

The Gospel Witness and Protestant Advocate

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A CANADIAN "JEROBOAM THE SON OF NEBAT"

Premier William Lyon Mackenzie King

WE BELIEVE there is not an historical passage in the Bible which is not a prophecy. Being the word of God, and hence the word of truth, the Bible portrays life, the life of the individual, of the family, of the community, of the nation, of the world, not as it may seem to be to the superficial observer, but as it really is. Human nature, and therefore human life, change only in their outward appearance. In the circumstances, the incidentals, and the externals of life, human nature is essentially always the same, no matter what suit of clothes it may wear. Hence it may be said of the field of human life and activity, as it is said of the created order: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us".

The story, therefore, of "Jeroboam the son of Nebat, which made Israel to sin" is interesting and informative, not only as an historical record, but as a prophecy of what men of like nature, and in like circumstances, will do in the future. When Rehoboam, Solomon's successor, refused to listen to the protests of his subjects, who asked that the burden of taxation be lightened, and foolishly "forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions," Rehoboam discovered that he had tried to fasten down the safety valve: "When all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents." It was then Jeroboam found himself carried on a wave of popular enthusiasm to the throne of the new kingdom with its ten tribes. Then we read:

"And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Reho-

boam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship the one, even unto Dan . . . So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made."

Doubtless there were many in Israel who approved Jeroboam's action as an astute political move. He was afraid to have the people go up to Jerusalem, a city with such a history, and around which there gathered so many holy and happy memories. Jeroboam had been promoted to a new office, and he was determined to occupy it as long as he could. He is a type of the politician who has a passion for office, its authority, and its emoluments. He thought nothing of the interests of the country, still less was there any fear of God before his eyes. If only he could save his own position, and establish himself as king of Israel, he would be content. This he did. But thereafter not one king of Israel sat upon the throne in Samaria who did not "walk in the ways of Jeroboam the son of Nebat, which made Israel to sin".

Jeroboam set up a system of idolatry which turned the hearts of the people from the living God to idols. Through all the dark and melancholy history of Jeroboam's successors, the plague of idolatry persisted, until at last Hosea, seeing the ultimate, fatal issue of the plague to the nation, exclaimed, "Thy calf, O Samaria, hath cast thee off".

It would be difficult for any Canadian of spiritual discernment to read Jeroboam's life-story, without seeing in it an almost exact parallel to the record of Mr. William Lyon Mackenzie King. No one questions that Mr. Mackenzie King has a fatal genius for compromise and subterfuge. He is a master of voluble, verbal, ambiguity, and we believe no living man could teach him anything of the artifices of political chicanery. His whole career gives the impression that he had early vowed vengeance on Britain, and everything British,

because a British Governor of a century ago signed a warrant for the arrest of his grandfather, dead or alive, the rebel William Lyon Mackenzie. At all events, through his entire public career, Mr. King has paid only lip loyalty to Britain, and British interests. Like Jeroboam, he seems to have feared that "the heart of this people (would) turn again unto their lord"...

Like Jeroboam, Mr. King has displayed a passion for office, and all that that means. So long as he could retain office, and advantage himself, he has been willing to use any and every means in his power to hold on. Mr. King has held, and still holds, office by grace of the Roman Catholic Hierarchy. During the first Great War, in the year nineteen hundred and seventeen he returned to Canada to help Sir Wilfred Laurier fight against conscription, while Canadian soldiers were bleeding to death in Europe for want of reinforcements. He surrendered to the will of the Roman Catholic Hierarchy in similar circumstances and for a like reason again in the last war. The solid bloc of French-Canadian Roman Catholic members from Quebec really rules Canada, just as did the Nationalist Roman Catholic bloc in Ireland, by the use of their balance of power, rule Britain and the Empire.

During his tenure of office, Mr. Mackenzie King has done more to further the interests of Roman Catholicism in Canada, and fasten a system of pagan idolatry on this country than all the politicians who went before him, put together. The parade of "wooden ladies" as Rev. D. C. McLelland calls it, seems to shock no one to-day. Quebec has slipped back into the blackness of paganism, and by the ravages of the economic cancer, called Roman Catholicism, it is gradually being strangled to death; and waxing bold by its political success in Quebec, its blood-sucking tentacles are being wrapped about the vital organs of the body politic in Ontario, the Maritime Provinces, and throughout Canada. Unless the process of moral and political decline is arrested, a prophet of the not very distant future will cry, like Hosea, "Thine idols, O Canada, have cast thee off".

Mr. King is now regarded as an extraordinarily astute politician. Perhaps he is. He has never shown himself to be possessed of the genius of statesmanship. Having established himself in office, and surrounded himself with a horde of bureaucrats, who fatten themselves at the public expense, Mr. King, in many quarters, is about as popular as any man is likely to be who provides a good dinner for hungry office-holders. But when the successive scions of the house of Nebat, taking pattern from their master and exemplar, have fully run their political course, the people of Canada, economically impoverished, and politically and religiously enslaved, in the perspective of history, will execrate the day when William Lyon Mackenzie King was born.

What of the Next Representative of the House of Nebat?

Mr. King is laying plans to ensure the succession to the premiership, of a representative of the idolatrous system of Romanism. Mr. Saint Laurent apparently is being groomed for the premiership; although it would be rash to predict just when Mr. King will surrender his leadership. He is a miser for office; he is married to it, and we should not be at all surprised if he were to hold on until death shall them part.

However, Mr. Saint Laurent is on record in his

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Winnipeg speech as being willing, under certain conditions, to wear Mr. King's mantle. An analysis of his speech ought to awaken a good many Canadians.

The thesis of Mr. Saint Laurent's speech was something like this: That the Liberal Party showed especial wisdom when they selected a French-Canadian Roman Catholic as their Leader, who later became Premier, Sir Wilfred Laurier. Mr. Saint Laurent's argument was to the effect that while he did not wish to be the occasion of a split in the Liberal Party on religious grounds, he seemed to be of the opinion that the only sure way to "Canadian unity" was to select a French-Canadian Roman Catholic for Premier. In other words, if we are to have national unity in Canada, we must be content to allow ourselves to be ruled by the Roman Catholic minority. We are being so ruled now with Mr. King as Premier. What we should be with Mr. Saint Laurent, it is rather difficult to forecast.

In last week's issue of THE GOSPEL WITNESS we published a resolution passed at a meeting of THE CANADIAN PROTESTANT LEAGUE in Toronto, and also in Brantford, referring to the Honourable Paul Martin, who, on the occasion of his being made a Fourth Degree Knight of the Knights of Columbus, said it was the duty of the Knights of Columbus, in public office, to "make the laws of the land conform to the laws of God," which, of course, in Roman Catholic parlance, "the laws of God" mean the laws of the Roman Catholic Church.

Mr. King went out of his way especially to praise Mr. Paul Martin. He is the gentleman who sponsored the Citizenship Bill, which deprived us of the right to call ourselves British citizens. All the papers recently featured the flying of a French flag from the public buildings of Quebec; and as favouring and furthering the adoption of the flag, there was shown the Abbé Groulx, whom Senator Bouchard denounced for his subversive work in connection with certain Quebec Societies.

The flag means a complete repudiation of all allegiance to the British crown.

The press of to-day informs us that this session of Parliament will witness the abolition of the right of appeal to the British Privy Council. The court of last resort will then be the Supreme Court of Canada, packed already with Roman Catholic jurists.

We do not want to have to say to the people of Canada in days to come, "I told you so". We tell them now; and exhort them to wake up before it is too late.

ROMAN INFLUENCE IN OTTAWA

THE following clipping from *The Ottawa Citizen* of January 2 was sent to us by Rev. John F. Dempster of Ottawa, together with the comment which we have printed below:

Annual Visit to Archbishop

Hundreds of citizens and friends from all walks of life yesterday afternoon paid their annual visit to Most Reverend Alexandre Vachon, Archbishop of Ottawa, to pay their respects and offer His Excellency their wishes for the coming year.

Attended by his secretary and aides, His Excellency shook hands with such dignitaries as *General A. G. L. McNaughton, former commander in chief of the Canadian army; Brooke Claxton, minister of national defence; Lieut. General Charles Foulkes, chief of the general staff* and many others.

Among those noticed during the hour long reception at the Bishop's palace were: *Mr. Justice H. A. Fortier; Vice Admiral H. T. W. Grant; Commander Charles J. Dillon, R.C.N.; Phillippe Cantave, consul of Haiti to Ottawa.*

L. C. Audette of the Canadian Maritime Commission; Commander C. J. Hinchcliffe, R.C.N.; Commander L. L. Atwood, R.C.N.; Air Marshal W. A. Curtis; Air Commodore H. Brandon Godwin; Con. E. A. Bourque, J. U. Bray.

Mr. Dempster's Comment

"I thought you might be interested in the enclosed clipping from yesterday's *Citizen*. While some of those whose names are emphasized may be Romanists, and therefore would naturally visit the Archbishop, it struck me that some of those mentioned are Protestants, and with such a large number of top military and naval men, I wondered just how far this indicated that our whole military, naval and air-force set-up was influenced by the Roman Catholic Church."

We too have often wondered the same thing. No doubt the greater part of the non-Romanist civil dignitaries who pay their compliments to Romish prelates do so for the sake of political expediency. They recognize that to obtain advancement it pays to be on good terms with everyone, and especially with such a powerful organization as the Roman Catholic Church. Our "Orange" mayor of Toronto, as we pointed out recently, plays that game, and finds that it works in Toronto. But that does not alter the question posed by Mr. Dempster, for if these ambitious politicians, in uniform or out of it, are willing to court Rome when there is no particular pressure on them to do so, what would they do in times of crisis when faced with the necessity of choosing between the call of duty and the voice of the Roman Hierarchy, with their whole future hanging in the balance?—W.S.W.

