

The Gospel Witness and Protestant Advocate

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

Vol. 26, No. 48

130 Gerrard Street East, TORONTO, MARCH 25, 1948

Whole Number 1349

The Jarvis Street Pulpit The Finality of the Gospel

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 7th, 1947
(Stenographically Reported)

"Ye do shew the Lord's death till he come."—1 Cor. 11:26.

PRAYER BEFORE THE SERMON

We are ever glad, O Lord, when it is said unto us, Let us go into the house of the Lord. There are many of us here who can say, Yea I have loved the habitation of Thy house, and the place where Thine honour dwelleth; and we pray that together we may magnify the Lord, and exalt His name.

We would be numbered among those who worship Thee. We know Thou art high and lifted up, and Thy train filleth the temple; indeed, Thou art the high and lofty One, Who inhabiteth eternity, yet Thou art pleased also to accept the praises of Israel. If we know our own hearts this evening, we desire to praise Thee. We are thankful for Thine abounding grace. It is beyond our understanding, but it is not beyond our experience, for Thou hast saved us: we who were afar off are made nigh; we who were strangers, are now fellow citizens of the household of God. We, who had one time explored the outer reaches of the far country, now revel in the fulness and felicity of the Father's house. This is all of Thy Grace, O Lord—it is all of grace. There is not one of us who has made an infinitesimal contribution toward our own salvation. We were utterly bankrupt, beyond all possibility of self-help, and self-restoration. Yet Thou hast condescended to speak to us in that Thou hast given us Thy word. Thou mightest have left us alone to grope in the darkness. Thou mightest have spoken to us only in the terrors of Sinai.

Yet it has pleased Thee to speak to us even with the human whisper, the still small voice, to awaken heart and conscience. And though sometimes it seemed as though heaven were so remote from us that we might never reach it, yet now heaven and earth seem to be brought together. Thou hast made us nigh in Christ Jesus.

We are, all of us, needy, as we have always been. Thou art thronged by multitudes who know Thy name; and perhaps by many who give lip service to Thee, but who have never yet put out the hand of faith to touch Thee for the healing of their souls. Oh, Lord, Thou hast touched many of us, and yet we desire this evening to be sweetly conscious of the further goings of God on our own spirits:

"Heaven comes down our souls to meet,
And glory crowns the Mercy Seat."

May that be so this evening! May those who know Thy name, and who have put their trust in Thee, rejoice afresh in the fulness of Thy salvation; for in Thy presence there is fulness of joy, and at Thy right hand there are pleasures forevermore. We thank Thee for the foretastes of heaven Thou hast so often given us, for those raptures of the spirit, when sometimes we could almost say, as did Thy servant Paul, whether we are in the body or out of the body we cannot tell.

Thou hast blessed us again and again, and as in the days of Thy flesh Thou didst minister to all who sought Thy help, without exhaustion to Thyself, when Thou hadst wrought one miracle, Thou didst ever have power to effect another. So then this evening, whatever we have already received from Thee, we come with confidence, resting in the promise that Thou dost give more grace. Help us to say, in faith, I would be anointed with fresh oil. With Thy manna, Lord, feed our souls. May we be ever strengthened with might by Thy Spirit in the inner man. Oh, Lord, make us better men and women! Help us to bear Thy likeness in the busy world in the days to come, that even Thine enemies may be constrained to say, They have been with Jesus. May there be a savour of Christ in our lives. Keep us true to Thy gospel. Help us that we may be steadfast, unmovable, always abounding.

Now, Lord, we have come to hear Thy word. We put the shoes from off our feet, for where Thou art pleased to speak to us is ever holy ground. Thou hast spoken to us in the written word, and in Him Who is the express Image of Thy person, the only begotten Son, full of grace and truth. Give us eyes to see Him, ears to hear Him, and hearts responsive to Him.

Oh, Lord, there may be some who came in here this evening, who are without God, who have never yet beheld Thee in Thy beauty, nor seen the land which is very far off. As Thou didst anoint the eyes of the blind in the days of Thy flesh, Thou still hast the power to cause the light

to shine out of darkness, to give the light of the knowledge of the glory of God in the face of Jesus Christ!

We beseech Thee to lift us up into the heavenly places in Christ, wherein we are blessed with all spiritual blessings, according as Thou hast chosen us in Him, before the foundation of the world, that we should be holy, and without blame, in love. May a solemn hush rest upon our spirits. Make us to know that Jesus of Nazareth does not pass us by, but comes to dwell in our midst, to tarry a while, so that we may touch Him.

We ask all these things in His name, and for His sake, Amen.

I HOPE we are one in believing in the equal inspiration of all parts of Holy Scripture. We at least confess our faith that this is, to us, the Word of God, whether the human amanuensis be Moses in Genesis, or John in Revelation, or anywhere between. Notwithstanding, when an inspired writer is at pains specially to mention that what he writes is by divine inspiration, I think it is legitimate to assume that a special emphasis is implied: for example when the Apostle wrote to the Thessalonians, in order that they might not be ignorant concerning them which are asleep, he said, "For this we say unto you by the word of the Lord": And in his preface to that sharply polemic epistle to the Galatians, he said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And you recall how, to the Ephesians, describing himself as the prisoner of Jesus Christ, he said: "Ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles, and prophets by the Spirit". Twice in the epistle from which the text is taken, the Apostle Paul declares that what he delivers, he had first received. In that great resurrection chapter, the fifteenth chapter of first Corinthians, he said, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." That fundamental of the gospel he declared that he had received specifically from the Lord. Then in the chapter before us, he says again, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

Paul knew none of the apostles until three years after his conversion, but he did come to know them. He knew them all. He knew the evangelists who wrote the gospels. He might have received information from them. They might have told him of that "same night" in which Jesus was betrayed, and of the occurrences of that night. But he tells us here, in effect, that he is not repeating what he had been told by someone else: "I received it of the Lord, and I have delivered it unto you."

