect church, many of which were springing up, stating they were not a strength to the Protestant Church but rather a weakness. Referring to the claims of some of the leaders of the sect churches that they were modern Martin Luthers or John Wesleys, he compared conditions of today and asked if the Presbyterian Church in Canada were committing any of the offences of which these men set out to correct.

Mr. Lawson scored the preaching of hell fire and brimstone being used as a threat to drive the people into the kingdom of Jesus Christ. Both Jesus and the Bible teach there is a hell but it is not a secret formula prepared for the everlasting torture. He called on his listeners to picture the feelings of persons to have a single member of their family in such a hell.

Scores Discipline Lack

Rev. Mr. Lawson scored the lack of discipline throughout Canada today and told of the insolence of the youth being found in the penitentiaries.

The sect church is a church of chaos and confusion and is a law unto itself. Any man who would depart from the church is "rending the body of Christ," he stated.

As the congregation left the St. James' church last night, little boys were lined up on either side of the walk distributing sealed envelopes without any mark on them but containing a letter from the Brenton Street Baptist church, Kitchener, Ont., and signed by Rev. Gerald L. Stover. The letter, in mimeograph form, referred to a personal experience of Mr. Stover with Rev. Frank Lawson in which Mr. Lawson was purported to have denied his belief in the virgin birth of Christ. Attached was a second sheet containing a copy of a Canadian Press story dated at Halifax, April 1, containing a similar reference made by Rev. Gordon S. Vincent, minister of the West End Baptist church.

Says Letter Is His

Special to The Star

Gary, Ind., April 21—Rev. Gerald L. Stover, a Baptist minister from Kitchener, Ont., today said he is the author of a letter defending Rev. Perry F. Rockwood and charging one of his critics does not believe in the virgin birth.

Here on a one week's preaching assignment, Mr. Stover

said he was not aware, however, that mimeographed copies of his letter had been distributed Sunday night to Presbyterians as they left a service conducted in Mr. Rockwood's former pulpit at Truro, N.S., by Rev. Frank Lawson, moderator of the presbytery.

"After the church put Mr. Rockwood on trial," said Mr. Stover, "I wrote to advise him about Mr. Lawson's views."

Flatterers Are Not True Friends

"Faithful are the wounds of a friend." As Dr. Morley of Grace Presbyterian Church, Calgary, says: "Some of the things he (Rockwood) says are tremendously true. Let the church listen." Men of Mr. Lawson's type, however, who live for compliments, will not brook criticism; but whoever refuses to heed wisdom's warning pays the price. There are tens of thousands of Presbyterians in Canada, and a large number of Presbyterian Churches who perfectly agree with Mr. Rockwood's criticisms. Unlike Mr. Lawson, we are not intimate with "prominent members of the Roman Catholic church". What Mr. Lawson alleges he has been told is such piffing nonsense that it requires no answer. Of course the fact is that Mr. Lawson and his accomplices expected to break Mr. Rockwood, and are much troubled by the discovery that instead of breaking him, they have made him. It is the old story over again. One need only listen to Prosecutor Lawson's speech to discern the hiss of the serpent, and to understand the Lord's characterization of the Scribes and Pharisees, as "blind guides which strain at a gnat and swallow a camel;" as "hypocrites," and "serpents," and a "generation of vipers." The witnesses to the truth of God's word pass through experiences similar in principle to those of the Word Incarnate. Two passages describe the chagrin of Prosecutor Lawson, and his fellow Presbyters:

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." And again:

"Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

HEARD OUTSIDE JARVIS ST. CHURCH AS CROWDS EMERGED FROM ROCKWOOD MEETING SUNDAY EVENING

Two women were overheard in conversation.

Said one to the other:

"I would give almost anything for a cup of coffee, but I don't believe I have any money left. Have you any money?"

Lady Number Two, looking into her purse, replied, "I have only twelve cents."

Lady Number One examined her purse, and said, "And I have only fifteen cents."

And that was the result of the "hilarious" giving which led *The Toronto Star*, in two column headlines to say:

**"JARVIS ST. 'HOT POTATOES'
MEAN \$4,000 TO ROCKWOOD"**

Stop Press—Flash!

From *Toronto Daily Star*, Tuesday, April 22nd, 1947

Jarvis St. 'Hot Potatoes' Mean \$4,000 to Rockwood

"**F**AR too much attention is given today by Protestant ministers to get people to join the church to add deadwood to the deadwood that is already there," declared Rev. Perry F. Rockwood of Truro, N.S., before a third overflow meeting in Jarvis Street Baptist church last night. The meeting was sponsored by the Protestant League of Canada.

"The Protestant church has lost its power to speak to those who are even within its own fold, let alone the power to go out and attack the wiles of the devil on the outside," said the speaker.

Introducing Mr. Rockwood, Rev. T. T. Shields remarked: "I think my record proves the fallacy of the charge that I am waging a war against the Presbyterian church. When a situation arises when a man can't preach the gospel I count it my privilege and my duty to support him."

He said Rev. Mr. Rockwood had been described by opponents as "a hot potato" that he, Dr. Shields, would make use of and drop at the earliest opportunity.

"Well, the hot potatoes we are going to drop into Mr. Rockwood's pocket amounted to \$3,100.88 from Sunday's services and it wouldn't hurt this congregation one little bit to make it \$5,000. Let's make it a minimum of \$1—no maximum, the ceilings are off," he retorted amid cheers.

The first collection last night amounted to \$622 and when Dr. Shields asked the meeting if they wished another collection to put it over \$1,000 and make the total contribution to the visiting speaker \$4,000, there was a chorus of approval. The second collection sent the evening's total over the top.

Warning League members against spread of the Roman Catholic church, Mr. Rockwood said that 75 Protestants had turned over to the Roman Catholic church in Truro in one year.

"Mixed marriages are incompatible with happiness and freedom of the gospel," Mr. Rockwood stated. "They are the result of Protestants not being trained in the depth or even the shallowness of the faith."

He said that a great struggle exists between the Roman Catholic and the Protestant churches. "It is primarily an offensive war by the Roman Catholics against a sleeping and indifferent Protestant church throughout the land," he said.

Half-way through Mr. Rockwood's address, Dr. Shields spoke before the collection was taken up. He criticized the federal income tax department for not taxing the incomes of priests, which he said were set nominally at a figure just below the taxable income.

Mr. Shields said The Protestant League office had refused to pay income taxes until the federal government collected income taxes from priests, despite a threat of imprisonment.

MR. ROCKWOOD ON MONDAY NIGHT

The Jarvis Street auditorium was crowded to the limit with a large number in Greenway Hall again on Monday evening to hear Mr. Rockwood's address on "Protestants Awake." Many ministers occupied the platform, both upper and lower platforms being crowded. The scripture was read by Rev. Wm. McRoberts, Pastor of Cooke's Presbyterian Church, the gentleman who moved a resolution at a business men's luncheon, approving Mr. Rockwood's stand, and against whom a vote of censure was proposed at the Toronto Presbytery. But unafraid, Mr. McRoberts came to stand by Mr. Rockwood, and participate in the service. Rev. Gordon Searle, of Lindsay, offered prayer, and Rev. H. C. Slade was in charge in Greenway Hall.

Mr. Rockwood covered virtually the same ground as he covered in his series of sermons on that subject, which have already appeared in these pages. Of course, the matter was presented in abbreviated form.

We suggested that Mr. Rockwood should stop half way through his address, and that then people should be given opportunity to join The Canadian Protestant League. One hundred and fifty-two envelopes were signed, many of them new members, and others renewals.

Total Jarvis St. Offering for Rockwood Work \$4,000

As the sermons on "Protestants Awake" were a contributory factor in the Truro affair, we felt it was only just that the general collection on Monday evening should be added to the offerings of Sunday for Mr. Rockwood's new work. We are happy to say that the offering on Monday, added to the offerings of Sunday morning and evening, enabled us to hand to Mr. Rockwood a marked cheque for \$4,000 for his new work. In the givings at these services there was a real spiritual "hilarity." The Scripture says, "The Lord loveth a cheerful (or literally, a hilarious) giver," and there must have been not a few beloved of the Lord with us Sunday and Monday.

We wish it might have been much larger, but the offering, as it stands, we think, is some indication of the people's interest in Mr. Rockwood's work.