FAITH OR SUPERSTITION?

A LITTLE four-page French leaflet measuring only two and a half inches by three and a half, has just come into our hands. On the front is the representation of an image of Christ; on the second and third pages inside the tract is printed in very fine type a "Prayer and Agreement with the Sacred Heart of Jesus". On page four we find a text of which the following is a translation:

This is a very simple and very easy way for persons who have not the leisure to pray at length, to accumulate merits for eternity, and to bring upon themselves and upon everyone floods of graces and blessings. It is sufficient to put this prayer on one's heart in a scapular; by placing the hand on it, everything is said, Our Saviour is satisfied with our intention.

May it please God to give all Christians knowledge of this pious practice.

Imprimatur:

† C. Chaumont, VG.

Titular Bishop of Arena,

Auxiliary Bishop of Montreal.

October 1, 1944.

Buddhist Prayers

Long ago we read a story of some Buddhist priests who conceived the idea of writing their prayers on paper and waving it in the air in the belief that God would regard this as the equivalent of saying the words. Then in the course of time one of the brethren in this Eastern monastery conceived the idea of fastening the paper prayers to a water wheel and harnessing the flow of a nearby stream to perform the labour involved in this kind of prayer. And finally when British engineers came along many centuries later to survey the site for a great hydro-electric development project, with a true English sense of property rights they formally recognized priority of the monastery's claim on the water power and granted it a certain share of the electricity which their modern generators produced on the ancient spot. And now, the story says, the brethren in the Buddhist monastery pray by machines turned by electrical power, with a speed and efficiency which would have amazed the primitive originators of the ingenious scheme of saying prayers by waving a paper in the air.

It is not for us poor mendicants at the throne of grace to judge the prayers of our fellow-sinners. Did the Lord Jesus Christ not teach that the brief petition of a sinful Publican was heard in high heaven, when he cried, "God be merciful to me a sinner"? And did our Master not say, at the same time, that the long and self-righteous prayer of the Pharisee was prayed "with himself"? There are times when a word whispered on earth is heard in heaven; sometimes the dropping of a tear, the lifting of a hand, or the fluttering of a heart are silent but effective prayers. And we have the highest authority for saying that there are other times when long prayers are nothing more than a pretence to devour widows' houses; the motion of a hand may be nothing else than the incantation of a charm, the dark expression of a still darker superstition.

We shall not be charged with harshness if we say that at the best, the Buddhist and Roman Catholic method of praying mechanically by waving a piece of paper easily lends itself to superstition; while at the worst it is a gross substitution of mechanical power for true spiritual submission to that Father Who seeketh those that worship Him in spirit and in truth.—W.S.W.

LOTTERIES BUILD ROMISH CHURCHES

ABOUT a year ago, it was announced with a great flourish that bingos were to be abolished in Quebec. The ecclesiastical authorities gave permission, so it appears, to the civil police to prosecute the chief offenders of existing laws, who were no other than the priests of the Roman Catholic Church. It made good reading in the papers, for there was no blame attached to the ill-gotten gains of past gambling, only the pure and noble intent to abolish future abuses was featured. Judging by the number of appeals for bingos and other lotteries that reach our desk from various Romanist organizations throughout Canada, only the newspapers, not the priests were informed of the archbishop's decision to repress ecclesiastical gambling. As one sample among many, we translate here a large advertisement that appeared in the official paper of the Archdiocese of Quebec only last December:

Last appeal of Father Lucien Villeneuve, priest.

Prizes will be awarded on December 29, 1947, at 9 o'clock.

Grand Subscription in favour of the New Parish of Notre Dame de Pitie of Quebec. \$4,000 in prizes.

First Prize, 1947 Chevrolet.

Second Prize, 1947 Chevrolet.

20 Special Prizes of values from \$5 to \$100.

Subscription: 25c or 5 for \$1.00.

Only 8 days left.

Apply at the Priest's Palace, 1320 St. Vallier St., in drug stores and tobacco stores and at Notre-Dame Restaurant.

We are sure that the Abbé Villeneuve will accept our regrets that this additional publicity in THE GOSPEL WITNESS could not be afforded his building campaign lottery before the expiration of the eight days mentioned above, but he at least cannot complain that we have tried to hinder his project by giving it adverse publicity before the drawing took place.—W.S.W.

PERSECUTION

(An Editorial from *The Oshawa Times-Gazette*)

While we refrained from making any comment last summer when Rev. Murray Heron, Rouyn Baptist minister, and several members of his church were arrested for holding street corner meetings, we feel that the arrest of Mr. Heron, formerly a resident of the Ajax area, another man and two women during the past week-end calls for some explanation from the authorities of the Quebec mining centre.

Last summer it was charged that Mr. Heron had broken a municipal by-law by holding meetings on the streets. On Saturday night the four were re-arrested on similar charges and when they refused bail, spent the week-end in the police cells.

We don't know any of the facts of the case but it would appear that the police of Rouyn are making a mountain out of a mole hill. It would have been only common sense for the police to have ordered the meeting closed and to have sent those taking part off home after taking their names. There was no suggestion that they would flee the town and they could have been summoned to court when and if that were necessary.

News reports from Rouyn state that the two young women who took part in Mr. Heron's street corner meeting were confined to a small cell with four other girls who were awaiting transfer to another jail on charges of vagrancy. Such action is unpardonable and should result in a searching enquiry.

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\$2.00 per year**

PROTESTANTS PAY FOR ROME'S UNIVERSITY

A CORRESPONDENT in Montreal sent us the following "Honour Roll" of the *Université de Montréal* naming donors and their gifts to this Roman Catholic seat of learning of which the Roman Catholic Archbishop of Montreal is the Chancellor. Appealing to the Ecclesiastical Province of Montreal, this prelate publicly stated that "the prestige of French Canada is at stake . . ." The purpose of the *Université de Montréal*, he said, is to "allow our graduates to aspire to key positions." Here are the first dozen or so items on the "Honour Roll" of this Romanist University:

TOTAL AMOUNT OF DONATIONS AS AT DECEMBER 2nd, 1947		\$5,003,283
Government of the Province of Quebec		3,990,000
This does not include an annual educational subsidy of \$500,000, which was announced at the same time, but which is not for the purposes of the campaign.		
T. Eaton Company Limited of Canada		100,000
Anonymous		100,000
Sun Life Assurance Co. of Canada		50,000
Parish of St.-Jean Baptiste (M)		30,000
City of Sherbrooke		30,000
Consolidated Paper Corporation Ltd.		25,000
City of St.-Hyacinthe		25,000
Consolidated Mining & Smelting Co. of Canada Ltd.		25,000
Société St.-Jean Baptiste and affiliated associations		25,000
The Robert Simpson Montreal Ltd.		25,000

We feel that the well-known department stores listed above must be proud of their liberality towards this sectarian institution presided over by the Romanist Archbishop of Montreal, since they have had the names and gifts of their firms publicly listed. We did not know that it was the policy of such companies to distribute their largesse to denominational schools.

Our correspondent notes that at the tail end of the list there are a half dozen or so priests listed as giving gifts of \$500 each. He asks: "As they pay no Income Taxes, I wonder how it is that they all have sufficient extra funds to give away . . ." The Roman Church seems to be able to swallow up a great deal of cash. It does not hesitate to call not only on its own people, but also on us, when it needs money. It gives very little in return whenever we have a worthy cause to support.—W.S.W.

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. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"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

The Gospel Witness
130 Gerrard Street East
Toronto 2 - Canada.

The Jarvis Street Pulpit

Desiring to See All Fulfilled

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 1st, 1948
(Stenographically Reported)

"And they went, and found as he had said unto them: and they made ready the passover.

"And when the hour was come, he sat down, and the twelve apostles with him.

"And he said unto them, With desire I have desired to eat this passover with you before I suffer:

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." — Luke 22:13-16.

I DO NOT know whether at any time, or in any place, I have before attempted an exposition of these verses. If I have I cannot recall when, nor can I remember anything that was said. So we approach these verses this evening, as far as my memory is concerned, as a fresh and unused text. It was the day before He died that Jesus said to Peter and John, "Go and prepare us the passover, that we may eat."

You read with Mr. Slade this evening the account of their following the man bearing a pitcher of water, and saying to the man of the house, "The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready."

When all was in readiness, and the hour had come, He sat with his twelve apostles, and said, "With desire I have desired to eat this passover with you before I suffer"—a strange but a strong expression. "I have heartily, or earnestly, or vehemently, desired to eat this passover with you, before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

This was not the Lord's Supper. The Lord's Supper was something different, and something which was instituted subsequently. This was our Lord's final observance of the Feast of the Passover. Mark tells us that the days of unleavened bread had come when they killed the passover, and presumably all the regulations applying to the observance of the Passover Feast, as they were given to Moses in Egypt, before the dark night of the Passover, were observed. A lamb of the first year, without spot or blemish, undoubtedly was killed, and they ate the passover.

The Lord's Supper, which we observe to-night, was something entirely different, and followed upon the completion of the Passover Feast. At the Passover, He said, taking the cup, "Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." But when the Passover Feast was ended, and it had become history, then He took the cup after supper, and gave thanks.

What I want you clearly to see is that the Passover Feast was one thing: the institution of this Supper was

another. The Passover Feast belonged to the Old Testament order, as we observed the other evening: This is the New Testament in His blood.