It seems to me that it is not without significance that twice in this epistle he uses exactly the same phrase,

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: Jarwitwom, Canada

except that the order is transposed. In one place he says, "I delivered that which I received", and again, "I received that which I delivered". But the sentences are identical, and he claims divine inspiration and divine authority for stating that "Christ died for our sins". Now he writes, of this memorial feast, "We proclaim the Lord's death till he come."

I should be doing no violence to the text, I am sure, if I changed the mood of the verb from the indicative to the imperative, and omitting the pronoun, read it as a command, for it is a command to observe the ordinance, and by that observance, "Ye do proclaim the Lord's death till he come".

I.

Surely we are justified in assuming that THE DEATH OF CHRIST, WITH ITS IMPLICATIONS, IS THE CENTRE OF THE GOSPEL REVELATION. It is there the emphasis was placed, for the life which preceded would have no consequence to us, had it not been followed by His sacrificial death; nor would His resurrection be of value, had it not been preceded by His vicarious atonement. So the death of Christ is the central theme. We must proclaim the death of Christ. I am aware that there are many who proclaim certain aspects of gospel truth which do not adequately emphasize the death of Christ. I remember someone's saying to me years ago, "Tell us more about the life of Christ. We hear too much about His death." But we cannot hear too much about it here, or hereafter. It is the truth which is indispensable to our salvation. To preach Christ as an Example! That is true, but it is only a half truth. As a great Teacher! That is true, but it is only a partial truth. As a Reformer, a courageous Leader! All that is true, but all these aspects of His character and ministry derive their value from the central fact that Christ died for our sins "according to the scripture".

Our brother Rev. Calvin Chao, from China, addressed

us in very simple terms this morning. He would, himself, have said to you, "I bring you nothing new"; and yet our hearts were stirred as he laid such clear emphasis upon the necessity of our recognizing the fact of our inherent, incorrigible, sinfulness, apart from the mediatorial ministry of Him Who died, and Who rose again. We must continually proclaim the death of Christ, by lip, by example, by every means in our power, and by the faithful observance of the spiritual interpretation of this ordinance of the Supper. We proclaim the Lord's death "till he come".

We are living in a day of very great perplexity. I know of no man living, be he sage, or statesman, or what not, who would presume to say that he can foretell what a day or an hour may bring forth. We have had two years of peace which have not been years of peace, two years of peace which have brought, if possible, even greater anxieties and greater perplexities than during the days of war, when the lines were so clearly drawn, and the objectives so plainly defined. But to-day the whole world is in debt—to whom? To everyone else. There is no nation out of debt. Some owe a debt of blood. Some owe a debt of money. But the war has destroyed the economic and political, and even the moral structure of human society. We see wreck and ruin everywhere. The problem is how to readjust things, how to balance the accounts, how, or where, to begin all over again. I don't know how, and you don't know. The richest modern Croesus to be found anywhere, with all his wealth, would be impotent to mitigate the woes, the anxieties, of the nations that are in debt. We used to speak about a million dollars as though that were the biggest thing in the world. Then we got to hundreds of millions, and by and by to billions of dollars. When people speak after that fashion, my little mind is not capable of taking it in. I don't know what you mean when you talk about fifty billions of dollars, and the American loan to Britain of—what was it—three and one half billions, or something like that! And before the credit was transmitted the inflation tendency had almost cut the loan in half, and poor old John Bull does not know which way to turn to find relief from the distresses, neither does anyone else. But, my dear friends, if it were so that anybody, or any bodies, or any association of bodies, any aggregation of the world's wealth, could pay off these debts, and give us all a clean sheet, enabling us all to begin all over again, poor, if you like, but owing nothing—if it were so, what a relief it would be to the world!

But there was a greater war than that through which we have passed, for sin is nothing less than rebellion against the divine government, and "all have sinned"; this whole world of every race, and colour, has been, and still is, engaged in a total war against its Creator. That is the simple fact, that sin has disturbed, upset, over-balanced, destroyed the moral structure of things, and who is to readjust it? Why is it we proclaim the Lord's death? For the simple reason that that is exactly what Jesus came to do. He came into this world to be our Redeemer, and to pay the debt we could not pay, and it is ours now in season and out of season, to proclaim the Lord's death, that the slaves of this incomparable indebtedness may hear the good news, and appropriate it to themselves.

We are told that the British loan is almost exhausted. I don't know how they do it, but there was a deposit of credit, of a certain amount, and upon that the govern-

ment in some way or another, has been drawing until now they have nearly exhausted the credit.

What good news it would be for dear old England, if some day she were to wake up, and see in the papers that her credit had been increased by hundreds of billions, and she was free now to keep on drawing upon that illimitable deposit for the satisfaction of all her needs!

Now the Lord Jesus did not come to lend us something which we have to pay back. He came to give us something, and make such a deposit to our credit that every debt-laden sinner in all the world would be free to appropriate for his own deliverance that which his particular case requires. And it is for us to let the wide world know that there is such a deposit available—the merit of Jesus Christ is without measure.

Our Roman Catholic friends are very clever in their inventions, "God hath made man upright", the wise man observed, "but they have sought out many inventions". He must have had the Roman Catholic Church in view, or something like it. You know, it teaches that all the merit of Jesus Christ, his life and death, is committed to the treasury of the church, just as Joseph's storehouses were filled with corn, and were at his disposal. But according to the teaching of Rome, the treasury of the church—whatever that is—is the storehouse in which the infinite merit of the Lord Jesus is stored, and it can be released to those who need it, not by Joseph, nor by Jesus Himself, but by the Pope through his hierarchs, and through the priests who are to release the merit of Jesus to poor sinners. But they don't release it without payment! You have to pay for it when you get it. But that is not the gospel. It is the very antithesis of grace, and the gospel is a message of grace, and of grace alone.

