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Miraculous Image of Mary Touring America

By Dr. J. B. Rowell, Victoria, British Columbia

A MIRACULOUS image touring America! Miraculous images are usually associated with the Dark Ages, when the Roman priest was able to hoodwink the people. If in our own day, it is thought such priestly trickery must be restricted to Portugal or South America, or some such benighted country, where priestcraft holds sway, what will the Christians of America say when they know that the Roman Church planned to have an image of "Our Lady of the Cape" tour enlightened America?

The information, which ought to awaken Christians everywhere, is given in *The Canadian Register*, September 13, 1947. This well-known Romanist journal gives the following front page article:

Famed Statue to Tour U.S.

CHICAGO, Sept. 8—(NC)—The miraculous statue of Our Lady from the famous shrine of Cap de la Madeleine, Quebec, will be taken along on a Rosary Pilgrimage to the West on September 28 to October 14, it has been announced here by the Confraternity of Pilgrims, sponsor of the pilgrimage. This will mark the first time that the revered statue will leave Canada.

It was the object of special devotion during the Marian Congress in June, when it was marched in solemn procession from Quebec to Ottawa, with the faithful reciting the Rosary 24 hours a day. The statue became the centre of many manifestations on its 46-day journey as it passed through the various towns en route to the Canadian capital. During the congress Masses were offered before the statue around the clock.

Permission to take the honoured statue out of Canada was given the Confraternity of Pilgrims by the Council of Oblate Fathers, who are the guardians of the Shrine of Cap de la Madeleine.

It should be noted that this image is spoken of as "the object of special devotion", and that "Masses were offered before the statue around the clock."

The Story of the Statue With Animated Eyes

The Roman Church has published what is called the "Organ of the National Shrine at Cap de la Madeleine", entitled "The Annals of Our Lady of the Cape", giving "The Story of the Statue".

It is impossible to republish the entire story here, but the following extracts will reveal Rome's up-to-date medievalism. Speaking of this statue, the account says:

"It was a Madonna with lowered eyes and delicate features. . . . On June 22, 1888, the very day on which it was transferred from the modest side altar to the main altar of the Shrine, three astounded witnesses watched its eyes become suddenly animated, to gaze long and anxiously over their heads at some far distant scene. It was a look of extreme sadness . . . concerning the fact itself of the animation of the eyes, there is no doubting whatsoever."

"By 1904, the prestige of this famous Madonna had become so great that His Holiness Pope Pius X authorized Bishop F. X. Cloutier of Three Rivers to preside in his name at the Solemn Coronation of our Lady of the Cape. . . . Now, for the first time in its history, this miraculous statue has left its home to visit another corner of our land. From the beginning of May, Our Lady of the Cape, Queen of the Most Holy Rosary, has been travelling in triumphant procession to the first National Marian Congress, at Ottawa."

This is the same statue which has been "travelling in triumphant procession" on a "Rosary Pilgrimage" through the United States, even to the West. Another writer says, "The Queen of the Rosary showed in a marvellous way her approval of that consecration when THE LOWERED EYES OF HER STATUE OPENED WIDE AND LOOKED OUT TO THE WEST." (*Rosary of the Congress*, by W. E. O'Meara.) It is to be observed that it is the wide sweep from East to West which the Roman Church has in mind.

A Weeping Image

Raphael F. Brown, in "A Shrine Is Born", recording the so-called *miracle*, writes: (in italicized type)—

"The face of the statue was becoming visibly animated with life and feeling! In speechless astonishment they clearly perceived that its normally lowered eyelids were now opening, revealing two remarkably beautiful dark eyes which looked directly ahead toward the open door and the setting sun beyond. . . . The face of the statue, with its open eyes, had taken on an entirely new appearance AS IT GAZED OUT OVER NORTH AMERICA."

"Suddenly the holy friar noticed that the miraculous statue had closed its eyes entirely and that GREAT TEARS WERE FLOWING SOFTLY DOWN ITS CHEEKS. He was profoundly moved by this mysterious sorrow of the Queen of the Rosary. . . ." (See *The Annals of Our Lady of the Cape*).

It ought to be stated that the *miracle* was reported as having been witnessed by two priests and a layman.

Warning From God's Holy Word

Knowing the proneness of the human heart to create substitutes and gods of a depraved imagination, God warned: "Make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it: for I am the Lord your God." (Lev. 26:1). "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." (Deut. 4:15, 16).

In spite of this Scripture warning, the Romish publication, quoted above, calmly observes regarding this particular statue, "There was nothing extraordinary about this statue; in its appearance was nothing to distinguish it from any of the other statues made from the same mould at the Carli-Petrucci workshops in Montreal." Are we to gather from this that all the images are made to open their eyes, and to shed tears?

Prayers to Mary

God's Word declares concerning images: "They have mouths, but they speak not: eyes have they, but they see not: They that make them are like unto them; so is everyone that trusteth in them." (Psa. 115:4, 5, 8). In the Romanist publication referred to is the following prayer to be addressed to the statue with the miraculous eyes:

"Hail, O Royal Pilgrim from the St. Lawrence, who deigns to come to your people and travel with us the paths of suffering and toil. O Queen of the Most Holy Rosary, turn once again your miraculous eyes of mercy towards us, EYES THAT CONVERT AND SAVE. In mercy, as you pass, turn towards us your tender, pitying glance."

Here is another sample of the prayers offered to the Virgin Mary:

"O QUEEN of the Universe, and most bountiful sovereign! thou art the great advocate of sinners, the sure port of those who have suffered shipwreck, the resource of the weak, the ransom of captives, the solace of the weak, the comfort of the afflicted, the refuge and salvation of every creature. O! full of grace! enlighten my understanding, and loosen my tongue, that I may recount thy praises, and sing to thee that angelical salutation which thou dost so justly merit. Hail! thou who art the peace, the joy, the consolation of the whole world! Hail! Paradise of delight, the sure asylum of all who are in danger, the source of grace, the mediatrix between God and man!" (*The Mission Book*, by St. Alphonsus Liguori, p. 160).

As can be seen by this prayer, as well as in much of the authoritative teaching of the Roman Church, it is taught that Mary is the hope and advocate of sinners, the mediatrix between God and man; and it is an image of Mary which has been taken on tour through the United States of America in order to rally the devotees of that apostate church to a more abject devotion before their so-called miraculous statue.

While we cannot but condemn such an idolatrous system, so fully and frequently endorsed by the Roman Hierarchy, yet our hearts go out to the adherents of that church with a great longing to make Christ known in all the fulness of His matchless, free, and eternal grace. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

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THE PRIVILEGES AND DUTIES OF CHRISTIAN CITIZENS

By Charles H. Spurgeon

This piece of practical advice from the "Prince of Preachers" is particularly timely in our day and generation when many sincere Christians have been led to believe that because their citizenship is in heaven they have been relieved of any responsibility for earthly government.

I WOULD not, however, say to any persons here present, despise the privilege which you have as citizens. Far be it from me to do it. When we become Christians, we do not leave off being Englishmen; when we become professors of religion we do not cease to have the rights and privileges which citizenship has bestowed on us. Let us, whenever we shall have the opportunity of using the right of voting, use it as in the sight of Almighty God, knowing that for everything we shall be brought into account, and for that among the rest, seeing that we are intrusted with it. And let us remember—that we are our own governors, to a great degree, and that if at the next election we should choose wrong governors, we shall have nobody to blame but ourselves, however wrongly they may afterward act, unless we exercise all prudence and prayer to Almighty God to direct our hearts to a right choice in this matter. May God so help us, and may the result be for his glory, however unexpected that result may be to any of us.

"THE PECULIAR PROVIDENCE OF GOD"

"I preached at the Lower-Spen, seven or eight miles from Newcastle. John Brown had been obliged to remove thither from Tanfield Leigh: (I believe by the peculiar providence of God.) By his rough and strong, though artless, words, many of his neighbours had been much convinced, and began to search the Scriptures as they never had done before; so that they did not seem at all surprised when I declared, "He that believeth hath everlasting life".

—*Journal of Rev. John Wesley* (July 14, 1743)

Who Is "Our Lady of Fatima"?

WITH increasing boldness the Roman Catholic Church is revealing itself as a system of idolatry. Who could believe that a wooden statue, or a statue of any other kind, should be transported first by air, then by motor cavalcade, and taken from place to place for public veneration, and, really, for worship? And in Canada! Ottawa was treated to an exhibition of Rome's idolatry when a replica of the statue of "Our Lady of the Cape at Cap de la Madeleine, Que." was paraded through the streets of Ottawa for the thousands of Roman Catholics to bow down before it. Now we have another wooden idol brought to Canada, and first received in Ottawa. The following was a front-page article in *The Canadian (R.C.) Register*, of October 25th:

STATUE FROM FATIMA RECEIVED IN CANADA

Tour Opens in Nation's Capital

OTTAWA, Oct. 20 — (BUP) — Thousands of Catholics gathered Sunday afternoon in the grounds of Ottawa University to welcome a statue of the Blessed Virgin Mary which was flown to New York from Portugal and brought to Ottawa by motor calvalcade. The statue is that of Our Lady of Fatima and is a replica of the one which stands in the Portuguese Basilica of Fatima, where the Mother of God appeared on several occasions in 1917.

Especially blessed for the Americas the statue, after making a trip to the Shrine of Our Lady of the Cape at Cap de la Madeleine, Que., will be venerated in churches throughout Ontario until December 8. It will then be taken on a two-year tour of the United States and to South America.

Entered at Prescott

Archbishop Alexandre Vachon drove to Prescott to receive the statue when it was brought to Canada by way of Ogdensburg, N.Y.

It was welcomed at the Ottawa University grounds and Benediction was celebrated.

The tour which the statue of Our Lady of Fatima will make in the Western Hemisphere is a counterpart to a similar pilgrimage in Europe. Another replica is being escorted to the very borders of Russia, its passage being marked by prayers for the conversion of the Soviet.

