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# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit Will Christ's Second Coming Be Secret or Open?

Fourth 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, November 9th, 1947

(Stenographically Reported)

"The glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

IT IS never easy nor pleasant to take issue with people whom you love, and for whose religious opinions you have great respect. In dealing with this subject I have to differ from people with whom, in general, on Evangelical principles, I find myself in agreement. I differ from them chiefly in their views of Eschatology—which means the doctrine of last things.

It is very difficult to rid the human mind of prejudice. There are many people to whom baptism means the sprinkling of an infant. Their minds are completely closed on that subject. They have been so taught, and have assumed that infant baptism is taught in the Scripture. Few have ever examined the Scripture on that subject. The same may be said of many other religious doctrines which are held tenaciously as though they were indubitably scriptural. They are taken for granted, and their devotees assume they have arrived at finality.

I do not know any aspect of gospel truth that is more beset with vacuous assumptions than the doctrine of the Second Coming of Christ, with its accompanying events. Yet I have known many people, some of them very young in years, and young in grace, who assume they know all there is to be known. One might almost as well save his breath as discuss the subject with them.

I told our students recently of hearing on one occasion a rather pompous preacher, who had the great advantage of being a handsome man, physically. If one is good-looking he can say almost anything! That is why I have to be very careful! This man was a little over six feet tall. He had a big head—at least it was big outside,—and an imposing shock of black hair. I have never heard a man who was more dogmatic in his utterances—in fact, he was more than dogmatic: he was oracular. I can

see him yet, with his great Bible under his arm, strutting out to the platform. He knew he was good-looking, and so did all the ladies in the congregation. He was a fine human specimen; and, really, when one looked at him one felt instinctively, "Now we shall hear something."

Let me tell you of an experience of my own in that same city in which this man lived and preached. I had two Scotsmen in my congregation, John McLean, Sr., and Jr. I suppose the son was a good deal younger than his father, but he did not look it. There were deep furrows in the faces of both of them. They looked as though they had lived outdoors all their lives. They were as rugged in appearance as the rugged country of Scotland from which they came. They always sat together in church. They were not in this country very long, I think about six months or so, when they decided to return to Scotland. One day father and son came to see me, to say Good-bye. They were going back home. The father was the spokesman for the two. He said, "We have had a good time since we have been here. We have really been instructed in the word; and we believe we have grown in grace, and in the knowledge of our Lord and Saviour, Jesus Christ." Then he said, "I will tell you this, We were much surprised." I said, "You were?" "Yes; when I saw you come on to the platform for the first time I whispered to my son, John, 'Look at him! We will no' get much the day'." So you see I had the advantage of taking them a little bit by surprise.

But this Adonis, of whom I speak, was the very opposite. But when he spoke it was another story. I heard him one afternoon at a meeting of ministers talk for forty-five minutes, and deliver himself of the greatest nonsense I ever heard from a public platform. He thun-

dered away like an oracle, "This is so!" I thought it was a fine exemplification of the saying, "Fools rush in where angels fear to tread". But he was quite comfortable. On that occasion in the congregation there was a very little man, physically. He had the misfortune of being bald, and that reduces any man's dignity. He had not a very large head, but I think he must have had a very thin skull, for I learned that it was very full. He was a widely-read man. It seemed to me he had read everything. In later years he has been a great benefactor of our Seminary. He has sent us hundreds of books, well selected, for our library—an indication of his own intellectual calibre. He was a very humble man; and in order to give himself a little dignity he wore a clerical collar, and always a long coat; and what with his collar and his coat, he made a pretty passable appearance.

At the close of this service of which I speak, when the oracle stepped down from the platform with great assurance, this man of little stature, a kind of theological, ministerial Zaccheus, was waiting for him. He looked up as though he were looking at one of the cedars of Lebanon, and he asked this great man a question. The man condescendingly bowed, and said, "I am afraid, Brother So-and-So I shall have to admit that I am not as well informed on these matters of Kingdomology as I should like to be." "Kingdomology"! Whatever that is! The little man paused a moment, and said, "Oh, I see. That is what makes you talk that way!" And as though he discerned discussion to be useless, he turned away.

It is amazing with what assurance the grossest errors can be put forth! Could you find anywhere a comparable system of untruth to that of Roman Catholicism? From foundation to topstone it is a fabrication of lies, all the way through! and at its head—infallibility! Thus does error always strut about, asserting its finality in the hope that no questions will be asked.

In the matter of the Second Coming, there are many sound Evangelicals, genuinely converted people, who love the Lord in sincerity and in truth, and I believe really love the truth of His appearing, but who are, I am certain from the plain statements of God's word, entertaining the grossest error in respect to this precious truth of the Second Advent of our Lord. But no one can teach them. Nothing but a miracle of illumination by the Holy Spirit can open their tightly-locked minds on that subject.

My wife and I were entertained in a certain home in North Carolina a few years ago. Our hostess was a lady who was "deeply taught in the word". She told us of all the great Bible students, and the great Bible teachers, and I know not who else, with whose presence she had been honoured; and of the crowds that heard them tell the people about Mussolini, Hitler, Stalin, and all the others. Then she said, "The crowds were so great that I stayed at home to leave my seat vacant for someone who needed to hear that more than I did; for," she said, "I was already 'in the truth' and they were not." I did not say anything: I merely listened. Next morning at breakfast we went into the dining room, and there on the wall, from one end of the room to the other, was a chart. The word of the Infinite was reduced to the measurements of rule and compass, dates and all—there they were, from the creation to the end of time. The chart was across the room from me, and as I looked up at this chart, I said (to myself, of course), "That is what it means, does it, to be 'in the truth'?" Being "in the truth", we have no need to reconsider anything!

We are exhorted to "give diligence to make our calling

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and election sure". I hope you are a Christian. I hope you are one of the elect of God. I hope you know it. I hope you revel in the assurance of your eternal security in Christ Jesus. But even if you do, it will not hurt you to give diligence to make your "calling and election sure". It will not hurt you to read the promises over again, lest by any chance, anywhere, you have misinterpreted some word of God. Ours are only finite minds. Do not be so foolish as to assume that, in respect to any part of the word of the Infinite you know everything that may be known: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." "Prove all things; hold fast that which is good."

I say this frequently: I do not want you to accept anything I say as final. I do not want you to accept my opinions at all: I want you to make sure that whatever you believe of any aspect of Bible truth, you believe because you find it unmistakably written in the word of God. I say to you, and to those who may read this message, thousands of them, preachers by thousands—I say to them as I say to you: If anything I say be without scriptural warrant, do me the kindness of taking issue with me. Write me; but please do not write me merely saying that it is so. That does not convince me. Do not write me saying that Dr. Scofield says it is so. That does not convince me. Do not name any of the so-called "great Bible teachers". Any uninspired man may be mistaken. All I want you to write me about is this: If you know of any passage of scripture, a plain and unmistakable "Thus saith the Lord", which contradicts anything I may say, call my attention to it. Write me; but give me nothing but what the word of the Lord says. I probably know just as much about the doctrines of Darbyism and Scofieldism as you do; and if I reject their eschatology, it is not because I do not know what it is: it is because, tried by the word of God, in my view, at least, I believe their views to be contrary to scripture.

I have a Scofield Bible here. Dr. Scofield never argues

anything. There never has been in the Vatican, a pope who was more certain of his own infallibility than Dr. Scofield. In one instance only that I have discovered does he suggest a possible variation of interpretation. In all other cases he says, "This is so"—"This is so"—"This is so"—and not only is it NOT so, but in many cases it is not within any scripturably conceivable exegetical radius of being so. I honour Dr. Scofield's memory, for his loyalty to the great principles of evangelical faith. I have no doubt that his teaching in that respect, as the teaching of all who preach the way of life as being of grace through faith, has been blessed to many; but in respect to his doctrine of last things I do not know of any book that has come from the press, outside the literature of the definitely anti-Christian cults, such as Christian Science, and Russellism, that has more positive unscriptural error packed into it than the Scofield Reference Bible. It is not true in a hundred particulars. But I am not going to deal with that this evening, except to say that I wish those who feel themselves to be so sure on these matters, would turn to the word of God itself. Put Scofield aside, and *give God a chance to speak for Himself*. Let us not be echoes: let us find out what the scripture says.

#### Will Christ's Coming Be Secret or Open?

Will the coming of Jesus Christ be secret or public? If, as Scofieldism teaches, Christ will come *for* His saints, and later *with* His saints, either the first is secret, or there must be not only a second, but a third coming of Christ unobserved by the world, it is taught. He will come *for* His saints! He will snatch them away! No one will see them going, or know of their departure until they are missed! Then all kinds of things will take place.

It is at that point where the danger lies. The Scofield Bible teaches that after Jesus has come to take away His saints, there will be great tribulation; the Antichrist will be revealed; the Jews will be saved; they will become the Evangelists of the nations; and after the redeemed of the Lord are safe in heaven, the salt of the earth removed, and the light of the world withdrawn, the greatest revival the world has ever known will take place, and multitudes that no man can number, ten thousand times ten thousand and thousands of thousands—all these are to be the fruit of the evangelistic effort of the Jews saved during the great tribulation!

I affirm that there is not the shadow of a shade of a ghost of warrant for that system—it is absolutely contrary to everything the word of God teaches.

I am not going to speak to you to-night about THE great tribulation. I may have to give several addresses on that aspect of our subject, and ask you to go back with me into the past, and learn what THE GREAT TRIBULATION, or A great tribulation, the apostasy, the falling away, and all the rest of it—what it really is. But that is a large subject, and apart from my purpose this evening.

