

ONLY 13 MORE DAYS TO MARCH 31!

Have You Answered the Editor's Annual Letter Yet?

The Gospel Witness and Protestant Advocate

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

Vol. 26, No. 47

130 Gerrard Street East, TORONTO, MARCH 18, 1948

Whole Number 1348

A Glance at This Troubled World

EVEN the most cursory glance at the world situation to-day suggests that some evil spirits are abroad, converting the world's population into a great company of Ishmaelites, in which every man's hand is against every other man, as every other man's hand is against him. Once when crossing the Atlantic Ocean at a point where the sea was specially boisterous, a seaman told us it was known as "The Devil's Hole". Whether or not that was a general designation of that particular spot in the Atlantic, we do not know; but certainly the sea looked as though it were being churned from below by some mighty evil power.

To-day the entire world looks like a devil's hole. Peace is to be found nowhere. We remember writing, during the war, that we thought there could be no doubt as to the issue of the armed conflict: we were sure of Germany's defeat; but we feared it might be like a major surgical operation—completely successful as such, but followed by the most serious complications. This troubled world is more sick to-day than when it was actually at war. The adhesions, and the infections, and the semi-paralysis, have converted the situation into a veritable nightmare for patient and watchers.

What is the cause of all the trouble? Someone will immediately answer, "Communism". That it is the cause of very much of the trouble there can be no doubt. Communism is an international virus that has infected all countries to a greater or less extent. It is a deadly malady, and always issues in the impoverishment of states, and individuals, in the paralysis of liberty, and the establishment of a system of slavery. There can be no peace with Communism. No good word can truthfully be spoken about it, for there is no more of good in it than there is in smallpox, or yellow fever, or leprosy. In any form it is a destructive, deadly, plague.

But not all who are called Communists are really infected with Communism. It has become a convenient epithet by which to designate and denounce opponents of all sorts. The British Government, Socialistic as it is, has announced its determination to purge all its Public Services of Communists. One Labour Member asked,

"Beginning this purge with Communists, is there any reason why you should not go on to Jews and Socialists?"

"Yes," Attlee replied, "every reason, because Jews and Socialists have a loyalty to this country. It is not so with many Communists and some fellow travellers."

The objection the British Government sees in Communism is that it may be subject to a primary loyalty, whose interests it would exalt above the interests of the State. The position taken by Mr. Attlee in this case is certainly unassailable. No man can possibly be a loyal and trustworthy citizen of any State if he has pledged his supreme loyalty, and his first obedience to some extra-State authority. For that reason real Communists should be banned from every State that would be at peace; and should be recognized as potential enemies of the State.

But it is sometimes necessary to distinguish between Communism and Communists so-called. A man may belong to the extreme Left, and yet not be a Communist in the sense of putting his devotion to Communism above his duty to the State. In matters of citizenship, as in other things, a man cannot serve two masters. He cannot be a good citizen of two countries, separately and independently governed, at the same time.

A True Historical Analogy

For a good many years in Britain Roman Catholics were debarred from public office, not as a matter of prejudice; not as an expression of religious intolerance; but as a means of guarding the State against the operation of a principle which has come in our day to be known as Fifth Columnism. The British attitude was born of experience. Britons had found that Roman Catholics, as a whole, could not be trusted with public office, because they owed their primary allegiance to the Pope, to a foreign state, to one who called himself, "the King of kings", and "the Ruler of rulers". The bloody history written by the Papacy in Britain, led Britons to regard it as an enemy of every free State; and a power that could not be trusted.

The Coronation Oath—of recent years unfortunately

modified—and the Act of Succession, making it impossible for a Roman Catholic to sit upon the throne, became law for the very same reason that Prime Minister Attlee now adduces for purging Communists from the Public Services of Great Britain. Many well-meaning, but ill-informed people would contend that the Roman Church has changed, and that “the faithful” among Roman Catholics may now be just as implicitly trusted as anyone else. But the Roman Church itself is witness that it never changes; and the decree issued by the Consistorial Congregation to which we referred last week, and to which Congregation Cardinal McGuigan belongs, as a cardinal, has promulgated the papal command to faithful Catholics in all the world, telling them exactly how to vote in any election in the country to which they belong. They are told that their first allegiance is to the Pope, and to the “Church” over which he presides; and they are commanded to vote only for those candidates, and those measures which will give priority to the interests of the Roman Catholic Church.

Our contention is that people who are subject to such extra-State control, and who are bound, in conscience, to put obedience to a foreign prince above obedience to the law of the land, ought never to be trusted with public office. If Roman Catholicism were a religion only, there could be no objection to according it the fullest measure of liberty in everything; but because it is a political system, the laws of which supersede the laws of the land, it follows that those who are faithful to it are as dangerous to the State as any Communist.

In Canada agents of this foreign state have secured control of the most important Government functions. The fact is the war that is now going on, the “cold” war as it is called, is everywhere a war between Romanism and Communism. The Vatican has been doing its utmost to promote war with Russia from the moment that World War Number Two ended. Even the Chinese Cardinal has been quoted as saying, we must have war with Russia. The Papacy is one fiendish arsonist that in season, and out of season, ever since the “cease fire!” order was given, has been endeavouring to set the world ablaze. Russia has gone far to justify papal opposition; but the feud between these two evil systems affords no justification for any free nation of the earth in taking either side.

The Pope's recent command respecting voting was directed toward the Italian people, and in Italy the fight is against the Roman Catholic Church. The present Government is wholly subject to the Papacy, and by the terms of the Mussolini Concordat there is no religious liberty in Italy. Those who are opposing the de-Gasperi régime are not all Communists. There is said to be ninety-six political parties in Italy, gathered into twenty-six groups. It is for that reason we are hoping most earnestly to see de Gasperi defeated. It is an ominous sign that the relief plan for Europe already approved, in principle, by the American Senate, is not to apply to Italy, should she defeat de Gasperi. Surely any such announcement should have been withheld until the elections were over! Under the circumstances it becomes a kind of American subsidization of the Roman Catholic Church in Italy. Why should not the Italians be permitted to work out their own salvation without outside interference?

It is also reported that, through the intercession of Portugal, ERP may be made available to Franco of Spain. This would be an act of supreme wickedness

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.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

W. GORDON BROWN, M.A. (Tor.)
Contributing Editor

OLIVE L. CLARK, Ph.D. (Tor.)
S. S. Lesson and Exchanges

“I am not ashamed of the gospel of Christ.”—Romans 1:16.

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone Randolph 7415

Registered Cable Address: Jarwitsem, Canada

thus to assist in perpetrating the rule of one of the most murderous monsters of modern times.

The Proposed United States of Europe

This proposal is to be brought to debate in the British House of Commons. There would be about sixteen nations to participate. The aggregate population would be about two hundred and forty millions. It is a pretty idea, favoured by some, perhaps, as a desperate measure of defence, but by others, because of their sentimental attachment to the popular and general principle of ecumenicity.

We do well to consider what is involved. Of the two hundred and forty millions of population of these sixteen nations the overwhelming majority are Roman Catholics. In any such union Protestantism would be completely overwhelmed. Where would Britain be by such an arrangement? This would, in very truth, divide the world into two camps, and one would then be forced to choose between Moscow and Rome. We, ourselves, hate both of them with perfect hatred. But in this present materialistic age, the vast majority in the United States and Britain seem to be married to the material, and are characterized by a correspondingly diminishing appreciation of spiritual values. But if the world were divided into two such camps, with an atheistic Sovietism pitted against a pagan Papacy, there would be left little in life worth living for. These considerations should drive all believers to their knees.

The Situation in Canada

The principles we have discussed above find a striking present-day illustration in the Canadian situation. Hitherto Roman Catholic French Canada has been opposed to war. Quebec did everything to hamper the prosecution of the war in Canada, both in the First and in the Second World Wars. We have not forgotten the “No Conscription” issue, the farcical Plebiscite, and

the action of the Roman Catholic Church throughout Canada in endeavouring to dissuade its men from enlisting. When at last reinforcements were to be sent, more than eight thousand men went A.W.L., practically all of them Roman Catholics, who were absent without leave of anyone but their priest, and when the war was over they were granted amnesty, when they came home from the woods.

By common consent the Minister of External Affairs, the Right Honourable Louis St. Laurent, is the French-Canadian spokesman, and he is outspoken in suggesting the possibility, and even implying the probability, of war with Russia. Why this change of voice from Quebec? Simply because Quebec will favour fighting for the Pope when she will not fight for anything else. However, even if war should come, the most we could hope for from Quebec would be the permission of the Quebec Hierarchy graciously granted to the rest of Canada to fight Quebec's battles for her. Even then she would keep her own men at home to increase her population, and send others to war to reduce the surplus Protestant population.

This is not the first time the Minister of External Affairs has spoken in this vein. But his is only one more voice adding to the chorus endeavouring to provoke war with Russia.

And still, yes still, Protestant Canada sleeps on!

MODERN PREACHING

THE paper left behind him, called 'Thoughts on Religion' is merely a set of excuses for not professing disbelief. He says of his sermons that he preached pamphlets: they have scarce a Christian characteristic; they might be preached from the steps of a synagogue, or the floor of a mosque, or the box of a coffee-house almost."

These words that Thackeray used in *The English Humourists* to describe Dean Swift's preaching are as true of many twentieth century sermons as they were of the discourses of Swift and too many of his contemporaries. In those times the church had fallen on evil days; we wonder if history will have much better to say of ours. How much of modern preaching lacks any distinctively Christian mark, there is little or nothing in it of the cross, of the way of life, of the urgency of making one's peace with God. As Milton said of his generation:

"The hungry sheep look up, and are not fed."

How different that sort of preaching is from the first sermon preached after the descent of the Spirit at Pentecost when the Apostle Peter quoted Scripture as the Word of God and lifted up Christ as both Lord and Christ: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." (Acts 2:40). Great as was the genius of Swift and his contribution to English literature, the eighteenth century and England since then, owe infinitely more to another Anglican clergyman who was treated as an outcast by the established church, but who, notwithstanding, saved England from the horrors of the French Revolution. Like his Master, Charles Wesley preached with authority, and the common people heard him gladly because he had for them words of grace and comfort, words of salvation and power. Let us eschew the example of Dean Swift and seek to follow that of the Wesleys, taking the truth of the Gospel for our theme and the world for our parish.—W.S.W.

