

The Blessed Hope.—p. 3.
Another Missionary Arrested at Rouyn.—p. 13.

The U.S. President Writes the Pope.—p. 8.
Wooden Ladies on Parade.—p. 14.

The Gospel Witness and Protestant Advocate

Vol. 26, No. 28

130 Gerrard Street East, TORONTO, NOVEMBER 6, 1947

Whole Number 1329

WHAT MAKES ME INCREASINGLY A FIGHTING PROTESTANT

Will Be the Subject of

AN ADDRESS BY DR. T. T. SHIELDS

which will be delivered under the auspices of the *Local Branches* of THE CANADIAN PROTESTANT LEAGUE, in the places, and on the dates named below.

The HALL OF MEETING of all places, except *Winnipeg* and *Regina* will be announced later.

Dr. Shields Will Be Assisted by Rev. H. C. Slade

Places and dates follow:

WINNIPEG, MONDAY, NOVEMBER 24th, 8.00.—Playhouse Theatre, 180 Market Ave. E.

REGINA, TUESDAY, NOVEMBER 25th, 8.00 — City Hall

SASKATOON, WEDNESDAY, NOVEMBER 26th, 8.00 — Meeting place named later

EDMONTON, THURSDAY, NOVEMBER 27th, 8.00 — Meeting place named later

CALGARY, FRIDAY, NOVEMBER 28th, 8.00 — Meeting place named later

LETHBRIDGE, SATURDAY, NOVEMBER 29th, 8.00 — Meeting place named later

Mr. Slade and Dr. Shields will make this journey by air, and will leave Lethbridge, 3.05 Sunday morning, November 30th, arriving at Malton airport, Sunday afternoon, 4.45, in time for

Evening Service in Jarvis Street, November 30th

REV. H. C. SLADE will speak on the highlights of these meetings

DR. SHIELDS will follow with the same address delivered in the six places named

In all former speaking tours of the West, we have had people come hundreds of miles to the various places of meeting. We hope we may have the same happy experience this time.

The meetings will be announced in all local papers, and we ask all our friends to form themselves into an *advertising committee*, to make these meetings known to all people who are within reach of any one of these places.

All meetings will be under the auspices of THE CANADIAN PROTESTANT LEAGUE.

THE ONLY COLD CORNER IN JARVIS STREET CHURCH

JARVIS STREET CHURCH has the reputation of being warm, friendly, and comfortable. But there is one very cold corner: that is the corner occupied by our new refrigerator. It is really "a dandy". The refrigerator to which we referred in last week's issue, would have required two months to construct, and even then the manufacturer would undertake it only because he was a friend of the Seminary, for his factory was crowded beyond comfort. We got track of one costing about the same amount, but which could be installed immediately. We procured it, and had it installed, and it is now in operation. What a comfort, and a food saver it will be!

There has hardly been time to receive many replies to our appeal of last week, but we have received some. Here is one, which contained a twenty dollar bill. It must have come from Picton:

"Dear Dr. Shields:

Please find enclosed cash contribution for Seminary Refrigerator Fund of \$20.00.

P.S. Look after Brother Corbett. We need him in Picton."

The graduates of the Seminary have been most generous in urging their people to send in provisions. Now we ask our graduates to ask their people to send in some money for the refrigerator, to take care of their provisions!! What audacity!

The Picton brother says, "Look after Brother Corbett." We shall! We shall try to keep him warm, but freeze his food. Brother Corbett is a symbol. We want to look after all the students. We have scripture for that. Our Lord, Himself cared for hungry people. So then, help us to pay for that refrigerator. The Editor's name will be "Mud" if he does not get the money, because he just went ahead, and ordered it, asking no one, feeling confident that the Seminary family would send in the necessary funds. Therefore send in your money, so that we may be able to provide good meals of well-preserved food for the nourishment of prospective Reverends Tom, Dick, and Harry. And of course, the lady students, too. They don't need quite as much as the men, but their appetites being proverbially more delicate, and their constant care to keep their avoirdupois in the lower measurement brackets, make it all the more necessary that such food as they sparingly "partake" of, should be especially appetizing. Therefore, help us with the "frig".

We neglected to say that while there is only one cold corner in Jarvis Street, if we don't receive that money there will be another where the Editor sits at his desk. We shall just shiver with fear, and as we are especially allergic to colds, please send in that money. A thousand thanks to you!

P.S. In case you did not read our article last week, you will find it on page seven of THE GOSPEL WITNESS of October 30th.

CHURCH FURNITURE AND LARGE PIPE ORGAN AVAILABLE

THE GOSPEL WITNESS accepts no paid advertising, but we have been informed of a large Toronto Church which has pews, folding seats, a number of tables, and a large pipe organ for sale. If anyone is interested, please communicate with THE GOSPEL WITNESS.

READ THE GOSPEL WITNESS

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SENATOR SAYS SECRET GROUP CONTROLS LIVING IN QUEBEC

"Underground" Accused of Paralyzing Work Of Those Who Dare to Favour Unity

There are "clandestine partisans of national disunity in Quebec, organized since 1904 to obey the objectives of a secret camarilla," Senator T. D. Bouchard, St. Hyacinthe, last night told the annual dinner of the Academy of Dentistry in Toronto.

"The game of our underground leaders of a hidden Canadian organization will soon become an American one, if it has not done so already," declared Senator Bouchard, stating that Quebec "religious quarrels are started up mainly to serve isolationism."

If René Chaloult and his confrères infiltration into the Union National government and the Liberal party "are not misled in their calculations," Quebec will be given as a flag, the banner of the Order of Jacques Cartier," he suggested.

Control of sources of livelihood by "the Quebec underground is well-nigh paralyzing the public activities" of those Quebecois who oppose Canadian disunity, he exclaimed.

Quebec has reached the stage where "merely to frequent clubs in which Canadians of different origins and religion meet is considered an act derogatory to the dignity of our people and a danger to the safety of our souls. That is ridiculous, but the truth," declared Senator Bouchard.

He described those of Mr. Chaloult's viewpoint as picturing Quebec as belonging exclusively to French-Canadians, with English, Irish and Scots, even if Catholic, only tolerated until proclamation of a Catholic French state, followed by a second St. Bartholomew's Day.

English-speaking Canadians need not be alarmed by the predictions of Prof. Watson Kirkconnell of a French dominated Canada, because if Abbé Groulx, René Chaloult and Maxime Raymond have their way, "French-speaking Canadians will be isolated in a well-nigh deserted corner of North America."

Deplorable it is that members of all political parties, deliberately, or unconsciously "have played the game of underground leaders of this hidden Canadian (isolationist) organization," said Senator Bouchard.—*Toronto Telegram*.

The Jarvis Street Pulpit

The Blessed Hope

The Third Address in the Series on Christ's Second Coming Reconsidered

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 26th, 1947

(Stenographically Reported)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

THE fact of the Second Advent of our Lord needs no reconsideration. Differences of opinion there may be as to related events, but no difference respecting the fact itself. I shall not impugn the extent of your scriptural knowledge by even taking the time to cite those scriptures which proclaim the second coming of Christ as an indisputable, prophetic, fact. Modernists, those who do not believe in the divine inspiration, integrity, and supreme authority of Holy Scripture, may question, or even deny, the fact. But it is impossible to regard the Bible as the infallible word of God without accepting the truth, the promise, of our Lord's return, as an indisputable fact of prophecy. Christ, Himself, repeatedly promised He would come. All the New Testament writers so taught. The apostolic church, beyond peradventure, so believed; in fact, the truth of the Second Coming is so wrought into the very fabric of scripture that it is as evident, and is as much a part of scripture, as the truth of His first coming. Therefore, let us rejoice in the fact. Let no difference of opinion respecting the accompaniments of His coming, rob us of the comfort, the joy, and inspiration of the fact itself.

We do well to sing:

"Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all-resplendent,
In Thy glory all-transcendent;
Well may we rejoice and sing,
Coming:—in the opening east
Herald brightness slowly swells;
Coming: O my glorious Priest,
Hear we not Thy golden bells?"

"Thou art coming; at Thy Table
We are witnesses for this;
While remembering hearts Thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss,
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming, and Thy Throne,
All for which we long and wait.

"Thou art coming; we are waiting
With a hope that cannot fail,
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

"O the joy to see Thee reigning,
Thee my own beloved Lord!
Every tongue Thy name confessing,

Worship, honour, glory, blessing
Brought to Thee with one accord,—
Thee, my Master, and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored, and owned!"

I think we could all sing that, could we not? We can all say, "Amen!" to that great truth. Therefore we have a ground of agreement on which to begin.

I.

WHY IS CHRIST'S SECOND-COMING CALLED, AS IT IS IN THIS TEXT, "THE BLESSED HOPE"? Surely I think we shall allow that we are living in a world that is almost hopeless. When Brother Rolls prayed for the Premier of Britain, the President of the United States, and the Premier of this country, I felt like saying, "If ever men needed the guidance of God, and the upholding of His free Spirit, people in positions of authority need it to-day." This is an almost hopeless world. But how can human nature survive if hope is extinguished? We must soon succumb to our fears, when the spirit is broken, and there is no direction in which we can look for better things. I do not know where you can look to-day.

But remember, the coming of Christ is called "the blessed hope". "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

In what, or in Whom, can we hope? For Whose coming, and reign, and rule, can we reasonably pray, except for the coming of Christ? He is, indeed, "the Blessed Hope".

