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The Jarvis Street Pulpit

Some Fundamental Principles of a Biblical Ministry

A Sermon by Rev. John Wilmot, of Highgate Road Baptist Church, London, England

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 18, 1947

"Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. 11:12-15.

IT is a great pleasure to me again to visit Jarvis Street and to be present to worship with you in this new and magnificent Church building. I would prefer, however, and would be content, quietly to sit on your side of this pulpit and to have the privilege of listening to your esteemed Pastor preach the Word, even as I did last Sunday evening so soon after my arrival. That was a great utterance, in which the precious truth of the sovereignty of God in accomplishing and applying the salvation which is in Christ Jesus, was expounded from the parable of the Shepherd's seeking and finding His lost sheep. It is a rare thing to find any mention made of the determinate counsel and foreknowledge of God by modern preachers and evangelists. They seem to fight shy of it as though it were in conflict with, rather than complementary to, the work of saving grace. But the gospel is no speculation. As we heard, the good Shepherd "must" and He will bring in His lost sheep. "He shall see of the travail of His soul and shall be satisfied."

This is your Pastor's thirty-seventh anniversary, and little mention has been made of it this evening, for Dr. Shields seems to be very modest and quite selfless about it. I would like the privilege of associating myself, if I may, with the expressions of felicitation and thankfulness read to your Pastor this morning by Mr. Slade on behalf of the Deacons and the Church, for I too, together with very many others in the Old Land of Britain, share in the benefit of his ministry through the pages of THE GOSPEL WITNESS. As I have said, I

would prefer to be listening this evening, but Dr. Shields has a kindly way of pressing one into service, and while here at least, I must try and obey orders. I am sorry, however, to break the long record, for this is the first occasion throughout these thirty-seven years that the Pastor has not preached his own anniversary sermons.

I was told a short while ago of a faithful minister of the Gospel who, after sustaining a pastorate of some length, felt the time had come to make a change. True, he preached from an inexhaustible Book, but he possessed not an exhaustless brain. At his farewell service the congregation asked his acceptance of some gifts—a Bible, a clock and some money. A year or so later, on some anniversary, he returned to preach in his former church. It was noticed that he carried the Bible, and upon enquiry he publicly reported how he had fared. Said he, "Well, my friends, the money's gone, the clock's going, but (holding the Bible aloft) best of all, 'the Word of the Lord endureth forever'."

This is not your Pastor's valedictory—we earnestly pray that His bow may long abide in strength and that for years yet to come the Church here and the Seminary, the Regular Union, the Protestant League, THE GOSPEL WITNESS and other good agencies and activities may have the benefit of his leadership and service all in the great Cause of the Gospel of God—but it is his anniversary and I hope the story is not altogether inapplicable. What a year this 37th has been for you. We must say, not that the money has gone, but rather, it has come. It has so come in as you and others have

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and

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been enabled to give that this year has witnessed the release of these beautiful buildings from all outstanding liabilities, an accomplishment, I would think, which may find no comparison anywhere. And so little has been conveyed in THE GOSPEL WITNESS. You have kept this matter largely to yourselves, when some of us have scanned the pages for news of your own Church progress financially, and have not seen it. You and your beloved pastor rejoice together in this freedom. As to the clock, well it is going. Dr. Shields is not the man to put the clock back. He is on time and ahead of time. He is like a prophet, a seer. He has been able reliably to warn us of evils ahead as well as to cheer us with prospects of good things to come. There is scarcely need to comment upon the preacher's text about the Bible, the Bible's own claim for itself. The preaching here and all your undertakings in and from Jarvis Street are based upon the fundamental truth of the eternal authority of the Word of God enshrined in that declaration that "the Word of the Lord endureth forever".

I.

As I am enabled I will endeavour now to direct your attention to some of the cardinal principles of such a biblical ministry as these may be observed in the words of Paul the apostle which I have read. I select first of all this which is the rock foundation of all, namely, the ORIGINAL INSPIRATION OF THE HOLY SPIRIT. The verses from nine onwards repeatedly mention certain "things" which we possess by divine revelation. The eye has not seen them, the ear has not heard them, nor has the heart of man conceived them. These are not the "things" withheld now from our view by reason of our mortality; things only to be observed and experienced in heaven above. For the word continues, "But God hath revealed them unto us by His Spirit". Nevertheless they are "things" altogether beyond human and natural observation and experience and imagination. How, then, do men come to apprehend them? "Which things we speak . . . in the words which the Holy Spirit teacheth."

That is the divine explanation. Can there be found within the pages of Holy Writ any clearer and more positive claim to verbal inspiration? Touching the inspiration of writing, of scripture, and of words, no other theory is possible than that of inspiration which is verbal. I have spoken of the original inspiration of these writings. But this would also pertain to true and reverent translations for our Lord and the apostle were accustomed at times to use the Septuagint Version, the translation of the Hebrew Scriptures into Greek, and to quote them as the very Word of the Spirit.

Two complementary passages may be referred to for the elucidation of the subject. How is it explained that a fallible, sinful man like Paul, and others with him, could aver that "We speak" in words which are divine? In Peter's Second Epistle chapter 1 it is declared as a first principle, a matter we are to know first of all, that "no prophecy of the scripture", that is, no utterance for God whether it be prediction or history or doctrine or precept, "is of any private interpretation"; or came into existence as the offspring of the prophet's own thinking or unfolding; man did not "will" it, "but holy men of God spake as they were moved by the Holy Ghost". The choir tonight ministered to us in a spiritual song about the winds and the waves obeying His will and a refuge from every stormy wind that blows. That is quite appropriate to the significance of this word "moved". It is the word for a sailing vessel being carried or borne along by the force of the wind. Paul and his companions on ship-board, Luke records, were caught in the violence of the storm, and when all had been done to lighten the ship they "let her drive". That is the word—driven by the wind. Even so men spake from God being driven or borne along by the Spirit. That is how faulty, fallible men as they were in themselves, spake the infallible words of God.

And how, it may be asked, were these "words which the Holy Ghost teacheth" communicated to men for their speaking and writing? In the Second Epistle to Timothy chapter 3 the apostle reminds Timothy that "from a child thou hast known the holy scriptures"—incidentally a word of encouragement to parents, early even in infancy, to instil the Word of Truth into the babe's mind; sing them to sleep, if that is what you sometimes do over here, in the words of a hymn or a psalm rather than the songs of the world—and he thereupon explains, that these scriptures are inspired of God. "All scripture is God-breathed" is the true meaning. Well, after all, there is nothing very extraordinary about that principle. If "God spake all these words", if in this Book we listen to God's voice, He must have breathed His words. Human words are breathed. Indeed, if you cannot breathe you cannot speak. Try it. You may hold your breath for minutes and carry your words upon it, but you will soon need to inspire, to inflate the lungs again with air if you would continue to speak words. Human words, therefore, are humanly inspired, and divine words are divinely inspired. They are God-breathed; that is the source. And so quite logically it may be said, no breath no word; no word no sentence; no sentence no verse; no verse no chapter; no chapter no books; no books no Book; and, alas, no Book no hope! Thus only on the ground of the verbal inspiration of the Scriptures is the gospel of our salvation invested with authoritative certainty.

It is strange how men so blindly and yet so obviously contradict the very claims of the Bible in attempting to

explain them. An English professor, Dr. Alexander Findlay, had a column in *The British Weekly* in which he set out his answers to the theological and religious enquiries of correspondents. His answer to a question about Bible inspiration was given in this paragraph: "The truth is, of course, not that the Bible is inspired, for it is a book made up of words and sentences, like any other; but that the men who wrote the books which make up the Bible, were inspired men. By the word, inspired, we mean that they had ears to hear what we cannot hear". But the Bible, of course, says the very opposite. It is indeed because the Bible is made up of words and sentences that it is inspired. The Bible does not claim that its penmen were inspired in this sense. The Bible claims that the writers were God-moved, but that their writings were God-breathed. How we need to hear the Holy Book speak in its own behalf, and how logical and conclusive its own exposition of its origin and existence and service.

I do not know the author of the following lines; they were passed on to me sometime ago, and they may not be inapt if I read them here:

In England of old when the Pope led our leaders
The Bible was burned at the stake with its readers;
But, strange to relate, that in spite of disaster
The Truth only flourished and grew all the faster;
The fires and the rack and the nameless perditions
Increased the demand for still further editions;
And so by degrees men could not help learning
That the Bible could not be demolished by burning;
And as to this day some both read and defend it,
The modernist critics have offered to mend it.
The Pentateuch ought to be quite up to date,
So they tell us what Moses omitted to state.
They say that his beautiful mythical poem
Was culled from the books any heathen might show him;
Thus paving the way for a critical plan
To revise the creation and making of man.
No rules are required and no facts need be weighed,
For they say, in the first place, that man wasn't made;
And there was no beginning to speak of at all,
And not much creation, and for certain, no fall;
But though they have shaken our centre of gravity,
They haven't explained away human depravity.
On one point there should not be any division,
And that is that man or the book needs revision.
And this, maybe why they the Bible condemn,
Because as it stands it will criticize them.
Now I quite understand that one critic designed
To bring the Book down to the ordinary mind.
And having gone over his works one by one,
I set down below what he seems to have done.
He made the first stroke, and such a sharp pen is his,
That in the beginning he cut away Genesis;
Then Exodus, feared for the facts it imposes,
Is bidden to take its departure with Moses;
The law of dislike demands that Leviticus
Be sacrificed wholly to satisfy Criticus;
While Numbers is reckoned as bristling with errors,
And falleth a victim to critical terrors.
By a statute repealed, farewell Deuteronomy,
And goodbye to all the Mosaic economy.
It seems to be quite a delightful diversion
And really so easy revising a version;
So, follow our friends, and behold them with wonder,
Seize hold on Isaiah and saw him asunder;
If that's not enough, their number increases
Who will chop up the prophet in quite little pieces.
Then Daniel, escaping the den of the lions,
In the den of the critics is held at defiance;
And though Jeremiah is allowed to go wailing,