Only Thirteen Days More

IF . . .

You intend to answer the Editor's Annual Letter, will you please do it before March 31st.

You purpose to make a contribution to the Seminary Fund, will you please send it before that date.

You are a member of Jarvis Street Church, will you please remember the Church's Fiscal Year also closes on March 31st.

THE SINGLE EYE

THERE is a great word in the Sermon on the Mount which is not infrequently quoted, and yet we fear quoted without much understanding of its profound significance:

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

What constitutes this singleness of sight? We all know that to view anything through a medium which doubles the object is to render the object's appraisal impossible. The double-sighted, like the double-minded man, will be unstable in all his ways. The distinction is drawn between good and evil: "If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness,"—if we have no light but that which comes through an evil eye,—"then how great is that darkness!"

Evermore it is not the actual organ of sight which sees. The eye is only the window through which the mind looks. It is the quality of the mind which determines what a man sees. Hence except a man be born again, he cannot see the kingdom of God. In our day, when an effort is made to differentiate between principles of right and wrong, of liberty and license, of service and servitude, there are but few who understand that the light that is in them is darkness. They are devoid of the inward spiritual illumination which would enable them to see the kingdom of God, to recognize the principles which constitute its jurisprudence, to discern the interests which would mark its progress, or retrogression. These things are as obscure as Sanskrit to the many. What need there is in our day of the single eye! How necessary that the windows of the soul should be kept clean, and that the light that is in us, should be "the light of the knowledge of the glory of God in the face of Jesus Christ"! Only then shall we be able rightly to appraise the values of life, and always to withstand in the evil day, and "having done all, to stand".

PERSECUTION, FANATICISM, ET CETERA . . .

IT IS always funny to hear a pot calling a kettle black, and for the sake of the pure though unintentional humour, we have translated and printed here part of the very heated article from the clerical pen of the French-Canadian Romanist paper of Alberta. The priestly editor calls attention to the organization of those opposed to French Roman Catholic radio stations in Alberta. If it is a crime to be thoroughly organized then this priest and his church would be the chief offenders. And in this matter of the radio especially, they have effected a minutely perfect organization. We have reprinted in these pages some of their propaganda and directives, which demonstrate that the priests are the chief fomenters of the scheme and that the stations are to be not only French but Roman Catholic, and their purpose to erect a wall of partition between French-Canadians and all other Canadians.

The priest excoriates those who deal with radio as a racial and religious issue, but this very point is his whole argument. The radio is demanded by French-Canadians as the right of a linguistic and religious group. If there is no racial, linguistic or religious issue, then all pretext for demanding these stations falls to the ground. The Baptists are paid the compliment of bearing the brunt of this bitter attack. We compliment them and wonder how they like the epithets hurled in their direction. When they have had as much of it as some of the rest of us, they will discover that every one who dares to oppose Roman pretensions and plans is a "fanatic", an "ignoramus", and a "disturber of the peace". The Baptists, this priest argues, are to be safely disregarded because they are few in number. How would he like it if the same argument was used against French-Canadian Roman Catholics in Alberta? The fact of the matter is, we are reliably informed, that a great body of Protestants in Alberta, Baptists and all other denominations, are thoroughly stirred up over this, attempt to Balkanize the prairies and to ensconce Romanism in a privileged position on the air waves. They see that every other religious and racial group has the same right to make equal or larger demands of the government.

The implied threat in this priest's appeal to the Prime Minister and to Mr. St. Laurent is worthy of special note. Mr. Laurent is "the representative of the French and Catholic element in the government". Appeal is made to him to defend "his own people". Even more significant is the statement that French-Canadian members of Parliament hold the balance of power at Ottawa. This French priest well knows that though his group in Alberta are a small minority, they have friends at court who hold in their hands the life of the king (in this case the Mackenzie King). He well knows that they can compel the government to do their will, and he appeals to them on religious, racial and linguistic grounds to squeeze the King government until it obeys their will. And it is our opinion that both Mr. King and Mr. St. Laurent enjoy being squeezed by the loving pressure of the Quebec Members of Parliament who hold the balance of power by which the Liberals hold office.—W.S.W.

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER YET?**

THE ALBERTA RADIO, FRENCH AND RELIGION

Excerpts from an Editorial in "La Survivance" of Edmonton, Alberta, written by the Editor-in-Chief, an Oblate Priest.

To bring the matter up to date, let us say that the only opposition to the French radio stations in the West came from a group of fanatics that are numerically inferior: the Baptist ministers, Rev. Smalley, Rev. Crump, Mr. Grimwood and the Orange lodges, and the Hon. Mr. Fallow, whose reputation as a narrow politician is already made in this province.

The reasons set forth by this handful of intriguers are nothing more than a pretext. They say that we are only a minority, that national unity is in danger, that French has no legal standing, etc. . . . But as a matter of fact, it is the ridiculous fear they have of the Catholic domination which pushes them to act. Mr. Howard B. Chase, one of the Governors of C.B.C., unmasked them in fine style. Remarking that he himself was not a Catholic, Mr. Chase declared:

"The opposition to the French stations has come from a single class of people who all follow a certain kind of calling. They are opposed to French, because French-Canadians are generally of the Roman Catholic religion. In truth, in all truth, we must look beyond questions of race and religion."

We are happy to recognize the integrity and sincerity of Mr. Chase's sentiments. His testimony cannot be called into question, and it is still very much to the point to-day.

Beaten hands down last September, and at Ottawa in January, the pack of the adversaries returns to the charge in a last desperate assault. They are soliciting signatures from door to door, taking care to deceive the good faith of people; they are going so far as to circulate petitions in certain Protestant churches; they mean by all means possible to give the impression that the majority of Anglo-Protestants is opposed to French. They are fighting against the Catholic Church and they say so openly. Are the Governors of C.B.C. going to be deceived by their stratagems?

After all whom do the Baptists represent? In the last census of 1941, they counted only *four* (4) per cent. of the population of Canada. Even in Alberta, which is their chief stronghold after Ontario, their number is very much less than that of the French and Catholic element. And it is these people who propose to force their will on Ottawa. Are the federal authorities going to lower themselves so far as to give ear to their clamors and take sides with fanaticism?

What Do You Say?

You, Mr. King, who at the fall of France, turned towards French-Canadians to ask them to uphold French civilization, you who have asked Canadians to sacrifice their blood to save liberty threatened across the seas, can you not find one single word to defend that same liberty in your own country?

And you, Monsieur St. Laurent, who represent in the government the French and Catholic element, will you allow your own people to be crushed and a new infamy be committed without raising your voice? In this year of the centenary of the official recognition of French in Canada, will our minority be a fresh victim offered as a sacrifice on the altar of national unity?

And you, Messieurs the French-Canadian Members of Parliament at Ottawa, who by your numbers hold the balance of power, will you submit docilely, servilely and without a word, to the affront of seeing your compatriots despoiled of their most elementary rights?

And finally, you Governors of C.B.C., will you by an arbitrary decision, give a resounding slap to the entire French and Catholic element in this country? Do you wish to go down in history as the Dalton McCarthys of 1948, the new executioners of our minority?

SEND US NAMES PLEASE

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

The Jarvis Street Pulpit

The Supreme Duty of the Church

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 3rd, 1947
(Stenographically Reported)

"And when they prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts 4:31.

PRAYER BEFORE THE SERMON

We rejoice, O Lord, that, for those who believe, the flaming sword at the garden gate has been sheathed, and the way has been opened whereby those whose sins had banished from the divine presence, may come again where God is. We have thus come this evening in the confidence that if we ask anything in the name of our great High Priest, Thou wilt do it for us.

We begin by invoking the aid of Thy Spirit. Thou art high and lifted up, and Thy train fills the temple. Thy word tells us that even the heavens are unclean in Thy sight, and Thou dost charge Thine angels with folly. Then how shall we, who are but creatures of a day who have dared to lift up our hands against Thee—how shall we come into the presence of the Holy One! We can come only through the blood, and only by the grace of Thy Holy Spirit.

We beseech Thee, O Lord, so to minister to us this evening by the power of Thy Spirit that the things of the invisible world may become very real, and very precious to us. Help us, by faith, to apprehend them. So deal with us that we may be enabled, though pilgrims here, to look for a city which hath foundation, Whose Maker and Builder is God.

We would be instructed out of Thy word this evening. This is the word of the Infinite. This is the word that deals with matters which are hard to be understood, unless we are divinely taught. We would sit at Thy feet. We would invoke the ministry of the Spirit in guiding us into all the truth. Make us wiser for our meditation this evening. Make us stronger to do Thy holy will. Prepare us for all the exigencies of life, that we may be fortified against every temptation, and girded with strength for the battle against principalities and powers, and the rulers of this world's darkness, and spiritual wickedness in high places. Therefore, give us open minds, and attentive ears, and enlightened hearts, and enfranchised wills, that we may understand, and receive the truth in the love of it, and that thereafter we may obey it as unto the Lord.

Command Thy blessing, we pray Thee, upon all the assemblies of the saints. Grant to all Thy dear people a portion of meat in due season. Meet with those who have never known Thee, Thou good Shepherd. Find, we pray Thee, Thy lost sheep, and bring them back home again. May it be so here, and wherever the gospel of saving grace is preached.

Many cannot be with us. Some are on holidays. We pray that their holidays may be holy days, and that their Companion may be the Lord. Others are travelling to-night. Give them journeying mercies.

Visit every sick bed in hospitals and in private homes. Give wisdom and skill, and patience, and loving tenderness to doctors and nurses. Help those whose duties prevent their attendance at the sanctuary. May they find their place of necessary employment a Bethel with a ladder reaching upward to the skies.

Bless us all in the exercise of this evening, and grant, we beseech Thee, that Thy name may be glorified among us, for Jesus' sake, Amen.

