

The Gospel Witness and Protestant Advocate

Vol. 26, No. 14

130 Gerrard Street East, TORONTO, JULY 31, 1947

Whole Number 1315

IS CIVIL AND RELIGIOUS LIBERTY DYING IN CANADA?

Protestant Pastor and Two Lady Missionaries

JAILED FOR PREACHING

Rev. Murray Heron, Misses Eileen Veals and Alice Moore
Jailed for Preaching in Rouyn

MR. JUSTICE THORSON, PRESIDENT OF EXCHEQUER COURT, OTTAWA
Calls Protestant League's Income Tax Complaint

"FILTHY PROPAGANDA"

A GREAT PROTESTANT MEETING - JARVIS STREET BAPTIST CHURCH
To discuss these matters

THURSDAY EVENING, JULY 31st, AT 8 O'CLOCK

DR. SHIELDS

will preside and give brief address.

REV. D. C. McLELLAND, M.A.

will describe his insulting treatment before the Exchequer Court in Ottawa, by Mr. Justice Thorson, who refused to allow Mr. McLelland to present the League's brief, but as soon as the words "ROMAN CATHOLIC PRIEST" were spoken, flew into a rage and exclaimed:

"DO NOT BRING YOUR FILTHY PROPAGANDA HERE!"

Mr. McLelland will read the brief to which the Court refused to listen. What a Court!

REV. MURRAY HERON, MISS EILEEN VEALS and MISS ALICE MOORE, who were jailed but released on bail, will be present and tell their story.

This Meeting will owe much of its value to the numbers attending

S O S TO ALL PROTESTANTS IN TORONTO AND WITHIN REACH OF IT
COME BY THE THOUSANDS

Public Address System will carry the Messages out of doors to OVERFLOW IN ALLAN GARDENS
HELP US DEFEND PROTESTANT LIBERTY BY YOUR PRESENCE

This announcement is published as news to our distant readers

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.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

OUR FRONT PAGE ANNOUNCEMENT

WHEN the newspapers are so full of reports of the incidents advertised on the front page of this paper, it would be useless at this time to write anything more, except to promise that a full report of Thursday's meeting, and, if possible, photographs of the crowd, will appear in next week's issue, together with the brief which Mr. McLelland was not permitted to submit to the Court.

Even a criminal caught in the perpetration of his crime, when brought into Court, is permitted to make some defence, and until he is tried, British law assumes that he is innocent. But the Exchequer Court, presided over by Mr. Justice Thorson, refused to listen to any argument. A decision was reached on the presentation of one side only.

We have repeatedly warned Canadians that our liberties were being gradually curtailed, and would soon be taken from us altogether. The farcical Espionage Commission in Ottawa by their violation of every principle and precedent of British jurisprudence, was an illustration of this trend. The arrest of three student missionaries at Rouyn, Que., for preaching the gospel is still another illustration of the fact that in many places the Civic Authorities, and the Courts, and Police, are either controlled by, or subject to the influence of the Roman Catholic Church, which is still the most intolerant of all tyrants.

We say no more, except to ask you to watch for next week's issue of THE GOSPEL WITNESS.

THIS WEEK'S SERMON

REV. JOHN WILMOT left Toronto a week ago this evening. He flew from Montreal on Tuesday, and arrived in London early Wednesday. His having to leave Monday evening prevented his revision of the sermon for publication last week. But the revision was made in London, and reached us by air mail on Monday

afternoon as it appears in this week's issue.

We need add no comment about the sermon, but merely urge our readers to read it carefully.

WEEK-ENDING OVERDONE

THIS article will not be popular. Notwithstanding, it must be written.

The necessity for periodical rests is recognized in the law of God, hence the command to cease from labour one day in seven. The same principle is recognized as having a place in the natural constitution of things. The land was to be given its sabbatic year, in order that it might rest. Even machines that are made of steel need rest. We have heard it said that the steel of a razor needs an occasional rest. Everyone knows that flesh and blood cannot labour continuously without rest. By flesh and blood we do not mean only one's physical powers: the mind must have rest also.

But it is easily possible that the matter of resting may be overdone. The Fourth Commandment stipulates: "Six days shalt thou labour, and do all thy work." It is just as much a divine command to work six days, as it is to rest the seventh. And the rest of the seventh day is, by implication, prescribed for those who have worked the six days through.

Nowadays it seems as though the world had gone pleasure-mad. People who leave their ordinary vocation for what they call a holiday, do not spend all their time in resting; nor should they do so. It is said that "a change is as good as a rest". Perhaps if everyone observed the sabbath principle as it is laid down in the word of God, long holidays would not be a necessity.

Be that as it may, after an extended period of labour, especially if it involves intense mental activity, two or three days of resting are almost useless. Hence, a holiday of two or three weeks may be an economy, by the fact that health and strength are fully recovered, and the person is made ready for another period of strenuous labour.

But, considered religiously, and economically too, the long week-end is of doubtful benefit. People rush madly off to their cottages Friday night, some of them quite late. They are wearied on arrival, and it takes a good part of Saturday to recover from the fatigue occasioned. Those who are under the necessity of being at the place of duty Monday morning, must get home Sunday night. Usually they leave their supposed resting place at a late hour. They reach home late, and are unfitted for their work on Monday.

But let us look at it from a religious point of view. God asks of us one-seventh of our time to be devoted specifically to His worship. If one were to walk out from his place of daily occupation without saying "By your leave", and remain away all summer, he would probably find his position occupied by another on his return. Yet there are people who profess to call themselves Christians who, after their six days' labour, or, in some cases, only five, for the meat that perisheth, completely rob God of their service on the Sunday. And there are those who, as soon as the weather is propitious in early summer, begin their cottage week-ending, and keep it up as long as the weather is favourable in September, and sometimes into October. Meanwhile their duty in the Sunday School, and in the church, is utterly neglected. Can this be right? Can this be justified by any standard?

We recall a very happy experience in the summer of

nineteen hundred and twenty-one, when we were in the midst of our revolution in Jarvis Street. Faithful members closed their cottages and came home. Those who were at home, stayed at home. We scarcely had an absentee in Sunday School or in church. We conducted an intensive evangelistic campaign throughout the summer months. Scores were converted, and large numbers were added to the church. And it was that intensive evangelistic effort which saved Jarvis Street Church from destruction. But for that, Jarvis Street would have been like many other down-town churches in the summer time, largely an empty shell; that is to say, it was by denying themselves the week-end pleasure that Jarvis Street members saved the church, to become a centre of uncompromising evangelical testimony. Who can tell what blessing might come to Jarvis Street this summer, and to other churches as well, if church members were only like-minded.

We commend these suggestions to the earnest consideration of all believers. We cannot do without some rest, without some holiday; but in these matters we should have some conscience, and not forsake the work of the Lord for our own pleasure.

We have the profoundest conviction that a real religious revival would put an end to the substitution of pleasure for duty, and would give even greater pleasure, and greater relaxation if our energies were devoted to the service of the Lord:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

R.C.'s WANT CHILD VOTES

WE are told that approximately 46 per cent. of Canada is now Roman Catholic, and we are warned of what will happen when it is 51 per cent. The way the shift in population is going, with the disproportionate increase in French-Canadians, it should not be long now.

But greedy Rome hates to wait a minute longer than necessary to obtain her purposes.

Elections in this country are held on Monday. Then for Romanists the parish priest has the last word, and he can tell his people just how they must vote.

If only a larger proportion of his congregation could vote! The men vote and the women vote. Why not the children? Most of us think that the exercise of the franchise is a matter of considerable responsibility and not to be laid upon the shoulders of mere children. But according to "Father" Edward Dowling, we are all wrong! He told

"the Montreal Catholic Summer School that the 21-year age limit is now the last obstacle in the way of complete franchise." He advocated local option on the voting age, which he said would then gradually drop towards the elementary school level, and this "would do more to "educate" the elementary and secondary schools for democracy than it is possible for them to do by their own power."

When a Roman priest talks about democracy, we laugh deeply and bitterly. Only the naive could believe them.

Democracy to Rome means the people doing what they are told by the priests, and here "Father" Dowling wants more people in Catholic parishes to do what they are told at the voting.

We would not think that these remarks were intended to be taken seriously if they had not been made at a school. We have taught at summer schools and found the heat oppressive. It is hard to think clearly when you are hot. Possibly these remarks were made on a very hot day. Certainly they are the heat and height of folly.—B.