It is doubted if Jonah ever went whaling.
And it's certain that Scholarship could not but alter
The authorship, dates and the place of the Psalter.
What is left of the Bible by this great revision
I will not suggest for fear of derision.
But this I will say, If the old Book is true,
It is wonderful what it has managed to do.
But if it is false then the marvel increases
That it lasted so long without going to pieces.
And if, being true, it mended men's morals,
Enlightened their lives and healed up their quarrels,
How comes it that falsehood and fable and blunder,
Have done the same thing and made the world wonder?
Again: men have died for the truth of the Bible—
Were they heroes? Shall I not be penning a libel
If I say that they suffered from foolish delusions,
And went to the stake for mistaken conclusions?
But, stranger than all—must this be conceded,
That He Who from God and the Father proceeded,
To conquer by death the kingdom of terrors,
Was wholly deceived by a book full of errors?
Never once from His lips fell the slightest suggestion
That one word of the Scriptures was open to question;
Never once did He say that the Book was misleading,
Or warn men against a too literal reading;
But the jot and the tittle, the Prophets and Moses,
The Psalms and all that the Scripture imposes,
Should all be fulfilled; and if HE believed it,
Shall they be ashamed who from Him received it,
Who, resting their hope on the Word of salvation,
Declare it was given by God's inspiration?

II.

In the second place it may be said that Paul here argues for the SCRIPTURAL PRESENTATION OF THE GOSPEL. "Which things we speak in the words which the Holy Spirit teacheth, *comparing spiritual things with spiritual*". Several meanings have been suggested here, but according to Dr. Hodge, whose Systematic Theology and Biblical Commentaries and writings are admittedly of great value, the meaning would be, joining spiritual things to spiritual words, thus explaining the things of the Spirit in the words of the Spirit. This is in accord with the apostle's own procedure and his own testimony. "Not with wisdom of words" did He proclaim the gospel of God, nor "with excellency of speech", nor "with persuasive words of man's wisdom", lest the cross of Christ be made of none effect. For he desired that faith "should not stand in the wisdom of men but in the power of God". The instruction, therefore, includes direction as to the mode of preaching, governing the entire method of the Gospel undertaking, and the preaching of the Word. Elsewhere he warned of those who "handle the Word of God deceitfully", and again of some who were given to "foolish jesting".

If, indeed, the Holy Spirit has carefully selected the words in which the Gospel has been revealed—words of earth, as they are, but purified seven times as silver in a furnace, such is the figure used (Psalm XII. 6)—should not preachers of that gospel be careful of the terms in which they present it? We are told sometimes that we must accommodate the gospel to the present age, that the people are afraid of the old terms, that we must speak in the language of the present generation. But God's words are for every generation, even unto the end of the age. In England, and possibly you have the same here, we have been introduced to new catchwords employed in advertising and conducting evangelistic campaigns, especially where the appeal is to

youth. The Oxford Group adopted "changing" and "sharing" instead of the grand solid terms of the Bible, conversion and fellowship. Modernists have tried to explain Atonement, which is the translation of a Hebrew word, by breaking up the syllables and calling it at-one-ment, which is not a translation of the original at all nor is it good English. If indeed, at-one-ment be admissible, it would but suggest reconciliation which is not atonement but its issue. "It is the blood that maketh an atonement for the soul." The word of reconciliation is preached by which, believing, we are made at one with God, but peace was made by the blood of His cross, and that was Atonement. I said we have had some new terms, catchwords I call them, in England of late. Bible quiz, and Prayer squads, and religious brains trusts, and forums, and we are told to "Splash the news". The N.Y.L.C. put it out that "Youth responds readily to the claims of Jesus Christ when presented as a ringing challenge, vital, compelling, decisive; the present generation demands sure, direct, convincing answers to its questions". All this is contrary to the testimony and example of the apostle, than whom, none possessed greater powers of convincing argument or could command more persuasive speech. But he knew how fruitless and ineffectual such would be; he preferred and he earnestly sought that his preaching should be "in demonstration of the Spirit and of power". The present generation, be it of youth or the rest, nor any other generation, may demand nothing. Salvation is of grace and therefore of God, and by His Own Word sinners must be saved and saints edified or not at all. It is by the incorruptible seed which is the Word of God that sinners are quickened out of spiritual death.

Of course, great results are claimed from such modernized high pressure methods which entertain the crowds till the novelty has worn off. But are "results" a mark of the divine approval? Moses got results. When the congregation thirsted he at first was bidden to strike the rock and surely the water gushed forth and thirst was assuaged. But on the second occasion the command was to *speak* to the rock which would respond with supplies to help in the time of need. Moses, however, impatient with the murmurers, struck the rock as at the first, thus disobeying the divine command, and incidentally, which is not unimportant, marring a designed type of our Lord Jesus in His death on the tree and His ministry on the throne; for once for all was He smitten and thereafter we are bidden to address Him, to "come boldly to the throne of grace that we may obtain". Moses erred in failing to provide supplies of water—the water of salvation—in God's way, nevertheless the water came forth and the people drank. According to modern methods of appraisal, Moses would have been vindicated in his action by the results obtained. Yet we know that he came under the disapproval and censure of Jehovah. Results, therefore, are not a sure mark of the divine pleasure. God's Word must be followed not only in what we do but also in how we do it. I suggest that Dr. Shields might sometime expound and apply for us such an important text as this: I for one would eagerly listen or read it in THE WITNESS: "Hold fast the form of sound words"; not the wholesome words alone, they are indeed essential, but their form, the mould in which the Spirit has cast them. Let us endeavour to do God's work in God's way; the adoption of any other were evidence of our unbelief and the grieving of the Spirit.

III.

A third cardinal truth which is found in association with these facts, and one which we must face, is the NATURAL ALIENATION OF MEN. It is stated by way of contrast or opposition. It is indeed opposed to all that some preachers count essential to their success, that is when they, as many do, depend upon the arm of flesh. "But the natural man receiveth not the things of the Spirit of God". And why? Not from disinclination but disability. "Neither can he know them because they are spiritually discerned." Who is the natural man? Not a man of a lower type or whose powers and abilities have not been developed as others may have been. He may be a highly educated man, one of brilliance of mind, and yet spiritually a fool. He is not constituted to receive the things of the inspiring Spirit. The natural man is the man yet unrenewed of the Holy Ghost. He possesses no ability to receive and no capacity to entertain spiritual truth. "My words", our Lord said to some such, "have no place in you" that is, have no entrance into you. What an impossible job preachers have when sent of God. "Preach the preaching that I bid thee" was the word to Jonah. And Ezekiel was afforded a vision of his congregation, humanly hopeless. A valley of dry bones, yet he was to preach unto them. "Can these dry bones live?" he was asked of the Lord, and he wisely replied, "Lord, Thou knowest". Truly the Lord alone knew the problem and He alone could relieve it. But the prophet was to preach—to preach to corpses. And through the preaching, commanded and intended as the divine means unto the bestowing and receiving of the gift of life, the dry bones, after a process in the Spirit's working duly described, became animate: they lived and arose a great army. Yes, sinners are naturally and totally so depraved that only the sovereign action of our Almighty Lord Who is the Life-giving Spirit can effect their salvation unto eternal life.

The churches are sometimes held to be blameworthy because the Gospel seems so ineffectual. A preacher in our land who had travelled much holding evangelistic campaigns wrote of his observations and declared that the lack of conversions was to be laid to the charge of unsanctified saints. If but Christians were sanctified, sinners would be saved! Well, the Holiest of all, the Holy One Himself ministered among men as no man ever before or since has ministered, indeed, "He came to seek and to save that which is lost", yet such were the results of his thirty and three years that judged by modern standards of success, the life-ministry of our Lord must be considered a great failure. When Peter and John healed the impotent man the people considered there must be some unique attachment of sanctified ability to account for the miracle. But the apostles denied it. They were quick to repulse the false assumption. "Not by our own power or holiness" but "His name, through faith in His name, hath made this man whole". And "there is none other name under heaven given among men whereby we must be saved".

IV.

Natural alienation is only remedied by the SPIRITUAL REGENERATION OF SINNERS, and this is the last principle enunciated here which I will ask your consideration of before I step down. "We have received, not the

spirit of the world, but the Spirit which is of God, that we may know the things which are freely given to us of God". The spiritual man possesses the mind of Christ. The Gospel presents, not the Spirit as the object of faith, but the Lord Jesus Christ; it is in Him that these "things are freely given to us" and it is by the Spirit, Whose ministry is ever to exalt Christ, that we are made to "know" them. This knowledge is saving knowledge. Naturally we are "alienated from the life of God through the ignorance that is in us", and this is remedied by the knowledge of the Son of God which is saving, reconciling. "This is life eternal that they might know Thee the only true God and Jesus Christ Whom Thou hast sent." We call it regeneration. A new nature is imparted by the Spirit, "created of God in righteousness and holiness of truth". We receive "like precious faith" with the people of God and become "partakers of the divine nature". "If any man be in Christ he is a new creature".

By the preaching of the Word in the words of the Spirit, that is, in harmony with and by employment of these divinely inspired supplies, "the good news preached with the Holy Ghost sent down from heaven", the deaf are made to hear, the blind to see, the dead are raised. The gospel does its own preparatory work, and it completes the whole achievement. When our soldiers and yours with others chased the Germans from France and the Low Countries and the enemy had blown the bridges across the Rhine, the same armies which were to compass his defeat made their own way, built their own bridges over which they crossed victoriously into Germany. So it is with God's gospel; it needs no special preparation for its onward victorious march from the plans and hands of others; it constructs its own way, it builds its own bridges, itself surmounts all obstacles and it gains its object unaided and alone. It needs only to be preached in the power of the Spirit. Thus it is that sinners are made to hear and believe and live.

