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ARRESTED FOR PREACHING THE GOSPEL



Rev. Murray Heron

Miss Alice Moore

TWO OF THE ARRESTED TRIO

The Gospel Witness and Protestant Advocate

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

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THE MARITIME PROVINCES TOUR The Kentville Incident

IN reporting the tour of the President of the CANADIAN PROTESTANT LEAGUE, with Rev. H. C. Slade, and Mr. George Parfitt, through the Maritime Provinces, we reported that at Kentville, N.S., the engagement to let the rink for the meeting was cancelled the night before the meeting was to have been held. On investigation it transpired that the meeting had been cancelled on account of the pressure of the local Roman Catholic priest, and the Knights of Columbus. The United and the Baptist Churches were placed at the disposal of the CANADIAN PROTESTANT LEAGUE, but there was no time to advertise the change, and some organization, assumed to be the Knights of Columbus, busied themselves all day in hundreds of telephone calls throughout the countryside announcing that Dr. Shields would not speak in the Arena that night.

The meeting was held in the Baptist Church, and when the reason for the change was explained, it was proposed that a group should go from that meeting to interview the Manager of the Arena, to verify or correct our announcement. The Committee went, interviewed the Manager, and the account below was published over their signature. This report is from the *Wolfville Acadian*. The other papers in the County, to which the account was sent, either did not publish it, or butchered it beyond recognition. Here follows the actual report as sent to the *Wolfville Acadian* by the Committee:

CLAIMS CONTRACT WITH KENTVILLE ARENA BROKEN

KENTVILLE, July 1—Dr. T. T. Shields, Toronto, now addressing a series of meetings in Nova Scotia under the auspices of the PROTESTANT LEAGUE, declared here that the right of "free speech" was being violated in this town.

The local meeting as advertised in newspapers and by cards to all Kentville Post Office box holders was to have been staged in the Kentville Arena, but was held in a Baptist Church.

Dr. Shields, in explaining the reason for the change, said the Arena owner-manager had broken the contract, alleged-



Miss Eileen Veals
ONE OF THE ARRESTED TRIO

ly agreed on by Rev. Perry F. Rockwood, Truro, representing the PROTESTANT LEAGUE and Yvon Cormier, the Arena owner.

There was only a small audience and this was explained as due to the fact that people had heard the Arena meeting had been cancelled. One member of the audience said that Dr. Shields' charges were so serious that he felt a committee should be appointed to interview Mr. Cormier.

The committee appointed was composed of Rev. F. C. Fenerty, Rev. George Schurman, Fred B. Kinsman, B. G. Lloyd and Frank Herman.

Following Dr. Shields' main address, in which he made several charges against the Catholic Church, there was a question and answer period.

It was a stated report of what had occurred should appear in the newspapers.

Another man said "You won't see it in the newspapers," adding that "for obvious reasons, newspapers are afraid of offending Catholics".

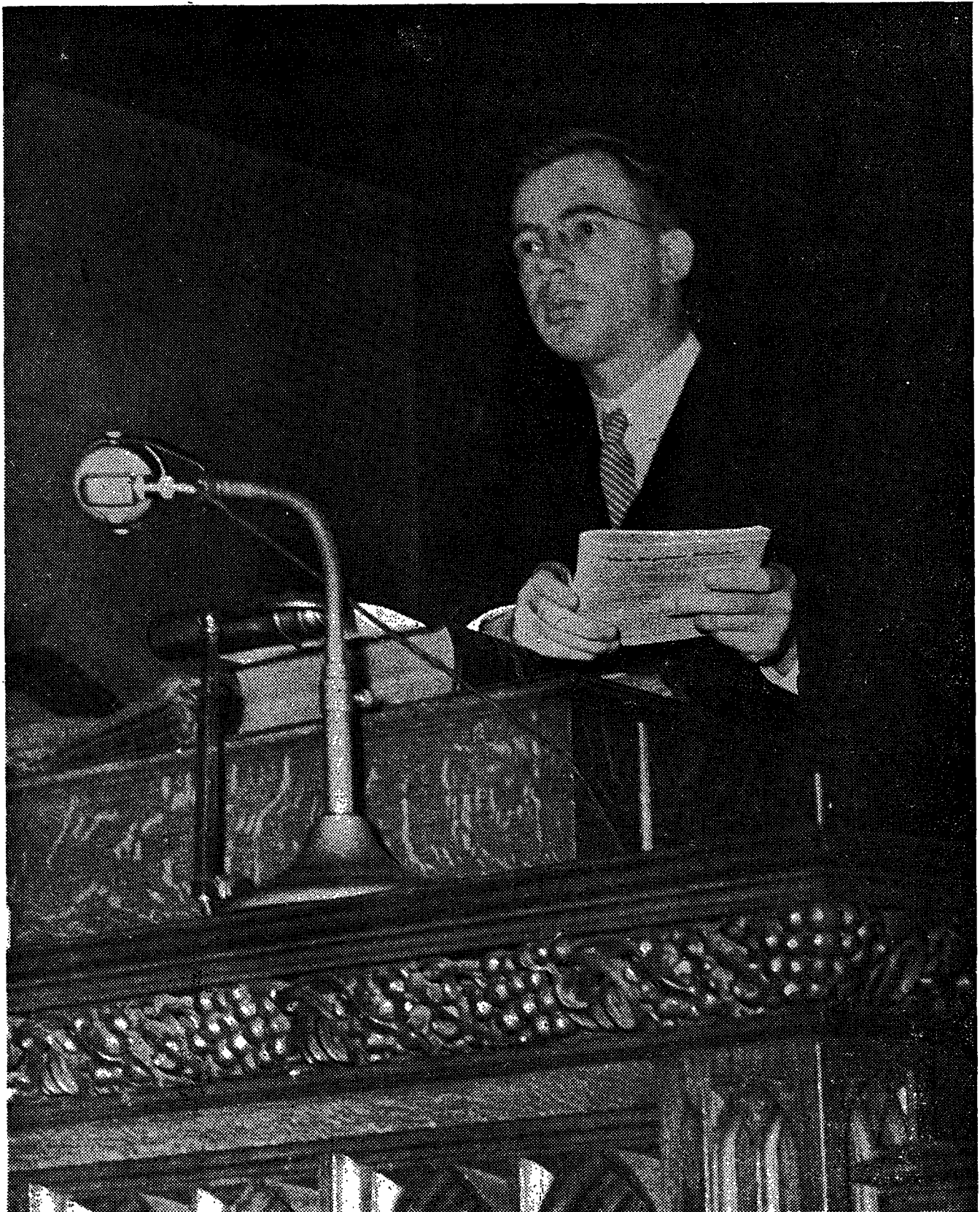
The committee waited on the Arena owner and a statement was issued to the press. It is signed in their handwriting by Freeman Fenerty, F. B. Kinsman and B. G. Lloyd. It was stated that Rev. G. W. Schurman, who resides in Billtown, had phoned his consent.

Included among those with Dr. Shields when he made his Kentville appearance were Rev. Perry Rockwood, Truro; Rev. Gordon Vincent, Halifax; Rev. L. R. McLellan, Pughwash, Rev. Mr. Slade and Mr. Parfitt, Toronto.

THE ILLUSTRATIONS IN THIS ISSUE

A PHOTOGRAPHER was present Thursday evening and took a number of flash photographs of the meeting from different points of view. We found the photographs so interesting that as we are sharing with our readers a full account of the addresses delivered, we thought it would be interesting to allow our readers to see, as well as hear, the meeting of last Thursday.

"Filthy Propaganda," said Justice Thorson of Mr. McLelland's attempted defense of Protestantism, while refusing to hear his argument.



Rev. D. C. McLelland, M.A.

Secretary of *The Canadian Protestant League* speaking from Jarvis Street Pulpit.

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OTTAWA AND ROUYN

THE names of these two places are a sufficient caption for this article. Rev. D. C. McLelland, Secretary of the CANADIAN PROTESTANT LEAGUE, appeared before the Exchequer Court in Ottawa, on July 29th, on which occasion the President of the Court, Mr. Justice J. T. Thorson, presided. The question at issue was simply this:

The CANADIAN PROTESTANT LEAGUE had tried in vain to secure an authoritative statement from the Minister of National Revenue on the question: Do the Clergy of the Roman Catholic Church, members of its Religious Orders, and employees of its Institutions, and Societies, actually pay income tax?

Because we could get no reply, the Annual Meeting of the CANADIAN PROTESTANT LEAGUE held last October, authorized the withholding of deductions made from the salaries of the LEAGUE'S office staff. Because these deductions were not forwarded, a writ, or-court order, or whatever it is called, was issued, impounding a sufficient portion of the LEAGUE'S bank account to cover its legal obligations on income tax account, obligations which we had never denied. Under what we believe is called "a writ of extent", the LEAGUE was to have the privilege

of presenting its case before the Court. But when the National Revenue Department's side had been presented, Mr. McLelland was allowed to speak only a half dozen sentences when the presiding Judge, obviously in a fit of anger, said, "Don't bring your filthy propaganda here". Technically, he might have had some right on his side in describing our defence as "propaganda", for our action in withholding the payment of deductions was designed to force this matter into the open.

We expected to have to pay the amount, and we were willing to do so. We hoped only to be able to secure some information as to whether the Income Tax Law was impartially enforced. Of course, we know that it is not. We know that the persons described in our question, do not pay income tax. Had the Department of National Revenue, under its Catholic Action Minister, Hon. J. J. McCann, been in a position to answer our inquiry with a categorical affirmative, that all such do actually pay income tax, we are sure he would have done so, and that would have settled the whole matter. He could not so reply, for all the clergy of the Roman Catholic Church, their members of Religious Orders, and Roman Catholic employees of their Institutions and Societies, would have

known that such a statement was untrue. A Minister of the Crown therefore took refuge in silence. But whatever Mr. Justice Thorson's personal views may be, and so far as we know, the President of the Exchequer Court has no religious affiliations, until his appointment he was a cog in the Roman Catholic dominated Government at Ottawa, of which the Right Honourable William Lyon Mackenzie King is the titular, but not the actual, head.

Mr. Justice Thorson did not listen to Mr. McLelland's argument. We were legally advised that ordinarily such a case would have come before a local Court. Obviously, it was called in Ottawa with a view to having the right man on the Bench. He was probably fully advised of the LEAGUE'S correspondence with the National Revenue Department in advance. There was nothing secret about it: it was published *in extenso* in THE GOSPEL WITNESS of July 4th, 1946.

Whether the LEAGUE'S defence was weak or irrelevant, Mr. Justice Thorson did not take time to consider. He angrily described the first few sentences as "filthy propaganda".

Now we have a Canadian judicial opinion to the effect that the defence of Protestant principles is "filthy propaganda."

Whatever the secular press may have to say about it,

we are resolved that all Canada shall become familiar with Mr. Justice Thorson's definition of the defence of Protestantism—that it is "filthy propaganda".

Following this introductory statement, we publish a stenographic report of the great meeting of last Thursday evening, together with newspapers reports of that meeting. In their reports of the meeting, all papers gave very generous space. The only editorial criticism was from *The Globe and Mail*, which in its Monday's edition, published the following editorial:

SYNTHETIC PERSECUTION

A good deal of not unsought publicity has lately befallen some young people who were arrested in the Town of Rouyn, Quebec, for conducting a religious meeting on the street. While there is an element of confusion in the stories from either side, it seems clear that though permission had been given for a meeting to be held, its location was not satisfactory to those who wished to speak. Having undertaken to hold the meeting where they wished, without permission, they were arrested. This is very flimsy evidence on which to base charges of religious persecution.

At a public meeting in Toronto, held to capitalize on the event, the principals involved made much of their intention to go to-jail, instead of paying a fine. We cannot understand the mentality which would seek what most decent citizens would consider disgrace. There is nothing admirable in a self-made martyr.



Another Section of the Congregation

Disobedience of the law is no mark of Christian citizenship. In fact, there is no group on whom the obligation of law observance falls more strongly than on those professing the Christian belief. They are supposed to be examples of moral character.

On the larger issue of the freedom of religion, it is far from evident that in this instance the freedom was denied. So long as the young preacher may preach in his church, or by personal testimony seek to persuade others to his faith, he cannot claim his freedom has been infringed. No modern town can permit its streets to be used without restraint for purposes unconnected with traffic or communication. Further, the freedom of religion does not include flagrant insults or attacks on the beliefs of others, often as the right is assumed. Those who indulge in such attacks do more damage to public respect for religion than the good they can possibly achieve for their own point of view. Neither do such tactics encourage the correction of the error they profess to see.

DR. SHIELDS' REPLY TO EDITORIAL

August 5th, 1947.

The Editor,
The Globe and Mail,
Toronto, Ont.
Dear Sir:

So far as I can recall I have only once requested space to reply to your periodical critical editorials. For that reason I make bold to request the privilege of replying to your editorial of Monday, "Synthetic Persecution", in which you refer to the arrest of three young missionaries in the town of Rouyn, Que.

You rightly say there is "an element of confusion in the stories from either side." It is obvious your editorial was based upon insufficient information. Allow me to say you are wholly unfair in speaking of "a good deal of not unsought publicity" as having befallen these young people. Anyone at all acquainted with them would recognize in them a disposition to serve as obscurely as possible. The fact is, such meetings had been held all through the summer weeks last year without objection; nor had they been advised of the new regulation.

You allude to "a public meeting" in Toronto, obviously referring to the meeting in Jarvis Street Church last Thursday, as having been "held to capitalize on the event". The meeting was held under the auspices of THE CANADIAN PROTESTANT LEAGUE, to protest against this infringement upon the liberties of Canadian citizens; and we intend to "capitalize" on all such events wherever, and whenever, they take place.

It is difficult to restrain a feeling of indignation at your remark, "We cannot understand the mentality which would seek what most decent citizens would consider disgrace." Frankly, we are proud of these young people. In the truly Christian view it is not a "disgrace" to suffer shame for Christ's sake. Generally, Christians should be "subject to the higher powers", and set an example of obedience to the law. But when laws are arbitrarily passed which infringe

upon the rights of conscience, and which would claim precedence of the laws of God, it becomes a Christian duty not only to protest, but to disobey.

Having the fullest information on this matter, we are certain that the Rouyn regulation had little to do with traffic congestion, or its hazards. The by-law in Rouyn owed its inspiration to a certain ecclesiastical authority, that is endeavouring, not only there, but throughout Canada, to rob Canadians of their civil and religious liberties.

The true inwardness of this whole matter is disclosed in a letter from an Episcopal clergyman, in which he quotes one as saying:

"Shields' Baptists (we utterly disclaim the legitimacy of the title) are the most bitterly detested and feared of all the Protestant bodies, by the Roman Catholic Church, for the reason that they are evangelizing the French-Canadians in the French language, and are making converts."

We are of the opinion that the Rouyn by-law is ultra vires of the British North America Act, which, among other things, is described as "A constitution similar in principle to that of the United Kingdom"; and we are determined, so far as we are legitimately able to do so, to test the constitutionality of such laws in the courts. Meanwhile, the dictates of conscience, in conformity with the teachings of Holy Scripture, must prevail.

Your editorial says "the freedom of religion does not include flagrant insults or attacks on the beliefs of others".

What are called "insults or attacks" often mean merely the expression of one's own conviction of truth in juxtaposition and contrast to its opposites. Whether such action constitutes an insult or an attack, must depend entirely on the point of view. Perhaps the Marian Congress in Ottawa was not intended as an insult or an attack upon Protestantism. Notwithstanding, true Protestants could not otherwise regard it. Surely the very existence of an institution that consistently teaches that it is "indispensable to the salvation of every human soul that it should be subject to" the head of that institution, and to insist that there is no salvation without its pale, is a perpetual, standing insult to, and attack upon all who reject such preposterous claims.

The Rouyn incident supplies an example of "Synthetic Persecution": it is persecution, real, essential, intrinsic, and without alloy.

It is for this reason our young missionaries refuse to purchase freedom by the payment of a fine.

Yours truly,

(Signed) T. T. SHIELDS.

To this editorial we have replied, under date of this writing, August 5th, as above. We hope *The Globe and Mail* will publish our letter, but as this paper does not issue until Thursday, we are putting it in type for THE GOSPEL WITNESS to-day.

Our letter, and the plain statements of Mr. Murray Heron and Miss Moore, are a sufficient answer to *The Globe and Mail's* editorial.

MEETING OF THURSDAY, JULY 31ST

(Stenographically Reported)

THE meeting opened with Scripture reading by Rev. E. V. Phillips, of Winnipeg, and prayer by Rev. Wm. M. McRoberts, of Cooke's Presbyterian Church, Toronto.

DR. SHIELDS: We have two matters to bring before you to-night. One is that which was reported in the press from Ottawa. Of that, Rev. D. C. McLelland will speak as our representative. The other is the arrest of three young missionaries in Rouyn, Que. They are all graduates of Toronto Baptist Seminary. I expected all three of them here to-night, but they were in the midst of a Daily Vacation School in Noranda, and Miss Veals remained behind to carry on; but we have two of the young "jailbirds" here.