CONVENTS SHELTER AXIS REFUGEES

PROTESTANTS always wonder why convents and monasteries are surrounded by high brick walls, and why such secrecy is maintained about what goes on within these occult buildings. It is notorious that they are not open to government inspection. Romanists insist that the walls and prison bars are to shut out the world, the flesh, and the devil, and to allow the inmates freedom from distraction in order to engage in holy practices. Our observation of human nature forbids us to believe that human wickedness and depravity can be excluded by stone walls and prison bars, and we therefore are morally convinced that sin and wickedness are at least as rampant inside convents and monasteries as they are outside. Objective evidence of what goes on within the fastnesses of these Romanist prisons is given in a recent dispatch that appeared in *The Toronto Globe and Mail*, giving an account of a report published by the International Committee for the Study of European Questions. From the dispatch we reprint the following excerpt:

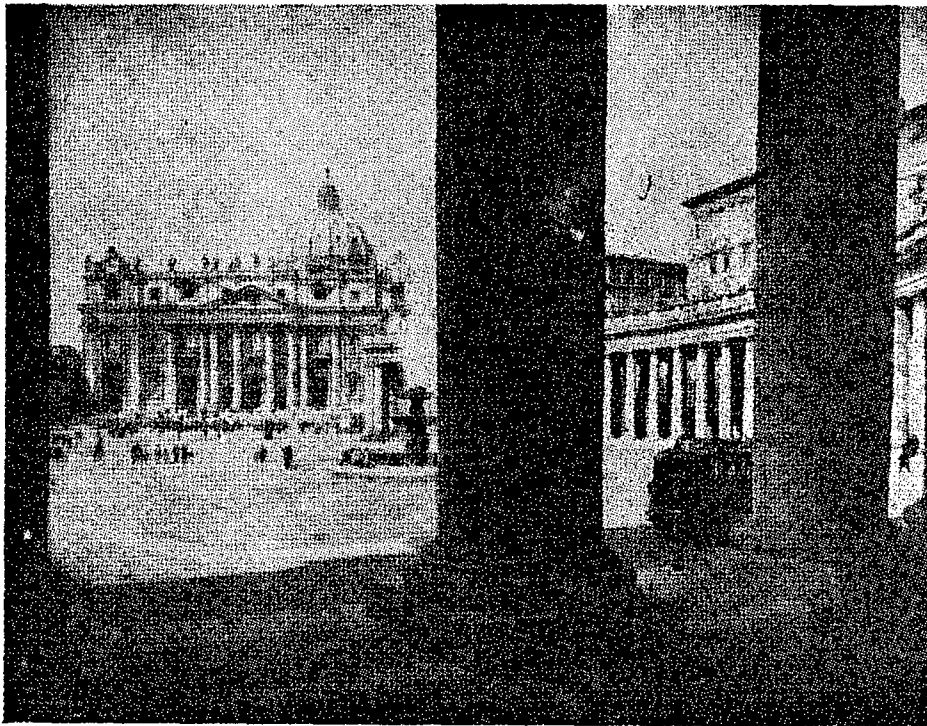
In a document that has been submitted to all the allied governments the committee lists by name a number of Nazis still holding key posts in both the United States and British zones of Germany.

It accuses the Swiss, Swedish, South African and Argentine Governments of laxity in dealing with Nazi assets and organizations in their own countries.

It alleges that underground groups of the Fascist party exist in nearly the whole of Italy actively engaged in organizing the escape of former Axis collaborators and that "this network has the support of a number of convents directly depending on Rome."

The International Committee for the Study of European Questions includes a number of prominent Europeans. Among its British members are Lord Vansittart, Lord Brabazon and Viscount Elibank as well as two Labor M.P.'s, Capt. Raymond Blackburn and Seymour Cocks. Edouard Herriot, former French Premier, heads the list of French members.

We recently printed in these pages a photograph of cloistered nuns going to a polling booth to cast their votes. In that connection we pointed out that the Roman Hierarchy has at its command an important army of potential voters that might easily turn the scales in a closely balanced election. Cloistered nuns are supposed to be particularly holy, devoting themselves exclusively to prayer and other religious exercises. But they are not too holy to vote, and to vote as their ecclesiastical superior commands them. In Italy, we are now told, the convents are used as instruments to aid the escape of the bloody butchers and horrible assassins who murdered and slew thousands upon thousands of innocents to further the cause of Hitler and Mussolini. Well do Protestants wonder what goes on within Convent walls!—W.S.W.



The ornate Basilica of St. Peter in Rome is a symbol of the pomp and elegance which make Catholicism so attractive to millions of worshipers. The ritual and the solemn liturgy add an air of intriguing mystery

WHY I LEFT THE CATHOLIC CHURCH

AN OPEN LETTER TO CLARE BOOTHE LUCE

By MARY WALSH

(A Protestant Convert from Catholicism)

(From *Signs of the Times, The World's Prophetic Weekly*)

I READ with interest and conflicting emotions the first installment of your lengthy article published in a recent issue of *McCall's Magazine* relative to your conversion to the Catholic Church. I, too, am what is generally called a convert: not, however, to Catholicism, but from Catholicism to Protestantism.

There are indeed many noblehearted Catholics who love their Lord devoutly and sincerely according to what light they have. Such individuals embellish any church or nation.

With no antipathy whatsoever in my heart against the members of this particular persuasion, I venture to deal frankly with a few principles and well-known facts which are vital to the religious life of all. I know that one is on delicate ground when venturing to question the authenticity of another's religious beliefs. But, thank God, we are still blessed with freedom of speech and may exchange our thoughts without fear of being consigned to an inquisition.

Personally, I am thankful that we are both living in free Protestant America that recognizes the God-given right of freedom of conscience and enables everyone to join the religion of his choice and conviction. Wherever Protestantism rules, it grants this privilege, but I regret to say this is not true concerning Catholicism. Not until Protestantism was born from the word of God did the world dominated by the Roman Church know what it was to be free in conscience and in its religious worship. Go to the countries that are ruled by the hierarchy of Rome today and will you find religious freedom? The facts

testify otherwise. The same principles that ruled during the Dark Ages cast their shadows over these countries and communities.

I believe you are honest in the decision you have made, and I admire anyone who follows his convictions in the matter of religion, be that religion what it may. Of course, if it is a popular church one decides to join, there is a glamour that appeals to one's ego. The church of your choice, as we all know, is popular; therefore, there is no sacrifice in becoming a member of it.

The beautiful Gothic edifices of worship, the pomp and ritualistic services which tend to captivate the emotions, the enchanting music, the priestly robes, the genuflections, the glittering liturgical objects that fascinate the eye, the mystery of the Mass conducted in a language foreign to the worshippers—all of these inspire a sense of awe. This display of pride and opulence charms and intrigues.

The religion of Jesus Christ does not lend itself to any ostentatious display nor exhibition of outward piety. The unobtrusive Galilean resorted to no ritualism, no vying for regal and political power. These never entered into the life of the divine Son of God or any of His apostles. The apostle Paul attests to this:

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Corinthians 4:9-13.

(Continued on page 9)

The Jarvis Street Pulpit

"The Record Which God Hath Given of His Son"

Sermon by Rev. John Wilmot

Of Highgate Road Baptist Church, London, England

Preached in Jarvis Street Baptist Church, Toronto, on Sunday Evening, July 20th, 1947

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."—Hebrews 1:1-3.

FAITHFULLY and profitably to preach the Word of God is always and anywhere a high privilege, but before I come to the text I would refer and respond to the kind words just spoken by your Pastor in regard to these nearly three months which it has been my pleasure, at his invitation, to spend among you in Jarvis Street. I have had an enjoyable time indeed, and if, as Dr. Shields remarked, any words of mine expounding the precious doctrines of the gospel, have proved to be of spiritual benefit to you, I am thankful, and may God be glorified. Mine has been the pleasure in the ministry of the Word in this beautiful building, but I must explain that I had expected to sit with you sometimes and hear the great preaching of your Pastor. Among living preachers I have not heard or known or read his equal, and his output of service in the cause of divine truth and the Church of Christ in connection with the several instrumentalities which received their inception and largely their sustainment in Jarvis Street, is really amazing. We can discharge our ministry only according to the ability which God giveth; but from what your Pastor has just remarked I judge that we have, among other things, this also in common—we rarely have opportunity to listen to other preachers, and when we do we are often disappointed and left hungry. In London I am generally engaged in my own pulpit, and therefore mostly have to listen to myself. Religious messages over the air are usually modernistic in theology and compromising, shallow and powerless. I have sometimes heard more sound doctrine from the Romanist broadcasters than from Protestants, but with them the snag and the lie is that the blessings of the gospel can be obtained only through their Church with all its devilish inventions, pretensions and superstition. Professed Protestant preachers have ruined their own cause by their scepticism of the Scripture, and if the people have turned away their ears from the truth they have simply followed the example of their leaders.

There is a preacher in London whom I have rejoiced to hear two or three times, Dr. Lloyd-Jones of Westminster Chapel. He preaches the great doctrines of the faith and expounds the Word of Truth, which very few ministers do today in Britain. So many cheapen the gospel, and their programme is calculated to entertain rather than to edify. Moreover, there is too much levity in the singing, and while the modern ragtimes may amuse perishing sinners and tickle the ears of superficial Christians, the great hymns of the church, which in

themselves provide a ministry in sound, converting and establishing theology, are unknown and unattractive to the many who have, in consequence of this modern mixture, impaired palates.

It is a wholesome test of the general profitableness of the message if the preacher finds his own soul nourished while seeking to feed the congregation. That is our business, as Dr. Shields has said, to feed men with the Bread of Life. In this respect he has spoken of my being somewhat of a good chef. But I am not so sure about my ability in cookery. You must be the judges of that. If Christ is set forth, He is the Living Bread and the True Manna, and "blessed are those who hunger and thirst after righteousness for they shall be filled". We can never even know the appetising and satisfying content of the divine provender until we taste: "O taste and see that the Lord is good; blessed is the man that trusteth in Him". Have we "tasted that the Lord is gracious"? If so we shall surely "desire the sincere milk of the word that we may grow thereby": and, like Oliver Twist and his ration of porridge, we shall say, "I want some more". And the more we receive the more strongly developed will our appetites and our digestive faculties become for our receiving the strong meat of the Word. Nor shall we ever be troubled with spiritual indigestion, as some have been known to remark in a way of excusing themselves. Our Lord, while yet unrecognized by two despondent disciples, "expounded unto them in all the Scriptures the things concerning Himself", and after His departure from their company they said, "Did not our heart burn within us while He walked with us by the way and while He opened unto us the Scriptures". That is a kind of heart-burn we shall never wish to remedy. It is the very symptom of spiritual health. And the food we must taste and eat and digest is the Word of God. By exposition the meal is prepared and presented.

Analysis is good and necessary but not by this alone can divine truth satisfy the mind and heart. Experience begins by tasting. It is said of two chemists, one a Christian and the other a non-believer, that the Christian, without success by argument, sought to persuade his friend to appreciate this truth. Finally he set before him in his laboratory a white substance, and when he failed correctly to identify it, never guessing it was a common commodity, the chemist called his message boy to ask him. The boy simply dipped his finger in the substance and said, "Sugar, sir". There is a sweetness

believers find in the Word of God which is not discoverable by any merely mental analysis.

