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The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa.

Vol. 26, No. 45

130 Gerrard Street East, TORONTO, MARCH 4, 1948

Whole Number 1346

VESTIGIAL REMAINS

THIS is a designation applied by Evolutionists to any part of the body which seems to have no particular function. But, believing, as we do, that God hath put every member in the body as it has pleased Him, we do not believe that we have any vestigial remains. Every organ of the body has its particular function.

A truck driver told us that on one occasion he was returning from Windsor with a heavy load, when one of the cylinders of his engine ceased to function. Of course, as every motorist knows, when that cylinder ceased to drive, it acted as a brake, and with the heavy load, and the one cylinder holding back, the other cylinders had not enough power to carry on. The driver said there was only one thing he could do, and that was to pull aside and neutralize the cylinder, by arranging so that if it would not drive it should not brake.

That is illustrative of the unity of the body. No healthy body can afford to have an inactive member; hence the direction: "If thy right eye offend thee pluck it out, and cast it from thee . . . And if thy right hand offend thee, cut it off, and cast it from thee."

The same principle holds in respect to a church. It should have no neutral, or inactive, members. In any industrial or commercial organization, the persons who comprise the working staff will not all be alike in capacity, or energy. But, according to their several abilities, every person on the payroll will be expected to give some measure of service for the wages paid. In a church every member should be a worker. There is something for everybody to do; and yet even the most active church is probably less than fifty percent efficient.

We write as a layman on the subject, but somewhere we have read that pulmonary diseases, such as tuberculosis, begin in unused cells of the lungs, and that if people learn to breathe deeply, and to fill both lungs with good fresh air continuously, they will be less likely to become the victims of any pulmonary affection. But it is said there are few who do this, and in such cases the person lives by the extraordinary activity of the cells made use of. We believe this is technically correct, but, as we have said, we write as a layman on the sub-

ject. This, however, we know, that it is a "remnant according to the election of grace" that keeps any church alive. A revival takes place when every organ of the body exercises its proper function. Then it will be found in exuberant health. When the Spirit of God takes complete possession of the members of the Church, bringing every member into rhythmic harmony with every other member, and with their Head, Who is Christ, then there is a revival indeed. Meanwhile, what a mercy it is that every true Church of Christ has its praying and working group, each member of which is like the active cylinders in the truck to which we have referred, doing a little more because somebody is doing nothing at all!

This principle applies to the prayer life of the church, to its teaching and preaching ministry, to its general testimony, and to its general giving. We may thank God that, as in apostolic times, there are still some who work overtime to "supply" somebody else's "lack of service".

While it is implied in what we have written, there is one thing we have failed, specifically, to mention, and that is the simple matter of church attendance. Every member should recognize that by leaving his own seat empty he helps to empty other seats. By occupying it, he makes his contribution toward filling God's house. We have fallen upon days when even very devout and orthodox people justify their absence from the Lord's house on Sunday evening.

Staying at home Sunday evening, unnecessarily, is a vicious habit. This Editor cannot, at this writing, recall a single instance when he was absent from the Lord's House on the Lord's Day, either morning or evening, either as hearer or preacher, when it was possible for him to be present; and he has made a solemn resolution, which he hopes to keep as long as strength shall last, that, until he is fully and finally incapacitated for going to the House of the Lord, he will be able to cherish this comforting reflection that never once in a long life was he absent from the Lord's House when it was possible for him to be present. It is said of our Lord Jesus, "As his custom was, he went into the synagogue on the sabbath day."

THE GOVERNOR-GENERALSHIP OF CANADA

THE following letter is taken from the *Vancouver Daily Province*, of February 16th. It is so exactly to our mind that we cannot refrain from publishing it:

Sir: Mr. King next? Emphatically no! The right person must be entirely disassociated from our politics: he never could be.

Consider his record. Many Liberals felt he stole the leadership from Mr. Fielding by having sided with Quebec against conscription. Remember, he refused Britain's request to have the air training in Canada, which to many appeared traitorous. The delay may have cost many young lives. This obnoxious stand saved our autonomy from "English" encroachment, also Mr. King's backing in Quebec.

Remember the Zombie Army that "would fight if Canada were attacked". Remember the phony referendum costing some millions, but "what's a few million dollars". He was then stalling for time, praying the enemy would break, when the boys were praying for reinforcements.

Did he ever hesitate to put political advantage first? Mr. King is an extreme partisan; remember the "not a five cent piece" speech? Also the Baby Bonus coup—over \$199,000,000 for Quebec. Without tactics which held the concentrated support of Quebec, the fortunes of this political trickster would have been different indeed. Is it strange that the governorship suggestion originated in Quebec?

No, Mr. King does not measure up. We have always had men of higher calibre than that of the smart politician. Besides, do we want to lose all personal attachment to the most honourable nation the world has yet produced?

Vancouver.

"JE ME SOUVIENS."

THE EDITOR IS GRATEFUL

A LARGE number of our subscribers have already answered the Editor's Annual Letter by sending us a contribution to THE GOSPEL WITNESS FUND. Some thousands of dollars have been received, but we need thousands more. This year, in addition to the extra cost of paper we spent some thousands of dollars in publicizing the Rockwood incident of Truro, that is, over and above the four thousand dollars contribution given to Mr. Rockwood as an offering taken at the Jarvis Street services. This year also, for the first time, THE GOSPEL WITNESS has had no place on the Jarvis Street Church Budget. That has meant a loss of some thousands of dollars.

All these things make it necessary that we should receive a larger amount than usual from our Annual Letter. We are sure there are thousands of our subscribers who intend to send us a contribution. We should be most happy if you would send your contributions early, so as the earlier to relieve us of all anxiety about the year's end, on the 31st of March.

WE ARE NOT FOND OF MARCH

MARCH is one of the twelve, but it is a kind of Judas, and we do not like it. We have reason to fear it. We first preached in Jarvis Street Church the sixth of March, 1910. On the 31st of March, 1937, we were carried home on a stretcher, with a heart attack. On the 4th of March, 1938, Jarvis Street Church was burned. On the 17th of March two or three years later we fell on the ice in Mount Pleasant Cemetery, breaking the humerus in the left arm, and spent a couple of months in a cast. Some time last March we had another simple, and foolish, fall on the ice. It makes us feel like getting a suit of cotton wool, and moving very carefully. In any event, please do not expect the Editor to do much running in March.

The Gospel Witness

and

Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

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CAN ANYONE TELL US?

CAN anyone tell us whether Mrs. George Drew, wife of Premier Drew, is a Roman Catholic?

During the North Grey election we wired General McNaughton enquiring whether the report that he had become a Romanist, was true. He replied that he was a member of the Anglican Communion, but that his wife was a Roman Catholic.

Further, we should like to enquire whether Premier Drew's Secretary is a Roman Catholic, and whether he is the man to whom Mr. Quinn, one time Chairman of the Catholic Taxpayers' Association, referred as being brought in from the United States to foist a system of Roman Catholic Secondary or High Schools, upon the public? Mr. Quinn was of the opinion that Roman Catholic High Schools were unnecessary, and that the idea did not originate with Archbishop McGuigan, as he then was; but with someone from beyond the bounds of Canada.

Perhaps someone, who has accurate information on these subjects, will be good enough to answer our questions.

THANKS FOR NEWSPAPER CUTTINGS

WE are grateful to a great number of friends in Canada, and many other parts of the world, for sending us important news items clipped from the daily press. Please keep up the good work. But we have a request to make, and that is, that our friends would write on each clipping the name of the paper from which it is taken, as well as the date; and not only the name and date, but the city or town. There are many papers of the same name. They may be published in England, or Australia, or Canada; but in using such news items it is necessary that we should have the name of the paper. This is especially important when the cutting consists of editorial matter. We shall appreciate it if our friends will show us this additional kindness.

The Jarvis Street Pulpit

"Strive to Enter In"

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

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

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke 13:24.

I AM afraid that even Christian people have almost forgotten the urgency of the gospel appeal. It seems to be assumed too generally that the Lord of all the earth will await our convenience. You have only to think for a minute or two to see how perfectly ordered this material world is. There is a proverbial saying to the effect that time and tide wait for no man. We have to accommodate ourselves to the sun: the sun will not accommodate itself to us. It will rise and set at the appointed times. The farmer must accommodate himself to the seasons. He must plough, and sow, and cultivate, and reap all at the proper time; and it must be done then, or it cannot be done at all.

Sometimes about harvest time you read in the papers complaints of the shortage of labour. Vast quantities of fruit are likely to be spoiled because there are not sufficient harvesters. They send train loads of men out to the western plains at harvest time, because neither the fruit nor the grain will wait. It must be garnered at the appointed time, or all the ploughing and sowing will go for naught.

Now behind the regularity of the seasons, and the movement of all the heavenly bodies there is One Who is a God of order, Who has His own time in which to accomplish His purposes; and if we would be in harmony with Him, we must learn to accommodate ourselves to His time, and to His purposes. We sang just now:

"Father as in highest heaven
So on earth Thy will be done."

There the angels hearken to the voice of His Word, doing His commandments.

I.

These verses tell us that if we are to enter in at the strait gate, which is another way of saying, if we are to obtain forgiveness of our sins, and the gift of eternal life, WE MUST BE DESPERATELY IN EARNEST ABOUT IT.

Nothing in life, worth having, can be obtained cheaply. If you would make a good record in school, you must strive. You must be in earnest about it, apply yourselves to your task; and you must do it at the beginning of the term, not at the end, if the record is to be complete. So in any undertaking of life, the people who are content to touch their duties with the ends of their fingers will never bring things to pass. Mr. Churchill, when he assumed the responsibility of leadership in the Great War, said he could offer nothing but sweat, and tears, and blood. And it was thus the War was won. They become Christians, and then useful servants of Christ who are in earnest about the business, and who "strive to enter in at the strait gate".

It is not easy to be a Christian. It is not easy to follow the Lamb whithersoever He goeth. The gate is

"strait", narrow, and you cannot pass through it carrying all the affections and interests of the world, the flesh, and the devil.