The one thing I shall speak to you about this evening is the question as to whether Christ will come *for* His saints secretly, then come *with* His saints openly; whether He will come a second time only, or whether He will come a second, and a third time. If anyone who hears me to-night, or anyone who reads this address in any part of the world, can furnish me with one solitary scripture that, by any reasonable and fair construction, can be made to support the doctrine of the secret rapture, I shall be obliged. I have never found it. I repeat: my associations have been largely with those who believe

that. I have been sorry to differ from them, and sorry to have to offend any one of them.\*

#### Matthew Twenty-fourth Chapter

Consider this: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." The Lord Jesus says, "I have warned you. Pay attention; I have told you that this is a matter concerning which many will deceive you. There will be many false Christs, and I have told you before, to put you on your guard."

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." We have here an explicit and emphatic scripture for saying that anyone who says Christ is in the desert, and has come secretly, or is in the secret chambers, is mistaken. "Do not believe it," the Lord Jesus says. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." What possibly can that mean but that the coming of Jesus shall be so

\*At the close of this address a young man, who was apparently a very earnest enquirer, approached me, and asked: "What do you make of those verses which say, 'one shall be taken and the other left'?" I promised that I would answer his enquiry in the printed sermon. Hence this footnote.

The passage occurs in Matthew, chapter twenty-four, verses thirty-six to forty-one. In the thirty-sixth verse Christ warns: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Surely we must believe, therefore, that it is impossible to know either the day or the hour of the Lord's coming.

Next, He compares His coming to the days of Noah, telling what the people did "until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Does not this context plainly answer the question? The antediluvians did not know the day nor the hour of the coming of the great Deluge. They knew nothing until they were taken away. But they were taken away. In respect to Noah, and the members of his family, if on that day they were associated with others when the command to enter the ark came, "one was taken, and the other was left". There was a complete separation between the righteous and the wicked. But the times of salvation and judgment were simultaneous. There was no seven-year-period between the two. Certainly the coming of Christ will separate the righteous from the wicked. It will separate the wheat from the tares, and the sheep from the goats. But that does not mean that the separation will be a secret process.

In the passage in Thessalonians, "the dead in Christ rise first, and those who are alive and remain, are caught up together to meet the Lord in the air." Thus certainly they are separated from the ungodly, and one is taken, and the other is left. But again, there is nothing to indicate that this will be effected by any secret process.

Again, in Corinthians, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." This will be the change that will be effected. But here again that change is associated with "the last trump". "The trumpet shall sound, and the dead shall be raised incorruptible."

Surely if one approaches such a passage as this without prejudice, he would never, from the text itself, conclude that the righteous were to be separated from the unrighteous by any kind of secret rapture. We believe these passages simply mean that at the coming of the Lord the human race will be divided into two classes, the saved, and the unsaved.

manifest that it shall be like the lightning streaking across the sky, visible to everyone? And because that shall be so, we are admonished not to allow anyone to deceive us by telling us it will be otherwise: that He will come secretly.

The Russellites, who used to be called International Bible Students, and call themselves Jehovah's Witnesses now, and were at their beginning called Millennial Dawnists, Russellites, Rutherfordites, or whatever they call themselves, say that Christ came in eighteen hundred and seventy-four. I did not see Him—but, of course, I was not around then. But I have never heard of anyone who did see Him. The fact is, He did not come. How do I know? The Bible says so. The Bible says when Jesus Christ comes all will know it, whether he is saint or sinner. And if you do not know it, you may be sure He has not come.

What shall be the accompaniments of His coming? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." When Jesus comes, men will see Him "coming in the clouds of heaven with power and great glory."

I need not take you through the parallel passages to this in Matthew's gospel, in Mark, in Luke, nor to the passages that refer to His coming in John. Study them for yourself; and when you read about the Lord's coming, ask yourself this question: Is it a secret coming, or a manifest coming? Let the scripture answer your question. Do not accept anyone else's word.

### Acts the First Chapter

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." So our friends say that because only His disciples saw Him go, only His disciples will see Him when He comes for His saints. Surely the passage shows that the angels spoke of His departing in the clouds, and coming again in exactly the same manner as He went. It is unnecessary to go into all these scriptures this evening. I call your attention merely to a few of them. Any passages I pass by I will append to the printed sermon in their Biblical order, so that the reader may examine them for himself.

### First Epistle to the Corinthians

In First Corinthians, Chapter Fifteen, the great resurrection chapter with which you are all familiar,—I quote these passages in the order in which they occur in the scripture because they are more easily followed. In that particular chapter, the writer is not speaking specially of the coming of Christ, but of His resurrection, and of that of the saints. What does He say: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed". Some will still be alive and remain when the Lord comes. Now hear this: "In a moment, in the twinkling of an eye"—in the quiet of the night, when others are sleeping, we shall quietly arise from our graves and steal away, and perhaps on the morrow be "missed"? No! That is not what it says: "In a moment, in the twinkling of an eye, at the last trump:

for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed."

I ask you if anyone in unprejudiced mind could read that passage, and believe it to be an indication of a secret event? There are millions and millions of the Lord's people who have fallen asleep. There are more bodies of the Lord's people in the grave, than there are people walking the earth to-day, who belong to Him. Generation after generation has passed, and countless millions have fallen asleep in Christ, and "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible". Where? Everywhere! So quietly, so secretly, that no one will know anything about it! Who can reasonably believe that?

### First Epistle to the Thessalonians

Next we come to the Thessalonians passage: "I would not have you to be ignorant, brethren, concerning them which are asleep." Paul prefaced that great saying by the statement, "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The living saints will have no advantage over the dead saints. They will wait for those who are asleep.

Now listen: "The Lord himself"—Himself! Jesus Christ in person—"the Lord Himself shall descend from heaven with a shout" — Whose shout, I wonder! The shout of the conquering Christ? It may be. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Can you tell me why the Holy Spirit should have inspired Paul to say that when the Lord comes He will come with "a shout", "with the voice of the archangel, and with the trump of God", if indeed it was His plan and purpose that He should come quietly, and secretly, and no one should know anything about it? I know what our friends say, that everyone but the saints will be deaf to the "shout, and the voice of the archangel, and the trump of God." But the text does not say so; nor does the word of God anywhere say so. What follows? "The dead in Christ shall rise first: 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."

Then someone will say, "There you are! Caught up to meet the Lord in the air!" Yes; the Lord is still in the air, independent of all laws of gravitation, as He was when He ascended. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." That does not mean that He has withdrawn Himself, that His coming will be inaudible, invisible, and secret; and that none but the saints will know anything about it until seven years have elapsed. The dead are raised, and the living saints are joined with those who were dead, and together they are caught up to meet the Lord in the air. That is quite true, but there is nothing secret about it.\*

\*Some have enquired, "What does it mean when it says that 'the dead in Christ shall rise first: 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'?"

Is there anything here to indicate that the Lord will withdraw His presence for seven years, and become again invisible and inaudible, while Antichrist assumes full sway, and the great tribulation shall set in? Would it not be natural for saints to go out to meet the Lord as the wise virgins did to meet the bridegroom? In that day, when there shall be signs in the heaven above, blood, and fire,

and vapour of smoke, when the whole created order, as Peter indicates, will be in convulsions, doubtless natural law will be suspended; and it seems to us most natural that the Lord and the redeemed should be brought together in the air, apart from the stricken cosmos, in which the elements shall melt with fervent heat.

This may be only conjecture; but I, at least, can see nothing in this Thessalonians' passage to warrant the assumption of a secret rapture of the saints.

### Second Epistle to the Thessalonians

Now look at Second Thessalonians. We are confronted with the contention that there are three aspects of the Lord's coming: the *parousia*, the coming of the Lord; the *epiphaneia*, or *epiphany*, the appearing of the Lord, and the *apokalupsis*, or *apocalypse*, the revelation of the Lord. It is contended that He comes secretly first: He comes first for His saints, and then afterwards He appears, and, with His saints, is revealed from heaven. I do not know what genius originated the interpretation that these are three stages of the Lord's Coming, but let us examine the Scripture text: "Then shall that Wicked (the antichrist) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming", with the *epiphany* of His *parousia*, the brightness of His coming. You cannot make the coming of Christ secret. It is by the brightness of it, by "the manifestation of his coming"—or presence, like the lightning—the Lawless One will be destroyed or brought to naught, even by "the glorious appearing of the great God and our Saviour Jesus Christ."

### Second Thessalonians First Chapter

Now it must be accepted that the saints enter into their rest at the coming of their Lord, do they not? I do not know of anyone who contends that we shall have to suffer after the Lord comes. I hope we shall not have to suffer any persecution after the Lord comes. I hope all that will be behind us when the Second Advent occurs. But put on your thinking cap, and listen carefully: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" — that could almost be written of Jarvis Street—"which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."

Now let us see: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you". We have plenty of trouble, have we not? But when the Lord shall come the tables will be turned, and it is "a righteous thing with God to recompense tribulation to them that trouble you."

But observe this: "And to you who are troubled rest with us". God will do two things: He will recompense rest to the troubled!—when? At his *parousia*. Yes, if it be an aspect of the same thing, as I think it is. At the *epiphany*? Yes; the brightness of His coming. But that is not the word here: it is the word *apocalypse*, or *apokalupsis*—revelation: it is a righteous thing with God to recompense rest to you who are troubled, at the revelation of Jesus Christ. We shall not have to wait seven and one-half years until all the tribulation is over, and the Lord comes back a third time. Nothing of the kind. It is a righteous thing with Him to recompense rest to

all His people at the time of His revelation, when He comes "to be glorified in his saints, and to be admired in all them that believe."

### The First Epistle to Timothy

Paul has a great saying in Timothy: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until"—until when? Until you are secretly raptured? No! "Until the appearing of our Lord Jesus Christ." We must be faithful till He appears, then He will look after the rest of it: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords."

Paul speaks of a crown of righteousness which is laid up for him: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love" — His secret coming for His saints? -No! "unto all them also that love his appearing".