Gospel Witness Contributors

The \$4,000.00 includes some gifts received from GOSPEL WITNESS readers by mail: We are handing to Mr. Rockwood every name and address received, whether by mail, or on the plate, so that he may be able to send a personal acknowledgment to each contributor, since we are anxious that every contributor should know that the money passing through our office reached Mr. Rockwood's hands. If, by any chance, any contributor should fail to receive a personal acknowledgment from Mr. Rockwood, we should be glad to be informed. We have made every effort to avoid any clerical error.

Any contributions for Mr. Rockwood's work reaching our office subsequent to this date, will be forwarded to Mr. Rockwood with the name and address.

Mr. Victor White

We were again favoured on Monday evening by the singing of Mr. Victor White. Many surged about us afterwards enquiring, "Where did you discover that glorious-tenor?" It is our hope that Jarvis Street will hear much more of him.

"Continuing Instant In Prayer"

Mr. Rockwood's visit to Jarvis Street was, in every respect, a triumphant success. We were especially happy

READ THE GOSPEL WITNESS

to have Mrs. Rockwood also with us; and if our readers could have seen the throngs of people who surged forward to shake hands with both of them, they would recognize that there are still a great multitude of people who, loving the joyful sound, love also those who preach "the unsearchable riches of Christ."

Mr. Rockwood will encounter many difficulties, and only the Lord Himself will be sufficient. We suggest to our readers that we continue "instant in prayer" for Mr. Rockwood and his work. He and Mrs. Rockwood will leave by plane for Truro, Wednesday, the 23rd.

Resolution and Telegram

The following Resolution and Telegram speak for themselves. Both were presented at the services on Sunday:

Westminster Presbyterian Church

Sydney, N.S., April 14, 1947

Resolution of Westminster Presbyterian Church:

Westminster Presbyterian Church in Sydney wishes to assure you of its prayerful co-operation in your services to-day (April 20th). We give thanks to God for the wisdom, courage, fidelity, and grace bestowed on you in your magnificent fight years ago for "the faith once for all delivered unto the saints," and for your continued steadfastness in that faith, despite all the vicious and lying attacks of the enemy.

We also thank God for the courage, faith, and grace given to His young and valiant servant, Rev. Perry F. Rockwood, who is with you to-day. May the power of the Most High rest upon you all, as it rested on the apostles in the upper room, giving you great boldness of speech to proclaim the gospel of the blood of the Son of God shed on the cross of Calvary for the remission of all our sins.

Yours in the only fight worth while,
(Signed) "Alexander A. Murray"
Minister.

Telegram From Mr. Rockwood's Church

Truro, April 2nd, 1947

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

Whereas Dr. T. T. Shields has consistently through his long ministry stood for the basic fundamental truth as given to us in the Bible, and has steadily and steadfastly expounded there in his own church, and has moreover given the public the benefit of his messages through THE GOSPEL WITNESS; and whereas Dr. Shields and his congregation of Jarvis St. Baptist church have valiantly and wholeheartedly supported the stand made by our Pastor Rev. P. F. Rockwood in his attack on Modernism in the church, and in his defence of the biblical truths on which the Presbyterians and other Protestant churches were originally founded; and whereas Dr. Shields and his congregation have made their support effective through their defence of Mr. Rockwood's stand in the special and other issues of THE GOSPEL WITNESS, and given there a specially wide distribution to ministers and layworkers throughout Canada; and whereas we the present members of Mr. Rockwood's congregation have very greatly appreciated and valued this support; therefore be it resolved that we the congregation of Mr. Rockwood's church, Truro, herewith express to Dr. T. T. Shields, and the congregation of Jarvis Street Baptist Church, our

sincere appreciation of the effort and expense involved in their special publications; and further convey to Dr. Shields and his congregation our warmest and most heartfelt thanks for both the moral and practical support, and for the sympathy accorded to us by them at this difficult time.

F. E. Rockwell,
Secretary.

TWO ANGLICAN VIEWS CANADIAN

Anglican Offers Aid to Quebec Catholics

Montreal, April 22—(CP)—Rt. Rev. John Dixon, Anglican Bishop of Montreal, in his charge delivered today at the opening session of the 88th annual synod of the diocese, called upon the Roman Catholic Church to ask the Anglican Church for "co-operation and support."

"In this province it is natural that leadership in many matters of public good should be taken by our Roman Catholic brethren," Bishop Dixon said. "I make bold to ask them to call upon us for co-operation and support."

Bishop Dixon told the Synod that the report of the special Anglican committee which investigated the question of union with the United Church of Canada had been placed before the church for study during the next three years.

"The result of the conversations was a proposed form of mutual ordination whereby "each body might receive the ministry of the other as an experiment, not in corporate union, but in co-operation where it seemed advisable."

"The sin of disunion sits with tragic lightness on the Christian conscience," said the bishop. "Here is one suggestion of a first healing step."

ENGLISH

"Perpetual Menace"

Oxford, Eng., April 22—(AP)—Rev. Arthur T. Houghton, general secretary of the Bible Church Missionary society of the Church of England, said today that "the church of Rome is a perpetual menace to religious liberty."

Speaking at a Protestant churchmen's conference discussing movements toward the merger of Christian church organizations, Mr. Houghton said: "Those who have first-hand knowledge of the church overseas know that in every land the church of Rome is a perpetual menace to religious liberty, simplicity of faith, purity of doctrine and practical Christian living."

"It is well to realize that it is a church dominated by political intrigue with an insatiable thirst for material power."

A WORD OF APPRECIATION

OUR GOSPEL WITNESS family have made a most generous response to our appeal to help us to conclude the year, as of March 31st, with balanced books. We feel every assurance at this writing that this was accomplished. However, the Rockwood editions have been so large, and so tremendously expensive, that we still welcome the co-operation of all our readers. But most sincerely and heartily THE GOSPEL WITNESS says, Thank you. We believe the response was more general and generous than ever before. We may give a little fuller particulars later.

The Jarvis Street Pulpit

The Scapegoat

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

Preached in Jarvis Street Church, Toronto, on a Sunday Morning.

(Stenographically Reported)

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

"And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Leviticus 16:20-22.

IT is common to assume that a life lived in right relation to God must of necessity be a life devoid of pleasure. There are some parents who have the unfortunate habit of almost continuously saying "don't" to their children; from morning till night they issue only prohibitions. Some people have that idea of God—that God takes special delight in saying "don't"; and that to be a Christian, consists in obeying that almighty "don't." All that is the result of the Devil's first and successful lie, when to our first parents he misrepresented God, and pictured Him as having made a beautiful world with the intention of surrounding man with such prohibitions as would prevent his enjoying that which He had made. The truth, however, is to be found in the opposite direction. If I put my wrist out of joint, as I did once, I do not need a doctor to tell me it is out of joint. I know it by the pain it gives. My hand was not made to be used that way; and only as these members of our bodies are rightly related to the body, and subject to the control of the head, can the body be free from pain and really enjoy physical health. So, when the soul is in right relationship to God, all other things come into their place, and all the fret and friction is taken out of life. "In thy presence—here and now—is fulness of joy; at thy right hand there are pleasures for evermore." The great problem of life is evermore the same—how to get rid of sin, that thing that would make men live eccentrically; that would put them out of step, or out of joint, out of proper relationship to God. Nobody can be perfectly happy who has a toothache, or a headache; and nobody can be perfectly happy who has within him, uncontrolled, something which stains the soul, and which, if not corrected, must ultimately destroy us.

Our Lord Jesus came into the world, not to take away our pleasures, but to take away our sins. He came, if I may reverently say so, to be the sinner's Scavenger: "He taketh away the sin of the world"; but He will take nothing away from us that can possibly minister to our happiness. There are many things we desire because our minds are corrupted, and because we cannot see things which He prohibits in their right relations. But He prohibits it, or them, for the same reason that a mother will not allow the baby to play with his father's razor: it is pretty; but it is dangerous. And there is

in sin itself that which will do us harm: therefore, He has provided a way whereby our sin may be removed; and, in order that we may understand it, we gather here Sunday by Sunday. That is the whole purpose of the Bible from the first of Genesis to the last of Revelation—to tell us God's way of taking away sin, and of bringing men back into saving relationship to Himself.

We all know that we have sinned. We do not know what sin is; but we know we are sinners. A little boy says he has been naughty; a little girl admits that she has done wrong. They may not call it by that ugly name of sin; but it is the same thing. We are out of right relationship to God.

