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The Jarvis Street Pulpit

SIMPLE FAITH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday evening, November 23rd, 1947

(Stenographically Reported)

"Now after two days he departed thence, and went into Galilee.

"For Jesus himself testified, that a prophet hath no honour in his own country.

"Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

"When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

"Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

"The nobleman said unto him, Sir, come down ere my child die.

"Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

"And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

"Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

"So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house." John 4:43-53.

PRAYER BEFORE THE SERMON

Thy word, O Lord, assures us that Thou art in the midst of Thy people, who are assembled in Thy name. This we believe to be true, because Thou hast said it. Many of us here have had blessed experiences of the fulfilment of Thy promised presence. We remember Thy word tells us of one who said, Verily God was in this place, and I knew it not. God is in this place. Forbid that any one within these walls should be unaware of His presence. If we can but believe, O God, that we have free, direct, access into the presence of the Creator of the ends of the earth, Who fainteth not, neither is weary, what can we lack, when we are thus privileged?

We thank Thee that our very need is an argument, as we come where Thou art, for Thou hast, by Thy boundless grace, compassion upon those who are in need. We know something of our need. We could, were we speaking to Thee alone, and not in the hearing of others, enumerate many of our requirements, and petition Thee, of Thy grace, to supply us according to Thy riches in glory.

There are many things of which we may not speak except when Thou dost bow down Thine ear to hear us, and we breathe our desires into the ear of God Himself. There are many requirements in a congregation like this; but of one thing we are assured: no one of us is indepen-

dent of Thy grace, and Thy boundless mercy. We could not live a day were it not that Thou dost supply that which is necessary to life. Is it not written that in Thy hand our breath is, and Thine are all our ways?

How foolish, O Lord, we are to assume even for a moment that we can order our lives, and live apart from Thee! Oh, constrain us to come, not with the service of our lips only, though this is acceptable in Thy sight, when the sacrifice of praise is the fruit of lips, giving thanks to Thy name; not with the fruit of lips only would we come, however, but with the adoration of our hearts.

Many of us here are Thy children. We cannot tell why. We cannot tell why when sin abounded grace did so much more abound. We cannot tell why it pleased Thee to set Thy love upon us, and by the sweet constraints of grace to bring us to Thy feet; to say to us, Thy sins which are many are all forgiven; to make us Thy children, and if children, then heirs, heirs of God, and joint heirs with Christ. This condescension, this grace is entirely beyond our finite understandings. Yet we rejoice that it is possible to know the love of Christ which passeth knowledge, and to experience something of Thy grace, which is beyond the power of human speech to describe. Notwithstanding the lavish bestowments of Thy grace upon us, the multitude, yea the multitudes of Thy mercies, of which we have

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been made the recipients, notwithstanding the daily manna, the hourly guidance, the upholding momentarily of Thy free Spirit, at this moment we are as needy as ever. Oh, enrich us out of Thy fulness! Hast Thou not promised that we shall be filled with all the fulness of God? What this means we do not know, but we desire to experience it. Oh, Lord, we would come very near to Thee to-night, very near indeed. We would be made so sensitive to the operations of Thy Spirit that we may know that we have not even a breath apart from Thee. Oh, that Thou wouldst put Thine arms about us, and draw us every one close to Thy wounded side! Yea, rather, let us be privileged as was John, the beloved, who leaned upon Thy breast at supper. Bring us so near to Thyself that, if we may dare to so say, we may feel something of the throbbing of Thine infinite heart.

Lord, there are some here this evening with peculiar requirements, some of them they know to be unusual, some there are with needs that are beyond their understanding, and, therefore, beyond their verbal expression. So search our hearts this evening, and then out of the infinitude of Thy wisdom and grace, give to us that enrichment, and that power that will uphold us in our hour of stress and trial.

Some there are who are feeling after Thee, if haply they may find Thee. Perhaps some seeking soul is crying, Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. Lord, lead such an one to know that all the fitness he requireth is to feel his need of Thee.

So teach us, like little children, this evening to pray the simple prayer of faith. Help us all to be like little children in the presence of the heavenly Father. If this can be, O Lord, and it may be, by the operation of Thy grace, then we shall go from this place every one of us made rich with the love which is in Christ Jesus.

We remind ourselves that there are multitudes of people gathered to worship, as we are gathered; and the blessings we ask for ourselves we ask for them also, and wherever Thy word is preached in sincerity and in truth, and the crucified and risen Saviour is exalted for man's acceptance and admiration, and worship, may the Lord be graciously pleased to empower the preacher to preach, and the hearer to hear, and so may there everywhere be marked, definite progress in the things of Christ.

Here, favoured as we are, with health and strength, we cannot but think of those in hospitals and sick chambers, places where men and woman languish in sickness, and

in weakness. May the physicians and nurses in the duty of the hour, find the Lord their strength. May those in a journey, mothers at home with their children, those who are in the stricken places of the earth, the needy ones of Britain, and Europe, China, India, the world around, be helped. Is it not said, that God so loved the world?—so, loving the world, of Thy fulness, O God of grace, minister to all Thy needy creatures.

Now in this place, let Thy great name be glorified to the edification of the saints, the comfort of those whose hearts are heavy, and to the illumination of those who until now have never beheld the Lamb of God. May they see Thee to-night, and seeing Thee, live, and live for ever. For Jesus' sake, Amen.

LIFE, any kind of life, every kind of life, in its essence is a mystery. No one knows what it is. A President of the British Association for the Advancement of Science, one year declared his belief that life might yet be produced chemically, the living from the non-living. His successor in office the following year, in his address, said that science knew no more of the mystery of life, or of the origin of it than did the first man. The living has never yet been produced from the non-living. But life in its various manifestations, and in the exercise of its natural functions, is really very simple. The trees and shrubs may be guided, but they need no instructor to tell them how to put forth their leaves; nor the flowers how to unfold their buds. Life finds its natural expression, and expresses itself according to its own nature. The rose and the lily, and all the other flowers, each according to their nature, express themselves.

In the animal world the young of every species early learn to look after themselves. Life is very simple. They learn to walk, to feed themselves, to gambol about, to develop their powers: and that without any instruction at all. The human species is more dependent upon their elders. Sin has so vitiated our instinct, and so darkened our understanding that men have become more obtund, more stupid, than the beasts that perish. The sluggard is admonished to go to the ant, to consider her ways, and be wise. The stork, the crane, the swallow, each know the time of their coming, and they speed away according to their instinct, from winter's storms, and find warmth and calm in some summer clime. It is written: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." We are even told that on one occasion a dumb ass rebuked a prophet. There are not wanting present-day prophets who require similar rebukes, and perhaps from similar sources.

It is the folly of man that he complicates that which God would make simple. Life, even so far as we are concerned, is very simple. We learn naturally how to eat, and drink, how to hear, and to see, to smell, to taste, and to feel. The exercise of our senses becomes instinctive to all of us. It is not difficult to learn to walk, to use our hands, and our arms, to learn to play, and to work a little. Would it not be surprising, therefore, if the God Who has made life so simple in the inanimate, and animate worlds, and originally simple, physically, even for His human creatures—would it not be strange if He did not make the way of spiritual life, the way of salvation, equally simple? Yet it is the tendency of human folly to make the simple complex, and the complex more complex still. The Bible is a very simple Book. It has within it such depths as the profoundest intellect has never fathomed, such heights as the most daring imagination has never reached. Yet the word of God comes to us in simple speech, and is so framed that even little children can understand the word of life.

A certain very learned clergyman, by the name of Brown, published an edition of Bunyan's *Pilgrim's Progress* with explanatory notes. One day when he was calling upon his parishioners, he called upon an elderly lady who was sitting at her cottage door, with a copy of Bunyan, with Brown's explanatory notes, upon her lap. He said, "I am glad to see you perusing Mr. Bunyan. I hope you understand him." "Oh, yes; Vicar, I understand Mr. Bunyan very well, and I hope some day to become learned enough to understand your explanatory notes." You have heard of the negro preacher, who, having announced his text, said, "Now my bredren, I shall proceed to confound de text". At that business preachers often succeed all too well.

How simple is this story! What a simple, and striking, illustration it is of the great and cardinal principles of faith! Mr. Slade read to you this evening a partial list of the worthies who, in time past, wrought such wonders through faith. And we are reminded that without faith it is impossible to please God. We must believe, if we come to God at all, that "He is, and that he is a rewarder of them that diligently seek him." So we desire this evening to examine a simple and well-worn narrative of the New Testament which illustrates in striking fashion the principle of saving faith.

I.

Here was a nobleman who, having heard of Jesus, CAME FROM CAPERNAUM TO CANA THAT HE MIGHT PREFER A SIMPLE REQUEST, THAT HE MIGHT PRAY. The context tells us that this occurred in Cana, where Jesus had made the water into wine; and it tells us also that the nobleman, who lived in Capernaum, had heard that Jesus had come out of Judaea into Galilee.

Now *somebody had been talking*. There were no newspapers in those days. There were no such means of spreading information as we enjoy to-day. News was spread from mouth to mouth by oral communication. People talked of this man, Jesus, Who had made the water wine in Cana; and somebody had carried the news from Cana to Capernaum that Jesus had come from Jerusalem, and had returned into Galilee, to the scene of His first miracle. It was because of that information so freely circulated that the nobleman came to Cana to prefer his request to the Lord Jesus.

I wonder if any of us advertise the Lord Jesus as widely, as generally, as we might? Has He not turned life's water into wine for all of us? Have we not, who are believers, been made partakers of His miraculous grace? Have we not all a tale to tell of the accomplishments of this Man Whose name was called "Wonderful", and how painfully, how—I had almost said—criminally reticent we are in speaking of what Jesus has done for us! It may be that someone within reach of you is specially in need of something that no one but the Lord Jesus can do for him, and perhaps he knows nothing about Him, how He may be approached; and perhaps if you would relate the simple story of your experience of His grace, someone might be led to fall on his knees before the Lord of glory, and ask to be enriched out of His store.