I think His coming is so called *because then we shall see the face of our Beloved*. Now we walk by faith, and not by sight. Now we "know in part". By and by we shall know even as we are known. Is not this the hope of the bride, that she may see her beloved's face after his long absence?

Last night we sang:

"Show me Thy face—one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love save Thine:

All lesser light will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

"Show me Thy face—my faith and love
Shall henceforth fixed be
And nothing here have power to move
My soul's serenity.
My life shall seem a trance, a dream,
And all I feel and see,
Illusive, visionary—Thou
The one reality!

"Show me Thy face—I shall forget
The weary days of yore,
The fretting ghosts of vain regret
Shall haunt my soul no more.
All doubts and fears for future years
In quiet rest subside,
And naught but blest content and calm
Within my breast reside.

"Show me Thy face—the heaviest cross
Will then seem light to bear,
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down,
And entered into rest."

"One transient gleam of loveliness Divine," gives us joy unspeakable and full of glory. But we long for more than "one transient gleam". If we are really Christians I think we must desire, above everything else, to see the Lord Jesus. When you read the story of the days of His flesh in the gospels, do you not often wish that you could have been there, that you could have seen Him, that you could have heard His voice, and actually felt the touch of His hand? I hate cant. I do not like to hear people talk about God's "precious" word, and preface their address to the Lord Jesus with a lot of sweet and commonplace compliments. I hate cant, I say, or seeming of any kind. But if I know my own heart, I can most sincerely say that there is nothing I long for so much as a sight of the face of the Lord Jesus Christ.

When the great, or the supposedly great, come to the city, and there are crowds about the City Hall, I never go. For one reason, many of those whom the world calls "great" do not seem very great to the eye of faith. But when the King came to Toronto, I took care to find a place where I could get an unobstructed view of him and the Queen. I really wanted to see the King. And above all other desires I would put this, that some day I may see the face of the King of kings.

The scripture says, "Beloved, now are we the sons of God." That is a great privilege is it not? But "it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." We are going to be better by and by, better tempered, better in health, better looking — and we can all stand that! "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." ("Praise the Lord!") Now if the contemplation of that—I had almost said possibility; let me rather say of that—certainty, does not inspire you, fill you, with a "joy unspeakable, and full of glory", I should seriously question the genuineness of your faith: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Even now we rejoice. But oh! what will it be to see

Him as He is? to see Him in His glory! You remember how the three disciples were taken to the Mount, and He was transfigured before them. Later Peter said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." Notwithstanding, that was but "one transient gleam of loveliness Divine." But we live in enjoyment of this "blessed hope" that some day we shall see Him face to face, and be for ever with the Lord, having an unclouded view of the Beloved of our souls.

Furthermore, the coming of Christ is the "blessed hope" because it marks the time of our re-union with our loved and lost. We have all been to the cemetery. We have all dug graves. We have all had to say, "Good-bye" to someone we loved. But as Christians, parting with those who fell asleep in Christ, we have this confidence, that when He shall come, "the dead in Christ shall rise first"—that is, the living will not precede those who are in their graves, but first the dead in Christ shall rise, then "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Why were those words spoken? Because Paul said, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope . . . for this we say unto you by the word of the Lord." Then he gives us assurance that those who have gone before will meet us again, and we shall not only see our Lord, but we shall see those whom we have loved in the flesh, see them, and know them in their glorified bodies:

"For lo! there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way:
Hallelujah!

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Hallelujah!"

It is a "blessed hope" because then our salvation will be complete. As to its foundation, the cost of it, the certainty of it, much of the joy, and peace, and power of it, that, we know, is settled and finished: notwithstanding, as in the scripture I quoted to you just now, "it doth not yet appear what we shall be".

I hope we, none of us, believe that Jesus Christ came merely to obtain forgiveness for our sins: He did come for that: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." But He came to restore the lost image of the divine: "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." He "abolished death, and hath brought life and immortality to light through the gospel". He has brought immortality and life to light to show us something of the land beyond the river, something of the felicities of the life to come.

I need not remind you, surely, that the second coming of Christ will coincide with the resurrection of the dead. It will signalize our release from all mental and physical limitations and disabilities. I often come to my pulpit when I don't feel like preaching. Don't you, Dr. Rolls?

—just simply because we are men in the flesh, and because we may not be at our best physically. We may be a bit weary sometimes, mentally. But when the Lord shall come, we shall be delivered from all these limitations of mind, and of body. "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Let us not eliminate that from our thinking. When you have the toothache, and when the dentist bothers you, or when you suffer some other physical pain, or disability, cherish this "blessed hope" that some day you are going to have a body that won't make you groan, and sigh.

Do we not all, at times, groan, and pant, acknowledging that we are not what we want to be, nor what we hope to be? The "blessed hope" assures us that the day will come when we shall have perfect bodies, and we shall come to an end of our groaning. That, to me, is a "blessed hope".

There was a time, I frankly say, when I could work days and nights together, almost without weariness. I could wear out most people. One night, years ago, I drove a visiting preacher to Niagara Falls. It was a stormy, rainy, night. I had one of those old-fashioned windshield wipers that had to be worked by hand. The rain came down in torrents. I took someone with me to keep me company on the way back. The preacher had to get to Niagara Falls to catch the train for New York, to get a ship to England, and the only way to get him there was to drive him. I had had a heavy day, but I drove all the way. Very soon my preacher friend fell asleep. The other man was making a joyful noise in the back seat. I had to drive very slowly, because the visibility was poor, and the rain came down in sheets. While I drove with one hand I had to work the windshield-wiper with the other. I managed to get to the Falls somehow, and to get my preacher friend on the train. Then we had to face the journey back. We stopped at St. Catharines, early, for breakfast. When we started off again my companion sat in the front seat with me, and although he had had a good night's sleep, he was not yet through. He continually nodded his head, and at last fell over on my shoulder. Then I stopped the car, and said, "Get back into the sleeping car." He did, and curled up, and was soon fast asleep again. When we got home, he went to bed. It was GOSPEL WITNESS day. I had to work all that day, and the next night. I was not particularly tired, and I was rather proud that I could out-work these youngsters. But now I feel rather irked that I get a little bit tired, and I am longing for the day when we shall serve God day and night in His temple, and when we shall not know what weariness is. It is a "blessed hope" with me that I am going to recover my former strength so that I can go on—and on—and on—without being tired. That is all in the future, and we shall all share it if we are Christians. I hope you all enjoy the prospect of it.

And it is a "blessed hope" because *the coming of Christ will be a vindication of our faith*. "What fools you are" say they! How they mock at our archaic, and even obsolete, notions. Oh, we are hopelessly out of date. You are out of date, Dr. Rolls. You are years and years behind the times for believing this Book. They tell us it is not worth while at all. But when I hear them talk like that, I say, "Ah, but he laughs best who laughs last." One day the Lord will come, then it will be my turn.

There is a scripture which says: "Now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Your faith and mine has to be tried in the fire. Our faith is a composite, a synthesis of many elements. There is a little trust in ourselves, a little bit of confidence in other people, a little bit of trust in circumstances, and just a little bit of trust in God. But this amalgum must be put into the fire, and all the dross must be burned away, until nothing but naked, and unadulterated, faith remains, so that we stand in the position where it is God or ruin. Have you ever been there? I do not believe any of us can be really useful until we get there. I do not believe a preacher is likely to be strong and fruitful, until, by the providence of God, he is brought to the edge of the precipice, where there is no help for him anywhere, but in God; and he recognizes, "God must step in now, or I am forever done for." Then God steps in, and—

**"the steps of faith
Fall on the seeming void
And find the rock beneath."**

Thus is our faith tried. We are laughed at, mocked at, ostracized, and, perhaps, excommunicated from the society of the intelligentsia. So be it: "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I shall have a merry time with the Modernists and higher critics one of these days. We shall be able to say, "Aha! I told you so, though you would not believe it." Our faith will be vindicated, and all the world shall know that we were not fools for believing the word of God. It is a "blessed hope" my dear friends, that the tables will be turned some day, because we know we are on the winning side.

It is a "blessed hope" because *at the coming of the Lord rewards will be apportioned*. I think we need carefully to distinguish between the salvation that is of grace, to which we contribute nothing, but which has been wrought for us—it is the gift of sovereign grace—and the rewards which are to be apportioned to those who faithfully serve. The father of a family does not condition the membership of one of his children in the family upon his obedience. The place of each one is conditioned upon his birth. He cannot be other than his father's son. He was so born. But the father may say, "Now if you are a faithful boy, if you make a good record at school in the primary school, I will see that you go on to high school. I will stand by you. If you prove worthy there, I will supply the funds for you to go on to University. And if you prove worthy there, I will stand by you, and reward you to the limit of my power. That is an incentive to anyone, to know that there is a reward ahead.

We are saved by the grace of God, but I do not want to escape by the "skin of my teeth". Some of you folks like to get into the back seat at church—I do not know why—except that I am similarly disposed when I am not preaching! You are welcome to it. In any event I do not want a back seat in heaven: I want to get as near the front as possible. I think it is a worthy ambition to "covet earnestly the best gifts"; to desire grace from God that we may serve Him with all our might, so that

when the day of reckoning comes, there will be a prize awaiting us.

