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The Gospel Witness and Protestant Advocate

Vol. 26, No. 11

130 Gerrard Street East, TORONTO, JULY 10, 1947

Whole Number 1312

The Pope's Private Army in Canada



GUNS AND BAYONETS TO UPHOLD THE ROMAN CHURCH IN CANADA

The above photograph shows some of the 800 members of the Papal Zouaves who took part as armed escorts in various parades in connection with the recent Marian Congress at Ottawa. No other church maintains an armed regiment in Canada but the Roman Catholic Church; no other foreign prince except the pope is permitted to train soldiers on Canadian soil directly under his orders without official agreement with the Canadian government.

The Pope's Private Army Encamps at Ottawa

THE photograph on page one shows some of the 800 members of the pope's private army in uniform and carrying rifles, that camped at Ottawa during the Marian Congress and took part as an armed escort in various parades and functions. Eighty years ago this same regiment was recruited in Quebec to fight in Italy in defense of the States of the Church at Rome. At that time some 350 young French-Canadians took up arms to do battle for the pope's temporal possessions against Italians who wished to unite Italy under a liberal régime. We mention this historical fact to demonstrate that the Papal Zouaves pictured on this page are not, or at least were not once, just toy soldiers playing at war. This same regiment eighty years ago fought for the most tyrannous and backward government in Italy against the masses of Italian Roman Catholics who wished to throw off the yoke of the pope's temporal sovereignty. They indicate by their posture in the photograph that their attitude has not changed in eighty years: With rifle in hand ready to slay the pope's enemies, whether Roman Catholics or Protestants, they salute their ecclesiastical commanders—the cardinals who prayed for peace—and at the same time bow the knee in token of their bondage to the most degrading of superstitious idolatry.

What other foreign prince is allowed to maintain a private army in Canada? What other church has the effrontery to publicize its prayers for peace and at the same time to parade through the streets of our capital city a uniformed regiment of mercenary troops which has already engaged in battle for the cause of tyranny? The pope is the only one that is accorded such special privileges; the papal church is the only one that has the outrageous effrontery to maintain a private army under the command of ecclesiastical princes who at the same time prate of peace.

If a private citizen were to march down the streets of Ottawa with a rifle and bayonet on his shoulder, he

would no doubt be arrested by the vigilant Ottawa police or by the scarlet-coated riders of the plains, the brave "mounties" who, in thrilling romances and movie films, always "get their man". But the 800 members of the pope's private army marched in columns of four on Ottawa streets, with rifles and bayonets, according to the report taken from the official Romanist organ of the archdiocese of Ottawa. The Ottawa Police did nothing about it; and as for the scarlet-coated Royal Canadian Mounted Police, who were so valiant in holding spy suspects *incommunicado* and subjecting them to the third degree, they were so busily engaged in marching with their band in the same Marian parade to honour a four-foot idol, that they too took no action.

As further documentation to this article we translate an article on this same regiment of Papal Zouaves that appeared in *Le Droit* of Ottawa and Hull, the daily paper owned and controlled by the Romanist Hierarchy of Canada.—W.S.W.

Papal Zouaves

(Translated from *Le Droit*, Ottawa)

A memorable thing for the citizens of the capital, as well as for visitors from certain parts of the land, was the presence of 800 pontifical zouaves who came from cities in Quebec Province specially for the Marian Congress.

Under the command of Col. Georges Gagné, 18 companies of the zouaves took part in the principal ceremonies of the Marian Congress, escorting the Blessed Sacrament and taking part in the processions and different religious manifestations.

During their sojourn at Ottawa the defenders of the Pope camped at Bayview Park near the station of Ottawa West.

Founded in 1868, when some thousands of them, of whom 500 came from Canada, fought at Rome in defense of the Holy See, the corps of the pontifical zouaves follows the tradition and training of the French Army. They march in columns of four and carry rifle and bayonet as French soldiers do. Orders are given in the French language . . .

Their camp consisted of 120 tents, including the headquarters staff, orderly room, a mobile hospital, quartermaster and guard room. Military discipline is followed, with the naming of an officer of the day, the changing of the guard and sentinels. The uniform of the day, which the zouaves still wear, gave an historical aspect to the grand festival of the Marian Congress.

The Gospel Witness and Protestant Advocate

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

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

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GOOD NEWS FROM THE MARITIMES

Moncton, N.B., July 8, 1947.

I am pleased to report meetings uniformly good, many really great. Every chair in the Truro Forum was occupied and there was a fine evangelistic climax. In some places we have had pronounced opposition. Rain prevented an open air on Sunday but there was a great meeting in the auditorium in the evening. We had another splendid service at Sussex tonight. A third service in Highfield Church is to be held tomorrow, Wednesday. We are to be at St. John on Thursday and the Presbyterian Church at Woodstock on Friday. We are all well and send affectionate greetings to all.

—T. T. Shields.

"Reading Maketh a Full Man"

INTERNATIONAL ATHEISM

The Increasing Peril, by Wilbur M. Smith, Van Kampen Press, Chicago, 1947, 46 pages.

THE well-read Dr. Smith says the permeation and dissemination of atheistic doctrines on the part of some agencies of the United States Government is an increasing peril, and so he has written a small book, well documented, on this important subject. He shows that, historically speaking, America has known only one God, the Lord of Hosts. He shows, too, how outstanding Americans were definite Christians, referring, for instance, to the genuine conversion of General Jackson at the age of 72. It is with alarm that he views the appointment by "the United Nations Educational, Scientific, and Cultural Organization, generally referred to as UNESCO, which will probably play a greater and greater part in the thinking of the peoples of our bewildered day on both sides of the world," of Dr. Julian Huxley for a two-year term, for "he is definitely not only an enemy of the Christian faith, and really a bitter opponent of the Bible as any revelation of truth, but he is an outspoken denier of the existence of a living and personal God." In fact, Huxley has written on the purpose and philosophy of UNESCO, clearly showing that the basic theory is evolution.

"One of the permanent elements in the body of scientific knowledge . . . is the fact of evolution as against special creation" (p. 11).

Dr. Smith shows how his appointment was furthered by Americans and his efforts will be assisted by such a man as Dr. Alexander Meiklejohn, who has said:

"Who wrote the Bible? It seems clear that God did not do so. Nor did He inspire men to do it. But that implies that the aspirations of the Bible were created by men, created by their own unaided efforts" (p. 13).

Paganism of his sort has invaded our universities. For instance, for nearly forty years a man has taught at the University of Wisconsin who, in a book of his used as a textbook in that very university, dares to say:

"In proportion as men have ceased to lean on God, they have opened up undreamed-of resources for the satisfaction of the noblest desires of which they are capable. Whenever men and women have been able to act as if there were no divinity to shape human needs, and have themselves assumed responsibility, they have discovered how to turn their abilities to good account. Not believing in God has worked well. It has worked better than believing did . . . I have for myself arrived at an affirmative faith in the non-existence of God" (p. 35).

Another instance is the influence at Columbia University which takes away students' faith as if it were merely a headache.

And now UNESCO proposes world textbooks of which Dr. Smith says,

"In these world textbooks are we in America going to allow the pantheism of India, the Buddhism of the far east, Confucian teachings from China, and the fatalistic views of modernism to level our religious thinking and give us an eclectic conglomeration in which the idea of the God of Abraham, Isaac and Jacob, the God and Father of Jesus Christ our Lord, the Eternal One and the Creator, will be blotted out in a mist created by the fumes arising from these man-made and wholly inadequate, and often vicious and cruel, systems of religion?" (p. 36).

The best that this organization seems to be able to offer as religion is merely democracy. If this sort of thing goes on "a fearful day of judgment awaits us".—B.

THE EVANGELICAL AND SOCIAL EVILS

The Uneasy Conscience of Modern Fundamentalism, by Carl F. H. Henry, M.A., Th.D., Wm. B. Eerdmans Publishing Co., Grand Rapids, 1947, 89 pages, \$1.00.

THIS book we read among the serious ones which rainy weather on our spring holiday got us through. Frankly, we did not like the title when we saw it, but the fact that Dr. Henry is an evangelical, and that these chapters were delivered in a somewhat briefer form in Gordon College, Boston, drew our favour. As we read, we were no longer in need of any prejudice.

Fundamentalism here means evangelicalism, a supernatural religion, based on God's revelation of Himself to man, His creature, as His redeemer in the divine Christ, Who became our substitute and rose bodily from the dead and has promised a second advent in glory. The conscience of many evangelicals is uneasy when they find themselves giving no real leadership on the great social and ethical problems of our times. Much "liberal" optimism has been shattered; now is the time for one who holds the historic Christian faith to speak; and if he cannot endorse the naturalistic frame of reference of movements for social improvement, to approve any good aim but protest firmly that the only final solution is in the redemption of the individual. Such gospel challenge will be increased as evangelicals speak together as they agree on the main elements of the faith against the evils of war, race, capital and labour, liquor, etc.—B.

HOW TO HAVE GREAT PRAYER MEETINGS

The Hour of Power, by John E. Huss, Zondervan Publishing House, Grand Rapids, 98 pages, \$1.50.

LATONIA BAPTIST CHURCH, Covington, Kentucky, where our author is pastor, had an attendance at prayer meeting of 1,052, by actual count, on April 11, 1945. The prayer meeting, indeed, there averages more than 600, though it is not a really large church. How is this done?

"If six hundred persons attend the midweek service, the significance is that there are six hundred hours of power generated to help maintain the church. If you like your numbers larger, there are thirty-six thousand minutes of power developed by the faithful six hundred. Such potential power is not to be taken lightly by any church" (pp. 12, 13).

We Christians believe in a God Who answers prayer. We pastors want good prayer meetings in our churches. To a large extent the prayer meeting is the thermometer of the church. We shall probably agree with Dr. Huss:

"It may sound harsh, but any officer of a church who does not come to the prayer meeting, is not worthy of being an officer" (p. 34).

And here he tells us how to get the officers and the people and strangers to come to a really great prayer meeting. We may not adopt all his ideas, but certainly he has some, and they are worth considering. We wish we could send a free copy to all of our pastors, for we are sure this book would do them good.—B.

FOR PASTORS ONLY!