Have you found the way to the Mercy Seat easy? Have you found that He is come out of Jerusalem to Cana? Have you discovered that He is not far from every one of us, that we have not to go into the heavens to bring Him down, nor into the depths to bring Him up again from the dead? "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of

faith, which we preach". If we are in possession of this unique piece of knowledge, if, indeed, we know Him, Who is the Saviour of men, ought we not diligently to spread the news of what He is, of what He does, and how readily He may be found! Well, this nobleman heard somehow. May others hear from our telling!

I would remind you that *he was a nobleman*. The Bible tells us that "not many noble are called". Not many, but some are, praise God! Kings' daughters are among His honourable women, the scripture says. None of us need be too proud to pray. It is no condescension for the mightiest intellect to surrender to Jesus Christ, in Whom dwelleth "all the treasures of wisdom and knowledge". Do not be so foolish as to fear to let other people know you pray, even if it be but bowing your head in a public restaurant, in acknowledgment that "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Let us not hide our light under a bushel, even in the matter of the exercise of prayer.

I hope you listened to the marriage service in Westminster Abbey. I hope you were not so dull and sleepy that you could not get up at six o'clock to listen to it. It was well worth your while; and unless one's mind were specially blinded, and his heart hardened, it must have proved, I think, to every one, a great blessing. I am a Britisher, and I mourn the moral laxity in our own, and other countries of the British Commonwealth of Nations. Many things are occurring, under the British flag, of which I am anything but proud; and yet it seems to me that God must have a favour somehow or another toward us, because of a remnant according to the election of grace. When I heard that service I rejoiced in this, that it was a service that was not only religious, that it not only recognized God, but they recognized Jesus Christ as the only Revelation of God.

In the Capital of the Empire, and in the most famous of all her places of worship, the Lord Jesus Christ was magnified, was He not? His name was repeatedly mentioned. I said to myself, "What a contrast to the opening of the meeting of the United Nations, where not a word of prayer was offered to any sort of god at all, where there was no recognition that there is a God." I cannot but believe that God will visit us, and that He will yet restore to us, at last, as a nation, and as an Empire, the years that the locust has eaten.

My heart was thrilled when I heard the words of the Archbishop of York. It was like an evangelistic appeal, when he admonished these two young people to give Christ His proper place in their lives. Then said he, in simple speech, "Be sure you pray to Him every day."

I was delighted after when I read an account of their mutual toasts, that the new Duke of Edinburgh said, "I am proud of my country, and of my wife"—I think he ought to be. Then Princess Elizabeth said, "I ask no more than that Philip and I may be as happy as my father and mother have been, and still are, and as Queen Mary and King George were before them."

Do you think it an accident that God has put such people as representative of the multitude in this the greatest Empire of all? Oh, not many noble are called, but some are! I am sure the King and Queen are among them. I trust Princess Elizabeth, too, and I hope the new Duke of Edinburgh. He set an example to some young men. Someone gave him a smoking set, and he said, "I have given up smoking." That is a good idea,

an example worth following by the men, and the women, too.

I read a story of the performance of Handel's Messiah, in London, in the days of Queen Victoria. It was what they called a Command Performance; and you know when the Messiah is sung, when the first notes of the Hallelujah Chorus are sounded, the audience rises always.

On this occasion all eyes were fixed upon the royal box where Queen Victoria sat. When the great choir began the Hallelujah Chorus, and the great throng stood, Queen Victoria remained seated. Everyone wondered. But as that majestic anthem proceeded, and at last they came to that great passage: "King of kings and Lord of lords", Queen Victoria rose, and bowed her head. He was her King, her Lord.

The same is true of Queen Mary. A friend was in Marshall and Scott's in London one time, when a chauffeur came in for a parcel, which was delivered to him. The attendant said to him, "Do you know who that is? He is the chauffeur of Queen Mary. He came for a parcel of the tract 'Safety, Certainty, and Enjoyment' by the reading of which Queen Mary was led to the feet of Christ. She keeps herself supplied with them, and every letter she writes she puts one of those little tracts in with it." Not many noble are called, but some are. And some noblemen pray, and all who pray, by praying become noble, after all.

This nobleman of Capernaum *came with an urgent plea*: his son was sick. Perhaps he would not have come to the Lord Jesus if he had not been urgently in need of His help. All sorts of people come to see me, but nine out of ten of them come when they are in trouble. Sometimes I am half inclined to say, "I wish they would come with their joys to see me occasionally," then I remember that the Lord Jesus said, "They that be whole need not a physician, but they that are sick." And, after all, that is how we have all treated the Lord Jesus. We say:

"I can but perish if I go,
I am resolved to try,
For if I stay away I know,
I must forever die."

Conscious of our need, we come as did this nobleman, when his son was sick.

It is possible to be sick and not to know how serious the malady is. It is possible to be fatally stricken, and to assume that it is only a slight indisposition, from which one may recover himself. It is well that we should know what is the matter with us. We should know the nature of the malady by which we are afflicted. This boy was sick, and his father knew he was sick unto death; hence his prayer was not only urgent: it was imperative. He said, "I must have Thy ministration, or my son will die."

We are fortunate when we know that there is no help for us anywhere but in the Lord Jesus Christ. There are some who want to come to Christ conditionally, and they stop to consider: What will be the cost, what they must give up; what is involved. But you can never come to Christ that way. You must burn all bridges. You must know that you are so desperately ill that you are beyond the help of all physicians, save only the One Whose name is Jesus.

So this man came simply requesting Jesus that He would come down to Capernaum, and heal his son. Read the story, and see how simply he talked. The most effective, and effectual prayers are the simplest prayers. The Syrophenician woman came with three words, "Lord,

help me." She left it to Him to put His own interpretation upon her cry. Peter, when he was sinking, said, "Lord save me." The Lord knew what he needed. Do not trouble to give the Lord a great deal of information when you pray. Some people know more than the Doctor, and they come to him to tell him what is wrong with them. The wise physician listens, and then mentally he says, "It is my business to find out what is the matter with you", and his expert judgment soon discovers it.

My dear friends, the Lord knows what is the matter. All you need to do is to tell Him you are casting yourself upon Him, and that you need His help. You do not need to instruct Him how to save you. I hear people in prayer meetings sometimes, giving the Lord a world of information as to how He is to convict sinners of sin. But all you need to do is to let Him know that you have come for His ministration, and He will look after the rest. Let your prayers be simple, just like the prayers of little children. How simply they pray, do they not? I am sure God hears the simple prayers of little children, and He will hear our prayers if we get sense enough to pray like little children, and not try to give Him too much information. This nobleman put his case before Jesus Christ.

II.

What was THE SAVIOUR'S REPLY TO HIM? First of all *He mildly rebuked him.* He said: "Except ye see signs and wonders ye will not believe". Our Lord knew what was passing through the mind of this nobleman. He read his thoughts. He knew that he had come somewhat as did Naaman, who when he went to the prophet, and was told by the servant of the prophet: "Go and wash in Jordan seven times" went away in a rage, saying, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper".

Many people become enraged at the simplicity of the gospel. They want it to be a very elaborate affair. I dare say this man had heard about the miracle of making the water wine, and while his underlying, supreme, desire, was that his son might be healed, yet there may have been an element of pride, and of curiosity, like Herod, who had long desired to see Jesus, hoping to see some miracle performed by Him. It may be this nobleman said, "I will go to see this Man, and He will work a miracle, and I and my family will be the subject of it. We shall become quite famous. There will be a great fuss made over us." I do not know what lay behind what, at first blush, seemed to be an act of faith; but there was more than that in it. So our Lord had to remove the dross, and bring that man to the position where there would be nothing left but a naked faith in the word of God: "Except ye see signs and wonders, ye will not believe".

There was this to be said of him: *he evidently had some knowledge of Who Jesus was.* He believed He was a Wonder-Worker. He believed that He was more than a man. He may have believed that He was actually the Son of God. He came expecting great things. Well is it for us when we thus approach the Lord Jesus Christ; and even if there be in our mental conception of what is likely to take place, and what ought to take place, a great admixture of error, if there be an element of faith, even as a grain of mustard seed, the discerning eye of our Lord will recognize it, and bring us to the place of blessing. "Except ye see signs and wonders ye will not believe."

Are there any like that here to-night? You have

associated salvation with something sensational, if not spectacular, something that will appeal to the senses. I did! I thought when I was saved I should receive something like an electric shock, and I should know that I was saved. But salvation did not come to me like that. I had no feeling, no sense of feeling at all. It was a business transaction between this poor sinful soul, and the Lord of glory. If your mind is filled with preconceptions I commend to you the wisdom of this nobleman, that when he was thus mildly rebuked by the Lord, he went right to the root of the matter, and said, "Sir, come down ere my child die." It was as though he would say, "I may be wrong. I may have imagined a lot of things I never should have thought of. I may have pictured things that are not necessary to my son's healing; but one thing I know, one thing I desire more than anything else is my son's healing."

Let us get through all our false conceptions to give expression to the cry of a needy soul, and to the Lord of all wisdom, say, "Forgive me where I am wrong; but please come and save this sinful soul of mine." After all that is the main thing.

What did Jesus do? *He did not go down.* He did not answer the prayer just as this man had offered it. "Come down from Cana to Capernaum, ere my son die." The Lord may not answer your prayer, circumstantially, just as you have pictured the answer's coming. He may not go down at all. He may challenge you to the exercise of a naked faith. He did not go down. What did He do? He showed him no miracle—I did not say He performed none—He *showed* him no miracle. The son was in Capernaum, the father in Cana; and Jesus gave him nothing but a verbal promise, and a command. He said, "Go thy way; thy son liveth." He offered him no other assurance than His own simple word.