And we need enlarged capacities also. Some friends here took me for a drive yesterday out to Whitby and Scarborough, and I was reminded that as a lad I sometimes visited relatives of mine near the original cities of those names on our English North-east coast. The air was very bracing and I seemed to acquire an extraordinary appetite. I can see my uncle now, looking over his spectacles when all around the board had finished, and saying gravely and with some humour to me, "It's a good thing to know when to stop". Some members of our congregations do not think we preachers always know that, and we ought really to sympathize with them in their scant capacities, though it is often the case that such Christians have plenty of desire and space for "that which is not bread".

But let us turn to the text. I can only offer you some comments upon its consecutive sentences, for it is beyond me, and I dare to say it is beyond the powers of the greatest of preachers to expound it adequately. It introduces an epistle which in its content is unique in the New Testament, and the introduction is unusual in that there is no personal word or salutation from the writer who is anonymous—though from certain characteristics we incline to its Pauline authorship—and its first word is GOD.

I.

THE PURPOSE OF THE SCRIPTURES AS OF CREATION AND OF NATURE IS TO REVEAL GOD. No discovery may be made of Him. "Canst thou by searching find our God?" is an ancient enquiry, but it is a question which by implication answers itself. Never by any from Job's day to ours has God been found out. But He has revealed Himself. He is unveiled in the works of His hand. "The invisible things of Him from the creation of the world are clearly seen, even His eternal power and godhead", for "the heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge". The apostle told the pagan Athenians that "He is not far off from every one of us, for in Him we live and move and have our being". God is indeed omnipresent, He surrounds us, as we heard in the prayer this evening, while in a peculiar way He is present with His people. A little girl had heard of God in a meeting to which she strayed. Her father was an atheist, and she asked him on reaching home where God was. He replied, God is nowhere. She wished to spell the syllables and writing at her father's dictation she was found to have set out, *G o d — i s — n o w — h e r e*. And He is, but we cannot touch Him or feel Him or know Him thus. Mr. Daniel Crawford who spent his life in Africa in the steps of David Livingstone told of an African boy he found praying to the departed spirit of his father who had been devoured by cannibals. He knew the boy believed in a Supreme Being, and on asking his reason for praying thus the boy made answer, "God is too busy up among the stars to listen to my prayer," while it seemed to him that his father somehow was nearer. It is true that evidences of the power and deity of the Almighty still abound, but He cannot by Nature's witness savingly and personally be known, or known as His first two glorious creatures knew Him in the fellowship of Paradise before the Fall. "Some," admonished the apostle, "have not the knowledge of God; I speak this to your

shame", for to the church composed of believers had been committed the privilege and duty of making God known as it is not possible for Nature to do. Not by the greatness of His works but in the Gospel of His Son is the Great Invisible apprehended by the faith-illuminated mind.

And even then, how little is known of Him. Salvation which from God proceeds and leads to God again is eternal, and it will be the occupation of a saved universe during the ceaseless ages of eternity to attain increasingly unto the full knowledge of the eternal God. As we have previously explained, "the law was our schoolmaster to bring us to Christ" and "Christ died, the Just One for the unjust, to bring us to God". That is far more profound and sublime than merely to bring us to heaven. How many think only of getting to heaven, of salvation as being an end in itself, as though their eternal safety and happiness were all that concerned the infinite Deity. "The Lord hath made all things for Himself, yea, even the wicked for the day of evil". The wicked are "for Himself" as well as the saved. "Oh the depths of the riches", Paul exclaimed after penning by inspiration some of the deep things of God, "both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out. For of Him and through Him and to Him are all things, to Whom be glory forever."

II.

The main purpose of this introduction in the text, and of the epistle, is to inform us that GOD HATH SPOKEN and to instruct us concerning the essential and final means through which His voice is heard. In the Book of Nature the Almighty cannot be found out unto perfection, but in the Book of Grace His perfections are unveiled to the eye of faith, for in Christ "are hidden all the treasures of wisdom and knowledge". And the Bible is His Book. "No man hath seen God at anytime; the only-begotten Son Who is in the bosom of the Father, He hath declared Him", that is, outlined or delineated Him. And these delineations of the Invisible God are given in our Lord's Bible. It is there that the Son portrays Him.

We are not to suppose, as some have suggested, that in the nature of the case an inferiority attaches to the Scriptures of the Old Testament, that is, "the prophets", as compared with those of the New Testament, where, precisely, "God hath spoken in His Son". That gives place to the modernist view of Scripture content by which it is set forth that no reliable knowledge of God came until Jesus appeared; the prophets, it is declared, were gropers in a kind of semi-darkness. Now the Scripture testifies of itself the very reverse of this. By the Spirit of Christ Who was in them the prophets testified beforehand the sufferings of Christ and the glory that should follow, and having penned these profound words of revealed truth, thereupon they searched the Scriptures in order to have understanding of the amazing truth they had written. Whether by the prophets or the Son, God was the Speaker, and only the Truth was spoken—*God hath spoken* by the prophets, and in His Son.

That this text is not intended to offer any support to the idea of inferiority of inspiration it is clear from the fact that it is addressed to "the Hebrews", for the Hebrews had no difficulty about Old Testament authority; that "God spake all these words", needed no argument. Their difficulty and doubt would be about the New, that God had also spoken in His Son; and that is the reverse of the modern conception.

The prophets, of course, themselves were inferior to the Son, but their writings were of no lower order than those of the apostles. The Son, by His Spirit, inspired them, and He Himself was the Subject of those writings. He portrayed God, but they portrayed Him. By this inspired portrait, written afore of Him, He was to be recognized and His glorious achievements in life and death revealed. Hence, when John the Baptist from prison sent two disciples to ask of Him, "Art thou He that should come, or do we look for another?" the Lord Jesus, instead of affirming His Messiahship, directed them to His ministry and miracles which were His credentials forewritten in the Scriptures. God spake in His Son, but in the prophets He spake of the Son. And the word of the prophets is indispensable to an understanding of the word of the Son. For God's speaking in the Son is not simply through the vehicle of His Son's spoken words. The whole lifework of the Son constitutes the message which God hath spoken in Him. And of this the prophets wrote. Is it not evident, is it not the very experience of those who have sought to preach or hear with understanding "the fulness of the gospel of Christ", that without this which God hath spoken "at sundry times and in divers manners by the prophets" such knowledge is impossible? Who, for instance, could possibly know the dimensions of the death of the Lord Jesus, the true Lamb of God, that it comprehended the burnt offering, sin offering, trespass offering, meal offering, peace offering, and all the miscellaneous sacrifices with all the detailed ritual pertaining thereto, unless he refer to the Old Testament as the exposition of the meaning, and then only in part, of that "cross on which the Prince of Glory died"? Moreover, if a comparison were made of the many and varied historical particulars embraced within the last week or even the last day, culminating in His death on the tree, it would be found that the prophets "in time past" enumerated them all in language fulfilled to the letter. Truly "the Son of Man goeth as it is written of Him", and so "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself", and finally He said, "Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, and that repentance and remission should be preached in His name among all nations beginning from Jerusalem".

The difference, and it is a very solemn one, between what God hath spoken by the prophets and in His Son is chiefly this—the latter is God's final word. "In these last days" is different from the usual expression bearing this translation, and signifies, "at the end of these days". That is, when the purpose of God by the prophetic ministry "in time past" was concluded, He spake "by His Son", Who finished the work God gave Him to do, and Himself declared, "It is finished". The terms of the divine revelation in the Word correspond with the terms of the divine accomplishment in the work, namely, "He taketh away the first that He might establish the second"; which means that the old covenant with its works of ritual was not an end in itself but intended to introduce the work of redemption in Christ, which it does and will do, and therefore is explained in the comparisons presented in this epistle; and it is also true that the Old Testament, which God hath spoken by the prophets, was the route along which we travel to reach finality, for God hath spoken in His Son, Who in His Own parable of the wicked husbandmen, affirmed that having sent at sundry times His servants whom they ill-treated and slew, "last of all He sent unto them His Son". God,

therefore, is purposed to send no other messenger nor to speak a further word. "They have Moses and the prophets: let them hear them", and "This is My beloved Son: hear ye Him". The whole Bible is the infallibly inspired and, therefore, authoritative and trustworthy Word of God.

What God hath spoken is to be preached. There is no other message nor is there any authority for preaching anything other. By the foolishness of preaching this Word of the Cross it pleases God to save those who believe. The creature, made in the image and likeness of God, had an intimate knowledge of the Almighty Creator, but the fellowship was interrupted by sin with which holiness cannot hold communion. And sin entered through the word of the Evil One. Nor are we to understand, I suggest, that the Fall was immediate, but rather that the devil repeated his suggestions of doubt and denial of divine love and truth, and eventually these prevailed. Through the preaching of a verbal lie, therefore, unbelief entered and men became "alienated from the life of God through the ignorance which is in them". This, God has purposed to defeat and overcome, and He has decreed to do it through speech, His Own speech, in the prophets and the Son, for the devil shall not have one iota of claim against God. So by the instrumental means of preaching the Word of God, received through faith, sinners are saved, and receive the knowledge of God and eternal life and restoration to His fellowship, and eventually will again be conformed to the image of the Son, and be like Him.

III.

THE SON, NOW, IS DESCRIBED IN HIS DIGNITY AND DEITY AND HUMANITY AND GLORY AND ACHIEVEMENTS. For this epistle would seem to have been written to lead men by the prophets to the Son, Who is contrasted with the prophets and with the angels, indeed, with all created beings.