I heard an eastern traveller some years ago give an explanation of that strange saying of our Lord, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." I have seen his explanation disputed. There are those who say there is not sufficient ground for the assumption that the small door in the large gate in the city was called "the needle's eye". But you have seen two great gates closed, and then a smaller door which can be opened without opening the large gates. The traveller said in ancient time they were accustomed to call that small gate, "the needle's eye". When a benighted traveller came to the gates of the city after they were closed, it was a problem for him to get within. Usually his camel was loaded with his possessions, and how to get the camel through the "needle's eye" was a problem. According to this traveller's explanation, the man had to have the camel kneel, and divest it of all its burdens, and strip it of everything it carried. Then the camel was taught to put his head and his forefeet through, and so get through the small aperture after the great gates were closed.

I say, I am not sure that that is the explanation of that saying, but it is at least an illustration of the principle of the narrow gate.

I talked once with a young lady who was just home from college. I talked with her about the matter of salvation. She said, "My trouble is that I cannot believe." After a while I said, "Miss So-and-So, I am afraid it is not that you cannot believe, but that you will not believe." She said, "What do you mean?" I said, "I know nothing about your life, your plans, your purposes for the future, but I venture the suggestion that in all probability there is something upon which your heart is definitely set, and which you are resolved you will not surrender. And you have an instinctive feeling that the pursuit of that purpose, whatever it is, would be wholly inconsistent with a Christian life; and it is because you are unwilling to give that one thing up, you cannot enter through the strait gate." She said, "How did you know that?" I said, "I did not, except in principle. Is it true." She said, "Yes; there is something to which I feel I am inseparably joined, and I cannot carry it with me into the Christian life." I said, "Are you not willing to surrender it?" At last she said, "Yes; I am. It is of far less importance than my salvation. I must be saved, no matter what it costs. I will let it go."

That is the meaning of repentance toward God, and faith in Jesus Christ. Repentance means a complete change of mind and attitude toward the things that are

contrary to Christ. Sin in its most vulgar form, or sin in its most polite, and attractive guise, whatever it may be; the thing that is contrary to the mind of Christ, of that thing we must repent and give it up. We must leave it outside, otherwise we cannot enter in.

"Strive" means to agonize, to be desperately in earnest. The soul must say, "I am resolved to be saved no matter what it costs me. I am determined to put Jesus Christ first, and receive salvation from Him." I do not know of any other way to come to Him. The church door is very easily entered. There is no problem there. It is the "strait gate", the requirements of the gospel, the principles of surrender which underlie the whole matter of obedience to Him; and if we are willing to yield to Him, it becomes a simple matter to accept the promise of salvation through Christ.

II.

THERE IS A SPECIAL REASON WHY WE SHOULD BE IN SUCH DESPERATE EARNEST, and that is that many shall strive "and shall not be able". There are many to-day who mock at the church, and salvation in Christ. But they will not always do so. The time will come when they will "strive" to enter in, and will not be able: it will be too late. The context says that when once the master of the house hath risen up and hath shut to the door, then it will be too late. Even the narrow gate will not always be open. In due time it will be shut, and when once it is shut, it will be too late then to make any attempt at entrance.

There is nothing extraordinary about that. If you wanted to go to see your physician, what would you do? Would you go to his office when there was nobody there, or would you enquire what are his office hours? It would be a sensible thing if you went within office hours. Suppose you want to shop, what do you do? You say, "What time do they close?" If you want to purchase something, you must see to it that you are there before the door is shut. If you would not miss your bus or your train, you must conform to the time-table.

Let me remind you that the Lord of heaven has His office hours. There is a time when He will receive us. Would you like to know what His office hours are? It is stated in a word, "Behold, now is the accepted time; behold, now is the day of salvation." Nowhere in all the Book can you find any promise that He will be waiting for you, ready to receive you other than now—now—now: "Now is the accepted time"—to-morrow may be too late. By to-morrow the Master of the house may have risen up and shut to the door. Remember, He will some day rise up and shut to the door.

What does that mean? It means *ultimately* that when the Lord Jesus shall come again, not to be a Saviour, but a Judge, when He comes as a Judge at His second coming the door will be shut, and then it will be too late to try to enter in at the "strait gate". But in advance of that, *one of His servants, called Death, sometimes shuts the door*. There is no opportunity to seek Christ after death. It is now, nor never. It must be this side of the grave. As I read my Bible, it is now or never. There will be no opportunity after.

There is another thing: *We are to come when He calls*, when He has put a desire in our hearts by His Spirit, for He may terminate the day of mercy in advance of the coming of death, and say, "I will strive with that sinner no longer; this is my last invitation", that will be tantamount to shutting the door. We may be very near, and yet be forever shut out.

During the first War I went to a great building to hear a celebrated man in London. There was a long queue. I took my place in the line. They moved up one at a time, after the door was opened, and went in one at a time. There was a long line behind me. I came up until I was just around the corner from the door, and there were just three before me. I was the fourth. I said, "This is fine. I shall be in in a moment." Then another went in, leaving two, and finally there was only one in front of me. I was full of hope. Suddenly the attendant at the door said, "House full", and the door was shut. I had waited for hours to get into that building. I was within a foot of getting in; but I did not get in. I ought to have been there earlier.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; . . . he shall answer and say unto you, I know you not whence ye are." Oh, how many there will be who will do that. Some day there will be a stampede for the narrow gate. But it will be too late.

Then they argued. Now I have to argue with you. I must try to persuade you to enter in at the strait gate. The time will come when you will argue, producing reasons why the door should be opened to you. But the Master of the house says, "I know you not whence ye are." You know what the canvassers do. They call at a house, and try to sell their wares. Then they say, "Would you mind telling me who lives next door?" They get the name, and they go next door, and ring the bell, and the lady of the house perhaps opens the door. The canvasser says, "Good morning, Mrs. So-and-So." She begins to rack her brains, and say, "Have I met this person before? I don't know him."

You cannot say, "Good morning" to Jesus Christ after that fashion: "Depart from me, all ye workers of iniquity." It is a terrible thing for the Lord to say, "I never knew you." Then they shall say, "We have eaten and drunk in thy presence, and Thou hast taught in our streets. I used to go to church. I was once a church member. I even presumed to sit at the Lord's table. I have eaten and drunk in Thy presence. My father was a Christian, and he always asked a blessing at the table; and I knew that when he prayed God heard him. I attended Sunday School. I heard the Bible preached on the streets. Sunday School teachers called on me, and entreated me to come to Christ. This is no new story to me." But the Lord Jesus says, "You are new to Me. Depart from Me. I never knew you."

"I never promised you salvation by church membership, or by communion, or by baptism, or by going to Sunday School, or in any other way—there never was but one way, and that is through faith in Jesus Christ, and you did not believe. Depart from me."

When I saw those people going in to that meeting that night in old London I envied them. I said, "You are inside, and I am outside."

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." "Oh, there is my Sunday School teacher. There is a boy I recognize, who was in my class in Sunday School. There is a girl I used to know. I remember when she professed Christ. I rather laughed at her at the time."

My message is simply this, dear friends, that if you are going to be saved, you must make it the chief business of life, and you must attend to it now.

The Jarvis Street Pulpit

"This Cup Is the New Testament in My Blood"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 4th, 1948

(Stenographically Reported)

"This cup is the new testament in my blood."—I Cor. 11:25.

Prayer.

THERE is, O Lord, but one way of access to Thy presence, and in that way we come. It is said that no man cometh to the Father but by Me. Save us from the presumption of attempting to approach Thy presence in any other way than through the name of the Lord Jesus.

This evening we desire, above every other thing, consciously to enter into the presence of God. We are assured that Thou art here, as Thou art always present where Thy people meet. But we are so insensible to spiritual things. We are so much occupied by the things which we touch, and taste, and handle, that very often we come carelessly before Thee.

This evening we would cast ourselves upon the ministry of the divine Spirit, for it is through Christ, by one Spirit we have access to the Father. So may the Holy Trinity Himself assist us that we may be made aware that we have come into the immediate presence of God. We are by our very nature so far removed from Thee since sin entered, our aims, our standards of life, our conceptions of that which is desirable, are so foreign to Thy Holy nature, that we really do not know how to pray as we ought. We ask for things that would be injurious to us. We forbear to ask for those things which would make for our discipline in grace, for our enlargement in the Christian life.

Help each of us by faith at this moment to see Thee, for it is when we are in Thy presence that Thou dost bow down Thine ear to hear us, because we are poor and needy; and by faith we see something of what Thou art, Thy perfection, Thy character. A recognition of Thine infinite resources invites our petitions, and inspires our praise. Lord, we need Thee every hour. We cannot do without Thee for so much as a moment of time. Thine are all our ways, and in Thy hand our breath is. We thank Thee for the salvation that has removed the barrier that was between us and Thee. We thank Thee for the open path to the Throne of Grace, paved with the promises of God, assuring us, as we come to Thee, that we call not upon Thee in vain. In our weakness we cry to-night, for who of us has any strength, any wisdom, any courage to meet the recurring exigencies of the days.

O Lord, so abide with us, and so dwell in us that we may be made equal to every emergency. Thou hast said, I am with Thee all the days, even unto the consummation of the age. And now on this first Sunday of the New Year, we pray Thee to make Thy presence felt to us all.

Many may feel that they cannot even listen to prayer to-night, like weary children who come home, and fall into the arms of father or mother, and forget their grief as they are soothed to sleep. We pray Thee to put Thine

arms about us all this evening, and if we do not know how to pray yet we rejoice that Thou dost know how to give. Thou dost discern our inmost requirements. Thou knowest the things that we need, but do not want, the things we must have if we would be what we ought to be, things for which, of ourselves, we should never ask.

So Lord take account of us in our poor estate, and of Thy mercy lift us up, that the light of Thy countenance may shine upon us this evening. Send us from this place this evening glad of heart. We know not what the future hath of marvel or surprise; but we face it in the confidence that whatever may come Thou wilt care for us. So bless us in our meditation this evening.