Do you wonder that some of us make so much of the inspired word of God? Do you wonder at our continual insistence that the Bible is the word of the living God? If you impugn a man's veracity, after he has made you a promise, if you imply that you are somewhat doubtful, and require some sort of collateral, or some kind of confirmation of his simple word, you offer to a man of integrity, the grossest insult you can offer. To impugn a man's veracity is to strike at the foundation of his character. If any man is not as good as his word, he is not a good man at all. When you assume that attitude toward a man, that after all you have only got his promise, and you need something more, you imply that his promise is not of much value. If that be so, how do we compliment the man whose word we accept without question! If one should say, "I will do so and so", and without a word of question we accept that as final and absolute, we give a certificate of character, and soundness of moral integrity to that man, which could be conferred by no knighthood. It is the highest compliment you can pay to anyone to take him at his word. So you cannot offer a greater insult to the majesty of heaven than to hold God's word in question, saying; the same may or may not be true—One Who from nothing spake a myriad worlds into existence; and man, whom He made in His own image and likeness, that moral creature whom He endowed with intelligence, and conscience, and will, is the only rebel in all God's creation. He is the only fool—if I may say so—who dares to call the word of the Infinite in question—the One Who all the universe knows is the God Who cannot lie. How dare you doubt His word!

Very well, then, if He should say to you to-night, "Thy soul liveth", no matter how you feel, accept it as an

eternal fact. Ask no question. Rest upon it, and rejoice therein. That is the very essence of the gospel; that is what it means to believe in the Lord Jesus Christ. That is what it means to be justified by faith, and have peace with God. That is what the scripture means when it says, "This is the victory that overcometh the world, even our faith", because faith undiluted, unadulterated, pure, absolute faith, links the soul to Deity, and puts at the command of faith all the resources of Deity. No wonder we then are made victors, overcoming the world. That is what it means to believe.

III.

WHAT FOLLOWS? Jesus said more than that. He said, "Go thy way, thy son liveth." It is very simple, and yet I would have you think about it. In this case this man could not possibly give real evidence of his faith but by doing what the Lord Jesus told him to do. If he had stood there, and said, "Lord, my son is in Capernaum. I know Thou hast said, 'Thy son liveth', but—but—but!" "Still waiting for signs and wonders?" the Lord might have replied. "I said go, 'Go thy way, thy son liveth'." No question.

Ah, yes; true faith always issues in obedience. Do not say you believe in God if you do not obey Him: "Why call ye me, Lord, Lord, and do not the things which I say?" If you really believe Him, you must obey Him. If you believe His word, you must do what His word says. The Holy Spirit is given to them that obey him, and the moment you start to go your way, that moment the Spirit of God engages to help you. "Go thy way, thy son liveth".

What followed? You see the reversal of order. Listen: "Go thy way, thy son liveth." The man believed the word that Jesus had spoken to him. He believed first, and went his way. Believing, he did as he was told. He went his way. That is what we ought to do.

Now hear the sweet story: as he was going down his servants met him saying: "Thy son liveth". They did not know that Jesus had said that; but having seen the change, they uttered the very words which Jesus had spoken. The principle is this: faith issues in obedience, and *obedience always brings confirmation of faith.* That man's faith had never been confirmed had he remained where he was; but going his way, someone met him, and said, "Thy son liveth."

I said just now that I had no feeling when I was converted, not a bit. I had always thought I should have. I expected signs and wonders. I was silly enough to think I was rather an extraordinary person. The Lord showed me that I was a very ordinary mortal, and had to be saved in the most ordinary and simple way, and so a text was quoted by a certain man. My father was a minister, and my judgment then, and in my maturer judgment now, I thought he was the greatest preacher I ever heard. Someone came to his church, a man who was a professor, in the days when professors believed the Bible. He preached like a kindergarten teacher, talking to a lot of children. I was about fifteen, but I thought I was very mature. He talked down to *me*. I went away in disgust. I said, "If they had to have some other preacher than my father, why did they not get a preacher. That man cannot preach. I could do as well as that myself." I thought I could! I went to church because it was my duty to go. But that man did not interest me a bit. I was interested; but not by him, but by my father. One night the professor quoted the simplest text in the Bible;

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He said, "Now you tell the Lord you know you are a sinner, and that you are sorry, and you would like to be saved, and the moment you do that you will be forgiven, or God is a liar. Once you have done that, you may argue, 'Now I am a Christian, or God is a liar'."

That startled me, and I accepted it, and I said, "Now I am a Christian." "How do you feel?" "No feeling at all." "Are you not happy?" "No; no special joy at all. I just know if God's word is true I must be saved. I have His promise, and I rest upon it."

The next thing in my mind was baptism. I had always known that if I were converted I should have to be baptized. So I applied for baptism. The Deacons interviewed me. They asked me many questions, and my answers were nearly all negative. I told them I rested on the promise. I believed the next step was to obey, and I wanted to be baptized. I played the organ in the church. That night I left my place at the organ, and went and got ready for baptism. When I came up out of the water—I shall never forget it through all eternity. The heavens did not open, and I did not see the form of a dove, or hear an audible voice, but I had an overwhelming assurance that God, in His grace, had made it possible for a poor sinner, like me, to do some one thing with which He was pleased.

I do not know that I knew then that it was in the Bible that baptism gives the answer of a good conscience toward God, but I knew it that night, when I came up out of the water. I can understand the story of the Ethiopian who, when Philip baptized him, came up out of the water, and went on his way rejoicing. He had believed, and he obeyed, and his faith found confirmation in his obedience.

When the nobleman went on his way, and when he had got near, he found further confirmation. His faith was confirmed on the road, and still further confirmed at home. He said to them: "Tell me all about it. When did it happen? At what hour did he begin to mend?" Then he learned that it was the very hour when Jesus said, "Go thy way, thy son liveth". And he believed more firmly than ever, and his house. I don't wonder faith like that is infectious, more than contagious. They all believed when they saw what Jesus had done.

Have I made it plain to you, simple: that it is just receiving the word of God? You go to the store tomorrow, and you ask for something. You know the price—at least you thought you did!—and you took out a dollar bill. The storekeeper says, "Two dollars, please." You put it down. Why? Well that piece of paper pays for what you have asked. The storekeeper receives it as though it were a piece of money though it is nothing but a piece of paper.

I heard of a little child who was soundly converted. Someone tried to tell a lot of children how to believe on the Lord Jesus Christ. When he had told his story he took from his pocket a twenty-five cent piece. "Now," he said, "I will give this quarter to any boy or girl who will come and get it." One little boy moved quickly out of his seat, and up to the platform. The preacher said, "Why did you come, my boy?" "Well, you told me to." "Did you expect me to give you this quarter?" "You said you would." "And you came just because I said I would?" "Yes." "You believed what I said?" "Yes." "Well do you understand that the Lord Jesus offers you eternal life, and He says, if you will just

come and get it, you shall have it? Won't you take Him at His word?" The little fellow said, "Yes", and other children said "Yes", and they were saved by taking Jesus at His word.

May we all do so to-night for His name's sake, Amen.

Let us pray:

O Lord, if there be an unsaved man or woman, boy or girl in this place, any person who came here unsaved, we pray that ere they leave they may receive Jesus Christ, and believe the word that He has spoken, for Thy glory's sake, Amen.

A HAPPY NEW YEAR — PLUS

IT GOES without saying that THE GOSPEL WITNESS extends to all its readers the traditional compliments of the season. We sincerely wish them a Happy New Year. Indeed, we pray that the New Year will be more than merely "Happy". That word seems to us to be too small to contain the wealth of good things that we should like to see showered in abundance upon our friends. That which is thought of as coming to us "by hap" may speedily depart in the same fashion. There is a "perhaps" that enters into every earthly and temporal circumstance, none of them can endure throughout eternity or give that pure, heavenly joy that springs from the eternal things which are not seen. We would therefore rather wish our readers and friends "A Blessed New Year". The latter word takes into its purview not only the purest and best of the joys of time but also includes those of heaven and of the spiritual realm. It also suggests the important but all too easily forgotten truth that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17).

We are aware that the Revised Version of our English Bible uses the word "happy" in place of "blessed", made familiar by the King James Version. Doubtless there is much to be said for the choice of the Revisers: all the associations of the word "blessed" are Biblical and divine, while the word "happy" is commonly used of the everyday joys that all know and understand. And in general it belongs to the very genius of our English Bible to give preference to the common word that is easily understood and hence brings the things of God within the grasp of every man's understanding. None the less, we prefer the word "blessed" in this connection just because it does speak of the divine source of all true joy.

We would not be guilty of founding our theology on the etymology of words, but many illustrations of Biblical truths are to be found in the history of words, which is really the history of ideas. The word under discussion is a case in point. In Old English the original form of "bless" was *bloedsian* and it meant "to sprinkle with blood". Here is another historical testimony to the universal consciousness that is summed up in the inspired words: "Without the shedding of blood there is no remission of sins". Through the efficacy of the once-for-all sacrifice of our Great High Priest comes the blessing of God. In this fullest and deepest sense, we therefore wish, or rather pray, for one and all that 1948 may be a Blessed New Year!—W.S.W.

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THE VIRGIN MARY—PATRON SAINT OF THE UNITED STATES

By Rev. Anthony Caliandro, M.A.,
Director, Christ's Mission,
New York City, N.Y.

YOU have to turn on the radio early these days if you want to keep abreast of Roman Catholic propaganda. On the 7.00 a.m. news broadcast of WOR, December 8, 1947, the following came over the air:

"Catholics are getting up an hour or . . . earlier in order that they may go to mass. Today is a day of obligation. The holiday has a double significance; it is religious as well as patriotic because for the last 100 years, Mary is the patroness of the United States. The Virgin Mary is the only sinless person in the whole line of this frail humanity."

Probably the majority of Americans are completely unaware of the "fact" that they are living under the benevolent protection of a patron saint and have been doing so for the past century. How? By whose authority? An Act of Congress or a new Mayflower Compact? Not at all, but by a decree of Roman Catholic bishops at a gathering held in Baltimore one hundred years ago. How very thoughtful of these bishops to put Mary in charge of the United States of America!