### John's First Epistle

In John's epistle we read: "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." No secret about that, is there? Not, when He shall come secretly for His saints, but, "When he shall appear, we shall be like him."

### The Epistle to Titus

Then note the text I have quoted tonight: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ". "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope." We are not to be looking for any secret coming: we should be looking for the appearing of the glory of the great God, and our Saviour Jesus Christ.

### The Epistle to the Hebrews

Again in Hebrews we read: "Unto them that look for him shall he appear"—how many times? "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself . . . and unto them that look for him shall he appear the second time without sin unto salvation"; or, as Young in his translation puts it, "Apart from a sin offering unto salvation". But He will come the second time, and only the second time. He will not come a third time.

### Revelation and the Parables

I shall not go into the passages in Revelation, nor yet in particular, the parables. But let me remind you of this, that in the parable of the virgins, the bridegroom came at last. When did he come? At midnight. How did he come? "At midnight there was a cry made, Behold, the bridegroom cometh". Who heard it? The wise and the foolish virgins. It was not a secret cry; every-one heard it.

Consider for a moment the parable of the talents. When the lord came to take account of his servants, he took account of them all at the same time; and he rewarded the faithful, and judged the unfaithful. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations."

### The Scofield Bible in the Hands of a Novice

Our friends cut, and carve, and divide, and sub-divide until they make a crossword puzzle of the word of God, and they call that "rightly dividing the word of truth", cutting it up into seven imaginary dispensations. Dr. Scofield does not say, "It may be so", but "It is so",—"It is so". Nor does he tell us why these things are so. What if Dr. Scofield's Bible is put into the hands of a novice, who has just been converted, and does not know what it means? What will he do? He will look at Scofield's notes, and to him the word of Scofield will be as authoritative as the word of God. Or certainly a prejudice will be created in his mind in favour of the Scofield interpretation, and henceforth he will look at everything in the light of those notes and through the medium of the Scofield interpretation.

### Coming as a Thief

Someone will say, "He comes as a thief". I will put all the passages together where it says the Lord Jesus comes as a thief. They all emphasize one thing: not the thief's secret coming; but his sudden coming. "If the goodman of the house had known in what watch the thief would come, he would have watched." It is true that He will come as a thief, suddenly "in such an hour as ye think not the Son of man cometh". Let me exhort you to study the word of God itself.

### When King Albert Returned to Brussels

There has been present in my mind to-night something which I witnessed in Nineteen Hundred and Eighteen, that is twenty-nine years ago at the close of the first Great War. I was in London on Armistice day. I was in Paris the next Sunday, and I went from Paris to Mons, in Belgium, and was there with the Canadian forces for a few days. Then I was told that on a certain date King Albert was to return to his capital, Brussels. For four years he had been absent with the army in the field, fighting in defence of his country. The armistice was signed, and the king was to ride back into his capital in triumph. Some friends said, "Would you like to go to see the King?" I said I certainly would.

We had to pick our way. There were no trains. We picked our way in a staff car. I went, accompanied by a chauffeur, and two officers, to Brussels. The city was crowded as I have never seen any city crowded. Ours being a military car, driven by a man with a red band around his hat, we had no difficulty in going where we wanted to go. We got out of the car, and by special privilege, we were able to get into a tall office building on the corner of two streets. Outside just at the corner of that office building there was a kind of verandah that would hold perhaps ten or a dozen people standing. It had a stone balustrade.

We went out to this verandah, and we had a good view of such a mass of humanity as I have never seen anywhere, unless it were in Place de la Concord in Paris on the Sunday following the armistice.

There was a great square, and in that square there were assembled multitudes of people, shoulder to shoulder. I judge there were lodges, trades unions, and many other organizations. And they had every noise-making instrument known to man, drums, fifes, brasses, and all the rest of it. They were all there, ready to acclaim the king. There was a murmur of voices coming up to us, but not a very great noise. They were waiting until the king should come.

Presently we heard along the streets the tramp — tramp — tramp of horses' feet, and we looked down, and saw the procession coming, King Albert and the Queen leading, riding on white horses. Their family, mounted, riding behind them: Then came a contingent of the Belgian Army, led by some of the general officers, and others. They had some guns that had been used in the war. Everything was polished and shining. Behind them, I cannot give you the order, but there were contingents of all the Allied Armies, British, French, United States, Italy, for Italy was an ally; Czechoslovakia, for they came in with us. How many thousands there were I do not know; but they were all there.

Do you remember the cartoon in Punch of King Albert represented as being addressed by the then-Kaiser? His cities were represented as in flaming ruins all about him. And the Kaiser said to him, "You see, you have lost all", as he pointed to all this. King Albert proudly said, "Not my soul, Sire". No; he stood for righteousness, and fought with the armies in the field, unlike his treacherous son of later years in this last war, right to the end.

After a long absence he rode in triumph into the city. They were all ready to make a noise. There were some Belgian ladies standing beside me. I got a chair for two of the ladies to stand on, and they stood on the chair, and supported themselves by my shoulders. Everyone was silent. When the King came into view, tears streamed down their cheeks. One of these ladies said in French, "Magnificent! Magnificent! Magnificent!—but only in a whisper. She saw the King as he came into view.

What about that vast multitude of people? A solemn hush fell on the whole crowd. There was not a bugle, not a fife, nor a drum, nor the sound of an instrument of any kind. You could hear nothing but the tramp of that triumphal host as those hundreds of thousands stood in admiration. As I looked—it was a sunny day—I saw tears everywhere. The multitude were in tears. I said to myself, "Now I know what that scripture means which speaks of rejoicing "with joy unspeakable and full of glory" when the King shall come back.

My dear friends, when the wars are over at last, and the White Horse and his Rider shall come down the sky: "Behold, the Lord cometh with ten thousand of his saints", then we shall be with Him, and see Him as He is. And He will reward His servants in that great day.

I should have been sorry, so would all those people of Belgium have been sorry, if the King had come in quietly by some back gate into the city, and nobody had seen him come. No; "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." It is a glorious prospect, and I anticipate with gladness the day of His appearing. The appearing of Jesus of Nazareth? Yes! But then the universe will know that it is "the appearing of the great God, and our Saviour Jesus Christ".

Let us pray:

We beseech Thee, O Lord, to make us ready for Thy coming. May we be so occupied with converse with Thee here that we shall ever be ready to welcome Thy nearer approach, and Thy manifestation in glory.

We pray for the help of Thy Spirit that we may be firmly grounded in that which is written. Help us to be satisfied with nothing for the foundation of our belief but an unmistakable "Thus saith the Lord" for Thy name's sake, Amen.

## SHALL CANADA SOON HAVE AN EMBASSY AT THE VATICAN?

THE question which forms the title of this article is taken from a leading editorial in *Le Devoir*, Catholic Action daily of Montreal. The subject is one of unceasing interest to the Roman Catholic press in Canada, as is the subject of American representation at the Vatican in the press of the United States.

Special point to this ever-recurring question is given by reports of two official visits which took place within the last month. The first is a Reuter's dispatch from Castel Gandolfo, Italy, one of the papal residences. It is brief but significant:

### Received by Pope

Castel Gandolfo, Italy, Nov. 19 (Reuters).—Pope Pius today received Canadian Ambassador Jean Desy in private audience.

Ambassador Jean Désy is a French-Canadian Roman Catholic, and the head of his Department at Ottawa is another French-Canadian Roman Catholic who sits for a riding in Quebec city, Minister of External Affairs, Louis St. Laurent.

The second visit to which we refer was recently reported in the Canadian press. Prince Pacelli, nephew of the reigning pope paid a visit to Ottawa. His title was given him by the late King of Italy, Victor Emmanuel. Nephews of popes have proved to be very interesting people in the course of history and have even added a word to modern European languages, which the French Larousse Dictionary defines as follows: Nepotism—"Favour enjoyed by the nephews and relatives of certain popes". Of the purpose of Nephew Pacelli's visit in Ottawa, we are not informed, but we are not inclined to suppose that this Italian prince quit sunny Italy for the December weather of Ottawa merely for the sake of his health. It may be that papal nephews run unimportant errands for their papal uncles, and that this visit had nothing to do with Canadian representation at the Vatican.

### The Vatican's Prestige

The arguments used by the French-language paper for the Vatican embassy are the usual ones that we have heard so often in the controversy in the United States over similar representation at the Vatican from that country. It is not difficult to demonstrate the hollowness of Romanist reasoning on this score. For example, "the growing prestige of the Holy See" is cited as one of the reasons why Canada should give official recognition to the Roman Church, which is described as "the depositary *par excellence* of the principles of law, righteousness and charity". Romanist principles of law, righteousness and charity are exemplified in the backwardness of such lands as Italy, Spain, Portugal and Latin America where she has enjoyed an undisputed monopoly for centuries. The Bloody Inquisition which reddened Europe with the blood of millions of martyrs is the historical contribution of Rome to "justice" and "charity". Ironically enough, it is the "Holy Office" which is charged with management of this horrible instrument of suppression—a significant indication of what the word "holy" means in Roman Catholic terminology.

As to the "growing prestige" of the pope it is sufficient to point out that it is growing from smaller to smaller. The reactionary, unpatriotic attitude of many leading Romanists in France lessened the prestige of Rome in what was formerly the "eldest daughter of the

church". The bitter fruit of the pope's alliance with Mussolini in his heyday is to be seen in the relative strength of the communist party in Italy today. This morning's paper reports that twenty thousand trained Communist partisans marched in Rome yesterday. The pope commands far less respect in Italy than he does in Quebec.