We are to come to Thy Table. Oh, how unworthy we are! How little we know of the profound significance of that which is symbolically represented before us. We pray that the Holy Spirit will guide us into a fuller understanding of our inheritance in Christ Jesus, that we may gird up the loins of our minds, that we may serve Thee with an enlightened intelligence with a desire toward Thee, and the remembrance of Thy name continually.

We pray for all who minister Thy word, for all who are laid aside on beds of sickness, and for those who minister in hospitals or at home, for doctors and nurses, and mothers with their little children. Look upon us all, needy as we are, and bless us according to our needs.

We are reminded of those who mourn the absence of some they love. Lord, bind up the broken-hearted. Comfort them as only Thou canst do.

Now we ask that we may be permitted, as scholars who know but very little, to sit at the feet of the great Teacher, and to listen eagerly as He Himself shall open to us the Scriptures. May this be our experience. Give us, we pray Thee, the burning heart which will convince us that it is God Who speaks. We ask it in the name of Jesus Christ our Lord, Amen.

I sometimes hear some of you quote a familiar verse from the Psalms: "Bless the Lord, O my soul: and all that is within me, bless his holy name". The verse is quoted, I am sure, sincerely, and yet "all that is within me"? What is within you? What powers do you possess which should be consecrated to the divine service? How many golden vessels there are in that wondrous human temple, every one of which should be devoted to the service of God! Our judgment, our memories, our consciences, our perception—in a word, our whole intelligence should be engaged in the service of God. We ought not to come to an ordinance, to a service like this, as automatons, taking bread and wine, knowing almost nothing of what it means. If we are to serve the Lord with all that is within us, we must bring the utmost powers of an enlightened intelligence to the service of

the Lord—not to be guided exclusively by our emotions. That has its place; but I think our emotions need to be intellectualized, and our intelligence emotionalized, and all spiritualized, for “God is a Spirit: and they that worship him must worship him in spirit and in truth”, or they do not worship Him at all. Mr. Slade read to you this evening the nineteenth Psalm: “The heavens declare the glory of God; and the firmament sheweth his handiwork.” Every part of His creation, every element of which it is constituted, bears indelibly the mark of inexorable law. Whether you look through the telescope, or the microscope, and survey the works of God from the infinite to the infinitesimal, you will find that we live in a universe of order where everything, even the atom—as we have been terribly informed of late years—even the atom is a little world in itself, subject to the laws which proceed from Him Who is the Centre and Source of all laws. In our part of the creation you will find that life is conditioned upon obedience to law. The heavens so declare. The firmament sheweth His handiwork. These heavenly bodies, like the angels, “do his commandments, hearkening unto the voice of his word.” This wayward vagrant planet, peopled by rebels against the Most High, is an eccentric member of an ordered universe. Here only do we find rebellion and disobedience. Yet to His human creatures as much as to the animate, and inanimate world, the Creator has issued His decree, “This do and thou shalt live”. That is the substance of what we call the Old Testament, the Old Covenant—the covenant of works, which conditions human wellbeing upon obedience to the will of God. What are we going to do about it, when there is not one of us who has been obedient? How shall we escape the just reward of our deeds? In the ninth chapter of Hebrews we read, “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.” Hence the crimson ritual of the Levitical economy, and the sacrifices of blood which were as interim promises of a fuller and more complete payment under another order.

Our Lord Jesus came to be the Mediator of a New Testament. We sometimes use the word “covenant”. In some respects it is correct. But covenant also applies a bilateral agreement. Two or more persons enter into covenant with each other. We speak of the Old and the New Testaments, especially this evening, because it is more than a covenant. If it were a covenant it would be conditioned upon our obedience. As a testament its provisions are conditioned upon the will of the testator. The last will and testament of a man disposes of his estate. It is of no value while he lives. The courts will take no notice of such a document while he still lives to implement his own wishes. But when the man is dead, and he has committed all he had to the executors of the law, to dispose and disburse his estate to his direction, then they endeavour to carry out the will of the one who is gone.

Now the New Testament is a *New Testament*. We may well praise God that it is not conditioned, or that its provisions are not conditioned upon the caprice of the human will. What changeable creatures we are! But this is a matter which is sovereignly determined by the testator Himself. He decides what shall be done with His vast estate, and the terms upon which the beneficiaries may participate in its advantages.

The gospel is really—I had almost said, to make it simple—an announcement by the Public Trustee, an announcement by the Divine Executive of a will that has been duly probated, certified, and approved in the highest Court of the universe, and authority given for the execution of all its provisions. They are so great, so vast, so varied that none of us knows what is involved in that will as yet.

Sometimes when you read of the death of a very rich man, you may read that his estate is supposed to be of a certain value, presumably, but the Executors are unable, at the moment, to say what the estate is worth. It is going to take them some time to enquire into all its assets, and to be in a position to distribute its benefits to those who have been named in the will.

This will, which we call the gospel, has been probated—the good news. It would be good news to you if you were suddenly informed that you had become rich. It is good news to know that in a spiritual sense we are made joint heirs with Him Who is Heir of all things. But for the understanding of all the implications, and provisions of that great Testament, it would require all eternity, for He has raised us up together to make us sit together in heavenly places in Christ, that in the ages to come, the endless ages of the future, the immeasurable stretches of time, where there is no time, it will require it all that He may show the exceeding riches of His grace, and His kindness toward us through Christ Jesus.

Really, I want to go to heaven so that I may have plenty of time to study that will, and to be discovering, through all the ages, new depths, and heights, to the understanding of the love of God which passeth knowledge.

Our Lord took the cup, when He instituted this memorial feast, and He said, “This cup is the New Testament in my blood”—this is the pledge of My will, and I give it you in My blood, for without the death of the testator, the testament is without force. But here I guarantee to you by My blood all that My grace has written in the instrument of the testament.

Oh, my friends, we are going to have a great time some day. I pity those who have no view of that other life. I deplore their poverty, and their blindness. We do not begin to live here. These brief probationary hours are but the most elementary preparation for the understanding of these great spiritual realities. “This cup is the new testament in my blood.”

When the testator dies it is too late to change his will. I don't know how many of you have made your wills—if you have you may still change them and remember the Seminary! And if you have not made your will, you can do the same. But I venture to say most people make more than one will. They make one, and then they say, “Now I think that nearly covers the case.” I have been asked more than once to help make wills. You see I am a man of all work. I have to be a lawyer, and all sorts of things. It is very interesting when people ask you to help draw up a will. They think they have made it completely, and the next day they say, “I am afraid that is not final after all. I should like to make a few changes. They keep on making changes right to the end, until the death of the testator, then it is too late. The will is fixed.

Well we have to consider a will that has reached finality. It has been validated first of all by the death of the Testator, and then by the same token it has been rendered unalterable. A member of this church died some years ago, and left an estate which the Succession Duties Department appraised at \$70,000. By the time

the courts and the lawyers got through striving about it, there was less than \$25,000. I said to the lawyer, "What about all these legal fees?" "Oh, they are all paid." I said, "What? You lawyers are all paid, but not a beneficiary named in the will has received so much as a dollar yet."

In this doubtful world, I think if I had anything to leave I would be my own executor, and make sure where it was going.

Here is a vast estate, the wealth of which is guaranteed to certain beneficiaries, sealed by the blood of the Testator.

This is an uncertain world; but the gospel represents certainty, finality. This represents the ultimate decision of Deity, which no power of the universe can change. "This cup is the new testament in my blood"; and involved in that New Testament are all the promises, "the exceeding great and precious promises". There is a mansion for each of us. There will be no housing shortage in heaven. There will be no surplus population. There will be no "To Let" signs put up in any window of the "many mansions"—everything is reserved; everything is guaranteed by this blood of the new covenant. Elsewhere it is called "The everlasting covenant"; "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will".

This New Testament is an everlasting testament. It can never be changed through all eternity. It can be unfolded for our increasing admiration and wonder. There is nothing static, or stagnant, or obsolete about it, but a will that will be in force, the blood of the everlasting covenant, because it is the blood of the Everlasting. He was made, not after the power of a carnal commandment, but after the power of an indissoluble life. No man took His life from Him. He laid it down of Himself, and He took it again, having received that commandment of His Father.

I had better stop or else I shall find myself preaching in spite of myself. With such a subject one could go on forever: "This cup is the new testament in my blood."

I have brought you these few explanatory words this evening, so that as we take the cup our intelligence, our hearts, all that is within us, may enter into this service, and we may rejoice in hope of the glory of God.

Let us pray:

We thank Thee, Lord, for this great truth at which we have just glanced. Its height, or depth, or length, or breadth, we cannot comprehend. Lord, lead us all into the joy of its experience, that everyone here to-night may rejoice that sinners are included in the New Testament, that Christ receiveth sinful men, and, coming to Him in our poverty, and casting ourselves upon His grace, we are, indeed, made rich. Help us to believe it, and not only to rejoice in it, but to revel in it as the children of God, through Jesus Christ our Lord, Amen.

Now let us sing a hymn by C. H. Spurgeon:

Amidst us our Belovèd stands,
And bids us view His piercèd hands;
Points to the wounded feet and side,
Blest emblems of the Crucified.

What food luxurious loads the board,
When at His table sits the Lord!
The wine how rich, the bread how sweet,
When Jesus deigns the guests to meet!

If now, with eyes defiled and dim,
We see the signs, but see not Him,
O may His love the scales displace,
And bid us see Him face to face!

Thou glorious Bridegroom of our hearts,
Thy present smile a heaven imparts;
O lift the veil, if veil there be,
Let every saint Thy beauty see. Amen.

THE GOSPEL IS NOT BOUND!