The radio announcement quoted above dovetailed with some articles in recent issues of such Roman Catholic newspapers as: *Our Sunday Visitor*, *The Tablet*, etc. Thus, in the former paper, on December 7, the day before the broadcast in question, front-page articles appeared: "Mary Immaculate—U.S. Patroness for 100 Years", and "Faithful Show Gratitude by Gifts for Shrine". These articles were more of an appeal for money to build "the" National Shrine of the Immaculate Conception in Washington, D.C., than to draw men to God. Lest there be any doubt in the minds of men as to the plan of the Roman Catholic Church to dominate our country, *The Tablet*, in its December 6, 1947, issue, on page 8, displayed a cartoon with the caption, "Mother of Our Country", showing the Virgin Mary looking down upon the United States. Between the two, appeared a prayer to "Our Lady of the Immaculate Conception", beseeching her to protect our country from enemies from within and without; and, on one side of the cartoon, was, of course, the advancing army of Communism.

Incidentally, the Feast of the Immaculate Conception, honouring the Virgin Mary as the so-called patroness of the United States, is confused with the devotion to Our Lady of Fatima (a new name, a Mohammedan name for Mary). This new devotion centres on a statue recently brought into the United States from Canada. According to Roman Catholic periodicals of December 6 and 7, the statue is a replica of the famous statue at Fatima where Our Lady appeared to "the" three children of Portugal. It is this statue, "blessed at the spot of the apparitions", and then flown to America, which is now being taken throughout the nation as a part of a crusade against Communism. However, it is difficult to see how the exhibition of a Madonna can defeat Communism. Italy, the country that has more churches dedicated to the Madonna and more statues of Madonnas than all the countries combined, has also more Communists per capita than any other country, including Russia herself!

This summer I stood on the very spot where Pope Pius IX on December 6, 1854, in St. Peter's Church in

Rome, promulgated the dogma of the Immaculate Conception in these words:

"That the most blessed Virgin Mary, in the first moment of her conception, by a special grace and privilege of Almighty God, in virtue of the merits of Christ, was preserved from all stain of original sin."

A marble slab on the left-hand side of the Chancel of St. Peter's marks the occasion of the definition of this new dogma. Although this dogma never received the sanction of any ecumenical council of the Roman Church, yet not a dissenting voice was raised by the bishops and other dignitaries of the Church when it was finally proclaimed. Its official character is due solely to the fact that in 1870, sixteen years after its promulgation, the same Pope proclaimed another dogma, that of Papal Infallibility, thus making infallible all papal dogmas, including that of the Immaculate Conception.

That the present pope is no less zealous than his predecessors in the propagation of mariolatry, with its substitution of Mary for Jesus Christ as the Saviour of mankind, is evidenced in his "Consecration of the World" to "the Immaculate Heart of Mary", which he broadcast to the world from the Vatican radio station on November 1, 1942.

Our readers need not be told that this dogma has no scriptural proof in its favour and much against it. A few verses from God's Book will serve two purposes: reveal Rome's disregard for the Word of God, and the Evangelical position of obedience and strict adherence to God's Testament. In St. Paul (I Cor. 10:14), we find: "My dearly beloved, flee from idolatry"; in St. John (I John 5:21), "Keep yourselves from idols". Mary, herself, recognized the Son who was conceived in her, as her Saviour. "And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God, my Saviour" (Luke 1:46, 47). Roman Catholicism has consistently taught that Mary is omnipotent in power and infinite in mercy and is to be adored as Queen of Heaven and Angels. She was immaculate. A few of her other attributes are thus given: *Mother of God, Refuge of Sinners, Gate of Heaven, Mother of Mercies, Spouse of the Holy Ghost, Propitiary of the World*, and so forth. Yet the Word of God states (Deut. 27:15): "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord . . ." Above all, we must not forget the Mosaic Law in which one of God's Commandments is: "Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them."

We are very much concerned lest Madonna worship may take the place of the worship of Almighty God. Worship of Mary in the Roman Catholic Church is very much on the increase. In a recent Roman Catholic publication, Mary is called "the Mediatrix of all Graces", and Jesus Christ is pictured as a helpless babe on her breast. At the Marian Congress, held in Ottawa, Canada, from June 18 to 22, 1947, thousands of people were treated to the spectacle of a four-foot gilded Madonna on a decorated truck being paraded through the streets of the city. It was reported that worshippers of "Our Blessed Lady" formed long lines and . . . kissed her feet until the paint wore off her toes. The "miraculous statue" was handed the keys of the towns through which it passed on its way to Ottawa; the Roman Catholic press referred to the statue as though it were a person; and a Canadian priest

suggested that "Our Lady" had doubtless come to preside over the Marian Congress personally.

In this country, first with Italian immigrants who brought their favourite Madonnas from their native towns, and later with the Roman Catholic population in general, patron saints and patronesses have steadily increased, and paganism has been revived. The parish priests have consistently encouraged the development of this idolatrous worship by sponsoring feasts and celebrations to patron saints, especially in the United States, to the Madonna.

Now the devotion to Mary has reached a national scale as evidenced by the fact that in this country, plans for the completion of "the" National Shrine in honour of the "Immaculate Mother of Christ" are already well underway. The appeal for this shrine is addressed to "the devoted clients of Mary in the United States". According to the hierarchy, the shrine is to be a "votive offering" reminding the "clients of Mary" that "the last 100 years have been blessed years for us in the United States through the intercession of the Mother of Christ".

How significant it is that the shrine to this idolatrous worship is to be located in our capital city and that its shadow will, in the words of the Director, the Rt. Rev. Msgr. John J. Reilly, "be flung over the seat of government of the most powerful nation in the world". Overshadowing our government! Is this not what the National Catholic Welfare Conference is doing now through its powerful lobby in Congress and through pressure on our State Department? Could it be that domination by the Roman Catholic hierarchy of our duly elected representatives will some day be complete? A very recent utterance of the present pope, reiterating the mediaeval Roman Catholic position that the state must do the bidding of the church, that the church is, in fact, *superior* to the state, is anything but reassuring to a democratic people.

How clever of radio newscasters to announce Roman Catholic feast days and call them *patriotic*! Is the day approaching when Americans will be called unpatriotic if they do not observe the Romish "days of Obligation"? Incidentally, employees of the City of New York under Roman Catholic Mayor O'Dwyer, were given a day off this year on December 8 because it was a "Christian holiday".

We, Protestants, are proud of our heritage and rightly regard political and pagan Romanism as a grave threat to the very existence of our democratic way of life. Today those of us who resist the hierarchy's concerted drive for control of our American institutions are called "reds" and "bigots". Tomorrow what will happen to us if we refuse to bow down before "our patron saint" as she is paraded through the streets of our cities? Perhaps we would do well to ask this question of the people of France, Italy, Spain, Portugal . . . who for centuries have been bowing down before the gilded statues of their patron saints.

Montclair, N.J.
Dec. 12, 1947.

ANTHONY CALIANDRO.

"WHY"

"The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League
Members. Send for sample copy. If con-
venient enclose 3-cent stamp for postage.

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Toronto 2, Canada

THE PROPHETIC RESEARCH CON- FERENCE IN PHILADELPHIA JANUARY 5th TO 8th

WHEN this Editor was only about twenty, his father recommended him to have no biblical helps on his shelves beyond a concordance, and a good Bible dictionary for the first four or five years of his ministry. When we objected "we know so little", our counsellor said, "Do not tell the people how little you know. Your sermons will be too long. Tell them only what you know, and that will ensure their brevity."

It was good advice; but at one point, for about one week, we departed from it. We stumbled upon W. E. Blackstone's little book, "Jesus Is Coming". We were gripped by the doctrine of the Second Advent, and immediately announced a series of sermons on the subject. Fortunately we kept on solid ground for the first couple of sermons, and before we got farther we discovered that a lot of things in Dr. Blackstone's book were utterly contrary to scripture. We were then and there completely delivered from Darbyism, and what has later become known as Scofieldism.

We reckon it to be no derogation of a man's intelligence, if in the course of years he finds occasion to change his position. Mr. Spurgeon once said that to acknowledge one was wrong yesterday, is only to confess he is a little wiser to-day. However, we were saved from the necessity of changing our position by immediately reverting to the practice of allowing God to speak for Himself in His own Word.

We trust that through the years our knowledge of these matters has been somewhat enlarged; but so far as general principles are concerned, respecting the pre-tribulation rapture, the parenthesis between the sixty-ninth and the seventieth week of Daniel, the supposition that Christ offered an earthly kingdom to Israel, these things we never believed.

Nor have we ever felt justified in making eschatological matters a test of fellowship; indeed, our fellowship has been very largely with those who hold views of "last things" with which we have no agreement. But so long as they love our Lord in sincerity and in truth, we rejoice in their fellowship, and profoundly regret that in so many cases it should be difficult for Christian brethren to discuss the whole question of the Second Advent without any bitterness.

Because of these considerations we gladly accepted an invitation to speak at the above-mentioned conference in Beverly Hills United Presbyterian Church, Midvale & Fairfield Rds., Upper Darby, Pennsylvania, which, we believe, is a suburb of Philadelphia. The conference will be held from January 5th to 8th, 1948.

We print below an outline of the programme:

PROPHETIC RESEARCH CONFERENCE January 5th to 8th, 1948

Beverly Hills United Presbyterian Church, Midvale & Fairfield Rds., Upper Darby, Pennsylvania

MONDAY, January 5th

OPENING SESSION: 8:00 p.m. Dr. J. Oliver Buswell will speak on: "The Unity of the Doctrine of Grace".

TUESDAY, January 6th

10:00 a.m. Rev. Phil Saint — "The Rapture in Thessalonians"

11:00 a.m. Rev. Don Hoke — "Is the Coming of Christ Imminent?"