So they came to the observance of the Passover for the last time, and our Lord tells His apostles that He has had an earnest longing to observe it. He has really come with yearning desire, if it were lawful to say so, He had been almost impatient, that the hour should come. What is the significance of that?

I.

I think it was indicative of HIS LONG DESIRE TO SEE THE IMPERFECT MERGED IN THE PERFECT, to see the law fulfilled in the gospel. We are in danger of thinking of the sufferings of our Lord as belonging to the few hours in which He hung upon the cross. Infinite as He was in all the capacities of His being, yet it may seem difficult sometimes, with our finite mental limitations, to conceive of Him as enduring the equivalent of all the sufferings which our sins deserved, in so brief a time. But I am sure we are mistaken in confining, in our thought, the sufferings of Christ, except in a physical sense, to the period in which He suffered on the cross. He must have suffered from the moment in which He voluntarily offered Himself: when the Lamb was slain from the foundation of the world. There had never been an hour, if time could be predicated of Him, there had never been an hour during which the prospect of His ultimate agony had been absent from His thoughts.

"Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

Again I say, speaking after the manner of men, who are shut up to the confines of time, He suffered for millennia, the Just for the unjust to bring us to God. He was always the suffering God, from the day that sin entered into the world, and death by sin. He lived, even when He had the glory which He had with the Father before the world was, He must have lived in anticipation of those hours of darkness, and infinite agony

of soul, looking forward always to the cross: "Known unto God are all His works, from the beginning of the world."

My dear friends, the cross was no after-thought. It was not something later invented in order to obviate the disaster which threatened sinful men. It was a divine provision from the beginning. Do you wonder that the prophets who testified beforehand the sufferings of Christ, should have been able to do so? Do you wonder, for instance, that David, by inspiration in that prophetic Psalm, descriptive of the agony of the cross, should have said: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou has brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture". It was not an imaginary suffering: it was a suffering continuously endured by our great Substitute.

And He was never divorced from interest in human-kind. In my early studies of the word of God, as a boy, I was attracted to that great passage which is the voice of Eternal Wisdom:

"I lead in the way of righteousness, in the midst of the paths of judgment: That I may cause those that love me to inherit substance; and I will fill their treasures. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men."

What must it have cost Him to delight in the sons of men! Right on to the cross he lived in anticipation of its agony and darkness. Oh no; it was not a brief suffering of a few hours: He suffered from eternity. In no other way could a sinful world have been saved, so that God could be just, and yet the Justifier of him that believeth on Jesus. But He desired to reach the hour when He would complete His anticipation; when the horror of it would be over, and the thing would be forever done.

What a testimony to the continuing love of God this is. He loved us from the beginning. There is a word in the New Testament: "Having loved his own which were in the world, he loved them unto the end." When did He begin to love His own? He always loved us.

Sometimes I hear about engagements. Two people have fallen in love with each other. I am not in the least excited about it. I say, "I shall wait for the marriage."

I have seen so many things of that sort die out. But when our Lord set His love upon us, He loved us with an everlasting love. No wonder He was able to say, in Jeremiah: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

Through all the intervening centuries, by our reckoning, rather the intervening millennia, He never changed His mind, nor wavered in His affection. He passionately desired that the day might come when the sacrifice of love should be completed, and His incomparable love should find its complete expression.

Is it not also *a tribute to His unwavering purpose?* How many things you have planned to do, have you not? How many things you planned to do when you were young, and you ran well for a while, but you were soon hindered. Mr. Spurgeon said once of certain classes of people, "They should be good at beginnings, for they have been at them ever since we have known them". I too, have known people who were always beginning something. It is easy to begin. A wise observer said, "Better is the end of a thing than the beginning thereof". "In the beginning was the Word". Yes; He loved us, and He saved according to His eternal purpose. He did not waver in the execution of His purpose: He went steadily on to its consummation.

I do not know how you feel, but I like to delve into the past. I like to remember that my salvation was not merely an impulse, nor due to any kind of caprice, but the result of long planning, and almost interminable waiting, and endless patience, and continual performance, until at last He reached the day of perfection. I have been using scriptural terms, that when that which is perfect is come then "that which decayeth and waxeth old is ready to vanish away." Our Lord Jesus was anxious for the coming of that day of perfection, and so desired with a great desire to eat this Passover with His disciples before He suffered.

II.

I think He was anxious, too, to see THE SYMBOLIC SUBMERGED IN THE ACTUAL. You remember the story of the Passover, the shedding of blood, and then the sprinkling of it upon the door posts, and lintels; and at midnight, the Lord would pass over, and the destroying angel would come; and where there was blood to be seen, he passed over. Thereafter the people of Israel were required to observe the feast of the Passover in commemoration of that great deliverance, when, by the death of the first-born, the will of Pharaoh was broken, and he gave permission for Israel to leave the land of bondage, and pass out into liberty.

That was only a type, only a symbol, of what was yet to come. The lamb of the first year was but a type and prophecy of the Lamb of God, Who, through the eternal Spirit, should offer Himself without spot to God. How many types there were! how many symbols! I rather think the Lord Jesus wanted to substitute reality for the picture. "I want to be done with this, Passover Feast", He said, "But I come to fulfil the law and the prophets. 'I have a baptism to be baptized with; and how am I straitened till it be accomplished'." It is almost as though He were filled with a holy impatience to get to the cross, and to the moment when he could cry, "It is finished!" and give up the ghost.

So He came to the Passover Feast to observe it for

the last time. It will be a good thing when we are done with symbols. Forgive me for referring to it again. There is a notion abroad in some quarters that after the Lord's return, a temple will be built in Jerusalem, and all the bloody sacrifices of the Levitical order will be restored. To me it is an atrocious doctrine. Unspeakably horrible, that we should go back to the beggarly elements of a symbolic religion, after the Reality has come. It is as though the Lord Jesus said, "Let us have done with symbols. I am in haste to fulfil all that is written of Me in the law and in the prophets, and in the psalms concerning Me, and with desire I have desired to eat this Passover with you before I suffer."

Is there some significance in His saying, "I have desired to eat it *with you*"? He was the God-man. Yet He was "touched with the feeling of our infirmities", though He was without sin. He could weep; He could be weary; He could sleep even in the midst of a storm—very God of very Gods, He was yet a perfect Man. Following the trial of the wilderness, when He was tempted of the devil, He was hungry. When the devil left Him, "Behold, angels came and ministered unto him". I fancy He needed their ministry. In the garden it is recorded in this very chapter that He prayed: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." His human nature was strained to the very utmost; and He could not have been our Substitute if it had not been so. "And there appeared an angel unto him from heaven, strengthening him."

What did He mean when He took His disciples into the garden, and said, "Tarry ye here, and watch with me". Returning to them, and finding them sleeping, He said, "What! could ye not watch with me one hour, when I have watched so long, and waited so long? Now, could ye not watch with me one hour?"

In the beginning God said, "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him. The marriage relation is not the anti-type, but the type, and such as believe are the Bride of Christ,—may I say with utmost reverence, an help meet for the Son of God!

Did He mean, "I am about to fulfil the last item of all that is prophesied, and I have desired to have you with Me? "I have desired to eat this Passover with you before I suffer." A mother suffers for her children. Our Lord Himself said, She forgets all about her suffering in the joy they give her. Seeing her children around her, does she not find comfort and inspiration for her further ministry, and does she not say, "They are worth it all." And the father, too. He must needs labour, and provide sustenance for his family. Sometimes he has a lot of anxiety. Sometimes he has very heavy burdens—hard labour. But as he sees his sons and daughters growing up about him, does he not say, "Ah, they are worth it all."

I read that the Lord Jesus, for the joy set before him "endured the cross, despising the shame," as though even He needed some inspiration, Godman though He was, for the awful, the incomparable agony of it all. How could He endure it? He endured it "for the joy that was set before him". What was that? The joy of giving eternal life to as many as God should give Him. Did He mean, "I want you with Me for this last Passover—this Passover: not *the* Passover—"With desire I have desired to eat THIS Passover with you, the

last one before I suffer." And did He look upon them, and say to Himself, "These are My redeemed; they are but representative of that innumerable host that shall gather about the throne, washed in the blood of the Lamb." Perhaps He needed them: "Before I suffer"; which did not mean that He had not suffered before, but rather that it was to be the culmination, and climax, the transcendent, sovereign act of the Lamb of God, for no man could take away His life. He laid it down of Himself.

And you remember how He said to His disciples after His resurrection: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me."

A great workman who has all but completed his masterpiece, can scarcely be induced to leave it until the last master stroke is given. It seems to me as though the Lord Jesus said, "It is almost done. The thing planned from all eternity is almost completed. This Passover will fulfil all that is written, and I shall have nothing more to do with type or symbol, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

What follows? They shared the Passover. "He took the cup, and gave thanks, and said, Take this, and divide it among yourselves." Then when the passover feast was ended, He took bread, and gave thanks, saying "This is my body which is given for you"—just now the symbol, the type—but this is the reality, "This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying: This cup is the new testament in my blood, which is shed for you." *That* was the Old Testament: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil".—"This is the *New Testament* in my blood."

Then He said "Behold, the man that betrayeth me is with me on the table." "I will not any more eat thereof, until it be fulfilled in the kingdom of God." What is the Kingdom of God? Where is the Kingdom of God? A dear brother said to me last Sunday night at the close of the service, "You are all wrong. Jesus is not now a King: he is only a Priest now." I said, "Brother, read your Bible again: He is a "Priest for ever after the order of Melchisedec. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." He is now the King-Priest: "All authority is given unto me in heaven and in earth"—"until the Kingdom of God shall come". "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit Thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ".