We reproduce another report from *The Recorder and Times*, of Brockville, Ont., October 23rd, as follows:

ARCHBISHOP ASKS PEOPLE TO GREET STATUE OF FATIMA

Also Calls for Prayer for Conversion of Russia

Will Hold Services

Statue Flown From Abroad to Be Shown at Prescott, Maitland, Brockville

When the statue of Our Lady of Fatima, recently flown from Portugal and welcomed to Canada at Prescott by Archbishop Vachon, of Ottawa, visits St. Mark's church, Prescott, on October 30, St. Mary's College on October 31 and St. Francis Xavier church, Brockville, on November 1, it will be accompanied by Rt. Rev. W. C. McGrath and Rev. T. O'Sullivan. The statue is to be enshrined at each place in the evening and the preacher at these services will be Rev. Augustine Bennett, CSS. R.

In preparation for the coming of the statue, Archbishop O'Sullivan has addressed a pastoral letter to the archdiocese, calling for a consecration of the arch-

diocese to Our Lady of Fatima and a wholehearted crusade of prayer for the conversion of Russia. He says in part:

"In each of these favored churches a special shrine should be prepared within the sanctuary, on the epistle side, suitably decorated with flowers and lights. The statue should be met, if possible, with a procession of people (men, women or children) and carried triumphantly into the church and placed on the shrine, where it is to be incensed immediately by the pastor. Following a hymn to the Blessed Virgin, Father Bennett will deliver a sermon; the Magnificat is to be sung; then the Rosary, litany and solemn act of consecration to the Immaculate Heart of Mary are to be read by the pastor, after which Benediction of the Blessed Sacrament is to be given. . . .

"In order that the whole diocese may share in the blessings which must accrue from this visit, I would like all pastors, apart from those whose churches are visited, to arrange a special evening service on Sunday, Nov. 2, when they should speak on the significance of this 'pilgrim statue'; on the importance of the daily offering of the Rosary for the conversion of Russia and for a just peace based on Christian teachings. Following the recitation of the Rosary and litany, the solemn act of consecration to the Immaculate Heart of Mary is to be read, according to the formula herewith enclosed. Try to have all your people present for this service and make it as impressive as you can by suitably decorating our Lady's altar. In this way, our diocese will be consecrated to Mary as our Holy Father has requested".

What is it all about? Thousands of Protestants have never heard of "Our Lady of Fatima". A little over a year ago we received a copy of a Portuguese paper printed in English, giving an account of the great celebration conducted in Portugal in honour of "Our Lady of Fatima", when a special representative of the Pope, Cardinal Masella, as Pope's legate, represented the Pope. We should like to publish it all, but it would constitute a small volume, but we may yet publish it in pamphlet form, to show that Rome is the same to-day as she has always been, and is becoming more, rather than less, idolatrous all the time.

We print below the account of "the miracle of Fatima", taken from this Portuguese paper. On receipt of the paper a year ago we were requested to return it, but before doing so we copied the entire issue of the paper, and it is from that we now quote.

It will be seen from the story following that the whole legend of Fatima is based upon the report of three children, aged ten, nine and seven years, respectively, who alleged that the Virgin Mary had appeared to them. But we let the story from Portugal speak for itself. If such a story were put forward by any other organization in the world than the Roman Catholic Church, the story-tellers would be advised to see a psychiatrist.

But once again in this story we let Rome speak for herself:

The Miracle of Fatima — the Doubt and the Certainty

One morning, three children in Aljustrel, in the parish of Fatima, set out as usual with their flock of sheep for the pastureland in the Serra. They were Lucia de Jesus, ten years of age, and her cousins Francisco and Jacinta, aged respectively nine and seven. The children took the sheep to a small depression known as "Cova da Iria", about two miles out of Fatima. Brought up as Catholics, they ceased their play as the sound of the mid-day chimes from the village church came to their ears, and recited a part of the Rosary, as was their custom. As they fin-

ished their prayers, there occurred a vivid flash of lightning. They looked at the sky, but there were no clouds to justify the lightning. However, fearing that a distant storm was approaching, they began to collect their sheep, preparatory to making their way home. But at this moment there appeared upon the boughs of an oak-tree a female figure of incomparable beauty and sweetness, who said to them:

— "Do not be afraid, for I shall do you no harm."

Enchanted, they gazed at the young lady. She was clothed in white and upon her head and descending the length of her body was a mantle, also of white, embroidered with gold. A golden cord hung from her breast to her feet, which scarcely seemed to touch the branch upon which she stood. Her hands, in an attitude of prayer, were raised level with her breast, and from the right hand hung a rosary, apparently of pearls, terminating in a small silver cross. A smile illuminated the ineffable countenance of the apparition.

After a moment of silence, Lucia asked:

"Where do you come from?"

"From the sky" replied the figure. She went on to say that she would return to that same spot at the same hour on the thirteenth day of each month for the following six months and that, in October, she would reveal who she was and what she desired.

This occurred on May 13th, 1917, and so commenced the Miracle of Fatima.

The children resolved to keep secret what they had seen, but they were not able to do so. For the rest, on June 13th, only a few people accompanied them — about sixty in all, and these were moved more by mere curiosity than for any other reason. The figure appeared again. On July 13th, a crowd of about 5,000 assembled on the Cova da Iria. Public opinion was beginning to be interested and the press to comment widely on the matter.

In August, the administrative authorities of Ourem imprisoned the children who were thus unable to be present on August 13th at Cova da Iria, where an immense multitude awaited them.

Despite their youth and ignorance, interrogation failed to produce the slightest contradiction in their evidence, and they were set free to return to their sheep and the pastures.

On the 19th of the same month the children were in the district of Valinhas and there, unexpectedly, The Lady appeared to them once more and comforted them for the trouble they had had to endure.

She appeared again on September 13th and October 13th and, on this last occasion, there was a gathering of over 50,000 people. It was raining. Lucia asked them to lower their umbrellas, and the throng obeyed. The rain ceased and the vision returned for the last time. She announced herself to be Our Lady of the Rosary, and asked for prayers and penitence and that a chapel in her honour should be erected in that place. Onlookers state that there was a queer, unnatural movement of the sun on this occasion and that everyone present experienced a strange feeling of the supernatural.

We will not describe the repercussions of these happenings in Portugal and abroad. However, the ecclesiastical authorities remained prudently reticent. Finally, on April 14th, 1929, the Bishop of Leiria, in a Pastoral Letter, declared that the appearances were worthy of belief, and authorized the cult of Our Lady of the Rosary of Fatima. From then on, there was an enormous increase in the number of pilgrims each year.

On May 12th, 1942, the twenty-fifth anniversary of the first appearance was celebrated all over the country and, especially, in Fatima itself. At the close of the jubilee festival, the Cardinal Patriarch of Lisbon said, in a broadcast address:

"It was not the Church that found Fatima; it was Fatima who found the Church."

On the same occasion, October 31st, the Pope, Pius XII sent an eloquent message to the Portuguese nation in their own language, Portuguese being one of the languages that His Holiness, who is an expert linguist, speaks fluently and correctly. In this message, he said that the Portuguese owed a great debt of gratitude to their Patron Saint who had preserved peace and order in the country in the midst of the world-wide turmoil surrounding it; he also praised the men who had been the instruments of Providence in the preservation of this peace.

The Pontiff Appoints a Legate to Represent Him in the Fatima Jubilee Celebrations

In 1942, lack of transport prevented the great national pilgrimage to Fatima and it had to be postponed. This year, however, it was possible and the ceremony was undertaken with all solemnity; in this ceremony was included the presentation of the precious crown, which had been offered to Our Lady of Fatima by the women of Portugal in 1942.

The Celebration was determined by a collective Pastoral Letter from the Portuguese Episcopate issued on Jan. 18th, last. In this letter, emphasis was laid upon the miracle of peace having been preserved in Portugal, and it was ordained that the pilgrimage should be one of thanksgiving and reparation.

The Pope, who has an undisguised liking for the Portuguese nation and its rulers, wished to be associated in this national festival in honour of Our Lady, and appointed as his representative one of the most notable Cardinals of the Sacred College, Benedetto Aloisi Masella, who was created Cardinal in the Consistory of February 18th last. This prelate has had a brilliant career which is of especial interest to us Portuguese, as a great part of it, and perhaps the most difficult, was passed in Portugal. In 1910, the Provisional Government broke off diplomatic relations with the Apostolic Mission and recalled some time later the Portuguese representative from the Vatican. The Papal Nuncio, Monsignor Giulio Tonti, left Lisbon; his secretary, Monsignor Masella remained, charged with the extremely delicate and difficult work of continuing, in an unofficial capacity, as the liaison between the Holy See and the Church in Portugal. His procedure was prudent and firm and contributed greatly in maintaining the conscientious Portuguese Catholics unyielding and courageous in the defence of their rights. It was not until 1919, after the resumption of diplomatic relations with Rome, that Monsignor Masella left our country. Later he went as Nuncio, first to Chile and then to Rio de Janeiro and, in the latter city, was glad to find himself once more in a country of Portuguese language and civilization.

It was this Cardinal that the Pope sent to Portugal as his Legate *a latere*, his personal representative at the festival of the great pilgrimage and the coronation of the image of Our Lady of Fatima.

The Cardinal arrived at the Portella aerodrome, by a special plane, at 7.30 p.m. on May 10. Among the officials waiting to greet him were General Amilcar Mota, representing the President of the Republic, the President of Council, the Ministers for Home Affairs and Justice, the Under-Secretary for Foreign Affairs, the Apostolic Nuncio, the Cardinal Patriarch and various Corporative Chamber, the Municipal Council of Lisbon and the Supreme Court of Justice and, also, the Military Governor of Lisbon. Behind them was a great crowd who broke into a roar of acclamation as the Cardinal Legate, followed by his attendants, stepped out of the aeroplane on the Portuguese soil.