3:00 p.m. Dr. G. Allen Fleece — "The Second Coming and Missions". Followed by ROUND TABLE DISCUSSION

8:00 p.m. Dr. T. T. Shields — "The Second Coming of Christ"

WEDNESDAY, January 7th

10:00 a.m. Rev. Robt. C. Smoot — "The Apostles—Representative of the Church or the Jewish Remnant?"
 11:00 a.m. Dr. J. Oliver Buswell — "Did Christ Offer an Earthly Kingdom to Israel?"
 3:00 p.m. Rev. Norman Townsend — "Loving His Appearing"
 Round Table Discussion will follow.
 8:00 p.m. Dr. T. T. Shields — "The Second Coming of Christ" (continued)

THURSDAY, January 8th

10:00 a.m. Rev. John C. Williams — "The Rapture in the Light of Typology"
 11:00 a.m. Dr. James R. Graham — "Matthew 24—The Blueprint of Prophecy"
 3:00 p.m. Round Table Discussion
 8:00 p.m. Dr. T. T. Shields — "The Second Coming of Christ" (concluded)

The Public Is Cordially Invited to All Sessions
 Questions and Discussion Will Follow Each Address

Those needing sleeping accommodations should communicate at once with Rev. Roy E. Grace, 506 Midvale Rd., Upper Darby, Pa. Phone: Boulevard 0324.

DICTATORIAL ORDER IMPOSES O' CANADA UPON CANADIANS

(From *The Toronto Evening Telegram*)

By decree of some dictatorial jackass at Ottawa, or of a collection of dictatorial jackasses, it has been provided that, whenever O' Canada sounds, members of the Army, Navy and Air Force shall spring to attention and salute. The Ottawa despatch which announces this innovation is silent as to the inspired source of this order. It states merely that an official order has issued. The armed forces of necessity are subject to discipline from above, and they may be expected to obey with the same punctiliousness whether the order concerns O' Canada or Little Annie Rooney.

The order which accords O' Canada all the honours of the National Anthem is of a pattern with much that has issued from Ottawa in recent years. There is no consultation of Canadian opinion or sentiment; gold-braided bureaucracy tells Canadians what they must do, and they have to take it and like it. There can be no doubt that the intent of the order is to force upon Canadians, through the armed forces, acceptance of this song as occupying an official place to which it is not entitled.

It is not necessary to debate at the moment the question whether Canada needs a substitute for God Save the King. It is sufficient to resent the back-door method which has been adopted to foist upon the Canadian people, as a national anthem, a song which is repugnant to a great many of them. This repugnance arises, not from its music (which properly played has its points) nor altogether from the words of the lyric (if any two people can agree what they are) but from the purpose behind the pushing forward of this song for recognition. Its intent is manifest in its elimination of any reference to the British connection.

No reasonable objection can be taken to the determination of the Liberal party to consolidate its position in Quebec by bringing "Chubby" Power back to the cabinet and by promoting Mr. St. Laurent to the post of heir-apparent to W. L. M. King. But the party is going too far when it uses the armed forces of the Dominion to advance its political ambitions in Quebec. The appeasement of separatism apparently has no limits.

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.

SEPARATION OF CHURCH AND STATE IN AMERICA

AN INFORMATIVE little pamphlet bearing the above title has been published by the International Convention of Disciples of Christ. It deals in concrete terms with the present threats in United States to separation of church and state. The author, Dr. Charles C. Morrison, former Editor of *The Christian Century*; believes that this principle is violated or imperiled and he adduces proof, first, in the field of diplomacy, and second, in the field of education. We trust that the evidence he amasses will serve to awaken a somnolent American Protestantism as to the urgency of immediate action to meet these threats. Of Mr. Taylor's mission at the Vatican he has this to say in summarizing his proof:

In the ambassadorship to the Vatican, the official processes of the American state are interlocked with the official processes of the Roman Catholic Church. This is an unconstitutional relationship . . . The Roman Catholic Church is thereby given a position in the American state, a special access to the ear of the state, a power or influence over the state, and therefore over the cultural life of the nation, which no other church enjoys. This is a discriminatory curtailment of the full religious liberty of all other churches.

Regarding the encroachments of Rome in the American school, the author makes this remark:

The Roman church wants to shift to the public treasury the entire burden of financing its parochial schools while the hierarchy retains absolute control of the educational processes in them . . . How does the church go about to achieve this ultimate purpose? Shrewdly, from its point of view, it does not flaunt its ultimate aim, nor does it make a frontal attack upon the constitution. The hierarchy knows that a bold and honest presentation of its purpose would meet with overwhelming defeat by the people and in the courts . . . So the church adopts a subtler strategy—a strategy of gradualism. It seeks to crack the constitutional principle of separation of church and state at some point where the average citizen will not discern that it is being cracked. And with equal shrewdness it selects certain points where the constitutional principle can be obscured by a sentimental or humanitarian appeal.

We are glad to have such language as this from an eminent religious journalist published by the official board of publication of a Protestant denomination. Too often, with respect to the Roman Church, Protestant ministers and official boards have followed the ignoble maxim of Falstaff that "Discretion is the better part of valour". We sincerely hope that other Protestant church bodies will see the urgent need of speaking boldly on the matter of Romanist threats to traditional American liberties. While we do not share the theological views of Dr. Morrison, we can heartily applaud his ringing conclusion expressed in the following words:

In this open forum of religious liberty, I say, let every church stand upon its own feet! Let it flourish or perish in the spiritual and moral competition provided by our constitution in this broad domain of freedom. Let every church support itself by its own resources through the voluntary gifts of its members, or, if it has not a higher standard of Christian morality, let it resort to bingo games and other gambling devices. But let it keep its hands out of the public treasury. This, Protestantism is willing to do. This, Roman Catholicism will not do willingly. But this, the Roman Church, however unwillingly, must be made to do.

Denominational papers—please copy!—W.S.W.

The above pamphlet may be obtained from the International Convention of the Disciples of Christ, 516 K of P Bldg., Indianapolis, Ind., U.S.A., at 5 cents per copy.

ALDERMEN REFUSE TO CURB AUDITORIUM FREE SPEECH

(From *The Winnipeg Free Press*)

CITY COUNCIL Monday rejected a motion by Ald. E. A. Brotman to introduce a by-law designed to prevent the use of the Civic Auditorium for purposes likely to stir up religious or racial prejudices.

This action shut off all debate on the question. *It passed on a recorded vote of 12 to 5.*

While general in wording, the by-law was aimed specifically at Dr. T. T. Shields of Toronto for alleged attacks on Catholicism. Described by Ald. Brotman as an anti-religionist, Dr. Shields spoke in the auditorium two weeks ago.

The by-law was supported by a delegation of two representatives of the Silver Cross Mothers' organization, composed of mothers of servicemen killed in the Second World War. They said Dr. Shields misused the right of free speech.

Heading another delegation, opposing the by-law, H. P. Blackwood, K.C., charged it would become "an engine of suppression of the inalienable right of free speech."

Rev. Earl B. Phillips, president of THE CANADIAN PROTESTANT LEAGUE in Winnipeg, said the religious activities of Dr. Shields during the past 40 years were testimony enough that he was not an anti-religionist.

Referring to the refusal of council to allow introduction and debate of a by-law, an action that is seldom taken, Ald. Brotman gave notice that he would move for introduction of his by-law at each meeting of the council until debate is permitted.

Voting in favour of introduction of the by-law were Aids. St. John, Brotman, Forkin, Penner and Stepnuk. Against: Aids. Simonite, Hesson, Graham, Harvey, Sharpe, Black, Hallonquist, Scott, Anderson, McKelvey, Blumberg and Chester. Ald. Morrison was absent from council.

The by-law would prohibit rental of the auditorium for any purpose which, in the opinion of the auditorium commission, is intended or likely to expose persons belonging to any race, or religious creed to hatred, contempt or ridicule.

This would not prevent use of the building to persons not known or reputed to have done these things. Applicants under suspicion would be required to submit to the commission a copy of the speech proposed to be delivered.

A letter addressed to council by Mr. Blackwood contained a resolution passed at THE CANADIAN PROTESTANT LEAGUE November 30 meeting urging that no restriction interfering with the right of free speech be made.

It was false that Dr. Shields was an anti-religionist and Ald. Brotman's statements were insulting and offensive.

"Ald. Brotman is a protagonist for the prevention of free speech," said the letter.

Mrs. George Roddy, one of 200 Silver Cross Mothers in Winnipeg, said, "We are not keeping faith with the boys who fought for freedom of religion when we allow the auditorium to be used by men like Dr. Shields. It is a shame that he should misuse God's gift of speech. We should see that the ideals our men fought for are not thrown to the winds."

She added: "No matter what religion was attacked we would be here to oppose misuse of free speech."

Another Silver Cross Mother, Mrs. W. G. Abbott, deplored the lack of "tolerance of the other fellow's viewpoint which characterized the men who fought overseas."

Mr. Blackwood observed that none of those who were criticizing Dr. Shields had attended his lecture.

"As far as I can recollect, not one word was said against the Catholic church," he declared.

He said he believed in free speech. Communists had had meetings in the auditorium. So had Jewish organizations. If Roman Catholics met there the Protestant League would not object.

"Who would be the censors?" he asked, referring to the by-law.

"I advocate free speech and no good can be done in drawing a line."

"There is an idea here of censoring and stopping free speech," commented Rev. Phillips. "Ald. Brotman used freedom of expression in the press to say what he thought of Dr. Shields. His statements were untrue, but the freedom to express his views is his privilege."

IS THIS THE SAME PRIEST WHO WAS CONVICTED OF A CRIMINAL OFFENSE?

IN OUR issue of November 14, 1946, we reproduced certain legal documents incriminating a French-Canadian Roman Catholic priest in Manitoba in connection with certain sexual offenses. This priest was later tried on these charges and sentenced to prison. This kind of news scarcely ever reaches the pages of the daily press, which is generally concerned with shielding the reputation of Roman Catholic priests.

Recently we received the following letter from a correspondent in Quebec which may shed light on the way in which the Roman Catholic Hierarchy deals with priests who have been sent to jail on charges of this sort. We have removed any marks of identification from this letter:

THE GOSPEL WITNESS,
Toronto, Ontario.