Before they speak, let me tell you this: I had a telephone call from the lawyer in Rouyn yesterday. He advised me that the authorities there had suggested that

they pay just a small fine, and let the matter drop. I said, "We do not deal in white flags. There are none in stock (Applause); and while our young missionaries were under no compulsion beyond that of their own consciences, and a sense of their duty toward God, I was inclined to think that the Roman Catholic authorities would withdraw their charge altogether, or our three young missionaries will go to jail; and I could promise that if they have to go to jail, all Canada will hear about it." He said, "They are arrested under the Criminal Law, and there will be no appeal." I said, "We appeal against the constitutional authority of a by-law which forbids the preaching of the gospel on the streets, and in that matter we shall carry our appeal to the foot of the throne, if necessary (while we have that privilege). Now, sir, you have your instructions. Go ahead; and let there be no surrender at any point".



Still another view of the Congregation

I am quite sure our young missionaries are agreed on that. Do you agree to that? (Great applause).

I need not explain the Ottawa matter. Rev. D. C. McLelland, who went to appear before the Exchequer Court, in behalf of the CANADIAN PROTESTANT LEAGUE, will do that, and tell us what he intended to say, which—before he said it—was described by the Judge, one of His Majesty's judges, as "filthy propaganda". That is what the defence of Protestantism is facing.

When Mr. McLelland is finished, I am going to move a resolution, a copy of which will be put into the hands of every one of you.

MR. MCLELLAND: From the age of eighteen I have been endeavouring to proclaim the gospel, which I have read to you to-night from the first book of Peter, chapter one. I have gone into many provinces in Canada on this mission. My only desire is to continue to declare that gospel, and to urge men and women everywhere to repent.

In order to be prepared for such a career, I trained in two Canadian Universities, and a theological college. I am at present Pastor of a congregation, looking after some three hundred people from one end of the year to the other. And when one does all these things, it is not my purpose to preach, or teach, or carry around with me "filthy propaganda". I have never yet stood on a public platform, without first being assured, as far as possible, that what I have to say is factual; that I can support

my statements. I have not imagined, nor dreamed of these things; but from an educative point of view, I have tried to show what the future holds for this land.

Roman Catholicism is the problem, and we must be blind, deaf, and dumb, if we cannot see it. Even secular magazines thunder the problem out at us. It is before our eyes all over now. I could call your attention to a number of magazine articles. Men of all Denominations across this country are writing on this subject. You cannot avoid the problem.

In this month's issue of *The Presbyterian Record* we have an article by a French-Canadian which says:

"I regret . . .

This article was written by a converted Roman Catholic.

I say we must accept these facts. We are not imagining this problem: it exists; and if it is not met, it will grow until it kills its victim. We have got to meet this problem to overcome it, before it kills our freedom. For that reason the CANADIAN PROTESTANT LEAGUE, has been trying to do something to protect our freedoms.

We have been investigating various problems, and one of them is that of Income Tax. Just to-day I met a minister from Montreal who said he knew that Roman Catholic priests were not paying their full income tax. They were not reporting all the money going into their

hands. And he said, when he saw the report on Tuesday of the affair at Ottawa, he said, "I thought finally there was going to be some attempt made to compel Roman Catholic priests to pay their tax, and I was disappointed at the way it ended."

How are we going to meet this problem? Some people say, "Let us pray about it." I do not deprecate prayer at all. But remember the Scripture tells us that faith without works is not of much use. There must be works as well as faith. I notice in this world, the only time, as far as I can see, that God acted without an agent, was in Genesis at the creation. After that He worked through prophets, and teachers, and finally through His Own Son. And in every case, God left the doing of things to men who served Him.

How are we going to meet this problem? By every last man and woman, who loves the Lord, deciding to be an out-and-out Christian. There is no use going at it in any other way. It would be an encouragement to us to find that through our LEAGUE we were able to bring the message of salvation to people who perhaps have no other opportunity of hearing it. If that be so, that there are some here to-night, who have never decided to make Christ their own Lord and Saviour, we would like to see you take that step to-night. I should like to see hundreds of consecrated people coming together, voluntarily, for prayer, so that we could branch out into a group of believing, praying, earnest men. And I should like to see such young people as we have here to-night enlisting in this campaign.

Ours is not "filthy propaganda", but a message of salvation, which God's Son came to declare. And if we cannot preach this gospel in one way, we must declare it in another. We who know something of the grace of God, should be anxious to extend it to others; and if we cannot do it through our own churches, let us try to do it through this organization.

On the LEAGUE'S account I went to Ottawa on Tuesday. Most of you are familiar with the battle we have been putting up over the Income Tax question. We have had letters from all over Canada, telling us of how priests did not pay their full income tax. So we took this matter up. We had been trying for some time to get some authority in the country to look into it, and take it up, and really to go through it, and find out what is right, and what is wrong. Surely that could be done.

During the War in the United States, they had a Special Committee which ran every rumour to earth. If a rumour grew at all, this Committee went, and ferreted it out, and if it was wrong, they told the country. We want some committee of authority in this country to investigate things, and give a true report of the facts. But we have been unable to get anyone in the country to take up our matter. In order to bring it before some authority, our Annual Meeting last October authorized us to withhold the payment of the Income Tax deductions made from the salaries of our office staff, until satisfactory answers should be received from the Department of National Revenue. We got no answer at all until the Department put Government machinery to work, which came to a head in Ottawa, on Tuesday.

I went to Ottawa on Monday night. When our case came up on Tuesday morning, I was ushered into the presence of Mr. Justice Thorson. Along with me was Mrs. Robinson, who represented the Department of National Revenue. We were seated before the Justice, who saw that all the papers concerning the case were in order, made the records, then asked Mrs. Robinson to

state her case. She did so, and when she had finished he asked me to state mine. I just got started when I was asked what that had to do with the case. I said it was necessary to give a description of our case, and the purposes of our organization for a proper understanding. I was allowed to go on. In trying to prove a point I stated that Roman Catholic priests do not pay Income Tax. I got no further. The Judge became enraged, and said, "Don't bring here your filthy propaganda."

I was thunderstruck. I think everyone else was too. I had gone there out of courtesy to the Court, who were to bring this matter before the public, and that was the reception I got. This man thrust his own bias into a case without even having heard more than five sentences of what I had to say. How could he call it "filthy propaganda" when he had not heard it? Whatever may have been the legal merits of the case, it is a British principle of law that an accused person or his advocate has a right to present his case. In a British Court both sides of an argument have to be heard by an impartial judge. Mr. Justice Thorson had no right to use such language from the Bench, or to prejudge the case when our argument had not been heard.

DR. SHIELDS: This resolution sets forth the facts. I shall move it, and Mr. McRoberts of Cooke's Presbyterian Church will second it:

RESOLUTION

WHEREAS it has been widely alleged that the clergy and members of religious orders, and employees of Roman Catholic Societies, of the Roman Catholic Church, evade the income tax regulations by reporting the receipt of only honoraria below the lowest income tax brackets, and in response to hundreds of requests from all parts of Canada for information as to whether these allegations were true or false, the CANADIAN PROTESTANT LEAGUE endeavoured to obtain exact information from the National Revenue Department that these reports might be denied or confirmed, with the result that after an evasive reply further requests were made of the Department for definite answers to the said LEAGUE'S inquiries, the last three letters being personally addressed to Hon. J. J. McCann, Minister of National Revenue, having been sent by registered mail, and to all of which no reply was received;

AND WHEREAS the PROTESTANT LEAGUE in Annual Meeting approved the withholding of payment of deductions made from the salaries of the LEAGUE'S office staff, (which had been reported to Income Tax Office) pending a reply from the National Revenue Department;

AND WHEREAS the LEAGUE was advised the case was called for hearing before the Exchequer Court of Ottawa, instead of before a local Court, as is usual, and the LEAGUE sent its Secretary, Rev. D. C. McLelland, to present the LEAGUE'S case to the Court;

AND WHEREAS when the Secretary having read but a few sentences uttered the words "Roman Catholic Priest" the President of the Court, Mr. Justice Thorson, who was presiding, flew into a rage and exclaimed, "Don't bring your filthy propaganda here", refused even to hear the LEAGUE'S argument, thus violating the fundamental principle of British jurisprudence, and openly insulting nearly 20,000 PROTESTANT LEAGUE members, through their Secretary, and by calling the defence of Protestant principles "filthy propaganda", also offered insult to a multitude of Protestants who still hold the principles of the Protestant Reformation;

THEREFORE BE IT RESOLVED that this meeting of Protestants protest the unwarranted and injudicial action of one of His Majesty's highly-placed judges in using the Bench as a sounding board from which to hurl insults at thousands of His Majesty's loyal subjects;

AND FURTHER, that we protest the continuance in a judicial position of one who has so violated the usual procedure in Canadian and British Courts, and that we express to the Prime Minister, and the Minister of Justice, the opinion of this company, that Mr. Justice Thorson's usefulness as a judge is ended, and that he ought, forthwith, to be removed from the Bench.

The reading of this was followed by tremendous applause.

REV. W. M. McROBERTS: I have very great pleasure in seconding this motion presented by Dr. Shields.

I should like to say, on behalf of the Secretary of the CANADIAN PROTESTANT LEAGUE, I have known him for a few years. He is no longer the boy that some of the newspapers have tried to make out he is. He holds a

as it has ever done. It robs a people of everything, and gives nothing. Mr. Justice Thorson had no right, when we stand up in opposition to such economic parasitism to call the defence of Protestant principles "filthy propaganda". It is an insult to the Protestant intelligence of this country.

Is anyone opposed to this, or are you ready for the question? All who approve of this resolution, which we



Another View.

responsible position in the Presbyterian Church in Toronto, and, not being Irish, he can control himself a little better than some of us. He thinks carefully of what he is going to say. I can scarcely imagine anything like "filthy propaganda" from such a man as Rev. D. C. McLelland.

I have great pleasure in seconding this motion.

A VOICE: Was that Judge a Christian, or a pagan Papist?

DR. SHIELDS: I do not know whether he is a Roman Catholic or not. I only know that "filthiness" seems to have a peculiar affinity for some Roman Catholic tongues. But whether or not, whatever he is, a Baptist, Presbyterian, an Anglican, or a Roman Catholic, or nothing at all, no man has a right to use his judicial position to hurl insults at thousands of people who are regularly paying their taxes, while this colossal Roman Catholic parasite bleeds white every country it touches,

shall send by telegraph to Premier King, and the Minister of Justice and to Mr. Justice Thorson to-night, will you please stand? The whole audience rose, making the vote unanimous.

DR. SHIELDS: Now I want Mr. Slade to relate a story he heard from Mr. Murray Heron's mother:

REV. H. C. SLADE: For the purpose of a friendly call, and also to shake the hand of the mother and father of a valiant Christian missionary, in company with Rev. A. C. Whitcombe of Brantford, I visited Mr. and Mrs. Heron. We were not long there before she and her husband informed us that they were acquainted with this whole situation. She said in effect that she expected such a stand as that to be taken for the cause of Jesus Christ by her son, Murray. She said, "But I have another little story to relate to you:

"My lawyer informed me that the Roman Catholics in the district of Ajax are endeavouring to purchase four

building lots for the purpose of erecting a separate school, right on our farm. The man looking after it came to the lawyer, and said, 'I have a cheque in my hand to give to you—a down payment on the transaction'. The lawyer looked at it, and saw that this cheque was signed by the local Roman Catholic priest. He was indignant, and said, 'I refused to accept it, and I will have nothing to do with the transaction. I shall get in touch with Mr. and Mrs. Heron'. He told them exactly what he said to this man. They said, "And we refuse, too, to sell four lots from our farm for the purpose of erecting a Roman Catholic Separate School."

In view of this vicious, aggressive, colonization policy on the part of the Roman Catholic Church, to take over this country, I wish every Protestant in the Dominion of Canada would take such a stand.

What made it much worse was that this attempted purchase of land for a Separate School was negotiated by the Secretary of the Public School Board, who is paid by the Government out of public funds, but who, himself is a Roman Catholic, takes our money from the Public School Board, while endeavouring to establish a Separate Roman Catholic School in competition with the Public School system he is being paid to serve.

Thank God for the father and mother of Mr. Murray Heron. May thousands in this country follow their example!

DR. SHIELDS: Now we shall hear from Mr. Murray Heron:

MR. MURRAY HERON: The great commission of the gospel is to go into all the world, and preach the gospel. When the Lord said, "Go ye into all the world" He meant ALL THE WORLD. We are not tying ourselves up to church buildings. When we visit French-Canadians, we do not go only to their homes, but we go into the streets. Last year the Noranda Church was given permission to preach the gospel at the corner of Noranda and Main Streets. We carried on that service every Saturday night during the summer. Not knowing that permission had been revoked, we went again this year. That was over a month ago. We had one open-air service, and then last Saturday night, while we were preaching on the street corner, without any warning two police cars pulled up, and six policemen got out, picked us up, and took us to the police station. They did not say that our permission had been cancelled: they said we were forbidden to preach the gospel further until we took up the matter with the Chief of Police, and Mayor. I went to see the Mayor Monday morning. He said he would look into it, and tell me. I went again Friday morning, and he said he had decided he would not give us any permission to preach the gospel in any street in Rouyn. I told him we did not want to cause any traffic hazard: we wanted to co-operate with the civil authorities as far as possible." He said, "Are you ordained?" I said, "No." "Well," he said, "you cannot preach the gospel. You have no more right than I have to preach. Suppose I went down there to preach?" I said, "I would go down and listen to you."

During the conversation he said, "You are not worshipping God anyway." I talked to him for nearly an hour. Then he called the Chief of Police, who came in with a stack of Jehovah's Witness literature. He said, "You are affiliated with these people." (They had taken my New Testament out of my pocket). He said, "That is the Book the Jehovah's Witness people have."

Here was a man virtually wielding religious authority,

and he did not know the Word of God was not a Jehovah's Witness publication.

They said they would refuse to give me permission to preach the gospel in Rouyn. I told them the Salvation Army were preaching, and they said, "We are going to stop them, too; we are going to stop everyone." Saturday night the Major of the Salvation Army was picked up and taken to the Police Station. A few days later, he said, whether he was going to be thrust into jail or not, he was going to preach the gospel as he had been commissioned to preach it. The Mayor of Rouyn, and the Chief of Police refused him permission. He walked out of the office, and said he was willing to take imprisonment. Later he received a letter granting him permission to preach.

All this happened a month ago. I had been trying, by some means, to come to some agreement with the authorities. We told the Mayor we did not want to call down the Roman Catholics, or any other religion: we were preaching the gospel to French-Canadians, to try to win them to Jesus Christ.

I consulted the lawyer, and he said, "We will send a letter requesting permission to preach the gospel as previously in exactly the same place as the Salvation Army had been granted, at 8 o'clock Saturday night, as before. Last Friday we received word that we had been refused. Wishing to see the Mayor again, I went to him Saturday morning, and said, "Why do you give one Denomination preference above another?" He said, "Oh, go and see your lawyer." I said, "Mr. Cuddihy, you have given me no choice whatever. You say one man is fitted to preach the gospel, and another is not. You can inform the Chief of Police that we shall be at the corner of Noranda and Main Streets at 8 o'clock to-night."

It rained very heavily, and we were not able to fulfil our promise until 8.30, when we commenced our service. I had just began to preach when a policeman laid his hand on my shoulder, and said, "In the name of the King, you are under arrest." They took me to the jail, and searched me, taking everything I had in my pockets. They took my watch, my pen and pencil, my New Testament, my pocket book, and all my papers. They even tried to take my Seminary pin, but they could not get it off. They were just ushering me into the cell, when I said, "Is it not possible to arrange for bail for to-night? I have services to-morrow." He said, "You may see your lawyer." While negotiating for a lawyer, he put me back into the prison with other men, and I had a glorious opportunity of telling them why I was there, and of the saving power of the Lord Jesus Christ.

We were released on bail. Like Peter, the Lord sent an angel to provide the bail money, and we were allowed to go home and take the Sunday services.

Now we are out on bail, awaiting our trial on August 11th. But all the Mayor talked about was my not being fitted to preach the gospel.

That is our charge, and as far as we know now, we shall have to pay a fine, or spend two months in the local jail. My lawyer said, "Are you going to pay the fine?" I said, "I won't give them one single penny of my money."—If a few of our Christians had to stand behind bars for a few weeks, for the gospel's sake, which they profess, we might have a little more prayer, and a little more service.

Mayor Cuddihy says we are "crack-pots". I said if Mayor Cuddihy only knew the Power we had behind us in Jesus Christ, he would be standing beside us on Saturday nights.