### A Centre of Information and Negotiation

It is also asserted that "the Vatican remains to-day one of the most influential and active centres of information and of negotiation on the earth." It has long been our contention that the Roman Catholic Hierarchy in every land constitutes an alien group of foreign administrators whose first loyalty is to their master on the other side of the mountains. We have said again and again that the pope is a secular politician who aims at the ultimate domination of every realm of human thought and activity. No doubt there is much confidential information passing from every country on earth to the Vatican through the secret communications of the Roman priests, but we are not so foolish as to suppose that the pope is willing to employ his secret agents for the benefit of any interest other than his own. If Canada wants to do business with any other nation of the world, it can do it far more effectively through direct communication than through the pope's office. And if it must resort to spies, we may rest assured that papal spies will serve their master first and Canada last.

### The Pope and the Dictators

Again it is asserted that the pope "has never had to withdraw what he has said because he has never compromised on intangible principles". This is a brazen defense to make in favour of the erstwhile ally of Hitler and Mussolini, who blessed Franco's bloody troops and encouraged Mussolini's murdering legions in the rape of Ethiopia. And yet notwithstanding the pope's belligerent attitude in the Spanish Civil War and the Ethiopian conflict, this supposed leader in morals never once repudiated his concordats with the Axis powers, much less did he declare himself opposed to them.

One cannot escape the impression that all this so-called reasoning in favour of an embassy at the Vatican is so much window dressing, the arguments of those who are already convinced on other grounds. The real reason of the French Romanist paper comes last and it is this: Canada's population is now 43 per cent. Roman Catholic. "Our constitution," says *Le Devoir*, "gives special rights to this strong Catholic minority." The argument seems, to the Roman Catholic mind, to follow that one more special "right" should be granted to this "strong minority" of Roman Catholics. For our part we protest any special privilege being granted to any minority, or majority, whatsoever. But the real point of the Roman Catholic argument must not be missed. The plea that the Vatican enjoys a great moral prestige in the world, its supposed rôle as a centre of information and international negotiation, the vaunted steadfastness of the papacy, all these arguments, we repeat, are just so much embroidery on the one fundamental reason that Roman Catholics advance for representation at the Vatican: the prestige that such official recognition would give to a "strong minority" at home. The cause of the Vatican embassy is not espoused for the sake of Canadian interests, or for world peace, but for the sake of the added prestige that it would lend to Roman Catholicism here in Canada. At one stroke it would single out this de-

nomination and distinguish it above all the others by governmental recognition. Romanism, as *Le Devoir* says, already enjoys special "rights" in Canada, this exceedingly great honour would go a long way toward making it the state religion of all Canada as it already is, in practice, in the Roman Catholic Province of Quebec. Let us all oppose it with might and main.—W.S.W.

## THE WESTERN TOUR OF DR. SHIELDS AND REV. H. C. SLADE

**L**AST week THE GOSPEL WITNESS promised a fuller report of the above-named tour.

We were scheduled to leave Malton airport, Toronto, at ten-forty a.m., November 24th. The ceiling was too low for planes to land in the forenoon, and our flight left at eight o'clock at night. We had advised Winnipeg of our inability to keep our Monday evening engagement. We had good weather to Fort William, and thence to Winnipeg—which we reached about two a.m. Tuesday, November 25th. We then flew on to Regina; but weather conditions prevented our landing, so we were taken over three hundred miles farther to Medicine Hat. We rested there during the forenoon of the 25th, and took off at one-thirty to return to Regina. The weather was fair when we dropped down at Swift Current, but above Regina, and for miles about, there were thick clouds four thousand feet deep, with only a one hundred-foot ceiling underneath. We flew about, trying to get in, for about forty-five minutes; then flew back to Swift Current, one hundred and fifty miles, approximately half-way to Medicine Hat. There a train was held for us, which took us to Regina at ten o'clock. We expected everyone would have left the hall, and things would have been closed up; but we were informed on arriving at the station that the City Hall was still full. Reaching it something after ten o'clock we gave a few of the salient points of the address designed for delivery, and finally got away from the City Hall about midnight. Considering the lateness of the hour, the weariness both of the people, and of the speakers, we had a very good meeting.

*Wednesday we flew on to Saskatoon*, and there had a full house in the auditorium of Victoria School. This also was a good and fruitful meeting.

*On Thursday we flew to Edmonton.* Beulah Tabernacle was packed upstairs and down, and in the basement, wherever people could be put, where they were served by a public address system. It was said that there were about a thousand people within, and hundreds turned away. The Edmonton meeting was an especially good meeting. People had driven in from long distances, some from Peace River, between three and four hundred miles, some from Red Deer, over one hundred miles, and from many other places, such as Wetaskiwin, Villeneuve, and other centres. There was a large response to the appeal for memberships, and the meeting was an unqualified success. We were specially helped by Rev. J. W. Georgeson, an evangelical dynamo, of the Norwood Regular Baptist Church, and by Mr. Lloyd Britton, one of our Jarvis Street boys, who drove us about, and saved us a great deal of time and energy. Other members of the local Branch of the League gave us splendid cooperation.

Edmonton is a thriving city, and the recent discovery of profitable oil deposits, leading to the expenditure of millions of dollars in exploration, drilling, and the building of at least one refinery, perhaps more, promises to

add much to the population and prosperity of this vital gateway to the Northwest and Alaska.

*On Friday we flew to Calgary*, where we were met by Rev. J. B. Cunningham, Pastor of Westbourne Regular Baptist Church, and President of the Calgary Branch of THE CANADIAN PROTESTANT LEAGUE. It is always a joy to meet with Brother Cunningham. He is one of our own men—and what a man! We had a great meeting in Westbourne Church, which was crowded out, upstairs, basement, and other rooms, all of which were served by a public address system.

*On Saturday, November 29th, we flew to Lethbridge*, and were accompanied by Mr. Cunningham. There we were most hospitably received by Rev. Gerald M. Ward, Pastor of the First Baptist Church. This was a fine building, and a large congregation was present. We had a particularly encouraging meeting; as it was the first visit of THE PROTESTANT LEAGUE to Lethbridge. A good number joined the League—and we hope to see a thriving Branch established there. The League greatly appreciates the generous hospitality of Mr. Ward and the First Baptist Church, who were most hearty in their reception.

*At five minutes past three Sunday morning, November 30th, we took off from Lethbridge on a flight of nearly nine hundred miles to Winnipeg*, which we reached, without incident, about eight o'clock in the morning. We had had a little breakfast on the plane; so, arriving at the hotel, we gave orders that, short of a fire, we wanted no telephone call in either room until four o'clock in the afternoon. This gave us opportunity for a much-needed rest.

At eight-thirty we held a meeting in Winnipeg Civic Auditorium. There was a great audience. We do not know how many, but it was variously estimated as from two thousand to twenty-five hundred. Aware of the usual exaggerated estimates in such cases, we favour the two thousand mark. Somewhere between two and three hundred members were added to the League, and altogether the meeting was very successful.

When it was known we could not arrive for the Monday night meeting of the twenty-fourth, Rev. E. V. Phillips, President of the Local League, decided to carry on. They had a large gathering, although it had been known, quite generally, that we could not be there. But the meeting was a very successful one. Because of our failure to reach Winnipeg on Monday we decided to stay over for Sunday evening on our return.

We were informed by Mr. Phillips and Mr. Blackwood, at the airport Tuesday morning, that three carloads of people had driven in from Brandon, one hundred and thirty-three miles. *We decided, therefore, to hold a meeting on Monday night, December 1st, in Brandon, Man.* This was our only journey by rail, except the one hundred and fifty-two miles from Swift Current to Regina, in our third attempt to reach Saskatchewan's capital.

In Brandon we discovered a great prize. The Lord said, through the prophet: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." What a valuable discovery it is when we find a real man! We found him in Rev. Abram Schellenberg, Pastor of the Christian Missionary Alliance Tabernacle.

The Brandon meeting was in the City Hall, and was attended by from three to four hundred people. People had come from long distances to this meeting, also. An Orangeman, a Master of some kind, I do not quite know



his position, with a group of others, asked if we could re-visit them in the spring; and if so he would guarantee the presence of all the Orange Lodges of the section of Manitoba of which he was Master. We promised only that we should consider their invitation when it reached us at a later date, and see whether we could then accept.

The meeting at Brandon was a very fine one. There was deep interest, and if we mistake not, twenty-nine members were added to the new Brandon Branch, which, we believe, will bring it up to a membership of between fifty and sixty. Under the energetic leadership which we expect there, a strong and active branch should soon be established.

We had a chance to rest in Brandon over night, returning to Winnipeg Tuesday afternoon. *We left Winnipeg by plane at 2 o'clock Wednesday morning, and were home in Toronto for breakfast something after eight o'clock.*

Thus, we had been absent from Toronto two hundred and four hours, and in that time we had travelled over five thousand seven hundred miles; had addressed seven large meetings, with a total attendance of something between five and six thousand people.

Nearly seven hundred new members were added to the League.

## FRENCH BIBLE MISSION CONFERENCE

WHAT is described as the "largest and best gathering ever held by French Baptists" recently took place in Nîmes, Southern France, where the delegates were the guests of the church of which Rev. Robert Dubarry is pastor. The following account is written by Mr. Dubarry as President of the French Baptist Association of France, Switzerland and Belgium, and we trust it will convey to our English-speaking readers something of the spiritual atmosphere and the practical aims of our brethren who labour in one of the great mission fields of the world. Of the devoted service rendered by the entertaining church to more than two hundred delegates from outside points, Pastor Dubarry modestly says little. But the following tribute written in French by Pastor Edmond Itty of Paris indicates the devotion and efficiency of the friends of the entertaining church:

The welcome that the delegates received was characteristic of the southern temperament of our hosts, and their warm smiles quickly won all hearts. The weather was ideal and the visitors, most of whom were visiting the South of France for the first time, were really enchanted. The country about Nîmes has a special charm. The picturesque *garrigue* (moorlands) reminiscent of the wildernesses of Biblical lands, with olive and cypress trees, vineyards and fig trees, created a just enthusiasm on the part of the visiting delegates. This beautiful natural setting, so well adapted to the character of our memorable meeting, surrounded it with a happy atmosphere of light and peace. We should like to express to the entertaining church at Nîmes our sincerest gratitude for its efforts which contributed so largely to the success of our conference.