Paul, like his Master, was often despised and rejected. But he said, "With me it is a very small thing that I should be judged of you, or of man's judgment—or day." What does it matter what people think of us. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: then shall every man have praise of God."

When I came to Toronto first I attended some kind of banquet. Seated near me was a staff writer of one of the papers, a reporter. We got into conversation. He said, "We newspaper men become what they call hard-boiled. After a while we have little admiration for the average public man. I am a reporter, but I have had cabinet ministers, and all sorts of men come, almost ready to black my shoes, to get me to write up some favourable word about them in the newspaper. At last we come to regard them almost with contempt because they live for the praise of men." There are preachers like that. It would not be difficult to get men to stand for the truth if only they could keep the coming of the Lord, and the divine appraisal before them, and say, "I am not living for the day, 'With me it is a very small thing that I should be judged of you, or of man's judgment. . . . Judge nothing before the time, until the Lord come.' I am going to try to have standing when that day comes, and so I shall do the best I can to be faithful to Him, and to serve Him here."

Paul said, "What is our hope, or joy, or crown of rejoicing?" What the public said of him? That cheap fame which Pope says is,

"a fancied life in others' breasts"?

Is that "our hope, our joy, our crown of rejoicing"? No, no; Paul was writing to Christians, with whose conversion he had had something to do, with whose training in the Christian life he had had a part. So he said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

I go about a good deal. Sometimes I meet with people who come to me and shake hands. "Do you know me?" Sometimes I do, and sometimes I do not remember them. "I was converted under your ministry." "You baptized me." I enquire, "How are you getting on? Are you still walking with God?" I can look over this congregation to-night, and I can see scores of people whom I knew before they knew Christ. They were saved here, and they became as babes in Christ. They did not know much about God's word, but I have seen them grow to become pillars in the house of the Lord. I believe there is nothing in the world that gives me so much joy as when I am at home—I have a photographic memory—to recall the congregation. I sit down, and say, "There is So-and-So, and So-and-So, and So-and-So. Praise the Lord, they are really His."

A Pastor is here "for the perfecting of the saints". You are not perfect yet! Even the best of us. We are not perfect yet. But when the Lord shall come to reward His servants, "the Lord shall count, when he writeth up the people, that this man was born there". What a joy it will be when we get up yonder, and see those who have been saved, washed in the blood of the Lamb, robed in His righteousness through our instrumentality; and "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"! When the good

Shepherd says to us, His underlings, "Well done! for bringing my sheep home, for being My crooks, being one of My dogs, to bring them back to My fold"—nothing else will matter.

You remember how Rutherford sings—Mrs. Cozens has woven his sayings together, and he speaks of Anworth:

"Fair Anworth by the Solway
To me thou still art dear!
E'en from the verge of Heaven
I drop for thee a tear.
Oh! if one soul from Anworth
Meet me at God's right hand,
My Heaven will be two Heavens
In Immanuel's land."

I have paraphrased that by singing to myself for my comfort sometimes:

"Fair Jarvis Street, Toronto,
To me thou still art dear!
E'en from the verge of Heaven
I'll drop for thee a tear.
Oh! if one soul from Jarvis Street
Meet me at God's right hand,
My Heaven will be two Heavens,
In Immanuel's land."

When the Lord Jesus comes we shall know all about that, how many have been saved; and if our ministry has been fruitful we may have something more than leaves to present to the Lord of the harvest: we may come with rejoicing, bringing our sheaves with us.

It will be a great day when we have our reward. I hope you are working for it. I get postcards sometimes, and you know what people do. They write, "Dear Dr. Shields". Then they begin a line or two with a fair space between, then the lines get closer and closer, until at the bottom of the card they are so close together, that I can hardly make out the words. Why did they leave so much space at the beginning? It was because they got half way down before they discovered their space was not sufficient for what they had to say. So young people waste their time, a line here, and a line there, and when the sun is going down they want to crowd in a lifetime of service, when it is too late. Now is the time. Are there not twelve hours of the day in the which men ought to work? Let us work for "the night cometh, when no man can work." Let us work in order that there may be laid up for us treasures in heaven; and when our Lord shall come He will reward His servants according to their work.

I often think of Mordecai, sitting in sackcloth and ashes. Everything was going against him, was it not? Haman was "riding high" as they say. Mordecai and his people were under sentence of death. Then one night, the night before Mordecai was to be executed, the king could not sleep. He said, "Bring the book of records of the chronicles"—I don't know whether he thought that would put him to sleep or not. But they read to him, and they stumbled upon the name of a man called Mordecai, and they read what he had done. The king said, "What honour and dignity hath been done to Mordecai for this?" His servants replied, "There is nothing done for him." Then the king said, "Who is in the court?" "Haman". Haman had come to speak to the king to seek permission to hang Mordecai on the gallows which he had built. He was brought in. The king said, "What shall be done unto the man whom the king delighteth to honour?" Haman said to himself, "I am the man! Who else could the king mean?" So he elaborated a programme, "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the royal

crown which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Then the king said to Haman, "Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

What a day that was, when Mordecai rode down the streets as the "man whom the king delighteth to honour". I do not mind the kicks, and obloquies, the calumnies, and all the rest of it. I hope some day, if God will help me, to have one or two links of that golden chain. I should like to do something, and be something, so that when the King comes I shall not be ashamed before Him at His coming. You Sunday School teachers, and visitors, what do you look at? The Sunday School report? Do you say, "We had so many scholars to-day, and some of them were those whom I visited." That is good, but you will not get very far if you look at that. We are the servants of Christ, and One is our Master. Go visiting for His sake. Go teaching for His sake. Go seeking after the lost for His sake. Write a record of faithfulness. Keep the angels busy writing down what you are doing for the Lord. And when He comes we shall be rewarded. They are the King's jewels, and they shall shine as the stars for ever and ever.

Then the "blessed hope" is *the hope of the church collectively, the redeemed of the Lord, not only individuals, but the church collectively*. Do you believe in the church? I do not mean a Baptist Church. I hope that is an approximation to the New Testament pattern. We shall see about that later. Not the Presbyterian Church, nor the United Church, nor the Anglican Church, nor the Roman Catholic Church, nor anything else: I mean the blood-bought church of Christ, the church which He hath purchased with His own blood. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And that is what He is doing now, disciplining and polishing, and training His church, getting the bride ready for the bridal day.

What is the "hope" of the church? It wearies me, Dr. Rolls, when I read these accounts of general assemblies, and synods, and conferences, and all the rest of it, and of their efforts to put the organized visible church into some place of distinction. Well, may they succeed! I shall not object. But after all, there is a church, there is a body of believing people, people redeemed by the blood, people who are born again, who have become members of the body of Christ, members of His bride. And she shall say: "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as the bride adorneth herself with her jewels". And when all is ready, the Lord will come.

Brother Rolls led us in prayer for the blessing of God upon the marriage of Princess Elizabeth. I think we ought to pray for that. But what a lot we have read about the bridal gown—whether it should be a simple and plain wedding, or whether it should be an elaborate

affair as becoming a member of the Royal household. Why do they want it to be plain? Because Britain is so poor. Because everyone is so poor. We are worn out with war, and there is not much left. That is why.

But, my dear friends, when the Prince of Glory shall come to the wedding there will be no limitation of resources. The "unsearchable riches of Christ" will still be at the command of His bride. What a glorious day that will be when He presents her to Himself! I have had many weddings, and I have seen some "lovely brides". They are all lovely, of course. All weddings are "pretty weddings". But I have seen them come down that aisle in such a stately fashion, in the gown upon which much thought, and labour, have been expended. And I have noticed all the people—especially the women—gazing upon the bride's gown. The poor bridegroom does not get much attention. But these elaborate wedding garments are something to be admired. The bride is quite proud of her garments. But when they go back into the vestry to sign the register, I have seen a bridegroom stand back to take a good look, and say, "You do look lovely, darling!" With glistening eyes she says, "Do you like it?" She does not care very much about what the other people say: if he says, "You look lovely" she is satisfied. And when He shall say at His coming, "Thou art all fair; my love, there is no spot in thee," when He, the glorious Bridegroom shall present us faultless before the presence of His glory, with exceeding joy, what a day that will be!

I wanted to speak to you of "the glorious appearing of the great God, and our Saviour Jesus Christ", and, frankly, I can hardly wait to tell you what is in my heart. But I am afraid I should tire you, so I shall conclude for this evening with this observation of the "blessed hope", *that it is the hope of all creation*. The coming of Jesus Christ is the hope of this troubled world.

I know what some people think, that the Lord will come and take us away, like Lochinvar. I do not like secret weddings. I like them to be public and open. We shall enquire later whether the Lord's return is to be secret. But let me read to you again, more fully, from the Eighth Chapter of Romans. Listen very carefully:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subject to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

I have heard people ask the question, "Is divine healing in the atonement?" I have heard it answered in the negative. As a matter of fact, all healing is divine. When means are used, it is still divine. It is all divine, and I am never satisfied with a negative answer, because I am confident that every blessing we ever have received, or ever shall receive, is purchased for us by the atonement. It is all in the atonement. The resurrection is in the atonement. If Jesus Christ had not first of all paid the last farthing of our indebtedness as our Representative, and Substitute, He had never risen from the dead. But He came out of the grave, because it was not possible that He should be holden of it. The debt

was paid, and the resurrection, and all that follows in time, and in eternity, is all in the atonement, and some day, "He shall see of the travail of his soul, and shall be satisfied".