If there is an unsaved man here this evening I proclaim to you again the death of Christ, and tell you that by His life, and death, and resurrection, He filled the storehouses with the infinite and illimitable riches of His grace, and they are available to all of us. Joseph opened all the storehouses, and when our Joseph "ascended on high" He "lead captivity captive", He received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

And so this evening we may come with all our debts, because of this great truth, that Christ died for our sins according to the Scriptures.

II.

Let me take you a step further: We are to proclaim THE DEATH OF CHRIST WITHOUT ADDITION TO THE STORY, OR DELETION FROM IT. The Gospel needs no amendment. We are to keep on proclaiming it, unaltered, and unalterable, "till he come". Surely that should teach us the adequacy of the atoning work of Christ. Referring to our current illustration: He did not come to our relief by making us a loan of limited value, and a loan that might soon be exhausted, nor even by a gift that was not commensurate with our requirements. "The blood of Jesus Christ (God's) Son, cleanseth us from all sin."

Is there a Roman Catholic friend here to-night? We are happy that so many are really converted. But let me explain to you, you have been taught that Jesus Christ died to atone for original sin, the sin that was upon you before your baptism—though you were baptized as an infant, and knew nothing about it. But all sins committed subsequent to baptism you must atone for your-

self by enduring some form of temporal punishment—by the doing of penances, and the mortification of the flesh here, and by the endurance of the sufferings of purgatory yonder. In other words, Christ died to pay for part of your sins, partly to pay your debt; but He did not die to pay all of your debt! I dare to say in His name that that is not true. "The Lord hath laid on him the iniquity of us all"; "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Moody used to say, "You enter that verse by the first 'all', and you leave it by the last 'all'." "All we like sheep have gone astray"—do you believe that? ("Amen!") "We have turned every one to his own way"—do you believe that? ("Yes!") Very well, then, "The Lord hath laid on him the iniquity of us all". You may walk out into glorious freedom, as a man who is liberated from a debtor's prison.

I wish we could all, even Evangelicals, believe that that work of grace in our behalf was adequate to meet all the needs of bankrupt souls. Some people pray as though the Lord would hear them on the ground of their own merit. If you could live to be as old as Methuselah, and if it were possible that without failure throughout that long period of time, you could do the will of God, and fail in nothing to obey His command, could you thus successfully achieve that great matter, at the end of your life, or toward the evening time, you would have no ground of appeal to God, because of what you were, or what you have done. Never will God hear your prayer, or mine, because we are worthy: "All the promises of God in him are yea, and in him Amen, unto the glory of God by us." It is only as we are in Christ, and our prayers ascend with the savour of Christ, like the fragrance of the incense of the evening sacrifice, only then can God hear our prayers. Let us, then, every time we pray, proclaim the death of Christ. Let us believe more profoundly that we are nothing before God, save as we appear complete in Him Who is the Head of all principality and power.

We are to proclaim the death of Christ "till he come", that is, *the truth of the finality of the Christian revelation*. God will not speak any other word that He has not spoken in His word, until He comes to pass judgment on the sons of men. He gathered up all that He had said in the Person of His well-beloved Son, Who was made flesh, and all that had been written became articulate and exemplified in the Person of His Son. And His life, and death, and resurrection, and ascension, all that is but amplified, and elaborated by the inspired writers of the New Testament: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." We have reached finality. "Art thou he that should come, or do we look for another?" To this question Jesus answered: "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me". Blessed is he who accepts that programme, and who says, "I ask for nothing more." Yes; we proclaim the death of Christ for the simple and sufficient reason that we have nothing else to proclaim.

The preachers of the new Social gospel, and the new theology are welcome to their speculation, and all their

vagaries. For ourselves, we stand fast by that which is revealed, and which God has spoken to us, and shall continue to proclaim the gospel "till he come".

And *this promises the ultimate vindication of our faith*. A certain lady said to me once, "I believe you would rather have people say nasty things about you than nice things." I said, "What makes you think that? Just because I do not faint when they say nasty things, do you think I like them? I do not like them: I like to have people say nice things." I do not like to be laughed at. I used to feel greatly troubled when I was a boy if ever I did anything that might make my companions laugh at me, and I have not got over it. I do not like to be held up to scorn and ridicule. I do not like to be called old-fashioned. I do not like to be old-fashioned: I like to be up to the minute. I do not like to be told that my gospel is archaic, and obsolete, and that I belong to the generations that are past, and have no place in this intelligent age—I do not enjoy that at all, but I just put up with it, because my own laughing-time is coming some day. ("Amen".)

We are to proclaim the death of Christ "till he come". Let me assure you, my dear friends, that *He is coming some day*, I do not know when, but some day this same Jesus, Who went into heaven will so come as He was seen to go. What a day that will be!

I imagine Noah must have been sorely tried. I have been here for over thirty-seven years in this church; but he was a preacher of righteousness for about one hundred and twenty years. That was a long pastorate in one church; was it not? He kept on preaching, and he preached a judgment that was certainly coming. And in connection with that, he did something which seemed to be the most foolish thing that any mortal man could do—he built a great ship where there was no water that could touch it. The man who built a boat in his cellar, and then could not get it out, was a wise man in comparison with Noah. I do not know how far it was from the sea. But such an idea had never been known. He must have been mocked at. The passers-by must have sneered at him a thousand times, and Noah, perhaps had to cry mightily to God for grace and patience to endure all the contumely with which he met, all the scorn, and derision which was his daily lot. And yet at long last there came a day when the Lord said to him: "Come thou and all thy house into the ark", and God shut him in. And no burglar could open that door. Even the devil himself

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did not know the combination. The Lord shut him in, and then the windows of heaven were opened.