A "HARMONY" IN THE NEW VERSION

A Harmony of The Gospels, by Ralph Daniel Heim, The Muhlenberg Press, Philadelphia, 1947, \$3.50 (U.S.A.).

The essential book for a study of the life of Christ is a harmony of the Gospels. Here is the first one to be issued in the new Revised Standard Version. It is put out by a man who has had twenty years in teaching, using all four Gospels, although John is set up in a different type from the Synoptics. The book is divided into parts and the parts into sections, and the section heading is so worded as to summarize the section itself. No attempt is made to contribute to the complicated problems of chronology or interpretation.

This is the simplest sort of harmony and one that should be of real use to those who would study the life of our Lord by the aid of the latest translation done by a representative committee of scholars.

To me a printed page is an object of beauty. These pages are particularly well printed and the publishers are to be congratulated on the whole make-up.—W.G.B.

Anglican Modernist Rebuked by Archbishop of Canterbury

WE are glad to learn that the Anglican Church shows signs that it has not wholly surrendered to rationalistic unbelievers who have crept into the fold unawares. Our daily papers have carried a somewhat detailed report of the stinging condemnation delivered by the primate of the Church of England, the Archbishop of Canterbury, on the morals and the doctrine of the notorious Bishop Barnes of Birmingham. We quote the following excerpts from the interesting account that appeared in *The Toronto Star*:

London, Oct. 15—(CP)—The Archbishop of Canterbury, highest prelate in the Church of England, today rebuked the Bishop of Birmingham for views expressed in a recently-published book, "The Rise of Christianity."

"If his view were mine I should not feel that I could still hold episcopal office in the church," the archbishop, Dr. Geoffrey Fisher, told bishops and clergy assembled for the convocation of Canterbury at Church House, Church of England headquarters.

The archbishop said that in its assumptions and many of its arguments the book "presents a view of Christ and of the Christian faith which has often been advanced in the last 100 years, which has been weighed and answered by scholars and which is not accepted by the church."

"But it is necessary to say further that in many respects the bishop's book so diminishes the content of the Christian faith as to make the residue which is left inconsistent with the scriptural doctrine and the beliefs of the church in which he holds office."

Dr. Barnes, a brilliant 73-year-old scholar, has published many papers on theological and mathematical subjects.

"The Rise of Christianity" was criticized last week in a letter signed by the executive of the church union which said it contained "very grave divergences from the doctrines of the universal church and in particular of the Church of England."

The letter said the book denied the possibility of miracles and although the author said he personally worshipped Jesus as divine, the "Catholic" doctrine of incarnation was clearly rejected.

The letter also said the virgin birth was dismissed as a "crude, semi-pagan story" and compared it to the manner of birth "among insects". The letter went on to state that the book denied the physical resurrection of Jesus and that it made no mention of any doctrine of atonement or of the holy trinity.

No Denomination Is Exempt from This Plague

Unfortunately all our denominations are honeycombed with ministers and laymen who deny the great verities of the faith as taught in the Bible and written into the statements of faith and trust deeds of the organizations which they serve and from which they receive their living. One of the Anglican ministers in Toronto who was interviewed by one of our daily papers said that, "Such views as those of Bishop Barnes were generally held among ministers of the United Church . . . but it is most uncommon in the Church of England". We could wish that such rationalistic views that deny the miracles, the Deity of Christ, His Atoning Death, His Resurrection, His Coming Again, the Inspiration of the Bible, were uncommon not only in the Anglican Church but also in the United Church, the Presbyterian Church, and above all in Baptist Churches. But alas, we have read too many books by ministers and professors of all these denominations to imagine that the deflection from the faith is confined to the limits of any one denominational group. We know Baptists that scoff at the doctrine that the blood of Jesus Christ cleanses us from all sin; we know United Churchmen and Presbyterians who deny

the inspiration of the Scripture; we know Anglicans who reject the miracles and the Virgin Birth of Christ.

It does not strike us as being very courageous or very realistic to "pass the buck" to other groups. We have seen many well-meaning Baptists do just that — they have asserted against the plainest evidence that their beloved denomination was not tainted with unbelief of any sort. Apparently they labour under the delusion that the devil is afraid of Baptists very much as he is popularly supposed to be frightened by the potency of holy water. By the time such loyal denominationalists waken up to the true state of affairs, it is too late to do anything about it: they can only confess with sadness that their love of the name of their denomination has blinded them to the attack that was made upon the Name of Christ. And in all other denominations, unfortunately, the same departure from the truth has taken place, while many in high places of trust and leadership have conspired to conceal the true state of affairs. The great plainness of speech that the Archbishop of Canterbury has used with respect to Bishop Barnes will serve to bring home to many of the rank and file of the Anglican communion and of other churches also, what they should have known long since, viz., that "of their own selves shall men arise speaking perverse things, to draw away disciples after them" (Acts 20:30).

Two Issues at Stake

The Archbishop of Canterbury has made clear that there are two issues involved in this controversy, but we wish to emphasize them here again seeing that so many confuse the two and hence fail to understand either one clearly. First, there is the question of ethics, that is to say, it is a question of plain, every-day honesty. A man who takes a solemn oath to teach certain views and then turns around and denies them, is lacking in elementary decency; he is, in a word, dishonest, whether he be Anglican bishop or Baptist minister. Second, there is the falsity of the "modernist" position.

There is no question as to Bishop Barnes' right to believe what he wishes to believe according to the dictates of his own conscience. If an Englishman wishes to become a member of the Roman Catholic Church, there is no barrier to his doing so. If he desires to proclaim himself an atheist, that is his privilege. Or, on the other hand, if he decides to unite himself to the followers of Mohammed, British law guarantees him that right. But suppose a man secretly joins the Roman Catholic communion, accepting all their dogmas, while at the same time openly adhering to the Church of England and publicly professing that he holds to the Articles of Religion to which that church is committed. Such a man is acting a lie. If he is sincere in his Romanism, then he is a hypocrite with respect to his profession of Anglicanism. In the same way a minister who professes to accept and teach the great doctrines of the faith set forth in the creed of his church, while at the same time he denies them in his heart and throws ridicule upon them in his pulpit, commits perjury. Like many other preachers who have left the old paths, Bishop Barnes prates much of intellectual honesty, of scientific accuracy and the necessity of facing the facts. But if a man is not honest with his conscience, how can he be honest in any other realm of thought?

We should have great respect for Bishop Barnes if he

were to give up his living in the Church of England, and laying aside the dignity of his high episcopal office, go out on the street corner or rent some hall and proclaim what he honestly believes to be the truth, looking for support from those who accepted his views. We should not agree with him or wish to support him, but at least we should gladly recognize his disinterested honesty, his willingness to suffer for what he believes to be the cause of truth. And we would say the same of certain Baptist leaders that we know. They have changed their earlier position, they no longer believe what is written in the trust deeds of the institutions in which they teach; they scoff at the old-fashioned ideas of the founders whose money they now spend. The professions of intellectual honesty of such professors do not much impress us, and they never will, until they give up their social prestige and financial security, and have the courage to say that in their hearts of hearts they are no longer Baptists in the sense in which the Baptist statements of faith proclaim that position. Let such teachers and preachers be honest in these things and then we shall be ready to listen sympathetically to their professions of integrity in intellectual matters.

And What About the Anglo-Catholics?

We wish to congratulate the Archbishop of Canterbury on the first few strokes of his broom in a much-needed and long-awaited house-cleaning. But we cannot resist asking, "What about the Anglo-Catholics?" It is notorious that there are in the Church of England pastors and people who, while professing loyalty to the strongly Protestant Articles of Religion, are to all practical intents and purposes Roman Catholics. Perhaps their sole point of disagreement with the Romanists would be found in the place they give to the pope, but even here the margin is a very slim one in many cases.

Will the Archbishop of Canterbury sweep his house diligently, dealing with the one defection as boldly as he has dealt with the other? Of that same church, long since another great Englishman wrote these severe yet prophetic words:

"The hungry sheep look up, and are not fed,
But swoln with wind and the rank mist they draw,
Rot inwardly, and foul contagion spread;
Besides what the grim wolf with privy paw
Daily devours apace, and nothing said,
But that two-handed engine at the door
Stands ready to smite once, and smite no more."

"Science, Falsely So-called"

Up to this point we have discussed the fact of the widespread ravages of modern unbelief and the inexcusable dishonesty of those who propagate it under cover of orthodoxy. But what of the charges that Bishop Barnes and his fellows hurl at Christian doctrine as it is revealed in the Word of God? Is Christianity outmoded? We were glad to read the spirited and able defense of the Christian view of things which was made by the primate of the Church of England in Canada, Archbishop Kingston of Halifax. He was reported, in part, as having said:

Bishop Kingston had many criticisms to offer. "Bishop Barnes," he said, "denies miracles and glibly dismisses evidence for miracles as unhistorical or unauthentic. He adheres so rigidly to the 'uniformity of nature' as a scientific dogma that he will allow no exception, apparently no matter what degree of evidence exists for the validity of facts.

"This attitude," said Archbishop Kingston, "is surely not in accordance with science itself, which is always ready to face facts no matter how inconvenient or awkward admission of them may be.

"The Bishop of Birmingham," he continued, "pulls to pieces with impunity the text of the New Testament. At any point where the New Testament record seems to cut across his so-called scientific presentation of the case, he rules out the text as myth or legend or exaggeration due to human liability to err in describing events," the primate stated.

"New Testament scholars competent to deal with textual criticism," said Archbishop Kingston, "are always wary of such an attitude. Textual criticism is in itself a science which needs to be most accurately studied.

"Bishop Barnes gives the impression," the primate said, "that the greatest of all miracles is the fact Christianity survived at all. The fact Christianity did survive in such a world as existed in the first few centuries of the Christian era is good evidence for its divine origin and nature.