Now listen: "For we know that the whole creation groaneth and travaileth in pain together until now." The whole creation is suffering birth-pangs. That is what it means. How can we have a better world? By mere education, or legislation, or human effort of any kind? What is going to make better men? Only God, when they are born again!

Do you get tired of the weeds in your garden? I do. I wish I could get the thing properly weeded in its season, and the shrubs, and everything blooming, with no blight at all. Then week after week, and month after month, go out into a garden clean, and free of all corruption! No! "Cursed is the ground for thy sake . . . Thorns also and thistles shall it bring forth." A man is a fool who does not believe Genesis. It is written in the record of every human life, and on every page of human history. The curse is there, and we can never have a better creation until the creation that now groaneth and travaileth in pain together, is born again. "In the regeneration". That is what it means. The whole creation, I believe, is to share in the benefits of the atoning death, and the mediatorial redemptive work of our Lord Jesus Christ.

"The whole creation groaneth and travaileth in pain together." And note this: "The earnest expectation of the creation waiteth for the revealing of the sons of God." And further: "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." When is that to take place? At the resurrection. When is the resurrection to take place? At the coming of Christ. When then is the whole creation to be delivered into the glorious liberty of the children of God? At the coming of Christ.

Parallel to this Eighth Chapter of Romans is the Second Epistle of Peter, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." All that is to synchronize with the coming of Christ, the redemption of our bodies, the deliverance of creation into the glorious liberty of the children of God. That, my dear friends, and nothing less than that, is the hope of the world. I do not see any other hope than that.*

In our next study we shall return to the rest of the verse, "the glorious appearing of the great God and our Saviour Jesus Christ." Only this I will say in anticipation of that: we are exhorted here, and admonished to live soberly and righteously in this present age. What difficult times we are living in! But we are here in this present age, and we cannot get ourselves out of it. We have to await God's time, and so we are to live soberly, and righteously amid all this trouble, and confusion. And we are to behave as Christians. But for our inspiration we are to be ever looking for that "blessed hope". Others may be hopeless: we cannot be. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

Let us pray:

O Lord, give us eyes to see what the world cannot see. Give us minds to believe what the natural man has no capacity for believing. Help us to believe in the certainty of this tremendous matter of which we have been speaking,

*To this aspect of the general subject I shall return for fuller consideration in later addresses.

and as now we rejoice that Christ appeared to put away sin by the sacrifice of Himself, so help us to rejoice in the prospect of His coming again a second time apart from a sin offering unto salvation, for Thy name's sake, Amen.

"DEAR MR. PACELLI . . ."

THE letters exchanged between President Truman and Pope Pius XII, and which were released to the press last August 28, read like a marriage contract between the Vatican and the White House. It would seem that all they leave to be desired is the consummation of the marriage ceremony.

These letters were ostensibly written, as President Truman in his opening paragraph states, "for the purpose of facilitating parallel endeavors for peace". But their immediate result was the Pope's public declaration of war against Russia, when he appeared on his throne in St. Peter's Square on Sunday, September 7, before 150,000 members of Catholic Action. The headlines on the front page of the N.Y. Times of September 8, reporting this spectacular event, are as follows: "POPE ASKS WAR ON FOES OF CHURCH IN ATTACK DIRECTED AT MOSCOW." "The battle must begin immediately," he declared.

Whether Protestant Americans like it or not, they are now lined up with the Pope in a holy crusade against Russia. The vows entered into between President Truman and the Pope in their love letters make this inevitable. Reading the full texts of these letters, one is struck by the "lecturing" tone of the Pope's admonitions to our President. It is as if he shook his finger at him and told him what he must do. He tells him that he must "enlist and cement the co-operation of every force and power which can help to accomplish this task". He lectures Mr. Truman on the "divine origin" of the Catholic Church, and although "civic society is also of Divine origin . . . it is," he says, "subsequent to man and meant to be a means to defend him and to help him in the legitimate exercise of his God-given rights." But, as Catholic theology teaches, the Catholic Church is superior to the State, and therefore the State must obey it. He lectured our President on the greatness of the Roman Catholic Church, which he called "God's Church". We hope no one in America took too seriously the following boast:

"From her foundation, almost 2,000 years ago, she (the Catholic Church) has championed the individual against despotic rule, the laboring man against oppression, religion against persecution."

Since the truth is best seen as the opposite of what is said and done in this world (especially in diplomatic verbiage), the realities underlying this sham correspondence between President Truman and the Pope can be shown only by imagining what the President *should* have written to the occupant of the Vatican. Here is our version of what he should have written:

THE WHITE HOUSE,
WASHINGTON, D.C.

Dear Mr. Pacelli:

As a Baptist and Chief Executive of the greatest and most powerful nation on earth, and which calls me plain "Mr. Truman", I cannot address you by the title of "His Holiness", which belongs to God alone. We in the United States regard all men as equal before God and address them by their true and proper names. I therefore must address you also as plain "Mr. Pacelli".

The people who have elected me their chief executive are a peace-loving, democratic nation. My duty therefore is to seek cooperation from those who have given proof that they really desire and work for peace; not those that cry

peace and foment war. I do not think that you, Mr. Pacelli, or your Church, are among the former.

In the first place, the founding fathers of this great nation, knowing from past history the nature of your politicking and war-mongering Church, laid it down as the very first principle of our government that no interference from you be allowed in our affairs. They learned well this lesson of European history and were convinced that our democracy would not last if we embroiled ourselves, as the governments of Europe did, in your doctrines and political intrigues. Thomas Jefferson, one of the wisest of these fathers of our country, made this very plain when he declared: "History furnishes no example of a priest-ridden people maintaining a free civil government."

You are, therefore, the last person in the world to lecture me on how I should direct our people in the ways of peace. A few raw-boned facts may help to refresh your memory:

It was your predecessor in the Vatican, Pope Pius XI, who started all Fascist aggression by the Lateran Pacts with Mussolini in 1929. That was the date on which Christian civilization in our time was foully betrayed. That was the date when the horror started that has left Europe and the world in the sad state in which we see it today. A noted writer and historian of our country, Lewis Mumford (who is not a Communist or a Catholic-hater), wrote the following in his book, *Faith for Living*, in 1940: "*The betrayal of the Christian world very plainly took place in 1929, in the Concordat that was made between Mussolini and the Pope.*" Again he told us: "Unfortunately, the aims of Fascism are most deeply in conflict with those of a free republic like that of the United States. *In this effort, the Catholic Church . . . has been an ally—a potent ally—of the forces of destruction.*"

At that time very few of us here in America knew the true nature of Fascism, as you and Pope XI must have known, for you both fostered it and allied your Church with it.

You, yourself, were specially trained as a young priest and Church diplomat for the specific purpose of observing and helping Germany to prepare for the two World Wars. You intrigued with the Kaiser from Switzerland against the Allies during the first World War. You were twelve years in Germany during the rise of Hitler to power. You knew Hitler and his Nazi party intimately. You negotiated with him. Together with the execrable Franz Von Papen, a papal nobleman, you helped Hitler to power and put your signature as Eugenio Cardinal Pacelli alongside of his to the Vatican Concordat with Hitler's Reich in 1933. No one will believe that you did not know well what Hitler and his Nazis were plotting against us. Your own Catholic biographer says of you during those years that you were "*the best informed man in the Reich*". After you and Von Papen had signed the Concordat which sprinkled Hitler with holy water and gave him the boost he needed, your colleague Von Papen, who barely escaped the hangman's noose at Nuremberg, boasted: "*The Third Reich is the first power which not only recognizes, but puts into practice, the high principles of the Papacy.*"

Your cardinals and bishops in Rome blessed the guns of war against the helpless Ethiopians. Your Cardinal Schuster of Milan proclaimed Mussolini's rape of Ethiopia as a holy crusade "*to bring in triumph the cross of Christ to Ethiopia.*"

Yet you call your Church "God's Church", and claim, as a consequence, that I as head of a civil State must admit you as superior over me and the American people. You talk in honeyed words about peace and justice. At the same time you are beating the drums again for another war, even more terrible than the last two, against Russia, which helped us defeat Hitler and Mussolini. You are urging America to go to war against Russia right away, and you use the very same slogans against Russia that Hitler and Mussolini used to build up their detestable and devilish regimes. You want us to waste all our money and send our American boys to further horrible deaths, over the corpses of Hitler and Mussolini, to finish the fight that they began with your help, and whom we defeated.

Yes, America wants peace. We alone of all the nations have still a little decency and prosperity left. We are the bulwark of Protestant democratic freedoms. If we, like Protestant England, are weakened and lose all our substance, your Catholic "culture" may have a chance to rule the world again. You could easily ally yourself to Russia

against us if we lost or were severely weakened by such a war. Your predecessor, Pope Pius XI, publicly stated that he would make a pact "with the devil himself" if it suited the interests of your Church.

I am in duty bound, therefore, Mr. Pacelli, as head of this predominantly Protestant country, to reject your overtures of alliance under the guise of a peace pact. "Those who sup with the devil should use a long spoon." I will continue to seek peace like a good Baptist, by upholding and working by the honest, straightforward Protestant principles which made our country great.

Yours sincerely,

HARRY S. TRUMAN.

—From *The Converted Catholic*.