You know the story. I can well imagine that when that ark sailed away proudly on the bosom of the deep, those who had gone to the mountain tops, to the highest land, to save themselves from it (for remember that was a historic event. The Lord Jesus said so.); when they saw it, they must have said, "Noah was right after all." Yes; and the New Testament says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith". His salvation was a testimony against the unbelief of the world that was overwhelmed with judgment.

Some day the Lord Jesus will come, and we shall belong to one of two classes to which I referred just now, when Paul said, "for this we say by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We shall either be among those who sleep, and who are awakened by the voice of the archangel and the trump of God; or among those who are still alive and remain. But in any case we shall see Him.

I told you a story at which Mr. Wilmot had a hearty laugh, which encourages me to tell it again:

A certain brother twenty years ago told the press one day when he was asked by a certain minister about Dr. Shields: "Oh, he died long ago, and he is walking around to save funeral expenses." I went out once to where that brother was, and called to him, and said, "Come here, and shake hands with a lively corpse." Years passed, and the other day he asked for an appointment. That same man came into my office, and he said, "I want to shake hands with you, and to thank you for what you are doing for us all. You were right." I suppose we like other people to tell us that we told them so. It is more polite than for us to say it ourselves. But when the Lord Jesus comes we shall see Him.

This was the story: One of our sharpest critics, discussing this place, and this preacher, was asked by another, "Well now, that is your opinion, but supposing at last you are wrong, and you should hear the voice of the archangel, and the trump of God, what would you do?" He said, "If he were anywhere near, I should go and hang on to T. T.'s coat tails". Very foolish! But the point is this: the day will come when the faith of every believer will be vindicated. God will be justified when He speaks, and clear when He judges. And then when He has gathered us to Himself, and we join in that great multitude of those singing, as Mr. Slade read this evening, ten thousand times ten thousand, and thousands of thousands,—

"And when in scenes of glory
We sing the new, new song
'Twill be the old, old story
Which I have loved so long."

Let us pray:

Thy Word tells us, O Lord, that faith is the gift of God. We have found it so. It is the response of an enlightened soul to Thy disclosure of Thyself. Make Thyself known to us all afresh this evening, that we may be renewed in our spirits. We ask it in Thy name, Amen.

DEPOPULATING PURGATORY AT BARGAIN RATES

THE daily press of this continent has carried a dispatch from Rome announcing that special Plenary Indulgences are being offered at bargain prices by the Vatican. We have seen at least a dozen copies of the same dispatch clipped from as many different newspapers across Canada and the United States,—clear evidence of the way in which the secular press is in the habit of contributing free space to the Roman Catholic Church. The dispatch reads thus:

Vatican Extends Plenary Indulgence

Vatican City, March 8—(AP)—A decree signed by Nicola Cardinal Canali, the Cardinal Grand Plenipotentiary, provides that Roman Catholics who attend mass, take communion and make confession during Easter week may obtain plenary indulgence for those who died in the last war and its aftermath.

The decree is valid only this year.

Plenary indulgence means the remission of the entire temporal punishment due to sin so that no further expiation is required in purgatory.

Religion Used as a Political Weapon

We wonder why this extra-special "fire sale" advertisement has been issued at this particular point of time by the commercialized system of religion known as the Roman Catholic Church. Italy is on the eve of a general election in which the Roman Catholic party, the so-called "Christian Democratic" party, is arrayed against the Communists and their allies. Both of these forces are anti-democratic and opposed to liberty for any but their own friends, but the black-robed priests are determined to gain a victory over their red-shirted foes. Is there a connection between this "special offer" and Rome's recent decree commanding the "faithful" everywhere to vote only for those who are favourable to the Roman Church? According to the wording of the decree of the Consistorial Congregation, (See G. W. of March 11, 1948) it would seem that any Roman Catholic who fails to vote as he has been ordered is regarded as being in a state of mortal sin. The confessional is the only recourse left to him, according to Roman Catholic doctrine, of escaping from the results of his disobedience to the Hierarchy. Or, before the elections take place, the confessional would be a very effective means of preventing a Roman Catholic from disobeying the edict of the Vatican regarding the exercise of his civil franchise. Absolution could be refused to those penitents who were unwilling to promise obedience to the pope, even in temporal matters. We have never been in a confessional box, but we presume that any subject on which the pope has already made a pronouncement is a valid subject on which the priest may question his penitent. In other words, the priest might say in effect—always suavely, of course, but plainly enough to be understood—"Vote Roman Catholic and I will save you from Purgatory! Vote against the pope and I will send you directly to hell!"

The possibilities of this direct connection between the religious power of Rome and its political aims is a very suggestive one. We shall be interested in seeing how well it works in Italy the home of the popes, where the

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

poverty-stricken people often love their popes less, because they know them better, than those in countries where Protestantism has brought greater enlightenment and liberty.

Preentious Arrogance

But we wonder most of all at the preentious arrogance of poor sinners who presumptuously dare to say that they can change the terms of salvation at their own arbitrary will. God in His Holy Word has declared that the price of salvation has been once for all paid by the precious blood of Christ, and that "Whosoever will, let him take the water of life freely." (Rev. 22:17). Who are these hirelings who take it upon themselves to make merchandise of the souls of men by altering the promise of the Lord Jesus Christ and selling that which He has promised to give "without money and without price"? Even taking these unjust stewards at their own word, deceitful as it is, why do they not reduce the price of release from the infernal regions, not merely for one year, but for all time? If it can be done at one season, or in one country, at a lesser cost, why do they raise the price at other times and in other districts? The answer is that all monopolies are grasping and greedling and their cupidity makes them demand as much as the trade will bear.