The word for atonement here means to cover—not to make *at one* merely, but to cover our sin. How are we going to have our sins covered? By any good works that we can do? Have you any ability to hide your sin from God, so that He cannot see it? The Bible says He is of "purer eyes than to behold evil, and can not look on iniquity." "His eyes are as a flame of fire." He beholds the evil; for "all things are naked and opened unto the eyes of him with whom we have to-do", and from Him no secrets are hid. The day is coming when He will bring every work into judgment, with every secret thing, that we all may receive our reward for the deeds done in the body. Some day God will bring us all into judgment for our sins. Can you tell me any way by which we can hide our sins from God? In the beginning man tried to hide by hiding himself from God. He hid himself among the trees of the garden; but God found him there. What human skill can devise any means whereby we can cover our sins? The doctor can look through you with his X-ray; but God can see more than that. He can not only see the bone and muscle; He can see the thoughts and intents of the heart; He can see the sin that is within us before it finds expression in word or in deed. How can we find a covering for our sins so that the eye of God cannot see them? That is the great problem—"How shall man be just with God?" You boys and girls have seen men going about with old push-carts, and some of them with wagons, gathering up all the refuse of the city—old automobile tires, all kinds of scrap iron, old beds and mattresses, and rags of every description—and sometimes, when you

see one of those wagons coming along the street, you feel as though you want to go round a block so as not to be too near it when it passes. I dare say you have asked yourself, What are they going to do with it? what can they make of all this waste? Well, the metal will be melted down and converted into useful articles, and even the filthy rags can be made into immaculate paper, of which, perhaps, Bibles may be printed; or some of it woven into fine cloth. But can any one tell me of any human skill which can devise means for taking the stain from the conscience, or cleansing a sinful heart, so that the boy or girl or man or woman may come in peace into the presence of God, Who sees us just as we are? Can anybody tell us how sin can be covered?

Yes, there is One Who can tell us. The Word of the Lord tells us that there is one thing that God cannot see through; there is one thing that can cover a man's sins, and that is blood—the blood of atonement, of covering, of propitiation, that hides our sins from God; so that if we are covered with the blood He does not see us as sinners at all.

Now that is the great truth taught in this story of the day of atonement. That one aspect I am not going to deal with this morning particularly, save just to remind you that these two goats represent two aspects of the Redeemer's character and work—the crucified and the risen Saviour; the ministry of His death, and the ministry of His life: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." We rejoice in a crucified Saviour; but we rejoice especially this morning in a Saviour Who lives to take away our sins ("Amen!"). When Aaron laid his hands upon the head of the goat that was to be slain, he claimed in behalf of the people the covering of that goat's blood for all the sins of the congregation. He was their representative. And when you and I believe in the Lord Jesus, and by an act of faith appropriate Him, His blood covers our sins.

But the Word of God teaches the necessity of our being cleansed from sin's guilt, and delivered from its power. Sin must be covered; but it must be carried away: "The goat shall bear upon him all their iniquities unto a land not inhabited." "Behold the Lamb of God, which taketh away the sin of the world." Thus John introduced the Saviour. Very simply I want to ask and try to answer these questions: Where is the "land not inhabited"? Where is the place of separation to which my sins are carried? Is there any possibility of my ever meeting them again?

I.

"Unto a land not inhabited"—Where is it? IT IS A PLACE WHENCE GOD HIMSELF WILL NEVER RECALL THEM. I remind you of the principle of the absolute completeness of the divine forgiveness. I have tried sometimes to reconcile people who have quarrelled; I have tried to persuade them to forgive each other; and have heard them say, "It is all in the past, I give you my hand. The fellowship is restored; the barrier that was between us is removed. We are one again"—only to discover that in a little while afterwards one of them goes to the place where he had put the other's sin, and brings it back again, and he says, "Here it is. You did so-and-so." "Well, but you said you forgave it." "But I did not

forget it." Not thus does our Lord forgive. When the sins of the people were laid upon the head of the scapegoat, it was led away into the wilderness; "unto a land not inhabited". And there is no record that the scapegoat ever came back again; nor was anybody ever sent after it to bring it back again. God never brought back to remembrance the sin which He had forgiven.

Let us rejoice in that! I do not know where the uninhabited land is, except that it is a place where God Himself will never find our sins. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" the Psalmist asked. And then he contemplated all possibilities, and he said, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." He said: "I do not know where to go from the presence of God where His eye will not see me." But our sins are carried to a place where God will never see us. May I quote one of the strangest sayings of Scripture? Hezekiah said, "Thou hast cast all my sins behind thy back." Where is that? Behind the "back" of God! No more striking metaphor could be employed—certainly it must be to a place where God will never see them. "Their sins and their iniquities will I remember no more." What a marvellous truth that God has provided a way whereby I am to be so completely delivered from my sins that I may come into the presence of God and know that God will not even remember that I was a sinner! Can you forgive at will? Can you blot from your memory the experiences in which the iron has entered into your very soul? We have in the safe yonder, or somewhere among our archives, a minute-book of this church, dating back sixty or seventy years. I turned its pages some years ago, and I saw page after page blotted out. But why was it blotted out? There was a record there that somebody did not like. One of the old members told me that he had some recollection of it, that he believed it had to do with the man who was clerk of the church at that time. Some action of the church was inscribed on the pages of that book; and he had taken ink and painted it over the writing. And when I looked upon those black lines, I said: "I do not know what is under them, but I know that it is a record of which some man was ashamed." I could not decipher it; I can not tell what it is; but those black lines record some unworthy deed which that man did not want succeeding generations to read. Our names, if we are Christians, are written in the Lamb's book of life; but is that how God blots out our sins—leaving in His book a remembrance of my sins? Oh no! "Their sins and iniquities will I remember no more." He has found a way by which angels may read the record of my life and see nothing there to condemn me, while God Himself is perfectly satisfied with me, because my Scapegoat has carried away my sins to a land separated, not inhabited, whence God Himself will never bring up against me.

Do you not want a salvation like that? Is there not something in your life that you would like to have carried away into such a place?

This applies to sin in general. He "taketh away the sin of the world."

"O happy day, that fixed my choice
On Thee, my Saviour and my God!"

What did that "happy day" mean to you? It was a day when you took your place as a sinner, and believed in the pardoning grace of God. Do you need to confess your sins over again? ever! What a wonderful thing that is! If I bring the sin of my life up to this moment to God, and lay it upon Him, every single sin is blotted out; I need never confess one of them again. Is not that worth while? In our lesson a week ago, we were told that an offering was presented for the sins of ignorance. Your sin in its entirety was laid upon Christ, and carried to "a land not inhabited." But as we go on in Christ, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, our secret sins—the sins that are beneath our consciousness, the faults of our spiritual infancy, are brought to our knowledge day by day, week by week, month by month, year by year; and the things which I do not see to be sin today, I may see to be very wrong tomorrow, as fuller and clearer light is given to me. But as those sins of ignorance are brought to my knowledge, and as I confess them before the Lord, they are laid upon Him Who is my Substitute, and carried away forever. Oh, let us have a clean page every day! Let faith lay hold of the promise every day! Let us be sure this morning that very single sin is laid where God would put it, and borne away out of His sight to a land of separation.

II.

Where is this uninhabited land? It is A LAND OF WHICH CONSCIENCE HAS NO MEMORY, with which conscience has no communication. Let me speak especially to you young people a moment. When you say, "I", what do you mean? You say, "I have had my photograph taken." Have you? I wish I could sit down and talk to you, and ask you to let me see it. Is it a photograph of yourself? "Well, yes." What do you mean by "I"? Your hands, or feet, or head, or body? All these are photographed; but "I" is something more than that. What do you mean by "I"? Even as I ask you the question, you immediately begin to think what it is. There is something within—there is the mind which differentiates you from the lower orders of creation. There are certain perceptive faculties—they are like the windows of this house, which let in God's sunlight; they are the avenues of communication with other realms by which you receive impressions from without. Then you begin to deal with those ideas, and the faculty of reason takes hold of them and estimates them, and you think about them. I hope that is what you are doing while I am speaking—unless you are asleep! We do not have many sleepers here. But what else? Somebody here this morning, if I should stop now and let him speak, would say, "While you have been talking, I have been reminded"—You what? "I have been reminded." You what? "I have been reminded." Yes; you have remembered. There is a faculty that relates you to your past; the intervening years have been swept away; and some of you here this morning have been living twenty, thirty, forty, and fifty years back by the memory that brings the past up to the present. There is also another faculty—the judgment, that takes hold of all this material, and appraises it. Then there is something within that leads me to want things—desire, affection.