They Look Happy Here

I should just like to say a word to the young men and women here to-night about the tremendous need for the preaching of the gospel of Jesus Christ in the Province of Quebec. The two ladies with me are only there for two weeks. I go back to Noranda to-night to continue preaching the gospel. How we need to pray the Lord of the harvest that He will send men and women into the harvest field. I wish you could see the men and women listening to the preaching of the gospel. But the authorities would throw us out, or shut us up, or take us down to some place where no one would ever hear us. But with the apostles we say, We will obey God rather than men.

DR. SHIELDS: May I be forgiven for saying that is the kind of stuff we turn out of Toronto Baptist Seminary.

Miss Alice Moore is another. She does not look as though she would hurt anyone, does she?

MISS ALICE MOORE: When the police took me to the station after they had arrested Mr. Heron, they did not know whether I should be taken in or not, and so they took me out to the street again to find out if I was really under arrest. When Mr. Heron was taken away, Miss Veals and I were left alone. The people said, "Why was Mr. Heron arrested?" Miss Veals said, "What are we going to do? We must do something. I am going to speak to the people." So she told them Mr. Heron

was arrested because he preached the Word of God." Just then a man put his hand on her shoulder, and said, "You had better come with me." And he said to me, "You come along, too." Mr. Heron said when they got him to the jail they discovered there were three of us, and they came back for us. After they took all our possessions they took Miss Veals, and put her in a cell. Then they took me out in the scout car, and we drove up and down Main Street, looking for the policeman who had stopped us from speaking, to find out if we had both been speaking. While we were in the car I asked the policeman just why the Salvation Army was allowed to preach when we were not. He said, "They got permission." I said, "What would happen if we were to go out and join ourselves to them, and help preach?" He said, "You would be under arrest. Only those enlisting in the Salvation Army have the right to preach with them."

We went back to the station, and they told me I was under arrest. They took everything I had, and I was put in a cell with Miss Veals,—a little corridor with a wash basin, two or three chairs, and hardly room for one person to pass another. There was a young girl there who had been there for eighteen days, as she could not get bail.

We looked at the beds, because we thought we might

be spending a little time there. They were army cots, double deckers, with mattresses filled with straw. No sheets, no pillows, no pillow-covers, just dirty old blankets on top of the mattresses. That is where we shall have to go if we are not cleared.

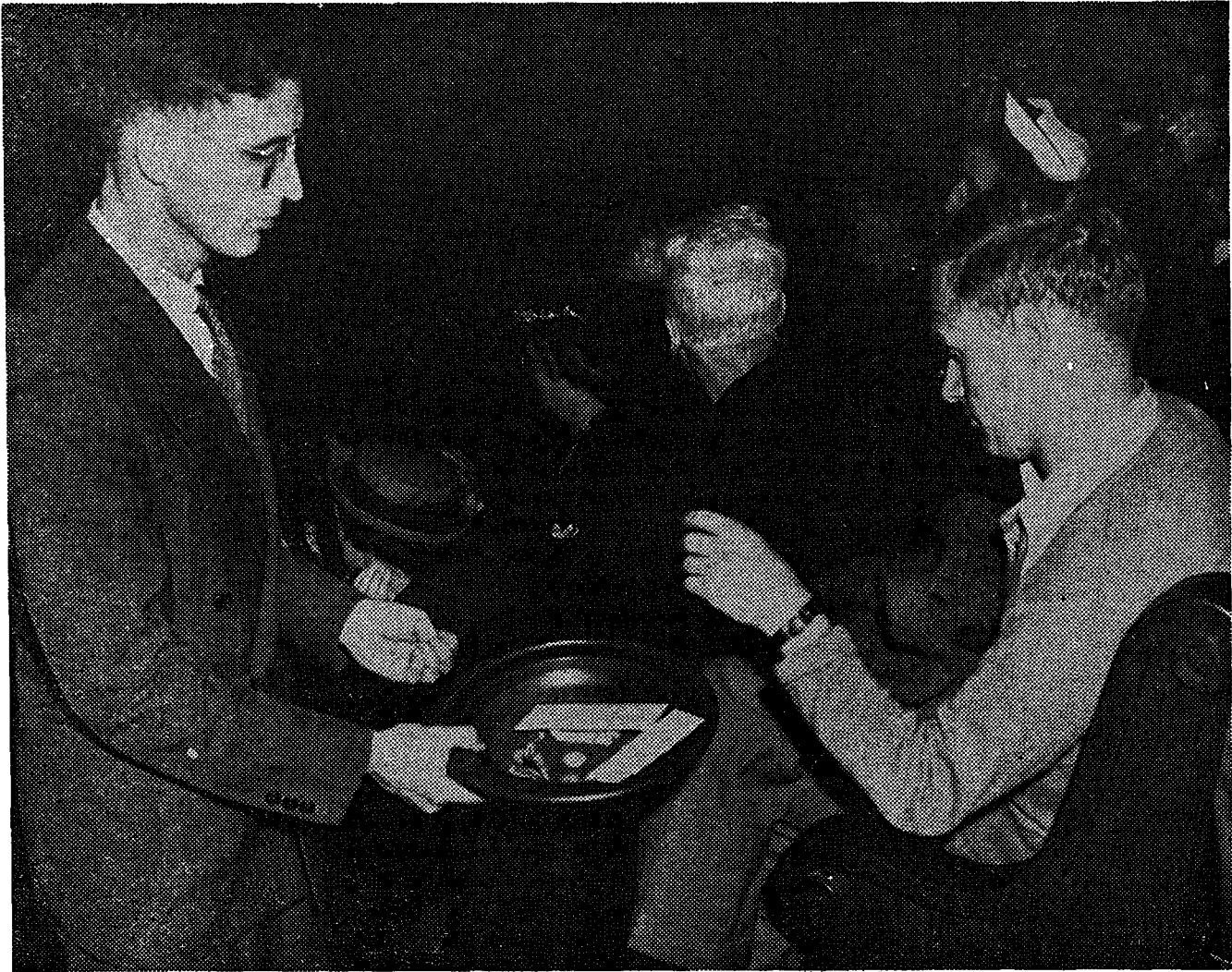
A VOICE: Cheer up!

MISS MOORE: In an hour we were released.

While I was helping Mr. Trudel in La Sarre I talked to a convert, a young woman who had been raised in a convent. She knew nothing else. She told us that every night just before going to bed she would be thinking

against the Mayor's decision. Our lawyer went to see the Mayor and the Chief of Police, and when he came back, in conference with me, he told me the Mayor had said the reason he did not want me to preach was because I was affiliated with a man called Dr. Shields. I notice the papers have called us disciples of Shields. We are affiliated with Dr. Shields, but we are disciples of Jesus Christ, and of no one else.

We stood again before the Rouyn Council Monday night, and the Mayor looked at me, and said, "When did you get your commission?" What a glorious opportunity



Taking collection in gallery—just beginning, a bill and membership envelopes

over the day, and she said she did everything she knew of to be free of the burden of sin and guilt she had. She said, "It is different now. I know Jesus Christ as my Saviour, through the preaching of the Word. I know He has taken away my sins."— It is in order that people may be liberated in this way that we would preach Jesus Christ on the street corners.

DR. SHIELDS: I am sorry that Miss Veals is not with us to-night, but she felt it her duty to remain in the school.

Mr. Murray Heron has another word to say:

MR. HERON: I left out a very important thing, one of the most important that decided me that I must go

I had to tell him of how Jesus Christ had called me to preach the gospel! I pointed to a crucifix with a dead Christ on it. I said, "That Man died for me, but He rose again, and He has commissioned me to preach the gospel of Jesus Christ."

Thank God we have Dr. Shields to stand behind us. I was ready to spend the time in jail, but he came to our rescue, and is going to help us through. We thank God for him.

DR. SHIELDS: I want Rev. Morley Hall to say a word now:

REV. MORLEY HALL: I am thankful to have a part with those who are going forth preaching the gospel in this way. We as a body of Churches, and people within our

churches, are proud of the material that we have, to preach the gospel among French Canadians. We thank the Lord that they are not afraid to stand up against the powers that be, and stand for the liberty that is in Christ Jesus.

As has already been mentioned to-night, this is really the solution of our problem,—those who will stand up and preach this glorious gospel in these towns, and cities of Quebec. I wish I could take you through the Province, and have you see the thousands of people who need the gospel.

A young man came to Toronto Baptist Seminary just before Christmas. He came to us in the person of Bert Oatley-Willis. He was saved some twelve years ago at Malta. He came to us because he knew of no other place where he would get the training he wanted. As I got to know this young man, I invited him to go to Drummondville that we might start a work there. I was with him for nearly a week. We were able to get a little nucleus together, and God is using him.

We are still only touching the edge of things in Quebec. But this Province presents a challenge to us.

As I was telling something of the need to a congregation not very long ago, a lady missionary from Brazil came to me and said, "Why the conditions in Quebec are worse than in Brazil. We have no large centres in Brazil without a testimony. We have many small areas, but no large centres without a gospel testimony." If we were to tell of work in some places, far distant lands, many would say, We should like to contribute to that. But for such a work as we tell you of in Quebec, we wonder why there is not a deeper concern.

I rejoice to-night over these glorious bands of young men preaching the gospel.

DR. SHIELDS: I have a further resolution here that I should like to read:

Temple Baptist Church,
Sarnia, Ont.
July 21st, 1947.

Dr. T. T. Shields,
130 Gerrard St. E.,
Toronto, Ont.

Dear Dr. Shields:

Mrs. Emma Hillier, a former member of Jarvis Street, and an assiduous worker for THE GOSPEL WITNESS, passed on yesterday to be with the Lord. She has been living in Sarnia for the past few years, and has laboured earnestly for the Lord here. It is perhaps unlikely that you would know her personally, but I felt I would like to advise you of her passing in any case.

While frail of body, and in her latter years in failing health, she never failed as long as she had some little strength to pound the streets of Sarnia, and also the doors of the houses in the interests of THE GOSPEL WITNESS and The Canadian Protestant League. She would always gather up every left-over GOSPEL WITNESS, and see that it found its way into some home where the testimony was needed. Frequently from her meagre funds she would have us order a special supply at the Book Room, of some special edition, and distribute them with great zeal and discernment. In her passing, we have lost an excellent and superbly-trained member of our congregation, and THE GOSPEL WITNESS has lost an untiring worker. If the cause of Protestantism had more folks of such metal, the cherished freedoms we enjoy to-day would not be in such jeopardy as they most unquestionably are.

We have all been thrilled with the recognition of your services to Canada by a man such as the late Lord Bennett. It is most eminently deserved, and long over-due from other men of public distinction. However, I am sure you will realize that across Canada there are thousands of obscure individuals such as Mrs. Hillier who have long

Having heard of the arrest of Mr. Murray Heron, Misses Eileen Veals and Alice Moore in Rouyn, for preaching the gospel of Christ in the streets of Rouyn, this meeting of Protestants, not only protests this violation of the principle of religious liberty, but here pledge ourselves to unmask the religious tyranny which is seeking to gain control of this country; and declare that we are determined by every legitimate means to oppose the political aggressions of the Roman Catholic Church in Canada, while doing everything possible to further the preaching of the gospel of grace to French-Canadian Roman Catholics. And that a copy of this resolution be sent to the Mayor of Rouyn, and the Chief of Police of that City.

Does someone move that?

Moved by Mr. J. G. James, of Toronto—a member of the CANADIAN PROTESTANT LEAGUE. Seconded by Rev. Morley R. Hall, that a copy be wired to the Mayor and the Chief of Police of Rouyn.

The Resolution printed on page 8, was ordered wired to the Prime Minister, the Minister of Justice, and Mr. Justice J. T. Thorson, with the following introduction:

AT A GREAT MEETING HELD IN JARVIS STREET CHURCH, TORONTO, ATTENDED BY ABOUT FIFTEEN HUNDRED PEOPLE, I WAS DIRECTED TO SEND YOU THE FOLLOWING RESOLUTION WHICH AMID GREAT APPLAUSE WAS CARRIED BY A STANDING VOTE STOP WE VENTURE TO BELIEVE THIS MEETING IS TYPICAL OF MEETINGS WHICH WILL BE HELD RIGHT ACROSS CANADA FOR THE DISCUSSION OF A MATTER WITH WHICH THE RESOLUTION DEALS STOP HERE FOLLOWS THE RESOLUTION STOP

since not only recognized the inestimable value of your labours throughout Canada, but are earnestly praying for you, and gladly working for, and would readily die for the principles you maintain.

I merely wanted, in writing to you, to pay tribute to this dear earnest soul, as she takes her leave of this life.

May God richly bless and keep you,

(sgd) W. Hal MacBain.

THURSDAY'S MEETING

The Protestant League Still Grows

At the great meeting on Thursday evening, The Protestant League was increased by 118 memberships.

"The Word of the Lord endureth for ever."

—1 Peter i, 25

"Last eve I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor

Old hammers worn with beating years of time.

'How many anvils have you had,' said I,

'To wear and batter all these hammers so?'

'Just one,' he answered, then with twinkling eye,

'The Anvil wears the hammers out, you know.'

And so, I thought, the anvil of GOD'S WORD

For ages sceptic blows have beat upon,—

Yet, though the noise of falling blows were heard,

The anvil is unharmed, the hammers gone!"

—L. B. CAKE

NEWSPAPER REPORTS OF ROUYN AND OTTAWA

JAIL TORONTO PASTOR AND TWO-GIRL 'CHOIR' IN QUEBEC, SAY 'UNJUST'

Special to *The Star*

Rouyn, Que., July 29—“This law gives the mayor of Rouyn power to say that one man is fit to preach the gospel of Christ and another is not,” Murray E. Heron, 22, pastor of Noranda Baptist Church, said here today. He was locked up and later released on bail for conducting a service on the streets of this town, Saturday.

The young minister, who was graduated from the Toronto Baptist Seminary two months ago, was arrested by police with two of his women parishioners who attempted to keep the service going after he was led away.

“Doesn't Like Baptists”

“It is a most unjust law,” stated the pastor. “The mayor is an Irish-Catholic and he just doesn't like Baptists. He allows Roman Catholics to hold religious parades and he lets the Salvation Army hold meetings but he will not let us. He says we are impeding traffic. He forgets that when the Roman Catholics hold their parades, the traffic is rerouted for the occasion and police patrol the parade routes. But when I hold a religious meeting on the corner of a street, the same as is done in towns and cities all over the country, I am thrown into jail.

“It is my duty to preach the gospel,” declared Rev. Mr. Heron. “It is an unjust law that would stop me. The mayor said he would give me a permit to preach in the park down by the lake, but there is no one down there and I would like to preach where there are people.”

He said he knew he would be arrested Saturday night. “I had been told that day by the mayor and police that if I attempted to hold a gathering, I would be locked up,” he said. “I begged them to give me permission to hold the meeting but I was refused, with the excuse I would be impeding traffic.”

Lock Up Women, Too

As soon as he started to speak, police led him away and kept him in the cells for 20 minutes while bail was being arranged. He was released on \$25 bail and ordered to appear Aug. 11 in the town court.

Police said that when the pastor was taken away from the corner where a crowd of 50 or 60 people had gathered for the service, two young women, Eileen Veals and Alice Moore, began singing hymns and they, too, were arrested for contravening the by-law. They were locked up for half an hour in the cells and released on the same bail as the minister.

Mayor Paul Cuddihy said the by-law was drawn up and passed by the Rouyn council May 19. “It was enacted because these meetings on our streets were disturbing traffic,” he said. “We are not allowing any religious group to hold meetings Saturday nights. That is final. I told Mr. Heron that he could preach in the park but he didn't want to do this. He wanted to preach right in the middle of our Saturday night crowd which is terrific.”

Mayor Cuddihy said he told the pastor that he would not give permission to everyone who wanted to make a speech when they felt it. “When he applied for the meeting, he was refused and he told me he would be there just the same,” said the mayor.

Denies “Army” Has Permission

He said it was “not true” that the Salvation Army was permitted to use the streets for meetings on Saturday nights. Pastor Heron stated this group had a “blanket permission for any night at all.”

“On Saturday night, our police went to the corner where a crowd had gathered and were singing hymns,” said the mayor. “The police ordered the crowd to disperse and arrested Heron, and two young women who attempted to keep the singing going on. That is the whole story.”

“This by-law was passed because we have had an over-exuberance of crackpots this year who have been holding meetings on our streets,” declared the mayor. “They have

come here from all over the country and why they pick on Rouyn, I will never know. The people never go near Noranda. They just want to be in Rouyn when all the Saturday night traffic is around. We had to stop it and passed the by-law to do so.”

The mayor said the maximum penalty for failure to obey the by-law was \$40 and costs or two months.

Mr. Heron, who lived until two months ago in Ajax, said he graduated from the Baptist seminary and immediately went north to Noranda to take over the duties of Rev. R. B. Morrison at the Noranda Baptist Church. There are 50 members in the congregation. He said that street meetings have been held in Rouyn for some 18 years with “a little trouble now and then”.