THINK it would be difficult for anyone, having any spiritual discernment at all, to read the record of The Acts of the Apostles, the ministry of the apostolic church without observing the great contrast between

primitive Christianity, and that which goes by the name of Christianity to-day. The apostolic Christians were very simple people. Their preachers were simple men in the sense of being truthful and direct in all their communications. The apostolic church was free entirely from the millinery and the mummery of modern churches. Their emphasis was always upon the spiritual rather than upon the material, and upon those things which belong to the heart and mind, upon the essentials rather than upon the mere externals of life. They had but one message always—they preached through Jesus the resurrection of the dead. They proclaimed the simple, yet profoundly true, story: the Son of God had come, had taken upon Himself our nature; had lived among men as unto the Lord; had wrought out a righteousness for us, and gone to the cross, that He might bear our sins in His own body on the tree; and that on the third day He had risen again, and returned to His Father. They did not preach a Christ upon the cross. They preached a Christ Who had died upon the cross, but Who was on the cross no longer. He was raised from the dead, and seated at the right hand of the Majesty on high.

What a triumphant gospel! How greatly did it contrast with the religious formalism of the day, that which was represented by the priests, the scribes, and the Pharisees, a religion which consisted in outward profession, which had no relation to heart and life: a thing of form and of ceremony. There was nothing regenerative and radical about their religion. But when the apostles preached through Jesus, the resurrection of the dead, these religious leaders said: "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us;" which was quite true: they had done, and were doing both. Hence persecution arose, for the truth of the gospel is never agreeable to the unregenerate heart of man. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." There is nothing more provocative of sinful nature than the gospel. There is nothing less acceptable to natural men than the gospel. It is the greatest mistake in the world to suppose that if you preach the gospel you will be popular: you will be the reverse. Nor is it of any value, if it is preached in the mere letter of it. Only as it is proclaimed in demonstration of the Spirit and of power, will even the gospel be of value to sinful men.

These apostolic preachers, filled with the Holy Ghost—it is specifically said that Peter was so filled—wrought the miracle upon the man at the gate called Beautiful, and the multitudes came together. To say nothing of the women, and they were probably twice the number

of the men—the men who thus believed *after* Pentecost, was about five thousand, so in that early church within a very short period after its establishment, there were about eight thousand men, plus the number of women, who must also have believed.

The rulers began to be concerned for their own living. They feared the people would discover the fallacy of their profession; so they sought to silence the apostolic voices, which would call people from sham, and unreality, to the truth as it is in Jesus. They were therefore apprehended, and put in jail, like our young friends in Rouyn. They were not there long—they stayed there overnight. The next day the high priest, and all the rulers were assembled to try these men. Mr. Phillips read to you the record of their proclamation of the truth, and how their enemies testified, a great miracle had been wrought: people had been stirred; and they were unable to do anything against it, but threaten them, and then let them go. When they were let go, they went to their own company, and it is to that I want to direct your attention.

They went "to their own company", and finding that their experience had been prophetically described in the word of God, they looked at their Guide Book, and discovered that they were promised a bit of rough road, and finding themselves upon it, they rejoiced that they were in the right way; and thanked God that they were counted worthy to suffer shame for His name. These apostolic Christians never for a moment considered the possibility of withholding, or weakening, their testimony; they rejoiced in the Lord; and they prayed.

I.

What I would remind you of is that THE APOSTOLIC CHURCH WAS A PRAYING CHURCH. If you examine the Acts of the Apostles I think you will see that it is probable they spent much more time praying than preaching. How sad a commentary upon modern types of Christianity that even in this city there are many churches in which no prayer meetings are ever held, and during the summer time things are pretty largely, in some quarters, closed altogether. Of what use is a church that does not pray? Prayer is the life of the believer. True prayer is the breath of God in the soul. As God in the beginning breathed into man's nostrils the breath of life, and he became a living soul, so people who are converted, who have recognized in Jesus Christ the Son of God, instinctively pray:

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
We enter heaven by prayer."

The man who does not pray is not a Christian, just as a man who does not breathe has ceased to live. You will remember how the fears of Ananias in Damascus were quelled by the Lord from heaven, when He commissioned him to go to Saul of Tarsus to show him how great things he must suffer for Christ's sake: The Lord said, "Behold, he prayeth!" Prayer is the cry of the new-born soul. The church that is composed of new-born souls: not of dead bones, but of vitalized people, who have been made alive by the regenerating grace of the Holy Ghost—a church thus constituted is made up of souls through which the very breath of God courses. Such a church is bound to pray: it cannot live without praying.

Our business, my dear friends, as Christians, is to pray. We are differentiated from men and women of

the world about us by this simple and fundamental fact, that we hold commerce with the skies. We are in direct and reciprocal communication with Heaven. We talk to God, and God talks to us. That is what makes a Christian, and that is what distinguishes the true Christian church.

They prayed: they all prayed. What a testimony that was! Instinctively when these men got out of jail they went to church, so to speak, or at least they naturally gravitated to the assembly of the saints. They sought fellowship and comfort among those who were like-minded; and as they compared their experiences with what was written in the word of God, they said, as Peter said in the beginning: "This is that which was written." "Brethren," he would seem to say, "we are on the right road. The things which have happened unto us are the very things which our exalted Lord taught us to expect, and His word is full of them."

If you expect an easy time as a Christian you are doomed to serious disappointment. It will be difficult enough. The road will be uphill, and it will be by no means smooth travelling, but we are not left alone if we pray. We sang this evening really a paraphrase of the story of the two disciples on the Emmaus Road, as they held commerce with the Stranger, and their hearts burned within them. That was reciprocal intercourse. They talked to Him, and He talked to them, and in that hour of prayer they found refreshment and inspiration. So must it ever be with the church.

I am speaking this evening not of individual prayer. That, of course, is assumed. It is indispensable to the health of any Christian that he should pray. We need to live in a room with windows open toward Jerusalem, as did Daniel, and hold unbroken fellowship and communion with God. That is at once our duty and our privilege. But I speak more particularly of *the duty and privilege of collective prayer*. These apostolic Christians found mutual comfort and strength as they came together, and prayed together. It is well that we pray alone, but it is also necessary that we pray together; and if we really love the Lord, and love our fellowship with Him,—well, we shall be like you are in your social affiliations, and exchanges, and communications. If you have a friend whom you esteem very highly, it will be natural for you to introduce that friend to others, to desire that others should hear about him, and it is natural for you to talk together with others who know that other person, of his excellencies.

So is it, my dear friends. No man liveth to himself. We are bound to share with others the good things of the kingdom of God. And that is what the church is for. That is why the Lord did not set us apart as individuals, but gathered us together, called us out from the world that we might be shut up to Him, and form the habit of constant prayer. We are a divine colony; and we must be in unbroken communication with Headquarters, always.

Now when these people prayed *they gave to the world about them a great testimony*. They had been preaching about a living Christ, about One Who had ascended, and when their enemies observed that it was natural for them to come together to pray, I think they must have said, "After all, there is some reality in this. There is Somebody up yonder Whom they know, and to Whom they pray, and upon Whom they depend." I wonder how any church can expect blessing when it does not pray? It were useless for me to preach had I not this confidence that as I speak in His name, He will be pleased to stand with me, and by me, and speak through me. To go a

warfare at our own churches, to attempt this tremendous work in human strength, and to hope to accomplish anything by mere human wisdom, is the utmost folly. No, my dear friends, we need to pray, to pray much, to pray often.

We were talking last night of the blessings of other days, when it seemed impossible to close our prayer meetings. We met Saturday night, and we believed that the King was in the midst, and we did not offer Him the insult that we had not time to talk with Him. We stayed; and still we tarried, till the midnight hour, and past it many a night, calling upon God, as in apostolic times, and God always answered in showers of blessing.

My dear friends, I remind you who are members of Jarvis Street, that the primary duty devolving upon every one of us is that we should pray. We must pray whatever else we do. We may work together, but we must pray together too: "Not forsaking the assembling of ourselves together"; and the nearer we get to God, the more natural it will be to seek the companionship of other believers in prayer.

That is a lovely story about the two disciples on the Emmaus road, is it not? Oh, they were very tired. They had been listening all day long to all sorts of rumours about their absent Master. They had seen Him die. They knew that He had been laid in the grave. But all through Jerusalem the word was spreading that He was alive. Some people had seen Him—or said they had seen Him; some said they had seen a vision of angels, and they had told them that He was alive. But these two were only flesh and blood. They were very tired. It was time to go home and find rest. I fancy they were walking slowly, spent with the labour of the day, when a Stranger drew near, and said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They replied to Him, "'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel.' Our rulers crucified Him, and they laid Him in the grave, but we have heard to-day—we don't know for certain ourselves—but we have heard it reported that He is alive." Then the Stranger said: "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." When they came to their place of abode they said, "Abide with us: for it is toward evening, and the day is far spent". The Stranger made as though He would have gone farther. He awaited their invitation. You know the story well. He went in, and as He took bread and blessed it before them, their eyes were opened. "Why!" they said, "It is He". And He vanished out of their sight.

Poor, tired people! "Let us go to bed"! Is that what they said? No! *They rose up the same hour of the night*, and away they went back to Jerusalem. And when they got there they found a great company gathered together, and they were all saying the same thing: "The Lord is risen indeed, and hath appeared to Simon." They had to find others of common interest and experience. They had to talk together; and as they talked, through the shut door, shut for fear of the Jews, came the One

of Whom they spoke, saying, "Peace be unto you." And He showed them His hands and His feet. Then were the disciples glad when they had seen the Lord.

I have been in many such a prayer meeting. Many a time have I, myself, felt tired, too tired to go, but yet we have met with Him, and then we were ready to run through a troop, or leap over a wall, when we had seen Him.

Oh, my dear friends, the professing Christian loses a lot when he misses these occasions of meeting with the Lord in company with others who also love His name.

They prayed because it was their delight to do so, and when they had prayed "the place was shaken where they were assembled together". Not always does the Lord manifest His presence after that fashion. But my dear friends, He does show His power in the realm of the material. He really does. I have seen many people go to the place of prayer when they were very weary, and go away like giants, refreshed with new wine. The Spirit quickens our mortal body. A visit to a real prayer meeting, where people call upon God, is an excursion into the heavenlies; and you will get more refreshment of body, and of spirit in an hour or two spent in the presence of the Lord Jesus, than in many weeks spent at the lakeside or the seaside. You cannot get, apart from Him, that spiritual refreshment. I commend to you the apostolic habit of collective prayer. Let us, who are members of this church, lay hold of God afresh in these days of darkness and degeneracy, and let us see what God will do for us, if He will not shake the place again.