Attention, Mr. W. S. Whitcombe, M.A.

Dear Sir,

Six weeks ago I was at East Angus, Quebec.

I heard it said that a new vicar, Joyal, had arrived and that he came from Winnipeg or around there.

Last Sunday when I was again in East Angus, I was told that the Vicar Joyal's first name was "Lionel".

The name corresponds to the one referred to in your GOSPEL WITNESS dated November 14, 1946, but I do not dare to say it's the same person.

Very truly yours,

(Signed)

The identity of names and places mentioned in the above letter may be a pure coincidence. And again, the identity of names and places may indicate an identity of person. We wonder if the new Vicar, Lionel Joyal, of East Angus, Quebec, is the same priest that was convicted of a certain offense in Manitoba a year ago? Is it the practice of the Canadian Hierarchy to take a man from jail on a count of this sort and move him to another parish far enough away in the hope that his unsavoury reputation will not catch up with him?

In order to be perfectly fair to the new priest in East Angus, Quebec, we shall send him a copy of THE GOSPEL WITNESS containing this article.

—W.S.W.

WANT CLERIC JUDGED ERE HE'S TRIED AGAIN

(From *The Toronto Evening Telegram*)

Counsel Opposes Rouyn Move for Early Hearing Before J.P.

Rouyn, Que., Dec. 24—(CP)—Leopold Larouche, counsel for the town of Rouyn, will press for a hearing before a justice of the peace next Tuesday in the case of Rev. Murray Heron, pastor of the Noranda Baptist Church, and three of his parishioners.

The four are charged with holding an illegal meeting on a street corner and their counsel, Max J. Garmaise, said that he will oppose this hearing because the case involves too many "fine legal points" to be heard by a justice of the peace "untrained in law".

The four were arrested on Dec. 13 for holding meeting without the permission of the mayor or chief of police as provided in a Rouyn by-law.

Last month, Rev. Mr. Heron and two girl parishioners had their trial before Magistrate Allard on a similar charge arising out of their arrest a few months ago.

Magistrate Allard postponed his judgment until February, and Mr. Garmaise said he will ask for an adjournment of the second hearing until the judgment is rendered in the first case.

DAMAGE ACTION FILED BY PASTOR AGAINST ROUYN

From *The Toronto Globe and Mail*

ROUYN, Que., Dec. 29 (CP).—Counsel for Rev. Murray Heron, minister of the Noranda Baptist Church, and two of his parishioners, who are charged with holding an illegal public meeting, has given notice that the three accused will enter damage suits of \$5,000 each against the Town of Rouyn.

A fourth person arrested at the same time is expected to inscribe a similar action tomorrow. Defense counsel Charles M. Cotton of Montreal has also inscribed suits to have two Rouyn by-laws declared ultra vires.

Mr. Heron, Leslie Barnhart, Miss Eileen Veals and Miss Mabel Bourne are scheduled to go on trial tomorrow before a justice of the peace on the charge of holding a public meeting without permission of the mayor or the chief of police.

It was expected that Mr. Cotton will ask for a remand until next February, when Magistrate Felix Allard will render a decision in a previous similar case involving Mr. Heron and two women parishioners.

In the notice of action for damages the group claims that after their arrest on the evening of December 13 they were "fingerprinted, searched and photographed like common criminals". The suits are against the Town of Rouyn and Chief of Police Emile Dussault.

Mr. Cotton also inscribed suits to have Section 72 of by-law 232 and Section four of by-law 227 declared ultra vires and non-existent. The first one prohibits public meetings without permission from the mayor or chief of police.

That is the section under which Mr. Heron and his followers were arrested when holding services on a corner of Main Street here.

The second by-law prohibits the distribution of leaflets and other literature within town limits. Miss Veals claimed in her action that she was warned often in recent weeks to discontinue distributing Bibles in town. She said she refused, but that she has not been arrested yet for that offense.

The suits will be heard at the April sitting of the Superior Court.

TRAINING COST

It costs approximately \$175 to train one student for one year at Toronto Baptist Seminary, or \$700 for the whole course.

Have you sent your contribution to the Seminary?

THE ROOT OF ITALY'S TROUBLES

COMMUNISM has attained great strength in Italy. Strikes and other popular demonstrations are the order of the day throughout the land, and in Rome itself, 20,000 Communist partisans recently paraded to display their strength. Poverty, ignorance and oppression stalk through Italy as they have through the centuries. The home of the popes is also the home of disease, illiteracy and illiberal régimes. And yet even in the shadows there are faithful lightbearers. We have before us a letter written in French by an Italian Baptist pastor who labours in the high mountains of the North of Italy. His account of conditions there is illuminating. We quote the following passages for the sake of both the shadows and the light they contain:

The times are becoming more and more difficult, and we are only at the beginning of the downward road. That is not surprising: "Should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Isaiah 8:19). The political intrigues of a professedly Christian clergy, the indifference, materialism and worldliness of a deceived people, unbelieving and disgusted with religion, can produce nothing but this. That is why we labour while it is still day, before the night come when no man can labour. All about us there is a Christianized world, but it is without Christ. And the worldly and apostate Christendom is also without Christ. But God has called us to infinitely more than that, for He is not the God of the dead but of the living. May He grant us all the grace to live for His service and for the salvation of souls for His glory.

Since I wrote you the last time, I have been able to sell 17 Bibles and 11 New Testaments, together with several tracts. To-morrow, we hope to have a baptismal service in which eight new converts will confess their faith in Christ. There are five young people between the ages of 20 and 30 years, two ladies of 45 and 52, and a dear old man of 78 who walks 10 kilometers each Sunday to attend our meetings. If the perfidious enemy struggles, still the Lord causes him to flee before us. We are grateful for your prayers.

We venture to believe that there is a more accurate analysis of the root of Italy's ills and of their remedy, in the above note from this Italian pastor than there is in most of the news comments and magazine articles on Italy's present plight. Superstition masquerading under the name of Christ, a cynical worldliness allied to the Communist philosophy and organization, an ignorance of the true light that lighteth the world, these are the sources of the ills that trouble Italy. And what of the remedy? It is the same as that announced long ago over the plains of Bethlehem by the heavenly choir of angels: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . Glory to God in the highest, and on earth peace, good will toward men." We are happy to know that even in the darkness and disquietude of Italy, the Lord has not left Himself without witnesses. We pray that their labours may be made fruitful by the quickening power of His Spirit.

—W.S.W.

POLITICS AND ECCLESIASTICAL PREFERMENT

THE Archbishop of Canterbury recently rebuked Dr. Barnes, the Archbishop of Birmingham, for views which he expressed in his book. Though the Archbishop of Canterbury went so far as to indicate that the heterodox opinions there expressed were incompatible with the doctrine of the Church of England, yet he has since taken no steps to proceed further against the unorthodox Anglican Bishop. It is difficult for us to understand such a position as this. If Bishop Barnes' views are contrary to his ordination vows, and to the doctrine of the Church of England, he has no right to hold office in that body. Still more recently the Archbishop of Canterbury rebuked Dr. Hewlett Johnson, generally known as "the Red Dean" of Canterbury. He stated that, "the Archbishop of Canterbury has neither responsibility for what the Dean may say or do, nor the power to control it".

Those of us who are not Anglicans can only stand on the outside and wonder how long any church or organization can endure that is divided against itself and that has no means of resolving its internal dissensions.

The reply of "the Red Dean" is even more amazing as reported in the press:

In his reply Dr. Johnson welcomes the clarification of his ecclesiastical jurisdiction, and says that he was appointed to "two dignified positions", Dean of Manchester and Dean of Canterbury, by a Socialist Prime Minister "precisely because I had long urged that socialism was, in my view, not only scientific, but the logical consequence in our age of Christian morality."

He had become, he continues, "a Christian spokesman" within the church for the great mass of English opinion in mines, factories and fields "which had elected as Socialist Prime Minister the man who appointed me Dean of Canterbury."

That, he says, was the Prime Minister's "deliberate intention" and "my desire". He adds that he intends to maintain his right to give his views.

"The rights of the common man relative to a national church are sometimes overlooked," he states. "Were the Church of England disestablished the position would be wholly different."

These words will bring genuine sorrow not only to Anglicans but to Protestants in other denominations, and this quite apart from Dr. Johnson's views on Socialism and Russia. It is a sadly humiliating spectacle when a churchman can fling such a reply in the face of his Archbishop. Surely politics should be the last thing in the world to enter into ecclesiastical preferment. The story is told of a famous Prime Minister of England, Lord Beaconsfield, who was neither a Protestant nor a Roman Catholic but a Jew. During his term of office the appointment of the Archbishop of Canterbury arose, and Lord Beaconsfield is said to have asked the somewhat profane but very pointed question, "who the devil shall we appoint as Archbishop of Canterbury?" Whether the story is apocryphal or not, it is at least conceivable, and all true Christians feel a sense of shame that a church that bears the name "Christian" should be subjected to political domination.

The union of Church and State is always a vicious principle whether it is that the church is Romanism, Anglicanism or any other ecclesiastical organization. Church and State in England have been, in practice, almost completely separated, but the few remaining bonds are bound to cause embarrassment so long as they are allowed to continue.

In the Roman Catholic system, Church and State are united, but it is the Church which controls the State, and, as history demonstrates, this is even more vicious in its outworking than the Anglican system where the State rules the Church. We are happy that in this new world, in theory at any rate, the Church is not trammelled by the State, nor the State ruled by the Church. Rome is bending every effort to fasten upon us on this new continent, the age-long chains with which she has held European states in bondage and made them her puppets in peace and war. It is for us to resist every encroachment of the Church of Rome upon the prerogatives of the State, in order that we may pass on to future generations the liberty that was won by the tears, sweat and blood of those who have gone before.—W.S.W.