There are some things I like, and some things I don't like; there are some people I like, and some people, naturally, I don't like. I have to confess it, even as you; although God's infinite grace will enable us to love everybody. But we desire certain things; certain other things are contrary to our desire. And there is another faculty within that leads that little boy to say what I heard a little boy say once. His mother had two sons. One of them was a model boy; he never did anything wrong, according to his mother's estimate. And she said that all boys might be model boys, if they all had model mothers like hers: the fault with all other boys was, they were not properly trained! Her boy always obeyed. But by and by she had a second boy. He was not as big as the first, naturally; and, for some reason or another, he did not do exactly as he was told. When she tried to correct him, he still had his own way. One day she shut him in a dark closet—I think she was about as naughty as he was to do a thing like that—and after she had left him there for a long time, she opened the door, and said, "Well, will you do what I tell you?" He was only a little fellow; but he looked at her and said, "Me 'ont." There was something else speaking—the will. But there is still another realm of being. There is something within which takes hold of all these things, and passes judgment upon conduct: we call it the moral faculty; we call it conscience. It may be badly trained so that it will excuse things that are wrong, and sometimes condemn things that are right. It is a mystery I cannot explain; but, somehow, God has His witness in that faculty. In spite of all its bad training, it refuses to accept a man-made covering for sin, especially and particularly when the Spirit of God quickens it. God's voice is heard in conscience; and all the wealth and all the good works that men may do cannot cover sin. Conscience is telling the man all the time—You may be a church member; but you are not right with God. You are making a show of religion; but at heart you are a sinner, out of touch with God. A man makes resolutions, and he says, "I will forget all about that. I will bury my sin; I will forget it." But conscience digs it all up again, and brings it back. He takes himself into some far country; but conscience travels with him, and brings it all back; he cannot get away from his sin. But when he lays his sin upon Jesus—I cannot explain how or why, but the blood of Jesus Christ purges our conscience, covers sin from the view of an awakened conscience; so that conscience consents to the acquittal of the sinner, and his sin is carried away to that uninhabited land. God is at peace; and the man is at peace with himself.

III.

One other word: It is a land WHENCE NO ACCUSER MAY COME WITH A REMEMBRANCE OF OUR SIN. There is an accuser—one who is always finding fault with you. It is not a comfortable thing to have many critics. Have you any? I used to have a number in the home where I lived, because I had some brothers and sisters. Blessed is the boy who has some brothers and sisters to keep him straight! Pity the boy who is the only boy in the house, or the girl who is the only girl! I remember years ago misspelling a word. I never heard the last of it. There is one word, at least, in the English language I know how to spell, because I had somebody to find fault with me and put me right! I think I could never misspell that word. There are some accusers that do us good. But there is one accuser who is deter-

mined to find fault with us: he is described as "the accuser of the brethren"; he is our adversary; and he is determined, if possible, to bring us into condemnation and keep us under condemnation. You know who he is. Even while you pray, he brings your sin to your remembrance.

A year or so ago I read of a man living in a certain part of this city, a respected citizen, a good workman. He had a wife and several children. One day two men knocked at the door and enquired, "Is Mr. So-and-So in?" "Yes." "I want to see him." They showed their warrant, for they were policemen; and they put the man under arrest. His wife was broken-hearted. She said, "My husband has done no wrong. He is a good man—good to me, good to the children, good to his neighbours. He pays his debts." That was all true; but away back, years before, he had come under the condemnation of the law, and the law had never forgiven him. The police of many cities had been searching for him; and, at last, they discovered the identity of this man who was living under another name. He had to pay the penalty of his wrong-doing, because his sin of the past had been brought back to him by his accuser. There are men who have put the seas between themselves and their old life. The man lived unworthily, and he said, "I will go to a new world; and I will begin life all over again in a new country." He came; and began life over again; and, to use a hackneyed phrase, he made good. He did well until—until after many years, an accuser came from the far country, and opened his book, and said, "There you are. There is your crime. It was not covered; it was not paid for." And the man had to suffer. "Ye must be born again." You need to begin all over again. But what if you do? What if you leave Egypt behind, and set your face toward the promised land, and finally attain to the gates of the City, and pass through the gates of pearl—what then? Blessed be God! No accuser can follow you. Even "the accuser of the brethren" shall have nothing against you. Your sin has been carried to "a land not inhabited"; and he can never bring it home to you again.

What a glorious thing it is to have a salvation like that! Who will accept the Lord Jesus this morning? He comes to take out of our lives everything that will spoil them, and to bring to us only those things that will minister to our peace and abounding joy. The live goat was brought to the door of the tabernacle of the congregation. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness"—never to be seen again. You and I may bring all our past and lay it upon the head of the Lord Jesus, and be sure this moment that we shall never see it again.

DAYLIGHT SAVING TIME

Don't Forget to Put Your Clocks Forward
One Hour Next Saturday Evening

We also suggest that the whole family should go to bed one hour earlier than usual so as to be well rested and in good time for Bible School and Church next Sunday morning.

RUSSIA: LITTLE KNOWN FACTS

By Rev. W. A. Oyler-Waterhouse, Minister of Winchmore Hill Congregational Church and Chairman of the British-Soviet Friendship Houses Ltd. The following excerpts are taken from an article in *World Dominion*.

RUSSIANS first became Christians by order of the Grand Duke Vladimir in A.D. 988: "Whosoever he be who will not come to the river to-morrow to be baptized, be he rich or poor, will fall into disgrace with me." From a Prince who held life and death powers over his subjects that was an ultimatum. So Christianity came to Russia, and it is not to be wondered at, therefore, that there never has been much interest there in Christian theology and philosophy. The main duty of the priest was, and is, to see that the rites and ceremonies are carried out strictly with the Greek tradition of the Church at Constantinople, that the music is kept at a high standard, and that the authority of the Church is respected—and, in the old days, to see that her dues and rents were collected.

In 1721, Peter the Great brought the Church completely under his control and from then onward its personnel became, with certain noble and shining exceptions, the chief agents of the Tzarist tyranny.

When its vast estates and enormous bank deposits were confiscated under the Revolutionary Decrees of 23rd January, 1918, the Church supported the White invading armies led by the old Tzarist Generals and many hundreds of priests were killed in the civil war or shot for treason.

During the great famine of 1921, when the Church was called upon to hand over certain of its treasures in precious stones and metals for the purpose of buying food for the starving multitudes, it ordered the maximum resistance, resulting in over 1,000 risings against the Government which involved a great shedding of blood.

The one bright spot in this dark struggle between Church and State was the Emancipation group—founded by a group of clergy in St. Petersburg in 1905 and working for a democratic system of Church government and a cessation of the oppression of the poverty-stricken peasants by the Church. It called itself the "Living Church," and as the revolution developed the Living Church increased while the Orthodox Church declined. It was headed by Krasnitsky and Vedensky who later became its Metropolitan. To-day, however, the Orthodox Church is in complete control and Vedensky is isolated in his own Church in Moscow. When we were there, we tried to see the old man, but he was in hospital, very ill and blind, and he felt he could not stand the strain of talking about the old struggles to create a democratic "Living Church" in Russia. The Orthodox Church to-day is very popular and its Churches are crowded, but whether it will ever become truly democratic is an open question.

The Position of the Churches

And now a word about the position in the other Churches in the U.S.S.R. The same decrees of January, 1918, which created such fierce opposition in the Orthodox Church, were welcomed by the other Churches because up to that time they had been persecuted by the Tzars. They included the Old Believers, who left the Orthodox Church on questions of ancient ritual; the Baptists, the Armenian Church and the Roman Catholics. Their members were banished, imprisoned, scourged, lynched, forbidden to marry in their churches or to hold meetings. Their history under the Tzars is one long story of expulsion, repression and persecution from the time of Peter the Great onwards, but under the Soviet decrees of 1918 they were granted religious freedom and began to thrive. Indeed it was the case that many people endeavoured to attain Baptist membership in order to avoid conscription on religious grounds, and in other sects the rich evangelical farmers opposed the Government's policy of collective farms; but more serious than either of these was the discovery that officers of the Tzar's imperial army were using the organization of certain religious sects for counter-revolutionary agitation—indeed, in the Roman

Catholic Church, priests were caught who were travelling as spies between Moscow and the Baltic States. These dissenting bodies numbered about fifteen million and the Soviet issued a set of decrees designed to make it difficult for enemy agents to use them for their own purposes. The measures restricted the movements of clergy and the method of electing Church executives, and prohibited all religious meetings apart from public services. Preaching, however, was still allowed and always has been.