II.

THEY WERE ALL FILLED WITH THE HOLY GHOST. Peter was filled. The preacher was filled with the Holy Ghost. Preachers need to be filled with the Holy Ghost. I verily believe much of the fruit of Modernism may be attributed to defection and errors of the mind; yet fundamentally it is this attempt to live a Christian life without the Spirit of Christ that has done all the damage. It cannot be done: "Without me ye can do nothing." We are not laboriously to endeavour to observe the principles and precepts of an absent Saviour: Nay; we are to be strengthened with might by His Spirit in the inner man. That is our privilege. We all need to be filled with the Holy Ghost, to depend upon the Holy Ghost, upon One Who is a very present help in time of trouble.

Does anyone say, "I thought it was preachers who needed the Spirit of God!" Surely we are not so religiously obtund, obtuse, stupid as that! Preachers do, but so do hearers: "Faith cometh by hearing, and hearing by the word of God". No one can understand the word of God without the anointing of the Holy Ghost. At Pentecost Peter said: "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call". We need Holy Ghost preachers, and we need Holy Ghost church members. It is necessary that everyone should learn the impossibility of otherwise doing the will of God, of being what God wants us to be, of magnifying His name, and bringing sinners to His feet. It is necessary that we should learn that we are utterly helpless unless we have the endowment of the Holy Ghost: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." The Bible does not say we should be baptized with the Spirit. Once and for all that immersion by the Spirit came upon the redeemed church, and everyone now who is baptized into Christ, is baptized into that body, and made partaker of that Spirit, for if a man have not the

Spirit of Christ he is none of His. But we are not to keep Him in the vestibules of our lives: we are not to reserve certain departments for the exercise of carnal desires and ambitions: we are to throw open every avenue of our being to the inflow of the Holy Ghost, that we may be filled with the Holy Ghost, that these bodies of ours may become instruments of His power to accomplish His purposes in the world.

What blessing would come to any community if there were but one church in that community whose every member was given up wholly to God, and filled with the Holy Ghost! Let us be satisfied with nothing less.

III.

Now let me take but a few moments to remind you of another result of their being filled with the Holy Ghost. First, they prayed, then they were filled, then **THEY SPOKE THE WORD OF GOD "WITH BOLDNESS"**. There is a kind of courage that is required even to believe God's word, and to confess that you believe it. I believe a great many preachers have departed from this Book, not because they were intellectually troubled, not because they came upon any great difficulties in the Book itself, but because it became a popular thing rather to discount the Bible as being obsolete, and so, they wanted to keep up with the Joneses, religiously. They wanted to follow the fashion of the times. I have said it before: the difference between many a modern preacher in the pulpit, and his feminine hearers in the pews is that the women follow the fashions in what they put *on* their heads, and the preachers in what they put *in* their heads.

Mr. Slade and I were down in the Maritime Provinces a short while ago, and I don't know when I was more impressed with the spiritual destitution of any section of this country than I was in the Maritime Provinces. There is a famine of hearing the word of the Lord.

We met in one of the Baptist churches. We had not a great crowd—it was the first of July, a holiday, and the bus men were all on strike, and the people could not get about. I met a deacon of that church who said, "The minister will not be here. He does not approve of your coming. But the deacons carried the matter over his head, and said, 'We are going to have him'." We had a hundred or so there, and this deacon said, "This is wonderful for us. Do you see the number of men here? They represent almost every Denomination in the city. Last Sunday, all day, we had only three men cross the threshold, and the poor preacher had nineteen people to preach to." I said to this faithful deacon, "Some of these men will have to return to the word of God, if not to save their hearers, to save themselves, for very soon they are going to preach themselves out of a job. Churches empty! Paralyzed by silly men who have opened their minds to these vain imaginings! "Profane" and "vain babblings" such as we read about in our morning lesson.

My dear friends, let us be filled with the Holy Ghost, hold fast by the Book, and dare to proclaim our confidence that we will have nothing but this gospel of the grace of God, and we will have no fellowship with the unfruitful works of darkness, but will, rather, reprove them. Have courage, by the power of the Holy Ghost, to take your stand for the Book, and on the Book. Say, like Luther, "Here I stand. I can do no other: so help me God."

And then, believing the Book, *we need a little boldness to proclaim it*. Many people would substitute what they

are pleased to call "a psychological approach". They say, "If you only knew the human mind, and would go at it carefully and diplomatically, you could get the gospel into their minds without offending anyone." That is all nonsense. It never did enter in that way. I long ago reached the conclusion that the Lord Who gave us this Book, is well able to take care of it, and if as He helps me, depending upon Him, I endeavour to proclaim it, whether it pleases or offends is not my business. The Lord will look after that. That does not mean that we are, crudely, to rub people the wrong way, and be unnecessarily provocative. I think we ought to be polite. We can speak strongly, but at the same time we need not speak crudely and vulgarly. I have no sympathy with the somewhat popular evangelical coarseness. I do not believe the gospel is ever served by vulgar speech. But we must proclaim the truth boldly everywhere, whether people hear us or forbear; and in the power of the Holy Ghost we shall see that it will become effectual.

That was a dreadful thing Peter said on the day of Pentecost, before all the Sanhedrin, and very probably before many of the soldiers who had assisted in the crucifixion. No doubt Peter would recognize many of them; he would remember them all too well. Yet he said of Jesus of Nazareth, "Him being by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain". That was enough to empty any church. But the crowd did not leave: they could not. He preached in demonstration of the Spirit and of power, and multitudes of those hard-hearted people were cut—cut—cut to the heart by the Sword of the Spirit which is the word of God. They said, "Men and brethren, what shall we do?"

There is no other way to preach but by the power of the Holy Ghost, with boldness. I am not speaking of pulpit ministries merely. Let your testimony be heard in the office, in the shop, on the street, in places of recreation, at home, everywhere. Speak the Word. It may be calmly, gently, tenderly, patiently, but boldly preached. Withhold nothing: proclaim it in the name of the Lord. Our young friends in Noranda and Rouyn must needs preach boldly. They need courage. I hope you will pray for them. You remember what Paul said, and Paul was no coward. He said to the Ephesians: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." If Paul needed the prayers of God's people, that he might not fail in courage, so do we; so do our young friends yonder.

Did you notice in the reading of that lesson tonight that there were *some very important people*,—"priests"! Behind the arrest of our three young missionaries, beyond the shadow of a doubt, was a priest. They were acting on instructions. It is all nonsense to say their preaching occasioned traffic obstruction. The Roman Church stops traffic whenever they like for their own purposes. No, they were angry because they taught the people, and preached through Jesus the resurrection from the dead. Not a dead Christ upon a crucifix, but a living Christ, Who was dead, and is now alive for evermore.

I think the time is not far distant when we shall all need boldness, unless God sends us a great revival that will sweep away these gripping powers which are gradually curtailing, with a view to cancelling all our liberties

—unless God sends a great revival which will sweep these things away, within your lifetime and mine, we may not have to live very long to see it. We may have our liberties restricted, and be without the freedom we now enjoy. But whether or not, let us resolve that we will speak the word of God, not in our own strength, but by the Holy Ghost we will speak the word of God boldly.

Peter and John appeared before these religious leaders, and it is always the religious world that offers opposition to the gospel, not the publicans and sinners; it is false religions that oppose the progress of the gospel. The devil does his deadliest work, as we were saying this morning, through counterfeiting the religion of Christ. It is said that when they perceived the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they took knowledge of them that they had been with Jesus. They were like their Master.

The Mayor of Rouyn told Murray Heron that he had no right to preach the gospel because he was not ordained. That was Romanism coming out. What is ordination? It comes from God after all, and if you know the Lord Jesus, and you know how to pray, and you are filled with the Holy Ghost, then you have a commission to preach the gospel. Go and do it in the name of the Lord. Let us pray:

We thank Thee, O Lord, for the privilege of having some little part in the execution of Thy purposes. The plans are Thine, the power is Thine. We would, by Thy grace, become Thy willing instruments. We can be nothing more. So bless our meditation this evening. Give to all Thy true people, those who belong to this congregation, and any who, in this holiday season, will be away from home, and with us to-night, wherever they belong, make them, we pray Thee, praying Christians. Help them to make the churches to which they belong, praying churches, that so Thy name may be glorified. We ask it in the name of Jesus Christ our Lord, Amen.

“PROTESTANT LEAGUE” ORGANIZED AT SIMCOE

THE SONS OF SCOTLAND hall in Simcoe was taxed to its capacity on Friday night, March 5th, for the organization of a Local Branch of THE CANADIAN PROTESTANT LEAGUE. The district around was well represented. There were people present from as far away as Tillsonburg, Delhi, Courtland, Villanova, Walsingham, Port Dover, Waterford, and several carloads from Brantford.

Under the direction of Mr. H. Grieve of the Brantford Branch of the League, a provisional committee of seven was chosen, who propose to prepare immediately for another public meeting. It was an enthusiastic gathering and a good deal of Protestant literature was distributed. It is evident that *The News Letter* and THE GOSPEL WITNESS have many readers in this area. We expect to hear a good deal more from this new Branch of the League in the future.—A.C.W.

GOOD FRIDAY — 8 p.m.

“THE GLORY OF EASTER”

In Jarvis Street Baptist Church

A Service of worshipful praise for Choir and Congregation, arranged and directed by W. J. Hutchinson, Choir Leader. Organist: C. L. Penney.