PASTOR'S TAX COMPLAINTS 'FILTHY PROPAGANDA'-Judge

By ROBERT TAYLOR

Star Staff Correspondent

Ottawa, July 29—“Do not bring your filthy propaganda here,” Mr. Justice J. T. Thorson, president of the court of exchequer, told Rev. D. C. McLelland of Melrose Presbyterian Church, Toronto, during a recent case here.

Mr. Justice Thorson said he made the comment when Mr. McLelland protested Roman Catholic clergy pay no income taxes and he thought it unfair that Protestant clergymen should pay taxes.

Mr. Justice Thorson said he told him that this was not relevant to the case, and went on to describe his claims as “filthy propaganda”.

Mr. Justice Thorson, in the case before the court, ordered the Dominion Bank in Toronto to pay into court the moneys that had been impounded by a court order issued earlier by the exchequer court.

The earlier order, a writ of extent, had been issued because the CANADIAN PROTESTANT LEAGUE, as an employer, had made deductions from an employee's salary for income tax purposes but had not passed those deductions along to the income tax division of the department of national revenue.

It is not known here who the employees were or how much was involved, but it is believed to be only the salary of Dr. T. T. Shields, president of the LEAGUE, and perhaps one assistant.

Cleric And Two Women Jailed Over Street Meeting

Spent Night in Cells at Rouyn — To Appear on
August 11 For Court Hearing of Charges

(Toronto Evening Telegram)

Rouyn, Que., July 29—(CP)—A young Baptist minister and two of his women parishioners were ordered to appear August 11 in court for hearing of a charge that they contravened a bylaw which forbids “the holding of meetings or assemblies on streets or in public parks without the written permission of the mayor and chief of police.”

Rev. Murray E. Heron of Oshawa, who graduated last month from Dr. T. T. Shields' Baptist Seminary in Toronto, and two women were released on bail of \$25 each Sunday morning after they had spent the night in cells when they were unable to get in touch with their lawyer Saturday night.

The trio was apprehended on Noranda Street here, where the Salvation Army has been granted the right to hold meetings, for holding an assembly.

Mr. Heron, who got out of jail in time to conduct the Sunday morning service at Noranda Baptist Church, where he now is minister, said he would appear before the municipal council tonight to request the same privilege as he extended the Salvation Army.

The bylaw was enacted last May 19 and at the time Mayor Paul Cuddihy said that public meetings on the street were disturbing traffic. He suggested that they be held instead at the bandstand on the shore of Lake Osiko.

FACE JAIL TO PROTEST RIGHT TO HOLD REVIVAL

(Globe and Mail, August 1, 1947)

Rev. Murray Heron, 22, Baptist preacher, and Miss Alice Moore, missionary, arrested when they tried to hold a revival meeting on a corner in Rouyn, Que., announced last night that they are ready to go to jail.

There were murmurs of approval from 1,000 people in Jarvis Street Baptist Church as Mr. Heron and Miss Moore made their declaration. Mr. Heron said he could be fined \$40 or serve two months in jail if convicted of the charge made against him by Rouyn police of "disturbing the movement of traffic". The case will be heard August 11.

the rosary failed to signify his approval of the motion.

Mr. Heron said the minister had permission to hold open air meetings every Monday and Tuesday evening. "I was unaware that such privileges were revoked," he said. "We feel that we should be allowed to preach the Gospel wherever we please."

"Shortly after the service began last Saturday night, two police cars drew up and six police took seven of us to the police station," he said. "The police informed us that we had no permission to hold meetings. They said we were causing a traffic hazard."

The next day, Mr. Heron said, he took the matter up with the mayor who would not give his permission to hold meetings. "The chief of police," he said, "thought we were connected with Jehovah's Witnesses because I had a New Testament in my pocket."



Mr. Heron and Miss Moore being greeted by friends

"I will refuse to pay any fine and will go to jail if a penalty is imposed," he declared.

Mr. Heron, Miss Moore and Rev. D. C. McLelland of THE CANADIAN PROTESTANT LEAGUE, were speakers at a meeting called to protest against the Rouyn arrests and against the treatment accorded Mr. McLelland by Mr. Justice Thorson of the Exchequer Court of Canada. The judge refused to hear Mr. McLelland's brief in an income tax case, terming it "filthy propaganda".

Throughout last night's meeting a young man sat in the front row of the balcony of the church saying his rosary. His lips moved in prayer as he listened to the speakers. After Mr. McLelland had charged that Roman Catholic priests paid no income tax, the meeting passed a resolution calling for the removal of Mr. Justice Thorson from the bench. Alone among those present, the young man with

"Mayor Cuddihy asked me if I was ordained," continued Mr. Heron. "I told him I wasn't, and he replied, 'You have no more right to preach the Gospel than I.' He still refused to give us permission. We only wanted the same rights granted to the Salvation Army."

"Yesterday, Mayor Cuddihy announced in Rouyn that he and the police chief have granted the Baptist Church permission to hold open-air meetings on Monday evenings.)

"I am going back to Noranda tonight to continue to preach the Gospel," he said.

Miss Moore, one of the two women missionaries arrested with Mr. Heron, also expressed a determination to continue to preach the Gospel on the street corners.

"I know what I will have to face if I go to jail," she said, "and I will go to jail rather than pay the fine. The cell where we were put is a little corridor where the beds

are doubledecker army cots with straw mattresses and dirty blankets. There are no sheets on the bed."

In the cell on the night Miss Moore and Miss Eileen Veals were locked up there was an 18-year-old girl who had been there for 15 days because she was unable to pay her fine, said the young missionary.

Mr. McLelland charged that he was not given a fair hearing by Mr. Justice Thorson earlier this week in Ottawa.

"I had only started to present the brief when I was growled down by Mr. Justice Thorson, who told me: 'Do not bring your filthy propaganda here,'" charged Mr. E. McLelland. "How could he tell with the few words that I had uttered that it was filthy propaganda?"

"When I preach, I do not carry around with me a lot of filthy propaganda," he said. "I assure you that everything I say is factual."

He charged that the Roman Catholic priests were not paying their full share of income tax. In the brief, he stated that a priest of the Roman Catholic Church in a good parish may have an income of about \$25,000 per year, such income being largely made up of returns from baptisms, weddings and funerals. These fees, he said, are not reported as part of the income of the priest, yet they go to him personally.

Prefer Jail To Surrender Refuse To Pay Rouyn Fines Arrested Cleric, Girl Say

**Protest Meeting Held in Dr. Shields' Church —
Demands Mr. Justice Thorson Be Ousted**
(The Evening Telegram Toronto)

Murray Heron, unordained missionary from Rev. T. T. Shields' Jarvis Street Seminary, who was arrested with two young women for holding a street corner meeting in Rouyn, Quebec, recently, will go to jail rather than pay any fine. Amid applause, he told a protest meeting at Jarvis Street Baptist Church last night that "we are ready to take our sentence—we won't pay one cent in fines."

Widely advertised as a Protestant protest to "defend Protestant Liberty", the meeting attracted an audience that filled better than three-quarters of the church auditorium. Dr. Shields, pastor of Jarvis Street Church, occupied the chair and speakers included Rev. W. McRoberts of Cooke's Presbyterian Church; Rev. D. C. McLelland, youthful minister of Melrose Park Presbyterian Church and secretary of Dr. Shields' PROTESTANT LEAGUE; Mr. Heron and Miss Alice Moore, who was arrested with him. Miss Eileen Veals, also arrested, was unable to attend.

An interesting feature of the meeting was the presence in a front seat of the gallery of a young man who solemnly sat saying his Rosary. His lips moved in prayer as he listened to the speakers. He did not stand when a vote was taken on two resolutions of protest.

Resolutions Passed

The meeting, by standing votes, endorsed resolutions calling on the Federal Government to remove from office Mr. Justice J. T. Thorson of the Exchequer Court and demanding that charges against the young missionary trio be withdrawn by the town of Rouyn.

In his brief address telling of what had happened, young Heron created a laugh, followed by applause, when he declared that "the mayor told me that the main reason he did not want me to preach on the street corner was because I was affiliated with a man named Shields".

On the platform, in addition to the speakers, were Rev. H. C. Slade, Dr. Shields' assistant in Jarvis Street Church, and officials of the PROTESTANT LEAGUE.

Dr. Shields told the meeting that a lawyer in Rouyn had called him to advise that the Rouyn authorities had suggested that charges against Murray Heron would be withdrawn if a small fine were paid.

Ask Full Withdrawal

"I replied that nothing short of full withdrawal of the charges would suffice," Dr. Shields declared. "Our motto is no surrender."

Heron told the gathering that he had been given permis-

sion to hold meetings Monday and Tuesday nights and was unaware that these privileges had been revoked. He told how two police cars had driven up after he had started his service Saturday night and six policemen had taken them to the police station.

He said that Mayor Cuddihy had asked him if he were ordained.

"I told him I wasn't and he replied 'You have no more right to preach the gospel than I have,'" the young missionary said. "We only wanted the same rights as are extended to the Salvation Army."

Miss Moore, one of the two women missionaries arrested with Heron, also voiced a determination to continue to preach the gospel on street corners.

"I know what I will have to face if I go to jail," she said, "but I will go rather than pay the fine. The cell in which we were placed is a little corridor with straw mattresses and dirty blankets. There are no sheets on the bed. In the same cell was an 18-year-old girl, arrested after going to a party. She had been there 15 days because she was unable to pay her fine. It's just terrible."

The League at Ottawa Presented Brief

Mr. McLelland told of his visit to the Exchequer Court at Ottawa this week. He had tried to present a brief in behalf of the PROTESTANT LEAGUE but Mr. Justice Thorson had refused to hear him, describing his brief as "filthy propaganda".

He described a long battle over income tax. He said it was well known that Roman Catholic priests do not pay full income tax. He quoted from letters received and from conversations with Montreal people. He said officials of the LEAGUE had withheld their own tax but that recently government representatives had seized money on deposit with the Dominion Bank, representing unpaid taxes.

"We were not refusing to pay our tax but we were withholding it until the Roman Catholic priests were made to pay theirs," he said.

In going to the Exchequer Court in Ottawa, he was accompanied by Mrs. M. E. Robinson, a lawyer for the Department of Internal Revenue.

"My brief may not be a good legal document," he said, "I am not a lawyer, but before I had six sentences read Mr. Justice Thorson asked me to 'get down to the matter we're here for' and told me he did not want any of my filthy propaganda."

Defends Presentation

"How could he tell, with the few words I had uttered, that it was filthy propaganda? When I preach I do not carry around with me a lot of filthy propaganda. I assure you everything I say is factual and can be supported by documentary evidence," he said.

Mr. Slade told of going to Ajax to visit Mr. Heron's mother and he had been advised that Roman Catholics were trying to buy three building lots to erect a Separate School. However, he said, sale of the lots had been refused.

"But the sale of the lots to a Roman Catholic priest was negotiated by the secretary of the Public School Board who happens to be a Roman Catholic," he said. "He takes our money and then works for the Roman Church."

Rouyn Mayor Learns Three Were in Cells

**Minister Spent 15 to 20 Minutes and Two Women
Half an Hour in Town Hall Block, Police Admit**

(The Evening Telegram Toronto)

Rouyn, Que., Aug. 1—(CP)—One thing in the case of Rev. Murray Heron, Noranda Baptist minister, was cleared up for Mayor Paul Cuddihy—the minister definitely spent some time in the cells earlier this week after arrest for holding an open air meeting on a Rouyn street without the necessary permission.

Earlier the mayor had said the minister did not spend time in the cells, nor had two girl parishioners.

But the mayor called the chief of police and was told the trio had been in the cells, Mr. Heron in the big cell block in the town hall for 15 or 20 minutes, and the girls for



The young missionaries receive felicitations

more than half an hour after all their possessions were taken from them.

One Girl Searched

Each had a New Testament. Alice Moore, Lasarre school teacher, handed up her change purse and Eileen Veals of Malartic, was searched by the jail matron.

The mayor made known the Baptists had been granted permission to hold an open air meeting on Monday nights.

He said that previously he had not turned down Mr. Heron on the matter of open air meetings because of any connection between the minister and Dr. T. T. Shields of Toronto.

"That had nothing to do with it," said the mayor. "I have no dislike for Baptists or anyone else. The only ones I dislike are the ones who defy the law."

Sought Wide Rights

He said Mr. Heron had made several efforts to hold meetings and had been stopped because he had not the necessary permission. By-laws against street meetings were enacted when too many people started holding meetings and the Baptist Church in Noranda had asked blanket permission to hold meetings anywhere and when they liked, but they refused the mayor's offer of use of the civic band stand on the grounds it was off the busy thoroughfare.

"I cannot give such blanket permission for the whole congregation to hold meetings anywhere they like and wherever they like," said the mayor. "We had an accident recently on the streets due to one of these open air meetings and we don't want another."

Protestant League Wants Mr. Justice Thorson Fired

(Star, August 1, 1947)

Toronto's branch of the CANADIAN PROTESTANT LEAGUE, at a mass meeting in Jarvis Street Baptist Church attended by over 1,400 persons last night, approved the forwarding of a resolution to Prime Minister King calling for removal from the bench of Mr. Justice J. T. Thorson. It was reported the president of the court of the exchequer had termed a brief presented by the LEAGUE "filthy propaganda".

A further resolution, unanimously approved by a standing vote, will be sent to Mayor Paul Cudihy and Police Chief Emile Dussault, of Rouyn, Que. This resolution vigorously protested the arrest of Murray Heron, pastor of Noranda Baptist church and two workers, Eileen Veals and Alice Moore "for preaching the gospel of Christ in the streets of Rouyn" last Saturday night.

Rev. D. C. McLelland, of Melrose Presbyterian Church, and Secretary of the CANADIAN PROTESTANT LEAGUE, who was presenting his case before Mr. Justice Thorson, when the alleged rebuke was administered, told the audience it was not his habit "to teach or preach or carry around with me that which is called filthy propaganda."

The hearing before his lordship arose from the reported failure of the LEAGUE to forward the income tax deductions of its office staff to the department of national revenue, he said. Mr. McLelland declared it had been widely alleged the clergy and members of religious orders, and employees

of Roman Catholic societies of the Roman Catholic Church had evaded income tax regulations. He said requests to the department of national revenue and its minister, Hon. J. J. McCann, for information on this report had not been answered. For this reason, he added, the annual meeting of the PROTESTANT LEAGUE had approved the withholding of deduction payments.

Was Thunderstruck

He said he had read but a few sentences of the brief when he was interrupted by the bench. "He (Mr. Justice Thorson) became enraged and yelled: 'Don't bring your filthy propaganda here,'" Mr. McLelland said. "We were thunderstruck he should say such a thing to a Protestant clergyman."

"I had gone there out of courtesy to the court," he continued. "To think that was the reception I got; that this man could take his own bias and thrust it into the matter without having heard five sentences of what I had said."

"What I was presenting might have been a poor case, but in a British court, both sides of an argument have to be heard by an impartial judge," he emphasized amid loud applause.

Mr. McLelland concluded with a plea for action in having an "undesirable" statue removed from the grounds of a Jesuit College in Quebec. He alleged it depicted a Jesuit priest standing on the throat of a Protestant who held a bible in his hand. "We want this statue removed from Canadian soil," he said. "I don't care where the pope puts it, but we don't want it in Canada."

In seconding the resolution to Mr. King and Hon. J. L. Ilsley, minister of justice, Rev. William McRoberts, of Cooke's Presbyterian Church, asserted: "I can scarcely imagine anything such as filthy propaganda emanating from such a man as Mr. McLelland."

The text of the resolution was wired to Ottawa immediately at the close of the meeting, which read: "We protest the continuance in a judicial position of one who has so violated the usual procedure in Canadian and British courts, and we express to the prime minister and the minister of justice, the opinion of this company that Mr. Justice Thorson's usefulness as a judge is ended, and he ought, forthwith, to be removed from the bench."

"The commission of the gospel is to go into all the world," Murray Heron, the 22-year-old pastor, who was taken to Rouyn police station last Saturday, declared. "Into all the world — not just the church buildings. When we visit French-Canada, we not only go to the houses but we go to the streets."

"Last year the church had been given permission to preach the gospel every Saturday night," he said, declaring they continued street services all summer without knowing permission had been revoked.

"The mayor (Paul Cuddihy) said since I wasn't ordained I couldn't preach the gospel. He said I had no more right than he had. He asked what would happen if he did it. I told him I would come along and listen."

Mr. Heron claimed the mayor had said to him he was not "worshipping God".

"The chief of police said I was affiliated with the Jehovah's Witnesses," he continued. "He said since I had a New Testament on me and since Jehovah's Witnesses also had New Testaments, I was one of them."

Mr. Heron reviewed his conversations with the mayor prior to Saturday night. He ended the conversations, he said, by telling him he would be at the corner of Noranda and Main Sts., on Saturday night.

"I had just started to preach when a policeman laid his hand on my shoulder and said: 'I arrest you in the name of the King'. I was taken to jail where I was searched. They took my pen, watch and New Testament. They were just ushering me into a cell when I said, 'Isn't it possible to arrange bail?'"