"You have a nice collection of books, but you should have more shelves."

"I know, but nobody seems to lend me shelves!"

WHAT THE BIBLE REALLY TEACHES

(Among several projects now being carried out at Toronto Baptist Seminary is the issuing in mimeograph form of *Old and New Testament Biblical Theology* by an outstanding evangelical scholar, Professor Geerhardus Vos, Ph.D. This work runs to 255 pages, including a careful outline and a full index. The pages are letter size and printed in élite type. Duplicating is clear, being done on a modern machine, owned and operated by students of Toronto Baptist Seminary. We expect to have this work ready for delivery before the end of August. We have gone as far as to circularize seminaries and Bible schools, soliciting orders. The price is \$3.00 f.o.b. Toronto. For serious students of the Word this book is highly recommended. The Seminary would be glad to receive any orders, whether for lots or individual copies. The following review is by our teacher of the subject, Rev. A. C. Whitcombe, B.A.—W.G.B.)

BOOKS on Biblical Theology are open to one or more serious drawbacks. Many of them, being posthumous translations, are freely sprinkled with cumbersome sentences and passages in which the translator has failed to make clear what was in the mind of the author. Countless footnotes by way of additional material or elucidation do not add to the ease of reading or the clarity. The works that are scholarly are oftentimes marked by a tendency to Liberalism if they are not outright exponents of destructive criticism, while some that profess to be sound in the faith are too shallow to be of any real value to a student.

Biblical Theology, by Geerhardus J. Vos, is free from all of these drawbacks, for, in the first place, it is not a translation, which makes for clear, straight-forward reading not broken by involved passages and references to footnotes. It combines scholarship with orthodoxy. The name of the writer and his theological affiliations vouch for that. This book has the advantage of covering both the Old and the New Testament, which is a weighty point with students with whom the price of books is an important consideration. Naturally, because both of the Testaments are included, the book does not go into much of the details entered into by those that deal with only one Testament. However, it seems to us that he has escaped majoring in minors and succeeds in doing away with a little of that weariness of the flesh for which theological books are noted. The index and recapitulation are very good, and the introductory chapter, on the meaning, scope and need of the discipline of which the author treats, is instructive.

A CLEAN STORY OF THE SOUTH

The Invisible Sun, by Mildred Lee, The Westminster Press, Philadelphia, 307 pages, \$3.00.

IT IS good to find a clean novel, a really interesting story with true background, careful delineation of characters, a basic philosophy which is, to say the least, not anti-Christian, but to say the most, rather definitely Biblical. We cannot say that we are in love with the title of *The Invisible Sun*, based as it is on a saying by Sir Thomas Browne, "Life is a pure flame and we live by an invisible sun within us." We cannot say, either, that we agree with the theology which holds that the main thing to do in character is to bring out goodness in man, but these are probably prejudices of our old-fashioned theology!

Miss Lee traces the life and work of a struggling Baptist preacher in a Georgia town, where he is known among the faithful as Brother Gregory. The negro prob-

lem naturally comes in. In the membership of the local church are those types found in many places, the mayor with his terrible weakness, the retired minister with his gentleness mixed with a touch of jealousy, his spinster daughter who lives by faithfulness. Now that Grace Livingstone Hill is gone, we hope that other novelists will rise to write other clean books to brighten tired hours and lighten weary minds.—B.

HELP FOR FRENCH WORKERS

GUIDE POUR L'ETUDE DU NOUVEAU TESTAMENT, by Rev. Jacques Beaudon, published by L'Aurore Publishing Company, Montreal; paper covers, \$1.00.

We call attention to this book because of the useful place it is bound to fill in our work among French-Canadians. Its purpose is indicated by the sub-title which reads: "Designed to serve as an Introduction and as a Dictionary and Concordance of the New Testament". This is an ambitiously inclusive purpose for a small volume of some 160 pages, but so far as it could be fulfilled in such a restricted compass, it has been done in this book. As Prof. Biéler remarks in the preface, a complete Bible Dictionary would be more satisfactory than a small handbook, but such learned volumes are not only expensive but are almost unobtainable in French. For the non-specialist there is an advantage in a small book, for the very condensation imposed by the physical limitations of the volume compels the author to go directly to the heart of the matter and state his case simply and in a few words.

It is both a strength and a weakness of this book that it restricts itself rather rigidly to its original purpose of shedding light on the historical and geographical background of the New Testament. Its factual, objective character will make the book invaluable to those who seek explanations of the customs and conditions of Bible times and Bible lands that are so different from those of modern life. It may, however, be considered a weakness in a handbook designed chiefly for the use of those to whom the Bible is a new book, that it does not contain more devotional and evangelistic material than this one does. Its relative lack in this respect is to be explained by the singleness of mind with which the author has adhered to his set purpose of supplying his readers with helpful tools for Bible study rather than attempting to summarize its message for them. If *The Guide* succeeds in driving its readers to the Book for themselves and in helping them to understand it, it will have achieved its purpose. It is scholarly without being pedantic, simple without being childish, and, so far as we have observed, the doctrinal notes, which are more or less incidental to its main purpose, are Scripturally sound. We believe that this handbook will prove to be helpful and wish it a wide circulation. It may be obtained directly from the publishers or through the Toronto Baptist Seminary Book Room, 337 Jarvis Street, Toronto 2.

—W.S.W.

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The Jarvis Street Pulpit

"Touching The Coming of Our Lord Jesus Christ"

Substance of two addresses delivered by Rev. John Wilmot of Highgate Road Baptist Church, London, England, at Jarvis Street Baptist Church, Toronto, Thursdays, June 26th and July 3rd, 1947.

I.

"IS THE PRESENT WORLD CONFUSION RELATED TO THE GREAT TRIBULATION?"

THE Great Tribulation is a term commonly employed by Futurists to denote an unexampled period of affliction of brief duration to precede the Coming of the Lord Jesus Christ in universal publicity and heavenly glory. Extreme dispensationalists in their charts and programmes have so arranged its arrival and termination as to constitute it a parenthesis between two alleged stages of the Lord's descent from heaven.

It is true there may be those who relate the present world confusion to the great tribulation. Economic distress in Europe, and which some anticipate will come again to this continent in a form of depression, the general aftermath of war, and even the war itself recently terminated, have been identified by some with the tribulation. In every generation, it may have been, there were found those who thought they perceived in catastrophic disasters among the nations the sign of the coming of the Lord. We remember to have read of a puritan divine who, when England was visited with an earthquake, which is so uncommon in our island, expressed his desire to be elevated to some high mountain that he might get a clear vision of the majestic descent. There were Christians in our country who, when the war broke out, spoke of it as a possible harbinger of the Advent. When the first world war began the Advent Testimony and Preparation Movement received its inception, its chief tenet being that events in the world were such as to warrant the expectation of the coming of the Lord at any moment. And that was thirty years ago. Yet if people would read the words of our Lord carefully they would observe that He particularly forewarned us that distress of nations of these kinds should not be regarded as the immediate precursors of His return. "When ye shall hear of wars and rumours of wars, see that ye be not troubled; for all these things must come to pass, but the end is not yet."

Tribulation is common to every generation of believers. In some places the word has the qualification of intensity or extent. It is, indeed, "the tribulation of the saints". It is the divine allotment to all who are Christ's: The apostles engaged themselves not only in evangelizing the unconverted, but in "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through *much* tribulation enter into the kingdom of God" (Acts 14:22). The tribulation experience was imperative. In his last epistle Paul dogmatically affirmed there was no escape: "Yea, all that will (determine to) live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). Perhaps, if Christians—and especially dispensationalists of this school, instead of sentimentally averring that the Lord would not permit

His dear people to suffer such an ordeal—would deny themselves and take up the cross daily, and contend earnestly for the faith which was once delivered to the saints knowing that upon it the common salvation is dependent; would engage themselves in the controversy to which we are called against the world, the flesh and the devil, thus determined, they might find tribulation very real, and much of it and great. Circumstantially our lot is easier than in the beginning of the gospel, the lines have fallen unto us in pleasant places, but the early disciples were "men that had hazarded their lives for the name of the Lord Jesus."

To suffer for Christ's sake believers are called within the gift of grace. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). And we are to rejoice, to exult, as much in the one as in the other: "We rejoice in hope of the glory of God. And not only so but we rejoice in the tribulation also" (Rom. 5:2). That is a kind of joy we can never know even in heaven. The reason for the necessity of tribulation now is that it worketh endurance and endurance is the very hall-mark of genuine faith. The scripture is everywhere abundantly clear on this. "The love of the many shall wax cold", said our Lord, in the presence of abounding iniquity, "but he that endureth to the end shall be saved"; which is a statement of fact not of cause; it does not suggest a ground of salvation different from free grace, but names the virtue of endurance as the evidence of that grace. And tribulation promotes and perfects it.

Our Lord questioned the disciples as to whether they could drink His cup and be baptized with His baptism of suffering, and assured them this would be their lot. Was such experience for that generation alone? "If they have persecuted Me they will also persecute you; if they have kept My saying they will keep yours also; it is enough that the servant be as his Lord." In this very matter, Peter tells us, "He left us an example that ye should follow His steps". The normal experience of disciples of Christ in the world should be tribulation. If we at present tread a different path ours is the exception and not His rule.

We must also be clear as to the origin and objects of tribulation. It is peculiarly Christian. It is not the visitation of God upon His Own, save as all chastening is within His sovereign disposing as with Job and Paul and others; nor is it the Divine visitation upon the world. There are such visitations, but such are not the tribulation of which we speak. It is rather from the world and from the Evil One against the people of God. "The world shall hate you because it hated Me; in the world ye shall have tribulation". Economic straitness and a nation's troubles affect all citizens alike, as did the war and as

does the present confusion. But biblical tribulation is directed by the Tempter and from the world which lieth in the Wicked One against those who are Christ's and is to be endured for His sake. Our common ailments and the difficulties in which we become involved by our own folly, the unchecked fruits of our fallen nature, these are not to be classed with tribulation. Paul's thorn in the flesh was the messenger of Satan. He did not confuse that thorn with the works of the flesh which are to be cast off and kept under by walking in the Spirit that the fruit of the Spirit might be made manifest instead. Let us, like our Lord, testify of the world that its works are evil, and we shall have tribulation for His Name's sake.