RELIGIOUS FREEDOM IN YUGOSLAVIA

A LARGE proportion of the population of Yugoslavia is Roman Catholic and the Roman Catholic press in America has been making the serious charge against Marshal Tito's regime that there is no religious freedom allowed there. Among the charges was the accusation that Archbishop Stepinac, who was sentenced to prison for collaboration with the Ustashi terrorists, was being mistreated.

A group of trusted U.S. Protestant leaders went to Yugoslavia last July to find out at first hand if there were any truth in these charges. There is no reason to doubt the reports they cabled on the conditions as they actually found them. They visited every part of the country, attended mass in Roman Catholic churches and even went to Archbishop Stepinac's cell and talked freely with him.

Here is what they said: After their visit with Marshal Tito, they told the press correspondents: "The only criticism which we might make concerning the Church is that we saw and visited too many of them." To this Marshal Tito replied: "Tell them in America that there is a church on every hill." The Rev. John H. Melish, rector of Holy Trinity Episcopal Church in Brooklyn, declared: "It seems to me that the degree of tolerance toward the Church here is high. I attended mass and saw that the people without obstruction from the authorities, attend their church and perform all their religious duties." Archbishop Stepinac personally told the visiting Protestant clergymen that "there were no restrictions on his religious liberty in prison. He had Bibles in Croatian and Latin, other books and a portable typewriter, and he celebrated mass daily in a specially provided chapel next to his cell."

Severe restrictions, however, are placed on priests and bishops who interfere in politics. Marshal Tito told the Protestant clergymen: "We are of the opinion that the Church should not interfere in State political affairs, that priests should carry out their religious rites and should act toward the strengthening of morals and helping the State in general." This is a basic principle of our American democracy. The only difference seems to be that we in the United States hold this principle merely in theory, whereas Marshal Tito puts it into practice.

A sample of how realistically he does so happened during the very time these American Protestant clergymen were visiting Yugoslavia. Six Catholic priests, according to a N.Y. *Times*' report from Belgrade on July 30, were found guilty of sabotaging a factory in Zagreb. Two of the priests were sentenced to death, and the others received long prison terms.

The Vatican and its spokesmen in America heaped abuse upon the seven Protestant clergymen. Its newspaper, *Osservatore Romano* declared that they "did not

meet the first condition of seriousness and authority requisite for any judgment."

Shortly after the Protestant ministers arrived home two priests were killed in Yugoslavia, and the cry was at once raised that the visit of these Protestant ministers had encouraged the killings. The truth of the matter was that the priests had been killed by Roman Catholics who were enraged because the priests barred them from entering the church and being godfathers at a confirmation service. According to an AP dispatch from Belgrade on August 29, the President of the Croatian Republic stated that the attack "stemmed from a meeting of the priests of the Society of St. Paul, which made the ruling . . . that members of the Yugoslav army and members of the Youth Railway were not worthy to be godfathers."

Americans will be amazed at this strange twist to religious liberty, namely, that the Catholic Church refuses religious rights to its own people, and that these people in turn attack their priests because of this refusal of the right to worship as they want. This has often happened in the Roman Catholic Church, which decrees an "interdict" against its devout people, forbidding them to partake of the sacraments and closing the churches against them, unless they obey its dictates in political affairs. It once happened in Venice that the government threatened to hang priests who would not keep their churches open and give the people the sacraments.

These Catholic people are first taught to believe that, in order to escape hell after they die, they must have a priest to forgive them their sins, baptize their babies, marry and bury them. When Rome denies them these things for political ends, these simple people become infuriated and go as far as to attack and kill their priests if they will not open the churches and give them the sacraments.

—*The Converted Catholic.*

R.C. CHURCH REPORTS ON YUGOSLAVIA

THE CANADIAN (R.C.) REGISTER, described as the "Official Organ of Catholic Church Extension Society of Canada", in its issue of November 1st, has a prominent headline across the front page: "True Story of the Church in Yugoslavia". The sub-heading in initial capitals is "Persecution is Unceasing Despite 'Constitution' Canadian Register Learns". A third heading reads, "Violation of Freedom of Worship and of Church Administration." Then it says "The Register is able to vouch fully for the authenticity of the disclosures, but for reasons easily apparent must leave it at that."

Then it proceeds:

"The statements in the Yugoslav Federal Constitution and in the Constitutions of the several Republics that there is freedom of religion under the régime of separation of Church from State must be read in the light of other statements in the same constitutions, but, above all, they must be interpreted in the light of the facts."

It may be remarked that the Roman Catholic Church is always uncomfortable under any "régime of separation of Church from State". That principle of separation is entirely opposed to the Papacy's conception of its place in the world. The Roman Church insists that it takes precedence of the State, and that the power of the State, the "secular" or "material" sword, must be wielded under the direction, and for the protection of the Church.

Let us see what the Church's grievance is: Here is a list of the terrible privations suffered by the "Church":

"Thus the State reserves to itself the exclusive right of education. Even seminaries are submitted to State control. Preparatory seminaries have no right to exist, according to the official interpretation of the Constitution. Youth is a special concern of the State. Homeless children are the wards of the State. The Constitution establishes civil marriage, although a subsequent religious ceremony is permitted."

The article proceeds:

"The Yugoslav authorities point to the fact that churches are open in Yugoslavia as a proof of religious freedom. The fact is, however, that freedom of worship is only one element in true freedom of religion.

"While it is true that most of the churches are open, there are nevertheless many serious restrictions in fact on even the elementary freedom of worship."

Here is another illustration of the Roman Catholic idea of persecution:

"When there is no 'voluntary' work to be done, young people are forced to attend meetings, picnics, motion pictures, etc., on Sunday morning, the patent purpose of all this being to render impossible their presence at Mass."

We are not told by what means young people are "forced" to attend picnics, motion pictures, etc. Young people in this country do not require much forcing.

These are a few examples which *The Register* cites as instances of "persecution". The simple fact is that the Roman Catholic Church always considers itself "persecuted" when it is denied the right to persecute others. We should not approve of the movies, and picnics, and all the rest of it, designed as pre-occupations for children of a Sunday morning, to prevent their going to church, whether a Protestant, or Roman Catholic Church; but we should scarcely call it "persecution".

We have referred to this matter in order that we may set beside it a report of religious conditions in Yugoslavia; which we have ventured to reprint from the current issue of *The Converted Catholic Magazine*. Our readers may take their choice.

50,000 PRIESTS, MONKS, AND NUNS GO TO VOTE IN ROME

A CITY election was recently held in the city of Rome, Italy, in which, it is reported, 50,000 priests, monks, and nuns went to the polls to cast their votes. It would have been much simpler, we suggest, if the same number of votes had been credited to the pope and if these clerical persons had stayed at home in their presbyteries or in the "secluded" quietness of their cloisters, "far from the madding crowd's ignoble strife". Every one of them is a creature of the pope and their votes are pledged to implicit obedience to his slightest command. What place have such automatons in the free elections of a free country? At least, it must be admitted, the whole philosophy on which their lives are based is contrary to the democratic way of life.

The 50,000 votes cast by priests, monks and nuns is another illustration of the present policy of the papacy to call upon the cohorts of its cloistered slaves to do its bidding at the polls. Hitherto, it has represented the monks and nuns as specially holy persons who have resigned the world and all its allurements in order to live lives of holiness, contemplation and good works. But it is now so anxious to win power in the political realm that in countries where it can win by no other means,

it is willing to forfeit the special claims to sequestered piety of these forgotten men and women, and make of them its pawns in the arena of political warfare. It did so in the by-election in the City of Montreal not so long ago, and at that time it declared that such was to be its settled policy in future elections.

But, on the other hand, what is the outcome of using this army of slaves who move at the word of command of the pope? Rome is again the illustration. There in that great city that is named by Romanists as the "eternal city", even an army of 50,000 priests is not sufficient to outvote the "communists" and other anti-clericals. The abuse of Roman Catholic power always produces its own antidote; even traditionally Roman Catholic peoples hate the hard yoke of their arrogant and grasping masters. In Rome itself the pope has more enemies than he has in "Protestant" Toronto. The reason? In his own home town, the pope is so well known that he is not too well loved.—W.S.W.

"SAINT" MUSSOLINI'S PORTRAIT UNVEILED IN MONTREAL R.C. CHURCH

AN AMUSING story that reflects the intrigues of the papal court in Rome was recently told in a Montreal newspaper. It has to do with a full length portrait of Mussolini that was painted on the wall of a Romanist church in Montreal at the time when Mussolini was acclaimed by his collaborator, the so-called "Holy Father", as the man of destiny, etc. Later when Mussolini was at war with Britain it was considered expedient to cover up—not to paint out—the portrait of this human "jackal" on the church wall over the altar. Now that peace has come again, the Montreal priests have uncovered the painting of this man of blood, a silent witness to the evil choice and wicked associations of their master the pope. Who will be the next dictator to make a pact with the Vatican and to take his place above the altars of Romanist churches? We reprint this amusing and revealing story below.—W.S.W.

Mussolini's Picture Poses Problem For Parishioners

MONTREAL, Sept. 27—(CP)—High above the altar of spacious Church of Notre Dame de la Defence, in the Italian district of Northeast Montreal, the figure of Benito Mussolini has reappeared in a mural.

For more than seven years thick paper covered one corner of the huge fresco, blocking off the nearly life-size figure of the man, astride a handsome bay horse, who reached at the hands of his countrymen an ignominious end.