Logically, I think I have read that your pastor has said, life would precede faith, but theologically faith precedes life. Faith cometh by hearing the Word of God. If it cometh to us, it is certain we do not possess the precious quality before it reaches us. Some say that faith is a natural endowment, it is only its object which is important. But faith itself is the gift of God. "All men have not faith." You may have entered this church an unbeliever, without faith. You may depart a believer, in faith. Such a miracle has often recurred. How is it explained? You listen to this quickening Word and by its secret but effectual influence, you are strangely wrought upon; your mind is gradually enlightened, your conscience is disturbed, your heart is attracted, you find desires after Christ and His salvation are begotten, the pressing need to be saved from your sins becomes a real burden, and you are made willing in this the day of God's power. You come to Him; you believe on the Lord Jesus Christ and you are saved. And your experience may be expressed in these lines, as that of countless others could be,

"Soon as my all I ventured
On His atoning blood,
The Holy Spirit entered,
And I was born of God."

ROME COVETS THE POST OFFICE DEPARTMENT

L'*ACTION CATHOLIQUE*, official organ of the Hierarchy in Quebec City, recently commended a statement by Mr. Maurice Hartt, M.P., to the effect that the Post Office should refuse to accept for delivery the literature issued by either the so-called "Jehovah's Witnesses" or the Communists. It said:

Under pretext of liberty, we are piling up imprudent and senseless acts; we are, beyond all reason, inconsistent and illogical. Let us hope that a part of these criminal imprudences will be remedied by following the suggestions of Mr. Hartt. Let us cut off these false witnesses of Jehovah and these agents of Moscow from the privileges of the Post Office.

Such a statement as this comes with poor grace from a religio-political body that during the war had direct access, through uncensored diplomatic channels, with an enemy country and with a foreign prince who was in league with the forces arrayed against us and our liberties.

At first sight, the proposal to starve Communists and so-called Jehovah's Witnesses out of existence, holds a strong attraction. But on further examination the logical sequence of such a move becomes apparent. If these two false and dangerous movements are to be refused the use of the public mail service, why not other groups just as dangerous, or even more so? Mr. Hartt named antisemitic literature also, though *L'Action Catholique* does not appear to be quite in accord with this suggestion. For our part we believe that the Roman Catholic Church is an even greater menace to Canada and to liberty than either Communism or the so-called "Jehovah's Witnesses". And we are quite certain, because we have their word for it, that the Hierarchy in Canada would like to deny the facilities of the Canadian Post Office to THE GOSPEL WITNESS. We suppose that they would say the same of the Bible, as the late Cardinal-Archbishop officially urged his "faithful" to burn copies of the New Testament in French. Who shall decide what is admissible and what is inadmissible? Rome's answer is simple: The Hierarchy should decide what is good and what is bad, in accordance with Canon Law and the Index at Rome. That would mean in effect that the Inquisition would peep into the sack of every postman from Halifax to Victoria, instructing him which pieces of mail to deliver and which to burn. It would mean the end of a free press, THE GOSPEL WITNESS included, for there is little use of us printing and publishing Protestant information if it cannot be distributed far and wide to the reading public.

L'Action Catholique does not fail to inform its readers that Mr. Hartt made his statement in the hearing of the Postmaster General, Hon. Bertrand, a French-Canadian Roman Catholic. Once again we remind our readers that it is not by chance that the priests have their faithful agents in positions of control, where they can keep a vigilant eye on what is going on in Canada, and, it may be, some day, shut off the free interchange of thought and expression. The Post Office is the key to liberty of speech and of writing: it is for those who love these great privileges to keep careful watch over this important department of the government.

—W.S.W.

READ THE GOSPEL WITNESS

MODERNIZED NUNS IN TOELESS SHOES AND DIAMOND RINGS

WHEN his political game in the Montreal-Cartier by-election seemed to be endangered, the vote-counting Archbishop of Montreal ordered out to the polls some hundreds of buried and forgotten nuns, whom devout Roman Catholics had hitherto been wont to regard as so completely immersed in a life of prayer and contemplation as to be dead to the things of the world. We reprint from *The Toronto Star* a photograph showing some of these nuns going to the polls of a free country to cast their votes as directed by their priestly overlords. The postures these poor, unfortunate women took to avoid the publicity of the press cameras, reminds one of the tricks employed by criminals to avoid having their photographs taken when passing from court to prison. We reproduce these pictures here, simply to demonstrate in a visual fashion that nuns, even cloistered nuns, do vote when they are so ordered by their ecclesiastical superiors. They thereby confess that they are no different from any other human beings, with which we heartily agree.

Mr. Maurice Hartt, who won the by-election in Montreal-Cartier, has charged, to quote the newspaper report, that "pictures are available showing some of the nuns wearing rings and toeless shoes which, the Liberal member said, nuns don't wear." We are not an authority on what the well-dressed woman ought to wear, though it is evident that if a nun confesses by going to vote that she is no different from her sisters outside the convent wall, then there is no reason why she should not dress as other women do. Mr. Hartt appears to think that he can prove that other women impersonated the nuns at the polling booth, and so spared these cloistered women the supposed indignity of quitting their cells and appearing in public. If the nuns were thus impersonated, the trickery must have been carried on with the full collusion of the convent authorities. But Mr. Hartt does not seem to be aware that the same ecclesiastical authorities that had the power to "permit" the nuns to break their cloister to vote, can also grant them a dispensation to cast aside their "religious" habit and to dress in ordinary street clothes. For his information and that of others, we quote in translation the following statement from *The Register* as given in *Le Devoir* of Montreal:

Cloistered nuns certainly need an ecclesiastical permission on account of their cloister, which forbids them to leave or to have lay people come to them. Thus, concerning the elections in Italy already mentioned, *The Register* said: "Because of the precise regulations which govern the life of religious communities, the Sacred Congregation of the Religious has published a special dispensation permitting cloistered nuns to go to polling booths. The Congregation has also authorized the nuns to lay aside the religious habit and to wear secular dress when they go to vote." Here in Montreal they obtained a special permission from Mgr. the Archbishop. This permission depends also on the particular circumstances in each country, of which the bishop alone is the competent judge.

As to whether the dazzling women in toeless shoes and diamond rings were nuns or whether they were other women who impersonated them, we do not know. It will be interesting to see what further proof Mr.

Hartt adduces. But this we do know, that nuns' votes are an important factor in future Canadian elections, and that these women whom Romanists have supposed to be wholly given over to holy contemplation, are actually pawns in the hands of a scheming political Hierarchy.—W.S.W.

Nuns Only Sent to Vote---Convent Rings, Toeless Shoes Seen---Hartt



CITIZENS HELP VOTING NUNS TRY TO AVOID CAMERAS

Montreal, May 17 — (CP)— Nuns from the Bon Pasteur convent, granted special permission to leave their cloisters to vote in the federal by-election in Montreal-Cartier last March, were the centre of a controversy today revolving around a charge that some nuns had been impersonated by lay women.

A spokesman for the convent said "as far as we are concerned only bona-fide nuns and members of our order went to the polls." Paul Masse, anti-Communist candidate in the by-election and runner-up to the winner, Maurice Hartt, Liberal, termed the charge a "lie."

But an organizer for Mr. Hartt said pictures are available showing some of the nuns wearing rings and toeless shoes which, the Liberal member said, nuns don't wear. The organizer said the pictures haven't been published and won't be unless necessary.

Mr. Masse challenged Liberal organizers to produce the photographic proof and declared: "Mr. Hartt is an M.P. and has all the necessary connections to request the parliamentary electoral committee to seek a probe into the by-election. This would settle the matter once and for all."

The Jarvis Street Pulpit

A Hero of Renown

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

Preached in the Open-Air, on Jarvis Street Church Grounds, Sunday Evening, July 27, 1924
(Stenographically Reported)

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:10.

THIS is the story of a man who began early to trust in God,—a young man far from home, a member of a captive race, living in a foreign city among strangers. And because he was of good countenance, and pleasing address, he found favour with the king, and his princes; and being skilful in all wisdom, and cunning in knowledge, and understanding science, and having ability to stand in the king's palace, he was selected to be taught the learning and the tongue of the Chaldeans. He was offered a certain portion from the king's table every day. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." Daniel learned early in life how to say "No",—and to say it emphatically. He lived his simple life and prospered; so that at the end of the period of trial, his flesh was fairer and fatter than those who had been supplied from the king's table. The story tells us how Daniel went on from one success to another, until, at last, he became actually prime-minister of that great kingdom. But when a man comes to any position of prominence, there will always be found some other people who want his place. Therefore, that deadliest of all human passions—the passion of jealousy—possessed the princes, and the great men of Darius' kingdom; and they plotted the ruin of Daniel. By this time, he was an old man—a man something like that great man Clemenceau, the great French Premier, who saved France in the time of her extremity. He must have been nearly four score years old. When his enemies tried to remove Daniel, they examined his record carefully, studied his character: "but they could find none occasion for fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said those men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." All the way through, he had been consistently loyal to his God. Therefore, they persuaded the king by ministering to his vanity, to issue a decree that no one within the limits of his dominion be permitted for thirty days to offer any petition to any god, but to the king only. They stipulated that the king should attach a penalty in order to enforce the decree; and that any one who should be found praying to any god save to the great king Darius himself, should be cast into the den of lions. The decree was issued and signed by the king. And our text says: "When Daniel—the great man of the kingdom, prime-minister, next in authority to the king himself, promoted over all the other princes,—when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed,

and gave thanks before his God, as he did aforetime." King or no king, princes or no princes, prosperity or no prosperity, no matter what it cost, Daniel resolved: "Through all the years of my life, from the years of youth, I have endeavoured to keep God first; and I am going to keep Him first now." Thus he prayed as he had always done. He did not even shut his windows; he did not pray behind closed doors; nor did he open the windows to advertise his defiance of the king; he simply went on the even tenor of his way, doing as he had always done.