Readers of THE GOSPEL WITNESS will feel a special interest in this conference because they already have a personal interest in Mr. Dubarry, and in Pastor Frédéric Buhler of Mulhouse, Alsace, who was elected to the Executive Committee, and also in Pastor W. H. Frey, of Tramelan, Switzerland, who delivered one of the conference addresses. Mr. Dubarry's report follows here.

—W.S.W.

## French Baptists at Work

Our conferences are usually biennial, but war and post-war conditions have inserted ten long dreary years between the last two sessions.

On the very eve of the world conflict, the Nîmes church had reluctantly to adjourn the privilege of welcoming the Conference. It was therefore with much joy that the task of receiving for about one week over 250 visitors was finally faced. These had come at great expense from long distances; but in our days of scarcity, we have been providentially helped decently to house and nourish every guest. And one single noiseless offering from hosts and visitors has speedily covered the whole expense.

There has never been such a large gathering of French Baptists, and we venture to think that there has never been a better one. Climatic conditions proved excellent. Scorching Southern sun and provoking mosquitoes were timid. And the historic interest of the city, full of Roman and Reformation memories was enhanced by the Palestinian look of its suburbs.

Our fairly large church building welcomed comfortably the business and afternoon meetings. But as it was far too small for the evening and Sunday crowds, the neighborly hospitality of a large Presbyterian chapel was easily secured.

Opened to all our Association members, the business sessions were well attended and most instructive. The ablest lay preacher in French-speaking lands, Brother Bonijoly, was chosen as Conference chairman. He conducted all the meetings with tactful and cheerful alertness, assisted by vice-chairman Guyot's experience and by the competent recording secretaryship of Bro. Buhler.

The financial report of Brother Guyot covered ten eventful and distressing years. The wit of our friend and his high credit as a professional auditor made his record most attractive. It was, in fact, the striking tale of the wonderful faithfulness of the Lord, who had all along provided for everything. So that, in the agitated quarter of a century of our French Bible Mission life, we have not yet known any deficit.

## Progress

The moral report of the Board was again a record of miracles. The six obscure men who, in a Paris railway station, found refuge to start our movement in a day of extreme distress, have now grown to fifteen hundred, a figure never reached in any French Baptist Association. In the meanwhile, our aims at self-support have been practically reached, outside aid being almost entirely devoted to extension work. Yet, the greatest encouragement noticed in the report was a continuous improvement of the spiritual quality of our good people. For unworldliness, consistency, Christian intelligence, Bible knowledge and practice, earnest service and death to self, our average membership is certainly unusual. Our leaders also are men carefully trained, pious, reliable and self-sacrificing. We also enjoy a delightful fellowship, having besides, whenever possible, friendly contacts with other Evangelicals. Best of all, we are much concerned with the imperfections of our service, and have a grave sense of the responsibilities of our missionary vocation.

For a generation, our basic Association documents have proved eminently serviceable. But experience has shown that they could still be slightly improved and usefully reinforced through some verbal simplifications and certain precise definitions.

Due attention was given to that most delicate problem

as the Conference revised the texts of our Confession of Faith, of our Association rules and of our Standard of Good Church Membership. It was a rare feast and a real training to watch the careful study of every sentence by a wide-awake, spiritual, competent and fraternal assembly. The final word of our local churches will soon have to be given on the Conference findings on these matters. The result will doubtless be three valuable productions which, in Evangelical soundness, clarity and comprehensiveness, will ensure long duration to these new pacts of our faith, of our minds and of our hearts.

The approval of the ten years' administration of our Association was whole-hearted, thankful and unanimous. All the available members of the former Administrative Board were re-elected by secret ballot, and the service and experience of Bros. Bonijoly and Buhler were recognized by their call to office. Thus, in the same spirit, the helm of our fellowship will be held towards the same aims of safety and efficiency and progress.

#### Fellowship

The general meetings of the Conference had, as their central theme, "The Christian's Life of Relation". All our pastors took part in the teachings, which were first class in deep, instructive and joyful tone. Thus, a crystal-like and suggestive view of principles and practice was offered to our responsive audiences.

The prayer and worship meetings of the Conference were largely attended and fervent. The welcoming and the farewell gatherings were enriched by sixteen reports from the fields, given by as many church messengers. Other thrilling messages were also heard, particularly from a Madagascar Baptist physician, from missionaries to Africa and to the West Indies, and from a Spanish pastor and from a worker among Russians.

Ample time was devoted to delightful fraternization. Especially throughout the day which was opened by a visit to the ghastly Tower of Constance, where so many persecuted Christian women suffered and died, quite close to the pleasant and sunny Mediterranean beach where, with deep thankfulness for our blood-bought liberty, we peacefully fellowshiped afterwards. Again, we freely and happily mixed together as we visited a famous mammoth Roman bridge built in the century of Christ in an ideal location. Later, we were again together all along a guided tour among the well-preserved antiquities which have procured to Nîmes its much-deserved surname of "French Rome". Much gratitude was expressed to the erudite, captivating and indefatigable guide, who was no other than our blind Pastor Frédéric Jalaguier.

Thus, the crowning result of the Conference has been a growing feeling of unity, wealth in spiritual and intellectual values, and joy at the prospect of unprecedented opportunities.

So ended what will abide in our grateful memories as "The Smiling Conference".

#### PART TIME WORK FOR STUDENTS

SEVERAL students have of late made enquiries of the writer regarding part time work outside of school hours. It is something of a problem to obtain work that will fit in with the schedule of lectures which leaves our students free only on Mondays and Saturdays and on the late afternoons and evenings of the other days of the week. We should be glad to hear from any who might be able to direct our students to employment that would help them eke out their meagre resources.—W.S.W.

#### GAMBLING IN NEW TORONTO

By Rev. Stanley Wellington  
Pastor of Beulah Baptist Church, New Toronto

THE paramount business of the servant of Jesus Christ is to preach His Gospel of redeeming love. Through this means alone are sinners of every degree and type to be transformed. Evangelists do not labour under the delusion of promoting personal and social salvation by the use of carnal weapons such as the enactments of legislators and the endeavours of social reformers. We believe that salvation is God's prerogative through faith in the crucified, risen and exalted Christ.

But must the gospel preacher hold his peace in the face of great moral corruption? Must he blind his eyes to the increasing power of organized crime which, under the crafty direction of ruthless men, prepares its hellish pitfalls for our sons and daughters? Why should we swing the pendulum of thought and action to the other extreme in our just revolt against the so-called "social gospel"?

We affirm that the exposure of sin is part of the preaching of the message of salvation. This was the practice of prophets and apostles. It seems that there are some good people who forget that while their citizenship is in Heaven they are still citizens upon earth in the community in which they live. They will sit idly by and groan about the active presence of institutions of vice in their midst which, under the laws of their land, are illicit which should and could be destroyed. Vile men count upon such foolish inactivity for their prosperity.

Here in New Toronto is centred one of the largest gambling rings in the country. Reliable men estimate take-ins as high as \$1,000,000. per year. The ring is large and powerful including in its ranks men of prominent, social and political importance. Strong, persistent rumours also involve members of the law-enforcement service. It is widely felt that for years this evil element has had a stranglehold upon the places of authority within the town. Thus it has been most difficult for the forces of justice to operate unshackled. For instance, there was, until recently, the ridiculous spectacle of the Reeve of the town in his capacity as a criminal lawyer opposing his own police officers as he undertook the defence of those apprehended in local raids. Many of these cases were dismissed.

The wide-open operations of these gambling dens have encouraged boldness in the numerous bootlegging establishments and bawdy houses. To this situation more than one serious crime can be traced. How many young people are being ruined, body and soul, cannot properly be estimated.

Mothers of homes weep out their distress stories of husbands coming home without the vital pay-cheque. Many of these mothers have had to leave their families alone while they sought to provide their tables with food through a factory job.

Some have asked the reason why we have thus spoken out at this particular time. The answer is that we have hit the evil from time to time in one way or another but our statements have not reached the press. The present occasion, however, was brought about through guidance to preach from Matthew 16:26, "For what is a man profited if he shall gain the whole world and lose his own soul or what shall a man give in exchange for his soul?" Men who choose the world in place of Christ are gambling with their souls in a game which

the players cannot win. The few enticements on the way such as a little financial gain or a little worldly pleasure or fame are the Devil's inducements to keep his dupes playing. But they sustain eternal loss. As an illustration of this principle, we spoke about gambling in general and the local situation in particular. The subject advertised, "New Toronto's Gambling", brought a member of the Toronto press to the meeting. Thus it was that we found ourselves thrust out into the forefront of a battle which has waxed hotter and hotter.

Public opinion seems to be shaping itself favourably in the fight for a clean-up. A request for a thorough investigation of the police force is one of the first reactions of the people. They feel that it is not a healthy thing for law-enforcement officers to live under a dark cloud of suspicion. We believe that some very interesting developments may be impending.

Meanwhile, we continue to preach a Saviour who saves from the penalty and delivers from the power of sin, "all who come unto God by Him seeing He ever liveth to make intercession for them". We are rejoicing to see Him at work amongst us, convicting and converting sinners. It has been our joy recently to welcome into the fellowship of the saints at least two converted gamblers, both of whom have an interesting story to tell of their "so-great salvation". It is the prayer of our hearts that our God will give to His cause in the whole Lakeshore area a mighty victory through all that is happening at this hour. "Brother, pray for us!"