The story of the hugh painting itself, Mussolini's inclusion, his eclipse and finally his reappearance is at once a story of religious expression, historical commemoration and ardent patriotism, with even a touch of comedy.

Back in 1927 parish heads, members of the Servites de Marie Order, conceived the idea of a symbolic, devoutly-expressive mural and Guido Nincheri, Montreal artist, began with a painting of the Blessed Virgin surrounded by a chorus of angels.

As he worked he strove to depict the glorification of the Virgin in relation to all classes of mankind. He added the Pope, cardinals and other church dignitaries, patriarchs, prophets, virgins, confessors, missionaries and a few modern-day personages in ecclesiastical or uniformed garb.

In the midst of Nincheri's 5-year work came the great Lateran Concordat of 1929 bringing reconciliation between the Italian Government and the Holy See. Nincheri was filled with an urge to immortalize this event.

So, to the still-unfinished mural he added the figure of Mussolini, head of the Italian Government of the day. Then were added other Italian statesmen — Bianci, Balbo,

Di Borno, Di Vecchi. Then came the war and Italy's entrance in 1940, eight years after the mural was completed.

What happened then was related today by Father S. Cheli of the Notre Dame de la Defence Parish.

Where there had been a handful of dissenters — "with Communistic leanings"—to the inclusion of Mussolini, there now was much confusion. The parishioners wanted earnestly to show their Canadian patriotism.

Finally it was decided that Mussolini, and necessarily a few in the immediate group, would disappear behind a layer of paper.

But the parishioners had no ladders long enough to undertake the job. So firemen clambered up and plastered a square of paper over a small section of the fresco that measures roughly 50 by 50 feet.

Until this summer Mussolini remained hidden. Then because of dampness the paper began to tear and unsightly strips hung down. What to do now? Well, tear it all off.

Back to the firemen went parish representatives. But the years had brought changes in the fire department. There was no record of the first operation. Maybe the Royal Canadian Mounted Police had ordered Mussolini blanked out.

The police said no, but they couldn't assent officially to removal of the paper. Maybe the government had decreed Mussolini's eclipse from the mural.

To the Department of Justice at Ottawa went perplexed parishioners. The department knew nothing.

The parishioners came back home, hired a contractor who owned high extension ladders. Off came the paper. And back came Mussolini, more resplendent than ever from the liberal application of water needed to remove his paper covering.

ANOTHER EXAMPLE OF THE LUDICROUS IN ROMANIST "ART"

ANOTHER example of the ludicrous in Roman Catholic ecclesiastical painting was given in *The Montreal Gazette* of recent date. This time it is a modern version of the old story of priests who pay artists to put them in heaven, with a paint brush, and to surround them with saints and angels in company with the Saviour Himself. It is easy enough to get to heaven in this fashion, all that is required is a sufficient store of money and the services of a needy painter such as the one so aptly described in Browning's immortal poem *Fra Lippo Lippi*. Given these two prerequisites, any priest, monk, or nun can have himself or herself painted into immortality for future generations to wonder at! What does it matter if the whole work is purely a matter of dollars and cents, and that the art would make a sign painter weep! The tawdriness and cheap self-glorification of this kind of devotion is repugnant to Protestants, but Roman Catholics seem to accept it as part and parcel of their religion. The story from *The Montreal Gazette* follows here:

Parish's Vicars Apostles' Models

A large mural of the Saviour and His Apostles, painted by Miss Madeleine Delfosse of Montreal for St. Pierre Claver Church, came to public attention over the week-end when the French-language weekly, *Le Petit Journal*, published the picture of the mural as well as the photographs of seven vicars of the parish which were used as models by Miss Delfosse for her depiction of the Apostles. Though the paper's story pushed the young woman artist into prominence it also left church authorities somewhat perturbed and *Le Petit Journal* deleted it upon request from copies distributed locally after it had appeared in the national edition. . . . The 70-foot fresco (depicts) the vicar-resembling Apostles surrounding Christ as He preaches. Miss Delfosse told newspapermen that she followed instructions given her as to what was wanted in the mural. "Apparently Father Labelle wants, in a way, to immortalize the seven vicars of his church and he re-

quested that they be used instead of the Apostles," said *Le Petit Journal*, noting that while the Apostles wear the dress of their times, their hair dress is modern. Father Ernest Labelle is the present parish priest of St. Pierre Claver and his own likeness appears in another mural in the church, which shows a group appearing before God and a group of saints' and angels.

Ecclesiastical Censorship in Montreal

We call attention to the power of the priestly censors in Montreal who have sufficient authority, moral or ecclesiastical, to dictate to a great city newspaper what it shall delete from its pages. Talk about the freedom of the press!—W.S.W.

CONGRATULATIONS, SARNIA!

ABOUT ten or eleven years ago, two young pastors, Messrs. McBain and Watt, set up a tent in a vacant field in Sarnia and started preaching the Gospel. They worked hard at what must have appeared to some as an almost forlorn hope. But the Lord blessed His Word, and a number of people were saved. It became imperative to find some sort of permanent meeting place during the winter months. With the help of devoted friends of the Gospel of Grace, an old office building out in the country was purchased and moved to a lot in town. Since that time the work in Sarnia has flourished. There is now a strong church, a fine Bible School, a book store down town that is a missionary venture of this church. A Gospel centre on the outskirts of town has also been taken over by this thriving church. Needless to say the Sarnia Baptist Church has long since outgrown its original building, and it has also outgrown several additions to it. The magnificent new structure that is now under way is the result of long and careful planning and much prayer. We offer our congratulations to Pastor H. McBain and his people. There is a sense of achieve-

ment for a pastor who has seen a church grow from a handful of people in a tent to a strong, thriving body of believers from whom the Gospel of Grace has sounded throughout the entire district. The external development from a tent to the fine new building now under construction is symbolic of the spiritual progress that has been made under the leadership of Rev. W. H. McBain. Again we congratulate most heartily all concerned. With humble gratitude we say: "This is the Lord's doing and it is marvellous in our eyes".

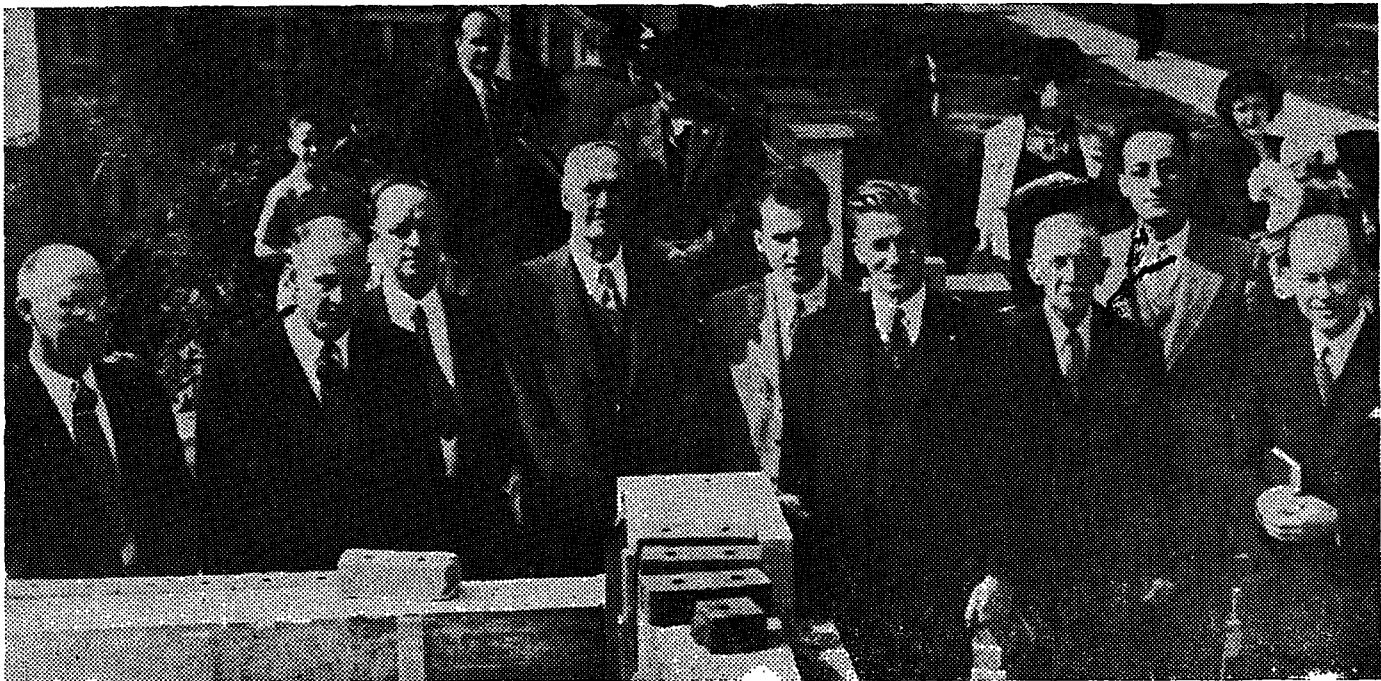
We are happy that our Union of Churches had some small share in making this work possible in its earlier stages. The amount of money granted to the then feeble missionary effort was a small one, but it was all our treasury could then afford, and its importance at that critical time in the history of the new cause was probably out of proportion to its size. Sarnia is a telling object lesson in the value and importance of home missions. Let us not grow weary in well doing: there are scores of other fields just as needy now awaiting the coming of some young men with a vision of that need, and the consecration, ability and training to enter into the opened door in the name of the Lord of Hosts who doeth wondrous things. We are training such young men in Toronto Baptist Seminary and they need the help of God's faithful stewards as they launch out into the deep.