"The Church takes her stand today," he said, "on the Lordship of Jesus Christ, on the incarnation, on Christ's coming as the Babe of Bethlehem, on the atonement through His cross and passion, on His resurrection and ascension and on His presence now as the living Head of the Church. The Church is no mere human organization but a divine organism, God's gift to the world. The faith of the Apostles' Creed stands, not only the tests of time and circumstance, but also the critical examination of human intellects, and the grim trials of everyday living."

The rationalistic arguments that Bishop Barnes advances as "science", remind the writer of an argument that he had with his infant daughter last night when he was putting her to bed. When time for prayers came, the Infant Prodigy pertly questioned the efficacy of prayer, since she could not see God! Scripture failed to convince her; the experience of the saints of all ages fell on deaf ears. She brushed all such arguments deftly aside with the superior knowledge of a three-year-old: "God is not here, because I can't see Him." That was final to her understanding of the matter. Though this troubled father was not able to convince her, he at least reduced her to silence:

"At night, when all the lights are out, can you see Mummy?" Silence lent consent to this proposition.

"But though you can't see Mummy, you know she is there in her room, and you call her, don't you? And doesn't Mummy come?"

But there will always be that type of mind that insists that seeing is believing and that demands tangible proofs of spiritual realities, refusing to walk by faith rather than by sight.

If all rationalistic-minded unbelievers were outside the churches, rather than inside them as a fifth column, the consciences of the former would be clearer and the task of the latter would be rendered easier. We hope that Bishop Barnes, together with all Anglo-Catholics, will be swept out of the Church of England and all of their ilk and kin depart from the church bodies which they have too long troubled by their negations and denials of God's Word.—W.S.W.

WE BORROW FROM DR. L. H. LEHMANN

WE reproduce the rhyme entitled "A Reminder" below, with apologies to *The Converted Catholic Magazine*. It is just as good for THE GOSPEL WITNESS:

A REMINDER

"How dear to our heart is the steady subscriber,
Who pays in advance at the birth of each year;
Who lays down the money and does it quite gladly,
And casts round the office a hale of cheer.
He never says, 'Stop it: I cannot afford it;
I'm getting more papers than now I can read';
But always says, 'Send it: our people all like it:
In fact, we all think it a help and a need'."

To All Friends of the Seminary

NEWS OF THE INSIDE FAMILY CIRCLE

THOSE who are responsible for the conduct of Toronto Baptist Seminary are very much like a father and mother with a large family. We budget carefully so as to see that we keep out of the red. We never have a surplus. Our supplies are very much like the manna which came daily. Any extraordinary expenditure has to be met by some special contributions from somewhere. We were literally driven to the necessity of serving meals to the students in the Intermediate Hall. This became necessary for the students on the basis of economy, and equally for the students for reasons of health.

We have been most happy and grateful to the Lord for the way in which He has provided for us in this respect. First, He gave us about the best Chef in Canada, whose devotion to the cause of Christ has made him a regular member of the Seminary family. Then we asked the friends of the Seminary in our Union Churches to send in supplies. We asked only once, but they have been pouring in ever since — not that we have too much, because the best part of six months is yet before us. But we cannot expect that these supplies will continue at the same rate through all that time, partly for the reason that some of these things are perishable. It is sometimes said, The reward of work well done is more work. It is equally true that the reward of generosity is to be afforded an opportunity of being more generous still. These supplies, in part, have created a new problem. How shall we keep them, and where?

In our issue of October 16th we mentioned the fact that we needed a large refrigerator. We saw an advertisement of a "walk-in" type, and went to see it. It was built last December, and therefore comparatively new. But the price was \$750.00, and we did not want that particular refrigerator at any price. But just as we were leaving the office to inspect it, a letter came to the office, which was handed to the Editor just as he was leaving. It was from a Refrigeration Company, the head of which is a GOSPEL WITNESS subscriber. We immediately wrote him, and we quote from his reply:

"I am going to quote you on two propositions, the "reach-in", and the "walk-in" sort. Personally I feel that the walk-in type is the best sort for your needs, but of course that is up to you.

"Now a walk-in box, built new, size 8 ft. x 8 ft. x 8 ft. high, outside measure (approximately 7 ft. x 7 ft. x 7 ft. inside measure) and all operating on your premises, would cost us \$820.00.

"A reach-in cooler, largest size, 33" x 96" x 80" high, with four small doors, and one large one, would cost us \$695.00 set up and operating.

"Needless to say, we are very much interested in helping along the work, or we would not have written at all, for, under present conditions, much more can be sold than can be purchased; but we are interested, and if what we have written interests you, we would gladly donate \$100.00 toward either proposition, as outlined above. Which means our cost less \$100.00.

"All you would have to provide would be an electrician in Toronto to hook up the unit, and board and lodgings for myself and son for a couple of days. We would also need a few strong men to help lift."

In talking it over with the Chef he says that by all means the one we need is the "walk-in" box, the cost

of which would be \$820.00, less the \$100.00 generous contribution, or \$720.00, and this would come to us absolutely new. The one to which we referred just now, which was offered at \$750.00, was a second-hand one, and cost \$1,100.00 when it was new, yet it was not as good as the one now offered to us for \$820.00 cost, less the \$100.00 gift, or \$720.00. Our Chef tells us that this is the one, really, we need for our work.

Housewives who read this will know what refrigerator space they require for a family of even two or three. They will be able to judge of what is necessary for a large family like that of the Seminary.

Then there is another consideration: such a refrigerator will not only save food, but it will be possible for the Chef to buy meat, which is the most expensive item, much more economically, when he can buy it in quantities, and hang it in the refrigerator.

For this reason we appeal to all our Seminary friends to help us pay for this refrigerator. Because it will take a little while to have it built, and we need it at the earliest possible moment, we are writing to-day asking them to proceed with its preparation, so as to deliver it to us as soon as possible.

We estimate that the total expense may run to about \$800.00. Eight one hundred dollar bills, of course, would pay for the refrigerator, or sixteen fifties, or thirty-two twenty-fives, or eighty tens, or one hundred and sixty fives, or four hundred twos, or eight hundred ones. Where in this list do you belong?

If you can promise to send us a contribution within the next two months, that will be as good as cash, so we are putting a form at the bottom of this article, which you can fill in with your name and address, and send either your pledge, or your cash contribution, at once. If you can send us cash, well and good; but if it be a pledge, please send the pledge immediately so that we may know just where we are on this matter.

The Editor is writing this article in faith — faith in God, and faith that, by the direction of His Spirit, a sufficient number of people will be made willing to provide the necessary funds.

Let us hear from you by return mail.

To Dr. T. T. Shields,
President, Toronto Baptist Seminary,
130 Gerrard St. E.,
Toronto 2, Ont.

Please find enclosed a cash contribution of \$.....
toward the special Seminary Refrigerator Fund.

OR

Please find enclosed my pledge for \$.....
to be paid approximately on
toward the Seminary Refrigerator Fund.

Name

Address

Province

PROTESTANT LEAGUE MEETING AT WINDSOR

ON OCTOBER 15th, Dr. Shields, assisted by Rev. H. C. Slade, spoke in the auditorium of the Paterson Collegiate, Windsor, under the auspices of the Calvary Baptist Church, and under the chairmanship of its Pastor, Rev. J. H. Watt. Perfect arrangements for the meeting had been made. There was a fine staff of ushers, and everything moved like clockwork.

The meeting had not been advertised as being under the auspices of THE PROTESTANT LEAGUE, but rather it was a preaching service under the auspices of the Calvary Baptist Church. We went at the invitation of the Pastor, Rev. J. H. Watt.

There was a large congregation, filling the auditorium, and after an offering had been taken to defray the cost of the hall and advertising expenses and the meeting generally, Mr. Watt generously suggested that we might take another offering for the Protestant Legal Defence Fund of the League. This we did, and a second offering of something over \$77.00 was received.

American Council Meetings in Detroit

From Windsor we crossed to Detroit to attend the Annual Meeting of the American Council of Churches. The meeting was held in the Salvation Army Citadel. Dr. Ketcham, the President, gave a very able address Thursday evening on the things for which the American Council stands. On Friday evening Rev. Carl McIntire had very generously agreed to exchange with Dr. Shields — Dr. Shields to speak Friday evening, and Rev. Carl McIntire, Sunday afternoon.

We were accompanied by Mr. George Parfitt, and we carried a supply of the Blakeney books, and Father Chiniquy's book, "The Priest, the Woman, and the Confessional". These, with other Protestant literature, were displayed on a table in the vestibule, beside another table which had a number of devotional publications. A Salvation Army major, after seeing these books, requested Mr. Parfitt to remove them from display, as the Salvation Army did not believe in criticizing anybody's religion. Think of an organization calling itself an "army" which does not believe in fighting! Obviously the Salvation Army in the United States, or at least in some parts of it, in Detroit, certainly is very much like the notorious zombies, who joined the Canadian Army, but who would not fight.

We left Saturday morning, and we now quote from *The Christian Beacon*, Rev. Carl McIntire, Editor, an account of what followed on Sunday:

The climax of the Detroit meeting of the American Council in its sixth annual session came Sunday afternoon, when, on very short notice, the officials of the Salvation Army of the City of Detroit cancelled the use of their Citadel for the address of the Rev. Carl McIntire because he was going to attack the Federal Council of Churches. Unable to give notice to those who would come, the crowd gathered at the Citadel was told that the meeting had been shifted to the main ballroom of the Detroit-Leland Hotel. This room was jammed and packed with people who had come from all over the city and some from distances of one hundred miles. The American Council's local committee had arranged for the Citadel for its meetings.

Dr. Shields' address on Friday evening was an exposure of the menace of Romanism to all free institutions, especially showing its utterly anti-Christian character. No subject had been announced for our address. Had the Salvation Army known the subject of

our address, we should probably have had to move somewhere else on Friday night.