### REV. A. C. WHITCOMBE AT LONDON C.P.L.

From *The Brantford Expositor*

**R**ELIGIOUS teaching in public schools will go a long way toward wrecking the public school system of the province, Rev. A. C. Whitcombe said last night in an address to the London, Ont., branch of THE CANADIAN PROTESTANT LEAGUE.

"Teaching of religion is not the duty of the state, it is the duty of the home and the church," said Mr. Whitcombe. "If it becomes the duty of the state, then the things which are taught must be investigated to see they are right and when the state investigates the religion of the individual there is room for trouble.

"Our schools should remain public schools not Protestant schools. Public schools are for everyone and no one should be forced into a corner to teach something which he doesn't believe."

### WHO CAN HELP?

**F**ROM one of our Seminary graduates of last year, now ministering in an isolated settlement in Quebec comes the following request: "These people are very needy in every way—both spiritually and temporally. We should like very much to be able to help them out with warm winter clothing. I have been wondering if there would be any possibility of obtaining a box of clothing. We are doing what we can here, but it will not be enough to meet the need. We hope to carry on through the winter in the schoolhouse here. The roads are not kept open, so it will mean either borrowing a horse and sleigh or walking in five miles for each meeting. But the need is so great that we feel we must carry on, if possible at all."

We should be glad to hear from individuals or churches that could help meet this need.—W.S.W.

### "McMASTER CANCELS DRAW FOR TURKEY"

**T**HIS is the heading of a news item in *The Evening Telegram*, datelined at Hamilton, December 9th.

Apparently anything may happen at McMaster. The reason for the cancellation of the "turkey draw" is cited as "sixty years of Baptist tradition". McMaster was established as a Christian school of higher learning. All its professors, by the terms of its trusts, are required to be members in good standing of some Evangelical church, and every professor in the Theological Department is required to be a member in good standing of some Regular Baptist Church: (All Baptist churches in Ontario and Quebec, when McMaster University was founded, were "Regular" Baptist churches. Senator McMaster left his estate for the use of "Regular" Baptist churches).

Senator McMaster was very largely responsible for the erection of the original Jarvis Street Church building. The organization meeting within this building has never had a "draw" for anything: in fact, from the day it was opened there has never been a charge for admission to anything held within its walls. It stands where Senator McMaster stood, and where McMaster University was designed to stand.

McMaster University is on a toboggan slide. It never occurred to the editor of *The Silhouette* to point out that gambling in any form is contrary to the plain teaching of scripture. The only objection it could name is "sixty years of Baptist tradition", which, of course, is well enough, so far as it goes. But there should be added to the "sixty years of Baptist tradition" the whole body of the teaching of the Bible.

Perhaps a "turkey draw" is not surprising in a supposedly Christian institution, which now sponsors "the turkey trot"! But we have a serious suggestion to make: on the ground of the scripture admonition to "suffer fools gladly", we think our proposal might even be regarded as scriptural. Instead of the prize being a single turkey, we would suggest that the prize should consist of a flock of geese, to the exact number of the number of the members of the Faculty. We would then give each member of the Faculty two tickets, and the Chancellor, three; so that they might have a better chance of going home with their affinities.

Here endeth another lesson, and here follows the turkey news item:

Hamilton, Dec. 9.—(CP)—A turkey draw that was to be held at McMaster University here was cancelled when objection to the draw being held on the campus was raised by an anonymous letter to the student newspaper—*The Silhouette*—signed "anti-gamblers."

The cancellation was announced in the most recent issue of *The Silhouette*, published every Friday, in a front-page box that said: "Because of 60 years of Baptist tradition, the turkey draw for the memorial fund has been cancelled."

### THE SEPARATION OF CHURCH AND STATE

The above important subject was dealt with in an address to the Men's Fellowship of Benton Street Church, Kitchener, on Thursday evening, November 13, by Rev. W. S. Whitcombe. A week later he also had the privilege of addressing the Men's Fellowship of the Forward Baptist Church, Galt, on "French Canada as a Mission Field".

### NEARING THE YEAR'S END

SOME of the friends and supporters of the different interests of the work which centres in Jarvis Street, have enquired about sending receipts for their contributions for income tax purposes. We have, on one or two occasions, been asked to give receipts for money put in the open plate collection for a period of a year. This, of course, we have had to decline to do, for the reason that it is impossible to know by whom the loose plate collection is contributed. We give receipts for income tax purposes only to those who have definitely made specific contributions of which we have a record. We could not honestly do otherwise.

If there are among our readers some of the Lord's people who still have a proportion of the Lord's tithe uninvested, before the thirty-first of December comes, we suggest you consider the claims of THE GOSPEL WITNESS, The Seminary, or Jarvis Street Church itself, or any of our Mission interests, and whether it may not be the Lord's will that you should turn what is left of the tithe in the direction of these interests.

We may say that THE GOSPEL WITNESS is always urgently in need of help. The fact is, we are a little troubled about what we are going to be able to do. The cost of labour, and of paper, seems to be going up almost weekly. Our production bills are increasing greatly. The press men are even threatening a strike for next week. Periodicals, which carry advertising, increase their advertising rates, and thus pass on their increased costs to their clientele. THE GOSPEL WITNESS is unable to do so. We receive no revenue for advertising. Our only recourse would be to increase the subscription price; and were we to do that, we fear we should frighten some of our subscribers, who, not having had experience in such matters, might think the increase unwarranted.

We were advised, when the last increase in paper costs was threatening, that the increased cost of paper only for one issue of THE GOSPEL WITNESS, would exceed one hundred dollars. We do not want to increase the subscription price; nor do we desire to be driven to the expedient of receiving paid advertising. We want to be absolutely free.

It is for this reason we appeal to the Lord's tithers among our readers to consider whether they are able to help us bear some of our burdens.

This has nothing to do with the Annual Letter which we send out in January: this is merely an emergency suggestion, in view of the approaching end of the year.

It is usual for us, on receipt of contributions of five dollars, or more, to give the donor a receipt for the amount for income tax purposes without request. If any have failed to receive such receipt, on advising us of the date, and object of their contribution, a receipt will be forwarded; and others who have not yet forwarded their contributions are hereby informed that a receipt will be furnished for any amount they contribute.

### INCOME TAX REDUCTION

Recently the Government passed a regulation by which ministers are to have some reduction in their Income Tax. Heretofore, if a church furnished its pastor a parsonage or manse, he had to reckon the use of the house part of his income, up to 15% of his stipend. He need not now do so. If this 15% has been added to his statement of income and has not been assessed for over a year, he may write to the Income Tax Department for adjustment.—B.

### A JEHOVAH'S WITNESS ATTACKS A CITY BY-LAW

Translated from *L'Action Catholique*, Nov. 26, 1947

THE city of Quebec is going to defend its by-law concerning the distribution of pamphlets, circulars and other publications in the streets, following an action brought against it by a "Jehovah's Witness" whose name is Damase Daviau, who wishes to have the aforesaid by-law declared *ultra vires* and unconstitutional.

In a letter asking permission to defend the city's point of view, Mr. Ernest Godbout, municipal legal adviser, has pointed out to the administrative committee that the legal proceedings brought by Daviau are most important because they discuss the question on its merits, namely, those of religion. In this matter the provincial government has also been requested to designate a representative seeing that Daviau is attacking not only the charter of the city but also several laws of the Province of Quebec. The city has therefore authorized Mr. Godbout to represent it in this affair of vital importance and to defend it in the Superior Court. Following these new proceedings those already begun in the court of the King's Bench and in the Superior Court have been suspended. Among these cases not yet heard there are two appeals through the court of the King's Bench and several habeas corpus briefs.

Mr. Godbout has also been authorized to meet Mgr. Ferdinand Vandry, rector of the University, in order to obtain the help of the theologians and professors of Laval University and to call them as witnesses.

Daviau has already been condemned once in recorder's court by virtue of the by-law of which he is now contesting the legality.

#### Gospel Witness Editorial Note

It will be observed that the municipal legal adviser has been "authorized to meet Mgr. Ferdinand Vandry", etc.—see second paragraph from the bottom. For the same reason the judgment in the Rouyn case is postponed. In both cases, not the courts, but the R.C. Hierarchy, will decide.

### THE POPE'S PRIVATE ARMY

Rev. T. T. Shields, D.D.,  
130 Gerrard St. E.,  
Toronto 2, Canada.

My dear Dr. Shields:

From time to time, copies of THE GOSPEL WITNESS come to me, and on a couple of occasions while visiting in Canada I have stopped in at your church office to pick up copies personally. Always I give thanks to God for the admirable and courageous work you are doing and have been doing these many years.

For skeptical friends, who simply can't be convinced that the Roman Catholic Hierarchy is any other than God's dearly beloved, I would like a few copies of your issue of July 10, 1947, showing the "Pope's Private Army in Canada". This is, of course, what the Pope has had in the U.S.A., and that on no few occasions, when service men have been marched out as escorts or guards at open-air masses, or to receive a visiting papal dignitary, so-called. The Chicago cardinal recently came down to Dallas, and at the airport to meet him were representatives of the various branches of the U.S.A. armed forces. All civic clubs had been sent letters in which they were asked to participate in his reception.

I enclose \$1.00 to cover cost of mailing the papers requested. As I have been coming to Canada for supply preaching for several summers, I hope at some future time to be able to talk with you for a while. I had that privilege for but a few moments during one of my visits to your office. May all your efforts be blessed in behalf of God's kingdom.

Yours in Christ, .....