Senior, Junior, and Primary Choirs—175 Voices

Guest Soloist: Mr. Cyril Redford

Toronto's Most Helpful Good Friday Service

“THE CATHOLIC THESIS IS VERY DIFFERENT”

A Romanist Admission That Liberty Is Condemned by the Pope

PREMIER DUPLESSIS' action in invoking his notorious “Padlock Law” to close a printing shop in Montreal simply because a certain paper printed there was alleged to be communist, called forth a storm of criticism in English-language newspapers throughout Canada. In a recent edition we reprinted three condemnatory editorials from *The Toronto Daily Star*, *The Globe and Mail* and *The Ottawa Citizen*, together with our comments on them. (See “The Indictment of Quebec”, issue of February 26.) A few days afterwards, on March 1, *Le Devoir* of Montreal carried a leading article which really constituted its answer to the charges that Quebec was opposed to freedom. The reply of this fervently Romanist organ to the accusation was to remark that “The Catholic thesis is very different”. It then proceeded to set forth the Roman Catholic position with respect to liberty, quoting from a papal encyclical in support of its statements and for the rest giving what amounts to a paraphrase of various Roman Catholic authorities. We have translated the greater part of the editorial for our readers, and it will be found following this article. Other similar excerpts from different Romanist authors are set forth after the translation from *Le Devoir* in order to bring home to our public, by the wearisome method of reiteration so much favoured by the priests, what the teaching of Rome really is. We ask our readers to note the brutally frank admission of these ecclesiastical writers that their Church condemns freedom of speech and of religion. It is true that in democratic countries they attempt to hedge and qualify this denial of liberty, but their practice in lands where they are in a majority must decide the true interpretation of the various papal texts on the subject.

Rome's Utter Unreasonableness

The amazing thing is that the very organization which denies others the right to speak in lands where it holds control, demands that in Canada and the United States the very “heretics” whom it sentences to silence elsewhere should not only allow it full freedom here but also bestow upon it special favours and benefits from public funds such as no other sect or religion either asks or receives. What brazen effrontery! The thing is so utterly illogical and absurdly unreasonable that we wonder, even as we write these words, whether they can be true. But no, there are the facts: The blood of the Inquisition cries aloud; Fascism in Italy reduced Protestants to second class citizens; Franco's Spain closed the little Protestant Churches, confiscated Bibles and shot Protestants indiscriminately; Quebec jails a young pastor for preaching on the street corner, operates mass arrests of so-called “Jehovah's Witnesses”, padlocks a printing shop without process of law because it printed a paper alleged to be communist. Here is the text of the Encyclical of Leo XIII:

It follows that it is never permissible to request, defend, or to grant freedom of thought, of writing, or of teaching, nor the unlimited liberty of religions as so many rights that nature has given to man . . .

Yes, by the Romanists' own admission, “the Catholic thesis is very different”. Do we need to prove the second term of our argument, that which states that Rome demands as its right in democratic countries that

special rights and privileges be granted it such as are given to no other sect or denomination? Surely that does not require proof. The clerical press and the priests as reported in the daily press have had much to say about their "right" to have parochial schools supported by tax money, about their "right" to have Canada and United States officially represented at the Vatican.

Such unreasonable and illogical demands could be made only by an organization which is dedicated to injustice and greed. It counts upon the implicit faith of the masses of its own people and inculcates in them a blind confidence in the infallibility of their priests' reasoning. We have often wondered how it is that the rank and file of Roman Catholics can stomach the arguments of their leaders on political and educational matters. They are so contrary to all the elementary principles of justice and reason, that we wonder there is not a mass rebellion against the arrogant pretensions of the clerics who load the common people with burdens that they do not attempt to touch with their fingertips. The only explanation that we can offer is that Roman Catholics have so completely surrendered their right to think on religious matters, that they dare not exercise it on any other realm of life. Indeed, to deny one's self the right of doing one's own thinking about God necessarily involves the surrender of thought on every part and department of life.

Who Are the Communists?

We are grateful to *Le Devoir* for setting forth so clearly the arbitrary methods incorporated in Mr. Duplessis' "Padlock Law". It will be noted that this paper condemns the "method" but not the end that the law has in mind. As the law now stands in Quebec, this paper, THE GOSPEL WITNESS, might be charged with communism. If Mr. Duplessis in his wisdom thought fit to regard us as such, he could exercise against us all the forces of law in his province. Of course we are not communists; we have no love for them; but then there is no provision in the law made for us or for anyone else to have a day in court on this question. It is left to the discretion of the attorney-general of Quebec to decide who is or is not a communist. Even *Le Devoir* admits that this is a vicious principle, but we are certain that when Mr. Duplessis inserted that clause in the Act, he knew what he was doing and that it would be pleasing to the Hierarchy. Mr. Duplessis does not pass laws, and least of all laws that touch on topics of such interest to the priests as this, without consulting his masters' wishes. And even *Le Devoir's* criticism is very belated—the law was enacted some years ago—and is further qualified by its entire approbation of the principle it embodies.

A recent editorial in a well-known magazine called attention to the dangers implicit in loose use or misuse of the word "communist" in Quebec. It remarked that anyone who is regarded as a radical, almost any reformer of any sort is promptly labelled as a "communist". The most convenient way of answering a troublesome opponent is to tag him with an evil name, one that loads him with opprobrium in the eyes of the unthinking masses who trust the judgment of their leaders. But this procedure acts as a boomerang. When every reformer, everyone who refuses to walk in step with the ruling clique is straitway branded as a "communist", it serves to cast an undeserved halo around the true "communists". It clothes them with the borrowed robes of men of principle, honest men who sincerely desire the welfare of the masses. None the less, in the common parlance of French-

speaking Quebec, every non-Romanist who is vocal in his criticism of the *status quo* is forthwith branded as a "communist". A certain school-teacher, a graduate of Toronto Baptist Seminary, who taught a little French Protestant school up in the backwoods some five hundred miles north and east of Montreal, was commonly known throughout the district as the "communist" school-teacher. The writer has indubitable reasons to know that the accusation was not true, for he married her! But in spite of her personal convictions, her training, her associations with the group of believers, she and they were all known as "communists". The crass ignorance of the people who accepted the stupid "smear" of the priests as gospel truth, is ludicrously funny. But when the same sentiment is invested with the authority of law and is given the power to padlock houses and places of business without recourse to the courts, it is no longer funny, it is a very serious matter.

Censoring His Majesty's Mail

THE GOSPEL WITNESS is not printed in Quebec, hence it does not fall within the jurisdiction of Mr. Duplessis' law; but he growls at us across the border and mutters imprecations because he has no authority to rip open His Majesty's mail bags and consign non-Romanist literature to the temporal flames just as his spiritual masters consign our spirits to the flames of their own private ecclesiastical version of hell. Again and again the public of Romanist Quebec is called upon to demand that the mails be censored and literature offensive to Roman Catholics be confiscated. Only last week Mr. Duplessis regretted "that the Post Office instead of cooperating in the fight against communism in Canada, made itself the accomplice of it by distributing its propaganda". The same plaint was made against THE GOSPEL WITNESS during the war; it was made more recently against the distribution of Gospel tracts. If liberty-loving Canadians do not bestir themselves soon, the Federal Government will yield to the demands of the Roman Church and clamp the same kind of censorship on the mail as Mr. Duplessis now has enforced against printing and preaching in Quebec.—W.S.W.

THE PADLOCK LAW

(Translated from *Le Devoir*)

THE recourse to the Padlock Law against the Communist newspaper *Le Combat* has called forth in the English language press of Canada, some very unfavourable comments on Quebec. This measure is denounced there as an attack on liberty, and certain journalists, connecting this matter with the prosecution of the "Jehovah's Witnesses", seize the opportunity of making a tirade on Quebec's intolerance.

The Toronto Star draws a parallel between "Jehovah's Witnesses" on the one hand and *Pasteur Shields* on the other hand with his GOSPEL WITNESS; and *Protestant Action* of Leslie Saunders. It concludes that if the diatribes of "Jehovah's Witnesses" are seditious, one might wonder what epithets would be fitting for these two Ontario publications. The Toronto newspaper concludes that the freedom of discussion which permits such

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER YET?**

attacks may be approved—as *The Star* itself does—without approving the attacks themselves.

This opinion is widespread, especially in English speaking Protestant circles, but that does not mean that it is the truth, nor still less, that we ought to adopt it. The Catholic thesis is very different. Several popes have formulated it, especially in the nineteenth century. The principle is that error cannot have the same rights as truth; that liberty ought never to have precedence over right and can never justify license. Doubtless these principles cannot be strictly applied in the modern world. Leo XIII recognized this when he wrote in the encyclical *Libertas Praestantissimum*:

"It follows that it is never permissible to request, to defend, or to grant freedom of thought, of writing, or of teaching, nor the unlimited (*indistincte*) liberty of religions as so many rights that nature has given to man . . . but it also follows that these kinds of freedoms may be tolerated for just causes, with necessary precautions so that they will not degenerate into disorder and license."

The most urgent task today is certainly to reclaim the legitimate liberties, outrageously violated in all countries dominated by Communists. Now one of the most efficacious means of defending liberty is to suppress the abuses that are committed in its name. Human rights and fundamental liberties have had no stronger defender than His Holiness Pius XII, notwithstanding, the Sovereign Pontiff in receiving a group of American newspapermen on April 27, 1946, said to them: "Alas! does not experience teach that incalculable evils may reach our homes and civil society through an amoral press that loses from sight the demands of truth."

This condemnation is so much the more valid against the Communist press, which makes use of liberty only in order to destroy it when its friends gain control. Civil society, then, has the right to defend itself against such a threat. The liberty of men who wish to corrupt minds and destroy souls is no more respectable than the liberty of those who wish to destroy the bodies or steal the goods of their neighbours.

Legislation to prevent the diffusion of Communism is then a legitimate thing. Evidently an effective fight against Communism ought to include the suppression of the abuses of capitalism which favour Communist propaganda. No doubt it is necessary to take account of circumstances of time and place, but those who claim freedom of the press on this subject might as well invoke the freedom of business in favour of those who peddle narcotics.

If the end justified the means, our article might stop here. But the best principles can never justify the use of bad methods. And if one can say that "The Law Protecting the Province Against Communist Propaganda" (1937) is inspired by a good principle, the means approved by the legislative authority are very debatable.

The Legislature has taken the trouble to define the words "house", "person", "proprietor", for the purposes of the law. But it did not define the word "communism", which is indeed the most important in this piece of legislation. It is an omission made so much the more dangerous by the fact that the application of the law is only in part submitted to the authority of the courts. Article 4 stipulates:

**HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER YET?**

The attorney-general, on satisfactory proof of an infraction . . . may order the closing of a house for any purpose whatsoever, during a period not exceeding one year . . ."