PROTESTANT LEAGUE MEETING HELD IN LONDON

On Friday, October 24th, Dr. Shields and Mr. Slade again held a Protestant League meeting in the auditorium of the Central Collegiate, London. There was a large attendance, crowding the downstairs, with a considerable number in the small gallery at the rear. There was great enthusiasm, and altogether it was a most successful meeting.

We print below a report of the meeting as contained in the *London Free Press*:

WATCH RUSSIA, PASTOR URGES

(From the *London Free Press*)

The power of collectivism will not function and already Russia has had to modify her Communist system, and will continue to do so, Dr. T. T. Shields, Toronto, and president of THE CANADIAN PROTESTANT LEAGUE, told members of the London Branch at Central Collegiate last night. He said he was suspicious of Russia, that the other nations must watch her closely and not permit her to have her own way at the council table.

Discussing an alternative to "Communism or Romanism", he declared there was a "middle course — based on an application of the teachings of Christ . . . and the Bible.

"I am an individualist because I believe each one of us must give an account to God. Individual responsibility precludes the submerging of the individual in the mass." But he said: "Russia is here among us and we must get along in the same world together."

It would be folly deliberately to provoke trouble with her, he continued. Yet, he declared, if the press of the world spoke against the United States as it does against Russia, there would be repercussions. Much of this anti-Russian propaganda was sponsored by the Vatican, Dr. Shields said.

Troubles in Europe were not due to actions of the Russians but to the Vatican, which he said had brought Hitler to power, instigated and financed the civil war in Spain, and effected the collapse of France in World War II.

In Canada, Dr. Shields said encroachment at Ottawa by the Roman Catholic hierarchy was the forerunner of a denial of equal rights for all before the law. He said he had met Lord Bennett on the former prime minister's last trip to Canada and they had agreed that "Canada was drifting into a situation leading to civil strife".

He spoke at length of what he said was the "Quebec situation".

Referring to legislation making the Canadian Supreme Court the final appeal for the Dominion he said the "day is not far off when we will be denied the right of appeal to an independent court outside of Canada". This was a matter of importance to those of Protestant faiths.

New legislation entitling any five rural families to demand separate schools, for which they might pay as little as five per cent of the cost, would result in enlargement of that influence throughout this province, Dr. Shields said.

THE PROTESTANT LEAGUE started without resources in Jarvis Street Church, Toronto, in September, 1941. Since then it had made some progress but there was a tremendous task ahead, the president warned. He declared a great religious revival but, without the emotionalism of those of other days, was needed to re-establish Protestantism as a dynamic force in the community and nation at large.

A collection was taken in aid of the Protestant Defence League. Contributions would be needed to continue the defence of persons recently arrested at Rouyn under a by-law which he said was aimed at suppression of Protestant testimony. A verdict will be announced on November 4, and he said it might be necessary then to carry an appeal to the Supreme Court in Quebec, and perhaps to the Supreme Court of Canada.

Rev. Norman E. Caswell, president of the London branch, presided. Other officers were on the platform, and Rev. Sydney Kerr, vice-president, read the lesson.

The Jarvis Street Pulpit

The Secret of Rest

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 19th, 1947
(Stenographically Reported)

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."—Hebrews 4:10.

I SUPPOSE the most industriously disposed person, the most ardent disciple of the Rooseveltian advocacy of the strenuous life, occasionally, at least, feels the necessity for rest. That necessity inheres in the very nature of things: I mean, it is part of the constitution of things. The very seasons would teach us. The trees and shrubs are putting off their leaves. In a little while the sap will have receded from twig, and branch, and down the trunk to the roots; and the trees will enjoy a prolonged rest until the vitalizing energies of spring call their latent powers again into activity.

You remember the Levitical requirement, that the land must have rest. Every seventh year was to be a sabbath for the land. I am not a farmer, but I have had opportunity of observing that some farmers foolishly ignore the necessity of leaving their fields occasionally fallow. They are hungry, greedy, for crops. So they crop year by year until at last their crops are so inferior in quality and quantity, that they find that by the violation of the law of nature they have impoverished themselves.

The same is true of the commandment to "Remember the sabbath day, to keep it holy". God's laws are never arbitrary. They are always based in the nature of things. Behind every command of God there is some deep, hidden necessity in the nature of the thing concerned. No man can work all the time. Human nature is not built for continuous activity. It must have its sabbatic rest, rest of mind, rest of body, repose of spirit. It is beside our purpose this evening; but had we time to examine, to analyze, each precept of the Decalogue, I think it would be easy to show that not one of them is an arbitrary inhibition. God does not say, like some petulant mother to her children, without any reason at all, "Don't", or "Do". He always has a reason founded in the nature of things. I use the strongest word I know, when I say, "Nature". I mean that which is of the very essence, and constitution; there is always in the very nature of things a reason for every command which God has given us.

We need to keep the Sabbath individually, socially, and nationally. I am inclined to think that the neglect of that provision is even now taking a very heavy toll of the nations. Even a machine that is made of steel must have a rest. You cannot operate it twenty-four hours a day, seven days a week without its wearing out. It needs to have time to cool off, and, really, to rest.

I cannot tell you the reason for this, but I saw a case of razors once displayed in a shop window. There were seven of them, all bearing the name of one of the days of the week — one for Sunday, one for Monday, one for Tuesday, Wednesday, Thursday, Friday, and Saturday.

The theory was that if you used your razor once a week it would give you better service than seven times a week. There may be something in that — I don't know. But surely we all know the necessity for rest for the human spirit, indeed for the whole man.

That, of course, can be overdone, and this is a very popular doctrine. If I were to resort to Elder Beck's habit and say, "Can I get a 'Amen' for that?" when I talk about rest, people would say: "Yes; that is fine. I believe in that." But you may believe in it too much. The fourth commandment says, "Six days shalt thou labour, and do all thy work". And that is just as much a command of God—Labour Unions notwithstanding—as it is to rest the seventh day. However, rest we must have, because continuous activity is destructive of the usefulness of life.

A Definition of Rest

What I want to ask this evening is, that you will join me as we endeavour to see if we can find *some adequate definition of the rest referred to in my text*. The quality of one's thinking is often revealed by the accuracy of his definitions. There are people who use terms very loosely. If asked to define the meaning of the word they use, they don't quite know; which shows that behind it there was some slovenly thinking. They used a word which meant something else than that which they designed to express.

Our text speaks about *God's rest*. God speaks of it as "My rest". If Deity has sovereignly determined to enter into His own rest, it is not surprising that we also should need to rest. What does that mean? I suppose there is occasionally necessity for complete cessation from activity of any kind. I heard a woman say a few days ago in a restaurant: "I can sleep any time. I just lie down, and make my mind a void." I said to myself, "I wonder if it is generally void; perhaps she has not much difficulty in that direction." We need mental rest. The mind needs to cease from activity.

I once spoke to Dean Brown about the difficulty I frequently found in sleeping Sunday nights. He said he had the same experience, and he furnished me with an illustration. He said, "Did you ever see a cream-separator at work? Have you noticed it when they have ceased to operate it? The thing is on ball bearings, and left alone, without any energy supplied to it at all, it will spin around at a very rapid rate for an hour or so on the momentum it acquired while actively engaged." The mind is like that. When it has been actively engaged, the difficulty is to put the brakes on, to stop it, to cease to think, and to give one's self mental rest.

Rest From Labour

We need to rest from *physical labour* sometimes, too. There is a word, I think, which describes it very accurately, which we often use—the word “relaxation”. We need to be brought into a state of relaxation, when the mind and the body cease to function, and we just simply let go, and relax. When you can do that, you can easily sleep. Then in that state of relaxation nature renews herself. The battery is taken out of the car, and put aside for recharging, and when it has been recharged by a good night's rest, you waken in the morning like a giant refreshed with new wine. But if the thing has been grinding away all night long, you begin the day in utter weariness.

We need that as to our natural frames, and we need it spiritually, too. We need, somehow or another, to find a means of spiritual relaxation, so that every part of our being may jointly, and comfortably, repose upon some underlying energy, so that we may have perfect rest.

Rest in Labour

Rest may sometimes be found in labour. If all activity were to cease, and we were to do nothing at all, we should soon be surfeited by our idleness, and be brought into a state of *ennui*, when life would become a burden because it would be destitute of all objective interest. It is possible to be engaged in real labour, and to find rest in our labour, when the labour is well within our competence, comfortably within the resources of energy which are at our command, so that we may do the day's work without having to strain at it. That is why I like a powerful engine in my car. I don't like those things which have to puff—puff—puff up a little incline, and fill me with anxiety lest I should not gain the top. I like to feel my car can take any hill, and have enough reserve power to take a hill twice as steep, if necessary.

There is a time when our labour does not become a weariness to us, when we delight in it. I suppose that is why people find relaxation in golf, or fishing, or cricket, or football, or something else. Their bodies are active, but their minds are so completely changed that they are in a state of peace, of rest. A very distinguished lawyer some years ago invited me to go as his guest to Algonquin Park for several weeks. When we got up there amid the silence of that forest preserve, silent except for the loons, and voices of wild life roundabout us, he said to me, “When I get up here I almost forget my own name.” Well, it is a good thing to be able to forget everything, and completely relax. That is true spiritually when we are enabled to engage in the good works which God hath before ordained that we should walk in them and find momentary delight in the appropriation of that divine energy which is put at the disposal of all true believers.

We Must Avoid Stagnation

Years ago a friend was in my study and he went to my dictionary and turned over the pages. He said something to himself. I could see his lips moving. Then he began to walk up and down. He went back to the dictionary again, and found another word; looked at that for a moment, and again he began walking up and down. I said, “What on earth are you doing?” He said, “I am just differentiating between dynamic, kinetic and static; I have got it, and I was just hammering it in.” He became one of the most distinguished college presidents in the United States. He had learned to make fine dis-

tinctions and to hammer things in, so that in his own mind there was clear differentiation between a state of stagnation of potential energy, and a dynamic force:—it is all there, like a great lake, placid as a sea of glass, not a sound, and yet it has within it a potential that could keep the industries of a hundred cities operating, if it were harnessed, and transformed from a static to a dynamic state.