A Report on French-Canadian Evangelization in the Sudbury District

WHILE lawlessness and evil become more openly opposed to righteousness and truth, it is a blessed privilege to labour where the forces of darkness acknowledge the effectiveness of the Gospel. Sudbury has long been looked upon as the Church of Rome's key stronghold in Northern Ontario. Here they have their Jesuit College which serves all this vast Northland as well as North-Western Quebec. Here, too, they have by far the largest concentration of French-Canadians in Ontario. Therefore, Sudbury readily received the permission to open the first and only bi-lingual radio station allowed in this part of the country. So, since this strategic and powerful centre is designed and equipped to serve such an important part in Rome's conquest of Canada, their local leaders are naturally indignant as they see the Lord laying claim to His own chosen people even among the Catholic ranks.

God has particularly blessed His Word which has gone over the radio in both French and English to cover all this territory which Rome claimed as its sphere of special privilege. During recent months, in response to offers made by the radio broadcast, we have received requests for New Testaments on an average of slightly more than one every second day. Several of these people whom we have visited have borne testimony in which they declared that they have learned more of the truth in a few short months of listening to the Gospel by radio than they had learned in all the years of their experience under the priests of Rome.

Though Sudbury city itself seemed, so far as the French element in it was concerned, to be, like Jericho, "straightly shut up", the Lord seems at last to have opened some hearts, and one or two have definitely confessed faith in the Lord Jesus during times of careful study in their homes, while others have shown a very encouraging willingness to follow the Word as the Lord reveals His will to them.

Eager eyes of both friends and foes are watching with keen interest the developments at Lavigne where our little French church is joyfully planning for its building. In this connection, we owe a great debt to THE GOSPEL WITNESS for so kindly informing many distant friends of this important enterprise some months ago. Spectators who are utterly incapable of understanding spiritual things, are very quick to observe success or failure in financial or material undertakings. We believe that under such circumstances the dignity of the cause and the honour of the Peerless Name we represent demand that we demonstrate that there is a fulness of grace and a bounteous provision available to them that believe.

More and more we are impressed with the evidence which the enemy gives of their recognition of the effectiveness of the Gospel, and more and more we feel the

necessity of our showing at all times a persistency and devotion in keeping with our close relationship to the eternal God. In several communities there has been not only a relaxation of the strict prohibition against the use of the Bible by Catholics, but we have been informed that in at least a few Roman Catholic separate schools, the nuns who teach there have given each child a New Testament, and the official defence for this unusual action is that if they do not give them the Word of God we Protestants will do so.

The priests in several churches have given us publicity which has been very valuable, by devoting their Sunday morning periods to denunciations of our radio ministry. We sincerely appreciate this assistance which they unwittingly render by which they encourage the really worthwhile among their congregation to tune in and hear the truth. Because of this abuse and slanderous publicity, the servile cowards that have no willingness to suffer for the truth's sake, do not bother to write us, but they who are moved with a spirit of manhood, and who have already heard enough of the messages to know the falsehood of the charges, become indignant, and the very admiration for martyrdom which the Church has tried to develop in her people, makes them automatically to respect those who are thus unjustly condemned and besmeared with slander.

That you may know at first hand something of the appreciation which some of these recently enlightened people have, I shall give below two or three brief quotations from a few of the many letters which we have received in recent weeks. Here you may learn from their own pens something of what it means to go through the painful ordeal of coming from darkness and slavery to light and liberty. A recently converted family in a district which we cannot visit regularly in winter wrote saying: "We miss the gatherings and it seems we are left completely alone. See what you have done to us? You took our friends away from us, but thank God through your sincere effort God gave us a friend which will never forsake us. He is now with us all the time helping us along and showering us with real joy and everlasting happiness. I cannot find words to express how precious His name, the name Saviour, is to us. But we do thank you again from the bottom of our hearts because you led us out of the darkness of the miserable earthly way and have shown us the light which has brightened our lives and which supports us in all our times of trouble. Our prayer is that God will increase your strength for winning more and more hearts to Him".

Another correspondent living in a district where we have many contacts but no Christian worker, has written at least seven times in the past year entreating us to come or to send someone to teach the Gospel to him and his friends. In a letter received before Christmas he again expressed his deep regret that we had been unable to go and said, "Perhaps next year it will be possible for you to come and that will give me great pleasure".

From another district far removed and from another family whom we believe are truly converted, though they have never met any Christian workers, comes another appeal for someone, with this assurance: "If you can come to see us you will certainly be received with open arms and hearts full of joy. We wish to be in the company of our brothers in religion and are earnestly praying that the Lord will find us some day worshipping Jesus together".

Because our hearts are ever made to reflect such gratitude as this, we rejoice in this privilege of once more acknowledging our indebtedness to the many friends whose prayers and gifts enable us to take this wondrous Gospel to the many who have never known it. Yet, because we are only beginning, we would, if possible, more urgently than ever entreat every blood-bought man and woman earnestly to pray more consistently to give toward the preparing of workers and sending of the Gospel to the millions who wait in the darkness from which these few are so glad to be free.

The terrible sense of loneliness and need revealed by these and many other such letters makes us rejoice with unspeakable joy as we remember that in the Toronto Baptist Seminary re-inforcements of consecrated young men and women are being prepared to answer these pathetic cries. Therefore, on behalf of the darkened and deceived who are longing for light and truth, we wish with deepest gratitude to thank God for the Seminary and for the vision which made French a required subject on its curriculum, and most earnestly do we commend these future workers, and the institution in which they are being so thoroughly trained, for this urgent work, to the prayers of all God's people.—J. R. BOYD.

WHY R.C. PRELATES AND PRIESTS ARE EXECUTED

THERE has been a great cry against the punishment meted out to men like Archbishop Stepinac in Yugoslavia, and Tiso in Slovakia. The latter was executed. The former was sentenced to a long term in prison. In Yugoslavia many priests were executed also.

Now there comes word of the execution of two bishops, and two Franciscan monks, in Albania. All were native Albanians. Why were they executed? Albania was overrun by Italy, and these Roman Catholics regarded their prior loyalty to be to the Pope, to a foreign prince rather than to their own country; hence they were ultimately judged and punished as traitors. The same was true of many prelates and priests under the Union Jack, and under the Stars and Stripes during the war. Their first loyalty was to the foreign prince known as the Pope. But they were not brought to judgment in the various parts of the British Empire and in the United States as they have been in some European countries.

Vatican City, Feb. 20—(AP)—Vatican sources said today two Roman Catholic bishops have been executed in Albania, and a third has been sentenced to 20 years in prison.

The executed bishops were named as Msgr. Francis Cjini, bishop of Lezhja (Alessio) and Msgr. George Volaj, bishop of Sappa. Sentenced to prison was Msgr. Nicola Vincenzo Prennushi, bishop of Durezzi (Durazzo). All were Albanians.

Two Franciscan monks also had been doomed by a people's court in Albania.

If you can say that in no one action of your life, select what you may, was there anything blameworthy, anything that fell short, anything that could be censured, you say very much more than the best of men have ever claimed for themselves.—C. H. Spurgeon.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

R.C. PRIESTS INVADE TORONTO PUBLIC SCHOOLS

ROMAN CATHOLIC Schools enjoy a favoured position under Ontario law, for they are granted the high privileges not only of collecting taxes from their own adherents, but also of receiving from the public treasury of the Province millions of dollars—money that in large part is paid by non-Romanists. Just a year ago the counsel for the Royal Commission on Education stated that:

"In the past year the grant to Separate School Boards has been raised to nine times the former grant, by new legislation."

The Ontario Catholic Education Council presented a brief before the same Commission. Mr. T. N. Phelan, K.C., appeared as counsel for this organization and was questioned by Major Angus Dunbar for the Commission. We read the following report in *The Toronto Evening Telegram*:

Major Angus Dunbar, questioning Mr. Phelan for the Commission, inquired whether the salary of approximately \$700 annually paid to nuns who are teachers was retained by the nuns, when Mr. Phelan objected to the low salaries Separate School Boards "were forced to pay".

"I don't see that it is any public concern where the money goes if the service has been rendered," Mr. Phelan replied.

Mr. Phelan's insolent reply epitomizes the attitude of the Roman Catholic Church to the state: "Hand your money over to us, and do not dare to ask what we do with it; that is our business, not yours."

Yet the Roman Catholic horseleach is not satisfied, it still cries for more. We would commend a starving orphan like Oliver Twist for his courage in asking for more, but when it is the richest corporation on earth that would bleed us white in order to bring us into subjection to a foreign potentate, we will not meekly submit to paying their expenses.

The Ontario Roman Catholic Hierarchy is not content with all these privileges in connection with its own Separate Schools, it has now taken steps with a view to obtain use of the facilities of the Public Schools also. A Romish Monsignor, who heads the Office of Religious Instruction of the Archdiocese of Toronto, has asked the Toronto Board of Education for the names of Roman Catholic children in attendance at public schools. The request was quite properly refused, but the priest managed to obtain a column of publicity in the local press and the following editorial in *The Toronto Globe and Mail*:

RULE SHOULD APPLY EQUALLY

The request by Roman Catholic Church authorities for the names of Catholic children who are attending public schools in Toronto has raised an issue which ought not to be dismissed lightly. The reason given for the request is that the Church wishes to bring the children into classes or community groups to inculcate teachings for the combatting of communism. A first request, made verbally, was rejected by a private session of the Management Committee of the Toronto Board of Education, and a second, in written form, has been passed on by the Committee to be dealt with by the Board itself at its regular meeting next Thursday.

It may be surprising to many Protestants to know that there are a number of Catholic children going to public schools. It is believed there are more than 3,000 of them. Some of them are children both of whose parents are Roman Catholics; others are the result of a "mixed" marriage, in which one of the parents is a Protestant. Though in many mixed marriages there is a prior agreement to

raise children in the Roman Catholic faith, it is accepted that this promise is not in every instance carried to the point of sending the children to separate schools. The tax-paying Protestant fathers must support public schools with their taxes, regardless of the religion in their homes, and might therefore in some cases send their children to the public school. Roman Catholic taxpayers must support the public school system unless they deliberately ask that their school taxes be paid to the separate schools. Some of them have neglected to do this, and also send their children to the public schools. Legally they have a right to do this, as the public schools are open to all.