HOW MR. KING WOOS QUEBEC

FROM time to time we have noted in these pages the special favours shown by Mr. King to French-speaking Roman Catholics. Under his régime in the Ministry of External Affairs, a number of appointments to high diplomatic posts were made to French-Canadian Roman Catholics. That these special marks of attention have not gone unnoticed, nor unrequited, in the Province of Quebec, is evident from the following comment on these matters which we translate from *Le Devoir*, Romanist organ of Montreal:

During the last years of the time when Mr. King occupied the Ministry of External Affairs, there were some conspicuous appointments of French-Canadians.

The Prime Minister had every electoral reason to flatter Quebec which he needed to form a government, and which he was crushing by his war policy.

These cases were presented as so many "compensations" for the positions which really belonged to us and that were systematically refused us. The candidates chosen knew French, English and sometimes a third language.

It is also added that by their temperament and thanks to their culture, French-Canadians are particularly suited to the functions of diplomacy, while positions in finance and the rest should be reserved to English-speaking persons.

The significance of the above article will be realized clearly, if our readers keep in mind that the paper from which it is translated is far from being a Liberal party organ. It belongs to that school of religio-political thought generally known as "nationalist": the kind of thought that desires to see a French-Canadian Roman Catholic republic on the banks of the St. Lawrence. Several recent editorials in this ferociously Romanist paper have advocated complete and total separation from the British Empire.

The gratitude that these gentry accord "Liberal" Mr. King is therefore not prompted by any sense of partisan loyalty. It is a simple recognition that Mr. King flatters Quebec because he needs a solid block from that province in order to maintain his government in power. We wish that in the rest of Canada there was the same clear recognition of Mr. King's scheming flattering of Quebec as is exemplified in the nationalist circles of Roman Catholic French Canada. Quebec is glad to accept the humble tributes that Mr. King lays at its feet in order to retain its political support, but if the other eight provinces of this Dominion were to see through his slavish adulation of the spoiled child of Confederation, they would speedily sweep Mr. King and all his works into the dust bin.—W.S.W.

HELPING EX-PRIESTS IN ITALY

(Following is a report by Rev. A. Callandro who made a trip to Italy this past summer.)

AN EVANGELISTIC Center, with the special object of counseling priests who wish to leave the Roman Catholic Church, has now been established right in the heart of Rome. This center, located in the Baptist Church building on Via Urbana, was formally opened in October as a result of Mr. Callandro's efforts when he visited Italy during the months of July and August. Its official Italian name is *Fratellanza della Riforma* ("Brotherhood of the Reformation").

The launching of this Christian center met with the approval of Protestant leaders in Rome, and the Baptists, under the leadership of Rev. Dr. W. Dewey Moore of Washington, D.C., kindly offered the use of their building for this purpose. Dr. Emmanuele Scaffi, Superintendent of the United Methodist Churches of Italy, and his staff also highly praised this venture.

In charge of the center is Rev. Vincenzo C. Nitti, former Methodist District Superintendent and theological professor. The work is strictly undenominational and is supported by friends of Mr. Callandro. Plans are being made for the establishment of similar centers in Florence and Naples.

Mr. Nitti has held pastorates in leading cities of Italy from Milan to Rome. For many years he was editor of the Italian Protestant weekly, *L'Evangelista*, and he organized one of the finest Y.M.C.A. centers in Italy during the Fascist régime. A frequent visitor and speaker there was the famous ex-priest Ernest Buonaiuti.

Prayers are earnestly requested for the success of this work, that it may lead many souls to Christ and prepare for a much-needed Reformation of the Roman Catholic Church in Italy.

—*The Converted Catholic Magazine.*

ON WITH THE DANCES!

AMONG the outstanding needs of this country is that of a definitely Christian liberal arts college. By Christian we mean Evangelical, that is, holding to the Bible as the Word of God and therefore to the great principles and doctrines of the faith there laid down. We have a number of colleges that are nominally Christian, but as far as we know there is none that is so definitely Christian that we can call it truly Evangelical in point of view.

But some will say, What about Baptist McMaster? I have before me the December issue of the *McMaster Alumni News*, and after going through it I am forced to remark that aside from the Greek Scripture motto on the inside cover, one would never know that it is a Christian College.

Certainly it does not stand for that separated life to which Evangelicals hold. Take for instance these two items:

On the Campus

By Jane Hildebrand

The Mac social season began with the Soph-Frosh Banquet and Dance on October 20th. Gordon Dean, '43, proposed the toast to the Alma Mater, and the toast to the Faculty was given by head boy Cliff Chamberlin. "Those charming enigmas," the ladies, were toasted by Dave Taylor.

The Sadie Hawkins Dance was held the same night with the floor of the Drill Hall appropriately strewn with chickens and straw.

HOLY ANGELS QUINTET FAVOURED TO CAPTURE CATHOLIC CAGE TITLE

St. Mary's of Niagara Falls and St. Francis of Athol Springs top the suburban contenders . . . Our Lady of Victory, which will play its home games at Lackawanna High School, has a good centre in Jim O'Brien . . .

ALL OF the above is quoted verbatim from the sports page of a Buffalo evening paper. It has to do with the noble game of basketball and not with any sanguinary encounters between rival saints. The adepts of the sports pages will recognize this at once, though to all others the language employed will appear little short of blasphemous. We often wonder about the Roman Catholic mentality. Do not "faithful" Romanists who profess veneration for the Virgin Mary experience a shock when they read that "Our Lady of Victory will play its home games . . . and has a good centre in Jim O'Brien"? Or are they not pained when the press informs them of something like the following: "Sacred Heart was badly beaten by Holy Family last night . . ." Or are the titles of "saint" and "holy" applied so freely in Romanist circles that they cease to have all meaning?

On another page of the same paper from which we have quoted the above excerpt there was an account of the "triumphal entry of Fatima" to Buffalo. We wonder if our Roman Catholic friends do not entertain about the same amount of real respect for their painted and decorated doll-idols that they show to the holy names that are tacked on to the sport sweaters of players on the basketball floor or the rugby field.—W.S.W.

AN OLD SPANISH CUSTOM

NEWSPAPERS tell of how government censorship in Spain makes black into white and white into black. One of the ministers in Franco's cabinet, it seems, was severely criticized in the Spanish parliament. The news item then adds the following sequel:

When Suances made a 30-minute speech in parliament, attempting to justify his economic policy, he was hissed and booed by the deputies. Government censorship ordered newspapers not to mention this fact and to say that Suances was applauded.

If the Spanish censorship is capable of thus distorting the truth, one wonders how much credence can be attached to any official utterance from that land. The fine art of lying seems to have attained abysmal depths in the once chivalrous country of Cervantes.

BOOKS AND BOOKLETS BY DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

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News of Union Churches

Miss Marion Ford Reports

About three years ago, Miss Ford responded to the call for a Christian school teacher to take a school in a rural district about 40 miles from Sudbury and in a French-Canadian community where a number had been saved out of Romanism. This afforded an open door for missionary work into which this consecrated young woman was not slow in entering. For nearly two years she worked as a missionary school teacher, and later became engaged in full time Christian service. Working with Rev. J. R. Boyd, pastor of the Berean Baptist Church in Sudbury, Miss Ford covers a wide field in her ministry. The following is gathered from her report to the Union office:

"The Word of Life is going forth in French by way of radio broadcasts, the printed page and personal contacts. Requests continue to come in for the Word of God. Listen to some of the testimonies as given by those who have recently received the New Testament:

"One of the women, a mother of ten, said: 'Now I shall be able to read the Bible, and if I hear the voice of God speaking to me through it; if I find that it satisfies the hunger of my soul, I shall leave every belief and practice of my former life (R.C.) and cling to the Bible, even though the priest, and all my family and friends curse me as a heretic.'

"An elderly man testified: 'Since I have been 19 years of age, I have been thinking about these things and searching for the truth.' And another younger man said: 'Now I can go into the camp and read and preach to my buddies.' A high school girl admitted that she had been wanting to read the true Word of God for a long time, ever since she heard the priest read from the Bible.

"Our contacts with those in isolated districts are increasing. One man and wife, who had been truly converted through the instrumentality of radio messages and the Voice of the Gospel (our monthly gospel periodical in French) write begging us to continue correspondence with them since they are the only Christians in that district, and they have no other means of spiritual help and fellowship."

Ordination Service

Friday afternoon, November 21st, in the Harrow Baptist Church, an Ordination Council met at the invitation of that church for the purpose of setting apart to the Gospel ministry Mr. Robert Dean Burns. Thirty-two delegates were present from fourteen churches, and these formed the Council. Rev. E. C. Wood of Chatham was Moderator and Rev. Jas. K. Péquegnat of Courtright acted as clerk.

The candidate who is a graduate of Toronto Baptist Seminary gave a clear and comprehensive statement which fully satisfied the Council as to his conversion, call and personal beliefs.

In the ordination service, Rev. R. Adamson led in prayer; Rev. Fred Wakeling gave the charge to the candidate; Rev. Thomas Guthrie gave the charge to the church; Rev. L. G. Hunt extended the right hand of fellowship to the Baptist ministry; and Rev. J. H. Watt preached the Ordination sermon. Following the closing hymn, Rev. R. D. Burns pronounced the benediction.—M.R.H.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Priest, the Woman, and the Confessional," by Father Chiniqy	\$0.75
"The Antichrist—His Portrait and History," By Baron Porcelli50
"The Greatest Fight in the World," by C. H. Spurgeon, 64 pages25
"Blakeney's Roman Catholic Doctrines Examined", 316 pages	1.00
"Blakeney's Popery in Its Social Aspect," 312 pages	1.00

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THE KING'S TRIBUTE TO HIS FATHER

(From *The Evening News*, London)

Hundreds of people in raincoats and with umbrellas stood for several hours in the pouring rain to-day to watch the unveiling by the King of the memorial statue to his father, King George V.

Crowds lined the route when the King drove from Buckingham Palace to Abingdon-street, Westminster.

Watching the simple ceremony with the Queen were Queen Mary, Princess Elizabeth, Princess Margaret and other members of the Royal Family.