We need to be a dynamic people. We need to learn how to labour; but we need, too, to know something about that kind of rest, when the spirit becomes like a placid lake. The power is there, but it is not active for the moment.

Its Counterpart in Spiritual Experience

That has its counterpart in spiritual experience. Rest requires mental repose, freedom from all anxiety. It is not work that ages people, as a rule: it is worry, anxiety about a hundred things. You may not, at the moment, be engaged in any strenuous labour; but there is a burden of anxiety on your mind, concern, perhaps, about family affairs, husband or wife, or economic affairs, or even about your health. You can worry yourself sick, you know. I don't recommend that you try it, but if you were to meet someone to-morrow morning, and say, “Why, So-and-So, what have you been doing? You look so poorly. I never saw you look so unwell.” If in a little while someone else comes along, and says the same thing, and the man gets it all day long, by the time evening comes he is ready for the doctor. That is where the truth — infinitesimal as it is — of Christian Science comes in. If the mind can be freed from that, the man may recover. You can get repose of body if you can get repose of mind.

I am trying to lead you in our thought this evening to the only means by which we can be assured of that perfect rest which will minister to spirit, soul and body.

Rest in Satisfaction

Perfect rest must contain *an element of satisfaction*. “I have learned,” said the Apostle Paul, “in whatsoever state I am, therewith to be content.” That is a great achievement. Half our troubles are imaginary. Half our anxieties are subjective, and not objective. They are subjective and temperamental, and sentimental: they belong to something within. Somebody gets a little out of sorts. He or she is ready to quarrel with everyone, and particularly with himself or herself. You say, “What is the matter with you?” “I don't know.” Of course, you don't! You have been introspective and worrying about things that ought to have been dismissed, or transferred to someone else for their care. If it be so that by any means we are brought to a state where we can find a measure of satisfaction in life, and be content with such things as we have, and cease to worry about the unobtained, and unobtainable, but just rest — like the commercial traveller of whom I heard, I think it was in Chicago. At a certain meeting, the leader was calling on different people to state where they came from. One came from New York State, one from California, another from Ohio. At last one man—a Christian man—got up, and said, “I am not concerned about geography, for ‘I have learned, in whatsoever state I am, therewith to be content.’” It is a happy thing when we can reconcile ourselves to our circumstances, or our circumstances to ourselves; and instead of getting into a fret, and a fuss and a fury about nothing, say, “I am a little

out of sorts; 'get thee behind me, Satan'. I am not going to worry about that thing." Then there is a measure of satisfaction to be found in life.

But This Is God's Rest

Let me remind you that the rest of which my text speaks is not only physical, nor only psychological: it is that; it is both. But it is neither of these exclusively. It is God's rest. His rest! "Enter into my rest". What can that possibly mean for God to be at rest? It certainly does not mean for me to be inactive, for Jesus said, "My Father worketh hitherto, and I work". "For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which worketh for him that waiteth for him." Waiting for God! He is a working God, and works for us. Whatever it may be, God's rest is not static nor stagnant. He is not an idle Spectator of the creation which He has so marvellously fabricated, and so wonderfully holds together by the interrelation, and interaction of a million laws which proceed, all of them, from His own harmonious nature. No; God's rest is not one of inactivity.

The Rest of Achievement

For one thing, *it is a rest of achievement*. When God had created this universe, and all things therein, He rested from His labour; when He had said first, "It is good," and then "It is very good."

Do you know what the rest of achievement is? You men have done a piece of work that satisfies you. Your skilful eye has rested upon that work, and you have said, "Well, it is a job well done, though I say it myself." You have no right to leave a job until you can say, "I have done the best I know how." When a man has done that, whether a carpenter, or a bricklayer, or a sculptor, or artist, or a writer — whatever he may be — when he has produced something that is a real achievement, he finds satisfaction in it. Just like the woman who has baked a good pie. Mr. Slade, Mr. Parfitt and I had dinner yesterday at the home of a good friend. There was a pie for dessert. This lady said, "I have just managed lately to escape a divorce. (Of course, it was facetiously said, for they are peculiarly happy in each other). I said, "What threatened?" She said, "I have not been able to get the kind of flour I have been in the habit of using, and my husband says my pies are not up to the mark." When I tasted it I said, "Well, will you please send me an invitation to dinner when you get that other kind of flour, for if a pie could surpass this one, it must be most excellent." Notwithstanding, I believe that good lady had—or at least I hope she had — a good deal of satisfaction when she put that pie on the table, in knowing that it was good. A housewife knows when she has done her work well. She has done a good job. She has achieved something; and though she may be physically tired, yet there is a certain rest in that consciousness of achievement. May I say, without irreverence, so God finds rest in a sense of achievement: "I have done the thing I desired to do"; God entered into His rest.

A Sense of Completion, Too

I think there was rest in *a sense of completion*. The thing was so complete there was nothing half done. There was nothing left undone. It came from the hand of the Creator, perfect to the last detail. And He must have had satisfaction, rest of spirit, in that sense of completeness which was really a rescript, a facsimile of

the completion, the wholeness, of His own nature: every quality of Deity in harmony with every other quality; no strife in the Godhead, as there is in you and me, when one thing wrestles against another.

A Rest of Complacency

I think God's rest was one of *complacent satisfaction*. When the thing was done, God, Himself, said, "I am satisfied." God never has to do anything twice. God never experiments. He always completes His design in infinite wisdom, and executes it by infinite skill; and when it is done, the thing is *done*, and He has no anxiety about it. He enters into His rest.

The Kind of Rest We Need

What is the kind of rest you and I need? I think we need freedom from anxiety respecting the past: "God requireth that which is past." There is not anyone here to-night who has not something in his yesterdays that he, or she, wishes were not written there — something. How anxious it must make a man who is afraid that his past will overtake him! The criminal fleeing from the hands of justice, expecting at every corner that his past will meet him, and he will have to face his record! A man in that condition of mind can never have rest.

My dear friends, we are not criminals; we have not come under the law of the land. But we have all come under the law of God: "There is none that doeth good, no, not one"; "All have sinned, and come short of the glory of God". It is really a disturbing reflection that we shall have to meet, unless Someone shall meet it for us, our past, spread out before God. And you cannot have rest until you can find something that can go back into the past, and deal with that.

A Sense of Adequacy

Nor can we have rest without *a sense of adequacy for the present*.

I like to see a man in full vigour, girding himself for his task, perhaps a workman, removing his coat, and rolling up his sleeves, and, with perfect composure, addressing himself to a task that, to the unskilled, would be impossible of accomplishment. But he knows what strength he has in his arms. He knows what skill of discernment he has in his mind. He knows that his experience will reinforce him, and so with perfect ease he sets to work at that difficult task. He does it so easily. Why? Because he enjoys a sense of adequacy. It is not difficult for him, for he knows what resources are at his command.

Life is a very difficult task, my dear friends. If we achieve nothing but only live a godly life — if we are never mentioned in the newspapers, never noted for any outstanding accomplishment, but if, by grace, we walk with God year after year, year after year, still drawing upon the resources of grace, still exemplifying the salvation that is in Christ, then we may understand what the Bible means when it says, "The hoary head is a crown of glory if it be found in the way of righteousness." I have seen a man, or a woman, who has reached late evening time, who has walked perhaps for half a century or more with God, until everyone seeing him says, "Ah, if ever there was a Christian, there is one. I knew him twenty-five years ago, and he is just the same to-day except that he is better, more ripened." Would you not like to be like that? I should. How can we be, besieged

with temptations, faced with difficulties, under the necessity of setting the battle in array against a thousand foes! Ah, "I can do all things through Christ which strengtheneth me." If we can know that no emergency can possibly arise which we cannot meet in the name of the Lord, we can go through all difficulties, trusting in Him, with perfect rest of soul, and an assurance of security for the future. We know not what a day nor an hour may bring forth; but what we do know is that we need some absolute assurance that there is nothing in to-morrow, or in the to-morrows that shall follow, that can possibly separate us from our present hope in Christ.

You remember that great text in Romans, chapter eight: "I am persuaded, that neither death" — death is a sombre reality of whose significance we have little knowledge — "nor life" — life is a danger — "neither death, nor life, nor angels" — well, there are angels who minister to us, and some who fight against us — "nor principalities, nor powers, nor things present" — Oh, how the things present worry us — "nor things to come, nor height, nor depth" — then Paul seems almost to say, "Have I omitted anything?" Then he goes on to one grand climax: "nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

That is His rest. What does it mean? "He that is entered into his rest, he also hath ceased from his own works, as God did from his."

No Uneasiness About the Past

I asked someone last week about a certain man, who had absconded some years ago with about a thousand dollars. I said, "What about that man? Did you ever hear of him again?" "Oh, yes; he paid that money all back. He made the last payment last week." Through the years he had been labouring to blot out that record of default; and inasmuch as his debt was owing only to man, he had succeeded in paying it all back. You and I, left to ourselves, are forever labouring, trying to wipe out old scores. But we shall never have rest, long as we may try: but "he that is entered into his own rest, he also hath ceased from his own works". What does it mean? It means that the Prince of Glory came my way, and said, "You are afraid of your past? You would like to make it good, but you cannot. Do not worry about it any more: I have blotted it all out. I have paid your whole debt. You have a clean record. You need not worry any more." "I need not worry any more?" "No; cease from your own works, and depend upon the works of Another, Who fulfilled the law in your behalf."