I bring you this story this evening as an example for every one of us, illustrating the importance of putting God first, and keeping Him first; serving Him with all our hearts right up to the close of life; and allowing nothing, not even the will of the king, to interrupt our communion, or to prevent the utmost discharge of our duty as Christians. I shall endeavour to speak in such a way that some who have not prayed may learn to pray. I hold up before you this man of probably eighty years, defying the king, defying the princes, defying the power of that great empire, and saying in effect: "I will worship God according to the dictates of my own conscience; and I will permit nobody to interfere with my communion with Him."

I.

What made Daniel, in the eveningtime of life, the mighty, the heroic spirit he was? The answer is this: DANIEL WAS A MAN OF POWER BECAUSE HE WAS A MAN OF PRAYER. After all, power comes from above; and, if we would be men of might, we must, like Daniel, hold correspondence with God. Daniel daily talked with God. But you cannot talk with an angry creditor; you cannot talk comfortably to anybody to whom you are deeply in debt. If you want to separate somebody from you, lend him some money; and you won't see him again for a month,—and probably you will not see him again at all. I have had a little experience of that sort of thing myself. Somehow or other, when people are in debt, they do not want to face the people to whom they are under obligation. And so long as a man is conscious that his debt to God is unpaid; that his obligations to the Most High are not being discharged, that man is not likely to find any pleasure in calling upon God. Now, Daniel prayed because his debt to God was paid for him: his trust was in the great Sacrifice. And there is only one way by which any one of us can get on praying terms with God; there is only one way by which any one of us can come into communication with the Most High,—and that is through Jesus Christ our Lord, Who

paid our debt; Who cancelled our tremendous indebtedness, "blotting out the handwriting of ordinances that was against us"; and Who stands ready to give us a receipted bill, a cancelled account, saying to us: "Thy sins, which are many, are all forgiven." I should like to appeal to the hearts and consciences of those who hear me to-night. I ask you, Are you, in the emergencies of life, in the time of temptation and trial, a man of power? Are you conscious of superhuman help? Do you know that the angels of God come to be your deliverer? Do you know anything about the mighty power of the Holy Ghost resting upon you? Are you able to stand out boldly against evil men, because you are in communication with God? If you are not, there is only one way of getting that power,—and that is, by asking for it. There is only one way of being made thus strong,—and that is, by coming into communication with God. And that is not possible until your debts are paid.

Daniel had a troubled life. Very often the road under foot was rough enough; very often the hills were steep; but the sky above him was always blue. He was always able to look up into the face of God. Thus, three times a day, as we feed our bodies, this man nourished his soul by waiting upon God.

II.

— Then another simple word: DANIEL BECAME A MAN OF PRAYER BY PRACTICE. Practice makes perfect in anything. And he became mighty, because he practised prayer; he began when he was young. "It is hard to teach old dogs new tricks": there is a proverb to that effect. It is very hard to teach an old man a new art. It is especially hard for an old man to begin to learn how to pray. I have seen many a man with grey hair driving around through the streets of the City, with some young man driving him. I have spoken to many, and I have said: "Don't you drive your own car?" But the old man answers, "No. I should have been able to drive it if I had learned when I was younger. But my nerves won't allow me to learn now. I am a little too old to learn to adapt myself to all these new things. I have to get somebody else to do it for me." There is no sadder sight in the world than an old man who cannot pray. When the almond tree flourishes; and those that look out of the window are darkened; and the spirit is afraid of that which is high; and the grinders cease because they are few; and the daughters of music are brought low; and man is getting ready to depart for his long home,—an old man blossoming for the grave, his limbs shaky, his whole frame having every mark of mortality upon it; and yet unable to pray: I say, outside of Hell, there is not a sadder spectacle than that,—of a grey-haired man who does not know how to pray. Thank God! It is possible by His atoning grace, even for old men to learn how to pray. But it is a thousand times better for a man to learn in his youth, as Daniel did, to get into touch with God, and to live in communion with Him—to live by the energy of the divine Spirit, exercising the duties of life unto God.

I appeal to you young men this evening: Have you learned how to pray? Some of you left high-school for a while and you went to work at something. Then you found yourself desiring to enter, perhaps, one of the learned professions. You saved money; and then you went back to school again. But you found that, during those few years in which you had been out of school, your mind had lost something of the discipline to which

it had been subjected in the days of your training. When you got back to school, you said: "It is hard to learn. I find it much more difficult to have to begin where I left off long ago; and I have got to bring all my powers into subjection again." Oh! my friend, while the grace of God can save the oldest sinner, yet there is a tremendous advantage in beginning the service of God, as Daniel did, in the days of one's youth, and learning to pray, and praying all the way through life.

Daniel became expert in prayer by practising on fine days. He did not wait to learn to pray until he heard the growl of the lions waiting to devour him. Daniel did not wait until some great emergency faced him to learn the fundamental lesson of life. He was wise to choose the most favourable situation with which to begin with God: he learned when but a boy. My friend, a time is coming in your life when you will need God more than you will need all the millions of this earth. A time is coming in the life of every man and woman here, when it will be a greater privilege to be able to talk with God than it would be to have the accumulated wealth of all the Continent, and of all the world—beyond any doubt! You talk by long distance telephone to Ottawa, or Montreal, or Chicago, or New York; and when you get the bill it frightens you: it costs so much. But I will tell you this: If you had the millions of Rothschild, and Henry Ford, and Vanderbilt, and Rockefeller, and all the rest of them, the time is coming when, without hesitation, you would pay it all down for the chance, for the opportunity, of talking to God for one minute! It would be worth all that the world could give to be permitted to have access to God. When are you going to begin? When are you going to pray the publican's prayer—"God be merciful to me a sinner"? When are you going to have all the obstacles removed, and come into communion with God? I charge you to begin now! Do not wait until the vessel is rocked with storm: learn on this fine evening. Do not wait until you face the fiery furnace: pray while it is easy to pray. Do not wait until the lions hunger for your flesh and thirst for your blood: pray now, while you are young. You fathers and mothers! Do not wait until the child is at the point of death, until you are at the end of all human help, to say, "I must have God, or I am lost": learn to take God into your families now. Learn in the fine weather!

III.

As moral power is conditioned upon prayer, and prayer upon practice, so the PRACTICE OF PRAYER DETERMINES THE PROSPECT OF LIFE. How much there was in Daniel's surroundings to divert his attention to sordid things! But he kept his windows open toward Jerusalem. It was the Jewish fashion: they were looking toward the Holy City, toward the temple, toward the place of sacrifice, where the blood was shed. And Daniel prayed with open windows. The doctors tell you now to sleep with your windows open. I hope you all do it. It is a good thing to have plenty of God's fresh air. It is a great thing to spend one's life before a window that is thrown open to heaven itself. There are men who travel around the world as to their bodies, and yet, in a certain sense, never leave their own back yard: they do not see anything at all. And there are other people who have not the advantages of travel, and yet, through the open window, hold commerce with all the universe. And the man or woman who walks with God always

lives before an open window; always looks to the City which is far away.

I heard a story one day of a woman who went to an oculist to have her eyes examined. He examined her, and he said: "Where do you live?" She gave him the name of a certain street. "Well," he said, "what is opposite your house?" "A row of houses." "How far can you see from your window?" "Not very far." "Have you got an attic in your house?" "Yes." "Any window in it?" "Yes." "How far can you see from the attic window?" "Well," she said, "I don't know. I don't go up there very often." "Well, now, think a minute! What can you see from your attic window?" "Why," she said, "from the attic window, I recall now, I can see over the roofs of the houses, across the streets." "Very good! And what is behind the houses?" "Oh," she said, "in the distance there are green fields." "And what beside?" "In the still greater distance," she said, "there are the hills." "Well, then," he said, "I will tell you what to do. Go home, and make it a rule to spend half an hour every morning at your attic window, looking out at the fields and at the hills." "But," she said, "I came to have you examine my eyes." He said: "I have examined them." "But," she said, "you have not told me what is the matter." "Oh, yes, I have," he said, "the trouble with you is that you are looking at things which are too close to you: you are looking at the walls of your kitchen, and your house, and the neighbour's house across the street; and you are becoming short-sighted before your time. What you need is a wide outlook, a broad and distant aspect. You go up to your attic window." "Oh, but," she said, "I haven't time. I could not spare half an hour in the morning." He said, "You had better take time if you want to save your eyesight. It will be the most profitable half hour you can spend." But it will be monotonous, she thought, to sit up in the garret looking out of the attic window. But the doctor insisted that she obey orders. So she went up one morning and looked out of the window, looked at the fields, looked at the hills like the Psalmist, I think, who said: "I will lift up mine eyes unto the hills, from whence cometh my help." She began to look at the hills; and she found that she was strangely rested. The half hour passed very quickly. Duties called her downstairs. But she found that her mind was going up to the attic. The next morning she was there again; and this time the half hour was extended to three-quarters. She hurried through her work in the morning that she might have a little time at the attic window. Thus she formed the habit, until after a while no day was complete that did not give her an hour's outlook upon the distant scene.