When he died, having cried, "It is finished", not one thing was left undone. "Having spoiled principalities

and powers, he made a shew of them openly, triumphing over them in it." And when the darkness passed, there it was written by another Hand than Pilate's: "Jesus of Nazareth, the King!"

"This was compassion like a God,
For when the Saviour knew,
The price of pardon was His blood,
His pity ne'er withdrew.

O for such love, let rocks and hills,
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

Let us pray:

With all our hearts, O Lord, we would praise Thee for this finished salvation, for the eternal life which is the gift of Thy sovereign grace.

Help us as we come to Thy table this evening, to come with renewed consecration, and perhaps with a deeper and fuller knowledge of what this memorial feast means.

Bless us every one for Thy name's sake, Amen.

Now let us sing hymn number ninety-one:

"My Lord, my Master, at Thy feet adoring,
I see Thee bowed beneath Thy load of woe:
For me, a sinner, is Thy life-blood pouring;
For Thee, my Saviour, scarce my tears will flow.

Thine own disciple to the Jews has sold Thee,
With friendship's kiss and loyal word he came;
How oft of faithful love my lips have told Thee,
While Thou hast seen my falsehood and my shame!

With taunts and scoffs they mock what seems Thy weakness,
With blows and outrage adding pain to pain;
Thou art unmoved and steadfast in Thy meekness;
When I am wronged how quickly I complain!

My Lord, my Saviour, when I see Thee wearing
Upon Thy bleeding brow the crown of thorn,
Shall I for pleasure live, or shrink from bearing
Whate'er my lot may be of pain or scorn?

O Victim of Thy love, O pangs most healing,
O saving death, O wounds that I adore,
O shame most glorious! Christ, before Thee kneeling,
I pray Thee keep me Thine for evermore. Amen."

FORTY-FIVE DEGREES BELOW ZERO!

FORTY-FIVE degrees below zero is cold, whether you say it in English or in French. But despite the tendency of the mercury in North-western Quebec to drop into the lower reaches of the scale, we have the assurance that the work of the Gospel is neither bound by chains nor frozen by the cold. From Rev. Wilfred Wellington we learn that a man who was reached by one of the new converts has recently professed Christ at LaSarre. Mr. Wellington himself has instituted a campaign to reduce the indebtedness on the new building at Malartic by \$1,350 before March 28. This is a high objective for a comparatively small group, but already their hearts have been warmed by several liberal gifts.

From the new school house at LaSarre, Quebec, one of last year's Seminary graduates, Miss Alice Moore, writes as follows to the Jarvis Street Bible School, where she herself was both pupil and teacher for a number of years. This Bible School recently undertook to furnish

the "teacherage" in the new school of which we told in these columns several months ago. Miss Moore writes:

LaSarre, Québec.

Jarvis St. Bible School,
130 Gerrard St. E.,
Toronto 2, Ontario.

Dear Mrs. Elson:

Friday was full of happy surprises for me as the boxes and crates arrived filled with such lovely furnishings for my apartment. I don't know how to thank you people appropriately for all your goodness. Every time I look around my changed rooms, tears of gratitude come to my eyes. Will you convey to the Bible School executive and to the boys, girls, and adults in the Bible School my sincerest thanks. You have been too good to this undeserving servant in sending such lovely things.

At present I am writing this letter on the desk combined with a chest of drawers. It's really beautiful and far exceeds my expectation. The oil heater is at my side keeping me warm. On the wall over my bed I am going to hang the mirror. To help keep me warm in bed I am using those lovely flannelette sheets (but not all two pairs at once) and the beautiful woollen blanket. Miss Wallace has one of them on her bed, and she along with me would like to say "thank you" to Mr. Markle for making such beautiful blankets in his factory and for sending us a pair. Then in the mornings instead of getting out of bed onto a cold floor, there is that nice chenille rug to stand on. Tucked away for warmer weather is the pair of cotton sheets you sent. Also the two pair of pillow cases arrived.

Where did you ever find a table that folds up so small and yet is such a good size when open? We really like that as it is so convenient with the drawers and cupboard underneath. We are not going to use it until after it is painted. The four chairs, the paint and brush, the Coleman iron, the can for oil, and the clothes cupboard all arrived too. Oh, yes, and I mustn't forget the blinds, which were the right size and make my room much brighter.

When my rooms are all arranged with their new furnishings I will take a picture to send to you folks so that you can see how nice it is here now. I can't get over your kindness to me.

We are up to our ears in work preparing for our Christmas entertainment, which is Friday evening. The children are especially excited about it because some of our Catholic neighbours have promised to come. This is the one time in the year when they will come to our church, so we are endeavouring to present the Gospel to them very clearly, and have been much in prayer that the Lord will bless our efforts.

Just yesterday, one of the older boys in the school who has been saved for a little more than a year told me of his desire to be a minister. I was thrilled when I heard that, for I would like to see several of the children train for full time service. This lad is quite clever and likes to study as well as being a leader amongst the boys. Perhaps we may yet see him at the Seminary along with other French-Canadian converts.

Thanking you again, I am,

Yours to serve Him,
ALICE MOORE.

Since the above letter was written, we learn that a studio couch has also arrived safely at the northern school house. Pray for Miss Moore and her "school-mother". Miss Marguerite Wallace, together with their pupils and the entire group of believers in this lonely northern Gospel outpost.—W.S.W.

"WHY"

"The Canadian Protestant League"

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

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EDITORIALS FROM OTTAWA PAPERS

THREAT TO PRESS FREEDOM

To answer a charge of "conspiracy to commit a defamatory libel," the publisher of the "New Liberty Magazine" of Toronto, and a member of its staff employed as its Ottawa correspondent, have been compelled to travel 2,000 miles to Alberta to defend themselves. They had been threatened with arrest.

With the charge itself, arising from comment on a report on an alleged traffic in babies in Alberta, a report prepared by Dr. Charlotte Whitton of Ottawa, this newspaper is not concerned. It is a matter for the courts and is *sub judice*.

But with the threat to the freedom of the press involved in compelling the two newspapermen to answer the accusation in another province it is concerned. It contends that the law has been strained and its intent frustrated.

Section 888 of the Criminal Code provides that in such cases of alleged defamatory libel trial must take place in the province where the newspaper is published. When this section was under debate in the House of Commons in 1888, Sir Richard Cartwright emphasized that its purpose was to prevent the injustice of taking a publisher or editor from one province to another for trial, thus putting him to unnecessary inconvenience, loss of time and expense.

Such is the law today. But Alberta has got around it by laying a charge never before known in Canadian courts, namely, that of "conspiracy to commit" a defamatory libel. Thus, the accused lose the protection afforded them by Section 888 and must stand their trial in a distant province.

What is now needed is an amendment of the Criminal Code to restore the protection which the newspapers have hitherto enjoyed. It is a grave threat to press freedom if anyone by alleging a "conspiracy" to publish a defamatory libel, can drag publishers and editors back and forth across the continent to answer a criminal charge when for actual publication the law specifically provides for trial in their own province.

THE DECLINE IN LIBERTY

Have civil liberties, as well as goods, been rising in price during this troubled post-war period? Evidence that this is so will be forthcoming at the annual meeting of the Ottawa Civil Liberties Association tomorrow evening, January 28.

What else could be expected? The eternal vigilance which is the price of liberty relaxes in time of crisis. With clashing views on international and domestic policies and sharpening struggles among economic groups within a nation, the dragon's teeth of fear, prejudice, and intolerance spring up like Jason's armed foes.

Observing how criticism is indiscriminately branded as unpatriotic in the United States, Canadians feel satisfaction in the calmness with which they can face their own difficulties. Yet in a disquieting number of instances since the war the rights of accused persons, of racial and religious groups, of labor, as well as academic liberty, have been threatened or infringed.

How then may civil liberties be defended? On a world scale the United Nations have adopted as a major task the drafting of a proclamation on human rights and fundamental freedoms. In Canada a demand for a formal Bill of Rights has found expression in the Cooperative Commonwealth Federation, and has a Progressive Conservative spokesman in Mr. John Diefenbaker, MP. Yet such a bill will be no gain if Parliaments and governments are not as passionate for liberty as they are for party. A people's rights can be preserved and widened only in so far as citizens champion them. The time is ripe for action by Ottawans who are prepared to declare what they think needs to be done.

FRENCH R.C. RADIO STATIONS

A CAMPAIGN is now being conducted by French-Canadian Roman Catholic priests for French language radio stations in the Canadian West. As we have already said in these pages, we should welcome French radio stations in the same way as we should welcome Ukrainian, German, or Italian stations, provided they were not under the control of any ecclesiastical or political hierarchy, and provided they were not designed to segregate any racial or linguistic group, from the rest of our population. We cannot afford to use our radio outlets to wreck national unity rather than build it up.

The following figures just released by the Dominion Bureau of Statistics demonstrate the comparatively small number of French-speaking persons in Alberta, one of the Western provinces in which French radio stations are being sought. Only four per cent of the population reported French as their mother tongue. Other linguistic groups greatly outnumber them, e.g. there are twice as many Germans and almost three times as many Ukrainians listed below. Why should four per cent be given special privileges?

—W.S.W.

Population of Alberta By Mother Tongue

The English language was the mother tongue of 69 per cent of Alberta's population on June 1, 1946, according to figures released by the Dominion Bureau of Statistics. Persons reported French, the other official language of Canada, as the mother tongue comprised four per cent of the population.

By mother tongue is meant the first language spoken in childhood if still understood by the person. For infants, the mother tongue is taken to be the language commonly spoken in the home.

Although the total population of Alberta increased from 796,169 to 803,330, or by just 7,161 during the five-year period 1941-1946, the population reporting English mother tongue increased by 56,586. The number of persons with French mother tongue showed a drop of 3,236 during the same period. All other principal European tongues recorded decreases during the period.