A Sense of Present Care

I believe, too, it means a *sense of present care*. Years ago I went to a great church as a summer supply. The Lord blessed us. We had much blessing for a month or so. In that church there was a great man, prominent in business. He was great in stature, and still greater in soul. The people in the church called him the *Pater*. He was everyone's father. Everybody loved him. He seemed to take a fancy to me — strange as that may seem. One night after a very heavy day of three services, rather a fussy individual came to me, and insisted that I should go to visit someone who was dying. I found out afterward the person had been in a state of coma for about a week, and knew no one at all. This great man heard of it, and while I was shaking hands with other people he got ready. He did not allow them

to detain me. He took me away, and said, "I have a car at the door," and away we went. When I had made my visit, we came back to his home. When I got there I found several other people gathered. There was a great chair in the living room. It was richly upholstered. He lived in a mansion, and this was a magnificent room. This great man walked in with me. He took me to that chair, and literally threw me into it. He said, "That is *your* chair." And do you know, I enjoyed that! It was fine to be taken care of. Another time I was standing on the street corner. I had been to the ticket office to arrange for my transportation home, and I was just standing there, when two arms were thrown about me, and someone said, "I have got you."

I recall that month with the greatest pleasure, because for once in my life I had a big man to take care of me. I can revel in the luxury of it to this day. That is what it is to be a Christian — to have Someone to take care of you all the time; yes, literally Someone to put you in an easy chair, and say, "Sit there. The day's work is done. Now we can talk together about it." Sometimes amid the busy scenes of life when we hardly know which way to turn, we feel the everlasting arms thrown about us, and hear the Voice that speaks as never man spake, saying, "I have got you. You are Mine! You shall never perish; neither shall any man pluck you out of My hand."

Do you know the luxury of being a Christian, of having Someone Who never, never fails, to take care of you? That is what Jesus meant when He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Rest in the Achievement of Another

I don't go to sports events. I should like to, sometimes, if only they would keep them clean in this country as they do in England, and not bet on them. I used to like to play cricket for the enjoyment of the game. I like to see young fellows playing a game for the sake of the game, playing according to rules, and accepting defeat when it comes their way as a gentleman ought to do, without complaining. But in these great events I sometimes wonder about that. We shall see it here in the winter time, when these streets are lined, and there are fifteen or so thousands of people watching a hockey match. Knocking a piece of rubber across the ice! Watching some men who have learned to be skilled in a game, do what others cannot do, and when a good move is made to have thousands breaking loose and cheering and clapping! Why? They are finding delight vicariously, delight in the achievement of another.

I have failed in everything I have ever attempted to do. I have never found any satisfaction in any accomplishment of my own. I always have to say, "Lord, I should like to have done it, but I could not." I feel like that Sunday night. I say, "Lord, I wish I had another chance to preach right now. I believe I could do better." What can we do when we suffer from a sense of failure, of having missed the mark? We are only human. But what a delight to observe the achievements of another! When the whole army of Israel were filled with terror, there stepped out a young champion. They watched him as he went to meet a giant. They watched him take a stone from his scrip, and put it in a sling, and send it unerringly to the giant's forehead. Then the whole army rejoiced in the achievement of David.

My dear friends, we shall never have rest in looking at ourselves, nor in anything we have ever done. The best we can do is to ask God to forgive us for our failures, and turn our eyes to the One Who never did fail, and glory in the achievement of Jesus Christ. Then we can join with the angels as they cry:

"Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may.
But who of Glory is the King?
The mighty Lord is this;
Even that same Lord that great in might
And strong in battle is.

"Ye gates, lift up your heads on high;
Ye doors that last for aye,
Be lifted up, that so the King
Of Glory enter may.
But who is He that is the King
Of Glory? who is this?
The Lord of hosts, and none but He
The King of Glory is.

"Hallelujah, Hallelujah, Amen, Amen, Amen."

That is the way to find rest.

Let us pray:

Thy word tells us, O Lord, that he that believeth has entered into Thy rest. So help us to believe, and to revel in the luxuries of divine grace, for Thy name's sake, Amen.

SPANISH GOVERNMENT BUILDS SEMINARIES

Of course, when you expose the corrupt clerical system in Spain, you will always be smeared by cries of, "anti-Catholicism" or "Communist". Whenever we have pointed out that the Roman Catholic Church is completely subsidized by the Spanish Government of dictator Franco, local Roman apologists shout that we are misquoting or are deliberately trying to create anti-Catholic feeling.

Well, we wonder what the "boys" will say about this one, reported by the Western Montana Edition of *The Register*, an official Roman Catholic newspaper connected with the National Catholic Welfare Council.

It seems that the editors of this Roman paper either were asleep or are not aware of the attempts to conceal from the American public the complete oneness of the Franco Government and the Catholic Church.

Says *The Register*: "A policy of constructing new seminaries and of renovating old ones is being planned throughout Spain, with the government giving some assistance to the Church in the form of loans. The Minister of Education has granted a loan of 40,000,000 pesetas for construction or enlargement of parish churches and diocesan or missionary seminaries."

The same article reports that at Moncada, in the Diocese of Barcelona, a seminary is being built on land given by the municipal government. Spanish Protestants, Jews or others need not knock at Franco's door for help. Nay, they had better not even help themselves, for the practice of any religion other than the Pope's is to all intents and purposes, a crime in Spain, and woe betide the Protestant or Jew or Mason or any other who does not see eye-to-eye with Roman idolatry — for many are languishing in jail.

—*The American Protest*

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THE LARGEST HOLDER OF REAL ESTATE IN CANADA

ONLY by indirect means and from unofficial sources is it possible to estimate the amount of property held by the Roman Catholic Church in Canada. There is no governmental record of the immense holdings of this richest corporation on earth, and though the bishops' books account for every cent of it, since the Hierarchy is legally constituted as the owner, there is little likelihood of this information being divulged to profane ears. As always with the Church of Rome, the common people pay the taxes but have no right to ask questions as to where or how they are spent.

As some indication of the immensity of the wealth in the hands of the ecclesiastical juggernaut known as the Roman Catholic Church, we publish the following figures taken from a French-Canadian publication devoted to firms dealing with Roman Catholic institutions in the Province of Quebec. Under date of September 30 last, this journal, *Le Fournisseur des Institutions Religieuses*, reported as follows:

Thirty Million Dollars for R.C. Buildings

The attached list gives details of the moneys invested by French Canadian religious institutions on new buildings, enlargements, and alterations for the period of 12 months ending August 31st, 1947. These figures (not including minor alterations for which no municipal or provincial permits were required) are very accurate as they were compiled from the columns of the *Daily Commercial News and Building Record*. . . . Despite acute shortage of materials and skilled labor, French-Canadian religious institutions have invested in this particular field well over \$30,163,146.75 during the last 12 months ended August 31st, 1947.

Sept. 1946	\$ 603,150.
Oct. 1946	1,577,500.
Nov. 1946	2,883,330.
Dec. 1946	1,459,500.
Jan. 1947	907,000.
Feb. 1947	188,000.
Mar. 1947	3,189,450.
Apr. 1947	2,408,200.
May 1947	3,350,333.
June 1947	6,645,391.
July 1947	5,064,292.75
Aug. 1947	1,887,000.

Total for the last 12 months ending August 31st, 1947: \$30,163,146.75.

Comparison with the last four years: Aug. 31st, 1943, \$2,508,084; Aug. 31st, 1944, \$7,548,179; Aug. 31st, 1945, \$6,904,926; Aug. 31st, 1946, \$21,018,581; Aug. 31st, 1947, \$30,163,146.75.

What Is the Outlook for the Next 12 Months?

The outlook is indeed very encouraging, as a confidential survey amongst French institutions and architects reveals that many plans are already approved and shall be carried on just as soon as the situation of shortages and labor shall be brighter, which now seems to be around the corner. Another survey has proved to us that all types of institutions are overcrowded and it is imperative that many new institutions be erected now to ease this urgent situation.

\$30,000 for a Piggery!

From the items which go to make up the total of the \$30,163,146 spent on French-Canadian religious institutions we take the following as typical.

Sept. 3rd, 1946 — Construction of piggery by Holy Cross Sisters at St. Martin, P.Q. \$30,000.

How fortunate are the pigs who will inhabit such a mansion as will be erected for their porcine majesties by the tender care of the Sisters of the Holy Cross, who have access to the public and private purses of Romanist Quebec!

Oct. 7th, 1946 — Construction of a school at Rouyn South,
P.Q. \$60,000.
May 21st, 1947 — Construction of a retreat house at Rouyn,
P.Q. \$200,000.

We call attention to this item to mark the contrast between the treatment dealt to Protestant preachers and to the Roman priests in Rouyn. These have \$60,000 given to them to build their school; the others are arrested and thrown in the common jail for daring to preach on the street corner. We are glad that a school is being erected in Rouyn; we only regret that priests and nuns will there use public money to teach little French-Canadians that it is wicked to read the Bible and that those who distribute it from door to door, or who preach its message on the street-corner, should be jailed.

Oct. 9th, 1946 — Construction of a seminary at St. Georges de Beauce, P.Q. \$1,200,000.

This seminary is only one of the many in Quebec that are erected to train young men for the priesthood. Doubtless a large part of this million dollar outlay will come from tax money. While we wish we had the same amount in Toronto to build a building for an evangelical seminary such as Toronto Baptist Seminary, yet we do not covet the state support that is poured into the coffers of the Roman Church. In the end of the day it corrupts and weakens a religious body to depend on governments rather than on its own supporters as they may be moved to give of their substance spontaneously.

May 8th, 1947 — Addition to Archbishopric Offices, Montreal, P.Q. \$125,000.

We do not know the extent of the present offices of the local headquarters of the Roman Church in Montreal, but much space must be needed to handle the multitudinous details that pass through this giant bureaucracy, for Romanism knows little of the large measure of autonomy and democratic control that is vested in every local Protestant church. In each Baptist church, ownership of the local property and sovereign control over all the affairs of the local body are vested in the local body. It is a far cry from that state of church government to the totalitarian constitution of Rome, where the Hierarchy owns and controls everything, and is in turn subjected to the absolute overlordship of the Pope at Rome.