There is no promise of release from this tribulation till the Lord's return from heaven. The tables will then be turned and not before. Not before the great tribulation (as above explained) either, but after it, only then is release promised. "It is a righteous thing with God to recompense tribulation to them that trouble you". And it is also a righteous thing with God, at the same time, to recompense (there is one verb related to the two issues) "to you who are troubled (or in this tribulation) rest with us". That is, release, as from prison or captivity, and so from the pressure and straitening conditions of the tribulation. And these will take place simultaneously "when the Lord shall be revealed from heaven with His mighty angels". (2 Thess. 1:6-7). The wicked persecutors of Christ and His people will, at the very time these are released, have that same tribulation turned back on themselves. Thus did the Lord in old time. The flames consumed their enemies, but Daniel's faithful friends were set free; the lions devoured his foes when Daniel was released. Pharaoh's pursuing hosts were overwhelmed in the very waters which served as walls of protection as Israel crossed dryshod.

Tribulation is not to be confused with divine wrath. "The wrath of God that was our due upon the Lamb was laid, and by the shedding of His blood the debt for us was paid". If, however, the great tribulation and the wrath of God are synonymous, then, logically, those for whom Christ died can never have experience of tribulation. Believers are righteously saved, and it is in strictest accord with divine justice that "payment God cannot twice demand, first at my bleeding Surety's hand and then again at mine." But tribulation and wrath are not identical. The period of tribulation is not the visitation of divine wrath. The Lord Jesus is our Deliverer from the wrath to come" (1 Thess. 1:10), but it is explained in the same epistle (1 Thess. 5), that believers had been accurately taught that "the day of the Lord so cometh as a thief in the night", and whereas it would overtake the unbelieving world in its carnal security "as a thief", believers were "not appointed unto wrath but to obtain salvation through our Lord Jesus Christ". The assurance of deliverance from the wrath of God, however, is no assurance of deliverance also from tribulation. Indeed, the very same verses provide that the people of God shall "put on the *breastplate* of faith and love, and for an *helmet*, the hope of salvation. These pieces of protective armour were unnecessary save in circumstances of danger. The perilous times of tribulation would require their use. During the war when bombs and splinters and shrapnel from exploding shells were falling from the heavens, we in England were thankful for our steel helmets and other protective improvisations, but we were eager to discard them when the

danger had passed. It could doubtless be said of many during the tribulation of the last war, as of the policeman upon whom the hoarding fell in the storm, "his helmet saved his life". The very terms which the word of God employs denote conditions of peril and of protection for the people of God. Actually the tribulation is the expression of the wrath of the Devil. "The devil is come down unto you having great wrath because he knoweth that he hath but a short time", whereupon it is clear that—however difficult of interpretation this most difficult of all the chapters in the Apocalypse may be—the tribulation of those "who keep the commandments of God and have the testimony of Jesus Christ" ensued. (Rev. 12). Divine wrath is poured upon the persecutors of God's people, not in the form of tribulation upon the persecuted. The wrath of the Lamb in the day of the Lord will follow as a judgment upon the devil and his emissaries who will have previously visited their wrath occasioning tribulation to the blood-bought followers of the Lamb.

Out of tribulation all the saved will be rescued. Tribulation, the great one, will have been the experience of an innumerable multitude assembled before the throne in heaven and before the Lamb from "all nations, and kindreds, and peoples, and tongues". How great, therefore, such tribulation must be. Yet, to square with the programme of dispensationalists, it is compressed within a space of three-and-a-half years, involving, at its commencement, the removing from the earth by rapture of all believers, the withdrawal from the world of the Holy Spirit, and the subjugation of mankind to the Man of Sin energized by the Devil himself. And yet during this alleged brief interval, despite the fact that no sinner can be saved without the ministry of the Holy Spirit, for which essential reason the apostles themselves were especially exhorted not to embark upon their world-wide preaching of the gospel until they should be thus endowed, and there will be left no gospel preachers, and worshippers of the Beast will be prospered, we are expected to believe that a prodigious, unprecedented, uncountable number of sinners will be saved the world over—saved without the means and power of salvation, saved with all conceivable means and power put forth in opposition to salvation, saved in such wise as to eclipse all the triumphs of the Holy Spirit, of the church and of the gospel from the beginning, not excluding the remarkable achievements of the apostles themselves!

The ways of God are not inconsistent with Himself or the declared principles of His gospel, but this theory is altogether incompatible with His revelation, and as the divine immutability abideth, this is impossible of achievement. The more scripturally reasonable explanation would be that the tribulation is called great because of its continuance throughout all generations from Abel the first martyr, and comprehends the whole host of the redeemed unto the uttermost part of the earth. These all are the members of Christ, the church which is His body, and while tribulation has differed in kind and degree and place, there is no part of the church which has not suffered it, it is and always has been tempered with some relief, God does not permit His people to be tried above that which they are able to bear, and even if ours is now the lot of ease, it has not always been so, and our fellowmembers in other parts are persecuted for Christ's sake, and "if one member suffer all the members suffer with it". To Saul of Tarsus the Lord Jesus said, "Why persecutest thou Me?", whereas the persecution

was directed against the church and Christ was in heaven unknown of Saul. In persecuting the members, he persecuted the Head. The body is one. It is in this sense of visualizing the unity and continuation of the body throughout all generations that our Lord and His prophets and apostles used predictive speech. And this passage which presents the glorious consummation is in accord with that principle.

Moreover, John the aged, to whom the Revelation was given by the Lord Jesus through His angel, was himself their "companion in the tribulation and in the kingdom and patience of Jesus Christ for the word of God and for the testimony of Jesus Christ", and as he saw this heavenly vision he was asked to identify the multitude. There was an intended ministry of personal comfort for John, and through him to all who likewise suffer for the Word and the Name. The apostle, unable to recognize them was then informed, "These are they which came out of great tribulation", as much as to say, Be of good cheer, you suffer now but you are not alone, and you shall participate in the great emancipation with all the blood-bought; they all came out of tribulation, the great one, extending through all generations, and you shall come out with them; you will be transported from the isle which is called Patmos, to join the redeemed who stand before the throne of God and the Lamb.

If the tribulation of the saints is continuous throughout, and characteristic of, all believing generations, what of conditions when the consummation shall be reached? The harvesting will be of evil as well as of good, the full fruit of both will appear. "Let *both* grow together until the harvest" is our Saviour's word concerning the divine administration of christendom, and would conform to the biblical teaching that as God will perfect His saving purpose through the church, simultaneously will develop the designs of the devil in the world. It is no surprising matter, therefore, that when speaking of those closing times our Lord predicted "great tribulation such as was not since there was a nation, no, nor ever shall be" (Matt. 24:21). Only evolutionists may foolishly talk of human improvement. Evil gets worse. The tribulation of the end will have no parallel before or after, and will consummate the long chapter. "Those days," our Lord promised, "shall be shortened for the elect's sakes", which may mean the whole period will be curtailed or the normal length of the days themselves will mercifully be reduced. And "immediately after the tribulation of those days" there would occur a divine interference, with convulsions in the heavens and on earth—words which agree with Old Testament prophecies concerning the same event,—“and then shall appear the sign of the Son of Man in the heavens, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and He shall send forth His angels with a great sound of a trumpet and they shall gather together His elect—for the mitigation of whose trials the tribulation will have been shortened—from the four winds, from one end of heaven to the other”. What is this but “the word of the Lord” to which corresponds Paul's, “we shall be caught up to meet the Lord in the air”, at the commanding shout, the archangel's voice and the trump of God?

There are some who regard the reference to the heavenly bodies in a figurative sense, and the prophecy as having been partly fulfilled in the historic destruction of Jerusalem. By comparing Matt. 24 with Luke 21 it will be observed that the prophecies there recorded are not

identical nor were they spoken in the same circumstances. Luke records an utterance of the Lord Jesus ere He had abandoned the temple, while Matthew's account is in answer to questions put to Him, provoked by the earlier predictions, after He had finally withdrawn from the temple and proclaimed its coming desolation. But this is beyond the limit of our present intention. There will be experiences of grace in tribulation as there always have been, and “many shall be purified and made white and tried”. It is enough that the servant be as his Lord, Whose sufferings and the glories that should follow, the Spirit of Christ Who was in the prophets did signify, and believers, like their Lord, being partakers of the tribulation shall be also of the consolation.

The present world confusion, therefore, is related to the great tribulation only as all vicissitudes in the history of the world are somehow related to the sovereign universal determining and disposing administration of Almighty God. Tribulation has been common to the righteous from the beginning. It is not visited upon the world, but is from and in the world which lieth in the Evil One, and is peculiarly the lot of the followers of Christ. Nor must it be confused with the outpouring of divine wrath, a visitation upon the evil world and a just judgment upon those who hate the godly without cause, even as they hated the Lord Himself. Out of tribulation so great as to have extended through all generations, believers of every tribe and nation will eventually be delivered by resurrection and transformation to appear in glory. And since tribulation has persisted from the beginning, the full harvest of it will appear before the great and notable day of the Lord shall come, whereupon “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever”. (Rev. 11:15). Tribulation will then have passed forever, for “they shall hunger no more, neither thirst any more; neither shall the sun light upon them, nor any heat. For the Lamb which is in the midst of the throne shall shepherd them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes”. (Rev. 7:16-17).

II.

THE SECOND COMING OF CHRIST — NOT AT ANY MOMENT AND NOT IN STAGES

These erroneous views arise the one from the other. Many scriptures might be considered, but suffice it to affirm that there is not a single reference to the return of the Lord which lends support to these theories as taught by extreme dispensationalists. The assurance that the Lord Who had already once appeared would “appear the second time” is clear (Heb. 9). We may conclude that His second appearing would be as literal as His first; indeed, the angelic messengers sent from heaven upon our Lord's arrival to enlighten the wondering disciples who had witnessed His ascent from Olivet assured them that He would come again in like manner as they had just witnessed His departure, and He would be none other than the same Jesus Whose company on earth they had known, Whose body was nailed to the tree, laid in the tomb, raised from the dead, and in which tangible form He appeared to them in the upper room showing Himself alive by many wonderful proofs, and which now had been received up into heaven. (Acts 1).