Numerically largest mother tongue groups in 1946, with 1941 figures in brackets, were as follows: English, 557,512 (500,926); French, 28,215 (31,451); German, 47,707 (62,766); Norwegian, 11,052 (17,790); Polish, 15,103 (19,105); Russian, 6,785 (8,447); Slovak, 5,463 (6,755); Swedish, 7,205 (11,533); Ukrainian, 71,089 (74,837); Indian, 19,162 (19,056).

CLAIMS CATHOLICS CRUSHING ONTARIO

London, Ont.—(CP)—Prof. G. A. Cornish, of the University of Toronto, declared at a United Church Ministerial Association meeting here that French-Catholics are trying to "crush Ontario on every side," and to create a new province called "Laurentia" in northern Ontario.

He said he had found a large tract between Hearst and Cochrane in which there are about 137 separate schools and only 17 public schools. The former are maintained largely by Ontario Government grants, although "almost all instruction is in French."

Prof. Cornish, who is executive secretary of a committee sponsored by several Protestant denominations to study Roman Catholic-Protestant relations in education, claimed that "dummy" separate schools had been set up, and a grant had been obtained, even though no school was built nor was a teacher hired. There are at least 15 such "dummy" areas in the province, he said.

ROMAN CATHOLIC INTOLERANCE

WHEN Roman Catholics wish to obtain special concessions in Protestant countries they speak glibly about tolerance. But their own intolerance is never relaxed, even while they are pleading for tolerance from others. We quote the following news dispatch because the Hierarchy of the United States is carrying on a great campaign at the present moment for public subsidies for their parochial schools in the form of free transportation and free textbooks. But when the shoe is on the other foot, when Roman Catholic students are asked to take religious lectures given by Protestants, the priests compel the students to leave the school or university. We call attention to the following in order that Protestants may be aware of the rigidity of the Roman priesthood when their own interests are concerned. That is their perfect right in a free society. But why do they not display the same consistency and the same sense of justice when it is a matter of taking public funds for sectarian propaganda? The fact of the matter is that Rome demands everything and gives nothing; it shouts for special privileges for itself and denies to all others even their fundamental rights.

Must Quit Methodist Institution

CLEVELAND, Jan. 12 — (AP) — The 163 Roman Catholic students studying for degrees at Baldwin-Wallace College must withdraw from the Methodist institution at once if they wish to conform with the doctrines of their Church, a diocesan priest advised a mass meeting of the students last night.

A compulsory religion course and religious chapel programs at the nearby Berea institution are contrary to Catholic canon law and make it "impossible for a Catholic to pursue courses leading to a degree and remain a good Catholic". Rev. Joseph T. Moriarty, professor of religion at St. John's College, told the students, who met in the auditorium of a Catholic school. Several of them, including two prominent athletes, already have withdrawn.

The long-brewing issue was brought to public light recently when a Catholic student, who has since withdrawn, asked for an authoritative statement on a course, philosophy of religion, which is required of seniors working toward degrees.

Msgr. Vincent B. Balmat, chancellor of the Cleveland diocese, asserted in reply that Catholics "may not under any circumstances or pretext attend a class of this kind".

Dr. Louis C. Wright, president of Baldwin-Wallace, then issued a statement indicating no change in the course was contemplated.

"There has been no change in required chapel programs and courses in religion for 100 years," he added. "This is stated in the college catalogue, and each student has this information upon entering college. Chapel programs have never been sectarian."

When informed of last night's developments, Dean Myron F. Wicke commented: "There still will be no change in our program of requirements."

THE GOSPEL WITNESS WITH THE HELP OF ITS LARGE FAMILY WILL CARRY ON

Paper Costs Suspend 96 Year Old Weekly

Medina, N.Y., Jan. 30 (AP)—The Medina Tribune, in continuous circulation as a weekly newspaper for 96 years, suspended publication with yesterday's issue. A front page announcement said the cost of newsprint was the principal reason.

A NEW "PILGRIM'S PROGRESS"

FIRST published about the year 1672, *Pilgrim's Progress* had, years ago, been translated into more than one hundred languages. It is today, as it has been for many years, perhaps the second greatest book in the world. It was the greatest preacher of modern times, C. H. Spurgeon, who said:

"Next to the Bible, the book that I value most is John Bunyan's *Pilgrim's Progress*. I believe I have read it through at least a hundred times. It is a volume of which I never seem to tire; and the secret of its freshness is that it is so largely compiled from the Scriptures. It is really Biblical teaching put into the form of a simple yet very striking allegory" (*Pictures from Pilgrim's Progress*, p. 11).

Bunyan himself says of his book:

"Then ready my fancies; they will stick like burs
And may be, to the helpless, comforters.
This book is writ in such a dialect
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains."

These strains are sweet to the believing soul, though they were written in prison by one who was brought before rulers for Christ's sake. The Baptist tinker of Bedford from that jail became the preacher of the world.

On his tombstone is this simple epitaph,

"Mr. John Bunyan,
Author of the *Pilgrim's Progress*,
ob. 12 Aug. 1688, aet. 60.

The *Pilgrim's Progress* now is finished,
And Death has laid him in his earthly bed."

Bunyan wrote other books, such as *The Holy War*, *Grace Abounding*, but most popular of all was his *Progress*. It was not long before edition after edition was exhausted. And no wonder, for even as a work of literature, it stands among the highest; and as a book of devotion, it will not soon be surpassed.

It will do us all good to read this book again.

"As I walked through the wilderness of this world, I lighted on a certain place where was a den, (the Bedford Jail, of course), and laid me down in that place to sleep; and as I slept, I dreamed a dream."

It was a waking dream, a reverie, in which the thoughts came crowding into his mind. It was a dream about the saints' "journey, and the way to glory".

Printed by the SCM Press Limited, London, England, a new edition is distributed by the Macmillan Company of Canada Ltd., and these agencies are to be congratulated on bringing out this old and glorious classic in the style of a modern book. Here is a good book to give anyone, but particularly appropriate in this form for teen-agers.—W.G.B.

WATCH

Your Address Wrapper if it Reads **FEB. 48**
Kindly Renew Now. We Would
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THE GOSPEL WITNESS
130 Gerrard Street East, Toronto 2

PASTOR HIGHLY COMMENDED BY MEMBERS AT ANNUAL MEETING

Receives Substantial Gift of Money as Love Token

(Report of the Twenty-second Annual Business Meeting of Victoria Ave. Baptist Church, Hamilton, Jan. 28th)

The Pastor, Rev. John Byers, of Victoria Avenue Baptist Church, was highly commended by the members of the Deacons' Board and church for his faithful and powerful preaching of the Gospel throughout the past year. As a token of the church's profound appreciation of his devotion to the sick, and his untiring effort to help all in need, spiritually and otherwise, a very substantial sum of money was presented to him in the course of the evening, when a hearty vote of thanks was moved by Deacon David Simmonds and Deacon Sydney Sargeant.

In reply Pastor Byers said that he was surprised beyond measure that the people should present him with so large a gift, more especially when he remembered their personal kindness throughout the year. He said that it was a great pleasure to serve the church at Victoria, and that he thanked God upon every remembrance of their love and loyalty. The Pastor thanked the congregation for the great prayer effort that had been put forth during the year. He commended the people for their devotion to the Wednesday night prayer meeting, saying that in his opinion it was the best in the city. He concluded by saying that it was his prayerful desire to serve the church with greater fervour and faithfulness for many years to come.

In presenting his report to the church, Mr. La Verne Ball, Treasurer, said that it was one of the finest he had ever presented. He commended the people for their unexcelled missionary enterprise and most generous offerings. Approximately \$3,400 had been given to home and foreign missions. There was a decided increase in the financial statement over the preceding year. The finances were said to be in a healthy condition.

The Secretary of the church, Mr. Charles Linklater, gave a splendid report of the spiritual achievements of the church throughout the year. New members had been added to the church roll and several had been baptized. The church roll was higher than that of last year. He pointed out that the spirit of love and unity was the true foundation of real and abiding success in the Christian church. He expressed the opinion that the church at Victoria was never in a healthier spiritual condition, for which he thanked God.

The report of the Sunday School work as given by Dr. O. L. Clark was most gratifying. She thanked the staff of teachers and the officers of the School for their splendid co-operation and genuine success. The spiritual tone of the Sunday School was never better, the average attendance was most encouraging, and the prospects were never brighter. Dr. Clark said that it was indeed a great privilege and high honour to teach such promising young people. The offerings of the Sunday School were the highest for many years, considerably over \$1,000, and of that amount over \$600 was given to missions.

The Dorcas Society was represented by Mrs. A. Drysdale, who presented an able and excellent report. Many articles had been made by the Society and sent to the mission fields and the displaced people of Europe. Financially it had been one of their best years. The meetings had been well attended, and under the capable leadership of Mrs. John Byers, a great deal of work had been accomplished.

A sumptuous dinner had been prepared and served by the ladies of the church under the direction of Mrs. Charles Linklater. An unanimous vote of thanks was conveyed to the ladies for their truly sacrificial contribution to the success of the business meeting, which was one of the happiest ever held.

Deacon Sargeant gave a report of the work of the Board

throughout the year. He said that the work of the church was definitely encouraging, and signs of revival were self-evident.