Now, *Daniel was a man of great affairs*. He was at the head of a great state. Upon his shoulders there rested great responsibilities. But he got up to the attic window; he had his windows open toward Jerusalem. With the eye of faith, he looked through those windows; and he saw not the literal Jerusalem, but by faith he saw the Holy City with all its glittering towers; he came into commerce with God: "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." It is a great thing to live before the open window. There are some men and women here in Toronto, perhaps there are some here before me this evening, who would be saved from the hospital—saved physically as well as spiritually,—if only you could get to the open window; if you could get away from the things which are seen, and which are temporal, and get

a glimpse of the things which are unseen and eternal. I beg of you to take pattern from this man: take your station before some open window somewhere; look out into the great future, and dream of the days when He shall come Whose right it is to reign, with all His holy angels with Him. "Well," you say, "that is a most impractical thing:—Talk to a man about living by prayer, living in communication with God! What do these preachers know anyway? Don't they know we have to go to business?" And some woman here says: "I have to look after my household affairs. How can I find time for the open window?"

Let me tell you *the effect this had upon Daniel!* When these jealous men sought to accomplish his overthrow, his entire destruction; when they examined his life microscopically to find a flaw in it, that they might charge him with unfaithfulness before the king, they said: "There is nothing against him." That look at the open window had made him so faithful in the discharge of the every-day duty; had made him so efficient in the service of the king; had made him so indispensable to his day and generation, that even his bitterest enemies could find no fault in him. If a man be a true Christian, he is the best workman in your office. He may not in every case be as skilled as some others; but he puts conscience into his work. And you Christians! If you are not a better man in your office, in your shop, in the place where you work, because of the open window, then you go home and ask God to help you bear witness for Him. We cannot afford to make these professions about our relationship to the skies if that relationship does not make us better able to walk circumspectly on mother earth. We cannot live in an aeroplane, and up in the clouds. The religion of the Lord Jesus is the most practical thing in the world. Somebody says, "Why, sir, do you believe in the Sermon on the Mount? Do you believe that the great precepts our Lord Jesus uttered there may be reduced to practice?" I do. I believe the Sermon on the Mount is the path to the Mount. The Beatitudes are but the rounds of the ladder that will lead you to God. Jesus never uttered a single word that could not be reduced to practice. He was Himself the proof of it; the incarnation, the exemplification, of every word He ever uttered.

IV.

Now, this is all commonplace; but SEE WHAT IT COST THIS MAN! At last, at eighty years of age, he finds the whole kingdom against him; he finds a law especially made that he might be brought under its condemnation. And there is the den of lions, and there are the hungry beasts waiting to devour the man who prays: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." But Daniel said, "Lions or no lions, I am going to talk to God as usual." This great man—intellectually great, for he was one of the wisest men of Chaldea, and socially great; a man of honourable and exalted position, a man who occupied a high position in the political world; notwithstanding all that, Daniel said in effect: "I prize the privilege of access to God, I prize the privilege of prayer, so highly, that rather than miss it, I will lay down my life. I would rather die praying than live prayerlessly." That is the great truth. But there is compensation in the companionship of Christ. Thus Daniel came under the condemnation of the law; and they cast him into the den of lions. And the king went

again to the den of lions, expecting to see only the bones of his faithful servant; but there sat the lions, and there sat Daniel! He was made President of the Lion Tamers' Club, I think. There they were; and the prime-minister happy in his new fellowship. He was safer with the lions than he had been with the princes. And when the king said, "Can it be true? Is it you Daniel? Are you still alive?" Daniel answered: "My God hath sent his angel, and hath shut the lions' mouths." And I suppose you would sympathize with Daniel, and say, "Poor soul! that was a great trial." Was it? I think Daniel would have said: "No; it is the happiest experience I ever had. I have passed through a great many trials, and I have been ministered to by many of God's angels; but when I went down into the den of lions, I made a new acquaintance. God sent a special angel from heaven to look after me; and I learned lessons at eighty years of age, with the lions for my professors, that I never could have learned anywhere else."

And somebody thinks he is going to learn to understand the Bible in a theological seminary: some dignified higher critic with cap and gown is going to tell him what the Bible means, or what it does not mean. I will tell you *how to learn what the Bible means: take its precepts and reduce them to practice.* Scientists talk about a working hypothesis, a something which they assume to be true. Assume the Bible to be true, and work on that hypothesis. Take every word of it and put it to the test. Prove it in the school of experience every day. I can find you men and women who know this Bible to be true, who never went to college; who never sat at the feet of any learned professor. But I wish some of the professors would sit at their feet; they would learn a few things. I have known many a washer-woman, many a poor thorny-handed son of toil, who could teach Doctors of Divinity a thousand things about God's Book. The fact is, you do not learn it in the cloistered chamber; you do not learn this hidden secret shut away from the world: you learn it in Nebuchadnezzar's furnace; you learn it in the den of lions. That is the only place to learn the truth of God's Book, and the trustworthiness of His promise. The Bible was made to be a companion of the daily life; to make men strong and mighty against all the temptations that assail them. I beg of you to put this matter to the test. Take Jesus at His Word; and He will see you through. That verse we sang just now is absolutely true:

"The soul that on Jesus hath leaned for repose,
I will not—I will not desert to His foes;
That soul—though all hell should endeavour to shake,
I'll never—no, never—no, never forsake!"

I wonder if I may give you a testimony? A lot of you know about this church behind me; many of you know some of the things that God has done there; but some of you have only read what the newspapers have had to say. Well, God sent us into the furnace, in order that we might know Him a little better. He has cast us to the lions, that we might learn something from one of His angels, with whom we were not formerly acquainted. He has done a thousand things round about this corner, to prove that He is true. When in Syracuse, New York, last week, I addressed a large group of ministers. I said to them: "Brethren, I am not troubled about the supernaturalism of the Bible. I know it is true. I am not troubled about the passage of the Red Sea; whether the Lord did actually make a path through

the waters. I know He did; because I have been through them myself. I am not troubled about the horses and the chariots of fire round about Elisha. I have had a ride in one; and I would rather ride in one of God's chariots than in any Rolls Royce that ever was made. When He sends His angels with the chariot, He will do better than Henry Ford: He will take you there, and bring you back every time. You can be absolutely sure of that."

My friend, I offer you a salvation that blots out the past; that forgives your sin; that opens the way to Heaven, and establishes communication between your bankrupt soul and the storehouse of infinite wealth; and that will make you rich for evermore. I offer you a salvation that will make you strong; so that, if all men forsake you, you will be able to stand, if need be, absolutely alone with God; and go right down into the den of lions, and laugh in their faces, and in the faces of your foes; and then glorify God for your deliverance. That is what God wants to do in Toronto. He wants to prove that the gospel is "the power of God unto salvation to every one that believeth." The men all over America who are preaching God's gospel are men upon whom God has set His hand; and whom He has taught certain lessons, while leading them through the flames and through the den of lions. Oh, that some young man here this evening, some young woman, would get a radio set in your house! Learn to talk with God to-night. Ask Him for forgiveness; receive His answer; and walk and talk with Him for ever.

I am going to give you an opportunity to confess Christ. I wonder how many there are here to-night who say "Amen" to these things I have been saying; who say, "I know what it is to trust Christ"? How many are there? Will you lift your hand? Praise God for such a great host! How many are there here to-night who want Christ; who desire to know how to pray, to come into touch with God,—will you lift your hand? Trust Him where you are. "Believe on the Lord Jesus Christ, and thou shalt be saved."

JENNY GEDDES

JENNY GEDDES in 1637 threw her stool at the Dean of Edinburgh when he tried to introduce Laud's liturgy. It was not a liturgy she objected to but the violation of Scottish freedom. She represented that body of opinion which was opposed to the imposition of a Prayer Book upon the Scottish Church without that Church being consulted. In the words traditionally ascribed to her—"Wha daur say Mass in my lug?"—she uttered Presbyterian Scotland's cry for liberty from Stewart absolutism as well as Roman bondage.

—*The Christian Irishman.*

ROME AND THE MARRIAGE MARKET

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THE CANADIAN PROTESTANT LEAGUE
130 Gerrard Street E., Toronto 2, Canada

METHODIST COUNCIL OF BISHOPS PROTESTS ROMANIST ATTACKS ON LIBERTY

THE GOSPEL WITNESS sometimes feels as though it were a voice crying in the wilderness, especially when it sees the greatness of the danger that threatens us from Rome and the comparative fewness of those who are alive to the exigencies of the situation. Notwithstanding, we are greatly cheered from time to time to note that more and more thinking persons are being aroused to the impending threat of Roman domination. We only hope that the efforts of these watchmen to waken somnolent America will not be "too little, and too late".

Our attention has been called to another one of the signs that America is beginning to bestir itself to see the sinister activities of the foreign, Roman power in our midst. We refer to the statement issued by the Council of Bishops of the Methodist Church, the largest single Protestant body in the United States. Meeting at Riverside, California, this council of forty Methodist bishops issued the following statement, to which we would add a hearty "Amen" in the good old-fashioned Methodist style. This is, in short, just what THE GOSPEL WITNESS has been saying for a long time, attempting to inform Protestants of the real aims of the Roman Catholic Church. We too, like these Methodist bishops, would like to live in peace with Roman Catholics, but we too have been compelled to recognize that it is impossible to be at peace with a man-eating tiger or a poisonous snake until it is safely stowed behind steel bars or has its fangs withdrawn.

The following is the text of the statement issued by the Council of Bishops which we recommend to all Methodists and to all Protestants and to not a few Roman Catholics who are sick to death of the double dealing and political manoeuvring of their headquarters staff under the command of Rome.—W.S.W.

Statement on Roman Aims

We are aware of the denials of religious liberty in many countries where Government, at the insistence of the Roman Catholic hierarchy, has passed legislation seriously limiting the freedom of other religious bodies.

We refer particularly to the Argentine, where law now requires the teaching of the Roman Catholic religion even in the schools of Protestant churches.