And, first of all, the *Son of God was predetermined unto universal heirship.* He is "appointed heir of all things", this is the position in which God has set Him and to the possession of the inheritance He will surely bring Him. Ere ever angels or men were created or the worlds were made, the Son was so appointed; before a creature lived or sinned; before the provision of salvation righteously by substitution became necessary if the fallen creature should be saved; before time began, the Son was given heirship, heirship which would necessitate incarnation, His assuming our humanity, without our sin, in order to redeem the inheritance, and so to possess it. For God is the Author of law and the law of redemption is just this. At the end of the chapter, believers are described as the "heirs of salvation", and it is elsewhere declared that this constitutes them "joint-heirs with Christ". How enriched we are if we possess Him! But His redeemed are His inheritance. It is desired that they should know "the riches of the glory of His inheritance in the saints", that while He is "heir of all things" His saints are chief among them, and He shall say, "Behold I and the children whom God hath given Me", who are the many sons He is bringing to glory; to whom it is also said, "All things are yours and ye are Christ's and Christ is God's". Without Christ we are verily destitute, but in Him we are enriched beyond measure and estimate. What a false and irreverent representation of our glorious sovereign Lord that is which makes His future satisfaction contingent upon the response of fallen men! Appeal is heard that we surrender to His claims lest we disappoint Him! Never shall He be disappointed.

"He shall see of the travail of His soul and shall be satisfied" was the prophetic assurance given seven hundred years before the Man of Sorrows "poured out His soul unto death". And when He was "foreordained before the foundation of the world" to be the sacrificial Lamb of God, He was also "appointed heir of all things". No one but the Son shall possess the inheritance, and He shall possess it in full and forever. This divine appointment no creature can annul.

The Son created all things temporal and ethereal. "By Whom also He made the worlds", made them with a view to His Son's possession of them. We have said that not by the voice of God in Nature is the sinner made to hear the saving Word. It is true, nevertheless, that when the quickening Word is heard, the temporal creation is better understood and better appreciated. There are great passages of Scripture in which these two are united in Christ. This is one of them, and in the Gospel of John and the Epistle to the Colossians are others, whereas the Nineteenth Psalm is a specimen case on the Old Testament; and we learn in this epistle that even the accounts of creation were written for faith, that is, for spiritual purposes, while, of course, they are historically and scientifically accurate.

I have read in THE GOSPEL WITNESS a sermon preached at Christmas time by your Pastor in which he placed some emphasis upon the appearing of His star, a special star, for the great occasion; yet all are His, and He calleth them all by their names. What purpose He has for those worlds, and what service they render we do not know entirely, but they were made by Him, and Paul adds elsewhere, "and for Him". "The silver moon, the golden sun, and all the stars that shine, are His alone, yes, every one, and He's a Friend of mine". Do you know Him thus? If you do, "all things are yours"; and if not, think how "worlds on worlds are hanging on His hand, life and death are waiting His command; yet, His tender bosom makes thee room, O come home".

An elderly lady, a member of our church in London, walked on Hampstead Heath one bright morning. The clouds appeared in an otherwise sun-bathed sky, and she took shelter on a seat under a tree. Another joined her and she introduced the wonders of the Creator as they beheld a glorious rainbow in the sky. But this man confessed himself an agnostic and was unimpressed. Then discovering him to be a builder they discussed business. Could you build me a house, she asked, with a reproduction of that wonderful rainbow sky? Yes, that could be done, an artist would satisfy her. But, she said, this house I want, with its rainbow ceiling must have no walls. That is folly, he remarked, and cannot be done. But God has done it, she said, here it is, and "He hangeth the earth upon nothing". Yea, and without Him, the Son of God our Saviour, was not anything made that was made.

He is now described in His personal relationship with the Father. Precisely and perfectly He is the revelation of the invisible God. "The brightness—the effulgence, the radiation—of His glory". "No man hath seen God at any time". Moses requested of the Lord, "I beseech Thee, show me Thy glory", but the Lord denied him that privilege, for "No man can see My face and live". The promise was given, however, that Moses should be hidden in the cleft of the rock and while forbidden to behold the divine countenance, His glory would pass by and He said, "I will make all my goodness (or grace) pass before thee and will proclaim the name of the Lord". The name was not the personal name but, the goodness and severity

of God, the reputation which is His. And so, "the Lord passed by and proclaimed the Name of the Lord. The Lord; the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty". It was none other than God the Son, yet to become Incarnate, Who communicated thus with Moses on Sinai, and of Him John afterwards wrote, "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth"; faith in Whose Name is saving, and Whose Name will compel the confession of all in heaven and earth and under the earth, "to the glory of God the Father".

Thus it is proclaimed that through the gospel there is given us "the light of the knowledge of the glory of God in the face of Jesus Christ". The Son is "the express image of His person", that is, His exact impress as when the seal is pressed upon the wax. So is the Lord Jesus perfectly the expression, because the impression, of God, that He said, "He that hath seen Me hath seen the Father". As God is a Spirit, the only manifestation of the great Invisible is and will ever be the incarnate Son, "God manifest in the flesh".

And then, *the sustainment of the whole universe is by the Word of His power*: by this "He upholdeth all things", not only things of the old creation, but also of the new, sinners whom He has redeemed He upholdeth. Nor need we fear the threatened atomic weapons or the issues of world confusion for He Who created order at the beginning shall "claim the kingdoms for His Own" and "rule the world in righteousness". "In Him all things hold together", and the instrument is His Word of power; so that we may rightly infer that were it possible for the Son of God to loose His hold upon this mighty universe, it would indeed fall to pieces.

Later in this chapter the Father assures the Son that "as a vesture" one day, "Thou shalt fold them up and they shall be changed", but it is immediately added, "Thou art the same and Thy years shall not fail". This is the Father's revelation of the incarnate Son, Whose divine attributes and representative achievements are described, for this reason, among others, that when His Word is preached His complete adequacy to ensure eternal redemption may be placed beyond question; redemption greater than human language can ever tell, from the ruin which has compassed the noble creation of God both in the heavens and in the earth.

IV.

And so we are brought to the final word of the text and are bidden hear WHAT GOD HATH SPOKEN IN HIS SON CONCERNING THE GREAT REDEMPTIVE UNDERTAKING. "When He had, by Himself, purged our sins", that is, made purification or satisfaction for sins. This He did "by Himself". Whereas, God made the worlds by Him, and He upholds them by His Word of power; the Son, it would seem to say, was Himself engaged in this redeeming work in such a personal, absolute way as had no comparison in any other of His mighty and glorious deeds. "God, in the gospel of His Son has all His mightiest works outdone". It was "by Himself". "He made *Himself* of no reputation"; "He humbled *Himself*". "He gave *Himself*".

And by the inspired sentences which have marked the path to this goal it may have been the intention of God to put before our minds clearly and as forbidding all controversy *the infinite value which inheres in His Son, which value, therefore, is imparted to His great redeeming work.* An Evangelical minister and a Unitarian

were, as men, on friendly terms, though they vitally differed in theology. The Evangelical agreed to the Unitarian's challenge to preach in his pulpit on the condition that no controversy should be introduced. One great text in the Bible sufficed, "And without controversy, great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory." Thus the Incarnate God, beyond all possibility of controversy, made full and eternal satisfaction for sins. That purification was made by His sacrifice. His blood is the blood of sprinkling. By this it is taught that the value of the life sacrificed is transferred or reckoned to whatever or whoever is sprinkled. Sinners, therefore, who by faith are brought to "obedience and the sprinkling of the blood of Jesus", are valued by the Redeemer, not for their own-sakes because they have now believed, but for Christ's sake, because He gave Himself for them, and His life laid down is the value of their salvation.

"The blood of Jesus Christ, His Son, cleanseth from all sin". It is not of one walking in darkness and in sin that this is said, but "if we walk in the light as He is in the light". Is such fellowship possible with sin upon us and within, for "if we say that we have no sin we deceive ourselves" is the very next word? The Word of God in the Son requires for its elucidation His Word through the prophets. The high priest on the day of atonement entered the holiest of all; he came within the light of the shekinah glory between the cherubim and above the mercy-seat. The priest was a sinner like the rest and he represented himself together with the congregation as he entered with the sacrificial blood. This blood was sprinkled on and before the mercy-seat, and so the reflected holiness of God did not destroy him for the sprinkled blood was his protection, and the worship of God was sustained. Thus, in reality, since Christ is the propitiation or mercy-seat, for our sins, as we walk in the light and in fellowship the one with the other, the redeemed sinner with his Lord, though that light exposes our sin, the blood instantly and continuously cleanseth it, and there is no condemnation but communion is sustained with the Father and with His Son.

That sacrifice of the Son of God rendered the satisfaction perfect in every possible respect. The whole work was finished. All the Lord Jesus substitutionally wrought for sinners in His life received confirmation in His death and now from and in heavenly glory He ministers accordingly. He makes effectual that for which, and to those for whom, He died.

I mention yet a further benefit not generally spoken of. *The blood of Christ shall "purge the conscience", we are told, "from dead works to serve the living God"*. Even though a criminal be released, his sentence having expired and the law being satisfied, he would experience no real sense of freedom and approach unto those against whom he had sinned, his own seared conscience would hold him in mental captivity. Some thus affected have been known to flee their former company or seek a new country where they were not known. Now within this purification which the Son has made for our sins is included the purging of the conscience. We are privileged to serve "with a pure conscience" the very God of Holiness who righteously, being our Judge, condemned us. So perfect and all-embracing is the blood-cleansing efficacy, so acceptable are we made in the Beloved, that as worshippers we have "no more conscience of sins", that is, to prevent our approaching, with boldness or

freedom of speech, and in worship, the throne of grace; or drawing near with a true heart in full assurance of faith. The record once against us on high in the Law-courts of justice are now clean, and a purged conscience permits of our freely entering the Courts of Holiness to worship God in spirit and in truth.