They were to look or wait for Him and meantime to occupy till He should return. He had already told them

there would be preventing signs by which they would know that "the coming of the Lord draweth nigh", and they would "see the day approaching". Many events would intervene, yet they would have their hope set on Him. The argument so often used by "Any moment" brethren that the knowledge of signs and events preceding the Coming of the Lord would tend to mar or neutralize the believer's expectation is utterly foreign to the teaching of the scriptures, and incompatible also with the actual facts of any such case. The well-known illustration of travellers waiting for an incoming train while watching the signal of her approach is apposite. So far from the intervening sign annulling the hope it actually enlivens expectation. By reading the signal travellers become alert to welcome the train for which they wait. Such is the intended purpose of the signs graciously and considerably promised by the Lord to His disciples. They are not for the unbelieving world which is unaware of their signification, but to the saints it was said, "When ye, therefore, shall see these things . . . know that He is near". The superficial problem often advanced that one cannot be looking for the Lord if anti-christ and tribulation are allowed to prevent holds no substance. Many preceding events are designed and announced by our Lord and His apostles, yet is the emphasis upon the goal of the glorious appearing for which the saints are to look. Apostles recorded the prospect and certainty of their own death, and yet they also recorded their joyous expectation of the Lord's Coming beyond and notwithstanding the certainty of their removal by death.

At what point in the history of the church, it may be enquired, did any-moment possibility of the Lord's Return commence? Was it ever so, and if not, is there any time stated in scripture when the Coming of Christ would become invested with such imminence? Since there must be a starting point in this consideration the simple and familiar promise of the Lord Jesus will suffice: "If I go away I will come again". (John 14). His return is made to depend upon His departure. "He is faithful that promised" and He had said, "Believe in God, believe also in Me". Having endured the cross and vacated the tomb, these very disciples saw Him depart into heaven and received the angelic confirmation of His Own promise that He would come again. But when? Could the Lord Jesus immediately have returned? Not unless He should violate His Own word. Therefore, those disciples could not have expected, nor did they expect, His re-appearance at any moment.

In the same discourse introduced with this intimation of His departure and return He also announced an intervening programme for His church in the world during His absence in heaven, to commence with His gift of the Holy Spirit, also made contingent on His departure. "If I go away I will send Him unto you". The disciples, therefore, cherished no prospect of their Lord's return between His ascension and the giving of the Holy Spirit for Whose descent they waited according to their Lord's instruction. Further, the promise of the Spirit was allied to a ministry He would exercise expounded in such well-known terms as, "He shall bring to your remembrance all things whatsoever I have said unto you: I have many things to say unto you but you cannot hear them now, howbeit He will lead you into all the truth. He shall glorify Me for He shall not speak from Himself, He shall take of Mine and shall show it unto you. He will show you things to come", which promised ministry was the Lord's undertaking to complete the New

Testament scriptures, even as the Spirit of Christ inspired the Old. It was impossible, therefore, for the Lord to remain faithful to His Own prediction and yet to have returned at any moment prior to the completing of the scripture of truth. Nor did the saints expect Him. These words of promise concerning the Spirit's ministry relate also to His abiding with the church forever, and additional particulars disclose His work in the world, namely, "He will reprove the world of sin and of righteousness and of judgment", one of the reasons being, "because I go to My Father and ye see me no more". This would ensure the appointed success of the worldwide preaching of the gospel unto which the gift of the Spirit was a necessity, to be carried out in a certain geographical order (Acts 1:8), duly observed in the Acts of the Apostles, the making of disciples, their being joined to the church by baptism, the formation of local churches everywhere, the teaching ministry of the Word that they might "observe all things whatsoever I have commanded you". To which obedience the Lord pledged His spiritual presence unto the consummation of the age. (Matt. 28). Obviously there could not have been any intelligent expectation of the Lord's returning at any moment between His ascension into heaven and the end of the age.

Many other incidentals of importance dovetail into this charter for the church on earth while the Lord Jesus is seated on the right hand of the majesty on high, "from henceforth expecting until His enemies be made His footstool", and which, because He is ever "the faithful and true Witness" and His words shall not pass away, negative the invention of an any-moment possibility of His returning, certainly until the end of the age. Of that time and those days our Lord also gave explicit information and admonition. He particularly forewarned His apostles—the same apostles to whom He promised the Spirit, and commissioned with the gospel and the Christian ordinances, and the edification of His church during His protracted absence — that they should not interpret physical and economic disturbances and distresses among the nations as marking His approach; or to heed any false preachers who might declare He had come secretly, for "the end is not yet". But that there would be certain events coming to pass toward the end, involving tribulation for His people, mitigated with experiences of grace and protection, by which with intelligent observation and understanding, they should "know that He is nigh even at the doors"; should "know that your redemption draweth nigh". When those end-time signs should appear, and not before, it would possibly be allowable to expect His coming at any moment, —which could not be throughout the unknown duration of the age when His Own predicted evangelizing and ecclesiastical purpose must be fulfilled through His redeemed and faithful servants on earth, indwelt and energized by His Spirit, the other Comforter, sent to take His place—for although by the preventing signs they could judge of the season, it would even then be impossible to know the precise time of His descending, "ye know neither the day nor the hour". And He introduced such admonitions unto imminent expectancy with the adverb "Then", at that time. The disciples, therefore, could not and did not apply the injunction: "Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning", to the course of the age when they were committed to their Lord's programme of service in the world, but to the end itself, to be recognized by the sign for which

they had asked, saying, "What shall be the sign of Thy coming and of the end of the age?"

It is authoritatively declared that in all the history of the church this theory which we combat was utterly unknown and appeared only with the rise of the movement known as Plymouth Brethren, J. N. Darby, perhaps, being chiefly responsible for propagating the error, though there were others in those days who contended against his views such as B. W. Newton and Dr. Tregelles, whose works should be more widely known on this continent. It is said that Darby imbibed the theory first at one of Mr. Edward Irving's meetings, who was a brilliant Presbyterian minister and to whom the Catholic Apostolic Church owed its inception, the original meetings being associated with the practice of speaking in tongues. A book entitled, *A Narrative of Facts*, which is very rare, written by a lawyer, Mr. Robert Baxter, who was for a time associated with Irving, gives the history of those strange happenings. The Brethren sometimes speak of the great and new light on this subject which God gave to their chief men of those times, and we have had the experience of being charged with rejecting the very revelation of God in refusing this interpretation of the Coming. What, however, if this supposed "light" be darkness? Did God purposely leave all previous generations of His people, until a little more than a century ago, without the word of prophecy "which is as a light shining in a dark place, unto which we do well to take heed in our hearts until the day dawn and the day star arise"? The eschatology of the Scofield Bible, which is popular and is used because of the notes and not for the sake of the Bible, is but the elaboration of the same teaching, derived from the same original. Never did anyone arrive at this programme of ultra Futurism and Dispensationalism, by the unaided study of the Bible alone, or apart from knowledge or suggestion or guidance thereunto from without. The questions and arguments advanced in its support can be safely anticipated anywhere by those who have studied the theory and its history. It may appear very plausible and attractively presentable, especially when set out on a mental or literal chart of the dispensations, but it is nevertheless a dangerous deceit which, if not by the serious and open minded study of the scriptures, then by the compelling force of events themselves as time moves on, will be proved utterly untenable.

The two-stage theory of the Second Coming is bound up with Any-momentism, which imminence is related to the alleged first stage and not to the second, whereas, as we have pointed out, if such a possibility is allowed by scripture teaching, it most certainly would apply to what is called the second stage rather than to the first, to support which there is not anywhere in the Book the slightest evidence. How came the idea of stages to be introduced? Really by accommodation to escape a difficulty. Christ will come "the second time", but if it be taught He will come first *for* His saints and after receiving them and returning with them to the heaven from which He came, and the elapse of a period of years during which disastrous events will ensue on the earth and delectable things be enjoyed in heaven, He will come again *with* them, this, of course, amounts to a third coming. And so, stages were introduced into the theorizing, even as likewise it became necessary to divide the first resurrection into similar stages to accommodate different groups alleged to be raised at different times, because the scripture places the first resurrection after

events which the church is said to escape by previous resurrection and rapture.

The passage chiefly cited in support was written on a background of tribulation in which some believers had suffered death. They had "received the word in much affliction", and these conditions fittingly represented the lot of the continuing body when the time of the Coming should approach. Therefore, while the contrast were sufficient did the scripture say "the dead in Christ" and "we which are alive", twice it adds the word, "and remain". That would suggest that the living referred to were those left as a remnant having come through the fire when others were cut off. (1 Thess. 4). Moreover, the saints thus raised and caught up together will "meet the Lord in the air". It is not said that He will descend to meet them and return with them on their ascending journey to the heavenly mansions, but that they rise to meet Him and to accompany Him on His continuing journey to the earth. Such is the only significance which may justly be given to the word and the construction of the passage. The only possible brief interval is between the resurrection and the rapture (suggested by the adverb beginning verse 17). There is no allowance for a delaying period of years in the air or thence ascending to heaven. The illustration of what men might do transacting business halfway and later resuming journeyings, used as it is also to explain away a difficulty, finds no place whatsoever in the scripture record. Dispensationalists place the Judgment Seat of Christ and the Marriage Supper within this conjectured interval, but the testimony of scripture is that even these two events God has fixed at the very end when Babylon and the Beast are destroyed and not before. Then shall be no longer. (Rev. 10:6-7; 11:15-18; 19:1-7).

Moreover, the time of this event the apostle declares in the continuing verses written to the same people and upon the same subject. They already knew accurately of this, and there was no need for further instruction, but there had been the dangerous possibility of their remaining ignorant upon the former matter to which, therefore, first attention was paid. (1 Thess. 5). When the day arrives and the Lord descends sudden destruction will stand over the wicked world (such is the force of "cometh upon"). But before this is visited the saints who are children of light and of the day, will obtain the salvation to which they by grace are appointed. This will be effected by their being "caught up to meet the Lord", the only reason for such action; and they will accompany Him as He continues on His way to judge the world in righteousness. This is conclusively clear in the next epistle, the plain sense of which must be wrested to fit these theories (2 Thess. 1). It is declared that on the same day of the Lord's appearing the righteous shall be released from tribulation and the wicked punished, "when He shall come to be glorified in His saints and to be admired in all them that believe in that day". These scriptures are in perfect accord with our Lord's personal teaching as given in the Gospels, where, contrary to what the two stage teachers repeatedly affirm, there is no word of His coming with His saints to the earth. He will assemble them in the heavens, that is, the air.