The situation in Italy and Spain denies to Protestants religious freedom which Protestants in the United States desire the Roman Catholics to enjoy.

Rome Denies Liberty Abroad

These denials of religious liberty are made at the very moment that protestations of belief in democracy are made by the Roman Catholic hierarchy in the United States and demands for the public support of parochial enunciation are advocated as a contribution to the morality essential to freedom.

We stand for religious freedom everywhere and believe the Roman Catholic Church should cease to misinform the American people by affirmations of loyalty to democratic ideals when deliberately denying religious freedom wherever it has power to do so.

A simple rule might guide all of us as we face the issue of religious liberty, and that is to do unto others as we would be done by.

The Recent Supreme Court Decision

The recent decision of the Supreme Court, affirming the constitutionality of state legislation providing public funds

for the transportation of children to parochial schools is, in our estimation, a departure from the American principles of the separation of church and state and carries with it a serious threat to our public educational system which is the bulwark of democracy.

We rejoice in the liberty this nation grants churches to maintain schools if they so desire, but we hold that the support from public funds of sectarian education is fraught with danger and must be resisted and ended. We shall resist all attempts of the Roman Catholic Hierarchy to secure public support for such schools and other religious enterprises on the ground of the separation of the church and state because we believe that such action will create a reaction here as it has elsewhere, which may limit religious freedom.

U.S. Representation at the Vatican

We call for the end of the anomalous situation in which the President of the United States maintains a personal representative to the Pope without the consent of the representatives of the people and in violation of what an overwhelming majority of the American people believe to be an American principle.

Are our Roman Catholic brothers, with whom we desire the friendliest of relations and for whom we demand the same religious liberties we insist upon for ourselves, to push their demands so far that we must in self-defense take steps that will protect our liberties and those of our children?

We wish the fullest of cooperation and offer it gladly as Christian brothers. But we can no longer tolerate bigotry and discrimination in Roman Catholic controlled lands, particularly in view of the Roman Catholic ability to act as one and to stand for religious liberty and brotherly cooperation if it so desires.

THE PRESBYTERIAN HERITAGE

THE first plank in our Presbyterian platform is Protestantism. Many Presbyterians, however, do not realize the meaning and worth of Protestantism until they go to lands where Romanism abounds and the consequent low standards of living, poverty, ignorance and superstition prevail. Further, many think that Protestants merely protest against the abuses and imperfections of Rome. Certainly we do not believe in an infallible Pope, in Mary worship, in priest-domination, in magical views of the sacraments, in pernicious views of a fictitious purgatory, for these things are neither in accord with reason nor with the Scriptures. We certainly have no faith in a system that keeps people materially poor, mentally blind and spiritually enslaved. But we are more than mere negationists. The word Protestant comes from a Latin word meaning to bear witness before others. And we Protestants ought to bear witness to Christ as the only Head of the Church and the only Mediator between God and man; we ought to adhere to the great principle of justification by faith in Christ; and we ought to emphasize the fact that real Christian faith expresses itself in Christian works and in a rich and positive Christian personality.

As Protestants we ought to testify that the Scriptures are of greater authority than mere tradition, and seek, as members of Christ's true Church, with free consciences and unfettered minds, to advance the Kingdom of God in our own souls and in society. Such positive Protestantism is part of the goodly heritage which we Presbyterians are called upon to preserve.

(By the Rev. Professor A. F. Scott Pearson, D.Th., D. Litt., F. R. Hist. S., Belfast. In *The Christian Irishman*.)

THE DEVIL, L'ACTION CATHOLIQUE, AND THE CANADIAN PROTESTANT LEAGUE

WE place on this page our translation of an editorial from *L'Action Catholique* together with an article from *The NewsLetter* of *The Canadian Protestant League*. The editorial which appeared in the official Romanist publication suggests that a very close connection exists between *The Canadian Protestant League* and Satan. Here is the editorial in which *L'Action Catholique* pays its respects to *The Canadian Protestant League*:

The Devil At Bay (From *L'Action Catholique*)

As we expected, the devil is not going to let the Marian Congress at Ottawa be organized without baulking. The reaction has already commenced.

A certain *Canadian Protestant League* has just uttered a cry of alarm: "Rome Captures Ottawa!" Think of it! And to prevent such an invasion, or rather to minimize the repercussions of it, for they already despair of being able to prevent the holding of these sessions, the Protestants themselves are incited to organize meetings, and also to warn the members of Parliament so that each of them may use his influence and that Canada may not appear too Catholic in the eyes of foreigners.

The NewsLetter that the *Canadian Protestant League* publishes appears to have the blessing of the too famous "Pasteur" Shields and his GOSPEL WITNESS. Enough said. We may expect some explosions of fanaticism. These people are enraged to see the preparations which will make the Marian Congress at Ottawa an international event. . . . The devil well knows that the Virgin will crush his head again, but he will none the less seek to offer resistance.

—L.-P.R.

As the above editorial intimates, it is a comment on the following note that appeared in *The NewsLetter* of *The Canadian Protestant League* of which Rev. D. C. McLelland, M.A., is the editor. Under the general heading of "Rome Captures Ottawa", Mr. McLelland wrote the following fine suggestions that are replete with good sense and Protestant courage, but from which fanaticism is wholly absent. We quote Mr. McLelland's note in full so that our readers may judge for themselves:

We Must Act Now (From *The Protestant League NewsLetter*)

Protestants must prepare now to do something in June to let the world know that Canada is still a Protestant country. *The Canadian Protestant League* makes the following suggestions as a course of action.

1. Every Protestant should plan to attend his own church each Sunday in June. Crowded Protestant churches at the time will speak volumes on behalf of our faith.
2. Every Protestant can pray that the worldly display of pomp and wealth planned for this congress may open the eyes of the Roman Catholic people to many of the errors of their church.
3. Letters should be sent to members of parliament urging them to protest against the use of public buildings, or public money, for any phase of this congress. The Romanist hierarchy wants to take pictures showing Canada as a thoroughly Roman Catholic country.
4. Every Protestant minister should be encouraged to prepare and preach sermons exposing the idolatrous worship of Roman Catholicism. With so much space in newspapers to be devoted to the congress, Protestant people will need to have their own Reformed Faith explained again and again.
5. Branches of *The Canadian Protestant League* might

plan to hold a public meeting during the week of June 18th. Give our Protestant people information, and an opportunity to demonstrate their loyalty to Protestant principles.

6. Other Protestant organizations should also plan to hold special rallies so that the voice of Protestant Canada will be clearly heard everywhere.

"Explosions of Fanaticism"?

The editor of the official Roman Catholic daily of Quebec City must be hard pressed to find examples of Protestant "Explosions of Fanticism", if the above quoted article is the best he can conjure up! We repeat, there is no fanaticism to be found in the suggestions of *The NewsLetter*; there is nothing there but the suggestion that Protestants should give witness to their faith in an effective yet dignified manner, exercising their right of free speech to make known to the world the meaning of the faith that is in them, just as Roman Catholics are exercising the same right of free speech to give publicity to their special doctrines. The fact that the doctrines of Rome are contrary to the Scripture and utterly and perversely wrong, does not stop us from freely admitting the right of Romanists both to believe and to say what they wish. *The Canadian Protestant League* does not wish to hinder the Roman Catholic Church in the exercise of its undoubted right of free speech, either at Ottawa or anywhere else. It does protest, with all the vehemence possible, against granting to Roman prelates special privileges and special official recognition that lead the public to assume that in some sense the Roman Church is supported and protected by the state. It is both a right and a duty for Protestants to protest against any official recognition of a religious sect such as was given Rome a few years ago when mass was publicly celebrated in the main portal of the Canadian House of Parliament at Ottawa. We have both the right and the duty to give testimony to the truth of the Gospel that Jesus, the Son of God, is the only Redeemer of mankind, and *not* Mary, who called God her Saviour (Luke 1:47). Let us Protestants live up to our privileges in this free land and also to our bounden duty before God and man to proclaim the whole counsel of God.

Was It Mary or Christ that Bruised the Serpent?

There is an interesting allusion in the Romanist editorial, as quoted above, to the Protevangelium or the first promise in the Bible concerning the coming of Christ to redeem mankind. *L'Action Catholique*, it will be recalled, concludes its remarks with these words:

The devil well knows that the Virgin will crush his head again, but he will none the less seek to offer resistance.

The allusion in these words is, of course, to the third chapter of Genesis, verse fifteen which is translated in the King James Version as follows:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

It is made clear in this version that it is not a woman but "the seed of the woman", that is Christ, Who as the Son of Man was to crush the Tempter, the devil. This is the interpretation borne out by the New Testament where Christ, not Mary, is the One Who overcame Satan; where Christ, not Mary, is the One Who died for the remission of sins; where Christ, not Mary, is the One Who is proclaimed as the object of our worship and our faith; where Christ, not Mary, is

said to be the One Mediator between God and man. It is curious to discover that the usual Romanist interpretation of this verse in Genesis is refuted by a footnote in the Crampon edition of the Bible in French. In this edition of the Bible, which was authorized by the Roman Hierarchy in France, the verse under discussion is translated, as it is in our version, in such a way as to make it clear that the serpent's head is to be crushed by "the seed of the woman", who is referred to by the pronoun "this latter", where the English version uses the pronoun "it". Abbé Crampon then adds the following footnote which supports the Protestant interpretation of the verse:

Genesis 3:15—"This latter", the posterity of the woman (In Hebrew the pronoun is masculine). The Vulgate has, she (*ipsa*), the woman, but says Saint Jerome, the genuine reading is *ipse* (LXX, Syriac), conserved in several ancient manuscripts of the Vulgate; a copyist, who did not understand the relation of the *ipse* with *semen* put *ipse*

For those not versed in ancient tongues and in textual problems, the above admission of a Roman priest will probably convey little meaning. But reduced to the simplest terms it means that an outright denial is made of the usual Romanist interpretation of the verse. Crampon's translation at this place is in accord with the meaning of the Hebrew text. Romanism, however, prefers to take its doctrines from pagan superstition rather than from the Bible, and hence it insists that Mary is the one who is to crush Satan. We wonder if the editor of *L'Action Catholique* in Quebec City had so carefully followed the late Cardinal's instruction to burn the Bible that he has never seen even the version made by Crampon, a Roman priest?