A very hearty vote of thanks was extended to the Treasurer of the church, Mr. Ball, and to the chairman of the ushers, Mr. James Whyte. Both were congratulated by the Pastor, who said that it was a pleasure to work with such devoted servants of the church. A hearty vote of thanks was given to the leader of the orchestra, Mr. Charles Linklater, the song leader, Mr. Arthur Abrahams, and the pianist, Miss Helen Scott. A hearty vote of thanks was also expressed to Dr. O. L. Clark, Sunday School Superintendent, to the staff of teachers, and also to the caretaker, Mr. John Redpath, who was described by one of the deacons as a thoroughly competent janitor, and one who paid every attention to the work of the church, and whose services were highly appreciated by all.

The following were elected Deacons for the year 1948: Charles Linklater, Sydney Sargeant, La Verne Ball, James Whyte, Swanton Drysdale. Honorary Deacons: Allan Marshall, David Simmonds.

(The above is the report prepared for publication in THE HAMILTON SPECTATOR).

VIGILANCE: THE PRICE OF LIBERTY

Editor, *Citizen*: I was interested to see in the *Evening Citizen* of Jan. 16 that the Ottawa Civil Liberties Association will hold its annual general meeting in the Carnegie Library on Wednesday, Jan. 28. The subject of the evening's panel discussion: "Is the Price of Civil Liberties Going Up?" is very apt. The lack of activity on the part of the Association this past year has given the impression that at least educational media on civil liberties are being priced out of the market. If so it is indeed a matter of grave concern. We are prone to repeat hackneyed phrases, learned by rote, about our "democratic way of life" and the "freedoms" it guarantees. But events in Canada in recent years and more recently in the United States should have driven home the truth that

"Freedom's a thing that has no ending,
It needs to be cared for, it needs defending!"

It will, therefore, be of great interest to hear the association's program for the coming year, what bright ideas it has to get people actively interested in its program and perhaps some explanation for its lack of activity.

T. GORDON

Ottawa, Jan. 19.

WARRANT IS ISSUED FOR CHARMS SELLER

St. Catharines, Jan. 21 (CP).—The "purple cloth charm case" in which Mrs. Sydney U. Barnes, 55-year-old clairvoyant, is charged with false pretences today was adjourned sine die when accused again failed to appear in court.

A warrant for her arrest was issued when she did not appear Jan. 12 to answer complaints of Mary Miva and Martin Dica of St. Catharines that they paid about \$300 each for purple cloth tablets.

Mrs. Barnes is alleged to have claimed the charms would protect wearers from death or injury.

NOTE: The Roman Catholic Church grows rich by means exactly parallel to the "purple charm case". The Papacy lives by the most flagrant charlatanry and nothing is done about it.—ED. G.W.

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.

THE CONSEQUENCES OF ROMANIST PRINCIPLES

A CHURCH whose principles lead it to hold before everything else to the importance of numbers and to appeal directly to the masses, must, at the same time, renounce two things: to form a living unity and to maintain, in theology and in morals, the highest principles. What Montesquieu has said of aristocratic governments, that moderation is their spirit, may be said, in a certain sense, of the bulky Church to which both Pascal and his adversaries belonged. Sublime truths have been professed and sublime virtues have been exercised by men which have belonged to her; but the sublime is in no way her achievement, and there is no keen edge that she has not more or less dulled. Now, each idea must, under favourable circumstances, some day come to its full expression and be personified either in a group or in an individual, and when that happens it appears to go beyond itself, though it is merely standing erect on the foundation where it was before. This is what happened in the sixteenth century to the Roman idea: the companions of Ignatius carried out to a logical conclusion the lines already laid down; in theology and in morals they said the last word of their Church, or rather they revealed its thought, or better still they showed the inevitable consequences of its principles. The Church was moved, its most illustrious doctors protested and disavowed: Catholicism did not wish to be either Jesuit or ultramontane, nevertheless it is both in germ, and without denying itself or destroying itself, I do not know how it can get rid of these disagreeable and dangerous excrescences.

—Translated from A. Vinet, *Etudes sur Blaise Pascal*.

AN "ALERT" FOR ALBERTA PROTESTANT LEAGUE

French Radio For Prairies Issue Again

Edmonton Company's Application For 500-Watt Station Comes Before CBC Friday

Ottawa, Jan. 21—(CP)—The contentious question of whether French language radio stations should be allowed to operate in Western Canada will be revived this week at the 57th meeting of the board of governors of the CBC.

The board will meet in camera tomorrow to deal solely with corporaton problems, but on Friday it will meet in public to deal with applications for new radio station licenses. The public hearings will continue into Saturday if necessary.

There is an application on the agenda from Radio-Edmonton Limited for a 500-watt French-language station at Edmonton. Strongest opposition to the application has come from the Baptist Union of Western Canada, which will be represented at the public hearings, the third to be held since last September when the board decided to discontinue the practice of hearing applications in camera.

A CBC official said the Edmonton company applying for the license was headed by Dr. L. O. Beauchemin, of Calgary. Information here would indicate that he has had no previous radio experience.

Listed as subscribers to the company were Bishop Ubald Langlois, vicar-apostolic of the Roman Catholic diocese of Grouard, Alta.; Msgr. Maxime Pilon, of Morinville, Alta.; Dr. L. P. Mosseau and P. E. Poirier, of Edmonton, and Alphonse Brosseau, of St. Paul, Alta.

A KINDLY LETTER

Brooklyn 10, N.Y.
January 10, 1948.

Dear Doctor Shields:

Sometimes it is well to pay tribute to men of accomplishment like you, particularly when the substance of that accomplishment centres in the Christ of God, whom I have praised a hundred times over for affording me the privilege of having met and heard you expound the verities of God's mighty Word, as written and as personified in the blessed person of His precious Son, our Redeemer. Permit me, Sir, to pay that tribute to you here and now, with a simultaneous prayer that God will preserve you to tell us more in your inimitable style. Praise God for your being!

My first meeting with you was occasioned at Dr. Robert McCaul's church in Brooklyn, N.Y., and I'm still thanking God, if not for the strike which precluded your trip to New Zealand, then for the fact that I was invited to hear you at Dr. McCaul's tabernacle.

As a result of your stay in Brooklyn, I heard you speak as often as possible and made a better move by subscribing to your GOSPEL WITNESS, which now is a "must" in my reading.

My business necessitates me being away from home a lot, and the enclosed clipping from a Providence, R.I., newspaper should be of interest to you, if you have not already seen it. More power to you in your constant flailing of the "ladies of Fatimas", etc.—and my respects and compliments to your able Mr. W. S. Whitcombe, whose articles always contain a potential I like to call sure fire.

May God's best for you and your staff be your portion for the great things of God which you so admirably champion.

Sincerely yours,

CONTINUE AGITATION AGAINST VATICAN

Moscow,—(AP)—Soviet Russian agitation against the Wednesday night prayer meeting, saying that in his opinion of a New York story by Tass News Agency containing comments on a pamphlet by a German refugee, Leopold Mannaberg, titled Vatican Policy in Europe.

The dispatch said the pamphlet "emphasizes the leading role the Vatican played in the Fascists' and Nazis' rise to power and the Vatican's continuous support of the world's reactionary forces."

It declared it was typical that "the Vatican supported Nazism in Germany because it could not wage a struggle against Russia without the aid of Germany."

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Priest, the Woman, and the Confessional," by Father Chiniquy	.....\$0.75
"The Antichrist—His Portrait and History," By Baron Porcelli	..... .50
"The Greatest Fight in the World," by C. H. Spurgeon, 64 pages	..... .25
"Blakeney's Roman Catholic Doctrines Examined", 316 pages	..... 1.00
"Blakeney's Popery in Its Social Aspect," 312 pages	..... 1.00

The Gospel Witness

130 Gerrard Street East Toronto 2 - Canada

ILLUMINATING ITEMS FROM THE PUBLIC PRESS

Typewriter Talk: The St. Jean Baptist Society has been using its stationery to write letters to prominent French-Canadians, telling them to stop buying or dealing with Jewish or English concerns. In fact one of the best known Quebec civic and military leaders was "spoken" to for shopping at Stenberg's Groceteria.

A LOUD AMEN TO THIS

Earl Lloyd George Flays Labor Rule Most Inefficient Since Stuarts, Says Son of Great War Premier

Hoboken, N.J., Feb. 2—(AP)—Earl Lloyd George, son of Britain's First World War leader, said that the Labor government is the "most inefficient and incompetent since the reign of the Stuarts."

"Democracy in England today is 'democracy' and 'bureaucracy'," he said on his arrival aboard the liner Nieuw Amsterdam. The vessel was delayed 48 hours because of bad weather.

The son of the late David Lloyd George said that he had come to the United States for a lecture tour and "to seek life, liberty and the pursuit of happiness," which, he maintained, could not be found in Britain.

He said the food problem in Britain is more acute than during the war and that the "one person in England" qualified to cope with the present situation is "good old Winston."

"WITNESSES" ACQUITTED ON MONTREAL CHARGES

MONTREAL, Jan. 29—(CP)—Victor Dougeluk, Muriel Hannigan, Stanley Nicholson, Marie Anne Roach and Victor Winterburn, five members of the Jehovah's Witnesses sect were today acquitted by Recorder Leonce Plante of charges of "soliciting without a licence."

The recorder remarked that the only evidence put forward by the arresting constables was that they were informed the accused had tried to sell a bible. But he said, there was no conclusive proof to that effect.

News of Union Churches

Rev. Morley R. Hall, Secretary

First Baptist Church, Sault Ste. Marie
Rev. D. Macgregor, pastor

Since the pastor took up duties here early in the Fall, a new parsonage has been built. In a recent letter, Mr. Macgregor writes: "We are slowly getting settled in our new home." In the same letter he states: "There has been a little blessing in the church. Two have professed faith in Christ; four have been baptized, and eleven have been received into the church."