Passages cited in justification of the theory, when closely examined, supply evidence to the contrary. If there is a future hour of trial, the promise is not of removal before it arrives but of divine protection during the time and out from it, even as our Lord prayed in similar terms, "I pray not that Thou shouldst take

them out of the world but that Thou shouldest guard them from the evil". (Rev. 3:10; John 17:15). Our much prized Authorized Version being more than three centuries old and some English words having changed their meaning, we would be wise closely to examine the terms. We are bidden pray in every season that we may be "accounted worthy to escape all these things"; it is suggested that this term represented one of strong and good physique, a worthy man. Hence the word really means to receive strength unto escaping. There is no attachment of merit. The promise always is of spiritual strengthening through prayer. And "these things" are "surfeiting and intoxication and the cares of this life"—not to be confused with tribulation—which will ensnare and overcome those who make profession of Christ without reality of relationship. So far from escaping the testing this passage argues the necessity of such to prove who are genuine believers and who otherwise, and the strengthening value of prayer unto endurance. (Luke 21:34-36). Another passage considered as buttressing this theory, it is suggested, refers to the removal from the earth of the church and the Holy Spirit before the Man of Sin is revealed. Actually, nothing and no one are said to be removed at all. Apostasy is already secretly working and will continue to work, the while God hinders its full development in order that this Man of Sin might be revealed in his own time and not before. And so we have the verse, "He Who now letteth will let until he be taken out of the way". (2 Thess. 2). But the verb "be taken" means to become, or arise, and is so rendered several times elsewhere as when "a great storm arose upon the lake"; and "way" does not suggest a hindrance to be removed but is the word, "midst". "Jesus called a little child unto Him and set him in the midst of them". The meaning, therefore, is that God by some means not stated, though previously explained to these believers, would continue to hinder the full development of lawlessness, until the appointed time, but the time arriving, it would arise out of the midst, and "then shall that Wicked One be revealed". There is not the slightest ground in this passage, though the error is so widely taught, for inferring there will be two stages to Christ's Second Coming, one before the revelation of the Man of Sin for the removal of the saints, and the other afterwards for the destruction of the Wicked One. It will be one glorious, majestic, triumphant descent of the Conqueror, the once Crucified, whose coming will be in full publicity, through the air where the birds fly, and as universally displayed as the lightning, for He shall come in the glory of His Father and of the holy angels, admired of all them that believe, "the blessed and only Potentate, the King of kings and Lord of lords". "For yet a little while, and He that shall come, will come, and will not tarry".

INFLATION IN R.C. STATISTICS

(From *The Ottawa Citizen*)

Editor, *Citizen*: I see there seem to be differences of opinion regarding the attendance to the Marian Congress. Would someone please furnish the exact measurements of Lansdowne Park so we can calculate how many people would have standing room there? For myself I think 20,000 to 25,000 would fill up the available space—but "inflation" seems to be prominent today in religion as well as in business.

—E. RICHARDSON

Ottawa, June 20.

HOLIDAY SLUMP!

THE summer months are often marked by a "slowing down" of the activities of the church, especially in the cities. People are coming and going, and the "regular" features of the Lord's work are often interrupted. A spirit of laxity and irresponsibility may easily take hold of God's people, especially when warm weather comes and others are away from their usual posts of duty. Many a pastor finds it difficult to "break the spell" of such a spirit among his flock, and it persists to the detriment of the work long after the holiday season has passed.

It behooves us as Christians to remember that we are the Lord's forever and at all times. Our Lord recognized the necessity of rest when He said to His disciples, "Come ye yourselves apart into a desert place, and rest a while," but that was not to be a time when they were to forget Him. For a Christian, no holiday is a holiday without the Lord's presence. A vacation does not give a Christian liberty to indulge in those things he would consider questionable at any other time of the year.

There are some things from which there can be no holiday. There is no discharge in the spiritual warfare—not even a leave of absence. We cannot afford to cast aside our armour, even for a brief period.

For the sake of the Lord's work—for the sake of our own spiritual health—the following things must go on, whether we are on vacation or not:

The devotional reading of the Word of God.

Prayer for oneself and for the work of the Lord in the home church and abroad.

The regular contributions to the Lord's treasury in the church to which we belong—expenses have to be met whether we are at home or away.

Our testimony for Christ. Often holiday time presents new opportunities to witness for the Lord by word of mouth and the distribution of Gospel tracts.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—(1 Corinthians 15:58).

—*Alberta Regular Baptist Fellowship Quarterly*,
Rev. G. R. Dawe, Editor.

"SINNERS IN THE HANDS OF AN ANGRY GOD"

One of the greatest sermons ever preached by one of the most brilliant personalities of this continent was *Sinners in the Hands of an Angry God*, delivered by Jonathan Edwards on July 8th, 1741, from the text, "Their foot shall slide in due time" (Deut. 32:35).

"*Sinners in the Hands of an Angry God* has become the most famous sermon ever preached on the American Continent. It was delivered in the midst of one of America's greatest revivals. Mr. Edwards preached this sermon at Enfield, Conn., July 8, 1741. It was at night, and while he was reading it to a large congregation, the lights became dim and he read it with difficulty. The influence of the sermon was so great on the congregation that strong men and women cried and screamed for mercy, and even grabbed the seats for fear that they would slide into hell that very moment. A fellow minister who was seated in the pulpit cried out, 'Mr. Edwards! Mr. Edwards! Is not God merciful, too?'"

We are glad to report that, while a few years ago we could not lay hold of copies of this sermon when we wanted them, it is now brought out by the Faith Publishers, Hickory, Kentucky, and may be purchased from Toronto Baptist Seminary Book Room at 20 cents each or 6 for \$1.00. The booklet runs to twenty pages. Why not buy several, one for your pastor, one for your Sunday School Superintendent, and some for those friends of yours who think they do not believe in hell?—B.

Book Reviews — continued

DIRECT METHOD FOR N.T. GREEK

Introductory New Testament Greek Method, by Harper and Weidner, Charles Scribner's Sons, New York, \$4.00 U.S.A., in Canada \$4.25.

IT HAS been my privilege to teach New Testament Greek, both Beginners' and Secondary, since 1927. In that time I have used several different grammars of standard type.

I remembered that when I was a boy, my father had a copy of an entirely different type of Greek grammar. W. R. Harper and R. F. Weidner in 1888 brought out their *Introductory New Testament Greek Method* (Scribner's). This grammar, still almost the only one of its kind, is by the direct method. The student begins with John 1:1, 2. He learns the letters, words, and grammar, from the text of Scripture itself. He builds up his forms and syntax, as he reads on. The exercises are based on the Greek text being studied. There are arrangements for constant review, and cross references between the lessons that proceed from chapter to chapter of John, with a full grammar in the back of the book. Besides this, for convenience the book contains the text of John's Gospel in good type, with a literal translation of the first four chapters; Greek to English vocabulary; word lists classified by the frequency of the occurrence of the various terms, etc. Like most other grammars, this work uses the five-case method rather than the eight.

I tried this direct method for two years in a class which met three hours a week for a thirty week year, including quarterly examinations which occupy a week each. I found that, without over-working a class, we could cover the beginner's grammar and read all of John's Gospel and his First Epistle as well. Students seemed to enjoy the course more because they felt that they were working right on the New Testament, and even their "sentences" were largely the real words and phrases of Scripture.

Through our efforts, Charles Scribner's Sons, New York, are bringing out this direct method grammar this fall. One school has ordered five hundred copies for this year and another five hundred for next year. We are glad that Toronto Baptist Seminary, with other schools, will be able again to use this direct method. Books may be ordered by those who wish them from us.

One pastor wrote me the other day, "Help! Would like to revive my Greek. Tell me how to go about it. If wise to start at the beginning of the grammar again, what book should I get? If you have such a grammar in the Seminary Book Store, send it, and I will remit upon its arrival. Let me know the cost of the same." We immediately loaned him a copy of the book we have just reviewed, saying that we were sure that his congregation would benefit by any effort he put upon the revision of his work in Greek—W.G.B.

DEVOTIONAL LIBRARY

What Of The Night? by Wm. Edward Biederwolf, D.D., Wm. B. Eerdmans Publishing Co., Grand Rapids, \$1.25, 94 pages.

Eerdmans are bringing out a Home Devotional Library, mostly books of addresses for meditation, calculated to interest and inspire the Christian who would better serve his Lord.

This one is by a famous evangelist, and consists of a half dozen addresses, apparently in abbreviated form, the book

taking its title from the first one. Perhaps the most striking title is the third, "The World's Greatest Kidnapping Story", from the text, "They have taken away my Lord and I know not where they have laid him" (John 20:13). Here our author shows what the Modernists are trying to take away from us. It is good to see such positive Christianity as this chapter contains. The style throughout is dramatic. There are some good illustrations and some quotable poems. Not all Evangelicals would agree with the millennial view expounded, but all Conservatives must rejoice in efforts to build up those who love the Lord in the faith of the New Testament.—B.

Ruth, The Romance of Redemption, by J. Vernon McGee, Th.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, \$2.25, 193 pages.

This rather thorough work on the Book of Ruth suggests that the story is a type of redemption under the figure of a romance. There is even a chapter on the dispensational purpose of the Book of Ruth which suggests that "this little book sets forth the age of grace" (p. 24).

Undoubtedly the Bible contains types, but when the New Testament calls an Old Testament story a type, then it is a type. When a modern author says it is a type, but the New Testament does not say so, then the modern author says so. Personally we counsel great caution in such a matter, lest spiritualising become vapourising.—B.