—W.S.W.

"BRETHREN, PRAY FOR US"

IF the Apostle Paul was not ashamed to ask others to pray for him, how much more do we stand in need of prayer, who are neither apostles nor prophets? Paul had a fund of experience, a long and thorough training, and above all a profound knowledge of the goings of God in his own soul in a measure that few mortals enjoy. Yet he was more keenly aware than most men are that without Christ he could do nothing, and for that same reason he was more fully confident that through Christ he could do all things. Nevertheless, this man of gigantic intellect, this veteran of many a battle, this saint of God who had been caught up into the seventh heaven, humbly wrote to men and women who had turned to God from idols but a short time before, and that through his own ministry, asking them in all sincerity to pray for him. The kind of prayer that he requested was not merely the repetition of forms, nor merely the saying of prayers, but a genuine ministry of intercession exercised at the throne of grace, whereby they who prayed laboured together with the one whose name and works they bore up before God. All who stand before a hostile world as the ambassadors of Christ are aware of their peculiarly urgent need of the prayers of God's people. The apostle's request was not a piece of polite embroidery added at the end of his letter to the Thessalonians as a kind of compliment devoid of urgency or reality, but a genuine longing for the fellowship of the saints of God in the work of the Gospel. Do we pray as we ought for the pastors and missionaries whom God has commissioned? Let us resolve to pray for them, remembering their need

is not less than that of the spiritual giant who penned these words: "Brethren, pray for us." (I Thess. 5:25).

In particular, we should like to direct the thoughts of God's people to the article in last week's issue of this paper containing a list of names of the students of Toronto Baptist Seminary, together with the accompanying photograph. They are now "on the field", scattered in various places and in different kinds of Christian work over five or six provinces of this great Dominion. We know that they have gone forth in fear and trembling; we would not have them go in any other spirit, though we know that they also have the assurance of the promises of God that He will never leave them nor forsake them. We would commend them in a special manner to the prayers of God's people who rejoice in this army of consecrated young people on the march for Christ and His Gospel. Pray that they may be sustained and guided, that their labours may be fruitful; pray that they may grow in grace and in the knowledge of Christ and that future years may see the army increase both in numbers and in spiritual power. Their request, we know, would be expressed in the words of the Apostle Paul, "Brethren, pray for us."

—W.S.W.

A BLASPHEMOUS TITLE FALSIFIED BY THE SEA

CAN the foolishness of Roman blasphemy go farther than that exemplified in the following news dispatch from Rome?

Lost After Hitting Mine

Rome, May 17—(AP)—Reports from Livorno today said the Italian schooner Cuor di Gesu (Heart of Jesus) struck a mine between Sardinia and Genoa and went down with the apparent loss of all hands. One body was recovered but seven other crew members were missing. The schooner was carrying a cargo of Porcelain clay to Genoa.

Think of it: "*The Heart of Jesus* struck a mine . . . and went down with the loss of all hands . . . (It) was carrying a cargo of clay to Genoa."

This is what comes of the unscriptural dismemberment of the body of Jesus, by which each part of his body, separated from the rest, is worshipped as a separate entity, a new god added to the Roman Catholic pantheon. We saw a Roman Catholic newspaper the other day that warned against the danger of employing too lightly the names of sacred things and persons. But such is the inevitable result of using sacred names as fetiches to ward off possible harm and danger. To utter prayer or to do a deed "in the name of Christ" is not merely to utter a certain name or to spell out a certain magic word; it is a spiritual attitude, an inward act of faith in Christ, a thing not at all related to the superstitious practice of reducing the name of our Saviour to act as a charm which will work mechanically without reference to any spiritual submission to Him. Romanism is essentially a religion of outward things and of external acts rather than the heart religion of faith in Christ, of which the New Testament speaks.—W.S.W.

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Among Ourselves

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

By W. Gordon Brown, Dean

"A few weeks ago, with Rev. J. F. Holliday as our speaker, we had a week of meetings that brought blessing and refreshment to the church. As the outcome of these services, on Sunday evening, May 11th, a young man and his wife were baptized. This happy service was made happier still when one of our junior girls responded to the invitation and professed faith in Christ.

"Sunday was also the day for receiving our Building Fund Offering, and I was able at the close of the service to announce to our people that we had reached and passed our objective. So now Stouffville Baptist Church is rid of all her financial indebtedness. Arrangements are now being made for a mortgage burning service, when we hope to have Rev. W. W. Fleischer and Rev. Chas. McGrath, two former pastors, join with us for the happy occasion."—D.M.

We acknowledge with grateful thanks the gift of a considerable number of books for the Seminary Library from Mr. and Mrs. Wesley Clyde, Sutton West, Ontario.

Mr. I. Reitan has accepted the call to be summer pastor of the Baptist Church at Brancepath in Northern Saskatchewan. He preached there two years ago this summer.

We were particularly pleased to see the large number of out of town visitors at the graduation on Thursday, May 8th. These included people from Guelph, Hespeler, Lindsay, London, Mt. Albert, Owen Sound, Stouffville and Timmins.

During the campaign conducted in Briscoe St. Baptist Church, London, Rev. E. S. Kerr pastor, by Rev. Walter Hughes, some ten made profession of faith. Five people were baptized on Sunday afternoon, May 11th, and six received into the fellowship of Briscoe St. Baptist Church.

BIBLE VS. CRUCIFIX

ONE of our workers in French Canada wrote us a short time ago of his experience in a Quebec court. The story is worth repeating in order to give our readers some idea of the atmosphere in which our missionaries carry on their work. This brother left in a public garage the somewhat ancient car which was his only means of conveyance from place to place in his huge parish, specifying that the repairs he ordered were not to exceed the sum of twenty dollars. He came back to discover that the bill was more than ninety-three dollars! This he refused to pay and was accordingly sued. In about two months' time the case came to court, and our missionary reports the proceedings in these words:

All the court, including the judge and my lawyer, were Roman Catholics. The only Protestants were my witness and I. I was the first to take the stand, and a small book was handed to me on which to take my oath. It had an embossed crucifix on the cover and upon opening it, I discovered that it was a Roman Catholic prayer book. But I had previously armed myself for the occasion: I took out of my pocket a New Testament and requested the right to take my oath upon it. But my New Testament was snatched from my hand and given to the judge for examination. Whether or not he was able to identify the New Testament as a book prescribed by British law courts, I do not know, for he did not commit himself. While a Bible was being

sought outside of the court room, the lawyer for the other party asked me if I were one of the so-called "Jehovah's Witnesses". I replied in the negative, stating that I was a Baptist. "What is wrong with the book that was handed to you?" he asked. "It is not a Bible," I replied. "But it contains the Gospel," he persisted. "Maybe so," I said. "It may contain some of the Gospels, but it also contains much with which I do not agree." I further suggested that in future the court keep a Bible on hand for the use of those who believed that it was the final authority.

We have been authoritatively advised subsequently that in Quebec law a crucifix—not a prayer book—may be used for papists in court.

I should also add that in spite of the fact that they did not know whether or not I spoke a word of French, the whole procedure was conducted in that tongue.

About six weeks later my Roman Catholic solicitor informed me that we had lost the case. He thought that we lost it because of my insistence upon swearing in the court upon the Bible. However, by God's grace, this had been previously counted in the cost of the Gospel testimony.

A court in which a man suffers a disadvantage because he insists on swearing on the Bible rather than upon a prayer book or crucifix, is not greatly different in principle from a purely ecclesiastical court such as has been set up in Franco's Spain for the benefit of the clergy. Rome loves to lay its hands upon the law courts and to use them as its instrument to break all opposition to its evil work. In Canada the Minister of Justice is a Roman Catholic, many of the judges are either Romanists or live under the fear of the priests. Unless Protestants awake to the actual state of affairs, all Canada will soon be subject to an administration of justice similar to that described in the above account.—W.S.W.

CANADA'S BOOZE BILL

CANADA is being inundated with a flood of liquor. It is not necessary to con over statistics to discover that fact, for the increasing number of inebriated persons, both men and women, that are seen on the street and in other public places is damning evidence that the flood gates of booze have been opened wide. Coroners and police officers tell us that a large proportion of traffic accidents are caused by drunken drivers. But even with a knowledge of these facts, the government statistics on the increased sale of alcoholic beverages is none the less astounding. The correspondent of *The Toronto Star* sums up the government figures in the following words:

Ottawa, May 15—Canada's booze bill hit a staggering all-time high during the provincial government's fiscal year ending in 1946, figures just compiled by the dominion bureau of statistics reveal.

Gross sales by government agencies hit \$372,186,850, up 29 per cent from comparable figures of the previous year. In addition, the resale of liquor by bootleggers, bars and night clubs upped the price consumers paid to an unofficially estimated \$500,000,000.

It was enough to pay for a complete medical, dental and hospitalization service free for every Canadian, with specialists where necessary, and in addition for an old age pension of \$30 monthly without means test, for all Canadians over 70 and for needy Canadians between 65 and 69. . . .