During the period prior to contacting a lawyer, Mr. Heron claimed he had been put back in the cells again where he started to preach to the prisoners.

Won't Pay Fine

The trial of the young Baptist parson has been set for August 11. "My lawyer asked how I would pay a fine if it was levied. I told him I wouldn't give them a single cent. I will go to jail first."

"The mayor says we are crackpots. I would inform him

if he has listed us as crackpots, he should also list the apostle Paul as a crackpot."

The tall, slim, red-haired graduate of Toronto Baptist Seminary ended with a call for volunteers to preach the gospel in Quebec, especially in the "darkened" towns of Rouyn and Noranda.

Alice Moore, of Lasarre, who spent a half-hour in the Rouyn police cells with Eileen Veals, of Malartic, painted a drab description of the cells.

"It was terrible," she said. "It was only a little corridor with a wash basin and two or three chairs. There was another girl in our cell. She had been there for 15 days for getting into some type of party."

"The beds were old army cots. The mattresses were filled with straw. There were no sheets or pillow cases on the cots, only blankets. And that is where we will have to go if we don't get clear of the charge."

"Cheer up," a voice from the rear called out.

"The reason we are doing this is there are thousands walking the streets of Rouyn who should know the word of God," she concluded.

The resolution sent to the mayor and the police chief protested "this violation of the principle of religious liberty." It contained a pledge "to unmask the religious tyranny which is seeking to gain control of this country." It stated the LEAGUE would use all legitimate means "to oppose the political aggressions of the Roman Catholic Church in Canada while doing everything possible to further the preaching of the gospel of Grace in French Canada."

Tax Ruling and Arrests at Rouyn Violation of Liberties Says Shields

(The Globe and Mail, July 30)

While three of his disciples faced charges in a magistrate's court in Rouyn, Que., Rev. Dr. T. T. Shields yesterday learned that a fourth had been rebuffed in one of the highest courts in the land, the Exchequer Court at Ottawa.

As a result, Dr. Shields announced that a mass meeting would be held Thursday night in Jarvis St. Baptist Church to protest against what he described as two attacks on civil and religious liberty in Canada.

In Ottawa, Mr. Justice J. T. Thorson of the Exchequer Court refused to allow a brief to be read by Rev. D. C. McLelland, pastor of Melrose Park Presbyterian Church here; and an officer of Dr. Shields' CANADIAN PROTESTANT LEAGUE. The judge declared Mr. McLelland's brief was "filthy propaganda".

In Rouyn, August 11 was set as the date for the hearing of charges of "disturbing the movement of traffic" against Rev. Murray E. Heron, pastor of the Baptist Church there, and two girl hymn singers. They were alleged to have tried to hold a street corner religious meeting in Rouyn contrary to a local by-law.

Mr. McLelland said that the case involved the action of the Protestant League in withholding income tax deductions made from the salary of the League's woman secretary. When the judge cut him off, Mr. McLelland was arguing that Roman Catholic priests do not pay full income tax.

"I didn't expect such treatment at the hands of a man holding one of the highest judicial appointments in the country," Mr. McLelland said. "He didn't hear my side of the question at all. I had only got out five sentences of the brief when he simply flew into a rage and stopped me reading. He called the brief 'filthy propaganda'. It was not propaganda at all but was supported by the facts."

Orders Payment

Ottawa, July 29 (CP).—Mr. Justice J. T. Thorson, president of the exchequer court, today issued an order directing the Dominion Bank, Toronto, to pay into the court accounts of the CANADIAN PROTESTANT LEAGUE, seized June 2 for non-payment of \$678 in income tax arrears.

In explaining the background of the case, he said the LEAGUE, like every other employer, was asked to make income tax deductions for their employees and remit the deductions to the Receiver-General. The LEAGUE had made the deductions but had not made the remissions.

The LEAGUE was assessed in respect of the amount the Income Tax Department considered was due. It had a right of appeal against the assessment, but no appeal was made. Last May 26, the Revenue Minister issued against the LEAGUE, a certificate, having the force of an exchequer court judgment. This was followed by a writ of extent directing the sheriff of York County to seize the bank accounts of the LEAGUE.

Listed Protestant

Mr. Justice Thorson, frequently referred to in last night's meeting, is listed in the Parliamentary Guide, 1947, as Hon. Joseph Thorarinn Thorson, born March 15, 1889, at Winnipeg, son of Stephen Thorson and Sigridur Thorarinnsdottir, both of Icelandic origin. Education is given at Ottawa, Manitoba and Oxford. He served as captain with the B.E.F. in France in the first great war, practised law in Winnipeg, and first filled public office as member of a royal commission investigating Winnipeg finances. He was minister of national war services and appointed president of the exchequer court in 1942. His religion is given as Anglican.



Rev. Murray Heron, Mr. Heron's Mother, Miss Alice Moore, Dr. Shields

ROMANISM IN AUSTRALIA

THE further publication of articles on this subject, promised last week, is deferred on account of the pressure on our space, of the report of last Thursday's meeting. The promised articles are in type, and will be published in due course.

MORNING DEVOTIONS

THE programme called Morning Devotions, over Station CBL (740) is arranged by the Committee of Churches on Religious Broadcasting. For the week of August 11th, Rev. W. N. Charlton, of Mount Pleasant Road Baptist Church, will speak each morning from 8.15 to 8.30, D.S.T.—B.

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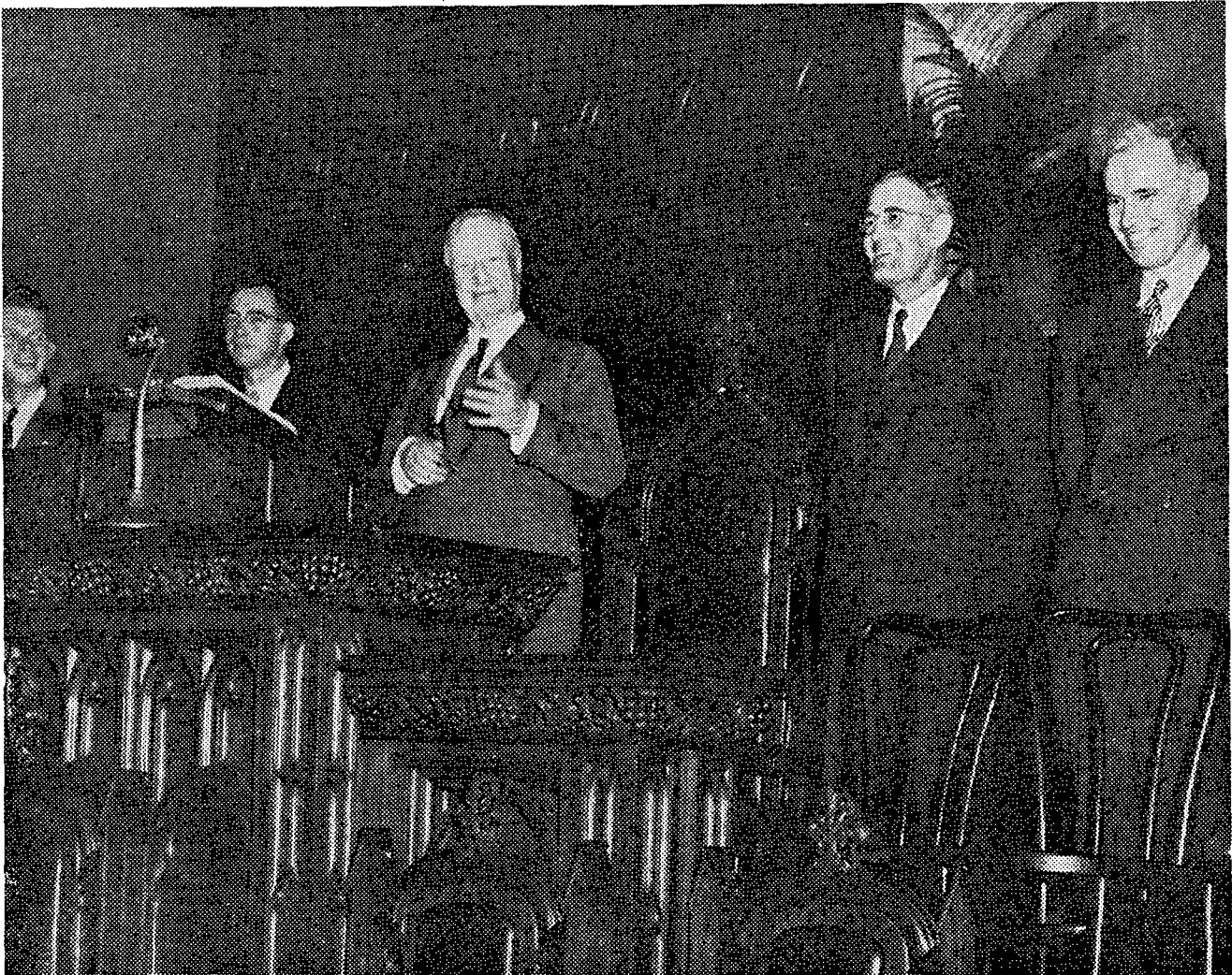
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A CHALLENGE

IN over twenty years Toronto Baptist Seminary never had better students, greater opportunity, nor higher challenge.

Twenty-five dollars pays the tuition for one student for one school month.

Seven hundred dollars meets the expenses incurred by the Seminary in the training of one man for its whole course of four years.

The school is appealing to Christian friends for support. No gift is too small, none could be too great. Every contribution is personally acknowledged.—W.G.B.

AN INVESTMENT

Mr. and Mrs. _____,
Exeter, Ont.

My dear Friends:

Yours to Dr. Shields of July 14th has duly come to hand, containing with the letter \$20.00, plus \$2.00 for your GOSPEL WITNESS subscription, which is renewed herewith, plus exchange. You will find our Seminary receipt for \$20.00 enclosed. You will have received a booklet descriptive of our work, which will show you more than I could in a long letter. I want you to know how much we appreciate your help and the help of all those

who would assist us in the important task of training young people for Christian service. Surely nothing could be more important. I am sure that you regard this gift as an investment in the Kingdom of heaven.

Cordially yours,

(Signed) W. GORDON BROWN,
(Dean)

WGB:M

OUR GREATEST TASK

Mr. _____,

Truro, N.S.

Dear Mr. _____:

Your contribution of \$50.00 to the work of Toronto Baptist Seminary, receipt for which is enclosed herewith, is greatly appreciated. I know that you are interested in the PROTESTANT LEAGUE, and the Seminary is outstandingly a Protestant school, not in the usual sense of merely non-Catholic, but in the original vigorous sense of anti-Catholic. After all, although we must protest against the encroachments of Rome, I suppose our greatest task is to train men and women to preach the gospel of salvation by grace alone in this and other lands. Be sure that your help is appreciated. We are sending you a booklet describing our work.

WGB:M

(Signed) W. GORDON BROWN,
(Dean)

The Jarvis Street Pulpit

Does The Bible Warrant Expectation of a World-Wide Revival Before Christ Comes Again?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 27th, 1947

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."—II Peter 3:9.

I SUPPOSE there would not be two opinions among us as to the need of a great spiritual revival, a revival of evangelical Christianity, a return of the people to the old-fashioned gospel of the grace of God, of cleansing through the blood of Christ, and regeneration by the power of the Holy Ghost. If you look abroad, I think you will recognize very clearly the necessity for such a revival.

The need is abundantly evident *within the professed church of Christ*. Surely we do not exaggerate when we say that the religion of Christ seems to have fallen upon evil days.

In our recent visit to the Maritime Provinces we found that to be true of all Denominations. The Baptists, mainly through the baneful influence of Acadia University, I think, in the Maritime Provinces, closed many Baptist Churches last year. A year or so ago a member of the Church Edifice Board, of what we call the Old Convention, said to me, "Our job is to help weak churches, and to establish new ones. We are closing up the weak ones: but we are establishing no new churches. As a matter of fact, we have no call for our funds in the Church Edifice Society." The same is true of other denominations. Here and there you find conspicuous ministers who have some kind of hearing; but organized Christianity under any name, has almost ceased to be a moral force in the world.

Things are no better in England, nor in Scotland. I had many talks with Mr. Wilmot while he was here. The war has not brought people nearer to God. The churches, very largely, are almost forsaken. Again, of course, there are exceptions to the rule—I mean only that the population generally are not turning to God.

That is true *outside the church*. If you look upon the educational world you will find that agnosticism—which Dr. Joseph Parker defined as "know-nothing-ism", the negative aspect of the positive principle of infidelity—agnosticism says, "*We don't know*"; infidelity says *we know* the Bible is not true. But agnosticism and infidelity are rampant in our educational institutions. It is almost the exception to find a university professor who is anything more than a mere nominal church member.

In lower grades, in high schools, and public schools, there is the same dissemination of unbelief. Everywhere the educational world is trying to make the world better without God—trying to rule God out altogether. That is true even of some religious colleges and universities.

I have met with scores of men who believed something until they went to university; but they came out believing nothing at all.

Look abroad in the economic sphere. Look at Labour, or Labourism. In the main it is an irreligious movement. Labour is under the control of leaders who either deny God, or are Roman Catholics. The C.I.O. is dominated by the Roman Church. Murray, its head, is an ardent Roman Catholic. Keep your eye on the Lake Seamen's Union. All I know about "Pat" Sullivan is that he is a Romanist. He resigned from the Presidency of the Seamen's Union on account of its alleged Communism. Now he is starting another—probably under the aegis of the church. It will capture the Lake Unions, and it will be wholly dominated by Rome. The Roman Church has its own Labour unions in Quebec.

I have a budget of news from Australia, and earnest appeals for help. Labour Unionism in Australia was captured by the Roman Catholic Church. The Labour Government in Australia is dominated by Cardinal Gilroy, Archbishop Mannix, and men of their ilk, and Protestant publications are denied sufficient newsprint to supply their subscribers. Although the Romanists are only twenty per cent of the population of Australia, they rule the country. Do you know the principle underlying this thing? I know it is dangerous to mention it, but the word of God says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." It is just as much a command of the Lord to work six days, as it is to rest the seventh. That is revised now: "Five part days shalt thou labour, and do all thy work"! Eight hours now! It will be five hours by and by! The Scripture says if a man will not work neither shall he eat.

Some years ago they wanted me to subscribe to the Labour paper. I said, "What is the use? You would not let me join your Union!" "Why not?" "Because I cannot get my work done in union hours—never did, never could, nor can any other man who wants to get a real day's work done." Someone will have to take hold

of that thing. Labourism is destroying the British Empire. That is the curse of England to-day: half starving, reduced to idleness, making it a religion not to keep holy days, but to have holidays. But holidays were originally holy days. They are not so now.

If you look into *the world of business*, industry, commerce and finance, it is no better. There is very little of the application of the principles of the gospel. Or *the sphere of politics*: what have you anywhere. There may be a few honest men in our political life. There may be a few obscure men who do not say very much, but whose hearts are right. But, on the whole, I would not give much for Canadian politicians—we have no *statesmen*. As long as people are making money, or have money to spend, they say, "Why bother?" No; and they won't bother until they wake up and discover that they have been sold out.

What have you in England, in France, in Belgium, in the occupied territories of Germany, in Italy, in what are called the Russian satellite countries, Roumania, Yugoslavia? Can you tell me of any one who has a solution for the problems which face the statesmen of our day everywhere? China is still a powder keg. So is India. Do not run away with the idea that things are settled there. We shall see, before very long, one of the bloodiest civil wars of history. And they will be calling on the power they have repudiated, to come in and save them from each other. Hinduism and Mohammedanism can never live together without the aid of a neutral controlling power.

What of Palestine? A little bit of a country with trouble flaring up all the time! And I cannot see that we are so much better off here. It is not on the surface, as in some countries, but it is underneath. Nor is there anything better in the United States. I cannot see a spot on earth where there is any real peace. At best, it is an armed peace. In some parts the guns have been silenced, but the whole world is talking war to-day as it has never done for a long time.

I see nothing but a divine visitation that can bring order out of this chaos. The Lord has done it before, and it may be that, in His purpose, there is a plan which will bring about a great religious awakening, which will save us from trouble, as the Wesleyan Revival saved Britain from the horrors of the French Revolution, and as the Protestant Reformation brought relief and deliverance to the enslaved people of darkened Europe. But it looks to me that no one but God is equal to the problems of our day in all spheres of human thought and activity.

Do you regard that as pessimism? When I can tell an unconverted man that no one but God can save him, I am not speaking pessimistically: I am only trying to wean him away from all false hopes, and to attract him to the one Person and Power Who can bring him new life.

May We Hope for Revival?

There is a school of thought that would immediately answer in the negative. They tell us that we are in the midst of the final apostasy, which will grow deeper and darker until the Lord shall come; and that it is useless to expect any wide-spread religious awakening. They tell us that some day the Lord will come, and will catch His church out of it: take us all away. He will come, and He will take His own people up.