MAN'S WAY OF CHURCH FINANCE

A FEW weeks ago we read in *Saturday Night* an article on the "Difficult Question in Naming the Preacher". We do not intend to quarrel with the term decided upon, but we were much struck by the reflection of the low spiritual state of most churches revealed in the following sentences:

"The common trend towards specialization in all fields of endeavour has not missed ecclesiastical institutions. There is in most denominations a clear-cut distinction between the spiritual and material aspects of its work. While the supervision of worship is left to the clergy and laymen with moral vision, the more mundane tasks of securing money and caring for the buildings are left to members — and sometimes not members at all but simply adherents or friends of the congregation. The latter known to be good financiers or otherwise able to loose the purse strings of affluent parishioners."

So the money must be secured for churches by members who lack moral vision! Sometimes it is to be got by those who are not members at all, merely because they have financial ability or influence! Truly this is a long way from the Old Testament injunction:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
—(Malachi 3:10).

How far also is this supposedly modern method from the spirit of the New Testament!

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."—(2 Corinthians 8:1-5).
—B.

According to the *N. Y. Times Magazine* for last February 23, the total number of Church members in the U.S. is now 72,000,000, and of these 60 per cent. are Protestants, 32.3 per cent. Roman Catholic, 1.3 per cent. Old Catholic, Polish Catholic and Orthodox, and 6.4 per cent Jewish.

—*The Converted Catholic.*

ROME'S IDEA OF FREEDOM!

(The *Converted Catholic*, quoting *The American Ecclesiastical Review*, gives the following:)

"Q. WHEN POPE PIUS XII IN HIS CHRISTMAS MESSAGE, 1942, REFERRED TO 'THE RIGHT TO WORSHIP GOD' AS A FUNDAMENTAL RIGHT, DID HE MEAN THAT EVERYONE HAS A TRUE RIGHT TO PRACTISE WHATEVER RELIGION HE DEEMS TO BE TRUE?"

The answer is as follows:

"A. In his Christmas message of 1942, Pope Pius XII enumerated among the basic human rights, called for by the dignity of the human person, 'the right to religious information and education; the right to the worship of God in private and public' (*Principles of Peace*, n. 1846). Now, although the Sovereign Pontiff did not further qualify the significance of 'religious' and 'worship', these words can refer only to the Catholic religion and worship, if the word 'right' be taken in its proper, objective sense.

"For, if there is anything basic in Catholic teaching, it is the doctrine that the Son of God established only one religion and imposed on all men the obligation of embracing it; consequently, no other religion has a real, objective right to exist and to function, and no individual has an objective right to embrace any non-Catholic religion. For certainly, no one has a right to act against the command of God. Such has ever been the teaching of the Church. For example, Pope Pius IX condemned the proposition, 'Everyone is free to embrace and to profess that religion which under the guidance of the light of reason he has judged to be true' (D. B. 1715).

"It is true that a person may be justified in conscience when he practises a false religion; he may even be bound to embrace such a religion because of an invincibly erroneous conscience. But even in such a supposition, he has no real right to act as he does. In the words of Merkelbach: 'As regards an invincibly erroneous conscience, although a man can and must follow it in the internal forum, he has no true and proper right to do so—a right which is founded on the objective relation of things—but only a supposed right (*jus existimatum*)' (*Summa Theologiae Moralis* [Paris, 1938], n. 211). Again, a person may have a civil right to practise a false religion, and to grant such liberty may be the most feasible policy even in a Catholic country. As Pope Leo XIII expressed it: 'If the Church judges that it is not lawful for various types of divine worship to have the same right as the true Church, she does not on that account condemn those rulers who, for the sake of gaining some good or prohibiting some evil, patiently tolerate in their conduct and practice that each have a place in the State' (D. B. 1874). But it must be emphasized, such a civil right by no means indicates that false religions have a material right to exist, or that their members have a natural right to practise them."

This Catholic authority then goes on to warn priests in America that they must not give the false impression that the Catholic Church favours religious liberty for all religions:

"It is to be hoped that Catholic priests will be scrupulously exact in explaining the doctrine of 'freedom of worship' as the Catholic Church understands it, especially in these times when so many regard religion as a purely subjective affair, instead of a divinely established form of doctrine and worship, committed by the Son of God to His one true Church.

—Francis J. Connell, C.S.S.R."

QUEBEC "GESTAPO"

(Last month the French Protestant monthly *L'Aurore* spoke strongly and clearly of the spirit of inquisition in Quebec.—B.)

"OFTEN following the example of the past inquisition, the modern Quebec clergy tries Nonconformists *in absentia*. Very often these poor people are unaware that they have been weighed in the balance and that their suppression has been decided upon as undesirable to the Catholic community. Once it is proved that they are anti-Catholic they are handed over to the modern Catholic 'Gestapo'. Their names are placed on the 'black list of the Quebec 'Klu-Klux-Klan' and the persecution commences. The butcher and the grocer stop credit, the landlord refuses to renew the lease, the employer finds every kind of fault with his Nonconformist employee, and his children are victims of mobs of children. Their clothes are ripped, they are beaten, covered with mud in summer and snow in winter. The police are too busy to be bothered about children breaking windows and destroying the Christian's property, public services send in their complaints, even the dog and the cat suffer through the neighbours' hatred. When, at last, he is obliged to leave the district, their 'Gestapo' is well able to continue the persecution."

POMP, POWER AND MARRIAGE

GREAT publicity in this country was given to the recent marriage of Rear Admiral Ellery W. Stone, American Naval Reserve officer, to Baroness Renata Arborio Mella di Santelia, member of a distinguished Italian family with close Vatican relations. The pictures in the press showed a Roman Catholic prelate, outrageously dressed beyond any Hollywood conception, pronouncing his blessing upon the pair. That Admiral Stone has been married three times is his own-business. What concerns the world is the pretension of the Roman Catholic Church to decide the merits of all marriages and to make allowance for all those which are formed to its advantage. The Roman Catholic teaching about divorce and plural marriages is quite plain. Their dogma declares such parties to be adulterers. In this they live in "mortal sin". Admiral Stone divorced his first wife to marry his second one. According to Roman Catholic thinking, his second marriage was no marriage at all, because the Church does not recognize marriage of divorced persons. Such ecclesiastical temporization, together with all the paraphernalia and fanfare publicity does not help Christianity, nor does it advance that purity of life and faith which is essential to the on-going of the Christian faith. Consider how great is the weapon put in the hands of atheistic and bitter enemies of the gospel and the church by such pomp and vain-glorious show of power.

—Watchman-Examiner.

"GRADUATES' DAY DANCE"

THE GOSPEL WITNESS recently gave full publicity to the stand of McMaster University on the modern dance in that school. The last edition of *McMaster Alumni News*, which certainly should represent the spirit of the school, on its leading page had "dance" as its chief word; and then, to add insult to injury, we were actually sent two tickets that said, "Graduates' Day Dance, McMaster Drill Hall, Saturday, May 10th, Stan Patton and his all-reed orchestra. 9.00 p.m. \$1.00 per person." We did not send our dollar and we did not go!—B.

JESUITS CANONIZED

Their Falsification of History and Fictitious Records

By DR. J. B. ROWELL

"JESUIT Saints to be canonized next Sunday," is a caption in the current issue of *The Canadian Register*, June 21st, 1947. While the great zeal of certain Jesuits is lauded to the skies, the principles which animate them are kept secret.

History affirms, "they are following in the steps of the most ambitious and unscrupulous of their former chiefs. To arrive at the summit, not merely of spiritual power, but of Political and Worldly Authority, through spiritual pretensions, This Is, and Ever Has Been, the Object Kept in View . . . To attain this end, they bend all their energies and use every means that promises to secure any degree of success and additional influence to their Society."

In the current article referred to above, Pope Pius XII. was announced as due to canonize two Jesuits, the statement reading:

VATICAN CITY, June 16—Two members of the Society of Jesus, St. John de Britto, martyr, and St. Bernardine Realino, confessor, will be raised to the honours of the altar in St. Peter's Basilica by His Holiness Pope Pius XII., next Sunday, June 22. This will bring to 26 the number of Jesuits who have been canonized."

Suppression of the Jesuit Order

In contrast with this elevation of Jesuits by Pius XII., history reminds us that there was a time when the whole Roman Church revolted against the intrigues, seditions and discords of the Jesuit Order. This was epitomized in the Papal Brief of Clement XIV. for the suppression of the Jesuit Order. After speaking of the dangerous seditions, tumults, discords and scandals which arose as a result of Jesuit intrigue, Pope Clement XII. stated:

"Desolation and Danger grew to such a height, that the very sovereigns whose piety and liberality towards the Society were so well known, as to be looked upon as hereditary to their families—we mean our beloved sons in Christ, the Kings of France, Spain, Portugal and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils . . ."

" . . . After a mature deliberation, we do, out of our certain knowledge and the fulness of our Apostolic power, suppress and abolish the said Society . . . We abrogate and annul its statutes, rules, customs, decrees and constitutions, even though confirmed by oath and approved by the Holy See, or otherwise."

Falsify History — Produce Fictitious Records

In *The Canadian Register* article, a wonderful record is given concerning the two Jesuits named for canonization. How much of this one is to believe may be gauged by the exposure made by no less an authority than the great scholar of the Roman Church, Dr. Johann Joseph Ignaz Dollinger, who, speaking of the Jesuits, said:

"They never had any particular difficulty in manufacturing Church history; they have already performed the most incredible feats in that line. Not to speak now of their zeal for the discovery and dissemination of apocryphal tales of miracles and lives of saints, of which the Catholic world owes to them so many, we will merely refer here to their huge falsification of Spanish Church history. They have provided Spain with a wholly new history, in accordance with the interests of their Order, as well as with the national wish, and the dogma of the Immaculate Conception; and this could only be accomplished by the Jesuit, Roman De la Higuera, inventing chronicles and archaeological records, with the necessary appurten-

ance of relics, the genuineness of which had to be proved by a miracle brought forward for this express purpose."

—(*The Pope and the Council*, by Janus, p. 50).

Thus we see how it is possible for the Roman Church to prove anything she wants to prove. If Romanists would examine the foundation on which their church stands, they would discover that, according to evidence produced by the scholars of their own church, it stands on the tottering uncertainties of *falsified history, apocryphal tales and miracles, and invented archaeological records*, forged for the very purpose of representing their schismatic church as the true church. How easy to canonize saints on evidence which no one can prove or disprove!