The incontrovertible proof of it all is that when this was accomplished, "He sat down on the right hand of the Majesty on high". The throne of the Majesty is now also the throne of Grace. The Son of God is exalted there fully and finally to plead our cause and sustain our case. There is no diminishing of the value of His sacrifice because in His glorious Person He is the same and His years cannot fail. Listen, then, to this gospel of grace and of glory which God Himself, in His Word, speaks to you of His Son, and while it is true that we all are sinners and destitute, and are nothing, have nothing, and can do nothing, in Him there is nothing which we may not be, and have and do. "In Him dwelleth all the fulness of the Godhead in bodily form, and ye are complete in Him". Truly "the mighty God, even the Lord, hath spoken", and blessed indeed are all unto whom "faith cometh by hearing and hearing by the Word of God".

An Open Letter to Clare Boothe Luce

(Continued from page 4)

I do not believe that Christ has changed His standards for His followers today. Those who are true followers of Christ and Christianity will not be reckoned among the great men. Again, I quote from the illustrious apostle:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1:26-31.

I deplore the kind of Protestantism with which you were associated, and the things which you revealed in your article. I regret to acknowledge that what you have stated is true. Protestantism, in the best and true sense of the word, is at a low ebb. Protestants generally have lost their love for the Holy Bible. They are following Rome in display and empty form. They are also dabbling in politics. Philosophical and materialistic sermons, rather than exhortations based on Scripture, are preached from their pulpits. Skepticism and higher criticism in Protestant colleges have resulted in disbelief in the inspiration of the Bible. This unholy stream has filtered into the hearts of the laity, and thus we are witnessing the spiritual decline of the Protestant church. However, it must not be forgotten that there are those who have tasted the power that God has invested in His word. True, they are few in number as has always been the case of the real followers of Christ. While they may be of little repute among the so-called great of earth, yet in the eyes of heaven they are esteemed, and will be rewarded with eternal life. See Deuteronomy 7:7; St. Matthew 25:31-46; Revelation 22:14.

I agree with you on your stand against the prevailing lack of sanctity on the part of Protestants relative to the holy bonds of matrimony. But, while I deplore the Protestant divorce and all that it entails, I lightly esteem the Sacred Rota and its annulments. The Protestant order at least gives to the unfortunate children of such inharmonious marriages a legitimate name, and saves the parents from the disgrace of being guilty of concubinage while cohabiting as man and wife. On the other hand, the Roman annulment reverses this order by saying that no marriage ever existed; so, consequently, the offspring is illegitimate. Hence my revolt against a court that produces legislation of this character and my utter disregard for the judges who, while wearing clerical robes, will venture to nullify and obliterate the most sacred union we have in this world, and deny that the nuptial celebration ever existed between the incompatible couple. What a legacy to hand down to children whose parents have had their marriage annulled! Born out of wedlock! A stigma that they, without any fault of their own, must carry to the grave. What a travesty of justice!

The ecclesiastical judicial court known as the Sacred Rota was instituted by Pope John XXII in 1326, and regulated by Pope Sixtus IV between 1471 and 1484. It was further regulated by Benedict XIV in his reign as Pope during the years 1740 to 1758. As late as 1908, Pope Pius X re-established this tribunal where decisions are reached on contested points. It is this tribunal where matrimonial cases are decided according to canon law. It is in this court where canon law assumes the prerogative of nullifying the state civil law, a law which is in force for the purpose of preserving the purity of society. This court can extend its power across the Atlantic to the United States, and deliberately flaunt the validity of the law of this country concerning matrimony. When a couple, after fulfilling every requirement for legal marriage, are pronounced man and wife by the officiating representative of the law of the state in which they live, why should a few judges sitting in the city of Rome hand down a decision that counteracts and denies the authenticity of that lawful act? The Catholic Church would answer, "impediments".

I will cite a portion of canon law as to what these impediments are:

"What is meant by an invalid marriage?

"It is one that is entirely destitute of effect in the eyes of God and of the Church.

"What should they do who are married invalidly?

"They should go at once to the priest and be properly married, or else separate.

"What things make a marriage invalid?

"Three things: 1. Imperfect consent; 2. Want of proper form; or 3. Existence of an impediment.

"What is meant by imperfect consent?

"It is consent that is given out of ignorance or fear.

"What is meant by the proper form of marriage?

"It is that formality without which the Church will not recognize the marriage, and consists in the presence of a duly qualified Priest and at least two witnesses.

"What are impediments?

"Impediments are circumstances which from the nature of the case or the law of God or of the Church prevent the marriage.

"How many kinds of impediments are there?

"There are two kinds:

"1. Such as render the marriage illegal, as for instance certain vows, and difference of religion between the parties where both are baptized.

"2. Such as render it not only illegal, but null if attempted. These are lack of proper age, physical incapacity, bond of previous marriage still existing, difference of religion between a Catholic and an unbaptized person, sacred orders, solemn religious profession, relationship by blood or marriage, spiritual relationship, public propriety, abduction and crime."—Joseph Deharbe, *A Complete Catechism of the Catholic Religion*, pages 308, 309.

After reading what constitutes these impediments you will agree with me that of the two evils, divorce and annulment, the Protestant divorce is the lesser of the two.

I was interested in the statement which you made regarding the Pope of Rome being a lover of peace. Some of us have not forgotten the Spanish war and the apostolic blessing pronounced by the Pope of Rome on France; nor have we forgotten the Italian war on Ethiopia and where some of the money came from that financed it. In both of these wars, "the peace lover" could have sent forth his dove and saved countless men, women and children from destruction. Nor have we forgotten the Dark Ages and all their bloody history. The following statement may refresh our memories!

"But the Pope—he still sits secure on the throne of the Gregories and the Clements, ready to pronounce benedictions or hurl anathemas, to which half of Europe bows in fear or love.

"Whence this strange vitality? What are the elements of a power so enduring and so irresistible? What has given to it its greatness and its dignity? I confess I gaze upon it as a peasant surveys a king, as a boy contemplates a queen of beauty,—as something which may be talked about, yet removed beyond our influence, and no more affected by our praise or censure than is a procession of cardinals by the gaze of admiring spectators in Saint Peter's Church. Who can measure it, or analyze it, or comprehend it? The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Serenely it sits, unmoved amid all the aggressions of human thought and all the triumphs of modern science. It is both lofty and degraded; simple, yet worldly-wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel; here clothed in rags, and there revelling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of 'servant of the servants of God', yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction? — 'glory in debasement, and debasement in glory,'—type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? How imposing the words of paternal benediction! . . .

"And yet what crimes and abominations have not been committed in the name of the Church? If we go back and accept the history of the darker ages, what wars has not this Church encouraged, what discords has she not incited, what superstitions has she not indorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked and persecuted? Ah, inter-

rogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonades of Louis XIV., those who fell by the hand of Alva and Charles IX.; go to Smithfield and Paris on Saint Bartholomew; think of gunpowder plots and inquisitions, and intrigues and tortures, all vigorously carried on under the cloak of Religion—barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love! . . .

"As for the supreme rulers of this contradictory Church, so benevolent and yet so cruel; so enlightened and yet so fanatical, so humble and yet so proud,—this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivellers, and fanatics; the joy and the reproach, the glory and the shame of earth,—there never were greater geniuses or greater fools: saints of almost preternatural sanctity, like the first Leo and Gregory, or hounds like Boniface VIII. or Alexander VI.; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position."—*Beacon Lights of History*, vol. 3, pt. 1, pp. 98-102.

As already stated I am a convert from Catholicism to Protestantism — a Protestantism which stands for the divine word of God and all that it represents. Unlike yourself, I was nurtured in the religion of my forebears from birth. I naturally accepted and believed what my church taught through the study of the catechism. I was devout and sincere and carried out to the nth degree the rites of the Catholic Church. I was baptized when a day old, received the sacrament of confirmation at a tender age. It naturally was a great event in my young life. The pride of my new outfit coupled with my fear of the officiating bishop is all that I recall.

After receiving this sacrament, there was no inward peace or assurance that I would be saved from the abyss of the purgatorial fires which became more incandescent as the venial sins accumulated. Misgivings tormented my young and impressionable mind. The uncertainties which go with the teachings of that church prompted the ghostly fears which kept me in a mental state of conflict. I was continually seeking for a way to escape the yawning infernos of hell and purgatory. I resorted to meritorious works with the purpose of appeasing the wrath of an avenging God.

I could not reconcile the two schools of thought I was exposed to in my church. One class of friars specialized in the fires of hell and purgatory, while the other class preached on the love of God. My queries were: Are there two gods; one who avenges, and one who loves? Or is there just one, with a dual personality? Why was I ever born? Why, after living a short time on this earth, should I be consigned to an unquenchable fire throughout the cycles of eternity, or spend a period of time in a burning vestibule that through my writhing the justice of God might be appeased? These, and a score of other questions went unanswered. Hence, my mental conflict. Had I known my Bible, I would have been spared those years of mingled hope and abject fear.

It was not the sophism nor rhetoric of any theologian, nor the striking personality of a scholar which led me to forsake the religion of my fathers; but it was the teaching of the inspired Book of books, the Holy Bible. I searched its sacred pages for the doctrines I was taught and believed, but to my consternation and great astonishment they were not to be found. I then resorted to the

study of the ecumenical councils and there, to my profound regret, I found their formation and inception. What made it more appalling was that these dogmas did not receive the imprimatur of the church universal until centuries after the apostles died.

While I desired to remain a Catholic I had to be honest with myself and my God. These findings changed my whole view in the realm of religious thinking. Naturally, when I discovered that centuries of the Christian Era passed before the leading doctrines of the Catholic Church came into vogue, I was amazed and bewildered. If my church claimed apostolic succession, she should have apostolic doctrines.