Crowded Churches

In Leningrad, there were nine Orthodox Churches operating, and others were to be opened, while in the Region there were more than fifty. All the museums of the Society of the Godless are now closed, and one such is now a cathedral once more open for public worship, with the services of six or seven clergy. Most of the churches had two or three clergymen. I wondered how they were all financed, seeing that the Church no longer possesses great properties or State endowment. That question was answered when we visited the churches of Moscow. In Leningrad, a seminary for clergymen is now operating, and shortly a theological academy is to be reopened in a building provided by the State. Printing for the Leningrad churches is all done in Moscow.

I went to the Baptist Church off the Petrovski Boulevard, Moscow. It was packed as I have never seen a church packed before. Through the crowds which overflowed into the street we were escorted to the corner of a small gallery, from which we could look down on the throng below. I have never seen anything like it. People were standing five deep in the aisles, and on every available inch of floor space, even under the pulpit and round the chancel. The building was literally packed from wall to wall and through the open doors and vestibules. I estimated that at least 1,200 people were crowded into a church built for 500 and the service lasted two-and-a-half hours. The building was a replica of many of the larger and old-fashioned free churches to be found in England, especially in East Anglia and the Midlands, plain and rectangular with long, clear glass windows—pulpit on one side and choir on the other with a shallow semi-circular chancel in the centre, and on the walls (facing the congregation) large illuminated Scripture texts of the same type as one can find in most village chapels at home. The communion table was in the centre and was laden with communion cups and plates; in front was a huge loaf, and round the chancel sat the solemn-faced deacons. It reminded me strongly of the Strict Baptist Church which I attended as a boy.

Christian Liberty

At the communion service which followed it was difficult to see how the bread and the wine could be distributed among the massed people with dignity and solemnity, but somehow it was done. Russian dignity is a thing to wonder at. The huge loaf was broken by the minister into about twelve pieces, and then broken again by the serving deacons. The wine was poured into the cups and the words of institution spoken, and, silently, first the plates and then the cups were handed to about twenty servers. The manner in which they threaded their way through the crowds was a work of art. I saw the bread and the wine pass from hand to hand, out through the doors of the church into the street and back again with less noise or fuss than you would find in an English church that was two-thirds empty.

After the communion, notice was given by the minister that at the spring service he had baptized one hundred adult people. Then followed a list of about a hundred people more who were to be baptized on the following Friday. Later I learned that that particular church had three thousand baptized members and that permission had been given to extend the gallery to seat a further three hundred. Actually, the steel girders were all in position on the Sunday I was there. I made enquiries about them afterwards, knowing something of the shortage of steel in the Union

and found that they had been supplied by the Government on specially favourable terms and that the rest of the materials needed would be supplied in the same way. They have different grades of prices in the Union for the same goods, and the rate to the Church is at the lowest price. The Government has also consented to the request for another building to be made available to take some of the surplus congregation. No rent is paid for churches, the use of them is granted to congregations in perpetuity; but the churches are responsible for their own repairs and extensions, as well as the payment of their ministers and for supplies needed for public worship. This particular church issued a handbook of some sixty pages of which I have a copy. I imagine it is very expensive to produce, but there seems no shortage of money. The collection amounted to 5,000 roubles, which at the present rate of exchange is about £240. The paper money was piled high on the plates and passed over people's heads, and I confess I was very intrigued by the possibility of some of it going adrift or spilling over, but it didn't. This money business in the Church is positively staggering. At the church I visited they have five preaching services a week and 5,000 roubles is the average collection per service, i.e., £1,200 a week. If they go on like that they will soon be as wealthy as they were in the days of the Tzars, except that it isn't much good to them because no one can make financial investments, but they can certainly pay for any extensions of work or buildings that they please.

Numbers Increase

Our next visit was to the headquarters for Religious Affairs where we had an interview with Mr. Polyanski, the Chairman of the All-Union Council of Religious Cults: there we learned that there are 3,000 active Baptist and evangelical Churches, and this does not include Churches which have not come into the Union, i.e., there is no compulsion to join. In the Baptist Churches alone there are a quarter of a million baptized members, and more than that number are now awaiting baptism. These figures do not include casual attendants and adherents of the congregations. In June, 1942, there was a total of 4,000,000 members in the All-Union Council, so, if the tremendous increase in the Baptists is anything to go by, it looks as if the evangelical Churches are adding to their membership everywhere. This is rather borne out by a question we asked as to why there is only one Baptist Church in Moscow and were told that up till recently one church has been sufficient for the congregation. It is only now that this vast increase has taken place. We asked why, but no one knows. It just is so.

Two Symbols

To sum up: The place of religion and Marxist philosophy in the life of the Soviet Union can, I think, best be illustrated by the fact that over the central seat of Government, the Kremlin, there shine two highly significant symbols which can be seen from all directions, the red stars and the golden crosses: the red stars are illuminated, but the golden crosses are left to shine by their own light.

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SUFFERING CONTINUES IN FRANCE

AS a reminder of the great need that still exists in France for continued help we print the following from *The Friends' Service News*:

Children who have lived on a restricted diet over a period of war and occupation show marked effects of malnutrition. A survey made in 1944, showed that adolescents were quite undeveloped compared with French boys and girls weighed and measured in 1934. Fourteen-year-old boys, for example, were three inches shorter and nineteen pounds lighter; girls of that age were almost four inches shorter and seventeen pounds lighter. Puberty was postponed, some girls not developing until 17 or 18. Doctors are seriously questioning whether this generation of adolescents will ever attain normal size and strength. They are advising teachers in some areas against allowing pupils to engage in sports or strenuous physical exercise.

Our brethren of the French Bible Mission in France are not at all forward in telling of their sufferings and needs, but we are sure that the above news item will serve to remind Canadians of the urgent necessity that still exists for continued help in sending relief to our French friends. Every letter we receive from France expresses the warmest appreciation for the good things that our Union has sent to the French churches. Let us keep up the good work.—W.S.W.

LIBERTY DENIED IN ITALY

JUST before the recent debate in the Italian Constituent Assembly on the subject of relations between church and state, the Federal Council of Evangelical Churches of Italy sent a resolution to each delegate to the Assembly protesting against the denial of religious liberty that was involved in the proposal to write the Lateran Treaties into the Italian Constitution. The Lateran Treaties were concluded between the Pope and Mussolini and agreed upon the reciprocation of certain favours between the two contracting parties. The Evangelical Council pointed out that to make these treaties an integral part of the constitution of the new republic would grievously offend against liberty of conscience, the equality of all citizens before the law, and, above all, the neutrality of the state toward the different religious denominations. The following paragraphs translated from this important document are specially worthy of note. The Protestants of Italy thus state their case:

A Resolution Sent by Italian Protestants to The Constituent Assembly

We desire that the members of the Assembly, conscious of the historic responsibility of this decision, will determine to eliminate from the laws of the fatherland the shame of refusing to Italians one of the fundamental liberties whose conquest cost so much blood and suffering to the peoples of the whole world and to those of Europe in particular.

We recall that the Lateran Treaties:

1. Proclaim that Italy is a Confessional (denominational) State and that the Roman Catholic confession (denomination) is the sole religion of the state, thus denying equality of worship and destroying neutrality of the state in religious matters.
2. These treaties deny the equality of all citizens before the law by making the right of certain persons to hold public offices depend upon the decision of a Catholic ecclesiastical court.

3. These treaties violate liberty of conscience by compelling all citizens, whatever their convictions may be, to contribute financially to the maintenance of a particular religious confession (denomination).

As a concrete example of how this unjust enactment works out we quote a note inserted in a Swiss paper published in Geneva, *La Vie protestante* (March 7, 1947). It is entitled, "Request from Italy for Work" and reads as follows:

A professor of literature, holding a university degree, member of an Italian Baptist Church, who is not allowed to teach in his country on account of Article Five of the Concordat (ex-priest) seeks any situation which will enable him and his wife to make a living.