In Ontario, where sales of alcoholic beverages increased more than 30 per cent between the fiscal years of 1945 and 1946, the figures for the last fiscal year are

expected to show a further big increase. It is almost certain that with new outlets in bars in Ontario the share of purchasing power that goes to alcohol in this province will rise to unprecedented heights.

What Is the Remedy?

What can be done to stem this rising tide of poison with which our youth is being flooded? Little or nothing can be expected from governmental agencies, for they find that the liquor traffic is a paying business both in respect to taxes collected from the iniquitous sale of this degrading stuff and also in uncounted sums that are turned over to unscrupulous politicians in payment for their votes. Too large a proportion of our population is not averse to the open bar and the free sale of alcoholic beverages. But the real seat of the trouble, we venture to think, lies with the average church-going man and woman who accepts these conditions as inevitable and meekly acquiesces in them. We need another Wesleyan revival to put iron into the blood of our preachers and to remove the inertia of the people in the pews so that they will be no longer willing to accept the present state of affairs. And above all we need another General Booth to get some of these topers and beer guzzlers converted to God so that they will no longer be an easy prey for the shameless traffickers in men's souls who make their profit from that which defiles and debases human beings made in the image of God.

—W.S.W.

THOROUGH TRAINING

"There is hardly any part of my work, or my observation of other schools and scholars in which I have not some special cause for thanks to God for the thorough training of the Seminary."

—Rev. E. V. Apps.

HER ANSWER WAS READY!

A LITTLE girl was asked by a priest to attend his church, and she refused, saying that it was against her father's wishes. The priest said she would obey him and not her father. Immediately the girl replied that the Bible taught "Honour thy father and thy mother." "But," said the priest, "you have no business to read the Bible." The girl replied: "But the Saviour said, 'Search the Scriptures'." Said the priest: "That was to the Jews, not to children." "But did not Paul say to Timothy, 'From a child thou hast known the Scriptures'," answered the girl. Said the priest: "Timothy was being trained to be a bishop—and taught by the authorities of the church." "Oh, sir," said the girl, "he was taught by his mother and grandmother!" The priest turned away discomfited, saying that the girl had "enough Bible to poison a whole parish."

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Bible School Lesson Outline

Vol. 11 Second Quarter Lesson 22 June 1, 1947

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

PILATE'S LOST OPPORTUNITY

Lesson Text: Mark 15:1-20.

Golden Text: "Pilate saith unto them, Take ye him, and crucify him: for I find no fault in Him."—John 19:6.

Supplementary Reading: Matt. 27:1, 2, 11-13; Lk. 22:66-23:25; John 18:28-19:17.

INTRODUCTION

Christ had already been tried by the religious court and been condemned to death for blasphemy (Mk. 14:64), but inasmuch as the Jewish Council had no authority to execute the sentence of death, the case must be taken to the Roman Civil Court (John 18:31). If the Jews had had the power to execute the sentence of their Council, the Saviour would have been stoned, not crucified (Lev. 24:10-16), but the word of the Lord must be fulfilled. Hence, the additional trial was necessary to carry out God's purpose concerning His Son.

The trial of our Lord before the Roman authorities, like the religious trial before the Jewish Sanhedrin, took place in three stages: (1) The first appearance before Pilate, the Roman Governor of the Kingdom of Judaea, as described in verses 1-5; (2) The appearance before Herod Antipater, the tetrarch or native ruler of the district of Galilee, the district in which Christ ministered (Lk. 23:6-12); (3) The final trial before Pilate, described in verses 6-12 and parallel passages.

1. The Dilemma: verses 1-14.

Parallel passages: Matt. 27:1, 2, 11-15; Lk. 23:1-5, 17-23; John 18:28; 19:15.

The Sanhedrin held their final meeting in the morning to confirm the vote of their meeting before dawn (Mk. 14:53-65), and to prepare their case for presentation to Pilate. Furthermore, it was the custom to hold two sittings of the Council in grave criminal cases.

Pontius Pilate had held office for about four years. He had disregarded the Jewish religious feelings in many ways (Lk. 13:1), and had shown himself to be a self-willed, unscrupulous and cruel ruler. About six years later he was recalled to Rome for exercising cruelty toward the Samaritans, and after suffering various misfortunes he committed suicide (Mk. 8:36).

Since Pilate would have given no heed to a charge of blasphemy against Christ, the Sanhedrin had evidently framed the charges in a different manner, accusing Him on three counts: (1) Perverting the nation (Lk. 23:2, 14). But far from injuring the state, our Lord was making the highest possible contribution to the good of the country by turning men's hearts from their evil ways. It was said that He was stirring up the people. The word which Christ preached does arouse the consciences of men and bring about divisions,

but the effect is salutary, for the good must ever separate themselves from the evil, if they would remain pure (Matt. 10:34-38; Lk. 14:25-27). (2) Forbidding the giving of tribute. On the other hand, there was evidence to the contrary (Matt. 17:24-27; Lk. 20:25). (3) Setting up a rival Kingdom (Matt. 2:2, 3; John 6:15), calling Himself King of the Jews in a sense which was hostile to the Roman supremacy. And yet, Pilate himself evidently understood that Christ did not claim to be a king in the political sense.

Our Lord answered the question of Pilate and gave testimony as to His claim to the title "King of the Jews," but He uttered never a word in reply to the false statements of His accusers. He bore reproach without a murmur (Isa. 53:7, 8), for He trusted in God to vindicate His Son in His own time (Psa. 22:8; Matt. 27:43; Heb. 10:30; 1 Pet. 2:19-24; 4:14). Pilate marvelled at the Lord's patient submission (1 Tim. 6:13).

Pilate was convinced of the innocence of Christ and made several efforts, though weak and ineffective, to secure His release. He examined the Saviour before the Jews, that they might see His noble character. He stated his own opinion of the Lord's guiltlessness (Lk. 23:13-15). He also suggested chastising and releasing Christ (Lk. 23:16). He offered to let Christ go and retain Barabbas in custody, and finally, he attempted to transfer the responsibility to the people. But Pilate could not evade the grave responsibility. Every man must bear his own burden (Gal. 6:5), and must give account of himself to God (Rom. 14:12). Pilate did not love the truth sufficiently to suffer for it. It is a serious thing to act against one's conviction of the right (Rom. 14:23).

How incongruous that the Jews should desire to have Barabbas released rather than Christ! According to his name, he was the son of a father, the son of a rabbi. He was no mere robber (John 18:40), but the leader of men engaged in insurrection of a political character, involving murder. "They (the religious leaders) accuse Jesus to Pilate of political ambition, and they recommend Barabbas to the people for the same reason. But a 'holy' end sanctifies the means!" The people were mad with hatred. So do evil men love and choose the wicked, while they despise and spurn the good!

Barabbas is a representative of the race of sinful men (Rom. 3:9-19; 5:6). Christ the Holy One took his place and was condemned in his stead, while the sinner escaped free. This incident furnishes an illustration of the substitutionary aspect of the death of Christ (Rom. 4:23-25; 5:8; 8:3; Col. 1:14).

II. The Decision: verses 15-20.

Parallel passages: Matt. 27:24-31; Lk. 23:24, 25; John 19:16, 17.

Pilate was perhaps more weak in action than wicked in thought, but one cannot help despising him for his cruel

pride and vacillation. This was a mere mock trial, with no real charge, no true witnesses, no adequate opportunity for defence. The judge was swayed by fear of the people and by the dread of losing his position. He would not stand by his conviction that Christ was without fault, but gave sentence against truth and justice, against the evidence submitted, against the advice of his wife and against the promptings of his own conscience (Lk. 23:14, 15, 22; John 18:38).

All were guilty in the eyes of God—Judas, the crowd, the Sanhedrin Council, Herod and Pilate. In fact, Scripture teaches that all of us who have sinned are considered as having part in the crucifixion of Christ (Acts 2:23). Every sin is primarily against God (2 Sam. 12:13; Psa. 51:4).

Pilate trifled when great issues were at stake (Heb. 2:1-4). Each individual is faced with the decision of his attitude toward the Lord Jesus Christ. Let us encourage those under our influence to crown Him as Saviour and Lord.

Scourging was a barbarous practice of the Romans. The soldiers of the governor, his body-guard, would be the ones in charge, and they led Christ off to their hall or barracks. It is possible that the mockery of Christ as the King of the Jews was a gesture on the part of the Roman soldiers to show their contempt for the Jews themselves.

Our Saviour bore the cruel taunts of the soldiers without complaint. The cast-off purple robe and the crown of thorns could not hide His Kingliness, which in time will be manifest to all (Rev. 19:11-16). He is the King of kings and Lord of lords. He will exchange the frail reed for the iron rod of justice and authority (Heb. 1:8), while the knees now bending in mock humility will bow in acknowledgment of His majesty (Phil. 2:10, 11). Choirs of angels and redeemed men will chant His praises (Rev. 5:11-14). He Who humbled Himself for our sakes will be exalted (Phil. 2:5-9; Heb. 2:9).

Laying aside the habiliments of His Deity, even as the soldiers stripped Him of the quasi-royal robes, slowly and painfully the Lord of glory made His way along the *Via Dolorosa*, the Way of Sorrow.

DAILY BIBLE READINGS —

May 26	Christ the King	Psa. 2.
May 27	Pilate and the King	John 18:28-38.
May 28	No evasion of responsibility	Rom. 14:1-12.
May 29	The cruel multitude	Acts 22:22-30.
May 30	Bowing the knee to Christ	Phil. 2:1-11.
May 31	The King of kings	Rev. 19:11-21.
June 1	Pilate before Christ	Rev. 20:7-15.

SUGGESTED HYMNS

Jesus is standing in Pilate's hall. What shall I do with Jesus? Have you any room for Jesus? Blessed be the Fountain of Blood. Jesus, my Lord, to Thee I cry. There's a Stranger at the door.

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