Read the following official Roman Catholic statements concerning Romish doctrine of indulgences and contrast them with the gracious promises from the Word of God. Pope Clement VI dogmatically set forth the official Roman Catholic doctrine of the "treasury of merits", as they call it, in the Bull *Unigenitus*:

Upon the altar of the Cross, Christ shed of His blood not merely a drop, though this would have sufficed, by reason of the union with the Word, to redeem the whole human race, but a copious torrent . . . thereby laying up an infinite treasure for mankind. This treasure He neither wrapped up in a napkin nor hid in a field, but entrusted to Blessed Peter, the key-bearer, and his successors, that they might, for just and reasonable causes, distribute it to the faithful in full or in partial remission of the temporal punishment due to sin."

A modern Roman Catholic authority, *The Catholic Encyclopedia*, baldly and boldly, puts the matter in these words:

According to Catholic doctrine, therefore, the source of indulgences is constituted by the merits of Christ and the saints. This treasury is left to the keeping, not of the individual Christian, but of the Church. Consequently, to make it available for the faithful, there is required an exercise of authority, which alone can determine in what way, on what terms, and to what extent, indulgences may be granted.

Can rash human boldness, can blasphemous presumption exceed that last statement? The Roman Church alone can "determine in what way, on what terms, and to what extent indulgences may be granted"!

To dispel the foul odour that emanates from these viciously iniquitous perversions of the truth, we turn to the Holy Word of God, to hear its sweet, life-giving tones saying:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

"Incline your ear, and come unto me: hear, and your

soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isaiah 55:1-3).

A Joker in the Vatican's Decree

Rome's doctrine is so utterly contrary to the Bible that we must expect nothing but fraud and deceit throughout the whole system. There is a "joker" in the sweeping offer made in the Vatican's decree to depopulate Purgatory. "The faithful" would not be informed of it by their priests, and we therefore warn them that they are in danger of being cheated. By the admission of the highest Roman Catholic authorities even the church which claims to be the sole depository of the treasury of merits, cannot guarantee the effectiveness of their much vaunted indulgences. Here is the statement which is made on this matter in *The Catholic Encyclopedia*, (Volume VII, p. 784):

God alone knows what penalty remains to be paid and what its precise amount is in severity and duration. Finally, some indulgences are granted in behalf of the living only, while others may be applied in behalf of the souls departed. It should be noted, however, that the application has not the same significance in both cases. The Church in granting an indulgence to the living exercises her jurisdiction; over the dead she has no jurisdiction and therefore makes the indulgence available for them by way of suffrage (*per modum suffragii*), i.e., she petitions God to accept these works of satisfaction and in consideration thereof to mitigate or shorten the sufferings of the souls in Purgatory.

In other words the "special fire sale bargain" that Rome's departmental store is putting on at reduced prices carries no guarantee—and there is no promise of money back if the customer is not satisfied, since no one, not even the priests, know when a soul is out of Purgatory. It is easy to do business for a purely imaginary territory, for no one knows anything about it, and credulous dupes expect those who exploit their superstition to imagine fanciful answers to their questions.

Little wonder that in Roman Catholic countries thoughtful men are compelled to conclude that religion—the only religion they know being the papal religion—is a "racket". Romanism is the most prolific mother of revolutions and revolts that the world has ever known. Romanism produced the horrors of the French Revolution. It was the same sort of religio-political system that produced the Bolshevist revolution in Russia, where was coined the slogan "Religion is the opiate of the people". Rome is doing the same thing in Italy to-day as the large Italian Communist Party bears witness. In the words of the Prophet we ask, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"—W.S.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 Jarvis Street Pulpit

"The Last State of That Man Is Worse Than the First"

A Sermon by Rev. W. S. Whitcombe, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 29, 1948

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

"Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.

"Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Matthew 12:43-45.

IN the days of His flesh, the Lord Jesus Christ often shocked and offended some of the most religious people of the age. If He fails to do so to-day it is because His real teaching is either neglected or misunderstood. In this parable, Our Lord depicts in a few words a moral housecleaning: the foul tenant that formerly inhabited the citadel of Mansoul has been expelled, or has left of his own free will; the filth and dirt that once filled the house have been swept away and the whole has been renovated and redecored throughout. There stands the house, spick and span, awaiting a new tenant to occupy it. Is that not a beautiful picture, whether we think of a literal house, empty, swept and garnished, or of the figurative significance of the parable in the sense of a spiritual rehabilitation? Anyone who has ever lent a hand in cleaning up an old house after dirty tenants have left it, knows what patient persevering labour is required to get rid of the long accumulation of filth that adheres everywhere to everything, and what liberal expenditure of time and materials is called for to give it a clean, fresh appearance.

How much greater effort and determination are required for the moral and spiritual rehabilitation of a human being! How much more difficult it is to evict the forces of evil and to purify the life of one who has been under their spell than it is to deal with physical dirt by sweeping and scrubbing. The Pharisees to whom this story was told doubtless expected to hear the Great Teacher express the highest commendation for this noble achievement. The great mass of men and women in our day, the church people, the good, respectable citizens, would doubtless praise such a transformation. But the amazing thing is that our Lord Jesus Christ condemned it in no uncertain terms: "The last state of that man," He said, "is worse than the first." This judgment takes our breath away; it runs counter to the common idea of religion. The average man cannot understand how such a strenuous effort for moral purification could deserve such a severe censure as that given by our Lord. Why did Jesus Christ not praise this reformation of character? Why did He utter such a fearful warning that the last state of the man would be worse than his first? To answer this question is not only to explain the parable, but to bring us face to face with the quintessence of Jesus' teaching about the nature of genuine righteousness and the way of salvation. And the answer to the question is not far to seek.