—W.S.W.

ROMAN CATHOLIC MAJORITY IN CANADA

A MEMBER of Parliament reminded me the other day that the majority of children in Canada are Roman Catholic, which means that the majority of future voters are now adherents of that dominating Church. "What will the harvest be?"—B.

NEW CHURCH BUILDING BEGUN IN SARNIA



The above photograph shows Rev. H. McBain, founder-pastor of the Temple Baptist Church, Sarnia, in company with some of the officers and friends of the church, at the laying of the corner stone of the new building now under construction there.

Another Missionary Arrested at Rouyn

LAST July three young missionaries were arrested by the police in Rouyn, Quebec, taken to the police station and locked up on a charge of having broken a municipal by-law which forbade preaching on the street without permission of the Mayor. The case has been heard in court and the decision of the judge was to have been given on Tuesday, November 4. Our latest report on this matter is that the judgment of the court will be deferred until the twenty-fifth of this month. But in the meantime, other events have taken place in Rouyn that illustrate the same spirit of Romanist intolerance and hatred of the Bible. We allow Miss Eileen Veals to tell the story in a letter recently received:

Miss Veals' Letter

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

Noranda, P. Q.
October 30, 1947

Dear Doctor Shields:

This is just to outline to you the developments here in Rouyn so that you may know the details. A little incident occurred this morning which will no doubt be followed up by action about which you will hear, and I should like you to know how it came about.

Last week and this I have been going each forenoon to Rouyn South, the far end of Rouyn, to visit from door to door and give the people Gospels of John in French. I have been amazed at the reception I have received, widely different from anything I have seen before in French visiting. To date I have made one hundred and twenty visits, in one hundred and five of which they accepted a Gospel, and in most cases either discussed the subject of salvation with some interest or at least listened to me talk about it. Such a general interest and lack of opposition has me as surprised as delighted. But of the fifteen who were not interested there were some very angry ones who, no doubt, told the priests.

This morning a priest met me and told me I was doing a bad work and must stop. We had quite a discussion and he walked on just over a hill. In about five minutes a policeman came from that direction, followed me to a house and waited until I came out, followed me to another and stopped me as I was approaching the door.

He told me I might not distribute the Gospels without permission. I informed him that we had requested permission to distribute any of our literature, but it had not yet been granted but pointed out that what I was distributing was a part of the Bible for which there could be no reason to refuse permission. He said I had better come and talk to the Chief, and escorted me to the police-station. The Chief was very high-handed saying if the Mayor had not granted us permission yet, all we could do was wait until he did, and if in the meantime I should continue to distribute these Gospels, I should have a charge laid against me. I told him that since they were part of the Bible the Mayor had no right to withhold permission. He laughed and said, "You think so! You'll see when this next trial comes." He threatened me again with a charge if I continued and let me go.

As we see it, if we cease from distributing the Word of God and stop preaching on the street, the French evangelization of Rouyn is at an end. I don't believe a French-Canadian yet has been saved without reading the Bible, so we certainly cannot stop distributing it.

From the beginning of the other affair we were agreed upon one thing, to act upon our own firm convictions of what we believed the Lord required of us regardless of any opinion. Therefore, I plan to go on to-morrow morning the same as if nothing had happened. It is the only thing I can do. But it should make very little difference to the other case because I shall simply take whatever they give me.

This so-called law under which they are threatening me is in great need of being exposed and overthrown too if and when the one regarding meetings is attacked. Perhaps we are unduly pessimistic but we expect that will have to be done because it seems rather unlikely that the judge will dare to throw it out.

A little group of Christians gathered tonight for special prayer. They believe, as we, that the Lord is leading, and the Lord Himself was with us to-night in great assurance.

Thanking you most heartily for the incalculable encouragement your attitude has meant,

Sincerely yours in the Lord,

EILEEN M. VEALS.

From personal observation of French-Canadian work, we know the truth of Miss Veals' statement that the preaching of the Gospel will be at an end in Quebec, if the police can stop free citizens of this Dominion from giving out the Word of God. And with religious liberty will perish also freedom of speech and writing. If we are not to be allowed to give out the Bible, what shall we be free to distribute? The writer confesses that when he was in Rouyn with Pastor Heron and the other workers involved, he advised them to ask for permission to give out the Bible, and if that permission were refused, to defy the local by-law. If we are accused of being lawless in giving such advice, then our sole defense is that made by Peter and John: "We must obey God rather than men." If men and women are to be put in jail for giving out the Bible, then the more of us that go to jail, the better it will be for the cause of the Gospel and for freedom of speech and press in Canada.

To clarify the issue at stake we quote again our translation of the local Rouyn by-law, under which, we presume, the chief of police warned Miss Veals. And at the same time we remind our readers that Mr. Heron first requested orally from Mayor Cuddihy permission to give out tracts and Bibles, and then wrote him several days later, under date of September 10. (See the letter sent to the Mayor in our issue of September 25). The by-law reads as follows:

Article 4, of Rouyn, Quebec, By-Law "No. 227".

It is forbidden for any person, institution, society, or association whatsoever to distribute anything whatsoever and/or in any place whatsoever, and in any manner whatsoever, pamphlets, leaflets, or any literature under any form whatsoever, without having previously obtained a special permit from His Honour the Mayor, or from the Chief of Police.

The authorities of Rouyn have contended that the by-law under which Mr. Heron and the Misses Moore and Veals were charged was purely a matter of traffic regulation. Mr. Heron answered that fallacious reasoning in a recent issue of this paper. But it is clear that traffic regulation has nothing to do with the above quoted by-

law. We venture the assertion that it was directly inspired by the priests and the Hierarchy and is part of a deliberate campaign to hinder French-Canadians from reading the Bible in their own tongue. Illustrative of the fashion in which priests control and direct the police in Quebec is the fact that Miss Veals was first of all warned by a priest, and then a few minutes later taken in charge by a policeman who came from the same direction as the priest had gone. That is symbolic of the enactment of this by-law, as indeed it is of many laws that are now on the statute books of various provinces in Canada and even on the Federal books in Ottawa. We promise that we shall keep our readers informed of the latest developments in this case, and in the meantime we would ask them to pray for those who, under the threat of jail, are steadfastly continuing in the distribution of the Word of God.—W.S.W.

The Latest Word

Since the above has been set in type we have received the following wire from Pastor Heron in Rouyn:

RAC 231 20 COLLECT VIA ROUYN - NORANDA
QUE. 4 345P

REV. W. S. WHITCOMBE,
130 GERRARD ST. EAST.

JUDGMENT WITHHELD UNTIL NOVEMBER
TWENTY-FIFTH STOP VISITATION CONTINUES
WITHOUT FURTHER TROUBLE.

MURRAY A. HERON.

The above telegram means that for the time being the bluff of the Quebec priests and policemen has been "called" by "a poor weak woman"—a graduate of Toronto Baptist Seminary. But the by-law still stands on the books and may be invoked again at any time.

We should add that THE CANADIAN PROTESTANT LEAGUE has officially decided to undertake the legal defence of Miss Veals and her fellow-workers who may be charged with the "offence" of distributing the Bible.—W.S.W.

WOODEN LADIES ON PARADE

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

Secretary, THE CANADIAN PROTESTANT LEAGUE

IN this land of giant forests we Canadian people know the value of the lumbering industry. It spells prosperity as booms of logs float in our rivers. It means work for thousands of men as mills turn the wood into boards, shingles, and paper.

This year, however, we note a new possibility for our logs, as the Roman Catholic hierarchy parades before us some choice wooden ladies. Each lady has been carved from a large log. Painted, gilded, and adorned with rings, jewels, and beads, each one represents the fair young Virgin Mary whom the Roman church compels its people to venerate.

The first such statue to appear in public came from Cap-de-la-Madeleine, Quebec. Being a home-grown product she made her way to Ottawa, the capital city. There a wily government approved her visit and paid some of her expenses. Then, rubbing oily hands in satisfaction over future votes, government officials watched a wooden statue being crowned Queen of Canada. Two cabinet ministers, Hon. L. St. Laurent, and Hon. J. J. McCann, even dedicated their country to the mercy of this lifeless image. Believe it or not, such a pagan display occurred at Ottawa in June, 1947.

The success of this venture brought gleeful applause from Pope Pius at Rome. Hopping over to Rome by first-class plane (although he has no salary and so pays no income tax) Cardinal McGuigan's heart soared as he received the papal blessing for his work. This Cardinal has vowed to make Canada a servile state owing allegiance only to the Vatican.

This is the same prince of the Roman church to whom Toronto's Mayor and city council (with the exception of a few stalwart Protestants) gave a royal welcome on March 27th, 1946. At that shameful scene representatives of the United Church, the Anglican Church, and the Salvation Army, beamed upon the man who had just been appointed to eradicate all Protestant faith from Canadian life.

Encouraged by this approval of his high office in the Church of Rome, Cardinal McGuigan has worked steadily to promote only his own religion. The wooden ladies on parade mark one of his achievements.