Giving Forgeries the Appearance of Facts

Speaking of the forgeries and mutilation of documents by the Gregorian party, Dr. Dollinger, the great historian of the Roman Church, said of Gregory himself: "When he drew out the whole system of Papal omnipotence in twenty-seven theses in his *Dictatus*, these theses were partly mere repetitions or corollaries of the Isidorian decretals; partly he and his friends sought to give them the appearance of tradition and antiquity by new fictions."—(*The Pope and the Council*, p. 107).

Accordingly, we know how to read the records of the Roman Church. It is as easy as rolling off a log to produce evidence for the most astonishing miracles, lives of saints, antiquity of doctrines, when all the time they are but new fictions.

The Reliability of God's Word

Our Lord declared, "Heaven and earth shall pass away; but My words shall not pass away," (Luke 21:23) and the Holy Spirit, speaking through Ezekiel, said: "For I am the Lord: I will speak, and the word that I shall speak shall come to pass." (Ezek. 12:25). We have no need of the untrustworthy records of the Roman church, with their sad delusions and soul-destroying substitutes. We have the Word of the Living God, and that Word, His Word, needs no additions. "Thy word is a lamp unto my feet, and a light unto my path." "Thy word have I hid in mine heart, that I might not sin against Thee." (Psa. 119:105, 11).

JAILED FOR READING BIBLE

HOW far things have gone in the Province of Quebec in the repression of religious liberty and the denial of the Word of God to the people, is illustrated by a report of a young woman jailed for receiving a Bible. "Her uncle, converted a few years ago, forwarded to his sister a few New Testaments and a Bible. The mother, a Catholic, sent her daughter to the post to receive the parcel. While returning, she opened the parcel and became so interested in the Bible that she began to read it while in the street. A French-Canadian policeman, seeing the girl reading a Bible, took her to prison and locked her up. The mother was obliged to pay \$15.00 for her daughter's release. Difficulties so increased around this family because of this incident that the family was obliged to sell their home and live in another town."

Sometimes young people are struck with the romantic prospect of "Go ye into all the world", yet fail to realize that the Great Commission for the individual is not this, but, "If any man will come after me let him deny himself, and take up his cross, and follow me." An uncrucified witness never can hope to reveal to a dying, sin-cursed world, the Crucified One.—Rev. Norman C. Rutter.

Among Ourselves

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

By W. Gordon Brown, Dean

The other evening, after the Jarvis Street Prayer Meeting, we met a man who actually knew our students by name, though I think he had never been in the school, and he told us, to our great joy, that he keeps the list of our students doing summer work by him, and prays for them in rotation. Surely such prayers of faithfulness and faith will be answered.

A delightful letter from one of our students who is labouring in the Maritimes sets out the situation as typical of many places: "The Protestant churches are either dead or dying to all appearances, both physically and spiritually, while the Roman Catholics boast openly that they will soon dominate completely. The Baptist Church is exceptional. Actually it is a rural church a mile from the town in a small Protestant stronghold. An elderly and godly farmer is largely responsible for keeping the Baptist Church in a healthy condition. Already there has been some reaping, as well as seed sowing, with all the attendant joy which that brings to the preacher. The Lord has blessed and I know that He will continue to do so."

Temple Baptist Church, Sarnia, Rev. W. Hal MacBain, pastor, has managed by what seems a providence to obtain steel for their new building. According to *The Temple Tidings*, "this means that as far as materials are concerned the contractor may start almost immediately. The Lord has opened the way in response to prayer."

A young couple confessed Christ recently at the Alton Baptist Church, where Student J. W. McKay is pastor.

In the unveiling of a tablet erected at the park gates in Mount Albert, Ontario, in memory of two young men of the R.C.A.F., Rev. Grahame M. Reeve, himself belonging to the Canadian Legion, offered prayer and gave the address.

In inscribing a complimentary copy of her new religious novel, *Open Windows*, Miss Clara Bernhardt wrote to "Padre" E. C. Wood that she had found the title in a sermon which she heard him preach at Preston Baptist Church.

One of our students writes of the difficulty on his field as follows: "To me 90 per cent. of the people have lived without God so long that they do not care. Modernism has deafened their ears to the gospel. My relations, of which I have a few, have shown interest and have promised to come to the meetings. I do honestly feel the Lord is working in their hearts. Other than the Baptist testimony, together with the Salvation Army, there is no witness for Christ here. Pastor _____ and I feel like missionaries in a dark, heathen land."

In a personal letter from one of our students who is working with one of the pastors is contained the following appreciation of his work in the Seminary, which shows how he is making direct use of some of it: "I should like to take this opportunity of expressing my high appreciation of the past school year. To me it was a time of rich blessing and the course of studies the most interesting I have ever pursued. In my occasional leisure moments I continue to keep acquainted with Greek, and Life of Christ meant so much personally that I am attempting to put across an abridged form in our young people's meeting each week. On the pastor's suggestion, I am keeping down the series to about twelve lectures and so the travelling is fast. We supply mimeographed notes, one of which I am enclosing. An added difficulty is that all are not professing Christians, but the making of a gospel application is not difficult."

Further copies of the illustrated booklet about the work of the Seminary may be obtained free upon request.

A recent graduate of the Seminary who has taken over the work of a small church writes to ask for a pulpit Bible. "The church is at present unable to purchase one, and my own income will not allow of it." Anyone having such a Bible to donate may communicate with this writer.

Miss Betty Jenkins, who has been helping in the Seminary office while Secretary Edith McCredie was on holiday, has returned to Sudbury, where she expects to be for the rest of the summer.

Rev. F. J. Carter has moved from Drumheller Baptist Church, Alberta, to Renfrew Baptist Church, Vancouver. Our readers may remember that Rev. K. M. Cutler supplied throughout last summer at Renfrew Church to the great benefit of the work.

A number of men and women, accepted by the Seminary, have been taking High School work under the Rehabilitation programme of the Department of Veterans Affairs, inasmuch as the Seminary demands High School for entrance to its three-year and four-year courses. One of them writes to say: "I do not regret the time spent in finishing the High School standing and the joy of testifying of a living Saviour to those with whom I came in contact."

Pastor J. W. Doohan writes from River John, N.S., to say: "The other night a number of Presbyterians came in and this was the general comment: 'We had a meeting of blessing'; and perhaps in reference to the Rockwood case, 'Well, if you're a friend of Dr. Shields, you're a friend of mine.' THE GOSPEL WITNESS is read and passed from house to house, and welcomed by a goodly number who are turning in earnestness from the Modernistic 'gospel, which is not another'."

Miss Florence Stacey, who has just completed, with honours, a Laboratory Technician's course in Chicago, expects to return to her work in French Equatorial Africa in September or October.

Three were baptized on the last Sunday in June by Rev. J. Péquegnat in the Wilkesport Baptist Church.

On the same Sunday Rev. E. Arthur McAsh in Ebenezer Baptist Church, Detroit, baptized seven and received six others also into church membership.

Rev. J. Watt, Campbell Avenue Baptist Church, Windsor, recently had the joy of seeing two young men and the wife of each publicly confess Christ. Two have recently been baptized in that church.

Trinity Baptist Church, Detroit, is putting on a seven-week campaign throughout the summer in a tent. Rev. E. C. Wood is one of the special speakers.

On the 30th of June this writer visited the Strathmoor-Judson Memorial Baptist Church, Detroit, where Rev. Roy McBeth is pastor, to find a beautiful new building, a progressive Sunday School, part of which uses the ample accommodation of the public school across the road, a good attendance, a missionary spirit, coupled with a fine organization. This Baptist church is completely independent.

Temple Baptist Church, Sarnia, Rev. W. H. MacBain, pastor, has purchased a good home for Rev. Frank Vaughan, who works with Temple Church in the All People's Mission and also in the Blue Water Mission, the latter near the Polymer Plant in a district where many new houses are soon to be erected.

We heard a fine testimony to the Seminary from one of our pastors. A family prominent in his city was in membership in another Baptist church where, unfortunately, they failed to find a gospel testimony. They wanted their children to be brought up under the sound of the gospel, and so they came and joined the evangelical church belonging to our Union. Questioning their step, a friend said to them, "But what if Pastor So-and-so leaves?" And the mother replied, "I have never heard a Seminary man yet who did not have a message. If the pastor leaves, we shall still have the gospel, the Word of God."

Union News

REPORTS FROM REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC

Rev. Morley R. Hall, Secretary

Timmins

During the week of June 29th to July 6th, the First Baptist Church, Timmins, where Rev. R. E. J. Brackstone is pastor, celebrated their 25th anniversary.

It was my privilege to serve this work in the pioneering stages from 1922 to 1930 when Rev. H. C. Slade began his fruitful pastorate, which continued until 1942. For the past five years their present pastor, Rev. R. E. J. Brackstone, has carried on an aggressive soul-winning ministry.

Throughout the years a sound evangelical ministry has been carried on in this populous mining camp. Such a ministry has been backed by a fine body of separated saints who love the Book and seek to honour it in their daily lives. Hundreds of souls have been won to Christ, and the First Baptist Church of Timmins holds a large place in many hearts who were born again within its walls.

The summer Conference of the Northern Association is meeting during the anniversary week so as to coincide and bring together greater numbers of our Regular Baptist family scattered throughout the great Northland.

The names of such men as Rev. A. C. Whitcombe, Rev. J. R. Boyd, Rev. W. C. Tompkins, Rev. H. C. Slade, Rev. C. S. McGrath, Rev. W. J. Wellington, together with French workers and summer students, appear on the programme.

—M. R. Hall

Bethel Baptist Church, Orillia

Twofold anniversary services were held here the first Sunday in May. It marked the twentieth year in the gospel ministry for their pastor, Rev. R. D. Guthrie, and his fifth year with them. Three services were conducted in the Opera House, with the Ambassador Male Choir, of Toronto, rendering special numbers. It was estimated that the aggregate attendance at all services was some 1500. All three services were broadcast over CFOR.

The radio ministry is proving to be a means of much blessing as Bethel broadcasts all Sunday evening services and two Sunday morning services each month. During the past six weeks Pastor Guthrie has baptized fourteen believers, and at least four more are expected to follow soon. Of those being baptized, several were from the rural districts, ranging from three to twenty miles distant.