House To Let

The interpretation of this parable is not difficult. The story is a simple one about a house that was to let and the tenants who obtained it. It has a timely interest, for who does not know that there is an acute housing shortage? People are going about almost distracted because they cannot find a place to live in. Several years ago I went in company with Mr. Slade looking for a house to rent. We had the temerity to go into the offices of several real estate agents and ask them if they had any houses to let. Some of them took our inquiry as a feeble attempt at making a joke, others told us that they had not had a listing for several years. As soon as a house is vacant, and oftentimes before the tenant has left it, a would-be tenant, who literally does not know where to lay his head, calls up the owner and says, "I hear that you have a vacant house, will you let me have it?" In spite of government regulations there is said to be a black market in houses, and hard pressed persons are glad enough to pay a liberal premium in addition to the rent just to have a roof over their heads. But the owner of the house in the parable was so far removed from the reality of things as they are, that he did not know about the housing shortage that existed even in his day. In spite of all his patient determination and his well-intentioned industry in cleaning and decorating the house, he was so grossly stupid, so spiritually obtuse, as to fancy that if he left his empty house standing there in all its freshly acquired attractiveness, the door ajar inviting all and sundry homeless ones to enter, that he could keep it vacant for an indefinite period. Every house owner knows that the only way to keep out dirty tenants is to get in clean ones. That is a very difficult thing to do, especially in these days, but it is necessary if the house is to be kept clean and in good repair.

The same principle holds true in the spiritual world: the freshly swept and garnished house of Mansoul will not long remain empty unless the Lord of Glory is allowed to take up his abode as the sole Occupant and Master of all. If He is not there to keep watch and ward over the house, a host of wicked spirits will try every door and window till they find a way of access or make it by force, they will stream in by Eyegate and Eargate and fill the whole house with their foulness and horrid din. You can no more keep them out than you can shut out the air by locking the doors and barring the windows. Nature, it used to be said, abhors a vacuum.

Now scientists have learned to say that the weight of the atmosphere creates a pressure of fourteen pounds to the square inch and an absolute vacuum cannot be obtained. Only the pressure of air within a vessel or a house can counterbalance the terrific weight of the atmosphere pressing on it from without. If the air does not get into a house, it would flatten it like an eggshell. So in the world of spiritual things, if there is not with us One who is greater than all those that are against us, we shall be overwhelmed by the forces of the enemy.

The Folly of Leaving the House Empty

The Pharisees praised the wisdom of sweeping and garnishing the house, but they were spiritually incapable of appreciating the fatal folly of leaving it empty. You recall the story of the young man who came to Jesus inquiring the way of life, and who dared to say of the commandments, "All these have I kept from my youth up. What lack I yet?" (Matt. 19:16ff.) Our Lord did not engage the young man in a discussion on how he kept the law, he straightway put him to the test and bade him give up all and follow Him. The Gospel narrative tells us that the young man went away sorrowful, for he had great possessions. Do we need to ask whether or not he truly kept the commandments? Had he done so, he would have counted it the greatest honour of life to forsake all and follow Christ. But he had great possessions and he went away; it is true that the Bible records that he went away sorrowful, but none the less, he went away, away from Jesus Christ, away from true righteousness, away from salvation and life. He lacked but one thing, but that one thing was Christ, and in lacking Him he lacked all. There is just one difference between a dead corpse and a living man, and that one thing is life; there is just one thing that makes the difference between a Christian and one who is not a Christian, that one thing is life, and this life is in God's Son. "He that hath the Son hath life; he that hath not the Son of God hath not life." (I John 5:12).

What Is Wrong with Sweeping and Garnishing?

I suppose that there are some within the sound of my voice who bitterly resent any suggestion that reformation of character is not a desirable and laudable thing. Perhaps you angrily mutter to yourself, "What is wrong with those perverse evangelicals? If cleaning up a man and making him fit for something in life is not Christianity, then what is it? What's wrong with sweeping and garnishing Mansoul?" That was just what the Pharisees said. Do not class yourself with them by repeating their objections to Christ's teaching. These legalists were deeply wounded when the Saviour declared that He had come not to call the righteous but sinners to repentance. They never could understand how a good man could eat and drink with publicans and sinners. The Master's parable of the lost coin and the lost sheep and the lost son was utterly incomprehensible to them. Theirs was the spirit of the elder brother who resented the gracious welcome the Father gave to the prodigal on his return in rags and tatters from the far country. Like him they desired no part in the rejoicing, they would not go in to the music and dancing that welcomed the lost son. They would never have left the ninety and nine in the fold and gone off with the Good Shepherd on his perilous search across the mountains for the lost and erring lamb.

The story of the Publican and the Pharisee was aimed at just such a frame of mind as this: "And he spake a parable unto certain which trusted in themselves that they were righteous and despised others." (Luke 18:9ff.) How that barbed shaft found its mark, and still finds its mark wherever men's religion consists of works of righteousness which they have done, wherever Pharisees, be they Jew or Gentile, Roman Catholic or Protestant, Liberal or Conservative or what not, pray with themselves by boasting of their own acts of piety and self-sacrifice. True prayer speaks thus: "God be merciful to me the sinner!" Here is utter self-abasement, confession of sin, casting all upon God. And the Hearer of all prayer is Himself the authority for the assurance that "This man went down to his house justified rather than the other." What is the essential difference between the Pharisee and the Publican? The difference is God: one prayed with himself, "I thank thee that I am not as other men are . . . I fast . . . I give tithes of all that I possess . . ." The other poor sinner came with a broken and contrite heart, with confession of sin upon his lips casting himself upon the mercy of God. Phariseeism, both ancient and modern, is so busy sweeping and garnishing its house, that it has entirely forgotten about securing the only right and proper Tenant for it, and so its last end will be worse than its first.