Stouffville and 1st Markham Baptist Churches

These churches were served by Rev. D. Macgregor for more than ten years. When he resigned to accept a call to Sault Ste. Marie, it was not easy to break that bond which had grown stronger through the years. In bidding farewell, the Stouffville Church gave the pastor a fine Bible and the family a gift of money. The 1st Markham Church also presented a generous gift in the way of a purse of money.

When returning to this field recently, the former pastor had the joy of immersing five on profession of their faith and also extending the right hand of fellowship to five

new members. Rev. J. K. Péquegnat, formerly of Courtright and Wilkesport, took up pastoral duties here early in the New Year.

Union Baptist Church, Courtland

Student Harold Kettle of the Seminary enjoyed times of blessing in this work during the summer and has carried on in the Fall by supplying part time. From a recent report we quote: "Late in the Fall, five young people requested baptism. Having no baptistry in our church, Rev. A. C. Whitcombe of Shenstone Memorial in Brantford was approached and kindly consented to conduct a baptismal service in his church. A goodly number of our Courtland people went to Brantford to witness this service. The spiritual growth and progress in the lives of a number of our young people is very encouraging."

Calvary Baptist Church, Ottawa

Rev. J. F. Dempster, pastor

From our Capital City comes good news of the Lord's blessing in Calvary.

"The work on our church building was not completed as soon as we had expected, and there are still a few finishing touches to be made. Through alterations, the baptistry has been out of use for several months. Because of this a number are awaiting baptism.

"The financial report for the past three months is the largest in the church's history. Almost \$5,000 came in, and of this amount nearly \$1,300 was for the Building Fund, and \$1,242.83 was for missions.

"When Pastor Murray Heron spoke in Ottawa the other week, large congregations greeted him both at Westboro and Calvary. We had so many cars parked outside our church that the Fire Department sent the Police to warn us against hindering the passing of their equipment in case of fire. We have had similar crowds before without any such warning and wonder if it was simply the fact that Murray Heron was the speaker."

Shenstone Memorial Baptist Church, Brantford

Rev. A. C. Whitcombe, pastor

It is always a pleasure for the Union Secretary to visit this people. Sunday, January 18th, was a good day in their midst. Both pastor and people are in full accord with our missionary programme, and co-operate heartily in it. One of their members, Miss Marguerite Wallace, is assisting in the French school at La Sarre. Their missionary offerings have shown a substantial increase, and they also contributed quantities of clothing and food for our shipments to needy Baptists in France. Along with a full pastorate, their pastor assists on the staff of Toronto Baptist Seminary. The past year saw the last \$1,100 on the Church mortgage paid off as well as completing certain improvements to the property. The various organizations of the church are in a healthy condition, and there is an earnest note in the mid-week prayer meetings. During the past year a number have been received both by letter and by baptism.

Fundamental Baptist Church, Fort William

Rev. W. C. Tompkins, pastor

"Since our official opening left us with a few jobs undone due to delay in obtaining materials we have just recently put tile on our new Sunday School quarters and installed a complete new heating-unit. The latter was a necessity due to enlarged accommodation and the age of the old unit. We are thankful that almost all our renovating and rebuilding is paid for. Another month should see the church-building debt-free. Along with the enlarged quarters has come growth in Sunday School attendance which has averaged about 150. Congregations have been quite good with new contacts constantly being made. Recently we had

a baptismal service when four were baptized and joined our ranks. One was received in this New Year on profession of faith. The radio-ministry continues to be one of our greatest avenues of evangelism as we now begin the sixth year of Mid-week Meditations, our half-hour Wednesday evening broadcast. A constant stream of letters testifies to the effectual work of the Holy Spirit in applying the Word of God to needy hearts. Our monthly radio bulletin with its reprint of a sermon given on one of the programmes has been widely used and sent to the uttermost parts of the earth. A new venture this Christmas was the publishing of a Christmas sermon in the local press as greetings from the radio broadcast. We prayed that many would be helped as the Word thus gained entrance to thousands of homes. The spirit of unity and desire for blessing in the church as we face the New Year is very encouraging. There is much land yet to be possessed in God's Name but we see the fields white unto harvest and realizing God's un failing presence and power would pray for grace to enter in. 1947 was a hard year as we began it by bidding farewell to a number of staunch helpers who moved to another city. Then came the fire! But as we look back on the faithful support given by our own members and friends and sister churches of the Union, and note the progress made, we can but exclaim, "Hitherto hath the Lord helped us," and from all this take courage and go forward in this eighth year of our ministry in Fort William."

—W.C.T.

Chatham Regular Baptist Church

Rev. E. C. Wood, pastor

These Baptists who have met in an upstairs hall for a number of years, now have good prospects of a church building of their own, which they hope to see materialize this year. With a spacious lot already purchased and nearly \$10,000 in their building fund, they purpose to get things moving within the next two months.

During the past few weeks, five young people were immersed. The Sunday School is doing well, and pastor and people are enthusiastic concerning their future. Once their new building is erected it will prove a great asset to their work.

A VISIT TO EUROPE

By GABRIEL R. GUEDJ, in *The Watchman-Examiner*

This past summer, Dr. Raymond B. Buker, foreign secretary, and Rev. Gabriel R. Guedj, chairman of the European committee of the Conservative Foreign Mission Society, visited the European fields supported by the Society in Portugal, France, and French Switzerland. Daily conferences were held with the native pastors and leaders, followed each evening by public evangelistic meetings where

the attendance, without exception, taxed the capacity of every edifice. Most encouraging pioneering, evangelistic, and missionary work and results were observed at first hand.

A conference with the leaders and pastors of the French Bible Mission (Evangelical Association of French Baptist Churches) was held in the city of Colombes, on the outskirts of Paris, at which time the American visitors renewed old acquaintances and secured valuable information relative to the Baptist witness in France directly from the pastors of the strategically located churches of this fundamental group.

The difficulties of preaching the gospel in countries like France, where multitudes have turned their backs on Romanism and its pretensions, can hardly be understood, still less appreciated, by those who live in the free atmosphere of open and free religious discussion. The Zulus, the Bantus, the Bushmen, or any other uncivilized people have not been conditioned against Christianity as much as those who have once been under the sway of some false representation of it such as Roman Catholicism or other forms of state religions. For that reason, with its 450,000,000 souls, Europe is one of the greatest mission fields on earth.

The accompanying photograph shows a number of the pastors from France and Switzerland at the home of Pasteur Emile Guedj, where the Paris conferences were held. Dr. Robert Dubarry, of Nimes, presided.

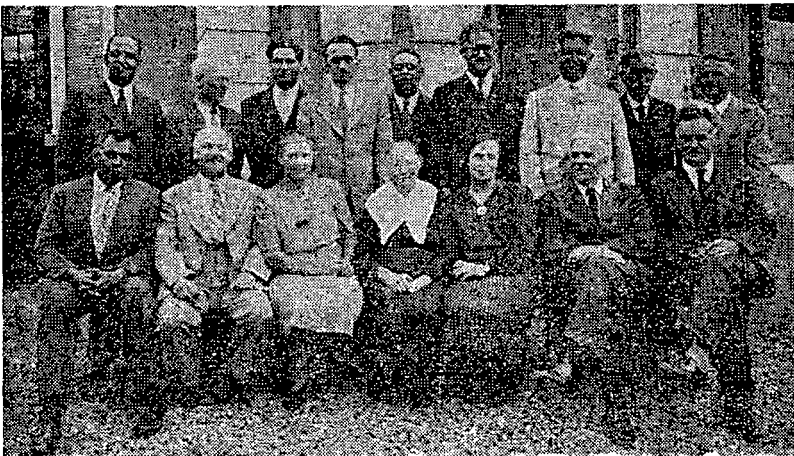
Next on their itinerary, the American emissaries visited their field of work in French Switzerland. The Swiss brethren are most like the Americans in their outlook, enthusiasm, and methods. Each Swiss pastor, besides carrying on his own local ministry, serves at least 4 or 5 outlying mission stations. In Switzerland, as well as in the other two countries, fine and promising groups of young people called for full-time service are ready to undertake their necessary preparations.

REMEMBER THE SEMINARY IN YOUR WILL

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

FRENCH PASTORS IN PARIS

FRONT ROW, from left to right: Dr. Raymond B. Buker, of the Conservative Baptist Foreign Mission Society. Next to him are Deacon and Mrs. Paul Bauman of Jarvis Street Church, Toronto. In the centre, Madame Raynaud, widow of the founder-pastor of the Colombes Church. Next to her is Madame Emile Guedj, her daughter. Next is Pastor Robert Dubarry of Nimes, President of the French Association, and last Pastor Mafille of Lille. In the BACK ROW, beginning at the left, are a number of our French pastors: Messrs. Weber, Jalaguier, Buhler, Ity, Waecker, Emile Guedj of Paris and his brother Rev. Gabriel Guedj of Brooklyn and Bonijoly and Chauvin.



—Courtesy of "The Watchman-Examiner".

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

Rev. S. R. Jeffery, on furlough from China, spoke at Chapel on the 9th of January.

While in Louisville last week I met Rev. Bert Cockburn, B.D., who told me that he had passed his comprehensive examination for his doctorate in theology, and is now writing his thesis on Paul's Debt to the Pharisees.

I attended the annual meeting of the Walnut Street Baptist Church, Dr. Pettigrew, pastor. They report a membership of 4,580, and about \$200,000 was raised in 1947. The church is strongly Baptist and thoroughly evangelical.

We have recently heard of the birth of sons to Mr. and Mrs. Hume Wilkins, Toronto, and to Rev. and Mrs. E. V. Apps, Vernon, B.C.