It is true that the proprietor of the house may petition a judge of the Superior Court to have the order for closing revised, but it is necessary for him to prove either that he acted in good faith and was ignorant that the house was used in such a fashion or that "the house had not been so used during the twelve months which preceded the emission of the order".

The house, then, is closed first of all without the intervention of the courts, and the law leaves it entirely to the attorney-general for the definition of the words "communism" and "bolshivism". It may be thought that there is no danger with Mr. Duplessis in power; but the law is on the statute books and may be applied in the future by other attorney-generals. It is, then, a law which lends itself to arbitrary acts. . . .

ROME CONDEMNS LIBERTY

The following texts of various Roman Catholic declarations condemning liberty are taken from authoritative sources and printed together here in order to document the previous article and to serve as sources of information for both Protestants and Roman Catholics who wish to know what the Church of Rome teaches about liberty of speech, of the press, and of religion.

"That Erroneous Opinion"

"They do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our Predecessor, Gregory XVI., an insanity, viz. that 'liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly-constituted society; and that a right resides in citizens to an absolute liberty, which should be restrained by no authority, whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way. But while they rashly affirm this they do not consider that they are preaching the liberty of perdition.'"

—*Encyclical Letters of Pope Pius IX*

A Canadian Cardinal's Bigotry

How can you ask me to recognize for any other Church that I believe to be false, to any other religion than Christianity, to any other moral and social system which is not founded on God, the rights that in my thought flow from God, from Christ, from the Roman Church? And how can I grant these rights to those who have not the titles? How can one put the negative and the positive on the same plane of rights?

Do not ask me to be so illogical. Regret it, if you will, think that I am absolute, intolerant, but at least recognize that I cannot draw any other conclusions from my principles. . . .

I tolerate you in order to have your toleration in the common good, and when such collaboration ceases, when you preach corrosive doctrines and spread abroad poisoned germs, then I can no longer tolerate you. Such, gentlemen, is the true Catholic liberalism.

—*The late Cardinal Villeneuve*

Restricting Activities Hostile to Catholic Religion in Catholic Countries

Besides these principles for the conduct of individual Catholics, there are other principles regulating the con-

duct of a Catholic government toward the non-Catholics in its domains. If the country is distinctively Catholic—that is, if the population is almost entirely Catholic and the national life and institutions are permeated with the spirit of Catholicity—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. This does not mean that they may punish or persecute those who do not accept the Catholic faith. But they are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics toward their Church, and similar anti-Catholic efforts. For, by such activities, the faith of some of the Catholic citizens—particularly the less educated—might be unsettled and their loyalty to the Church destroyed. A Catholic government naturally looks on these happenings as grave evils of the spiritual order, from which the citizens must be protected, if possible.

—*Freedom of Worship, The Catholic Position* by Francis J. Connell with the *Imprimatur* by Cardinal Spellman

Toleration Condemned

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights? How can the voluntary toleration of error be justified? The men who defend the principle of toleration for all varieties of religious opinion assume either that all religions are equally true, or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration.

—*Evangelical Immortale Dei* by Leo XIII, 1885

Rome's Idea of Freedom!

"Q. When Pope Pius XII in his Christmas message, 1942, referred to 'the right to worship God' as a fundamental right, did he mean that everyone has a true right to practise whatever religion he deems to be true?"

The answer is as follows:

"A. In his Christmas message of 1942, Pope Pius XII enumerated among the basic human rights, called for by the dignity of the human person, 'the right to religious information and education; the right to the worship of God in private and public' (*Principles of Peace*, n. 1846). Now, although the Sovereign Pontiff did not further qualify the significance of 'religious' and 'worship', these words can refer only to the Catholic religion and worship, if the word 'right' be taken in its proper, objective sense.

"For, if there is anything basic in Catholic teaching, it is the doctrine that the Son of God established only one religion and imposed on all men the obligation of embracing it; consequently, no other religion has a real, objective right to exist and to function, and no individual has an objective right to embrace any non-Catholic religion. For certainly, no one has a right to act against the command of God. Such has ever been the teaching of the Church. For example, Pope Pius IX condemned the proposition, 'Everyone is free to embrace and to profess that religion which under the guidance of the light of reason he has judged to be true' (D. B. 1715).

—*The American Ecclesiastical Review*

The Right to Burn Heretics

Perchance this doctrine will appear too harsh for this age, which prefers the things of the senses to those of the spirit. But if one considers what a grave matter it is to corrupt the Catholic faith which is based on the authority of God and if one considers what harm it does to society, he will easily understand that, if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith much more richly deserve to be put to death. . . .

But why bother with any more proof of this power of the Church? Is it not proof enough to see in history the fact that many heretics were condemned to death by the judgment of the Church? The very fact that the Church by her own authority conducted the death trials of heretics proves that she has, in truth, the right to take the lives of those who are guilty of treason against God and are likewise enemies of society.

As proof of our argument there stands the 24th condemned proposition of the Syllabus of Pius IX: "The Church has not the right to use force." For "to use force" holds good of all corporal punishment, including the death sentence. Nor should we pass over in silence the high praise of Saint Ferdinand III, King of Castile, which the Church sings in the holy breviary, when she speaks of his zeal in killing heretics and propagating religion: "He showed his zeal especially in tracking down heretics who were not allowed to set foot anywhere in his kingdom; with his own hands he gathered wood to burn heretics at the stake." . . .

—Cardinal Lépicier

AMONG THE CHURCHES

IT WAS the writer's privilege to preach in three different churches last Sunday. In the morning he enjoyed the fellowship of the Shenstone Church, Brantford, a group that has come safely and serenely through stormier seas than most churches are called upon to traverse. Both their present condition and their past achievements are cause for much thanksgiving. In the evening we renewed acquaintance with another faithful band of people at Courtland, a church in which one of our student-pastors, Mr. Harold Kettle, has had much joy and blessing in the past year. A fine company of people at Tillsonburg waited until nine o'clock for our arrival to hear an address on the urgent need of French evangelism in Canada. Rev. Bruce Hisey, the pastor, extended a cordial welcome and it was a pleasure to see some of the fruits of the labours of a former Seminary student and friend of long standing.

The writer's schedule of preaching engagements includes a visit to the Memorial Church, Stratford, next Sunday, and to Bethel Baptist, Orillia, on Easter Sunday, to supply for Rev. Robert Guthrie who is making good progress after an operation for appendicitis.—W.S.W.

WATCH

Your Address Wrapper if it Reads
Kindly Renew Now. We Would Appreciate Your Early Reply. \$2.00 Per Year.

MAR. | 48

THE GOSPEL WITNESS
130 Gerrard Street East, Toronto 2

R.C. BRIEF DISCLOSES 300% INCREASE IN PROVINCIAL GRANTS TO SEPARATE SCHOOLS

THIS paper has been calling attention to the enormous increases being given by Provincial governments to the Separate Roman Catholic Schools of Ontario. In spite of our well-documented information, some Protestants continue to slumber on as though facts were fancies and THE GOSPEL WITNESS indulging in pipe dreams. In still another attempt to stir up the tax-paying public of this fair province, we quote below the report of a brief taken from *The Globe and Mail* as presented by a Roman Catholic lawyer, Mr. F. J. MacRae to the Toronto and Suburban Separate School Board. This counsel spoke on behalf of the teachers in the Roman Catholic Schools who are asking for increases in salary. We call special attention to the following statements referred to in the report:

1. The Provincial grant to Roman Catholic Schools in Toronto was increased by more than 300% in one year (1944-45).
2. In 1944 the Toronto Roman Catholic Schools received \$76,936 from the Provincial Government; in 1947 they received \$247,747 from the same source.
3. Provincial grants cover 30% of the "approved cost of education" in Toronto Roman Catholic Schools; in rural Scarborough the Provincial grants cover up to 90% of the "approved cost of education".
4. The proposed increase in salaries to Roman Catholic teachers of \$54,000 "would not necessitate increasing the taxes of separate school supporters"—which is another way of saying that more money would come to Roman Catholic Schools which is not Roman Catholic money but general tax funds.
5. The brief points out that the proposed increase must be divided among lay teachers, nuns and Christian brothers. He could have added, but did not, that the nuns and Christian brothers pass their salaries on to the Roman Church, hence the increase in salaries paid in their names from non-Roman Catholic funds is really an additional contribution to the Roman Catholic Church from the public purse of some tens of thousands of dollars every year. This is a pleasant thought for hard-pressed Protestant taxpayers who may reflect that they are compelled unwittingly to support a foreign-controlled organization which condemns them to eternal torments hereafter and which admits that it would repress their liberties in this life if it dared.

It is of special interest to note that this lawyer states that 90% of the cost of rural Roman Catholic Schools in Scarborough is paid from non-Romanist sources, for in this very same municipality the Roman Catholic Church holds immense tracts of land and huge buildings worth millions of dollars, upon which, we understand, it pays not one cent of money for local school rates.

Altogether this is a most interesting brief and brings to light some of the reasons why the politicians at Queen's Park have earned the gratitude of the Roman Hierarchy at no greater expense than several millions of dollars annually from the pockets of the Protestant taxpayers of Ontario. Read the following report and do some thinking, Ontario taxpayers!—W.S.W.

The Globe and Mail's Report of the Brief Presented to the R.C. Board

Mr. MacRae explained to the board that the adoption of no new schedule or a lesser salary than is requested "will not be considered a settlement at all". He said that the \$54,000 which would cover the desired increase would not necessitate increasing the taxes of separate school supporters.

"I am advised your present cost of educating a pupil is \$55 per year, yet the Ontario Government will pay full grants up to \$155 per pupil," he added in the brief. "When your cost is below the government average it is too low."

He pointed out further that one mill raises \$45,000 and the desired increase would require one and one-third mills. The one mill increase passed last night, Mr. MacRae added, must be divided among lay teachers, caretakers, nuns and Christian brothers.

Referring again to provincial education grants he quoted the following sums received by the board: 1944, \$76,936; 1945, \$236,394; 1946, \$259,188 and 1947, \$247,747.