## ROMAN CATHOLIC INTRIGUE TO OBTAIN CHILDREN

**WE** NOTE with a sense of satisfaction that the strange case in Windsor has been settled in the way of justice. The newspapers reported a week or so ago that a Roman Catholic father had written from the Penitentiary, where he is serving a term for some crime such as entering and stealing, demanding that his son should be brought up in the same faith as he, namely that of the Roman Catholic Church. It was ironical, not to say ludicrous, that this criminal father should suddenly become imbued with so strong an interest in his son's spiritual welfare that he requested that the son should be trained in the religion that had failed to keep the father out of the penitentiary. The products of Rome fill our jails and penal institutions. We are happy that the judge's decision was in accord with the principles of justice and good sense, and that the child's mother is not to be compelled to bring the child up in the religion of Rome, merely because the father demanded that it should be so. It would be interesting to know what influence within Kingston Penitentiary impelled the father's sudden interest in the spiritual welfare of his son, over whom, we understand, he had repudiated all rights several years ago.—W.S.W.

## MOTHER AWARDED CUSTODY OF SON IN FAITH DISPUTE

Windsor, Nov. 24 (Special). — A mother may raise her child in the Protestant faith, disregarding her husband's common-law right to have his son raised as a Roman Catholic, if the husband has "lost that right because of conduct."

This was the effect of the decision today of Judge E. A. Shaunnassy in the case of Mrs. Catharine Grenon, Windsor mother of a 7-year-old child, against the action of her husband, Armand, at present in Kingston penitentiary, to raise her child in the Roman Catholic faith.

Grenon is serving a two-year term for breaking and entering, while she is legally separated from him. Legal officials declared the judgment upset the Infants Act, 1937, which stated "nothing in this act shall change the law as to the authority of the father in respect of the religious faith in which his child is to be educated."

Grenon and his wife were Roman Catholics when they were married in 1937. Before the marriage, she was a Protestant, as were her parents.

She testified her husband failed to attend church a year after their marriage and to her knowledge had not attended since. "Had the father continued to be a regular church attendant there is every likelihood the mother would have remained a Roman Catholic and this child would have been raised in that faith," the judge said.

"The mother, who is the only fit and proper person entitled to custody of the child, has returned to the Protestant faith. It would not be in the interests of or welfare of this child to be raised in a faith different from that of the person having his care and custody. That might well bring about a divided household."

When differences arose between the parents and the separation agreement ensued, the father gave complete "control, management and custody" to the mother, the judge found. Reasonable access by the father was granted.

"The agreement contained no provisions respecting the religion of the child. The mother says that after the separation she and the child attended a Baptist church, and this was done to the knowledge and without objection from the father." After the separation the child became seriously ill and the husband contributed to the support of the two, either under the separation agreement or under a magistrate's order, until May, 1946, when he ceased to make payments, the judge said.

"At one time a father had absolute control over the custody and religious education of his children. This absolute right has been gradually cut down by statute and court decisions." He pointed out in recent years the legislature

had amended the Infants Act to give a mother an equal right with the father to the custody of their children, and "the courts of Ontario had since primarily considered the welfare of the children in awarding custody one way or the other."

He concluded: "I have reached the conclusion the welfare of this child lies in custody of the mother, subject to reasonable access by the father after his discharge from the penitentiary."

## JOHN CALVIN AND HIS WORK

**T**HOUGH the English-speaking world, and especially English-speaking Protestants, owe a great debt to John Calvin, comparatively little is known of him and his work by the Anglo-Saxon world. We therefore welcome a popular edition of Calvin's great work *The Institutes of the Christian Religion*, abridged to bring it within the reach of the ordinary man's purse and time. For this undertaking we are indebted to the Eerdmans' publishing house. We do not envy Dr. Fuller his task of reducing this masterpiece of the great reformer to the compass of one comparatively small volume, and we must confess that without the promise that Eerdmans have made of publishing the complete *Institutes*, the abridgement would smack of lese-majesty. Dr. Fuller recognizes the difficulty of his task in his preface; quoting the translator who remarks: "The difficulty of abbreviating has been greater than that of translating. How could 1,000 pages of elegant Latin be fairly represented by 200 pages of simple English?"

We hope that this popular edition of Calvin issued under the title of *Instructions in Christianity* will serve to introduce many more Protestants to the greatest theological work of the Reformation. The news that the same publishing house intends to bring out a complete edition of the Commentaries of Calvin (in addition to the *Institutes*) is good news for all students of theology. We understand that the first volume in this series to appear will be *The Commentary on Romans*, which is about to issue from the press now, soon to be followed by volumes on Isaiah and the Psalms.

The life of Calvin was one of great learning, prodigious activity and amazing fruitfulness. He was born in the year 1509 at Noyon in France. His father, the notary of the cathedral, and his mother, a devout Roman Catholic, brought him up carefully in the religion of his forebears. He was at first destined for the priesthood, though he studied law and the humanities. Of his conversion he gives this account: "Although I was obstinately given over to the superstitions of the papacy, God conquered my heart and brought it into docility by a sudden conversion . . . Having then received some taste and knowledge of true piety, I was soon enflamed with such a great desire to profit thereby, that without giving up my other studies, I employed myself more leisurely in them." Like the great German reformer, Luther, the intensity of his religious experience was the driving power in a life packed with activity for the cause of the Gospel he loved. The Prefatory Address to Francis I. King of France, written as an introduction to the *Institutes*, breathes the spirit of earnest devotion and evangelical zeal. He tells his purpose in writing this work: "I merely intended to issue an elementary treatise for the godly edification of those who have some care for religion; and my labours were designed more especially for the benefit of my fellow-countrymen, the French, multitudes of whom I perceived to be hungering and thirsting after Christ, while very few seemed to have been duly imbued with even a slender knowledge

of Him." He adds that, in view of the persecution which had been unleashed against those who believed and preached the Gospel, its best defence was a clear statement of the persecuted doctrine, hence his further determination "to lay before your Majesty a Confession from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day, with fire and sword, troubling your kingdom." The *Institutes* not only set forth the truth of the Gospel, they are also one of the greatest indictments of Romanism ever written.

Constrained by Farel to remain in Geneva, Calvin entered on a life of abundant labours. Geneva was transformed by his organizing ability; he preached, wrote treatises and commentaries, gave lessons in theology to future pastors, founded an academy, and also found time to write to Protestants in the fires of persecution counselling, guiding, and encouraging. His contribution to the formation of French literary style is recognized, for he was one of the first Frenchmen to write simply yet eloquently in the tongue of the common people the truths about God and salvation, matters that until his time had been dealt with almost exclusively in Latin. Under his régime, Geneva became a city of refuge for the tortured and persecuted Protestant saints of France. It is recorded that when they emerged from the mountains and first saw the promised city, they fell on their knees and gave thanks to God. Thirty printing presses poured out a stream of Bibles and Protestant literature that colporteurs and pastors distributed at the peril of their lives.

Calvin has left an indelible mark on the Anglo-Saxon character by his predominant influence in Puritanism, which became an essential element in our racial character. If in earlier days, some of his devoted disciples followed him too slavishly, there is a tendency abroad now to go to the other extreme and neglect him as outdated. Though he was not without his faults, Calvin belongs to all ages as one of the great gifts of God to His people, one of the bright and shining lights divinely set in troubled days to guide men's steps in the paths of truth.—W.S.W.

The above article reviews *John Calvin's Instructions in Christianity*, Eerdmans' Publishing Co., \$2.75. May be obtained at Seminary Book Room, 337 Jarvis St., Toronto.

## Among Ourselves

Devoted to Activities of Former and Present Students of  
TORONTO BAPTIST SEMINARY  
By W. Gordon Brown, Dean

Extra copies of the illustrated pamphlet showing the work of the Seminary, which was circulated last summer, are still available. We shall be glad to send them to any names of interested friends furnished us.

On Sunday evening, November 30th, this writer spoke to the large young people's meeting at 9 o'clock in the High Park Baptist Church.

Next Lord's Day, December 14th, he expects to preach at Briscoe Street Baptist Church, London, where Rev. E. S. Kerr is pastor.

Seminary students are organizing a singing class in the hope that it may develop into a Seminary chorus. In this work they have the able assistance of our chef, Mr. R. Menzies, who for years was leader of a Salvation Army band.

We acknowledge with grateful thanks another gift of fruit and vegetables. This time from Orangeville Baptist Church, Rev. H. Charlton, pastor. This gift also included a crate of eggs.

The men in our newly acquired residence have elected Mr. E. C. Corbett as Monitor.

### SEND US NAMES PLEASE

Frequently we receive names from GOSPEL WITNESS readers, who request that we send sample copies to such persons. We invite our friends to send us lists of persons who may become potential subscribers.

## News of Union Churches

### Ottawa Valley Itinerary

Sunday, November 23rd, was a day with good services in the Westboro Regular Baptist Church where Rev. H. G. Hindry is pastor. This work has enjoyed a steady and healthy growth under its present leadership since Pastor Hindry took over about five years ago. Their church indebtedness has been wiped out, and during the past year considerable improvements have been made to their building. A new oil heating plant has been installed, and the basement enlarged.

On Monday, Mr. Hindry accompanied me as we drove through a blinding snowstorm to visit at the Gore, Papineauville, and other points in that area, finishing the day with a cottage meeting in Thurso. Of recent years, the Baptist ranks have been somewhat depleted owing to so many moving elsewhere, and French-Canadians moving in to possess the land. There is just a small guard left to defend these Baptist "barley fields" and we would like to see something done to help them. Among the early settlers and their offspring the Baptists found a fertile field and founded many strong causes during those days. Who knows but what this might become another fertile field for work among the French-Canadians if only the workers and the means could be found to launch such a project throughout this area!