The Fatal Lack

The fatal lack is that the house remains empty, thus barring the rightful Owner and Occupant while making room for seven evil spirits more wicked than the first. I am heartily in favour of sweeping and garnishing. I wish there were some bailiff who could empty every beer parlour in Toronto of its contents, both liquid and human. I wish we could close every den of iniquity. I applaud every law made for the improvement of public health and welfare, God knows how we need it. I am heartily in favour of increasing educational facilities for the common people. All this is good and useful, and I can find nothing contrary to it in the Bible, and much for it. But I labour under no illusion that we can in this way establish the Kingdom of Heaven on earth. In spite of all our advances in education, social legislation, welfare and all the rest of it, we are still no nearer the millennium. Science has taught us to light and clean our houses and even to paint them with electrical power, but it has also put into the hands of men the power to obliterate them from off the face of the earth in a fraction of a second. Human nature remains what it always was since the Fall of man. Our world needs God, not merely good laws and better education; individual sinners need God, not merely reformation. The great truth enunciated by Jesus Christ still remains, "Ye must be born again". Much that passes for religion is chiefly engaged in the business of sweeping and garnishing, but like those for whom the Apostle mourned, "they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Romans 10:2f.)

True Righteousness Is Not a Negation

This parable illustrates a misunderstanding of both the nature of sin and the nature of righteousness. The Bible teaches that the powers of evil are not dead, inanimate principles, but personal forces. And righteousness is not merely the absence of wrong but the abiding pres-

ence of Him Who is the source of all life and light. You cannot turn from the East except by turning toward the West; you cannot turn from sin unless you turn to the Saviour. We cannot flee from Satan unless we run unto Christ and find in Him a refuge and a strong fortress. We cannot defy the enemy of our souls unless we have One with us who is greater than he that is against us. It is impossible for us to obey the Scriptural injunction to resist the Devil, if we do not first submit ourselves to God. Paul wrote of the new converts from heathenism at Thessalonica that "they had turned to God from idols to serve the living and true God and to wait for his son from heaven." The nature of true repentance is shown in the act of the prodigal when he determined not only to leave the husks that the swine did eat but to arise and go unto his Father. There are many who come to themselves in the want and degradation of sin and realize that even from a strictly business point of view, as a matter of pure bookkeeping, the wages of sin are very, very low. They come to hate the best that the far country can offer them and they turn in disdain from the husks of sin, though they love not the Father one whit more than when they quit His house. They may leave the spare, unpalatable diet of the fruits of sin, but they never make their way to the Father's house. Such may escape a great part of the want and penury that attends those who spend their substance in riotous living, but they will never know the pure joy of the Father's smile or hear the sound of his voice saying, "This my son which was dead is alive again, was lost and is found." Their house has been swept and garnished but it is still empty, devoid of the Heavenly Tenant who alone can secure it against the still more evil spirits that seek to gain admittance. The Roman Church with characteristic subtlety divides contrition into two kinds—perfect and imperfect, the latter being known as attrition. It means that one is sorry that he was caught doing wrong, rather than that he is sorry for having offended God. That sort of religion will always be popular among those who are looking for cut rates which will assure them of future felicity while permitting them to retain the fruits of their wrong doing. Many there are who, like Macbeth,

"... wouldst not play false;

And yet wouldst wrongly win. Thou 'dst have, great Glamis,

That which cries, "Thus thou must do, if thou have it,"

And that which rather thou dost fear to do

Than wishest should be undone."

"Save the Surface and You Save All"

There is a well-known paint manufacturer who has for his slogan, "Save the surface and you save all". That is true if the material to be covered is sound to start with, but if the timber is rotted or the iron rusted, all the paint in the world will not serve to support the weight of the structure. Surgeons sometimes purposely insert a foreign body into a wound in order to keep the surface from healing over until the internal part clears up. We all know that a small cut that heals over the top of inflammation must sometimes be opened up a second time to allow the pus to discharge itself. The Bible is the best book on psychology that the world has ever seen or will see, and it declares that the human heart is desperately wicked. No mere surface reformation is enough to save us. It is popular in many circles to preach as though the Sermon on the Mount contained the whole

range of our Lord's teaching. In this way, it is thought to exclude specifically evangelical doctrines such as the Atonement and the New Birth. The Lord Jesus had many other things to say besides those which he uttered on the Mount, but even there the principle of the New Birth is clearly taught. Our Lord was too discerning a student of nature and of human nature to suppose that men gather grapes of thorns or figs of thistles. "Even so," He said, "every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit." (Matt. 7:17). That like produces like is an indisputable law of both the natural world and of the spiritual world; life springs from life not from death; "That which is born of the flesh is flesh and that which is born of the spirit is spirit." (John 3:6). The swept and garnished house can produce no fruit of true righteousness until there comes into it One Who is the Lord of Life. Without Him it must degenerate into a state of corruption.

Fiendish Squatters

The new tenants of this house in the parable did not wait for the "To Let" sign to be posted; they did not stay for a formal invitation from the keeper. They swarmed in and took possession by virtue of squatters' rights, which are no rights at all, though it is very hard to evict them. Both in England and in this country on several occasions homeless people simply moved into some empty house or building without so much as by your leave, and then defied the owner to put them out by means foul or fair. Stark necessity sometimes leads people to lawless acts. But the forces of evil always act on that principle. They are ever on the lookout for empty houses, and, being somewhat fastidious, contrary to the generally received opinion, they prefer first-class accommodation. The bloated drunkard staggering down the street to his filthy hovel is no advertisement for the Devil and he knows it; he would much rather have a dwelling place that is clean and attractive. Hence there is a premium on houses that are swept and garnished. Just as surely as the infernal crew finds one that is empty, they never cease their efforts until they have effected an entrance, and they never leave until that man's state is worse than his first.