It may be assumed, therefore, that it is these children whose names the Roman Catholic Supervisor of Religious Education has requested. He has stated in his letter that in certain instances of which he has knowledge the names of Anglican and United Church children were given out by principals to clergymen of those denominations. If this is permissible and customary in the case of Protestant children, it could not be consistently denied to the Roman Catholics. If, however, the names are not to be given to the Roman Catholic authorities, neither should they under any circumstances be given to Protestant ministers. The rule should apply to all alike. It is well known that the number claiming certain denominational attachments in census statistics far exceeds the number actually affiliated to those denominations. Whether contact should be sought with these people through school records is questionable, certainly if done without permission.

It is regrettable that the Catholic leaders do not feel that the public school system is doing enough to combat communism. Without question, the Marxist teaching is quite as opposed to Protestant forms of religion as to Catholic, and Protestants have therefore quite as much to lose if communism widens its influence. There has been for many years in our public schools a continuous emphasis on the British tradition of democratic government, on the

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

privileges and responsibilities of Canadian citizenship, and on the emotional appeal of our historical and religious heritage. Our teachers have been carefully chosen for their qualities of character and teaching ability. If, however, these factors have still failed to protect the children in our public schools, Protestant and Catholic alike, from the poison of subversive doctrines, it might be well for the Board of Education, together with the Ontario Department of Education, to re-examine the whole program with this in mind.

With much in *The Globe and Mail* editorial we heartily agree, though we sincerely regret what it failed to say. Why, for instance, did our local paper not make clear that Roman Catholics already have their own separate school system, supported by public funds? Surely it is the height of presumption for the Roman Hierarchy to seek to use the facilities of the public schools in addition to the separate schools. Why should they have the signal advantage given them of using public school records to pursue children and parents that have already signified their desire to be free from Roman Church interference in the realm of education?

The plea of the Roman Catholic priest that the Hierarchy wishes to combat Communism is a specious argument but we venture to say that it is not the whole truth. The primary aim of his move is to bring children and parents under the influence of the Roman Church. That is the right of the Roman Catholic priests as well as it is the right of every other sect. But no religious body has any right to use the public school organization for furthering sectarian ends. And Roman Catholics who already have their own separate schools have by that fact renounced even the remotest shadow of a claim on public schools.

We question whether any Protestant denominations have been given lists of children attending the public schools. This assertion may be nothing but a Romish stalking horse to cover the priests' desire to obtain such a special concession for their church. Public schools are what their name implies, they are public, not private or separate—paid for by all and open to all without distinction of race or creed. We know there are a few Protestants who in ignorance of this persist in regarding the public schools as though they were Protestant schools. They would do much more effective work if they would spend the same time and energy on developing their own Sunday Schools as they bestow on seeking to use the public schools to propagate their own religious views. Those who seek to link the public schools and the Protestant Churches, do a disservice to both and threaten the principle of separation of church and state. They also unwittingly play into the hands of the astute priests who are ever on the lookout for occasions for further encroachments. Protestant ministers who teach religion in public schools may think they are accomplishing great good, but actually they are holding open the doors of non-sectarian schools for all religions to enter, Romish priests included, with the inevitable strife that must follow.

R.C. Condemnation of Public Schools

The Roman Catholic Church condemns all schools and institutions that are not under her control. Parents who send their children to public schools are liable to have the sacraments refused them: in plain words the priests consign them to hell without even the privilege of a stopover in purgatory. In proof of this we quote the late Cardinal Villeneuve's order as printed in their official organ of his Archdiocese, *La Semaine Religieuse*:

"It is my duty to recall that Catholic children are not allowed, according to the laws of the Church, to attend schools which are non-Catholic, neutral or mixed, that is to say, which are even open to non-Catholics. (c'est-à-dire ouvertes même aux non-catholiques).

"Indeed if we but remind ourselves for a moment that schools, even more than institutions of learning, are homes of education, that is to say, of moral formation, we shall understand why Catholics cannot find in non-Catholic schools the atmosphere which is suitable for the conservation of their piety and the practice of Christian virtues; and this is true even on the supposition that neutral or non-Catholic institutions do not carry on religious proselytism and give evidence of sympathy to the Church. It is no offense to make this observation.

"Catholic parents who reflect will be quickly convinced. Just as a plant does not thrive outside its own climate, so the religious sentiment of a child runs a strong risk of becoming weakened or even exhausted in a school neutral or foreign to its faith. An unhappy experience has long since proved it to be so. That is the reason why the church is so severe in this matter. Catholic parents, or those who take their place, if they knowingly educate or instruct their children in a non-Catholic religion thereby incur excommunication at the discretion of the Bishop, (Canon 2319, paragraph 1, 40), and will moreover fall under suspicion of heresy. (paragraph 2). The Church also forbids Catholic children to attend non-Catholic, neutral or mixed schools because of the danger of perversion that they may run and it reserves to the Bishop the care of decreeing, in accordance with the instructions of the Holy See, in what circumstances and at the cost of what precaution the thing may be tolerated, always in such a way as to prevent the danger of perversion. (Canon 1374).

"In England, for example, and in the United States and in several provinces of the Dominion, Catholics must make the greatest sacrifices and even sustain the most ardent struggles in order to have their own schools where they may send their children without damage to their beliefs and to their religious practices. In our province, thanks be to God. Catholics have the immense advantage of or-

ganizing all their schools according to the dictates of their own conscience."

"In view of this, reasons of a natural order are not sufficient to excuse parents for exposing their children to the danger of weakening or losing their faith.

"If in very special cases, young people who have passed the age of childhood are under the necessity of attending non-Catholic institutions they must first obtain the permission of the Bishop. This permission in our diocese must be requested through the parish priest with strong reasons to support it: it will not be given except on condition that the parish priest or one of his workers may watch over the religious instruction and the moral conduct of these young people. This toleration will be given for not longer than one year at a time and it will be necessary to make a new request each year, if the reasons on which it is based should continue. (Diocesan Synod Decree 451, par. 1.)

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution. (Diocesan Discipline, art. 454, b.)
Quebec, the 31st of August, 1942.

J. M. Rodrigue Villeneuve, O.M.I.,
Archbishop of Quebec."

We had intended to quote the text of the Canon Law of the Roman Church concerning the above matter, but on comparing it with the late Cardinal's order, we have discovered that they are almost verbally the same. This statement, then, is the law of Rome, applicable to Roman Catholics everywhere.

It is an amazing thing that in the face of such stringent severity on the part of their church, thousands of Roman Catholics in Toronto defy the Hierarchy by daring to support the schools of their own choice. They know that the academic standard in public schools is much higher than in separate schools, for the latter are primarily adjuncts of the Church and only incidentally academic institutions. In Toronto there are said to be 3,000 Roman Catholic children whose parents are willing to run the risk of excommunication in order to exercise their democratic liberty of choosing the better schools. In Ottawa the Separate School Board reported that millions of dollars of property owned by Roman Catholics is assessed for the support of public schools. The following statement and figures are taken from the first page of their booklet entitled:

"List of the Roman Catholics Supporting Public Schools, As Per Assessment Rolls of the City of Ottawa For the Year 1944"

| | | | |
|------------|----------------|------------|----------------|
| 1937 | \$4,005,529.00 | 1941 | \$5,328,226.00 |
| 1938 | \$4,394,785.00 | 1942 | \$5,184,915.00 |
| 1939 | \$5,026,339.00 | 1943 | \$5,555,386.00 |
| 1940 | \$5,720,881.00 | 1944 | \$5,532,871.00 |

Give the Roman Hierarchy a list of Roman Catholic pupils in public schools and they will use it as a means of religious blackmail against everyone on the list. All the threats contained in Canon Law, all the execrations the priests can imagine will be held over the heads of these Roman Catholics who have dared defy the priests and disobey the Roman Church's orders. They will be told that for them the flames of hell are being heated seven times hotter than their usual wont. They will be told that they are running counter to the express command of the priest, the bishop and of the pope himself, and wilfully choosing eternal damnation both for themselves and for their children. Again we emphasize it is no part of our desire to interfere with the right of Roman Catholics to propagate their religion, but we vehemently protest against allowing our non-sectarian public schools to become a weapon in their hands with which they may bludgeon their rebellious subjects into obedience.

The Globe and Mail suggests that "it might be well for the Board of Education, together with the Ontario Department of Education, to re-examine the whole program with this in mind". This is nothing but a subtle plea for granting Roman Catholic priests the right to enter public schools in search of deserters from their flock. It would put in their hands an ecclesiastical whip which they could forthwith use to chastise both children and parents back into the schools which they have already chosen to leave. Roman Catholic priests already have greater privileges granted to them than any other religious leaders enjoy, why should they be increased still further?

How Separate Schools Steal From Public Schools

The following note illustrates how Separate Roman Catholic Schools are organized:

SEPARATE SCHOOL BOARD ORGANIZED IN RICHMOND HILL

Roman Catholic ratepayers of Richmond Hill have organized a Separate School Board and it was decided to start erection of a school building as soon as possible. It will be built on property next to the church and classes will be under the direction of the religious sisterhoods of Toronto. It is estimated the number of pupils at the start will be between fifty and sixty.

Members of the newly organized board are, Rev. Frederick McGinn, chairman; Mrs. Margaret Hill, Paul Dubois, Theo Van Wieringen, Chas. Hill and Russell Fox. Mrs. Hill is one of the few women serving on separate school boards in Ontario.

Note that the Chairman of the newly formed Separate School Board is the priest, which means that his word is final. The teachers are to be nuns and not one of them will pay a cent of income tax and their salary will all go to the order of which they form a part. Public funds pay the salary, but the teachers for whom it is intended never see it. And then again, the local public school will be weakened by the withdrawal of fifty or a hundred taxpayers, while its facilities which are designed to accommodate all the children of the community will be rendered partially useless by the loss of the R.C. pupils. This is what is happening in many school sections in Ontario. The present Ontario Government has advertised that it is ready to pay a large share of the cost of new school buildings, so that in places like Richmond Hill, Roman Catholics will have a separate school built for their use at public expense, which means that it is largely Protestant money.