Runnymede Road Baptist Church, Toronto

Attendance at services of Runnymede Road Baptist Church, Toronto, over past months has much improved. There is a spirit of co-operation and expectancy. While Dean Brown of the Seminary is pastor, Runnymede Road had during the winter months the assistance of Rev. W. R. Slade, B.A., whose fellowship, interest and efforts were much appreciated. For the summer Mr. D. D. Feaver is assistant. With his help the Bible School has been re-organized under Superintendent Armour Stephenson, and since the first of June has met Sunday mornings with a definite increase in attendance over the record of a year ago. Dean Brown is teaching the Men's Class, which, during the winter, was taken by Student Bert Oatley-Willis, and is following various passages of Scripture in their teaching on the Second Coming. The work of the choir has been given fresh interest under Mr. Feaver's able leadership.

On Sunday morning, June 15th, two young people were baptized and received the right hand of church fellowship. That same Sunday in the evening, Rev. Lorimer Baker, B.A., gave a really good account of the work of the North Mancharia Baptist Mission, in which he serves under the Union of Regular Baptist Churches of British Columbia. He had given a similar story at Forward Baptist Church, East Toronto, that morning.

Runnymede Church has taken keen interest in our French work and in the student work, and in addition to definite gifts for these causes has now put the Union on its regular missionary budget. On Wednesday, June 18th, Rev. M. R. Hall added to the enthusiasm for this work by giving an illustrated talk on our French missions at the monthly missionary prayer meeting.

La Sarre

MISS ALICE MOORE, our missionary school teacher with the French Baptists of La Sarre, sent in encouraging news from that field as follows:

"Sunday past was a particularly happy day for the members of our church. In a special bus, 33 persons from here went down to Noranda to witness eight follow the Lord in baptism. Six of these were children who during the past few months have shown a keen interest in the Word of God and in whose lives a work of grace has begun. The other two were a young man and the father of three of the children. Some who came with us witnessed a biblical baptismal service for the first time.

"The church in Noranda was almost filled as some Christians and interested folk from Noranda came to the service also. Mr. Heron made this meeting the opening one amongst the French in Noranda and Rouyn."

Verdun

REV. D. C. HARRY, of Emmanuel Baptist Church, Verdun, Quebec, writes:

"The last two months have been times of real blessing in our midst. There have been six conversions in our adult meetings for which we are praising the Lord. A week ago on Sunday we had the joy of seeing ten of our young people confess the Lord Jesus Christ in the waters of baptism, and the church building was well filled to witness this stirring event. We have been conscious of the operations of the Spirit of God in our midst honouring the Word of God.

"Our children's meetings are over until the Fall but we feel much has been accomplished and several saved by means of this gathering. We are constantly seeing new ones in our Bible School and we believe that we shall see a large school built up."

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 29 July 20, 1947

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

REVIVAL UNDER SAMUEL

Lesson Text: 1 Samuel 7:1-12.

Golden Text: "Prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines."—1 Samuel 7:3.

Supplementary Reading: 1 Sam. 2:18, 19; 3:19-21; 7:13-17. I. Revival at Mizpeh through Samuel the Prophet: verses 1-8.

The ark had been captured by the Philistines and taken to their land (1 Sam. 4), but it had proved a curse rather than a blessing, since they were not worshippers of Jehovah (1 Sam. 5). After seven months the ark was brought back again to Israel, and it rested in Beth-shemesh on the border of Philistia (1 Sam. 6) until it was restored to Kirjath-jearim in Judah, not far from Jerusalem (1 Sam. 6:19-21). Abinadab, whose name means "father of nobleness", was a Levite, and the ark remained in his house for twenty years before it was finally removed to its place of honour in Jerusalem by David (1 Sam. 7:1, 2; 1 Chron. 13:7; 15:2, 15).

Eleazar, the son of Abinadab, unlike Hophni and Phinehas the sons of Eli, was worthy to be the guardian of the ark. He was qualified by birth according to the law of Moses (Numb. 3:5-13), and he was set apart by appropriate rites for his holy service. Even so, our Lord Jesus Christ was consecrated as a priest unto God (Heb. 5:1-10), and every one who ministers in His name should be called of God (Jer. 1:5; Rom. 1:1; Gal. 1:1, 15).

The children of Israel lamented after the Lord. The longing for the Father's fellowship is one of the first signs of repentance on the part of the backslider (Zech. 12:10, 11; Lk. 15:17-19; Gal. 4:15).

Samuel showed Israel the way home to the Father, and the same steps must be followed by all who have wandered from Him. The Christian worker has the privilege of helping to restore the penitent one to full fellowship and favour with the Lord (Gal. 6:1). Samuel urged the people to return to the Lord (Deut. 30:2-10; Isa. 55:7), to confess

and renounce the sin which had separated them from Him (Judg. 10:10, 16; 1 Kings 8:46-49; Jer. 3:12, 22), and then to prepare their hearts to worship God acceptably (Deut. 6:13; 10:20; Job 11:13-15; Heb. 12:28). All idols must be put away, and the Lord must have His rightful place in the heart and life. All who would return to the Lord must confess and forsake all known sin, and abide in fellowship with the Lord (1 John 1:9; 2:1, 6). There can be no power without holiness.

Samuel engaged in intercessory prayer at Mizpeh on behalf of the people (1 Sam. 12:23, 24; 2 Thess. 3:2). The true leader will be much in prayer for those over whom he has spiritual oversight (Lk. 22:32; Eph. 1:15, 16; 3:15-19; Phil. 1:9-11). All revival is born in the atmosphere of prayer.

As the people united to worship the Lord, they fasted, and they poured out water before Him (2 Sam. 14:14; 23:15-17) as a token that they recognized Him as the One Who supplied their needs. Christ is the Bread of life, and also the Water of life (John 4:13, 14; 6:35; 7:37-39). No revival is genuine in which Christ is not glorified, for from Him we derive all our life, light and power.

The enemy of our souls is ever at hand to take advantage of our unguarded moments, so let us continue to watch and pray (Matt. 26:41). The Israelites gathered in prayer seemed an easy target for the bows and arrows of the Philistines. We are not exempt from the attacks of the Adversary, even when engaged in the holy exercise of prayer.

The children of Israel looked to God in all humility to save them from their enemies. He only is our Helper and our Saviour (Psa. 146:3-5; Isa. 2:22; Jer. 17:5-7).

II. Revival at Ebenezer through Samuel the Priest:
verses 9-12.

At Mizpeh Samuel acted as prophet, representing God before the people and proclaiming to them His will. At Ebenezer he performed the duties of priest, representing the people before God and pleading their needs before Him.

God heard Samuel's prayer for Israel, because the people were now in fellowship with Him (1 John 5:14, 15), and because their leader came to Him on the basis of sacrifice. Prayer which is offered to God on the ground of the finished work of Christ will be accepted for His sake (Heb. 10:19-22).

The Lord is sovereign in His purposes and in His ways. When He chooses He may intervene directly in the affairs of men, or He may use the powers of nature as His instruments (Exod. 14:21; 15:10; 2 Kings 3:21-23; Psa. 107:25; 147:17, 18). On this occasion He marshalled the thunder to discomfit the Philistines (1 Sam. 2:10; Psa. 18:12-16).

Samuel did not forget to give thanks to God for the victory which He had given. Ebenezer, meaning "Stone of help," was a memorial which would remind the people of the Lord's unceasing faithfulness (Josh. 4:1-9). The pathway of the Christian should be marked by many such stones, for the Lord guides us every step of the way (2 Sam. 22: 31-33; 1 Kings 8:56; Psa. 37:23).

Samuel was the last of the judges, and his ministry forms the connecting link between the judges and the kings. In

Jewish history this period marks the transition from the Theocracy, the direct rule of God, to the Monarchy, the rule of the king (1 Sam. 8:7-9).

Samuel was successful as a leader, a reformer and an administrator because of his exemplary life as a private worshipper of God (verse 17). He reared an altar in his own home before he presumed to preside over the altar of Israel. The pastor, teacher and Christian worker should not underrate the importance of maintaining their own personal fellowship with the Lord (1 Tim. 4:13-16; 2 Tim. 1:16).

DAILY BIBLE READINGS

- July 14—The child Samuel in the temple...1 Sam. 2:18-26.
- July 15—Samuel the judge1 Sam. 7:13-17.
- July 16—The ark among the Philistines1 Sam. 5.
- July 17—The ark in the field of Joshua1 Sam. 6:1-15.
- July 18—The holy God of the ark1 Sam. 6:16-21.
- July 19—Victory over our enemiesPsa. 18:1-19.
- July 20—Victory through the LordPsa. 18:20-40.

SUGGESTED HYMNS

God is here, and that to bless us. Here from the world we turn. There shall be showers of blessing. More holiness give me. Revive Thy work, O Lord! O Lord, Thy work revive.

**INDIANS CHARGE JESUITS
RUNNING RESERVE BINGOES**

OTTAWA, June 13—Charges that the Jesuit Society operates games of chance on their reserve were voiced Thursday by a delegation of colorfully garbed Indians from the Caughnawaga Reservation near Montreal, when the Indians appeared before the committee on Indian affairs.

Wearing feathered headdress, doeskin trousers and moccasins, the Caughnawaga described the Federal Indian Act as "the most bureaucratic and dictatorial system ever imposed on mankind."

Between committee sessions, the delegates ruminated over the peace pipes and posed for tourist photographers in front of the Parliament Buildings. But the pipes were damped and the tomahawks lifted when they returned to the conference room.

The Caughnawaga told the committee: "We complain and object to the behaviour and activities of the Jesuit society, who are in control of our church. They are meddling in the affairs of this band when all they have a right to do is be spiritual advisers.

"They have set themselves up in business in a big way. They operate bingo and euchre games of chance. These games are in the category of gambling. This teaches our children to take chances, thereby become gamblers.

"They also operate a movie house, dance hall and pool room. They no longer preach in our native tongue, but insist on preaching in French and English only. This act threatens the extinction of our beloved language, which the people will not tolerate for long."

—Toronto Daily Star.

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