"The grant was jumped more than 300 per cent in one year so that you cannot argue that an increase in teachers' salaries would have increased the tax rate in that year," declared Mr. MacRae. "You should have taken advantage of the 1945 grants to put the salaries on a proper basis. You didn't do it then, so it must be done now."

Out of a total approximate budget in 1947 of \$797,000 the board received from provincial grants, \$241,414.

"In the face of these figures, all the money is not levied against the home owner," he asserted. "At the end of 1946 you reported a surplus of \$54,946, which could have been used as increases for teachers. The grants are passed on the approved cost of education and the higher the approved cost, the higher the grant."

Mr. MacRae explained that provincial grants vary from 30 per cent of the approved cost of education in Toronto to 35 in Leaside, 60 in East York, 75 and 90 per cent in rural Scarborough.

Women teachers in the Toronto Board of Education's elementary schools start at \$1,400, annual increments of \$200 to a maximum of \$3,300.

SATAN

THE assertion of the existence of a Tempter at all, of a personal Wicked One, of the devil, this, as is well known, is a stumbling block to many. Not urging here the extent to which the veracity of Christ Himself is pledged to the fact, I will content myself with observing that it is not by Scripture arguments alone that it is supported. There is a dark mysterious element in man's life and history which nothing else can explain. We can only too easily understand the too strong attractions of the objects of sense on a being who is sensuous as well as spiritual; the allowing of that lower nature, which should have been the ruled, to reverse the true relation, and to become the ruler. We can understand only too easily man's yielding, even his losing, of himself in this region of sense. But there is a mystery far more terrible than this, a phenomenon unintelligible except upon one assumption. Those to whom the doctrine of an Evil Spirit is peculiarly unwelcome have been at infinite pains to exorcize theology; and from that domain, at least to cast Satan out, even though they should be impotent to cast him out from any other. All who shrink from looking down into the abysmal depths of man's fall, because they have no eye for the heavenly heights of his restoration, seem to count that much will have been gained thereby; although it may be very pertinently asked, as indeed, one has asked, "What is the profit of getting rid of the devil, so long as the devilish remains? of explaining away an Evil One so long as the evil ones who remain are so many?—R. C. TRENCH.

SUIT DEMANDS REMOVAL OF NUNS FROM PUBLIC SCHOOL POSITIONS

New Mexico Church, School Controversy Moves Into Courts

(From the *Santa Fe New Mexican*)

New Mexico's church-school controversy came to a head today with filing of a suit which asks, in part, removal of Catholic nuns from public school teaching positions. The action was brought on behalf of 28 residents of seven counties by Attorney Harry L. Bigbee.

It named 235 defendants, among them the state board of education and its members, Gov. Thomas J. Mabry, State School Superintendent Charles L. Rose, The Rev. William T. Bradley of the archdiocese of New Mexico, State School Budget Auditor R. H. Grissom, State Budget Officer J. D. Hannah, school boards of 16 municipalities and counties and more than 200 individuals.

Father Bradley is director of education for the Catholic archdiocese of Santa Fe. The action alleged he had been given some of the powers and duties normally vested in the state board of education and said the exact nature of this delegation of authority was not known.

Declared Ineligible

Among the individuals were 145 Catholic nuns, brothers and priests. The suit asked:

1. That all schools named in the complaint be declared parochial schools and ineligible to receive public funds;
2. That all members of Catholic teaching orders be declared ineligible and forever barred from teaching in New Mexico public schools and dismissed immediately;
3. That salaries being paid the teaching order members be declared illegal expenditure of public funds;
4. That no New Mexico tax-supported school be conducted in church-owned property;
5. An injunction barring any school board or any member from ever hiring or paying a member of a Catholic teaching order as a teacher in a tax-supported school;
6. An injunction barring Grissom from making or approving any school budget paying public funds to the religious order members;
7. Settlement of all other issues raised.

Schools named were Penasco independent rural school, Socorro municipal schools, Tucumcari municipal schools, School District No. 1 in Mora county, District 22 in Catron county, Districts 1, 1C, 1B, 20, and 51, Sandoval county; Districts 98, 1, 11, 17, 18, 19 and 21, Rio Arriba county; Districts 7 and 21, San Juan county, Districts 6 and 55, San Miguel county; District 18, Santa Fe county; Districts 2 (20) and 10 (12), Taos county; District 4, Valencia county; Carrizozo municipal school, Las Vegas town school, Pecos independent school and Belen municipal schools.

To Supreme Court

Bigbee said if the measure is lost in New Mexico courts there is "no doubt" it will be carried to the U.S. Supreme Court.

Purpose of the action, the complaint said, "is to bring about a complete separation of church and state in the public schools of New Mexico and to eliminate all religious influences on a sectarian or denominational basis in tax-supported schools."

After citing a long list of allegations, the court action said they were "not isolated situations existing in only a few of the schools" named, but is a "general situation existing . . . and is a part of a plan or scheme of officials of the Roman Catholic church to introduce the teaching of Catholicism in all public or tax-supported schools."

Among other issues raised:

Whether or not a uniform system of free public schools has been established and maintained in the areas named; whether the schools are under exclusive control of the state as provided by the constitution; whether the schools deprive students of religious liberties; whether students have been required to attend or participate in religious services; whether the schools are free from sectarian control; whether there is a separation of church and state

in New Mexico; whether tax-supported schools may be conducted in buildings owned by the Catholic church and others.

Raises Question

The action also raised the question as to whether the state school board has violated provisions of the constitution by adopting a multiple choice of free textbooks rather than a uniform system; by adopting sectarian indoctrinated text books and allowing the furnishing of such books to tax-supported schools.

A ruling on whether the furnishing of free text books to other than tax-supported schools violates the state and federal constitutions also was asked, as well as whether it is constitutional to furnish sectarian religious books in the tax-supported schools.

Validity of payment of more than \$395,337.60 annually to the members of the religious orders also was questioned. Payment of the teachers' salaries, in many cases, the suit said, goes directly to the religious order.

In still another issue, the suit asked for judgment on whether New Mexico's compulsory school law is unconstitutional in its application to children attending the schools named.

Bigbee, in the suit, charged that the state board of education and the other boards "refused and failed to take any action to stop teaching of sectarian or denominational religion" in the schools, although requested to do so.

He also said the attorney general had "declined" to bring this action on behalf of all New Mexico residents.

The complaint dealt at length with the history of the controversy which originated at Dixon and various letters and statements to the press concerning the matter.

The suit said the members of the religious orders teaching in public schools, "are constantly subjecting all students to religious indoctrination" with the "knowledge and consent" of those named as defendants.

Prayer Books

This is being done, the action said, by: compelling or encouraging all students in the listed schools to study and learn the catechism; by furnishing and keeping in desks books relating to the catechism; by furnishing prayer books to students during school hours; by holding regularly scheduled classes for the teaching of Catholicism during school hours; by wearing of religious dress while in the classroom; by the placing of holy shrines and holy pictures in all classrooms; by conducting the children from school in a group to a Catholic church to attend religious services during school hours.

The action also listed these other allegations: that students were urged to go to confession both during and after school hours, that Catholic-indoctrinated text books and magazines were furnished to school children, that small children are being taught to read from a religious chart instead of the usual type nonreligious chart used in public schools and that the charts contain pictures of a religious nature denoting the Catholic faith.

Children were "caused to kneel" during the saying of prayers at the opening of classes, it was alleged, and "to make the sign of the Cross".

Special Favours

It charged special favours and grades are given children cooperating in Catholic religious studies.

Sixty-seven allegedly Catholic-indoctrinated books were listed as having been furnished students.

The members of the religious orders, the action contended "owe their allegiance to the papal state of Rome and not to the civil authority of this country and are bound by their obligations to obey the mandates, orders and directions of the church . . . not the officials of the schools under which they draw their salaries for the benefit of their order."

An "actual controversy" exists, the suit said, concerning the legality of the policy that is being carried out "in the tax-supported schools of New Mexico by the hierarchy of

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

the Roman Catholic church to foster and encourage the teaching of Catholicism in all public schools . . . according to the conviction of the officials of the Catholic church that it is not wrong to teach Catholicism to the students in the schools."

The action contended sectarian or denominational religion is only properly and legally taught in parochial and other private schools maintained by private schools and "not in schools supported by tax funds."

"It is the contention" said the action, "that while religious instruction should be given to all children, that such instruction should not be under the supervision of teachers in the tax-supported schools and should not take place in the tax-supported schools, directly or indirectly . . . or at state expense."

28 PLAINTIFFS ARE RESIDENTS OF 7 COUNTIES

Twenty-eight individuals named as plaintiffs in a suit attacking alleged religious influences in public schools are residents of seven counties, and include 14 from Dixon, seat of the movement.

From Dixon are Lydia C. Zellers, Jose Leonardo Martinez, Leopoldo Martinez, Samuel Salazar, James P. Craig, Moises Gonzales, Mrs. Virginia Johnson, Abel Alire, Mrs. Stella Patton, Eliseo C. Cordova, Olive Bowen, Porfirio Romero, Mrs. Emma Roybal, Alex Martinez.

The others: J. J. Cordova and Andres Salas, of Cuba; Aaron Mascarenas, Fernando Martinez, Alex Ortega, Daniel Rivera of Costillo; J. Paul Stevens, Taos; Tomas C. Gonzales, Mora; F. F. Payas, Las Vegas; William L. Young, Santa Cruz; E. M. Gunter, E. G. Robertson, J. B. Woodall and J. W. Waggoner, of Belen.

PROTESTANTS, JEWS PRAISE COURT RULING

Washington, March 10. (UP)—Some Protestant and Jewish churchmen today hailed the Supreme Court ruling against religious instruction in public schools as "insurance of religious liberty".

The Anti-Defamation league of B'Nai B'rith said it now is the duty of all communities which set aside school time for pupils to attend religious classes "to reexamine their programs".

Some two million school children in 2,200 communities in at least 18 states are affected by such "released time" programs. The Supreme Court ruling of two days ago opened all these programs to legal attack.

There was no comment from the biggest organization in which Protestant churches are represented—the Federal Council of Churches of Christ in America.