There is Scriptural warrant for the doctrine of the rapture of His redeemed people. That is all true. But the

School to which I refer tells us that with the departure of the Church, the distinctive ministry of the Holy Ghost will be terminated; that He is the Hinderer, and that when He is taken out of the way, and not until then, the Antichrist will be revealed. "Then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". The beginning of the great tribulation will follow, and some time, in the midst of it, there will be the greatest revival the world has ever seen. The "salt" of the earth removed! The Holy Spirit, the quickening Power of God, gone! "The light of the world"! for Christ said to His people, "Ye are the light of the world" even as He said it of Himself. We are to hold forth "the word of life in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." After all these lights are removed—no church, no distinctive ministry of the Holy Ghost—then when the tribulation comes, the Jews are to become the evangelists of the nations, and there are so many to be saved that it will be a multitude which no man can number, ten thousand times ten thousand, and thousands of thousands—all after Christ has come for His Church!

Is there any Scripture for that? It is a very comfortable thing to persuade yourself, when you read about certain aspects of things to come, that you are going to be out of it all. I went to a meeting once of the Advent Testimony, in Kingsway, London. The Editor of *The Christian Herald* was to be one of the speakers. He asked to be allowed to retire for that occasion, and that I be invited to speak in his place, as I was a visitor in the country. They said, "That would never do! He does not believe in the secret rapture". So I was not invited to speak. But I went to the meeting. There was a medical Doctor, by the name of Schofield, not Schofield of the Schofield Bible. He was a benevolent patriarch, with a shock of white hair, ruddy countenance—the sort of man you would fall in love with at first sight. He was apparently very infirm, for he sat during his address. He described the great tribulation, when hell would break loose on earth, and there would be blood on the streets up to the horses' bridles, and so on. It was a lurid picture, and people sat holding their breath. Then at a certain point he said, "But, my brethren, we shall not be there!" And from all over the building came "Amen" and "Hallelujahs"! I said to myself, "Don't you be so sure." I am absolutely certain there is not a shadow of a shade of a ghost of Scriptural warrant for that doctrine. It is as opposed to the Word of God as anything can be. Our trouble to-day is that while on the one hand Modernism is corrupting the church, on the other hand Schofieldism is cutting the nerve of evangelical Christianity, and paralyzing those who really profess to believe in the inspiration and authority of the Word of God.

Look at This Chapter

Peter says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". There have been, there still are, a great many people who reject the idea that Jesus Christ will come again in person to this earth. Modernists utterly reject the doctrine of the second, personal, visible, and audible, coming of the Lord Jesus. I feel that the promise of the second coming of Christ is indispensable to faith in Christ. His second coming is the complement of His first coming. As He came the first time, He

must come the second time. If you disagree with me this evening, do not run away and say, "Dr. Shields does not believe in the second coming of Christ." I believe it. I believe He will come a second time "without sin unto salvation". He came once. He will come a second time. I do not believe He will come a third time. He will come only once more, and that will be enough.

The Judgment of the Deluge

But we hear these mockers say, "He will not come at all." It is said they are "willingly" ignorant of a certain thing. What is that particular thing of which they are willingly ignorant? "That by the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." If language means anything that is the Noachian deluge. Do you believe in the absolute historicity of the Biblical account of Noah, and the overwhelming of the earth by water? If you believe the Bible you must believe that. Our Lord Jesus stamped that historical event with His authority: "As it was in the days of Noe, so shall it be also in the days of the Son of man." It is historically true that the world was so overwhelmed by a flood. It was a period of judgment, when the world was overflowed with water. But the Lord promised He would never do that again. There was only one flood: there will not be a second one. (Genesis 9:8-17).

A Second Judgment

But there is a second judgment spoken of here: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." As there was one judgment by water, so shall there come another judgment, by fire.

I pass over a few verses, that I may read this: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." One judgment by water, a second judgment by fire. And as the first came by the Word of God, so will the second come by the Word of God, and by the same Word it is "reserved unto fire against the day of judgment and perdition of ungodly men".

What about the period between these two judgments? "Is it not a long time since Jesus went back to heaven?" So we say. But it is only a couple of days ago. "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." By our temporal standards, we measure the day by the rise and set of sun, and it seems a long time since the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." By God's reckoning it is not so very long. Why does He delay His coming? Why does He not cut it short? Listen: "The Lord is not slack concerning his promise". He has not forgotten it. We are like little children. A child has made a request of father or mother. Mother says, "I will do that in a little while." When but a few moments have passed, the child comes demanding that that promise be fulfilled,—"Now!" But mother says, "You must wait a little while." "But I want it now." There was a day when that mother, also, felt a day to be a long time, and from Christmas to Christmas to be an age. But she is past that now, and the days fly fast enough. When she says "a little while" it is not so very long, though the child thinks it is. "A

little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith?"

You cannot measure time with the rule of eternity. A thousand years is with God as a day, and a day as a thousand years. But do not assume that He has forgotten His promise. "The Lord is not slack concerning his promise, as some men count slackness". He says, "I have not forgotten: I am coming again in My time."

Why Is Our Lord's Coming Delayed?

But why not come now? Because He is "not willing that any should perish, but that all should come to repentance". It seems to me to indicate that *that time is set between these two judgments in order that men may have space to repent*. There is a Scripture in the Seventeenth Chapter of the Book of The Acts of the Apostles to this effect: He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." I think there is more than mere geographical determination referred to there. "The times" as well as "the bounds of (our) habitation" are "determined", and "appointed". The Lord knows how long we have to live. He gives us space to repent and to turn to Him. He is "not willing that any should perish, but that all should come to repentance." If our Schofieldian friends were right, and *if the greatest revival of all time were to take place after the coming of Christ, there would be no need for His delaying His coming. The sooner He comes the better for all, for then this new order of things will be ushered in.*

I believe, my dear friends, that this Scripture teaches that there will be

No prolongation of the dispensation of grace beyond the second coming of Christ.

I do not believe a soul will be saved after Christ comes again: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity." There is nothing in the Word to indicate that when once the Master of the house hath risen up, and shut to the door, he will ever open it again. The Lord said to Noah—and here is the analogy—"Come thou and all thy house into the ark". They went in, and the Scripture says, "The Lord shut him in". And when the Lord shut Noah and his family—Noah, the preacher of righteousness, who had preached repentance for one hundred and twenty years—when the Lord shut them in, He shut everyone else out. When the Master shutteth the door, it is shut for ever: it will never be opened again. But now we may knock, now we may seek and find. But when once that door is shut, all the sinners' knocking will be without avail. So saith this God of grace, "Account that that the longsuffering of our Lord is salvation."

Perhaps some may say, "That is contrary to the things I have been taught." That may be so. It may be said, again: "I know the church will be absent, and the Spirit's distinctive ministry terminated; but there will be a time of great tribulation, and then people will begin to think of God. Is that so?"

Does Trouble Soften or Harden the Heart?

You might have supposed that after the First Great War thousands, millions, would have turned to God: but they did not. It might have been supposed that in dear old London, after the blitz, all the churches would have been crowded: but they were not. And they are not now. Tribulation! Trouble! Sorrow! These do not lead people to Christ. Listen to this. It is beside my purpose to enter into an extended exposition of it, but here is a statement in the ninth chapter of Revelation. Read it before you go to bed to-night: "To them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." And another passage in Revelation, Chapter Sixteen: "I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." Nothing in the Word of God indicates that men will ever repent, and turn to God apart from the ministry of the Holy Ghost: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins". No one ever repents until God softens his heart. Look at the penitentiaries. Are men improved by sending them to penitentiaries? Invariably they come out harder, and more criminal than when they went in. No; there is only one way whereby men may be saved, and that is to repent. And there is only One Who has power to grant repentance — our exalted Lord. He gives repentance by the operation of the Holy Ghost.

If the view I combat were true, then surely the Lord would hasten His coming, instead of delaying it. But He delays it because He is "not willing that any should perish, but that all should come to repentance". As though He were saying, "Not yet! Not yet! Not yet! Hold those bolts of judgment! Do not let them fall yet. There are still some down there that I want to see repent and turn to Me."

Only One Way of Salvation

By what means are men to escape this judgment, to be led to repentance and faith? Just as those of us who are here were led to repentance and faith. We were saved because the Lord showed us that we were sinners. The Holy Ghost convicted us of sin, of righteousness, and of judgment, and we saw there was no hope for us anywhere but in Jesus Christ. And so, constrained by His grace, we came as poor, bankrupt sinners, to His feet; and there we found salvation. There is no other way that I can find in the Word of God, for anyone in any dispensation, to find salvation, but just in that way.

Someone says, "Do you not believe in the salvation of

the Jews?" We referred to Palestine just now. "Do you not think that Britain is wrong in not taking the side of the Jews?" No; not for a minute. "Have the Jews no future?" Yes. "What is their future?" The same as ours. Read the Ninth, Tenth and Eleventh Chapters of Romans, and you will find it written there that the Jews, the natural branches, were cut off. Why? Because of unbelief. And the Gentiles were grafted in by faith. How were the Gentiles saved? No Gentile nation was saved, as a nation: they were saved as individuals because our ascended Lord granted repentance to Israel, and the remission of sins. And He visited the Gentiles, and they were saved in exactly the same way as we were, one at a time being born again. There is no record whatever in the New Testament of any Gentile nation being saved. They were saved as individuals. If you tell me that the Lord may yet visit His ancient people, and send such a revival among the Jews as the world has never witnessed, I say, "I can believe that. I believe He can remove the scales from their eyes, and they may turn in their thousands to Jesus Christ. But they will have to come just as we came, because in Christ Jesus there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are you Abraham's seed, and heirs according to the promise." This distinction between Jew and Gentile, is not according to the New Testament at all. Schofieldism, eschatologically, is not the gospel. It is true in the great fundamentals, but eschatologically it contains much error. They tell us that the New Testament was a hiatus, virtually, a parenthesis, and that certain prophecies of the Old Testament overarch the New Testament. I believe that any interpretation of the Old Testament that is not in complete agreement with the New Testament, but would necessitate their being appraised in entire independence of the New Testament, must be erroneous. Is it not said of Christ, that, after His resurrection when speaking to certain disciples, "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself". And again: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfil."

May We Hope for a World-Wide Revival?

May you hope for the salvation of a single sinner? Do you still pray for that? Do you still hope for it? Why not? Have we not seen people in this place, hundreds of them through the years, saved, made new creatures in Christ? How was it done? By the ministry of the Holy Ghost. There is no other way: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." The Spirit of God does that. He quickens the dead soul: "You hath He quickened, who were dead in trespasses and sins". It is His work: not the preacher's, not the work of the priest, nor anyone else. It is the distinctive work of the recreative Spirit of God: "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new."

Hence we may still pray for the conversion of individuals. Do you not think so? If that be not true we may as well close our Churches. I see no reason for maintaining this institution if it be so, that we are at the end of the possibility of anyone's being saved. You do not believe it? You know that "Christ Jesus came into the world to have sinners", and that He is still doing that saving work.

How Long Will the Spirit of God Be With Us?

How long? I will tell you: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age, or the consummation of the age." He did not mean that His visible, personal, presence would be with us, for He went home to heaven, and we see Him no more. But before He went, He said, "I will not leave you (orphans): I will come to you." And He came in the Person of the Holy Ghost, and it is of His ministry He says, "All authority is given unto me in heaven and on earth"—all authority everywhere—"and, lo, I am with you always, even unto the consummation of the age." I am confident from the teaching of the Scripture that just as Jesus came, then went away, and sent the Holy Spirit, I believe the Holy Ghost will remain until Jesus comes again; and as long as the Holy Ghost is with us, sinners may be saved.

How many sinners? Not one, or two! My dear friends, if God can save one sinner, there is no reason, if it should be in His purpose, why He should not save millions—no reason whatever. It seems to me that it would be just like our gracious God to give this wicked world another chance, by a special visitation of His Spirit before He shall rise up and shut to the door.

Peter and Paul Agree

You say, "But that is Peter." Now be careful! Do you believe in the inspiration of Holy Scripture, the equal inspiration of all parts of the Holy Scripture? Do you believe that Peter was as much inspired as was the Apostle Paul? Is not the church built upon the "foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Have we not in this Book a divine record of God's Word through apostles and prophets? And is not all our hope founded upon what is revealed of the purposes of God in this Holy Book? But lest you should not be clear on that, I pause to say another thing:

Someone who thinks he is very wise, perhaps, will say, "You don't distinguish between the coming of Christ, the day of His coming, the day of the Lord, and the day of God: this is the day of judgment. We Christians are not to look for that: we are to be looking for that blessed hope, when we shall be caught up to meet the Lord in the air." You had better quote your whole passage: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". The blessed hope is not associated with any secret rapture, but it is inseparably bound up with "THE GLORIOUS APPEARING of the great God and our Saviour Jesus Christ."

What are we looking for? "Why," said Peter, "looking for and hasting unto (or Revised Version, earnestly desiring) the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

In the meantime what are we to do? "Account that the longsuffering of our Lord is salvation." That is the interpretation you are to put upon what appears to be the delayed coming of the Lord Jesus: "Account that the longsuffering of our Lord is salvation."

What the Apostle Paul Taught

Now listen to this very carefully: "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you". Peter said, "Paul wrote this as well as I, and I am writing the same things as Paul wrote."

Let us go further: "As also in all his epistles"—Peter said, "Paul does not contradict me anywhere. In all his epistles he says exactly the same things that I say here. In all his epistles, speaking in them of these things." Someone says, "I do not understand." Perhaps not; but hear again: "In which are some things hard to be understood". As though Peter would say, "When you read Paul's epistles, you had better put on your thinking cap, and ask God, the Holy Ghost, to teach you, because there are things in his epistles very hard to be understood, which they that are unlearned and unstable wrest, as they do also other Scriptures, unto their own destruction."

Some years ago in one of my trips to the West, I spoke in Winnipeg. It was a great meeting. I do not remember the subject, but it must have had some bearing on eschatological matters. After the service was over, a young girl, of about fifteen or sixteen, came to me. I can see her now. She carried a large Schofield Bible. She looked up at me and said, "Look here, sir, you had better go home, and get down on your knees, and ask God to teach you something." Yes; "which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction".

I said one day, "With the Schofield Bible, it requires only six months from absolute ignorance of the Scriptures to oracularity". That little girl was typical of a great many people.

Do you like old-fashioned porridge? I knew a Scotsman who said he had so much of it when he was a boy that he never wanted to see it again. But it is good—good brain food they say. If that is so, we ought all to eat a good quantity of it. But there was a day you had to get the oatmeal for porridge ready overnight. Do any of you women remember that? They used to put the oatmeal to soak, I think: I don't know very much about it. But I believe you had to start the night before. Then they produced another kind of oatmeal in packages. That could be put in the pot in the morning, and it was ready in a few minutes. But that was not enough, soon they supplies us with other cereals, predigested, and in convenient packages. And poor bachelors, whose wives are away for the summer, can now supply themselves with that. I venture to say that if you looked into their pantries you would find them full of all kinds of cans, and packages of cereals. Poor fellows, they have not time to get a good meal. Well, I suppose we all like things done up for us to save labour.

There is nothing people like better than something that will avoid the necessity of thinking. I met a young fellow out here on Carlton Street one day during the first Great War. He had been a member of my church in London. This young man was a slave to his store. He closed his store late at night, and then had to work on his books till two or three o'clock in the morning, and be up again almost at dawn. I never knew a man who worked as that young fellow did.

One day I met him, just at the top of Allan Gardens. I said, "Why, Cyril, you have joined up!—How are you enjoying it?" "I never enjoyed anything so much in all my life. I have someone to tell me when to go to bed, and when to get up in the morning—and I get up; I

have to. And I have someone to tell me when breakfast is ready. And after breakfast I have forty-five minutes to myself. You know my life. When did I ever have forty-five minutes to myself?" I said, "I do not know." "Oh," he said, "this is the life! Someone else does the thinking." That is Schofieldism — ready cooked, pre-digested, guaranteed whole wheat, nothing left out! Don't you believe it. By all means take Dr. Schofield's teaching in respect to the elements of evangelical faith. He is sound on the atonement, on justification by faith; sound on all these things. But when it comes to eschatology—the doctrine of last things—when it comes to that, he has swallowed Darbyism. Some of our Plymouth Brethren bow to Darby's authority as much as they do to that of the Apostle Paul. If Darby said it, it must be true. Schofield adopted it. It is written into the Bible, that bears his name. In respect to eschatological matters it really requires careful examination. Do not accept anything I say. Search the Scriptures to see whether these things be so. I do not want you to rest your hope for salvation on anything I say. I do not want you to base your hope, your expectation of the future, on anything I say, unless it is plainly supported by the Word of God. Be like the Bereans, who were more noble than they of Thessalonica, for they searched the Scriptures to see whether these things were so. When you hear a man preach, ask the question, "Did he give me the word of God?" If he did, if he drives you to your Bible, that will be a blessing to you. But go to Headquarters and get the truth from God Himself. Then you will be like the Samaritans, who came to see the Stranger at the well of Sychar in response to what the woman had said: "Come, see a man, which told me all things that ever I did: is not this the Christ?" The whole city came out to see Him, and then they said: "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

My friend, the late Dr. A. C. Dixon, a glorious preacher of the gospel, was a preacher's son. His father was pastor of one country church for over fifty years. He spent his whole time in the country. When his son, Clarence, was first called to a city pastorate, his father wrote him in great concern, advising him not to accept it. He said, "You have a family of growing children. You ought to bring them up in the country. That is the only place to bring up children." Then he said another thing: "I don't like city milk. My advice to you, Clarence, is that you should never go anywhere to live where you cannot keep a cow."