Other items of interest are the following: Orthopedic Hospital at Montreal, \$4,000,000. College at Roberval, P.Q., \$1,000,000. Juvenate at St. Vincent de Paul, P.Q., \$225,000. Monastery at St. Bruno, P.Q., \$150,000. Convent at Senneterre, P.Q., \$125,000. Interior finish of Sanctuary, Cathedral, Ste. Anne de Beauré, \$700,000.

We remind our readers that the above noted expenditures are for the current year only. Year after year this kind of construction of church properties has been going on in Quebec. Even during the war years the priests seemed to be able to find building materials to carry on considerable construction. Pile princely expenditures one on top of the other, year after year, and the sum total rises to figures of astronomical proportions. According to a quotation made in these pages a few weeks ago, there is in the city of Montreal alone "religious exemptions" to the value of \$364,566,674, largely Roman Catholic holdings. The full extent of the property held by the Roman Catholic Church in Quebec will never be known, but it must be now approaching the condition of things, in the Dark Ages when the Roman Church held a third or more of all property in many European countries. That state of affairs brings about its own down-

fall. Again and again Roman Catholic masses have turned on their grasping priests and stripped them of their ill-gotten gains. We wonder how long it will be till Quebec is called upon to endure the throes of another French Revolution or the horrible sufferings of a Bolshevik revolution. Historians agreed that England was saved from excesses such as the Reign of Terror by the Evangelical Revival of the eighteenth century under the Wesleys and Whitfield. O that Quebec, and indeed all of Canada, could be saved from impending cataclysms by another such visitation of the Spirit of the Living God. We rejoice to know that there are some faithful souls busily engaged in sowing the good seed of the Word, and we pray that their labours may be blessed of God; but alas, the labourers are all too few and the fields are white unto harvest.—W.S.W.

BREWERS' HOLIDAY

ESTIMATES of the grain that could be saved for starving Europe if Canadian breweries were to take a two-month holiday are discussed in *The Ottawa Citizen*:

It is estimated here that on the basis of 1945 usage, a two-month "holiday" by distillers and brewers would save approximately 45,000 tons of grain. This figure provides, of course, that brewers and distillers do not decide to "make it up" at a later date. Officials said that it is not likely brewers would be asked to close down, even temporarily, but might be asked to restrict production.

It is estimated that a two-month holiday for breweries and distilleries in the United States would release millions of bushels of grain for needy Europe. It is said that the saving in United States breweries would be 7,500,000 bushels of grain, and in the distilleries, between ten and twenty million bushels. Government statistics reveal that in the course of the past two years the American distilleries have made more than twice the amount of liquor they have sold and now have huge stocks on hand: 464,000,000 gallons last June 30. We wonder if the brewers and distillers will shut down now, temporarily, to open up later on at an increased rate of production. How stupidly wicked and how bestially selfish it is for the wealthy beer and whiskey corporations to snatch the bread out of starving children's hands in order to convert it into poison that besots and befuddles men's bodies and minds. Much has been said against Prohibition; much more could be said against the vested interests that exploit the weaknesses of their fellows and destroy food in order to make poison.—W.S.W.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 45 November 9, 1947

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

DAVID'S GRIEF OVER ABSALOM

Lesson Text: 2 Samuel 18:18-33.

Golden Text: "A foolish son is a grief to his father, and bitterness to her that bare him."—Proverbs 17:25.

Supplementary Reading: 2 Samuel 18:1-17.

I. The Foolish Pride of Absalom: verse 18.

The proud and haughty spirit of Absalom, which was a stumbling-block in his life-time and a snare for his death, brought deep grief to King David, his father. Absalom's sons did not survive him (2 Sam. 14:27), and having performed no good great deeds to perpetuate his memory (Prov. 31:31), he had erected a pillar in his own honour (Gen. 28:18), exalting his own name (Prov. 27:2). Again, blinded by his beauty and drunk with the praises of men (2 Sam. 14:25), he had aspired to the throne and secretly organized a rebellion against the king (2 Sam. 15:1-12). To secure the safety of David it became necessary for the loyal men of Israel to do battle against the forces of the rebel.

David's tender solicitude for his proud son found expression in the orders issued to his captains (verse 5). They were to deal gently with the young man Absalom, for the father's sake. No stronger ground of appeal could be found. For Christ's sake we can forgive our enemies (Eph. 4:32; Col. 3:13), we can suffer patiently (2 Cor. 4:11; Phil. 1:29), we have unity and power in prayer (Rom. 15:30), we can labour and serve (Rev. 2:2, 3), and for His sake we can be counted fools, yet rejoice (1 Cor. 4:9-13).

The charge concerning the safety of Absalom's person arose primarily because of the father's amazing love toward his disobedient, unworthy child. It may be, too, that David felt primarily responsible for his son's waywardness in that his reluctance to forgive Absalom fully had made reconciliation much more difficult (2 Sam. 14:24, 28). Again, Absalom at that time was still unrepentant and not ready to die.

II. The Sore Grief of David: verses 19-33.

Absalom came to an inglorious end, lifted up from the earth to the thick branches of an oak by his beautiful hair (verse 9), and then slain by the hand of Joab (verse 14). His remains were cast hastily into a pit and buried beneath the stones hurled by the crowd as a mark of indignity and contempt (verse 17; Josh. 7:26; 8:29). The pomp and fame which he was expecting were strangely lacking. The people fled to their tents, fearful of the results of their deed.

We are not told why Joab wished to restrain Ahimaaz, David's appointed messenger (2 Sam. 15:27, 36; 17:16-21), and yet encouraged Cushai. Ahimaaz hesitated to tell David the bald truth, while his companion spoke more frankly (verses 29, 32).

David expected good tidings from the mouth of Ahimaaz, since the messenger was a good man (1 Kings 1:42). David's reasoning was not sound, for a good man must faithfully proclaim the message entrusted to him, whether that message be good or sad. The king's anxious heart caught at the least straw of hope. We must ever be mindful of the fact that there are no accidents with God, and that He can make all things work together for good to those who love God (Psa. 112:7; Prov. 1:33; Rom. 8:28).

The sorrow of David over the death of his beloved but erring son is illustrative of the deep and heavy anguish which our Saviour experienced because of sinful men, whom He loved in spite of their waywardness (Isa. 53:3-5; Lam. 1:12; Matt. 26:38). The love of our Saviour for lost humanity is seen once and for all at Calvary (1 John 4:9, 10).

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

David, the man after God's own heart, expressed the willingness to die in the place of his son, had that been possible (1 Sam. 13:14; 2 Sam. 19:4; Acts 13:22). The word of the Lord that the sword should not depart from David's house was already being fulfilled (2 Sam. 12:10). Our Lord was not only willing to die for us, but He was able also to take our place and endure death for us, the Just for the unjust, that He might bring us to God (Gal. 1:4; 1 Pet. 2:24; 3:18; 1 John 2:2).

DAILY BIBLE READINGS

(As prepared by the American Council of Churches)

Nov. 3—The counsel of Hushai	2 Sam. 17:1-14.
Nov. 4—God's favour upon David	2 Sam. 17:15-22.
Nov. 5—Death of Absalom	2 Sam. 18:6-17.
Nov. 6—Mourning for Absalom	2 Sam. 18:18-33.
Nov. 7—The return of the king	2 Sam. 19:1-15.
Nov. 8—The pardon of the king	2 Sam. 19:18-30.
Nov. 9—The retirement of Barzillai	2 Sam. 19:31-40.

SUGGESTED HYMNS

God loved the world of sinners lost. All ye that pass by. There is a green hill far away. Rock of Ages. Amazing grace. Beneath the cross of Jesus. The love that Jesus had for me. I know I love Thee better.

ROME'S HEATHENISM SURPASSES AFRICA'S

WRITING from Manila, Philippines, Dr. Louis T. Talbot, Pastor of the Church of the Open Door, Los Angeles, describes the pagan superstition he saw in the Roman Catholic Cathedral in the following words:

We visited the large Roman Catholic Cathedral and such heathenism you wouldn't find even in Africa. We were given a place in the gallery to witness the worship of the Black Christ. Fully 50,000 must have passed through the great edifice during the day. People would approach the church on their knees and then crawl all the way down the aisle to prostrate themselves before the image that is supposed to have great supernatural healing powers. Hundred of people had towels and when they reached the image they wrapped them around the legs and then rubbed the towel on a sore eye or on the limb of a crippled child. Mothers lifted their children up to the image that they might rub diseased parts of their bodies on it. No wonder disease spreads so rapidly here. But to witness the sight is something we shall never forget. Then to cap everything, when we came out of the cathedral we found dozens of people in the vestibule beseeching us to buy tickets for the sweepstakes, the winner to receive one hundred thousand pesos. We got permission to take pictures of all these scenes which we will show when we return. My, but how sadly this part of the world needs the Gospel. One cannot make a trip like this without having his vision enlarged.

AMERICAN ROMANISTS OPPOSE "FOREIGN SOVEREIGNTY"

AN amusing item from New York informs us that certain leading Roman Catholics are opposed to a "foreign sovereignty" being allowed rights in the United States. The "foreign sovereignty" needless to say, is not the international one that has its headquarters in Rome, Italy, and is ruled by that totalitarian prince known as the pope. Following is the news item:

NEW YORK (AP)—Rev. Edward Lodge Curran, president of the International Catholic Truth Society, has notified the United Nations that he will file a court action in an attempt to bar the U. N. from using the Manhattan site for its proposed world capital. . . . The complaint said it was illegal for the Congress, state and city governments to give the land for the site to a "foreign sovereignty". It also sought return of the building in Flushing Meadow being used as a temporary general assembly hall.

It is curious that priests who are so strongly opposed to granting privileges to the United Nations, should plead so strenuously for the granting of the same privileges and still greater ones to their master in Rome and his representatives in their own land.—W.S.W.

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130 Gerrard St. E., Toronto 2.

Please find enclosed \$_____ for which send No. _____ as per above advertisement (write number or numbers on line) to the following addresses:

NAME

ADDRESS

Sender's name and address:

Name _____

Address _____