I then went to the infallible guide, the Holy Scriptures, for my standard of religious teachings and beliefs. Here I found no uncertainties and no contradictions.

Therefore, I salute the Bible as the instrument that God used in my conversion. It has unfolded to me the character of the pure and holy One, and how He related Himself to the varied experiences of life. He has left me an example that I should follow in His steps. A piece of statuary, no matter how skillful the workmanship, cannot reveal the Christ. The Bible alone portrays Him. This is the Book to live by, to die by, and to be saved by. I commend it to you and to all other seekers of truth.

DOES CANON LAW OVERRIDE NATIONAL LAW IN AUSTRALIA?

An Open Letter to Dr. H. V. Evatt
(The Rock, Sydney, Australia)

Rt. Hon. H. V. Evatt, M.H.R.,
Attorney-General and Minister for External Affairs,
Canberra, A.C.T.

Honourable Sir:

The *New York Times* and the *New York Herald Tribune* of November's issues have quoted Vatican sources in connection with the trial and conviction of Archbishop Stepinac of Yugoslavia as stating that "minor excommunications" have been imposed by the Vatican on all the Roman Catholic civil servants in Yugoslavia who were involved in the trial of the archbishop and of other members of the Roman Catholic hierarchy and priesthood.

These new despatches quoted the Roman Catholic canon law to the effect that no Roman Catholic who is elected or appointed to civil office in any nation in the world may bring to trial, before a civil court, a Roman Catholic priest or member of the hierarchy charged with violating the laws of the State without obtaining the express permission of the authorities of the Roman Catholic Church. This means, in effect, that members of the Roman Catholic hierarchy, priests, and even lay Catholics who accept this claim to jurisdiction of the Vatican in relation to their civil duties are to that extent representatives of the Vatican as a foreign power.

If this reasoning be correct, it can mean only one thing: Such members of the Roman Catholic Church in the Commonwealth of Australia must comply with the provisions of Alien Registration Act, just passed.

As the publishing of this canon law may create a wave of anti-Roman Catholicism in Australia, it would be of service to our Roman Catholic fellow-citizens, as well as compliance with our own Federal statute, if you, as Attorney-General, were to set up a Royal Commission to discover if the Vatican State's representatives in this country are violating the Alien Registration Act.

It is especially important, in the light of world-wide tensions and propagandas which appear deliberately created to bring about another war, that this Royal Commission concern itself, among other things, with the extent to which representatives of the Vatican are influencing Government policy—either as employees or officials of our departments of State or as propagandists operating to influence the policies and acts of our Governments.

Yours faithfully,
"INQUEST."

ROMANISM IN AUSTRALIA

THE ROMAN "CATHOLIC" CHURCH

THE word "Catholic" means universal. On the lips of a Romanist it implies that the Roman Church is the one and only church. In the true sense of the word, we deny to Romanism the title of "Catholic". We equally deny to the Roman institution the right to call itself a "Church". In the Biblical sense it is the exact opposite of everything a church ought to be. But it is universal—a universal plague. Since Satan in the Bible is called "the god of this world" we need not be surprised that his church has spread itself over the world; and wherever it is found, on any continent, island, city, town, hamlet or home, it is everywhere the same, a vicious, virulent, virus, that is the enemy of everything that is good under heaven.

There is a paper published in Sydney, Australia, called "*The Rock*". It is only in its third volume. It was begun by a returned soldier, a Mr. W. W. Campbell, and as nearly as we can gather, it was begun on the proverbial "shoestring". It is a well-edited, vigorously militant, Protestant paper, and it reports conditions in Australia as being very serious for the cause of Protestantism. It is reported that twenty percent of Australia's population is Roman Catholic, five percent Protestant, and seventy-five percent pagan! That is, perhaps, the best way to analyze a population. To call everyone, who is not a Romanist, a Protestant is to misrepresent conditions everywhere. In this country there are thousands of Anglicans, and Baptists, and Presbyterians, and United Church people, who are called Protestants. They are entitled to the name only when used in contradistinction to that of Roman Catholics.

So must it be in Australia. Modernism has done its deadly work there, we presume, as it has in Canada, and having thus destroyed the power of resistance, it has thrown wide every door to Roman aggression. Australia is now blighted by a Roman Catholic Government, although it is called a Labour Government. It is worth noting that the subtle church of the Antichrist endeavours to lay hold on all organizations of every sort, for the furthering of its purpose. We would remind our readers that the C.I.O. President, a Mr. Murray, is an ardent, and "faithful" Roman Catholic. In Quebec Province the Roman Church has established its own Labour Unions. "Pat" Sullivan, who was the head of the Lake Seamen's Union, resigned last March, ostensibly because of the Communism that had established itself in the Union. He disappeared from public view for a short time, and recently has reappeared as an organizer of a new Union. All that we know of "Pat" Sullivan germane to this discussion is that he is a Roman Catholic. He was probably ordered out of the Union by the priests, and probably ordered to organize another one by the same authority, and will probably thus take over the Union, minus all those who are not willing to submit to the decrees of the Hierarchy.

Trades Unionism will bear watching in this country. It is a convenient and popular disguise for the most reactionary of all powers in the world. A small minority of Romanists in Australia, by capturing the Labour Party, has captured the Government, and apparently is bent upon Romanizing the whole country.

As we have space from week to week, for the information of our readers, we shall publish articles from *The Rock*, showing how the Romanists have endeav-

oured to put this Protestant paper out of business by denying it a sufficient quantity of news print. We shall publish other articles to show that the Roman Church is aiming to bring in hundreds of thousands of Roman Catholic immigrants to Australia, just as they are endeavouring to do the same thing here. The author of its own ruin in Europe, the Roman Church would seek to capture Australia, and Canada, and to dominate the Government of the United States, and transport the displaced Romanists from ruined Europe to the New World. It is a fiendish programme that could have been conceived only in the mind of one who is in the confidence of Satan.

We shall try in the next few weeks to give our readers a good deal of information about Australia, that they may see how menacing are the aggressions of the Roman Catholic Church throughout the world.

The Protestant paper, *The Rock*, began very modestly, and asked for a quota of newsprint sufficient for five thousand copies. The paper became so popular that the quota was entirely too small, and when they asked for more, the Government Department concerned refused. *The Rock* had been granted a meagre quota of ten tons per annum, while *The Catholic Weekly* was given two hundred tons. There seemed to be plenty of newsprint for other periodicals, but none for *The Rock*, and the Hierarchical chiefs demanded an explanation as to why *The Rock* had been allowed to reach a circulation of thirty-five thousand a week. *The Rock* was thereafter advised, in January, 1947, that "because of its over-usage, authority to use newsprint for the publication of *The Rock* would be withheld".

This statement we take from the April 17th issue; but we assume that its original quota has not yet been exhausted, for the paper is still being published.

TEN YEARS OF "CATHOLIC ACTION" IN AUSTRALIA

Denies Protestants Jobs

(*The Rock*, Sydney, Australia)

Seven million people in this British stronghold received the greatest insult to their intelligence (typically Jesuitical effrontery) when the now Cardinal Gilroy and Archbishop Panico summoned key R.C. employees, representing the Public Service, Railways, Postal, Police and Road Transport Departments to St. Mary's Cathedral Chapter House during September, 1937, for the purpose of plotting the ways and means to be employed to capture all positions of importance in Australian Government and public organizations.

The great impetus given to Australian Protestantism as a result of this R.C. offensive has checked the insolent plan of this monster brain child conceived of Rome, and known as the "Catholic" Action Organization. Cardinal Gilroy, the man-midwife in attendance, stated that "the pope is pleased that the Public Service is over 50 per cent R.C., but that he expected it to be 100 per cent. R.C. in ten years, and if the instructions issued to 'Catholic' Actionists and priests were fulfilled, in conjunction with the co-operation of the Prime Minister and his powerful group of R.C. politicians, the Australian nation would be brought to the toe of the pope."

An appeasement policy is as dangerous and futile as Chamberlain's kid glove methods were with Hitler. The R.C. Church perfected its grand strategy before the second World War for the encirclement of democratically minded countries. The war, however, intervened and has proven ruinous to the Roman Church, for it has lost its time-honoured stranglehold over the thickly populated European

countries which were formerly R.C. to the core. The pope and his satellites are no longer welcome.

Europe Sick of Rome

These facts are conclusive. R.C. prestige in all continents, except Australia, is weaker today than at any time in history. Eastern Europe, which includes more than half of the main body of Europe, is under Communist control. The Italian headquarters of the Communist Party are in Rome, where they maintain a powerful organization which boasts 2,000,000 members. At the elections in June, 1946, the combined Communist and Socialist Parties polled 13,000,000 votes, whilst the Roman Catholic Party only secured 8,000,000 votes.

The Communists have made striking gains, whilst the Socialist Party, representing the common man, sprang to the fore. France has a Government in which Communists hold 30 per cent of the places. Poland, Rumania, Yugoslavia and Czechoslovakia are all contributors to the decline of papal power.

If these positive and unifying gains for the anti-R.C. peoples can take place in the very heart of the R.C. empire, what a landslide is in sight when 80 per cent Protestant Australia decides to exert her rights and weight of numbers instead of permitting the R.C. hierarchy and R.C. politicians to fritter away our heritage.

R.C.'s In Key Positions

Too many R.C.'s are holding positions of effective power or are influential in institutions such as radio, housing administration, trades union organizations, courts, police, State schools, sporting, youth, and women's clubs. The Prime Minister of Australia, the Premier of N.S.W., and a very high percentage of Parliamentary members are R.C.'s.

You, a student, a mother in the home, a man of business, or trade unionist, must bestir yourself by withholding any support to R.C.'s seeking your votes for any elective office. This is the surest and quickest way of reducing "Catholic" action to inaction.