On Monday night, January 12th, Rev. Cecil G. Hodgson and Miss Margaret English were united in marriage by Rev. Stanley Wellington, assisted by Rev. W. G. Brown, in Beulah Baptist Church, New Toronto.

The Seminary expresses real gratitude for a considerable gift of books from the estate of the late Miss Edythe Armstrong of Jarvis Street Baptist Church. We express thanks also to the Misses Baker for contributions to the furnishings of the men's residence, also to the ladies of the Dorcas Society for making the lounge drapes, and to the friends of Victoria Ave. Baptist Church, Hamilton, Rev. J. Byers pastor, for a gift of foodstuffs for our dining room.

Seminary students received a blessing from a recent chapel visit from Rev. Gerald Gregson of the Scripture Union, who, we understand, is making a three-month tour of Canada's West.

Rev. O. T. Johnston is now pastor at Oracabessa, Jamaica. Of his work he writes interestingly: "During 1946 I was called to the present circuit of Churches. It has been and still is an area with peculiar difficulties, but when the call came, I accepted the challenge in the strength and wisdom of God.

"This was one of the sections of the Island that had the severe hit of the 1944 hurricane, which left vast numbers of our people homeless, starving and without school or church in many districts. I came here in October 1946, and in the providence of God have been able to replace three of those buildings in my area. At Oracabessa the Government, from Colonial and Development Funds, built us a school costing just over four thousand pounds. At Three Hills we erected another with part aid from government and another from the Baptist Missionary Society for twenty-four hundred pounds. Besides the school at Oracabessa the chapel has been rebuilt during the past year at a cost of thirteen hundred and thirty-five pounds, with a debt balance of just over two hundred pounds. For the year we have entered upon we must face two other building projects. At Port Maria we have been ordered by the local building authority to take down the chapel and erect one that can be considered safe. This is estimated to cost about fifteen hundred pounds; and also a manse must be obtained at a cost of ten hundred and fifty pounds. These figures are boring to read, I know, but they go further, they give a headache when the stern reality of raising those amounts presents itself. I must say that our people have risen to the occasion and have up to the present done splendidly. We are not yet in sight of the end of these items of work but we are working and praying and waiting upon the Master.

"On the spiritual side a far worse thing than the hurricane took place. There was a split in the congregation, which brought a membership of approximately four hundred to

one hundred and twenty-four, when I took charge. We faced the situation under God, and by baptisms and restorations we now stand at one hundred and ninety-three. This is at the Oracabessa station. The other stations have also suffered from backslidings of one sort and another, but not to the same extent. The Oracabessa Church, however, at present shows the greater spiritual life. The membership is alive and working and praying, and there are evident signs of a revival.

"It is quite likely that during the present year I shall visit Canada and the United States. I can do with a change for a little while . . . Mrs. Johnston and I are keeping well and also our two girls. Blossom is now married two and a half years and has a son. Cherrie is doing High School teaching at her Alma Mater, Westwood."

Wednesday evening, January 28th, our men's residence had its first open house. That evening many friends were taken through the residence by the happy group of students who live there. The comment generally heard from the friends was that the residence far surpassed their expectations as a comfortable home. Delicious refreshments were served during the evening and Mrs. W. G. Brown, Mrs. W. S. Whitcombe and Mrs. J. M. Coghill assisted at the tea table. For the sake of others who were not able to attend, or had not heard of it, we hope to arrange another open house evening in the not too distant future.

The next day was Alumni Day and there came former students of the Seminary to visit some of them from considerable distance. They visited classes and enjoyed our dining hall fare, but most of all fellowship together as some who had not seen each other for many years renewed acquaintance. At one conference before supper possible improvements in the Seminary programme were discussed by Alumni and Professors. In another conference after dinner other Alumni matters were brought forward. It was decided that the Alumni would undertake something in the way of furnishings for our proposed lady students' residence. More will be said about this when estimates are available. Rev. L. Roblin, who twenty-one years ago was the first student to register in the Seminary, left his cheque as a first contribution for this worthy cause. This was a good day and other Alumni days will be arranged in the future.

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 7 February 15, 1948

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

ELIJAH'S CHARIOTS OF FIRE

Lesson Text: 2 Kings 2:1-11.

Golden Text: "And Enoch walked with God: and he was not; for God took him."—Genesis 5:24.

Supplementary Reading: Matt. 24:36-44; Luke 17:34; 1 Cor. 15:51, 52; 1 Thess. 2:19; 5:23; 4:13-18; Phil. 3:20, 21.

I. The Last Walk of Elijah: vv. 1-8.

Ahab's covetous desire to secure Naboth's vineyard had resulted in disaster and judgment for the idolatrous wicked monarch (1 Kings 21:17-24). Because of his humble repentance, the full sentence of judgment against his house was deferred until the days of his son Jehoram or Joram, brother of Ahaziah, Ahab's immediate successor (1 Kings 22:40-51; 2 Kings 1:17; 3:1; 9:25). Ahab himself met death in battle when he and Jehoshaphat, the King of Judah, attempted to seize Ramoth in Gilead from the hands of the Syrians (1 Kings 22:34-39). Thus perished the man who regarded Elijah as his enemy, simply because the prophet of the Lord

had dared to tell him the truth (1 Kings 18:17; 21:20; Gal. 4:16).

Ahaziah, the son of Ahab, followed in the footsteps of his father, serving Baal and provoking the Lord God of Israel by enquiring of the god of Ekron (1 Kings 22:52, 53; 2 Kings 1:2). Elijah was commissioned to rebuke him, and to pronounce his doom, calling down fire upon his messengers, that the king might know the danger of trifling with a holy God (2 Kings 1:3-17).

Elijah had now completed his duties as prophet of the Lord, and when the Lord called him home, He honoured His servant by translating him from earth to heaven. Precious in the sight of the Lord is the death of His saints (Deut. 34:5, 6; Psa. 116:15).

The Lord had revealed to Elijah, to Elisha and to the young prophets His plan to take the senior prophet home (vv. 1, 3; 2 Tim. 4:6; 2 Pet. 1:14). Before setting out for his heavenly home, Elijah desired to visit the various schools where the young prophets were being trained for their work (1 Sam. 7:15-17), that he might give them parting words of counsel and encouragement (Deut. 33:1; Acts 20:17-38).

Elisha, who had been ministering to Elijah (1 Kings 19:21), accompanied him on this journey, in spite of Elijah's request that he tarry at Gilgal. We are not told the reason for this request. It may be that Elijah desired to travel alone with God on this momentous occasion (Gen. 5:24; 22:5), or it may be that he was testing Elisha, as Naomi tested Ruth and Orpah (Ruth 1:8-16). At any rate, they went on in sweet fellowship with God.

The places mentioned are associated with crises in the experience of God's people, and the individual servant of God is called upon to face similar issues, if he would live triumphantly. Gilgal, where the reproach of Egypt was taken away, represents the place where sin is forsaken (Josh. 5:9; Prov. 28:13; Isa. 55:7); Bethel, "the House of God," the place of fellowship with God (Gen. 28:10-22); Jericho, the place of victory by faith (Josh. 6:15, 16; Heb. 11:30) and the Jordan, the place of separation between the wilderness and the promised land (Josh. 3:17). Are we, as teachers and Christian workers, prepared to go all the way with the Lord, no matter what it may cost (Matt. 16:24, 25; Lk. 14:25-33)?

II. The Last Watch of Elisha: vv. 9-11.

When the two prophets had crossed the Jordan, Elisha was given the privilege of asking for a parting gift. Only those who abide in Christ and who follow Him obediently all the way have the right to ask what they will in prayer (John 15:7; 1 John 5:14, 15). Elisha prayed for a double portion of his master's spirit; that is, he desired the portion of the first-born, that he might be the spiritual successor of Elijah (Deut. 21:17; 1 Kings 19:16; 1 Tim. 1:1, 2).

Elisha's request would be granted on condition that he should see Elijah when he was taken from him. His eyes must not be dazzled by the sight of the heavenly glory, nor must his ears be tempted by the sound of the tempest and whirlwind; he must allow nothing to distract his attention from his master (Matt. 17:8). Similarly, the servant of the Lord must keep his eyes fixed upon Christ; he must be a person with single heart and single aim (Matt. 6:22-24; Phil. 3:13, 14); he must be steadfast unto the end (Heb. 12:1, 2).

Whirlwind and fire are spoken of in Scripture as symbols of the power and purity of the Lord (1 Kings 19:11, 12; Isa. 66:15; John 3:8; Acts 2:2, 3). With the accompaniment of tempest and fire Elijah was taken up into heaven. Like Enoch, he was not, for God took him (Gen. 5:24; Heb. 11:5). In like manner did Christ ascend into heaven (Acts 1:9). Elijah's translation is also an illustration of the future rapture of the Church (Matt. 16:28; 17:1-3; 1 Thess. 4:13-18; 2 Pet. 1:16, 17).

DAILY BIBLE READINGS

Feb. 9—Chariots of War	Exod. 14:1-12.
Feb. 10—Chariots of Honour	Gen. 41:14-44.
Feb. 11—Chariots of God	Psa. 68:1-17.
Feb. 12—Chariots of Service	Acts 8:26-40.
Feb. 13—Chariots of Chastening	Isa. 56.
Feb. 14—Chariots of Clouds	Psa. 104.
Feb. 15—Chariots of Conveyance	Gen. 46:29-34.

SUGGESTED HYMNS

When the trumpet of the Lord shall sound. With harps and with vials. Jerusalem, my happy home. Hark, hark, my soul! Jerusalem the golden. For ever with the Lord!

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