I remember Dr. Dixon, who was about six feet four inches, when he had related that story, shaking his Bible, and saying, "Brethren, keep a cow! Get the milk from God's Storehouse. Be sure of what you believe, because God's Word says it."

That is my counsel to you. If I have said anything this evening that you do not agree with, then you will bear me witness, I do not ask you to believe it because I say it: Go to the Book, and if you find it there, believe it. You may say, "My attention was called to it in Jarvis Street Church, but I have searched the Scriptures for myself, and I know from the word of God that these things are true."

Let us pray:

We pray Thee, O Lord, to grant us Thy blessing. Make us all lovers of Thy Word. We thank Thee that we have reason to believe that we may still hope, and pray for a great revival. The church needs it, everyone needs it. We pray that Thou wilt visit every church of every De-

nomination, and every preacher in every pulpit.

Especially, O Lord, visit us here. Help us all to love Thy word more, to be more devoted to Jesus Christ, more obedient to the heavenly vision. O revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

Bless dear old England. Lord, raise up prophets in England. Bless those who now are — and there are many of them — as true to the Word of God as were the apostles. Bless them all, Brother Wilmot, and those like him, who proclaim the unsearchable riches of Christ. Lord, visit them, encourage their hearts, and grant that through Thy people better days may come to the British Isles.

We pray Thee to bless our brethren in France, the believers who may be in Belgium, and in Germany, and in the Balkans, and the hosts of believers who are in Russia, and in Italy. Thou hast Thine elect people there, and in Yugoslavia, and in Palestine, and in the Antipodes, and in China, and Japan, and poor troubled India, and all the Islands of the Sea. Is it not written, The Isles shall wait for Thy laws? Bless all Thy faithful servants in the United States. There is a great army of them, who preach the glorious gospel of the blessed God.

Send to every church of every Denomination a rekindling of their love for Christ, and their desire for larger things in His name.

And we remember dark South America. The Lord be pleased to visit that benighted land. Bless Thy missionary servants there, who, amid great difficulties, preach Thy Word.

Bless us in this country from the Atlantic to the Pacific. O Lord, send us a revival! Bless Thy believing people in the benighted Province of Quebec. Bless our dear friends, Murray Heron, Alice Moore, and Eileen Veals to-night. Give them direction and sustain them.

So do Thou send to this whole wide world a great spiritual awakening, which will be glorifying to Thy name, and to the salvation of multitudes of people.

We ask it for Thy name's sake, Amen.

"THE BEAUTIFUL HANDS OF THE PRIEST!"

(A friend who had been overseas told me recently of a small and well-printed leaflet which he had borrowed from a Roman Catholic fellow-soldier who kept it on his person. The friend had copied the words and loaned them to us. In the company of two or three other Christian men, I read the poem aloud, and I must confess, to be horribly frank, it almost made me ill. In this case again, it is "read and weep."—B.)

We need them in life's early morning,

We need them again at its close;

We feel their warm clasp of true friendship,

We seek them when tasting life's woes.

When we come to this world we are sinful,

The greatest as well as the least,

And the hand that makes us pure as angels

Is the beautiful hand of the priest.

At the altar each day we behold them,

And the hands of a king on his throne

Are not equal to them in their greatness,

Their dignity stands all alone;

For there in the stillness of morning,

E'er the sun has emerged from the East,

There God rests between the pure fingers

Of the beautiful hands of a priest.

And when we are tempted and wander

To pathways of shame and sin;

'Tis the hand of a priest will absolve us—

Not once, but again and again.

And when we are taking life's partner,

Other hands may prepare us a feast,

But the hand that will bless and unite us,

Is the beautiful hand of a priest.

God bless them, and keep them all holy,

For the Host which their fingers caress;

What can a poor sinner do better

Than ask him who chose thee to bless?

When the death dews on our eye-lids are falling,

May our courage and strength be increased

By seeing raised o'er us in blessing,

The beautiful hand of a priest.

"Protestantism Approaches Exhaustion" Says Modernist Gifford

LATEST UNBELIEF REVIEWED BY DEAN BROWN

The Story of the Faith, by William Alva Gifford, The Macmillan Co., 1946, 622 pages, \$5.00. Reviewed by Dean W. Gordon Brown.

THE rebellion of our friend, the Rev. Perry Rockwood, against the increasing Liberalism in the Presbyterian Church in Canada, which was fully discussed in THE GOSPEL WITNESS some weeks ago, did much to advertise an important Canadian work issued not long ago. I heard ex-Principal Wallace, of University College, say that he found the book unusually stimulating. In that I must agree with him, although I confess that it stimulates some of us to wrath.

Attention, Evangelicals

The first and last parts of this, "a survey of Christian history for the undogmatic", are so devoted to an exposition of those depths of Satan into which Modernism has led a great portion of the Christian Church that I wish all mature Evangelicals would read them in order to see how far Liberalism in this country has actually gone, how blasphemous its statements have become, and how hopeless its future in religion must be.

Dr. Gifford was born in Ottawa and educated at the University of Toronto, Victoria College, Toronto, and Harvard University. He is professor of Church History and of the History of Religions in the United Theological College, Montreal, and in the Co-operating Theological Colleges affiliated to McGill University. One of the "co-operating Theological Colleges" is Montreal Presbyterian College, another belongs to the Church of England. Dr. Gifford himself, of course, is a leader of thought in the United Church of Canada.

Unitarian Help

Baptists may be proud of the fact that one of the best of church histories was produced by a professor of our faith, Dr. A. H. Newman, *A Manual of Church History*, in two volumes, published by the American Baptist Publication Society. It was written, however, for those who, with Dr. Newman, believe something. How different his point of view from that of Dr. Gifford! Thank God Newman was dogmatic! Gifford apparently hates dogmatism of any sort. He wants nothing definite in the thought of religion. He writes for those who believe nothing in particular. It is no wonder, for among his acknowledgments he says: "For the philosophical backgrounds of theology, I have had helpful suggestions from my friend Dr. B. W. Brotherton, Professor Emeritus of Tufts College." Now Tufts College is Unitarian, and I believe I was told in Boston last summer, where it is located, that it had closed or was closing its theological section. American Unitarianism has run so far upon the rocks of Humanism that there is really no need for a theological college in its view.

Gifford's work is broader than church history, for it reviews the religion of Israel on the one hand and estimates our present situation on the other.

Denial of Early Monotheism

In the first chapter on the ancient Hebrews and their faith, we have what are supposed to be the assured results of Old Testament criticism, negative and crude, and

if they be otherwise, very late in date. In such a view the early Hebrews worshipped "Jehovah, or Yahweh, a storm god of Midian" (p. 2).

"It is unlikely that Moses was a monotheist, or even consciously looking towards monotheism" (p. 15).

Now the author late-dates Moses between 1200 and 1000 B.C. Even so prominent a prophet as Amos

"was not thorough-going in this monotheism. It was the god of the Hebrews, he thought, who was god of all and was partial to Hebrews; but his sway did extend beyond them and embrace all the children of men (4:13)" (p. 18).

(Note the small letter for the word "god".) In fact, we are told that "Monotheism had to wait until the Exile, and afterwards" (p. 26).

Pious Fraud

Of course, according to such a theory as Gifford holds, it is very hard to be sure of anything in Hebrew history. The Pentateuch contains

"five law-codes, widely separated in time, increasingly elaborate, and all attributed to Moses" (p. 14).

Of these, Deuteronomy became the first canonical book, about 621 B.C. No, Moses really had nothing to do with these books, the authors merely used his name and said he wrote them — pious fraud! Judges contradicts Joshua, and even contradicts itself! First and Second Samuel give stories "pieced together into a rather confused account of David's career" (p. 6). Even in the prophets revelation is only insight; it is not the Word of God. And the ritual so prominent in the Old Testament came from the influence in neighbouring religions (p. 15). Our author is never tired of denouncing Old Testament sacrifices and its counterpart in the New Testament thought. He thinks most of the prophets on his side, though that we do not admit for a moment, and for the uninstructed it is a bit difficult to see why it matters which side the prophets are on when you cannot trust them anyway!

"To Nahum the destruction of Assyria was an act of Yahweh, intervening on behalf of his people. It was not so" (p. 23).

Surely nothing could be plainer than that. Nahum says that something was an act of the Lord. Gifford says it was not. Isaiah is no better, for in at least one thing they taught "Isaiah and his school had been discredited" (p. 30).

To read through this chapter reminds me of an address by a certain professor on the permanent value of the Old Testament. He contended that the only permanent value was the moral one and it was not really very much. When he got through, the Old Testament, as far as we could see, had very little value. He and his kind would apparently agree with the man who said years ago that the Old Testament is a millstone about the neck of Christianity, replying to which the late Dr. E. M. Keirstead said, "These are the title deeds to our inheritance and we ought not to throw them away."

Reputed Sayings of Jesus

If you would know what a Humanist thinks of Jesus, read the chapter on "Jesus of Nazareth". Our knowledge of the Saviour is almost exclusively derived from the Gospels, but Dr. Gifford cannot trust them. For some

strange reason he thinks, for instance, that Matthew was written after the fall of Jerusalem in the year 70 A.D., about twenty years after the fall of Jerusalem. He does not say that he thinks so, he says it is so (p. 128, fn.7). Of course he cannot endure John's Gospel, for he thinks that "such narrative as it contains conflicts seriously with that of the other Gospels" (p. 60). And so when he would refer to the words of Jesus he cannot be sure that the Lord Jesus ever said them and must begin quotations from the Gospels thus:

"He was reputed to have said: 'If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' Uncritical Christians did not remember that he was reputed also to have said of his disciples: 'I pray not that thou shouldst take them out of the world, but thou shouldst keep them from the evil one'" (pp. 190, 191).

No Virgin Birth

When it comes to what we call the fundamentals, we can expect no mercy. Take the Virgin Birth first:

"The 'virgin birth' now appears to have been the best explanation that simple folk could give, long after the event, of the origin of one who seemed to them to be more than human" (p. 61, fn.5).

No Deity of Christ

What does the deity of Jesus mean? According to this man it is nothing but "a deep sense of his own complete accord with God . . . complete identification with the will of God" (p. 65). Such a view makes Jesus no more than a prophet.

"At the moment of baptism there came a profound experience of God's favour. Jesus knew that he was God's son, as the king had been called God's son in the great days of the past" (p. 66).

Here again we ask you to note the small letter on the word "son". Surely this is a plain denial of the essential deity of Jesus, that in His being He was actually related to God in a unique way. In fact we cannot be very sure of His own estimate of Himself, for, according to our author, before His journey into Phoenicia, quite well on in His ministry,

"we cannot say with certainty whether he had thought himself to be the Son of Man" (p. 75).

Of course this contradicts flatly two verses in Mark, chapter 2: the tenth, which says that the Son of Man has power on earth to forgive sins; and the 28th, which says that the Son of Man is Lord of the Sabbath. Those sayings are recorded of our Lord long before His journey north of Palestine. When it is all added up, the view of Jesus is completely and only human.

Miracles Reduced or Denied

So when it comes to the miracles you cannot expect much.

"The effect was increased by miracles, which, however, were not performed as proofs of his authority. To others they were 'signs'; to him they were natural expressions of his spirit. Society in the East, especially among the poor, is disease ridden. Mental disorders were particularly prevalent in Palestine, with hysteria and paralysis and epilepsy, aggravated by the meagreness of life and its insecurity. These were just such torments as a calm and victorious spirit could relieve. That Jesus should relieve them was inevitable. It was as impossible that he should be indifferent to suffering as that a mother should desert her sick child" (p. 68).

Surely the Gospels do show that the miracles were just what Dr. Gifford says they were not, namely, proofs of His authority. Said Jesus, "If you do not believe Me, believe the works." That idea may be found both in the

Fourth Gospel and in the Synoptics. But Modernist Gifford would not want authority of any real sort, so why should the miracles be proof of it? To him they are mere kindness, the triumph of a victorious spirit inspiring others to rise above their ills. Does the Fourth Gospel say that Lazarus rose from the dead? It cannot be:

"One may properly doubt the raising of Lazarus from the dead because the evidence is not satisfactory. . . . It is either a legend that grew up in the seventy or eighty years before the Fourth Gospel was written, or it is a misunderstood parable" (p. 68, fn.).

No Atoning Sacrifice

What about the Atonement? Certainly even the historical facts about the death of Jesus occupy a large place in all the Gospels. What was the meaning of that death?

"The death and resurrection, the exaltation and return of Jesus, were later to become central in Christian thought, quite overshadowing his early life and teaching concerning the kingdom of God. Yet the four Gospels do not provide us with materials for a complete doctrine of these things. Almost no explicit teaching concerning the death survives, for which the authority of Jesus himself can be claimed. Christian theology was to find the explanation in the sacrificial system of Judaism; his death was to be the one grand sacrifice that would meet the Divine requirements forever. It is almost certain that Jesus himself did not think so" (p. 76).

We recognize frankly that the Gospels do not give very much space to the meaning of the death of Jesus. Naturally it had to occur before a full explanation of that meaning was given. Quite probably much of the explanation was given by the Saviour in the forty days between His resurrection and His ascension. But the words of Jesus before His crucifixion do give us the very view of the "one grand sacrifice that would meet the divine requirements forever", in such key sayings as these: "The Son of Man came . . . to give his life a ransom instead of many" (Mark 10:45, Matthew 20:28). The Apostle Paul could have said no more than that. In fact, he says just that when he describes the death of Jesus as "a substitute ransom for all" (1 Timothy 2:6). Now a ransom is a price paid to liberate a prisoner. In the old Greek the word used could mean an expiation to appease an angry God. The death of Jesus was a substitution. It was an expiation. Or take the clear words of the Saviour at the inauguration of the Lord's Supper, when He said: "This is my blood of the covenant which is shed for many" (Mark 14:24), where Matthew adds, "unto remission of sins" (26:28). According to Gifford, Matthew is quite wrong, for with these words he "introduces a foreign idea" (p. 82). To the natural mind, — what Paul calls the mind of the flesh, — it is "a foreign idea" as it is to the Modernist today. It was not "a foreign idea" to Matthew, and according to the New Testament Matthew was there when Jesus said the words, and he heard them, and later recorded them. We prefer to believe Matthew.

No Resurrection

And so in the Christianity here set forth "for the undogmatic" our historian has got rid of the Virgin Birth, the essential deity and the expiatory atonement. Nor did he rate the miracles very high. What about the resurrection? According to the Apostle Paul, confirmed as he is by common sense itself, the resurrection is the foundation stone of Christianity. "If Christ be not raised, ye are yet in your sins." According to Dr. Gifford,

"all that we can confidently conclude from the Gos-

pels is that, after the burial of Jesus, the tomb was found empty, and the disciples for some days had experiences which satisfied them that he was alive" (p. 86).

Certainly that is pretty negative. His view of the "experiences" of the disciples he makes clear when he says:

"As for the disciples of Jesus, after the crucifixion they returned to their homes in Galilee. It was there the visions of Jesus were seen. When these ceased, the disciples made their way back to Jerusalem" (p. 89).

If English means anything at all, these quotations mean that Jesus did not rise from the dead, in the body in which He died.

Conversion by an Idea!

Another foundation stone of Christianity is usually thought to be the conversion of Paul. The risen Saviour, according to the story told three times in the Book of Acts, actually appeared to the Apostle and convinced him that He was the Messiah. But that view is far too definite, too miraculous, too much on the plane of deity!

"What liberated him was the discovery, in Jesus and his followers, that one might love the Gentiles without ceasing to love God. Whatever had overtaken these new enthusiasts, Saul knew it was not irreligion; it was religion of another sort. Saul would require years to work out a system of thought to describe the new religion; but meanwhile he perceived that the new was better. The conflict between his training and his present observation was settled; the latter had won" (p. 94).

So it was not the appearance of Jesus that liberated Paul, it was a bright idea, a new moral view. Paul's own story, as Luke records it, must apparently be taken with a whole cellar-ful of salt.

Scorn of Second Advent

Special aversion is shown by this Modernist author to what is called the Apocalyptic. Apocalypse is a Greek word meaning uncovering or unveiling. The last book of the Bible is the Apocalypse of Jesus Christ. Apocalyptic is the idea that God, by divine cataclysm, can, does, and will interfere in the affairs of the world. Although it has been said that Jesus' own exposition of His Second Coming is the agony of modern students, Gifford is honest enough to realize that our Lord "believed, with the Apocalyptists, in the approaching intervention of God in the world" (p. 72). For me, as a Christian, that should certainly be sufficient. But according to this man, it is merely "naïve" (p. 101):

"God does not intervene in the world apocalyptically" (p. 59).