The only touch of pageantry was a fanfare of trumpets at the arrival and departure of the King and Queen.

Life of Service

The King said: "I am glad and proud to unveil this statue of my father which the peoples of the United Kingdom and of the Commonwealth and Empire have set up as a memorial to him. My dear mother and I deeply appreciate the terms of the address to which we have just listened and the tribute that it pays to King George's qualities.

"His life as a constant and unremitting service. His duty to his peoples throughout our Commonwealth was always in his thoughts, even to the last conscious hours of his life.

"He shared with them their hopes and disappointments, their happiness, and their sorrows. In the simple, kindly phrases of his broadcasts he made himself known to them all, and he created a new and individual relationship with each of them, for the King became to them a real person whose voice and sentiments they recognized.

Won Confidence

"The 25 years of his reign were full of danger and difficulty which the convulsions of our own day have, perhaps, temporarily obscured. During these years his qualities of courage, faith and steadfastness grew ever more strong, and he won for himself what he most desired—the confidence and love of his subjects all over the world.

"His was a wide and generous sympathy. All things that made for the welfare of his peoples had his wholehearted support. A guiding principle of his life was care for the well-being of all sorts and conditions of men. Children and young people had a special place in his affections, and he would have rejoiced in the playing field scheme which is part of a national memorial, and in the progress that it has already made.

"Throughout his reign my father served the Constitution with an unswerving loyalty. It is fitting that his statue should stand here in the heart of London between the Abbey, where he was crowned, and the Houses of Parliament, where the business of the State was conducted in his name, and where by the Statute of Westminster the Crown became the golden circle within which all the free Dominions of the British Commonwealth were united.

Only One Thought

"Moreover, he had something of his own to add to the great tradition of Constitutional monarchy that he had inherited. He made himself the personal representative of all his people in a fuller sense than any King or Queen who had gone before him. He loved his country with entire devotion, and he had no thought but for the care of his people everywhere.

"All who knew my father will bear witness that he had in full measure those qualities of our race which have carried us triumphantly through past difficulties and will, under God's providence, enable us to overcome those which confront us now.

"He was loyal, kindly and unselfish: he had the loftiest conception of honour and duty. All these qualities grew out of the experience and habits of his youth, from a happy and affectionate home life, from the practice of the Christian religion formed in childhood, and from his training as a sailor in discipline and team work.

"We cannot honour him more than by showing, each of us in our daily lives, those essential virtues of courage, loyalty, true religion, devotion to duty, kindness and sympathy which marked his whole life.

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 2 January 11, 1948

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

IDOLATRY IN ISRAEL

Lesson Text: 1 Kings 12:25-33.

Golden Text: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Exod. 20:4.

Supplementary Reading: 2 Chron. 11:13-17.

I. Jeroboam's Fear: verses 25-27.

The revolt of the ten tribes against the intolerance and injustice of Rehoboam the son of Solomon resulted in the formation of the northern Kingdom of Israel, over which Jeroboam the son of Nebat was the first ruler (vv. 1-20).

Jeroboam feared that he would lose his newly-won kingdom through war, since Rehoboam the King of Judah had decided to use force to bring back to allegiance the rebellious tribes. Even if he had been permitted to carry out his plans, it is doubtful whether or not he would have succeeded in gaining the esteem of the people. Men's hearts are won only by the sweet compulsion of love. But God intervened, choosing as His messenger a prophet who was called by that suggestive name "a man of God" (Deut. 33:1; 1 Sam. 2:27; Judg. 13:6; 1 Kings 17:24).

The prophet commanded Rehoboam to desist from his plans, for he must not fight against his brethren. Moreover, it was the will of God that the separation should take place. Shemaiah's message from the Lord, "This thing is from me" should bring comfort to many of the Lord's dear saints who are called upon to suffer from sorrow, disappointment, trial or affliction (Job 23:10). The Lord Who is all Wisdom, all Love and all Power wisely directs the paths of those who trust in Him (Psa. 17:5; 25:4, 10; 121:1-8).

Through fear of Rehoboam and others whom he considered enemies, Jeroboam fortified the two cities of Shechem and Penuel. Shechem ("Shoulder") was a city of refuge in Mt. Ephraim (Josh. 20:7; 21:21). There the Lord appeared to Abraham (Gen. 12:6, 7), and Jacob made his home in that city (Gen. 33:18, 19), which was also the burial-place of Joseph (Josh. 24:32). It is called Shechem, Sichem, Sychem (Acts 7:16) and Sychar (John 4:5). Penuel ("Face of God"), spoken of also as Peniel (Gen. 32:30), was the city in Gilead where Jacob wrestled with the angel (Gen. 32:24-32; Judg. 8:8-17). Evidently Jeroboam had no regard for the sacred memories associated with these cities which had experienced a manifestation of the presence of God. He was a profane man who trampled upon the treasures of the past (Exod. 1:8).

Again, Jeroboam feared that he would lose his hold upon the people. He was a usurper: he was not of the royal line (1 Kings 11:26). He feared that the people would desire to worship with their brethren at Jerusalem, and would turn back to their rightful king. Jerusalem had been the centre of their religious and national life. Therefore, he must try and keep them away from the sacred city. His fear was not without foundation, for some of the priests, Levites and people did return to Jerusalem (2 Chron. 11:13, 16).

He feared also for his own life, since his position and his popularity were not established. Jeroboam failed to remember that his life was in the hands of God (Job 36:4; Psa. 56:11; 61:6).

II. The Idolatry of Jeroboam: verses 28-33.

In an endeavour to keep the tribes loyal, Jeroboam resorted to his own devices; he took counsel, not with God, but with Himself (Lk. 12:17; 18:11), and doubtless with his courtiers.

In carrying out his schemes to provide a substitute religion which might satisfy the hearts of the people, Jeroboam instituted an elaborate system of idolatry. He substituted man-made commands for the ordinances of God.

Jehovah alone should have been the object of the people's worship (Deut. 6:4, 5, 13-15). Jeroboam forgot that the attraction which Jerusalem provided was not so much in the place itself as in the person of the Lord Whose presence was made manifest as the people worshipped in His tabernacle (Exod. 40:34), and later in His temple (1 Kings 8:10, 11, 21, 23).

God had said that there was to be only one place of sacrifice (Deut. 12:5, 14), but Jeroboam proposed to establish two, in the

southern part of his kingdom one at Bethel (Josh. 16:2), and the other at Dan in the far north (Judg. 18:29).

Jeroboam sinned in building idols (Exod. 20:4; 2 Kings 10:29), and in commanding the people to bow down to these gods of gold and to worship them (Exod. 20:5; 32:4, 5). Moreover, in his endeavour to secure support for the new gods, he deceived the people concerning their history saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." God alone had done this (Exod. 20:2). Even the worship of Satan was encouraged by the idolatrous king (Lev. 17:7; 19:31; 2 Chron. 11:15).

Once he had disobeyed the first of the ten commandments, Jeroboam felt compelled to disobey other commands, for sin is used to cover up sin. The priests of Jehovah, especially the Levites, were driven from the land, since their presence would remind the people of their duty toward God (2 Chron. 11:13, 14). There was no room for a true priest in the economy of Jeroboam, who ordained his own priests "from among all the people" (v. 31, Revised Version), disregarding God's command that the priests should be of the tribe of Levi and ordained of God (Numb. 3:10; 1 Kings 13:33; Ezek. 44:7, 8; Heb. 5:1-4).

Jeroboam did not build altars for sacrifice to the living God, but rather high places for these heathen gods (1 Kings 13:32). Upon these altars he himself offered sacrifices and burnt incense, establishing his own times for the feast of Jehovah (Lev. 23:33, 34).

Thus did Jeroboam prevent the people from following the Lord. He became known proverbially as the man "who did sin, and who made Israel to sin" (1 Kings 14:16; 15:30, 34; 2 Kings 15:24; 17:21). His pious excuse that he was acting in the interests of the people made his guilt the greater. Great will be the guilt of those who not only sin themselves, but also deliberately teach others to sin (Isa. 57:14; Matt. 5:19).

The religion of Roman Catholicism resembles the system of Jeroboam in being a substitution for the worship of Jehovah as commanded in the Scriptures. Man-made priests serve at man-made altars, while people are encouraged to bow down in adoration before images made of gold, wood or stone. It is a system of salvation by works, rather than by faith.

DAILY BIBLE READINGS

Jan. 5—The complete separation	1 Kings 12:18-24.
Jan. 6—Jeroboam's idolatry	1 Kings 12:25-33.
Jan. 7—Jeroboam's deception	1 Kings 14:1-16.
Jan. 8—Jeroboam's death	1 Kings 14:17-20.
Jan. 9—The command against idolatry	Exod. 20:1-7.
Jan. 10—The folly of idolatry	Isa. 44:9-20.
Jan. 11—The sin of idolatry	Psa. 115.

SUGGESTED HYMNS

Glory to God on high! Come sing, my soul, and praise the Lord. To God be the glory! All people that on earth do dwell. Begone, unbelief. Hail to the Lord's Anointed!

Among Ourselves

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

A group of friends in Timmins recently gave Rev. and Mrs. R. E. J. Brackstone, on a farewell social occasion, a substantial purse, by which they have purchased a beautiful chesterfield suite. Mr. Brackstone has accepted a call to Fenelon Falls and Bobcaygeon Baptist Churches, to begin his ministry January 4th. Over Christmas, Student G. Adams supplied the pulpit at Timmins; Prof. W. W. Fleischer and others have also recently preached there.

Rev. James Green reports five more baptisms on the field in Jamaica, which he is supplying during the furlough of Rev. G. W. Smith.

Seminary students were greatly interested in the film "God of the Atom" shown recently through the kindness of Moody Bible Institute Extension Department.

The Seminary has need of flats or rooms particularly for married students with families.

Rev. and Mrs. Ray Faulkner are soon to sail for their mission field in the Congo.

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