When will Protestants awake! A Roman Catholic author remarks that "Catholic Schools are the most effective means for the preservation of the Catholic faith". In Ontario millions of dollars of public funds have been and will be diverted to this most effective form of Roman Catholic propaganda. Let all non-Romanists demand that this unjust prostitution of our money cease.—W.S.W.

IRELAND ASSERTS LOYALTY TO ROME

Vatican City, Feb. 24 (AP).—The new Irish Government in a message to Pope Pius today pledged itself to seek "a social order based on Christian principles".

"My colleagues and I wish to lay at your Holiness' feet the assurance of our filial loyalty and our devotion to your august persons," said the message from Prime Minister John A. Costello.

"We are determined to be guided in all our work by Christ's teachings and will endeavour to reach in Eire a social order based on Christian principles."

HOW THE WORLD LOVES ITS OWN

THE Roman Catholic Church is everywhere and always, "Hail-fellow-well-met" with the world, the flesh, and the devil. It receives millions of dollars of free advertising in the secular press, where Protestantism receives nothing. Perhaps it is natural that a three-ringed circus should make a better news story than a quiet sheepfold. But that is not the worst of it. We should not envy them such publicity, were it not that half of it is misrepresentation and exaggeration.

In *The Globe and Mail*, of February 24th, there are two cuts, one of five and three-quarter inches by four and one-quarter, of the former Archbishop's palace; the other three and three-quarter inches by five and three-quarter inches, of Archbishop McGuigan with his Cardinal's staff, or whatever they call it, supposedly in the act of blessing his former palace, now converted into a home for infants. It is said that the palace will provide neat cubicles for ninety infants. That suggests that when it was used by the Archbishop, it was a fairly comfortable little home for one man and his servants. Henceforth it is to serve as an infants' home. But the news item accompanying it says, "Cardinal Moved Out to Give Infants Home". How benevolent! How self-sacrificing! for the Cardinal to vacate his palace in order to provide a home for little children! That is the impression conveyed by the headlines.

But what are the facts? The facts are that the Cardinal did nothing of the kind. He vacated his somewhat luxurious palace for a still more palatial home in the midst of a great estate somewhere up north Yonge Street. He left the place on Wellesley Street for something bigger, and better, and grander elsewhere. Since then it has been converted into an infants' home. Not much sacrifice there!

What a lot of humbug the whole thing is. Roman Catholic philosophy must be predicated on the assumption that people generally, outside the church, are as dumb and unthinking as those within it. We often wonder how these "princes" of the church manage to reconcile their vows of poverty with their luxurious living? And with it all, they pay no income tax! Poor Cardinal! How could he! He has no income at all! What poor, poor, men these priests and prelates are! We have often thought we should like to have a photograph of some of their dwellings at dinner time on Fridays.

Does someone say, "That is rather hard". Does someone suggest we do not believe in them. We wish we could. We find it impossible to believe in their ethics, and their intelligence at the same time. We have to commit one or the other into the discard; and we have met too many of them to assume that they are not intelligent.

GOSPEL WITNESS PUBLICATIONS

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- "The Priest, the Woman, and the Confessional," by Father Chiniquy \$0.75
- "The Antichrist—His Portrait and History,"
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The Gospel Witness

130 Gerrard Street East Toronto 2 - Canada

EDUCATION—A CLERICAL MONOPOLY IN QUEBEC

THERE is one epithet that seems to wound Quebeckers more deeply than almost any other that is used to describe their province. It is the word "priest-ridden". And yet the more that Roman Catholic apologists attempt to clear themselves and their priests of the charge, the more hopelessly they become entangled with the stubborn facts. An interesting discussion on the place of lay teachers in secondary education has recently taken place in the pages of *Le Devoir* of Montreal from which we translate the following excerpts by way of illustration of how French-Canadian Roman Catholics sometimes prove the very opposite of that which they set out to prove.

Addressing the annual banquet of the Faculty of Letters of *l'Université de Montréal*, the President of the students made these remarks:

While the faculty of letters constitutes one of the pillars of every university in European countries, ours necessarily take the place of a secondary faculty on account of the fewness of students. The reason, we must confess, is that sufficient place is not given to the graduates of the faculty.

Doubtless, the United States could receive us. But we have not all the taste of going there, and besides, is our country so rich, intellectually speaking, as to permit those who have chosen the intellectual life to leave?

Only one solution seems to us logical and possible: to facilitate the entrance of lay teachers into secondary schools. Already it has been discussed for some years, but no clear, decisive attempt has yet been made in this direction.

Basing his remarks on such declarations as the above, the editor of *Le Devoir* has the following observations to make on secondary education in his province:

In the first place, the clergy have never sought, so far as I know, to exercise a monopoly on secondary education. They have simply occupied a ground which no one was willing to risk, neither laymen nor the state. The history of the majority of our *petits séminaires* and classical colleges is of an evangelical simplicity. A *curé* started to teach Latin to a little lad whom he had noticed in the catechetical classes and in whom he thought he discerned a vocation to the priesthood. Then a second, and a third, and a fourth pupil came, and so on, until one fine day the college was officially founded. Our colleges and *petits séminaires* have almost all had their birth in presbyteries.

And in the second place, no one can contest the Church's right to have houses for training priests. Now, our institutions of secondary education, with rare exceptions, have all been founded with a view to recruiting priests. It is only by toleration, so to speak, that they receive students who are not destined for the priesthood. This coeducation of future priests with the young men who will form the élite of the nation may be a source of trouble in certain respects, but, notwithstanding, it presents so many advantages that the Church would doubtless hesitate a long time before making a segregation. The friendships which are formed at college last throughout life and are as valuable to priests as they are to the laymen.

Arguing further, that, since priests who teach in these colleges receive only three hundred dollars a year, it is

impossible for laymen to meet their competition in the matter of salaries, the editor of *Le Devoir* then goes on to make this suggestion:

There remains then, only one alternative: either the colleges will have to raise the cost of studies and of board in such a way as to be able to pay their teaching staff better, or else the state will have to augment its subsidies to the institutions of secondary education.

As there is little likelihood of the first alternative taking place, the Roman Catholic writer assumes that the state ought to step into the gap and at least triple the present grants made to such colleges. Here is a ready and easy way to effect the reform, he seems to think: let the secular state pay still more into the hands of these Roman Catholic schools whose prime end is the recruiting and formation of priests. This is indeed a simple way of reforming education, but to almost everyone outside of Quebec and to a good many inside that province, it would seem more like increasing the monopoly the priests already enjoy rather than diminishing it. The frank admission that "the participation of laymen in secondary education is an essential element in intellectual progress", is indeed a refreshing one to meet in a French-Canadian paper, though the suggested solution seems to us a very feeble effort. The candid admission that secondary education in Quebec is in the hands of the priests is worthy of note, even though it is placed alongside of an assertion to the effect that the priests have never desired a monopoly of education. It would seem to be rather obvious that if the Roman Church in Quebec did not wish to have a monopoly of education it is not forced to accept it. The further admission that the prime end of secondary education is to recruit and train priests is also revealing. It goes far to explain the present low level of literacy in Quebec as it explains the Dark Ages when education in Europe was wholly in the hands of the clergy. All except priests-to-be are only "tolerated, so to speak" in Quebec's French Roman Catholic educational system. —W. S. W.

ENTHUSIASTIC C.P.L. MEETING AT BRANTFORD

MONDAY night, March 1st, in the Y.W.C.A., a well attended meeting of the local Branch of THE PROTESTANT LEAGUE heard Rev. A. C. Whitcombe speak on the importance of the Murray Heron case. An appeal was made for the *Legal Defence Fund* and a keen interest was shown by the demand for further information as contained in THE GOSPEL WITNESS. Some of the Brantford friends are looking forward to attending the meeting to be held in Simcoe on Friday, March 5th, at which Rev. Peter Bodnar, Brantford, will speak.

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MAR. | 48

THE GOSPEL WITNESS
130 Gerrard Street East, Toronto 2

FROM A SEMINARY GRADUATE- IN ALSACE

MANY of our readers know personally, while many others know by name at least, Rev. Frédéric Buhler, who is now serving as pastor in his native Alsace. We are happy to print the following news of his work taken in part from a recent circular letter and in part from a personal note just received:

In the Mulhouse Church, the work continues to make good progress. We had four baptisms in October and several conversions of late. Our colporteurs regularly distribute the Scriptures from house to house. We are thankful for a decided increase in the Bible School. We would, however, invite our friends to pray with us that we may find a suitable meeting-hall, as we may have to leave the ideal location where we now gather. It was difficult before the war to find suitable places, it will be much more difficult than ever since the destruction wrought by the war, but the Lord will surely look after His own work. Please pray with us and for us in this matter.

The work of the Miners' Mission at Wittenheim is becoming encouraging after a period of spiritual sleep. I was able to secure some help for this work recently. A brother who is teaching in public school, is able to take my place sometimes on Thursday for the Bible Study and prayer meeting there. He speaks both French and Alsatian and is a fine Christian. Brother Bonijoly of Nîmes, a retired school principal, is now supplying the pastorless field of Montbéliard-Valentigney, where I otherwise minister on the first Sunday of each month. Two weeks from to-morrow, we shall resume our meetings at Colmar, which had to be stopped on account of shortage of fuel.

Thank you very much also for the parcel of books which arrived safely. They brought back to my mind memories of old times at the Seminary. We recently received a shipment of clothing and food which was much appreciated. I found in one of the boxes a personal parcel from Mr. Brown and one from Mr. A. White, which have been on the way over a year.

We thank all our friends who have been praying for our little Hélène. She has made some real progress, but needs to make much more in every respect. The Lord knows it all and will help in the best way and in His own time. In Him we trust, and in His Name my wife and I send you our most hearty greetings.