That, of course, is supposed to settle it. The question is closed in advance, all argument is precluded. Jesus must have been wrong:

"And to-day, after nineteen centuries, many Christians still expect a second coming of Christ and a catastrophic end of the world by divine intervention . . . Jesus will never come again, except as he is always coming, always present—as a gracious memory, or the mystic companion and guide of the good; and it is impossible now to know with certainty what was his own eschatology, except that he felt himself to be the incarnation and vehicle of an eternal truth, an ultimate good, that God would preserve alive forever" (p. 135).

We hope to be numbered among the many Christians who still expect the Second Coming in true apocalyptic fashion. We are reviewing a book by one of those scoffers that Peter prophesied, who say, "Where is the promise of His coming?" Gifford says, "Jesus will never come again". Then He was wrong when He promised, "I will come again". In John fourteen He goes on to say that He is "the Way, the Truth, and the Life". But a prophet who was wrong could not be the Truth. According to Gifford He is "an ultimate good". Such a give-away

will rejoice the hearts of those who wish the complete destruction of Christianity in favour of some thin world religion covering Hindu pantheism, Confucian ethics, and Christian goodness, without any definite Saviour, without any full authority, without the teaching of that Scripture which says, "Last of all He sent His Son".

When it comes to writing merely church history, Dr. Gifford can pick out the high spots and tell the story well. A scholar of his repute must say things which will contradict the Church of Rome. For instance, "The church of Antioch still claims Peter as its founder, with little reason, but with more reason than the church at Rome" (p. 137).

"Spreading Uncertainty"

The last part of the book really deals with the background, history and prospects of Modernism. One chapter is entitled "The Birth of Modernism" and here are given the leading ideas of Schleiermacher, Ritschl, Strauss, Baur, Darwin, etc. The result of their efforts is clear:

"The most serious fact for organized religion, when the nineteenth century closed, was the spreading uncertainty in the clerical mind. If the trumpet give an uncertain voice, who shall prepare himself for war?" (p. 558).

"Religious Confusion"

The next chapter is called "The Valley of Decision". Here there is a rather frank appraisal of the present condition of Protestant thought:

"Protestant Christians in general, when they now speak of 'Christianity', seldom have in mind the body of doctrine that constitutes historic orthodoxy; they mean only life in harmony with the precepts of Jesus" (p. 558).

That is a word from "the undogmatic", for the one who would do away with all doctrine and seek to hold fast only to the principle of kindness, one to whom the nature of God and man and their real relation matter little. In fact, Protestant orthodoxy "is seldom heard now from the pulpit" (p. 559). Then "the result of this long disintegration is religious confusion" (p. 560).

Roman Gains

The Roman Church boasts much of the gains it is making, to offset which boasting we give this quotation:

"In a volume, *Through Hundred Gates*, one of the *Religion and Culture Series* of the Roman Church, it is said that converts to the Catholic Faith in the United States number about 50,000 annually. The editors add (p. 7): 'The fact that not only well-educated people of all walks of life, but also many Protestant ministers of various denominations are returning to the Church is symptomatic of the failure of Protestantism.' England, too, 'has an average of from eleven to twelve thousand converts each year'; and in the fifty years since the death of Cardinal Newman 'more than nine hundred Protestant clergymen returned to the Mother Church, and in the whole world no less than 3,000 Protestant ministers resigned their pastorates and became laymen.' 'The qualitative gain of the Church, however, does not numerically outweigh her quantitative loss during the trying postwar years. . . . The unwholesome influence of Rationalism and Materialism, the decline of spiritual values after the World War, the social insecurity of the masses, the satanic propaganda of Communism and National Socialism greatly augmented the number of renegades from the Church.'

"These statements are illuminating. First, the gains of Catholicism are 'qualitative', not 'quantitative'. This is confirmed by civil records. In the United States the growth of the Catholic Church is slightly less than that in population. Second, Catholic gains are most notable in England, where the character of the Established Church was determined as much by political as by religious considerations, and where an approximate Romanism, the Anglo-Catholic party, has existed for a hundred years" (pp. 560f.).

Rome's Shady Policies

The recent history of Rome is shady, and Gifford states that plainly:

"The future may reveal, too, that the Roman Church has been further compromised by papal policy. The Vatican signed Concordats with Mussolini in 1929, Hitler in 1933, and with Franco, dictator of Spain, in 1943. In 1943, too, as the victory of the Allies, including Russia, became certain, the Vatican changed from denunciation to conciliation, in its attitude to the Bolshevik régime" (pp. 572f.).

A Caricature on Fundamentalism

When our author deals with what is called Fundamentalism, he really hits below the belt.

"Within the limits of Protestant tradition, Fundamentalism has its own special emphasis, devoting much attention to ancient prophecies and expecting a catastrophic end of the existing world order, through an intervention of God. It thus rejects both the evolutionary view of history and the immanentist tendency in theology. It tends indeed to a certain idiosyncrasy, best exhibited perhaps in the belief of some Fundamentalists that the 'lost ten tribes' of Israel, to whom are applicable the promises of God through the prophets, are the British people. They, and not the Jews, are therefore the true heirs of ancient Israel, and may expect the destiny of a divinely-chosen people. 'British Israel' is the English equivalent of the German Faith Movement, but more urbane.

"Fundamentalism, it would appear, is an arrested development within Protestantism, that is not likely to arouse more than a certain curious interest in the modern mind" (p. 577).

We confess to being in theology what is called a Fundamentalist, that is, we believe in the fundamentals. This word was coined about the year 1922 by the late Dr. Curtis Lee Laws, then editor of *The Watchman-Examiner*, for those who would lay stress upon the fundamentals, such as the Virgin Birth of Jesus, His essential deity, His substitutionary atonement, His bodily resurrection, and His literal coming again. We must admit that the word has degenerated to mean in many circles a particular method of the defense of the faith. But not all those who are what is called Fundamentalists devote a disproportionate amount of their time to prophecy of the imminent end of all things. Many or most of them spend their time and energy in preaching the gospel of salvation by grace alone. Of course, we reject the evolutionary view of history, inasmuch as we reject the theory of Evolution upon which it is founded. In fact, the theory of Evolution is the key to the whole modernist philosophy of things. Of course we reject the immanentist tendency in theology, laying our stress upon the transcendence of God. We believe in the immanence of God, but there are two kinds of immanence: one that holds that the God above the world also dwells in the world; another that holds that God is in the world but hardly above it, that He "sleeps in matter and awakens in mind". We reject the latter in favour of the former. Although the paragraph we have quoted does not say so, it tends to identify those who hold the fundamentals with the vagary of Anglo-Israelism. This is quite unfair. But when the Liberal says that Fundamentalism arouses in the modern mind only a certain curious interest, he is forgetting the fact that millions of intelligent people hold to the Conservative view of religion and believe that the Bible is the Word of God and Jesus Christ His Divine Son. It is truly remarkable how far closed a supposedly open mind can show itself!

"Devastating" Result of Liberalism

But the result of the Liberalism we have been discussing is well stated when our author says:

"The new view of the Bible is now the common property of Protestant ministers, having been taught them in most Theological Seminaries. The result was inevitable, and is devastating. Quite ordinary men could preach extraordinarily, so long as they could say 'thus saith the Lord'. They spoke, not out of their own wisdom but out of a divine revelation, whose custodians and reporters they were. Now they must range the field of human knowledge, in search of preachable truth. And where the scientist confines himself to one field and has no necessary moral concern about what he finds, the minister gleans in all fields, seeking food for the soul. Sometimes he is a poor gleaner; sometimes there is little to glean.

"The change in preaching is very great; and the churches are correspondingly less distinctive and vigorous, more comprehensive, than formerly. People are received into membership on what are virtually their own terms, if only they will support their church and live decorously" (pp. 581f.).

What a pitiable state such preachers are in! What a charge must be laid at the door of the Seminaries referred to! Here are preachers with nothing to say. One cannot blame the people for staying away from church.

A Poor Cure

And what cure does our doctor offer?

"To make this tendency explicit is the only road to one more invigoration of the faith; for that road leads back to the parables of the Lord and the Sermon on the Mount, where one is again among elemental and universal things, as one is not when engaged with the sacrificial ideas and Messianic hopes of Judaism, that were incorporated into the Gospel" (p. 583).

A poor cure is that. We must, apparently, do away with the idea that Jesus was the Messiah, although He said so Himself over and over. We must do away with the sacrificial idea, throw out the Epistle to the Hebrews, skip Romans, or at least the first five chapters, cut out our Lord's own reference to the meaning of His death, and reduce the Mediator Himself to the rôle of a more or less minor prophet.

Experience the Feeble Judge

"The parables and the Sermon on the Mount are the experience of Jesus, set out in story form . . . If that experience can be repeated in human life, Christianity is capable of still further renewal. Here the immanentist tendency in theology is at home, the empirical test relevant, and Christ once more the great contemporary" (p. 583).

So it is all a matter of experience. What a poor teacher on the ultimate questions of life! Whose experience is wide enough to answer the questionings of the human soul? Who has any experience of immortality? Greek philosophers sought the answer in experience, arrived at contradiction, and could have said with Pilate, "What is truth?"

Hopeless Irreligion

Oh, yes, we need churches:

"The churches are indispensable. . . . Neither Catholic nor Protestant, they are still Christians" (p. 584).

So here is an author who is neither Catholic nor Protestant, and Christian, as he uses it, means having an experience that convinces you that there is goodness at the heart of the world. In fact, as far as we can observe, Dr. Gifford believes three things: first, that there is a world. One can convince himself of that, of course, if such a conviction is necessary, by banging his head on a wall. Second, in the world there is something good. Surely any wheat field shows that. Third, all is Evolution. That the Bible contradicts on the first page. Such religion, or rather irreligion, is hopeless.

One of our ministers told us that he heard Dr. Gifford speak to a gathering of preachers when the professor expressed very little hope for the future of the churches.

Had we his views, we fear we should have no hope at all. Thank God it is still true that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let everyone that nameth the name of Christ depart from iniquity."

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 33 August 17, 1947

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

SAUL REJECTED BY THE LORD

Lesson Text: 1 Samuel 15:10-23.

Golden Text: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."
—1 Sam. 15:23.

Supplementary Reading: 1 Sam. 13:5-14; 15:1-9, 24-35.

I. The Rebellion of the King: verses 10-21.

Samuel's concern for Israel did not cease when he was displaced as the official leader of the people (1 Sam. 12:1, 2). He had continued to pray for them (1 Sam. 12:23), and he was still the prophet of the Lord, charged with hearing and delivering to them the messages of Jehovah (verses 10, 22, 28). We should thank God for faithful pastors, teachers and workers, whose unceasing Christian love is a priceless gift (Heb. 13:7, 17).

The Lord was just in His command that the Amalekites be destroyed, on the principle that national sins will not go unpunished (Matt. 25:32). The nations, though they may seem great and important, are before the Lord as a drop in the bucket (Isa. 40:15), and He will be just in dealing with their sins (Exod. 34:6, 7). The Amalekites had opposed Israel in the early days of the exodus from Egypt (Exod. 17:8-14; Deut. 25:17-19).

The Lord was also merciful when He commanded Saul to put an end to the Amalekites. A holy God could not bless the people unless the land should be freed from the moral pestilence of which the wickedness of the Amalekites was an outward manifestation. Purity, safety and wholesomeness could not last in an atmosphere which was charged with pollution. To combat evil is the safe and wise course, as well as the kind course. By the law of compensation the Israelites, who had suffered at the hands of the Amalekites, were the ones chosen as the Divine rod to punish the evil-doers.

Saul had interpreted the Lord's command according to his own private notion as to what should be done. An officer who tampers with the orders of his superiors is guilty of a serious offence; he has no authority to question or to change the commands which he receives. It is his duty to see that they are obeyed to the letter. And yet, some Modernistic teachers and preachers alter the message of the Lord, claiming the right to designate which parts of the Bible are authoritative. Not what we think, but what God says, must be our guide.

God counts partial obedience as absolute disobedience, and therefore, King Saul had not performed the word of the Lord. There is no Scriptural warrant for the popular notion that one's good deeds are balanced over against his evil deeds and that if the good outweighs the evil, God will overlook the sin. God rules over His creatures with justice and equity (Psa. 7:9-11; 89:14; Isa. 11:2-4).

An oft-repeated, uncalled-for profession of loyalty might arouse suspicion of disloyalty, since some things are to be taken for granted, until questioned by unusual circumstances. Saul made a loud profession of obeying the word of the Lord (verses 13, 20), throwing up a smoke-screen, as it were, to cover his sin. But alas, the innocent sheep gave him away; their bleating was most inconvenient for him. In vain do men seek to hide their sin from the Lord (Numb. 32:23; Prov. 28:13; Isa. 59:12; Gal. 6:7).

It is a cowardly device to blame others for one's sin, and it is also useless (Deut. 24:16; Jer. 31:29, 30; Ezek. 18:20;

Rom. 14:12). Saul's claim that he feared the people (verse 24) differs greatly from the Divine record of the incident, which informs us that Saul and the people spared Agag and the best of the sheep (verse 9). As a matter of fact, it was not a case of Saul yielding to the wishes of the people, but of the people following the leadership of their king. Of themselves they probably would never have thought of disobeying the command of God. The responsibilities of leadership are great; we must be careful to assist others to be obedient to the Lord, rather than disobedient.

Saul's next move was to make pious excuses for his conduct; he announced that the animals had been spared for sacrifice to the Lord. How many crimes have been committed in the name of religion (John 16:2; Acts 26:9)!

II. The Rejection of the King: verses 22, 23.

The prophet reminded the king that the Lord places emphasis upon inner spiritual motives, rather than upon outward ceremonial actions (Matt. 23:25-28; Lk. 18:11-14). All the sacrifices and acts of devotion in the world will not take the place of heart obedience (Psa. 51:16, 17; Prov. 21:3; Jer. 7:22, 23; Hos. 6:6; Mic. 6:6-8; Heb. 10:4-10). The rebellious man is like the one who practises witchcraft, in that both follow the commands of others instead of God; the rebel obeys his own desires, while those engaged in witchcraft obey the desires of Satan (Deut. 18:9-14; Isa. 8:19, 20). The stubborn man is like the idolater, in that both worship another instead of God; the stubborn man exalts his own will, and the idolater exalts the thing which he has created (Psa. 115:3-5).

In the Scriptures many instances are recorded where the Lord used symbolic actions to portray to His people His designs (Jer. 18:1-6; Ezek. 37:15-21; Jon. 4:6-11; Acts 21:10, 11). In this case the rent skirt represented the kingdom rent from Saul because of his sin (1 Kings 11:29-33). He who had rejected the commandment of the Lord was now himself rejected (1 Sam. 13:14; John 8:47; 12:48).

The servant of the Lord must at times be severe, if he would be faithful (2 Tim. 4:2; Jude 22, 23). Samuel was compelled to do the work which Saul had left undone and himself to destroy the wicked king. In performing that unpleasant yet necessary task, he was doing the will of God fully as much as when he was proclaiming the word of the Lord.

But the Lord's messengers must also be tender, and they must sorrow over those who depart from the ways of the Lord, even as Samuel grieved over the rejected king (1 Sam. 16:1; Gal. 6:1, 2). Our God is all-powerful, yet all-loving; He is strong and just, yet ever kind and merciful (Psa. 36:6; 89:1, 2, 33; 147:3-5).

DAILY BIBLE READINGS

Aug. 11—Saul's presumption 1 Sam. 13:5-14.
Aug. 12—Saul's disobedience 1 Sam. 15:1-9.
Aug. 13—Saul's punishment 1 Sam. 15:24-35.
Aug. 14—Israel and Amalek Exod. 17:8-14.
Aug. 15—Burnt-offerings rejected Psa. 50.
Aug. 16—Sin confessed Psa. 51.
Aug. 17—Sin rebuked Psa. 38.

SUGGESTED HYMNS

Oh for a closer walk with God! I lay my sins on Jesus.
When we walk with the Lord. Blessed be the Fountain
of Blood. Depth of mercy! can there be? Not all the
blood of beasts.

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LATEST FROM ROUYN

We have just received word from Mr. Murray Heron in Rouyn that the case there has been postponed until the end of August, or perhaps till September!

We recommend the Mayor of Rouyn, and the Chief of Police, and all the other Rouyn persecutors, to read the fourth chapter of The Acts of the Apostles. (For their information this is not peculiarly a Jehovah's Witness

Book. The Acts of the Apostles will be found in the New Testament. We hope they have heard of it; but it is part of Holy Scripture.)

Reading that chapter, we suggest they read the twenty-first verse again and again: "*So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.*"

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