That is the way that the Lateran Treaties work out in terms of flesh and blood. That was one of the weapons of inquisitorial repression that Mussolini granted the pope of Rome in return for the latter's recognition of his infamous Fascist régime. By striking hands with one of the bloodiest wholesale murderers of all time, the astute and unprincipled politician of the Vatican obtained the means of starving to death any of his priests who might chafe under his iron rule and become rebellious.

What a shameful and humiliating act for the richest corporation in the world to palter with a dictator such as Mussolini for the use of his police force to compel Italian Protestants, Italian Jews, Italian freethinkers and Italian indifferentists to pay their money for the support of the supposedly all-powerful papal church. Even in Italy, the pope has to obtain financial support from the unwilling masses by constraint and compulsion. And now that Mussolini, his former partner, has quit the earthly scene of action, the pope casts about for others to give him the same advantageous terms. Protestants in Canada, America, and throughout the world ought to take note of the pope's aims and the methods he employs to achieve them in Italy, for his intention is the same in democratic countries as it is in Italy, though the means he employs vary from place to place.—W.S.W.

NEWS OF UNION CHURCHES

Dalesville and Brownsburg—Rev. G. B. Hicks, pastor

"Easter Sunday was a high day on our field. Large congregations were in attendance at both points. Four young people, two from each church, obeyed their Lord in baptism, and were received into membership. I am happy to tell you that we more than realized our objective in the special Easter offerings for the students' summer-fields. Each church set \$100.00 as their objective. At Dalesville, we received \$111.00 and at Brownsburg the amount was \$115.00, making a total in all of \$226.00."

First Baptist, Timmins—Rev. R. E. J. Brackstone, pastor

"Nearly every Sunday for the past month, there have been souls saved or requests for baptism. We had a baptismal service a few weeks ago when I baptized four young men. We are to have another baptismal service the last Sunday of this month. One who professed faith in Christ a few weeks ago, came forward for baptism last Sunday evening."

Val d'Or—Miss Eileen Veals, missionary

"Things here are going along fairly well at present. Another new couple have started coming regularly. The father of a large family, who is now in hospital in Montreal, wrote Mr. Wellington on arriving there to tell him that he had accepted Christ as his Saviour the day he left. A man

and his wife who have been coming regularly during the past winter are leaving soon, but propose to be baptized before moving away. The people come and go so fast that this church is more like a Gospel Inn by the way than a spiritual home."

Fenelon Falls Baptist Church—Rev. Roy Hisey, pastor

"The prayer meetings have been especially blessed by the power of the Spirit. Recently two professed faith in Christ, and for this we are most happy, as nothing seems to stir a church like seeing souls born again. There are others for whom much prayer is being offered, and we trust they will soon come."

Essex Baptist—Rev. Fred Wakeling, pastor

While passing this way recently, we had a fine gathering of enthusiastic Christians. Under the energetic leadership of their pastor, they are enlarging their building with well planned Sunday School quarters and a very fine six-roomed apartment for the Pastor's residence. This project is costing around \$10,000 and already more than \$6,000 of this has been raised. To see what is being done, one admires their courage in attempting such a project when materials are so difficult to procure. What they believe in is getting the thing done, and not finding an excuse for not doing it.—M.R.H.

Conversions and Baptisms at Malartic

Rev. W. J. Wellington writes: "Last night we baptized a French-Canadian and his daughter. The father came from another community during the winter, having received a New Testament last fall. Here he professed faith in Christ. His little girl had professed Christ while in a Christian French-Canadian boarding home attending school elsewhere. Both are happy in the Truth.

"A man in Val d'Or was converted recently just prior to leaving for a military hospital. He wrote me concerning the assurance of his faith One couple is contemplating baptism shortly."

"Every week we are receiving requests for French New Testaments by mail, because of the French broadcast. Consequently our supply of Testaments is almost depleted. Please send us one hundred copies of this powerful ammunition at your earliest convenience."—M.R.H.

York Road Baptist Church, Guelph

Since Rev. Thomas Guthrie took up pastoral duties here in March, the ministry of the Word has been with much blessing. For the last three Sundays visible results have been in evidence. Several have confessed faith in Christ, and six followed in baptism. Twelve new members were received into the membership April 6th. On the same day a special offering was taken to clear off the church mortgage. They set the goal at \$1,000 and happily achieved their purpose.—M.R.H.

Among Ourselves

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

The Seminary acknowledges the gift of an oak library table for the Girls' Common Room from Trustee and Mrs. P. J. Jones. We need several chesterfields and occasional chairs.

Recent visitors at Chapel include Rev. W. C. Tompkins, of Fundamental Baptist Church, Fort William; Rev. J. Watt, of Campbell Avenue Baptist Church, Windsor; Rev. Mr. Proudfoot, of the Shantymen's Christian Association; and Mr. Andrew Chisholm, Superintendent of Yonge St. Mission.

Students from the Seminary took the Easter morning service at the Mercer Reformatory.

Miss J. Cridland gave an interesting account of her work among the French last summer at the April meeting of the Women's Missionary Society of Runnymede Road Baptist Church.

Mr. Yvon Hurtubise spoke at the Women's Missionary Prayer Meeting of Jarvis Street Baptist Church recently.

We hear that Mr. Frank Stewart is running a Sunday School in a needy district of Calgary.

Although Snowdon Baptist Church, Rev. J. R. Armstrong Pastor, has a membership still in the forties, there were one hundred and fifty in attendance Easter Sunday morning, and the offering for the day totalled \$852.00. Surely this is very commendable.

First Baptist Church, Timmins, Rev. R. E. J. Brackstone Pastor, has been doing some renovating, purchasing two hundred new chairs for the Prayer Room, new linoleum, etc. Nearly \$2,800 has been raised for the cost of this work.

Mr. and Mrs. Stewart Phoenix had a very interesting trip by plane to Abyssinia. In a personal letter we find, among other items, the following: "Rome had been bombed quite a bit, so we saw craters and broken buildings. A whole set of hangars were in ruins. We only stayed an hour and went on to Cairo in seven hours. We saw Athens and Corsica before we came to Rome, then Crete. We should have seen Mt. Vesuvius but it was cloudy, and then we saw Cairo at night. Customs were easy and so we were soon on our way to our hotel. Here is where the fun began. The bus was an old rattle-trap and driven by an Egyptian who took all his friends home before us. We tore down the road at an awful rate, passed everything,—camels, donkeys, sheiks, women, children, open-work tramcars with people on them, hanging in every direction. Then he went past a tramcar—crash, bong, and part of it was gone! He did not even stop. There were enough Americans on the bus with a sense of humour to make remarks that kept us howling. Finally, after about an hour of this, we arrived at our hotel, which is very beautiful and next to the Pyramids. Some buildings and apartment houses are beautiful and so modern I was surprised, and others are ancient. There are a great many Americans here on business."

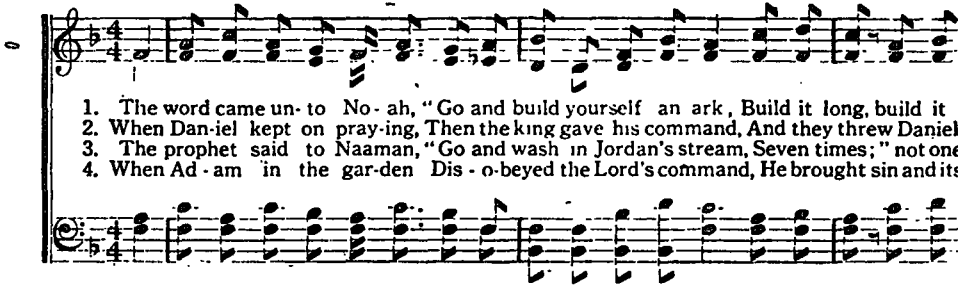
This writer spoke at the Annual Banquet of the Ambassador Bible Class of Forward Baptist Church, Mr. C. J. Feaver teacher; Mr. A. E. Payne president, on March 27th. The following Sunday evening I preached at a great service specially arranged for the 'teen-age service at Forward Church.

The Seminary is receiving a number of very fine applications for next year. It is not too soon to enrol. We are glad to send literature to names of any interested.