The second wooden lady in the parade of Roman theology now boldly tours Ontario. Coming from Portugal by air (carefully crated) this replica of the statue at Fatima received a golden crown at Ottawa on October 19th.

Since then she has seen many Ontario cities, and will visit others until December 8th, when she will take her charms into the United States.

Thou Shalt Not!

The second commandment, Exodus 20:4, 5, plainly states that "thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them." In the Douai version of the Bible, which is the translation favoured by the Roman Church, the second commandment reads as follows: "thou shalt not make unto thyself a graven thing . . . thou shalt not adore them, nor serve them."

In the face, then, of the words in their own Bible, how can Roman Catholic priests order their people to adore these travelling images of the Virgin Mary. The Roman Church avoids the difficulty by discouraging its people from reading the Bible. Roman Catholics are taught that they cannot understand God's Word, and the priest will tell them whatever is necessary. Then, the catechism which the people must study omits the second commandment entirely. See Blakeney, "Manual of Romish Controversy", page 208.

Therefore this Roman Church stands condemned not only because it orders image-adoration, but because it deliberately teaches millions of people to do something which Scripture forbids. This church actually falsifies the Scriptures to uphold a profitable scheme of raising money. A terrible fate awaits those responsible for such deception.

Meanwhile the spiritually-hungry souls in this church need to hear the true Word of God. Let Protestants take the first step in the emancipation of their Roman Catholic friends by vigorously demanding a halt to this parade of wooden ladies. THE CANADIAN PROTESTANT LEAGUE will be holding meetings in various cities to protest this influx of wooden tourists. Watch for our announcements. Attend these public meetings to register your protest.

Said John Chrysostom: "This is the cause of all our evils, not knowing the Scriptures." Wherefore, "resort to the same and read it."

News of Union Churches

Revival Blessing in Orillia

Rev. R. D. Guthrie reports times of special blessing in an evangelistic campaign of two weeks with Rev. Jack Scott of Forward Baptist Church as campaign speaker and the Eureka Jubilee Singers of Chicago supplying special music and singing.

Throughout the campaign, Bethel Baptist Church was packed and chairs had to be placed in every available space. Sunday evening services were conducted in the Opera House with a seating capacity of 800, all of which were taken, leaving many standing. More than 900 were in attendance the last Sunday evening, and for lack of space nearly 200 were unable to gain admittance.

During the campaign eleven broadcasts were conducted over CFOR and according to reports received, a large unseen audience was listening. This will mean much to Bethel in its broadcast ministry since two Sunday morning services monthly, and each Sunday evening service is sent out over this station together with a Thursday evening gospel broadcast weekly at 9.30.

Nineteen responded to the gospel's appeal during these two weeks and Pastor Guthrie has begun a special class for these new converts to instruct them in the cardinal doctrines of salvation. Our sincere desire and prayer to God is that all of our churches might be so visited with salvation blessing.

Already the saws, hammers, and trowels are busy building additional rooms for the Bethel Sunday Bible School. Such expansion speaks well for the life of this church and the aggressiveness of its pastor and people.—M.R.H.

Annual Reports

Each year the Executive Board of THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC presents a printed report of thirty or more pages, which covers in summary the missionary activities for the past year. Bundles of these are sent to contributing churches for circulation among the congregations.

The past year has been one of rich blessing as new fields have been opened and former workers have been established and enlarged. The information contained in this report should be of interest to all who believe in the New Testament programme for the Church of Christ.

Single copies for individuals, or quantities for distribution among groups, will be forwarded, postpaid, upon request. Address the Union Office, 337 Jarvis Street, Toronto 2.

Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 46 November 16, 1947

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

DAVID'S LAST WORDS

Lesson Text: 2 Samuel 23:1-7.

Golden Text: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Sam. 23:5.

Supplementary Reading: Psalm 72:1-20.

I. Justice and Honour for the Good Ruler: verses 1-5.

David's triumph over his rebellious foes was tempered with sorrow because of the death of Absalom, his beloved son (2 Sam. 19:2). He returned to Jerusalem at last and rewarded those who had remained loyal (2 Sam. 19:16-43). Although trial, conflict and sorrow followed David even until the end, victory was his, so that he was able to lift up his voice in praise and thanksgiving to the Lord, Who had delivered him out of the hand of his enemies (2 Sam. 22).

The precise significance of the words "Now these be the last words of David" (verse 1) is not altogether clear. Various suggestions have been offered: (1) Inasmuch as there are no chapter divisions in the Hebrew Scriptures, this introduction by the unknown author of 2 Samuel may infer that what follows is not part of the preceding psalm of thanksgiving. (2) This

may be the last of David's poetical utterances, his last song. (3) This chapter may contain the last public message of David while his strength remained firm, his charge to Solomon being of a more private character (1 Kings 2:1-9).

Special interest is attached to the last messages of great men. They speak with the authority of experience, and from their words we may judge their philosophy of life and the secret of their greatness. It is so with the final message of David to his people. The Scriptures record the farewell words of wisdom and counsel uttered by some of God's honoured servants; for example, Moses (Deut. 31:1-8), Joshua (Josh. 24:1-25), Samuel (1 Sam. 12:1-15) and the Apostle Paul (2 Tim. 4:1-8).

By inspiration of the Holy Spirit the author describes the honoured position which David held in Israel. Although born of obscure family, he was chosen by God and exalted to the throne (2 Sam. 7:8, 9). In Old Testament times the kings, as well as the prophets (1 Kings 19:16) and priests (Lev. 8:12, 30), were anointed with oil in token of the fact that they were God's representatives upon the earth (1 Sam. 16:12, 13); the kings to rule the people for God, the prophets to speak for God, and the priests to conduct the worship of God.

As "the sweet psalmist of Israel" David has left for us a record of his experiences with God; his praises and prayers, his joys and sorrows, his victories and defeats. He tells us that his psalms were written by inspiration of the Spirit of God (2 Pet. 1:21). The testimony of the authors of the books of the Bible concerning their writings should be received (Exod. 4:10-15; Deut. 4:2; Jer. 1:7-9; 1 Cor. 2:13; 1 Pet. 1:10, 11). The word of God is inerrant and infallible (2 Tim. 3:16).

David achieved success because he followed the path laid out for him by the Lord. He accepted and obeyed the laws of government given him by the God of Israel, the Rock and Strength of Israel (Deut. 32:4, 31; 2 Sam. 22:32). Obedience on the part of the people is called "the bond of rule", and submission to God on the part of the king himself is the foundation of good rulership (Exod. 18:21; 1 Tim. 2:1, 2). The centurion was a good commander, for he was a man "under authority" himself (Matt. 8:9).

God had revealed to David the two principles which should characterize kingly rule; justice and Godliness. The true monarch will be upright, righteous and just in his dealings with the people, and he will manifest a reverential trust in God (Deut. 1:15-17; 2 Chron. 19:5-10; Psa. 21:1, 7; Prov. 29:4). Another reading of verse 3 suggests that God had spoken prophetically to David concerning the Messiah: "There shall be one that ruleth over men, a righteous one, that ruleth in the fear of God" (Psa. 45:3-6; 72:1-8, 17-19; Isa. 11:1-5; 32:1; Jer. 23:5, 6).

David's family had not prospered or flourished according to his hopes; crime and tragedy had tarnished their glory. They had not been, nor would they be as the light of the morning or as the tender grass to Israel. And yet, God had not forgotten to be merciful (Exod. 34:6, 7; Psa. 86:15; 103:8; Isa. 54:7-10); He had made with David a sure and everlasting covenant that his house and his kingdom would be established for ever (2 Sam. 7:5-16; Psa. 89:19-37; Lk. 1:32, 33), since Christ was to be of the house of David. The Messiah, great David's greater Son, was the object of his desire and the author of his salvation (Lk. 1:68-70). The king was trusting in the word of God, although at the time there was no outward evidence of its fulfilment (Hab. 2:3; 3:17-19; Rom. 4:20, 21; Heb. 11:13). The hope which we have in Christ is the anchor of our souls, keeping us calm and steadfast while the waters of adversity trouble and threaten us (Rom. 8:24, 25; Heb. 6:19; 7:19; 13:5, 6).

II. Justice and Dishonour for the Wicked Rebels: verses 6, 7.

"Belial" is another name for Satan, and the term "sons of Belial" denotes men who are characterized by wickedness (Deut. 13:13; 2 Sam. 20:1; 1 Kings 21:10, 13; 2 Cor. 6:15). The enemies of the righteous are ever at hand. Evil men are as thorns, which injure all who come in contact with them (Psa. 56:1-6; 57:4; 58:3, 4; 64:2, 3). They can be uprooted only by strong instruments and violent means (Matt. 3:10). The righteous shall live for ever, but the wicked shall be consumed (Psa. 1:6; 34:21, 22; 37:18-20).

DAILY BIBLE READINGS

(As prepared by the American Council of Churches)

Nov. 10—The Rebellion of Sheba	2 Sam. 20:1-26.
Nov. 11—A Psalm of Deliverance	2 Sam. 22:32-51.
Nov. 12—The Inspired Words of David	2 Sam. 23:1-7.
Nov. 13—The Great Men of David	2 Sam. 23:8-23.
Nov. 14—The Census of Israel	2 Sam. 24:1-9.
Nov. 15—The Choice of Punishment	2 Sam. 24:10-17.
Nov. 16—The Altar on the Threshingfloor	2 Sam. 24:18-25.

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