Tuesday evening was Young People's night at Calvary Baptist in Ottawa when the Westboro Young People were invited as guests, and were taking the meeting. It was refreshing to meet with these and minister the Word in their midst. Rev. John Dempster has led his people to do a fine job in their church renovations. The entire front of the church has been greatly improved with a new ceiling to match. The folding chairs have been discarded for comfortable pews. The entrance has been made very attractive with a fine large porch, which also leads to the basement. Several classrooms built in the downstairs will greatly assist in their Sunday Bible School ministry. A new oil heating system has been installed, and many minor improvements which add much to making their church home a pleasant place in which to worship and work.

Wednesday evening was the time for presenting our French-Canadian Evangelization to the Baptists in Westboro, where there was an eagerness to know more about the power of the gospel in its ministry among this needy people. Thursday was a free day so Pastor and Mrs. Hindry motored with me to Lanark where we met Rev. Kingsley Cutler and his energetic people. This provided another opportunity to review our missionary projects with an illustrated lecture to an appreciative audience keen to learn about the efforts of the Union. The Calvary Baptist Church in Lanark is the youngest member of our Union family, and appears to be in a healthy condition.

Calling in at Buckingham on my way to Dalesville and Brownsburg, it was my first opportunity to meet Rev. Roy Lawson, newly appointed pastor on that field. Both Pastor and Mrs. Lawson seem to be very happy in their new charge, and feel that their field presents a great door of opportunity. The Baptist Church in Buckingham is one of the stronger works in the Ottawa Valley and for some years these saints have exercised an effective evangelistic ministry throughout quite an extensive area.

Dalesville and Brownsburg is one of the older fields which has carried on a fruitful ministry for many generations. Rev. G. B. Hicks, who has served these people for nearly five years, is enjoying his ministry among them. We had splendid services in the morning and afternoon of Sunday, November 30th, and look forward to a good time

this evening (Monday) in the Brownsburg Church when our missionary efforts in French Canada will be portrayed before them. Even though the hills are steep and the snow is deep, these saints attend in goodly numbers, showing a warm interest in the things of the Lord.

With Lachute only about six miles east, it was possible to be there for their Sunday evening service and found a splendid congregation. Rev. Hartley Britton is their pastor and exercises a busy ministry both in the town and in needy communities outside. A fireside hour was arranged at the close of the regular evening service, when nearly all remained for the illustrated address on our work in French Canada. Of the five or six thousands in this town, the majority are French-Canadians, and this presents another door of opportunity for work among this needy people for whom nothing seems to be prepared as far as a pure Gospel ministry is concerned. We understand that already a number of encouraging contracts have been made, but no one seems to have time to follow up these prospects. "The harvest is great, but the labourers are few."

For the next week or ten days, my journeyings will take me around Montreal, Verdun, Snowdon, and Drummondville.—M.R.H.

## Bible School Lesson Outline

Vol. 11 Fourth Quarter Lesson 51 December 21, 1947

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

### PROPHECY OF CHRIST'S BIRTH

Lesson Text: Isaiah 9:6, 7; 11:1-5.

Golden Text: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isaiah 7:14.

Supplementary Reading: Isa. 7:10-16; 11:6-16; Matt. 1:18-25; Luke 1:26-38.

I. Christ the Son of God: Isa. 9:6, 7.

Teachers of younger classes will probably prefer to dwell upon the birth of Christ and the circumstances surrounding that great event (Matt. 1:18-25; 2:1-10; Lk. 1:26-38; 2:1-10), rather than upon the prophecies concerning His birth.

It is not without significance that God inspired the prophet Isaiah to write concerning the birth of Christ the Messiah at a time of unprecedented spiritual darkness and declension. This was in the reign of Ahaz, shortly after Pul or Tiglath-pileser, the King of the Assyrians, had invaded and devastated the land in the north and east about 734 B.C. (2 Kings 15:29; 16:7-9). These troublous times would finally give way to an era of joy and peace, and the light would dawn for those who had been dwelling in darkness (Isa. 8:22; 9:1, 2; Lk. 1:79).

Solomon, whose reign had commenced in a blaze of glory, grievously disobeyed the Lord, thereby losing his throne (1 Kings 11:1-13). Nevertheless, God's covenant with David concerning the perpetuity of his house stood firm (2 Sam. 7:12-16), and from time to time the promise of a Redeemer was repeated. The vein of prophecy concerning the coming of Christ can be traced throughout the Old Testament (Gen. 3:15; Numb. 24:17-19; Deut. 18:18, 19; 1 Sam. 2:10; 2 Sam. 23:1-15; Psa. 2, 72, 110; Mic. 5:2; Mal. 3:1; 4:2).

Isaiah prophesied that although the children of Israel were crushed and oppressed by their foes, victory was certain, for a great Deliverer would be sent from heaven. In one verse (v. 6) the prophet describes the birth, the death and the eternal reign of the Messiah. He would be born as a child, for God would enter the human realm by virgin birth (Isa. 5:2; 7:14). In the fulness of time He would be given by the Father as a token of His love and as a Ransom for the sins of the world (John 3:16; Rom. 5:8; 1 John 3:16). Ascending into heaven till His enemies should be put beneath His feet, one day He would return as the glorious King (Psa. 8:4-6; 110:1; 1 Cor. 15:22-27).

The divine names ascribed to our Lord may be grouped in pairs. As a Counsellor He is described as Wonderful; He will be a fountain of divine wisdom (Exod. 15:11; Judg. 13:18; Isa. 25:1; 28:29). A ruler must have power to enforce the decrees which in wisdom he has established, and Christ is indeed the Mighty God (Psa. 24:8; Isa. 10:21; 11:2). He is also the Eternal Father or the Father of Eternity; He has eternal existence and He inhabits eternity (Isa. 57:15; John 1:1). The Messiah, as Prince of Peace, will cause all wars to cease (Psa. 46:9; Isa. 2:4;

Eph. 2:14). In wisdom, strength and righteousness Christ will extend His sway and rule with equity and justice over the whole earth for ever (Psa. 72:1-8; Isa. 2:1-4; Phil. 2:9-11).

II. Christ the Stem of Jesse: Isa. 11:1-5.

The Christ Who is described as the Son of God (Isa. 9:6, 7) would also be the Son of Man (Lk. 9:22); He would be "very God of very God" and "very man of very man" (Matt. 1:23; Phil. 2:5-8). He would be born of the seed of David, of the stock of Jesse according to the flesh (Psa. 89: 3, 4; 132:11; Jer. 23:5, 6; Matt. 1:1, 6; Lk. 1:32, 33, 69), albeit conceived of the Holy Spirit (Matt. 1:18; Lk. 1:35). The mystery of the Incarnation is a wondrous miracle (1 Tim. 3:16). In His sovereign wisdom God chose to come to us in the likeness of sinful flesh (John 1:14; Rom. 8:3; Gal. 4:4), taking upon Himself the veil of our flesh, that He might become subject unto death and die in our room and stead (Heb. 2:9-18).

Upon this scion of the house of David the Holy Spirit would rest in His fulness (Matt. 3:16; John 3:34), anointing Him for His ministry as the Servant of Jehovah and as the Messiah of God (Isa. 61:1-3; Lk. 4:18, 19; Heb. 9:14).

As a Judge, the Messiah would have all divine knowledge and wisdom; He would be able to discern the thoughts of the heart, and hence judge with righteousness. He would have all divine power, and thus would be able to defend the weak and punish the wicked. Righteousness and faithfulness would characterize all His decisions and actions. When righteousness is established and the wicked slain, universal peace shall prevail (Psa. 72:7). Even the members of the animal kingdom shall be transformed to their primitive condition of gentleness.

### DAILY BIBLE READINGS

Dec. 15—The First Promise of the Redeemer ..... Gen. 3:14-24.  
Dec. 16—The Promise of a Wonderful Redeemer ..... Isa. 9:1-7.  
Dec. 17—The Promise of a Righteous Redeemer ..... Isa. 11:1-9.  
Dec. 18—The Promise of a Virgin-Born Redeemer ..... Isa. 7:3-16.  
Dec. 19—A Child is Born ..... Luke 2:1-12.  
Dec. 20—A Son is Given ..... John 3:13-21.  
Dec. 21—His Wonderful Name ..... Phil. 2:1-11.

### SUGGESTED HYMNS

Who is He in yonder stall? Once in royal David's city.  
O come, O come, Immanuel! While shepherds watched. Hark,  
the glad sound! Oh come, all ye faithful! To us a Child of  
hope is born. Thou didst leave Thy throne.

## BROTHERS CHARGED IN PEW RENT FIGHT

Church Constable Claims To Have Been Assaulted  
In Dispute on 10 Cents

Hull, Sept. 30.—(C.P.)—Sequel to a melee over a 10-cent pew rent during Sunday morning mass at the Gatineau Hills village of Ste. Cecile de Masham last September 7, two brothers Aurel and Harry Brunet, aged 25 and 23 respectively, appeared in court here today on charges of assault.

After preliminary hearing Judge Honore Achim ordered them to stand trial on charges of assaulting Patrick Joly, church constable. A charge of assaulting Albert Legros, church warden, was dismissed for lack of evidence.

Before a crowded court room overflowing with farmers from Ste. Cecile de Masham and neighbouring villages, Constable Joly related events leading to the fracas.

It all began while Legros was collecting pew rent and when he reached Aurel Brunet's bench the latter was quoted as saying, "I have no money, go away." Informed of this, Constable Joly warned the youth that "he would be forced to pay or get out."

As the constable started to take Brunet's arm, he was attacked from behind and pummelled about the face.

Warden Legros said he had seen Harry Brunet, sitting on a bench in an aisle opposite his brother, pounce on the constable. Legros also received a blow, but could not remember his assailant's identity.

Francois Chevalier, defence counsel, asked if there were any poor families in the village who could not afford to pay rent.

The warden replied that there were two low masses at which no rent was collected. The mass at which the melee occurred was mainly for tourists and everyone was charged 10 cents.

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