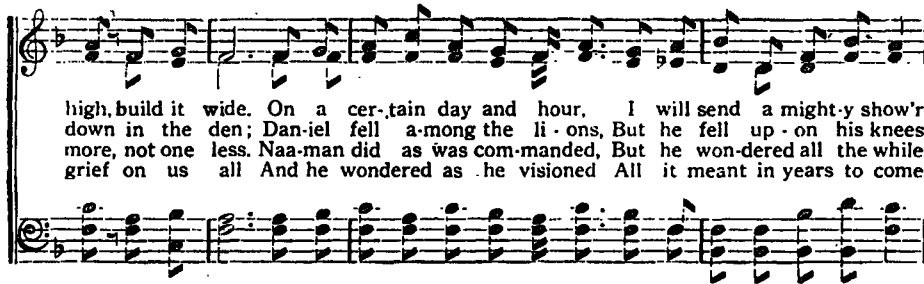
Some time ago we made a definite appeal on behalf of several Christians of India, who have there proved themselves in the Lord's service, and desire to come to us for study. We asked for contributions toward bringing them here, stating that the cost of each fare would be around \$500.00. To date we have not received enough to bring even one. Contributions to this expense would be a help in the evangelization of India. Who can reach the Indian people better than one of their own, provided that he is a man of ability, consecration and training? If there are others who have intended to help us with this truly missionary investment, we should like to hear from them at once, whether their contributions be large or small.

Recently we had a letter from Pastor K. G. Thomas, of Travancore, South India, telling us of a serious illness he had had. He is now nicely recovered but still wondering whether we should be able to help him and others to come here to study next September. What shall we say to him?

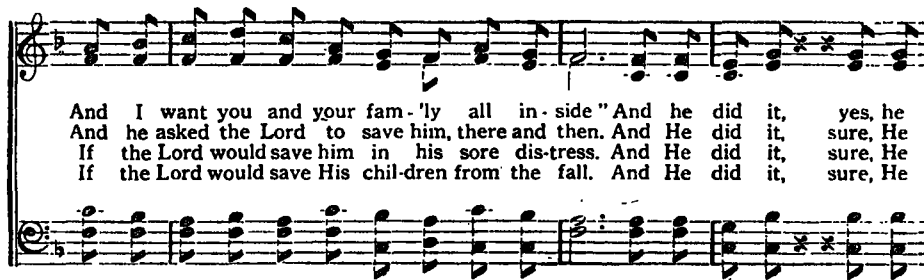
"AND HE DID IT!"



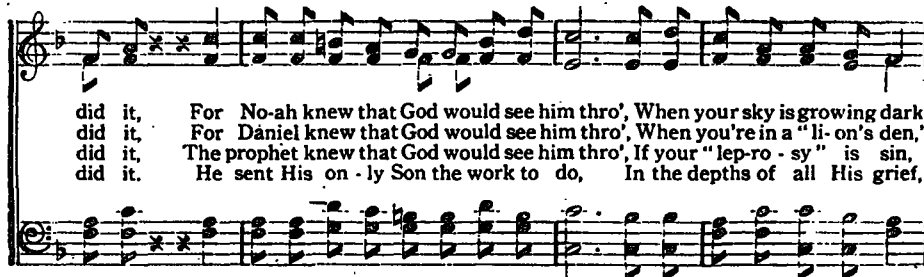
1. The word came un-to No- ah, "Go and build yourself an ark, Build it long, build it
2. When Dan-iel kept on pray-ing, Then the king gave his command, And they threw Daniel
3. The prophet said to Naaman, "Go and wash in Jordan's stream, Seven times;" not one
4. When Ad- am in the gar- den Dis- o-beyed the Lord's command, He brought sin and its



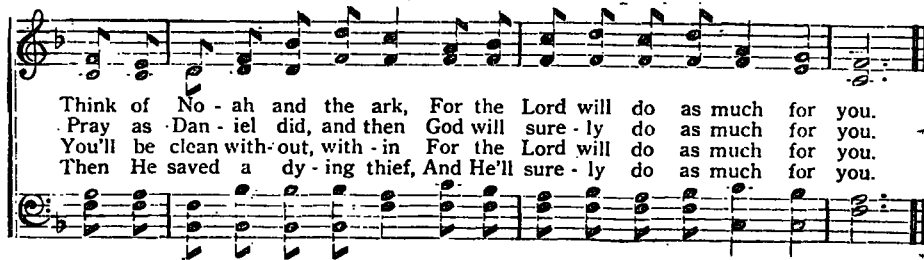
high, build it wide. On a cer- tain day and hour, I will send a might-y show'r,
down in the den; Dan-iel fell a- mong the li- ons, But he fell up- on his knees,
more, not one less. Naa- man did as was com- manded, But he won- dered all the while,
grief on us all And he wondered as he visioned All it meant in years to come.



And I want you and your fam- 'ly all in- side" And he did it, yes, he
And he asked the Lord to save him, there and then. And He did it, sure, He
If the Lord would save him in his sore dis- tress. And He did it, sure, He
If the Lord would save His chil- dren from the fall. And He did it, sure, He



did it, For No- ah knew that God would see him thro', When your sky is growing dark,
did it, For Daniel knew that God would see him thro', When you're in a "li- on's den,"
did it, The prophet knew that God would see him thro', If your "lep- ro- sy" is sin,
did it. He sent His on- ly Son the work to do, In the depths of all His grief,



Think of No- ah and the ark, For the Lord will do as much for you.
Pray as Dan- iel did, and then God will sure- ly do as much for you.
You'll be clean with- out, with- in For the Lord will do as much for you.
Then He saved a dy- ing thief, And He'll sure- ly do as much for you.

When Jarvis Church was burning, and the members looked quite sad,
Dr. Shields said—"Some day we'll build anew."
So he planned and worked with vigour, and this lovely church was raised,
For he knew the Lord would surely see him through.

And He did it! Sure, He did it!
The Pastor knew that God would see him through.
If you've trials of any kind, pray to God and you will find
That the Lord will do the same for you,
Yes, the Lord will surely see you through.

There's a Pastor down in Truro, who quite faithful to his Lord
Said he'd preach and teach the Bible as he chose;
He upset the official leaders and their minds were badly stirred,
They forbade him preach or print a single word.

But he did it! Sure, he did it!
Perry Rockwood knew that God would see him through.
So take heart ye Reverend men, if you're cast into the den,
For the Lord will surely stand by you.
Yes, our gracious Lord will bring you through.

A married student with wife and one child desires to go West to work for the summer and to engage in gospel missionary enterprise as well. If some reader of this column should be driving West or should know of one who is, we should be glad to hear on this man's behalf.

Seminary Graduation will be held, D.V., Thursday, May 8th, in Jarvis Street Baptist Church. We expect a time of rich blessing. There will be the commissioning of student labourers for the summer, the giving of diplomas and prizes, and an address by Rev. John Wilmot of Highgate Baptist Chapel, London, England. The President, Dr. T. T. Shields, will preside.

A real appeal for missionary work among the French children of the Province of Quebec was made in our Chapel recently by Miss Kenyon, of Child Evangelism, who addressed us in French.

Miss Malcolm of the Child Evangelism Fellowship is giving splendid lectures Friday afternoons on methods of dealing with children, showing how to use the flannelgraph, etc.

Notes and Comments

Barkeeps' College

A feature writer in *The Toronto Globe and Mail* reports that a college for barkeeps was held in a hotel situated not far from the office of this paper. The course lasted thirty days and two "professors" lectured, shook, gesticulated and drew designs on blackboards for the instruction of barkeeps-to-be in the new "cocktail lounges" which are to curse Ontario cities by the disgrace of Prime Minister Drew—the same gentleman who a few days ago mounted guard at the casket of the late Anglican Archbishop of Toronto. Men in political life learn to appease all sorts and conditions of men without any qualms of conscience, it would appear.

Some gems of wisdom handed out by the dispensers of alcoholic potions are given herewith. We print them here not because we suppose that our readers will make use of them but as evidence of the kind of business that barkeeping really is—unfortunately, a business that Mr. Drew has compelled the people of Ontario to have a still larger share in than ever before:

The textbook issued to the pupils covered everything a good bartender should be or hope to become.

On page 13 is one item which every good bartender should learn. Quote: Be tactful. If there is a phone at the bar answer it quietly and politely. Never admit to an outside caller that a patron is there. Say that you will inquire and, if the patron is in your bar, let him decide for himself whether he wants to answer the call or not. Unquote.