Sincerely yours,

F. M. BUHLER.

We are happy to have this encouraging note to pass on to our readers for, knowing Mr. Buhler, we are sure that his reports of progress do not err on the side of exaggeration, rather the contrary. We wish that it were possible to persuade some of our French pastors and friends to tell in concrete terms something of the severe handicaps and shortages under which they labour. Here in this country, when we are deprived of electrical power temporarily for a half an hour or so, we make the welkin ring with our loud protests. Restrictions of this sort have become so much a part of daily life in Europe that they are accepted as a matter of course, while at the same time short rations of food and clothing and of fuel complicate the problem of living and hamper every effort in all departments of life. These pastors and their people need our prayers and our help.—W.S.W.

INQUISITOR DUPLESSIS REFUSES PROTESTANT CHURCH CHARTER

ON FEBRUARY 10th Prime Minister Duplessis announced that his government would not grant incorporation to a branch of the Pentecostal Church. A bill to incorporate *l'église canadienne de la pentecôte* was before a private committee of the provincial legislature and the Prime Minister's statement brought an end to proceedings. The bill under consideration requested permission to "establish, conduct and operate a church to worship God, and for such purposes to develop the works and spread the teachings of the said church throughout the Province of Quebec."

This matter is one of very great concern for all Protestants and other non-Roman Catholics in Quebec, for in that province it is necessary for ecclesiastical bodies to seek incorporation before they have the right to hold property or to do business. Our churches, for instance, have each had to pay in legal fees somewhere in the neighbourhood of a hundred dollars in connection with this privilege, and that is no small amount for a struggling group in a small church. And in addition there is always the possibility that the request for incorporation will be refused, for it is granted as a privilege, not recognized as a right. That is the position in which Rome likes to have nonconformists: if it feels so disposed it may magnanimously grant them certain restricted privileges or at pleasure it may refuse them any liberty whatsoever. Roman Catholics of to-day are just as incapable of appreciating the doctrines of liberty and of separation of church and state, or of allowing them free operation, as were their predecessors in the Inquisition of the Middle Ages.

We note that Mr. Duplessis gave as his reason for refusing the request the following statement: "I am not in favour of those who collected a few French-Canadian names and later want to give the impression that they belong to a French-Canadian Church. Furthermore, Quebec wants to keep its present character."

In other words, the valiant Maurice Duplessis, the innovator of the Romanist flag that is supposed to replace the Union Jack, the author of the infamous "Padlock Law", nominates himself as the willing executioner of the religious decrees of Roman Catholic Hierarchy. His conception of the functions of a civil state is that it exists to squelch all heretics and schismatics whom the bishops have already condemned. Freedom cannot co-exist with such a philosophy as this when it is clothed with the powers of government in our neighbouring province. Mr. Heron and our other missionaries in Quebec already know this; the so-called "Jehovah's Witnesses" have been made aware of it and now to their number is added "*l'église canadienne de la pentecôte*". How many more must feel the sting of the inquisitorial whip before an aroused nation bids Mr. Duplessis and his black-robed masters to cease their oppression of minorities?

—W.S.W.

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and Dr. T. T. Shields

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130 Gerrard St. East

Toronto 2, Canada

News of Union Churches

Rev. Morley R. Hall, Secretary

Waverley Road Baptist Church, Toronto
Rev. Jack Fullard, Pastor

This church reports a good year with nearly \$14,000 being raised in all departments. Of this amount, \$3,364.62 was contributed to missions.

After eleven months without a pastor, a call was extended to Rev. Jack Fullard of Babylon, N.Y. Thursday evening, February 5th, a grand reception for Mr. and Mrs. Fullard was held in the church. This was ably conducted by the deacons as they publicly welcomed their new pastor and his wife. In his response, Mr. Fullard spoke briefly and to the point as he told his church that he had nothing to offer them but the Gospel of Christ. Rev. David Hackett, a former pastor of Mr. Fullard when he was in Pape Avenue Baptist, led in the devotional exercises. The main address of the evening was given by Rev. Jack Scott, and his message was as "Words fitly spoken." Following the reception service in the main auditorium, the large congregation of members and friends retired to the Sunday School Hall for refreshments, after which warm greetings were extended from several sister churches by the visiting pastors.

York Road Baptist Church, Guelph
Rev. Thos. Guthrie, Pastor

A little less than a year ago, Pastor Guthrie took up duties in this pastorate, and during that period he has seen times of spiritual refreshing. In a recent letter the pastor writes: "In all, we shall have received into our membership by baptism, letter, and experience, at least twenty-five adult members. . . . Congregations have been truly excellent—good morning crowds, and on many occasions recently, a full house for the evening services. . . . To my mind, the city of Guelph presents a tremendous challenge to the York Road Baptist Church, and we are determined to go forward in the victorious name of our risen and glorified Lord, to meet the challenge of the hour."

Bethel Baptist Church, Orillia
Rev. R. D. Guthrie, Pastor

Wherever Pastor Murray Heron of Noranda goes among our churches, he finds large congregations to greet him. His bold stand in the faith as against the Rouyn fathers has won for him a large place in many hearts. The weekend of January 25th he was in Orillia and Pastor Guthrie writes that on the Friday evening they had the largest Young People's Meeting of the season. The following Sunday morning he spoke in the regular service at Bethel, and the church was packed to capacity with extra chairs being placed. "The entire audience," says Mr. Guthrie, "was thrilled and moved to tears as Pastor Heron recounted the true story of the opposition to the Gospel in Northern Quebec. It was a service of great spiritual power and blessing. After the message, we announced a retiring offering for French-Canadian Evangelization, which amounted to \$191.00, which conveys some idea as to the blessing of Mr. Heron's visit to Bethel."

If you would like a visit from Pastor Heron, or any of our missionaries in your church, get in touch with us here in the Union office. We will see what can be done about it.

Runnymede Baptist Church, Toronto
Rev. W. Gordon Brown, pastor

The annual business meeting revealed a good year in this church. Contributions from all sources totalled over \$10,000 of which more than \$1,200 was for Missions. The attendances have greatly increased so that the gallery has been in use for regular Sunday services.

Recently, one Sunday morning, here was a real "break" when six responded to the invitation. The following Sunday

four were baptized and six received the right hand of fellowship. Since then another was welcomed into church membership on a Sunday morning, and in the evening a whole family of five expressed their faith in Christ by immersion.

On Friday, the 20th of February, the church mortgage of long standing was burned amidst great rejoicing. Greetings were received from Rev. John Hall by cable from Nigeria. Rev. P. B. Loney sent felicitations from California. Rev. L. Roblin, of Christie Street Baptist Church, and Rev. M. R. Hall, Secretary of the Union of Regular Baptist Churches, personally brought greetings. Preacher of the occasion was Rev. J. Scott, of Forward Baptist Church, who gave a rousing message. Pastor Brown appealed for a thank-offering for missions, and specified our new work at Drummondville, for which \$212.13 was raised.

First Baptist Church, Trenton

Mr. T. R. DELANEY, pastor.

'We have refreshing news from this church—a Baptist work which is more than twenty years old, but has been seriously handicapped with poor facilities in which to meet. When Mr. Delaney entered this field as a student pastor a little more than a year ago, the congregations were very small and there had been no additions by baptism for several years. Now the congregations are increased and new faces are seen at the Sunday evening services. Recently six believers were immersed, and there are eight new members to receive the right hand of fellowship early in March.

FRENCH BIBLE MISSION NEWS

A Great Conference Week at Nimes

"Behold how good and how pleasant it is for Brethren to dwell together in unity. For there, the Lord commanded the blessing even life for evermore."
—Psalm 133:1.

This has been once more, our wonderful experience, in Nimes, last September. As a missionary enterprise, our group of New Testament churches has spiritually prospered during these recent years. It was great to see over 700 delegates and visitors who came from our various fields, to worship together during a full week. We had the joy of welcoming, officially, into the fellowship of the French Bible Mission, three new churches: NICE, STRASBOURG and MALLERAY. Our staff of workers increased with eight new ministers. We noted too, that during recent months, sixty-seven souls confessed Christ before the churches, followed the Lord in baptism, and were "added".

Forward Movement of Evangelism in France

But besides these new members, many others were gloriously saved from Romanism, Atheism and the power of Sin. For instance at CROIX-LILLE, pastor Mafille, just before preaching invited the congregation to sing a hymn, and having read the first verse enquired if someone present would not accept Christ through repentance and faith. Immediately, a man got up and said loudly: "Yes, I want to accept Jesus today as my Saviour". Then the son also stood up, and again the daughter, then, one after the other twelve souls publicly, while standing, trusted the Lord with broken and grateful hearts. The atmosphere was so charged with the Spirit of God, that even before any preaching began, these twelve souls were brought into the Kingdom of God.

At Argenteuil, 9 miles from Paris, we have rented a public house "Café-Dancing", now vacant, and regular Gospel services are conducted therein with decisions for Christ at most of them. One of God's trophies of Grace told us how, not so long ago, he used to attend this public house as a drunkard, and now as a changed man in a

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

changed place he testifies to the power of saving grace.

At Mulhouse, Alsace, Pastor Weber conducted a series of Gospel services in our packed hall there, and again the Holy Spirit brought many new friends to the vital decision.

Here in Colombes, one Roman Catholic woman accepted the Lord recently and soon saw her boy doing the same, and now both are praying for the husband and father so opposed to "Religion"; so they want to show him not religion but Christ living in them. Last Sunday two others put up their hands, and how gratifying it is to notice the new light in the expression of the redeemed!

Colombes Church Faith Venture

Love and interest for Missionary work is real and growing, and the church has resolved to take France as her "Field" and God helping, is ready to support the couple of workers that would go around and bring to the benighted people of our country the Gospel of Truth, Light and Love.