Serves as Safeguard

However, Dr. Joseph Martin Dawson, spokesman for a newly formed Protestant group, said here that the decision "serves as the greatest single safeguard of separation of church and state outside the first amendment itself".

Dawson spoke as secretary of "Protestants and other Americans United for Separation of Church and State"; an organization which has engaged in open debate with the Catholic hierarchy since it was formed last January.

Dawson said no canvass has yet been made of the official attitude of the Protestant group. But as the organization's secretary, he said the decision offers a challenge to the home and church "to provide something vastly superior to the weak substitute attempted on released time under the framework of the compulsory school law".

Protestant-United has accused the Catholic hierarchy of seeking a church and state union "at least at the public treasury". The organization particularly has denounced free bus transportation of pupils to parochial schools—an activity approved by another Supreme Court decision last year.

No Comment

No Catholic group contacted by the United Press had any comment to make on Monday's Supreme Court decision. No Catholic groups filed any views on the issue with the court while the case was pending. About two dozen other groups, largely denominational, attacked the religious class plan which was sponsored in Champaign, Ill., by a joint Protestant-Jewish-Catholic council.

At least two states said they would continue religious classes pending clarification of the court's ruling. Classes continued in Champaign itself and about 65 other Illinois towns. The state public school superintendent said that the program might legally continue if school buildings are not used for the classes.

The Ohio Council of Churches advised the 68 school systems where some kind of "released time" programs are in effect to "keep steady" until thorough study was made on the decision.

AN ENCOURAGING LETTER

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

March 9th, 1948.

Dear Dr. Shields:

I have had a most pleasant and blessed time in my study this morning, and seeing that you were responsible for bringing much of the pleasure and blessing I thought that I should write to tell you.

I have just re-read your sermon from Matthew 11:28. May the Lord often lead you to these familiar texts from His Word. It was a great blessing to me.

When I finished your sermon I thought that I would look to see what Spurgeon had to say from the same text. I found that he had no less than nine sermons from this passage! I have just finished two of them, each bringing forth a different aspect of the truth.

You do not realize what THE GOSPEL WITNESS means to many of us. You will never know how often it has come to refresh us, and to encourage us when the way is rough. As far as I am concerned, THE GOSPEL WITNESS is a necessity. Far better to do without a thousand things than to miss it! While we rejoice in your fearless exposure of Romanism, it is the sermons that bring the meat that nourishes the soul.

May the Lord meet your every need as the end of the year approaches! I only wish that I could send you a large donation, but I will send something before the end of the month.

With every prayer that God may bless your ministry through the printed page increasingly, and with warmest regards in Christ,

Yours very sincerely,

A FINE RESPONSE

Mar. 8th, 1948.

Dear Dr. Shields:

We are enclosing a cheque for \$100.00 for THE GOSPEL WITNESS Fund, each of us to be credited with \$50.00.

We find THE GOSPEL WITNESS very helpful, and rejoice in its fearlessness in denouncing wrong, and upholding right. We trust you will receive a great response in funds to your Annual Letter, and also the prayerful support of each WITNESS reader.

We trust you may be spared for many more years' service in the great work of the Lord.

Yours in His Service,

DAILY BIBLE READINGS

- March 22—Resurrection According to Job Job 19:25-27.
- March 23—Resurrection According to David Psalm 16.
- March 24—Resurrection According to Daniel Dan. 12:2-13.
- March 25—Resurrection According to Hosea Hos. 13:9-16.
- March 26—Resurrection According to Isaiah Isa. 26:19-21.
- March 27—Resurrection According to Ezekiel Ezek. 37:1-14.
- March 28—Resurrection According to Jesus Matt. 12:38-42.

SUGGESTED HYMNS

Low in the grave He lay. The strife is o'er, the battle done. Rejoice, the Lord is King! Hail, Thou once-despised Jesus! Christ the Lord is risen today! The head that once was crowned with thorns.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

Bible School Lesson Outline

Vol. 12 First Quarter Lesson 13 March 28, 1948

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

HE IS RISEN

Lesson Text: Matthew 28:1-10.

Golden Text: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."—Matt. 28:6.

Supplementary Reading: John 20:14-24; 21:1-23; Luke 24:13-31; 36-43; 1 Cor. 15:5-8; Mark 16:14-20; Acts 22:17-21; 23:11.

I. The Appearance of the Angel: verses 1-7.

The women who had devoted their lives to the cause of Christ were last at the open grave and first at the empty tomb. Along with Mary Magdalene (Matt. 27:56, 61) went Mary, the mother of James the less and Joses (Matt. 27:56; Mk. 15:40), Salome (Mk. 16:1), Joanna and others (Lk. 24:10). They brought spices with which to anoint the precious body of Christ, if there should be an opportunity (Lk. 24:1). How little did they think that they would have the joy of offering a tribute of love to the living Christ!

This day was indeed "the end of the sabbaths" for the Christian, since it marked the end of the celebration of the seventh day as the token of God's rest after the old creation (Deut. 5:12-15), and it signified the institution of the first day of the week as a memorial of God's rest in the new creation (1 Cor. 16:2; Heb. 1:5; Rev. 1:5, 10).

No bar of human making could confine the Son of God, the Lord of life! He burst the bonds of sin, death and the grave, and came forth in glorious victory (Acts 2:24; 1 Cor. 15:54-58). Once more, as at His death, an earthquake was the physical accompaniment of Divine intervention (Matt. 24:29; 27:51), and once more the members of a Roman guard were stunned by the manifestation of Deity (John 18:6). The power of God as displayed in the resurrection of Christ from the dead is the measure of His power available for every Christian (Eph. 1:19, 20; Phil. 3:10).

The angels ever counted it a joy to minister to the Lord Jesus (Matt. 4:11; 26:53; Lk. 22:43; Heb. 1:6), and to be His messengers. Gladly did the angel of the Lord roll away the stone and guard that sacred spot formerly watched by hostile soldiers. It would seem that there were in all two angels who watched by the empty sepulchre (Lk. 24:4, 5), one being the spokesman. They were seen at various places at various times during that day. Their ministry of comfort involved informing and instructing the frightened women concerning the fact that Christ had risen from the dead.

The body of Christ no longer reposed in the place of death; He Who had died was now gloriously alive; for death could no longer have any dominion over Him (Rom. 6:9, 10). The angel wisely connected the resurrection of Christ with His own word,

thus giving Scriptural ground for the truth which they would impart to others. In His resurrection, as in His death, Christ was fulfilling the Divine program of the ages, as determined by the Father (1 Cor. 15:3, 4).

The two-fold charge "Come"—"Go" is characteristic of the commission given to us as servants of the Lord (verses 6, 7, 18, 19; Matt. 11:28, 29; Mk. 1:17).

Strength, cheer and courage may be derived from contemplating the place where the Lord lay. As we visit in thought the cross and the tomb, we see abundant evidences of the Lord's grace and sovereign power.

The disciples had not believed the word of the Lord that He would die and rise again (Mk. 8:31; 9:31; 10:32-34; John 20:9), so that, although they had been His intimate associates, they were not the first to receive the news that He had risen from the dead. The secret of the Lord is with those who trust Him fully.

II. The Appearance of the Saviour: verses 8-10.

The women departed quickly to spread abroad the joyful news. The need of the world is great; let there be no delay and no dallying on our part (1 Sam. 21:8). Let us hasten to tell men that Christ has died for them, that He has risen, and that He is alive for evermore (Acts 3:13-15; 2 Cor. 5:18-20; Rev. 1:17, 18)! We are commanded to go, to go quickly, to go and disciple the nations (verses 7, 10, 19). If we tarry, false messages will be broadcasted (verse 15).

Christ Himself met the women as they went forth on their mission; He reveals Himself to those who obey Him. The one who seeks to bring blessing to others will find his own soul refreshed (Prov. 11:25); Eccl. 11:1; Matt. 7:2; Mk. 9:41; Lk. 6:38).

The salutation of Christ "All hail!" or "O joy!" or in modern idiom "Cheerio!" (Matt. 9:2; 14:27; John 16:33; Acts 23:11), and "Fear not" (verse 5; Matt. 10:31; Lk. 12:32), calmed the troubled hearts of the mourners. His words can give us peace, no matter how dark the circumstances may be (John 14:27; 20:19).

The Scriptures speak of five appearances of Christ on the day of His resurrection: to Mary Magdalene alone (Mk. 16:9; John 20:11-17); to the group of women (verses 9, 10; Lk. 24:10); to the two disciples on the way to Emmaus (Mk. 16:12; Lk. 24:13-32); to Simon Peter (Lk. 24:34); to the ten apostles and others (Mk. 16:14; Lk. 24:36-43; John 20:19-24).

The resurrection of Christ was God's pledge to us—as to the past; the redemption price had been paid, and our justification secured (Rom. 4:25). It is God's guarantee to us for the present, that His power avails to raise us to new life (John 5:24, 25; Eph. 2:1; 5:14), and to enable us to live day by day in a manner pleasing to Him (Rom. 6:4, 5; 8:11-13; Col. 3:1). It is also God's token to us for the future, that all who are Christ's will one day share His immortality and incorruptibility (John 11:25, 26; 1 Cor. 15:12-23). The resurrection of Christ is God's assurance to the unsaved that their sins will be judged (Acts 17:31).

(See page 15 for Daily Bible Readings)

THE GOSPEL WITNESS
130 Gerrard Street East,
Toronto 2, Ontario, Canada.

ORDER FORM

\$2.00 per year

Enclosed find \$_____ to be applied as follows:—

- Renew or Extend my present Subscription to **THE GOSPEL WITNESS**.
- I should like to **SUBSCRIBE** to **THE GOSPEL WITNESS**.
- To the support of Toronto Baptist Seminary.
- To French Evangelization Work.
- Renew my Membership in the Canadian Protestant League (\$1.00 per year).

NAME _____

STREET _____

CITY OR TOWN _____

PROVINCE _____

The following books are offered as premiums to subscribers to **THE GOSPEL WITNESS**. Check the one you wish to receive:

1. *The Priest, The Woman, and The Confessional*, by Father Chiniquy.
2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.