A certain amount of duplicity is evidently a requisite of a good bartender.

Here is another nice little hint for the embryo barkeep: "Keep a full-size first-aid kit handy. You never know."

The professor who wrote this textbook was nothing if not diplomatic. Take a look at this next admonition:

"Keep your headache and hang-over cures out of sight. Keep them—but out of sight."

There is something decidedly wrong with a business which requires headache powders and first-aid kits to overcome the effects of the evils inherent in it. But that does not dampen the ardour of the barkeep students nor of their leading professor, George Drew. Profits are too high to deter them from their poisonous trade.

THE FREEDOM OF THE PRESS

Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties.—John Milton.

MONTREAL, Nov. 28 (CP)—Illuminated charts, defining the meaning of the phrase "Freedom of the Press," are to be placed in the 80 schools of the Montreal Protestant School Board.

The 300-word charts, prepared by the Canadian Daily Newspapers Association and given to the school board through the agency of the *Montreal Daily Star*, describe the phrase freedom of the press as "a phrase of a much larger freedom—the freedom of all men to speak their minds openly and without fear."

"The only truly free press is one which can record the news faithfully and comment on it frankly, without fear of direct or indirect punishment," the text says. "Neither the press nor the public is safe with anything less than this."

We are happy to note that the Canadian Daily Newspapers Association is sufficiently concerned about the freedom of the press in Canada to bring it to the attention of the children in schools. Freedom of the press is only one phase, as the above report puts it, of a much larger freedom. There are few news editors in Canada who are wholly free to say all the truth about Romanism as they see it. In lands where the Church of Rome is the state church, no adverse criticism of the Hierarchy is permitted. Witness what happened to the anti-clerical editors and their papers in Rome who dared to attack the priesthood. Rome does not proceed against Canadian newspapers by means of legal action as the pope did against the publications in Rome, but by devious ways it makes any paper that dares criticize the system feel its sting. If editors and newspaper owners displayed a little courage and dared the priests to do their worst they would discover that Rome's worst is nothing to fear. But comparatively few of them have that courage and so to a very large extent the press of Canada is bound in subjection to the will of Rome. All the more need for a publication such as THE GOSPEL WITNESS!—W.S.W.

Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 18 May 4, 1947

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

THE ANOINTING OF LOVE

Lesson Text: Mark 14:1-9.

Golden Text: "She hath done what she could: she is come aforehand to anoint my body to the burying."—Mark 14:8.

Supplementary Reading: Matt. 26:1-13; Lk. 22:1, 2.

I. Plotting the Death of Christ: verses 1, 2.

Parallel passages: Matt. 26:2-5; Lk. 22:1, 2.

The Feast of the Passover and Unleavened Bread would be held in two days' time (Lev. 23:4-8), thought by some to have been the very day upon which Christ was crucified. At any rate, the Passover Feast was a type of the sacrifice of Christ for the sins of the world (1 Cor. 5:7).

The chief priests, scribes and elders were making elaborate preparations for the annual celebration of the Feast of the Passover, intent upon obeying every detail of the law of God, and yet their hearts were far from Him; they were plotting to slay His beloved Son (verses 10, 11; Mk. 7:6).

Such attention to the external forms of religion without the true attitude of heart is common in our day (2 Tim. 3:5). Many have no personal passion for Christ.

Cruelty is frequently accompanied by cowardice. The evil man fears that his wickedness will be discovered (John 3:20). The Jewish leaders would not kill the Christ upon a feast day, for they feared the reaction of the people against them.

II. Portraying the Death of Christ: verses 3-9.

Parallel passages: Matt. 26:6-13; John 12:2-8.

This incident is not to be confused with the anointing of Christ which took place in Galilee the previous year in the home of Simon the Pharisee (Lk. 7:36-50). At that time a penitent woman had anointed Christ and had received forgiveness. On this occasion it was Mary of Bethany, the sister of Lazarus, who poured the precious ointment upon the head of her beloved Lord (John 12:2, 3).

While the foes of Christ plotted against Him, loving friends gathered around Him. Simon, the former leper, had doubtless been healed by the Saviour, and with grateful heart desired to honour Him, to have fellowship with Him, and possibly to bring his friends in touch with the Master (Lk. 5:27-29).

On more than one occasion the Lord found rest in the fellowship of His friends in Bethany, which was near Jerusalem (Mk. 11:11). He found comfort in the home of Lazarus, Mary and Martha, who loved, trusted and appreciated Him (Lk. 10:38-42; John 11:3). As a man Christ doubtless often yearned for the fellowship of devoted friends (Lk. 22:15). What a privilege to offer shelter to the Son of God, and to enter into communion with Him! We may do so still in a spiritual sense (1 John 1:3), and in a physical sense, when we honour and minister to His servants (Matt. 25:40; 2 Tim. 1:16; 1 Pet. 4:9). And the reward? If we entertain Him as our Guest, the time will come when He will be our Host, and we shall be His chosen guests (Rev. 3:20). All that we have done for others will be remembered (Matt. 10:42; 25:34-36; Heb. 13:2).

This supper must have been an occasion of great joy, for Lazarus was present, he who had been restored to his sisters, so that their family circle was again complete. This supper of fellowship foreshadows the marriage feast of the Lamb, when the redeemed of earth shall gather in the heavenly home, to be separated from one another no more for ever (Rev. 19:9).

Mary's devotion to her Lord was such that no gift was too precious to be bestowed upon Him. Her sacrificial offering, like the sweet incense of the prayers of the saints (Rev. 8:3), filled the house with its fragrance. The influence of her good deed, which was approved by the Master, lives on to this day.

Following the lead of Judas, the disciples adopted a mer-

cenary attitude toward the action of Mary. To them everything was to be judged by its commercial value, whereas the precious things which Mary's gift symbolized—love, loyalty, honour, faith—cannot be purchased. The pretence of unselfish regard for the poor was too slim a covering to conceal the heartless greed of Judas (John 12:6). He would sell his soul for thirty pieces of silver.

Waste? How valuable Mary's offering appeared in the eyes of her Lord, so soon to be denied, betrayed and forsaken! How valuable to Mary herself, whose heart was blessed by the knowledge of the Lord's appreciation! How valuable a testimony to the disciples and to all who would learn of her love, which was to be memorialized in the Gospel record! Provided our Lord approves of our deeds (Col. 3:17), we can afford to disregard the censure of His foes.

Mary had wrought a good work (Mk. 10:42), in that her gift was a fitting expression of gratitude for the Lord's mercy and power in restoring her brother to life. It was also a token of her own love to Him (1 John 4:19), and of her faith in His word that He would die and rise again. A loving heart soon outstrips the keenest mind in grasping the truth. The disciples had frequently been told of their Master's approaching death and resurrection, but they did not believe it (Matt. 16:21; Mk. 8:31; Lk. 9:22, 44, 45; 18:31-34). But Mary seems to have believed it, for the record does not include her name among those women who took spices to the grave of Christ (Mk. 16:1; Lk. 23:55, 56; 24:1). But, whether explaining Mary's motive or using her act to enforce the truth, Christ interpreted the anointing as an anointing unto His burial.

Ointment was poured upon the head and person of the High Priest in the ceremony of consecration (Exod. 29:7; Psa. 133:2). Mary's act speaks to us of the consecration of Christ the High Priest, Who offered Himself as a sin-offering by the power of the eternal Spirit (Heb. 9:13, 14).

Mary had done what she could (Mk. 12:42-44; Acts 11:29; 1 Cor. 16:2; 2 Cor. 8:12; 1 Pet. 4:11). Let all who know the Lord imitate her devotion to Him.

DAILY BIBLE READINGS

April 28	.....	The covenant to kill the Christ	.....	Lk. 22:1-6.
April 29	.....	Another supper at Bethany	.....	Lk. 10:38-42.
April 30	.....	The marriage feast of the Lamb,	.....	Rev. 19:1-9.
May 1	.....	Ministering to the Lord's Own		
				Matt. 10:32-42.
May 2	.....	Ministering for the Lord's sake,		
				Matt. 25:31-46.
May 3	.....	True religion	.....	Jas. 1.
May 4	.....	Christian hospitality	.....	3 John.

SUGGESTED HYMNS

My Jesus, I love Thee. Abide with me. Oh, what fellowship! More love to Thee, O Christ. Abiding, oh, so wondrous sweet.

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