For that we need a Van, a "Roulette Missionaire" well-equipped with loud speaker and large enough to allow the missionaries to live and sleep in it. The scheme is to send the missionaries as Antioch sent Barnabas and Paul, following them in prayer. They would go along preaching in villages and towns, stopping longer in places where there is a ready response and possibility for a church to be founded, our aim being to see new churches of Jesus Christ shining like golden candlesticks in our poor, deprived France.

Now our people in Colombes are full of enthusiasm for the project and ready for sacrifice. A Missionary Fund is now opened in the church. However, we cannot afford both the entertainment of the Evangelists and the purchase of the machine. We then ask for it to whom "belong silver and gold", not forgetting to mention the need to our faithful friends who may feel like taking a share in this FORWARD MOVEMENT OF EVANGELISM IN THE LAND OF THE HUGUENOTS.

May we be permitted again to exalt our Lord together and magnify His mighty Word, and praise the Grace that is sufficient, in some new songs to the Glory of the Name that is above every name—JESUS CHRIST.

Please pray for France—God bless you!

Yours gratefully and cordially,
EMILE GUEDJ,
General Secretary.

Among Ourselves

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

By W. Gordon Brown, Dean

A personal letter from Rev. W. H. Frey of Tramelan, Switzerland, contains this news: "The work is progressing steadily, and I have made many new contacts lately. Two young people made a profession recently, and one of them is a former schoolmate, whom I had not seen for some twenty years.

"The church plans, as soon as spring comes, to completely transform the Young People's room, which adjoins the main auditorium. We must count on spending from six to eight thousand dollars. But such a hall is necessary."

Miss Alice Moore writes from La Sarre, P.Q., a personal letter in which she says: "We are seeing the Christians growing in grace and in the knowledge of our Saviour. In this we find encouragement."

Miss Elsie Gibson, writes from Verner, Ontario, where she teaches school in French: "We have had our first mild spell since the beginning of January, and it really has been cold this winter. We have had it between 30 to 40 below zero for weeks, it seems, but we do manage to keep quite comfortable, and at least do not feel the electricity shortage! . . . In numbers we have just one less than the R.C. school up the road. This rather boosts my morale, even if one R.C. child did say to another as he passed, "The devil's in that school". It happened I wasn't in at the time! . . . Our little group here bears the Seminary and its teachers constantly in prayer before the Lord. To them it is some sort of marvellous school that trains preachers, and they long to see more out among their own people."

Recent chapel speakers include Rev. H. Cook, who presented in an intelligent and appealing way the needs of missionary work in South America; and Rev. W. J. Wellington, of Malartic, P.Q., who made an appeal for complete devotion to the work of the Lord in winning souls to Christ among the French.

Grateful thanks are expressed to Mr. Elgin Mullins, of Maple Grove Baptist Church, for a fine chicken dinner for our students, with enough left over for chicken a la king the next day for lunch! and to Mr. George Francis, of West Hill, for another gift of vegetables.

Rev. V. J. Lehman was united in marriage with Miss Anne Blanche Gomm on Saturday, February 7th, in the chapel at Hart House, University of Toronto. Ceremony was conducted by Rev. A. J. Heal.

Miss Margaret McCreadie, who is working with *La Bonne Nouvelle* in New Brunswick, "has started a weekly visit to Adamsville. Both the children and Miss McCreadie greatly enjoy these visits, and we are sure they will mutually benefit."

Rev. J. Scott, of Forward Baptist Church, Toronto, is holding a campaign in Snowden Baptist Church with Pastor J. R. Armstrong.

REV. H. C. SLADE'S BIBLE CLASS

THIS class has an average attendance of over one hundred. The class is organizing with a view to largely increasing its attendance. This is the Pastor's invitation to every man and woman, who is a member of Jarvis Street Church, who is not already attending this class, or enlisted in the work of some other Department of the School, to begin on Sunday, and thereafter attend regularly. Buy a good big alarm clock—they are obtainable now—that will get you up early enough Sunday morning to be at class at ten o'clock.

A LETTER FROM DR. OLIVER J. BUSWELL, JR.

Rev. T. T. Shields, February 17, 1948.
Editor of THE GOSPEL WITNESS,
130 Gerrard Street E.,
Toronto, Ontario, Canada.

My dear Dr. Shields:

My attention has been called to the fact that in THE GOSPEL WITNESS for January 22, 1948, the statement was made that I "set forth . . . the Mid-Tribulation Rapture".

I have never believed or taught the Mid-Tribulation Rapture. I do not believe that the Church will go through *any portion* of that period of time which the Scripture designates as the "wrath of God", and which is popularly called the "Great Tribulation". In the ordinary vocabulary of popular students of prophecy I am a *pre-Tribulation* Rapturist, and have always maintained that position as my father did before me. Taking the Scriptural use of the word "tribulation", I believe tribulation has accompanied the Church in all ages, and that in no sense can the Rapture of the Church be correctly designated as occurring in the midst of the Tribulation.

I assume that you did not intend to misrepresent my views. Will you please be so kind as to make suitable correction in THE GOSPEL WITNESS in the near future? The article in which the objectionable statement was made was unsigned. I am enclosing a white copy of this letter. Will you please see that the author of the article gets it.

Yours in Christian service,
(signed) J. OLIVER BUSWELL, JR.

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 11 March 14, 1948

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

GEHAZI PUNISHED

Lesson Text: 2 Kings 5:15-27.

Golden Text: "But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." —Numb. 32:23.

I. Naaman and Elisha: A Humble Servant: verses 15-19.

Naaman, the captain of the host of Syria, might have returned to his own land immediately after the miraculous cleansing from leprosy. But his heart had been renewed, and the great man did not shrink from appearing before the humble man of God, as he had done before, but, on the other hand, he voluntarily returned to make a confession of his faith in God, to thank the prophet (Luke 17:15-19), and to reward him. He paid due reverence to the prophet, since he now trusted the prophet's God (Matt. 10:40, 41).

Elisha refused to accept a reward for his services (Gen. 14:23), lest any should think that the gifts of God may be purchased (Dan. 6:16, 17; Acts 8:18-20). He was sufficiently honoured when he was used of God to bring health and healing to Naaman. Christians are but stewards of the grace of God (1 Pet. 4:10), and it is not a special mark of merit to pass along spiritual blessing to those for whom it is intended (Luke 17:10; 1 Cor. 9:16; 2 Tim. 2:2). We have nothing which we did not receive from God (1 Cor. 4:7), and the Holy Spirit bestows His gifts in sovereign manner to those who are to administer them for the Lord (Rom. 12:6-8; 1 Cor. 12:4-11). Elisha desired no other reward than the joy of hearing Naaman praise God (1 Thess. 2:19, 20).

Naaman's request to take back with him two mules' burden of earth with which to erect an altar to Jehovah in his own land (Exod. 20:24), probably signifies that the very ground of Israel's land had become sacred to him. Certain places become invested with spiritual significance to us when they are associated with holy experiences. We read that the Holy Spirit filled the house where the disciples were gathered on the day of Pentecost (Acts 2:2). Naaman would ever be reminded of his great deliverance (Psa. 78:35; Isa. 17:10; 2 Pet. 1:9; 3:1).

Although Naaman was now a worshipper of Jehovah, the Syrian king whom he served was an idolater. It was the duty of the captain of the host to accompany the king, and to bow his head

in the heathen temple, but in his heart Naaman would be doing reverence to the one true God. His tender conscience prompted him to ask pardon for what might appear to be an act of compromise. A similar situation was faced by Christian teachers in the mission schools of Japan before the war. Compelled by law to order the whole school to bow before the image of the Emperor, many of the teachers complied with the letter of the law, lest the schools be closed, but they counselled the scholars to bow in heart to the Lord God (Luke 13:51-53).

II. Naaman and Gehazi: A Deceitful Servant: verses 20-27.

Gehazi, the servant of Elisha, failed to follow the example of his master, who had refused to accept a reward for services rendered. Disobedience to his master's expressed will was the first step in Gehazi's downfall. The cause of his disobedience was the overpowering desire for money; he coveted material things (Matt. 6:33; Luke 12:15; Eph. 5:3; Col. 3:5; 1 Tim. 3:3). Godliness is not to be used as means for private gain, although many do not hesitate to exploit men in the name of religion (1 Thess. 2:5; 1 Tim. 6:5, 6). They fleece the sheep, instead of feeding them (Ezek. 34:2-10; 1 Pet. 5:2, 3; 2 Pet. 2:3; Jude 12).

Naaman, still grateful and humble, alighted from his chariot to meet Elisha's servant and asked anxiously after the prophet. His tender solicitude should have been a lesson to the mercenary servant, who did not deserve such kindly consideration.

Gehazi was not merely covetous, but he was also deceitful (Jer. 48:10), attempting to cover up his sin by making three false statements: (1) He pretended that Elisha had sent him. Modernistic preachers make the same claim, alleging that they have been sent by God (Jer. 14:14; 23:21). (2) He asserted that Elisha needed the silver and changes of raiment for two young men, sons of the prophets. He feigned unselfishness and told a plausible story. (3) On his return to Elisha he denied that he had gone out.

Elisha was not deceived: as a prophet he knew what had taken place. After rebuking his servant for worldliness and covetousness, he pronounced the judgment—the plague of leprosy (Numb. 12:1, 10, 15), a physical uncleanness which illustrates the consuming moral plague of sin. Gehazi's sin did not go unpunished (Numb. 12:6-10; 32:23; 2 Kings 15:5; Rom. 6:23).

DAILY BIBLE READINGS

| | |
|--|------------------------|
| March 8—Punishment of Conscience | Gen. 4:8-15. |
| March 9—Punishment of Jealousy | 1 Sam. 18:7-9; 31:1-5. |
| March 10—Punishment of Greed | Acts 5:1-11. |
| March 11—Punishment of Denial | Luke 22:54-62. |
| March 12—Punishment of Betrayal | Matt. 27:3-10. |
| March 13—Punishment of the Lost | 2 Pet. 2:9-14. |
| March 14—Punishment of Believers | 2 Cor. 5:10-13. |

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- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.