There are singularly few conversions of Protestants to Roman Catholicism. Only through mixed marriages and the subsequent conversion of the non-R.C. partner, by the issue of the union and by a policy of immigration, such as operates at present under arch-Roman Catholic Minister of Immigration Calwell, can the R.C. population in Australia increase substantially.

We are vitally interested in nullifying the R.C. Church as a commercial and political force in the life of this nation.

Hands Off Australia

Protestants outnumber R.C.'s by four to one. All whose minds are balanced in reason will agree that there is no alternative to the pope, Cardinal Gilroy, Archbishops Mannix and Duhig, Prime Minister Chifley, Minister for Immigration Calwell, Australian Minister in London Beasley, and Premier McGirr but to acknowledge the hopelessness of the R.C. propagandist programme and the fact that further coercive action will bring more loss than gain to their cause. Let our watchword be: *Roman hands off Australia.*

ROME'S HOLD ON EVERY MEDIUM OF PROPAGANDA

(*The Rock*, Sydney, Australia)

It is common knowledge that pressure from the Roman Church has caused Hollywood (perhaps the greatest medium of propaganda) to comply with its wishes with regard to the themes portrayed in films. An organization exists in Hollywood (totally Roman Catholic), presumably for the purpose of seeing that the pictures under production are acceptable to the public. (Of course, they mean the Roman Catholic public.)

Veiled threats are directed against the producer who dares to refuse to cut and alter script to comply with the wishes of this Roman Catholic organization. Of course, the threat is boycott; and the filming producer knows full well that such boycott can mean the difference between a profit and a loss.

The consequence is that all pictures depicting religious scenes have a Roman bias, the priest invariably being a person of noble bearing.

If a Protestant minister is portrayed, he is always of the "pip-squeak" type.

The Press

It is well known and attested to by Protestant writers throughout the English-speaking world that no country is free from the hand of Rome with regard to the public Press. Recent happenings in Australia regarding the way Protestant movements have been ignored by our daily papers (even so-called Protestant papers) are no exception.

The same biased attitude is reported from both the United States of America and the United Kingdom.

The Radio

The Roman octopus has its tentacles firmly established in the world of radio. Cases where artists have been stood down in favour of Roman Catholic artists are legion.

An instance of a Roman presumption can be seen by the fact that of the two stations in Sydney which have a religious flavour (2SM and 2CH), 2SM is owned entirely by the Roman Catholic Church, whilst 2CH is controlled, to the extent of 51 per cent of its shares, by the Government.

Readers have often wondered at the type of programme broadcast over 2CH, but instead of the Council of Churches controlling this, week-days and Sunday as formerly, now it is only on Sunday that the Churches are in charge.

Thus it will be seen that, whilst the Roman Catholic Church can put over its propaganda without regard to the views of the Government of the day, 2CH (the Protestant station on Sundays only) is constantly beset with fears of eventual reprisals if it oversteps the bounds of caution by allowing propaganda of a type which may be offensive to any political party should they ever come to power at some future time.

The Theatre

The Rock has been approached by excellent artists, who are walking the streets of Sydney looking for a job because their places had been taken by Roman Catholics. They claim that one of the best-known theatrical companies in this State has, of recent years, capitulated to Rome by allowing the positions of producer and stage manager to fall into the hands of Roman Catholics. The consequence is that artists and staff concerned with their production have superseded Protestants.

It can be seen that a virtual stranglehold has been tightened over these avenues of public thought, and it goes without saying that the way would now be hard for a writer to have any play accepted if it should prove offensive to Rome-dominated artists.

Music

The field of music is rapidly drifting into the hands of the Roman church. An alarming majority of the last Conservatorium awards showed that most of the teaching had been obtained in convents.

The Rock has, from time to time, been approached by Protestant music teachers who claim that they have had to leave country towns because their position there had become untenable owing to R.C. bigotry.

The result today is that, in most country towns, no music teacher can be found other than in the convent.

LOW DOWN ON AUSTRALIA HOUSE

Official Cordon Almost Impregnable

(*The Rock*, Sydney, Australia)

A British family named Hanmore, who recently arrived in Australia, as passengers on the "Themistocles", told of their experiences with Australia House in their efforts to obtain passages as migrants to Australia. Finally, dismayed by repeated examples of obstructionism, they decided to come here through a travel agency—paying over £300 in fares, etc.

Temporary accommodation had been arranged from England by the travel agency at "Tarleton" Private Hotel, Bondi, where "The Rock" interviewed this charming British couple and their eleven-year-old son.

90,000 Eager to Emigrate

"It is well known," said the Hanmores, "that over 90,000 applications have been received from people eager to come to this country.

"Conditions in England are beyond description, due to lack of food and other common necessities of life."

A typical example of obstructionism was when Australia House officials had assured Mr. and Mrs. Hanmore that they could not possibly leave England for Australia unless they obtained a British labour clearance.

It was not stated by Australia House where they were to apply for the much-needed clearance, and it was only after extensive inquiries from British Civil Service Departments that they found it was not necessary.

When the same official at Australia House was informed that no clearance was necessary he merely shrugged his shoulders. (Good joke, wasn't it?)

We wonder how many more prospective immigrants are being sent running around London after elusive clearances until they give up in disgust.

Mr. Hanmore served during the war as flight-engineer in the R.A.F., prior to which he was a bus driver in London.

Relatives on the Way

Having had some experience of mixed farming in England, it is his ambition to start out in Australia as a farmer. He has already had one offer to work a small twenty-acre farm near Sydney on shares.

We were gratified to learn that others had benefited by the experiences of the Hanmores, and are now on their way to Australia. But we consider it deplorable that such large sums have to be spent on fares when these passages should be assisted.

Of course, it is fully understood that Australia is being reserved for immigrants of the Roman Catholic religion, who will no doubt flood into this country as soon as the spirit of intending British settlers is broken.

WHICH FOUNDATION?—"I was much interested in the booklet about the Seminary and I believe in it for the same reasons that you do. . . . Were not all our colleges founded on the one foundation of Christ? And now we see what is the fruit because of leaving this one thing — wood, hay, stubble, instead of gold, silver, precious stones, having been allured by the wisdom of men and the things of the world."

—AN AMERICAN READER.

NEWS OF UNION CHURCHES

Shenstone Memorial Baptist Church, Brantford
Rev. A. C. WHITCOMBE, Pastor

THE following account of their mortgage burning is full of interest and we all join the chorus of praise to the Lord for the splendid testimony borne by both pastor and people of Shenstone: M.R.H.

"On Sunday, June 29th, we were able to announce at the close of the evening service that the objective set for the Mortgage Fund Campaign had been reached and passed and that the church was now free of all debt after twenty-five years. The board met immediately and arranged to have services of thanksgiving on the following Sunday to be followed on the Monday evening, July 7th, by a church 'At Home' and mortgage burning, to celebrate the event.

"On Sunday, July 6th, the note of Thanksgiving and Praise dominated the services which were both well attended. Music suitable to the occasion was supplied by the choir of the church and by Mrs. L. Child, and Mr. La Verné Jones of the British Methodist Episcopal Church. The Pastor's morning subject was 'Enlarge the Place of thy Dwelling' Isa. 54:2, 3, and in the evening, 'The Blood of Jesus Christ, God's Son, cleanses us from all Sin.'

"Monday night saw a large congregation of members and friends gathered in the Sunday School room. The Pastor was in the chair and after a brief devotional period he set forth the reason for the gathering and called on Deacons Taylor and Milne to lead the people in prayers of praise and thanksgiving. Mr. L. Child, chairman of the Board, read a brief historical sketch of the early days of the church showing how it owed its beginning to the energies of a Baptist deacon, Crawford by name, who with much labour began a Sunday School in the district, which after some vicissitudes was organized as a church in 1905, taking the name of Shenstone from another deacon whose work and gen-

erosity had often sustained the enterprise. He also read a statement of faith adopted by the church and issued at the laying of the corner stone of the present building in 1922.

"The chairman of the board then gave a brief financial resumé of the last fifteen years of the church's life and showed that more than \$11,000 had been liquidated and this without resorting to any other means than the free will offering of the people.

"Deacon H. Elliott, the senior member of the Board and a tower of strength in the difficult days of the church's existence, was called to the front to assist Deacon Child in the burning of the mortgage, and the people stood and sang with fervor, 'Praise God From Whom All Blessings Flow'.

"The recording secretary of the Board, Deacon K. Davis, read messages of congratulations and good wishes from Rev. W. W. Fleischer, a former Pastor, and from Rev. R. E. J. Brackstone and the Timmins Baptist Church, from Rev. C. McGrath and the Kapuskasing Baptist Church, and from the Northern Baptist Association recently convened in Timmins, and at which the Pastor of the church had been one of the speakers.

"Brief messages of encouragement and congratulation were made by Rev. W. S. Whitcombe, as a member of the Executive Board of the Union of Regular Baptists, and Rev. D. Loveday of Central Baptist Church of this city. Messrs. E. Nurse, K. Bickerton, L. VanEvery, and J. R. MacFarlane, friends who have helped us from time to time, also spoke.

"After an instrumental number by Deacon Willard Day, Deacon J. Teakle, the Financial Secretary, gave the proceedings a humorous touch by his manner of disposing of the chart that had been used to show the progress of the Mortgage Fund. There was laughter and applause as he led the 'White Elephant' to its last resting place in the furnace.

"A motion to suggest to the deacons that since there had been a surplus in the mortgage fund, the surplus be a nucleus of a Renovation Fund, and that the deacons prepare a plan for the carrying out of such renovation and present it to the church in September was carried unanimously.

"The members of the Women's Missionary Auxiliary served a delightful lunch to bring to a close a very pleasant evening that the Shenstone Church will not soon forget."—A.C.W.

Shediac Cape, N.B.

Student FRANK-PICKERING

"My church is a rural church and most of the members are farmers but it is in the centre of a little Protestant community and is in comparatively good health spiritually due largely to the efforts of one of the members. The surrounding district is about 10 percent Protestant but at the present rate of decrease will soon be without any Protestants. The Protestant churches are gradually closing down; a nearby church with stained glass windows and a good sized auditorium has only one member and many churches are holding no services of any kind.

"Evangelization of the French has been largely neglected but it is a hard work. Many of them just refuse to reason, but I had a good opening into some of their homes. Before school closed I helped out at one of the public schools, teaching there for a few days while one of the teachers was away. Most of the children were French and some could hardly speak English but they learned more about the Bible in those few days than I guess they had ever learned before. I took a few snap shots of the school and the class and now I have been going around to their homes giving away the pictures which the parents are very glad to get and at the same time I preach the Gospel to them and read from the Word. I've only made a few such calls but they've all invited me back again.

"Besides the Baptist Church at Shediac I have another little one about 12 miles away, so I have more than enough to do in just visiting English families which is much easier. Sometimes I seem to accomplish more in the kitchen or parlour than I do in the pulpit. Church attendance however, has been quite good and the Lord has been blessing our efforts. A number of young people have confessed Christ as their Saviour and we have arranged for a baptismal service soon."—F. P.

Mitchell Square

Student LORNE HERON

This rural Baptist church is served by Rev. R. D. Guthrie of Orillia when the roads are passable in the spring and fall, and by a Seminary student during the summer. Mr. Heron writes:

"At our first communion service it was our joy to welcome into membership two young people who followed their Lord in the waters of baptism last fall under the ministry of Mr. E. Corbett.

"Since we have only one church service weekly, and considering the weeks when even these have to be suspended, there is urgent need for exposition of Scripture. We anticipate starting mid-week classes for the older children."

Bethel Baptist Church, Orillia

From the June number of the *Bethel Baptist Beacon* we glean the following:

"Anniversary services were held in Bethel on Sunday, May 4th, to mark Pastor Guthrie's twenty years in the gospel ministry and his fifth year as pastor of Bethel Baptist Church. All services were held in the Orillia Opera House. Special singing was rendered by the Ambassador Male Choir from Toronto, and the pastor preached morning and evening. Cyril Redford led the Ambassador Choir in one hour of glorious gospel singing at a great afternoon service. It was estimated that upward of fourteen hundred people attended the services during the day.

"At the morning service Deacon Harvey brought greetings to the pastor from the deacons. Deacon Cooke spoke briefly on behalf of the Bible School and Bob Slessor represented the young people of the church.

"Two baptismal services have been held in Bethel recently when a total of fourteen followed the Lord in His appointed way. On Sunday, April 6th, seven took this step of obedience, and on May 19th, seven more were baptized. Every available seat in the church was occupied to witness the obedience of these believers. An extra 'mike' was installed in the baptistry so that the whole service could be heard distinctly by our radio listeners. After the baptismal service the Pastor preached on the subject, 'Are We Scriptural in Baptizing by Immersion?' In response to the invitation four others indicated publicly their desire to obey the Lord in this manner."

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 32 August 10, 1947

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

SAMUEL'S FAREWELL ADDRESS

Lesson Text: 1 Samuel 12:1-15.

Golden Text: "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you."—1 Samuel 12:24.

Supplementary Reading: 1 Samuel 12:16-25.

I. Facing the Past: verses 1-12.

As an introduction to the lesson, teachers might find it profitable to review the main features of the coronation of King George VI and Queen Elizabeth of England on May 12, 1937. The private choice of the Duke of York as sovereign was ratified in the public ceremony, when the Archbishop of Canterbury, speaking in the name of the Church and Government of England, proclaimed him as king. In similar fashion Samuel acted as the Lord's representative when he anointed Saul secretly (1 Sam. 10:1; 16:11-13; Psa. 89:20), presented him to the people as their leader (1 Sam. 10:24, 25; 2 Sam. 2:1-4; 5:1-5), and formally proclaimed the establishment of the kingdom. (1 Sam. 11:15; 12:1, 2).

For many years Israel had been ruled by judges, and Samuel, the last of the judges, was about to hand over the reins of government to the new leader. Before doing

so he delivered this farewell message to the Israelites, in which he gave an account of his stewardship and exhorted them to serve the Lord in truth with all their hearts.

Samuel's record was unimpeachable; he had used his high office for the glory of God and for the good of the people. It was clear that they were rejecting him "without a cause" (Psa. 35:7, 11, 19; 69:4; 109:3; John 15:25). Every one who holds a position of leadership should see to it that he can give such a testimony as Samuel gave (Acts 20:17-21, 26, 27; Cor. 4:1, 2).

Samuel asked the children of Israel to stand still that he might reason with them before the Lord (1 Sam. 9:27; Isa. 1:18). Generally speaking, people are reluctant to think things through, to face the spectres of the mind and slay them. The Lord would have men ponder their ways (Psa. 39:1; Prov. 4:26; Mic. 6:2; Lk. 15:17, 18).

As a prophet of the Lord it was Samuel's duty to "justify the ways of God to men". If their rejection of Samuel was undeserved, their repudiation of the government of the Lord was utterly without reason (1 Sam. 8:7, 8). All His acts are righteous; He always does all things well (2 Sam. 3:36; Psa. 36:6; 89:14; Eccl. 3:14). Samuel reviewed before the people the Lord's many mercies (Deut. 8:2; Psa. 107:1-8).

The brief summary of Israel's history in the time of the judges as given in verses 9 and 10, recounting as it does the successive attitudes of waywardness, distress, repentance, deliverance and prosperity, then the repetition of that cycle of experiences (Judg. 2:11-19; Psa. 106:43-48), is an illustration of the way in which the Lord deals with His children to-day. In mercy He disciplines the wandering ones, in order that they may return to Him (Heb. 12:9-11). II. Facing the Future: verses 13-15.

It is necessary to know the past in order that we may view the present correctly and face the future intelligently (Psa. 39:4). Samuel was a wise statesman.

The retiring leader placed before the people their responsibility to the Lord. While the Theocracy or direct rule of God prevailed, the Lord Himself had been responsible for their welfare, but now they had rejected Him and had chosen to be governed by an earthly monarch. They must henceforth bear the burden which resulted from their wilful choice (Matt. 27:22-25). It is well to count the cost before making decisions.

Samuel's words of warning to Israel are typical of the viewpoint of the Covenant of Law, which can be summed up in these two couplets; obedience brings blessing, disobedience brings disaster (Deut. 28:1, 2, 15). The law was perfect in its content, but imperfect in its working, since man was imperfect and prone to sin (Rom. 7:12-14; Heb. 7:11-19). God sent His Son to accomplish righteousness for those who were unrighteous, and to open the way whereby a holy God could be just, and at the same time could justify sinners who believed in His Son (Rom. 3:21-26; 8:1-4, 13). The Old Testament exhortation was "Do good and be blessed" (Psa. 37:27); the New Testament word is "Be blessed and do good". The Lord's goodness to us is a constant incentive to holy living (Rom. 12:1, 2; Eph. 2:8-10; Tit. 3:8).

Although Samuel had been relieved of the responsibilities of leading Israel, he promised to continue his ministry of intercession on their behalf. Prayer is a privilege and a duty, and neglect of prayer is a positive sin in the eyes of the Lord (1 Sam. 7:8; 12:23; 1 Thess. 5:17).

DAILY BIBLE READINGS

Aug. 4—The intercession of Samuel 1 Sam. 12:16-25.
 Aug. 5—Rehearsing the past Deut. 8.
 Aug. 6—Blessing for obedience Deut. 28:1-14.
 Aug. 7—Chastisement for disobedience Deut. 28:58-68.
 Aug. 8—The final warning Deut. 30:11-20.
 Aug. 9—Israel's disobedience Psa. 81.
 Aug. 10—God's continued mercy Psa. 107:1-16.

SUGGESTED HYMNS

O God of Bethel! When upon life's billows. O God our help! Let us with a glad mind. When all Thy mercies. Standing on the promises.

THE SEMINARY BOOK ROOM

Jonathan Edwards' Sermon, *Sinners in the Hands of an Angry God*.

Mr. Don Reifer of the bookroom writes that this sermon has been sold out three times. Apparently they ordered one hundred on each occasion, and they are now into the

fourth hundred. They are at present about one hundred copies behind in their orders, waiting for the arrival of the next consignment.

This is therefore to advise anyone who may be waiting to hear from the bookroom that their orders will be filled as soon as possible, and probably in a couple of weeks.

Nearly 2,000 Blakeney Books Sold Already

Ministers and other public men are eagerly ordering the Blakeney books as supplying the proverbial "long-felt want." No one but those who have time for exhaustive research in ponderous encyclopedias, and who would be really informed on the Roman Catholic controversy, can afford to be without these authoritative books which are packed full of completely documented quotations from Roman Catholic authorities. The Roman church boasts continually of its age. We agree: It is of age, and desire it to speak for itself in these thoroughly indexed volumes

ORDER FORM

THE GOSPEL WITNESS,
130 Gerrard St. E., Toronto 2.

1. Please send to address below postpaid for one dollar, which find enclosed, one copy of "Blakeney's Manual of Romish Controversy", bound in cloth boards.

2. Also, one copy of "Popery in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism" in similar binding for one dollar, which find enclosed.

(If you want only one of the above, cross out the one not wanted, and enclose \$1.00; if you want both, let both stand, and enclose \$2.00.)

Name _____

Address _____

THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

ORDER FORM

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

Please find enclosed \$_____ for which send

Name

Address

Signature: _____