The Right Tenant

But, thank God, there is another One who also seeks admittance. He never comes as a squatter. He never batters down the door. He makes no threats, though He is the Builder and rightful Owner of the house. He stands outside the door knocking, saying with accents of infinite tenderness and love, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." (Rev. 3:20). If you allow this Tenant to take up His dwelling with you, He will keep your house in safety from all assaults of the Evil One. He brings with Him His own bountiful provision, His company is the best in the world and He will never leave you nor forsake you.

Something every heart is loving;

If not Jesus, none can rest:

Lord, my heart to Thee is given—

Take it, for it loves Thee best.

Thus I cast the world behind me,

Jesus most beloved shall be;

Beauteous more than all things beauteous

He alone is joy to me.

ROME AND CRIME

A LETTER has been received from a subscriber in Sydney, Nova Scotia, concerning an article published in a recent issue. We publish it here together with some interesting court statistics which were included:

Sydney, Nova Scotia,
March 4, 1948.

Dear Sirs:

In your issue of February 26, the article, "Where Criminals Abound" is very interesting and very accurate. The enclosed report of the Juvenile Court for the County of Cape Breton goes to prove it. Even the judge is a Romanist. I would not be surprised if the total number of Roman Catholics brought before the courts were even larger than the following report discloses.

Keep up the good work.

Without further commentary we reproduce here several sections from the mimeographed copy which is headed "Juvenile Court for the County of Cape Breton". These two sections are the only ones in which religion is mentioned. Following these court statistics we give the official figures from the last Federal census for the population by religious denominations of Cape Breton census subdivision. A comparison of the proportion of Roman Catholics in Cape Breton with the proportion of Roman Catholics appearing before the Juvenile Court will then be made. First of all here are the excerpts from the report of the Juvenile Court:

JUVENILE COURT FOR THE COUNTY OF CAPE BRETON

D. W. McADAM, Judge

Eugene MacNevin, Probation Officer

Year ending November 30, 1947.

Under the Juvenile Delinquent Act, 1929

	1947	1946
Total Number of Persons before the Court	212	200
Number of Adults	10	2
Number of Juvenile Delinquents	202	198
Number of Male Juvenile Delinquents	199	183
Number of Female Juvenile Delinquents	3	15

RELIGION	Juveniles	
Roman Catholic	136	132
United Church	39	26
Church of England	16	19
Baptist	1	0
Presbyterian	3	5
Pentecostal	0	3
Salvation Army	4	4
Greek Orthodox	2	1
Seventh Day Adventist	1	3

NEGLECTED CHILDREN UNDER "The Children's Protection Act"

Total Number of Children before the Court	79
Total Number made Wards of the Children's Aid Society	72
Total Number made Wards of the Director of Child Welfare	7
Total Number returned to Parents or Relatives	1

RELIGION OF NEGLECTED CHILDREN

Roman Catholic	72
Protestant	7

In addition to the above Juveniles appearing in Court, there were 259 cases not formally charged in Court, but were classified as occurrences.

(Signed) D. W. McADAM

Judge of the Juvenile Court for the County of Cape Breton, the Incorporated Towns therein and the City of Sydney.

As a basis of comparison with the above statistics, we quote from the *Census of Canada, 1941*, the latest official figures, as found in Volume II:

Only Six 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.

Population of Cape Breton Subdivision by Religious Denominations

Cape Breton, Total	110,703
Roman Catholic	61,533
United Church	18,521
Anglican	13,004
Baptist	2,682
Presbyterian	11,321
Pentecostal	341
Salvation Army	1,342
Greek Orthodox	204
Seventh Day Adventist (Not given)

For the purposes of further comparison, we give the following percentages, assuming that the federal subdivision covers approximately the same area as the County of Cape Breton mentioned in the court report.

Proportion of Roman Catholics in Cape Breton subdivision to total population	55.5%
Proportion of R.C. juvenile delinquents to total number of juvenile delinquents, approximately (1947)	68%
1946, approximately,	66%
Proportion of "Neglected children" who are Roman Catholics to all "Neglected children":	72 out of 79!

We have quoted these figures as an amplification of other articles of a like nature and to illustrate the principle of the Great Teacher Who said: "Every tree is known by his own fruit". We are not surprised that the Roman Catholic Church produces a large proportion of juvenile delinquents, for the whole Romish system is founded on fraud and perpetuated by deceit. And yet this church claims as a right to have its own schools paid for out of public funds!—W.S.W.

RAID CHURCH HALL, ALLEGE BEER FOUND

(From *The Hamilton Spectator*, Wednesday, February 11.)

Morality officers of the Hamilton Police Force, led by Inspector Alex. Roughead, raided St. Stanislaus Polish Roman Catholic Church hall at 10 o'clock on Sunday evening and seized 15 cases of beer and several bottles of whiskey in the basement.

In the basement, police claimed, they found a number of people dancing and beer being handed out from the stage platform. Several bottles of whiskey were also found on the stage.

It was learned that the affair was being conducted by one of the church societies. Priest at St. Stanislaus Church is the Rev. W. S. Bartylak, 8 St. Ann Street.

NO RELIGIOUS FREEDOM IN ITALY OR QUEBEC

FOR the purpose of comparing the state of liberty in Italy with that in French-speaking Quebec, we have translated the following account of a distressing incident written by an Italian professor in Rome. It has to do with a riot which occurred in a little village south of Rome, in which one man was killed and seven others wounded by firearms when the Roman Catholics of the locality led by priests attacked a small group of Pentecostals who were holding an open-air meeting on the town square. They had chosen New Year's Day for their gathering as the new Italian Constitution which came into force on that day guarantees tolerance for minority religions.

It is interesting to compare the sad story of this open air meeting in Italy with the reports of certain other open air meetings in Rouyn, Quebec, where Pastor Murray Heron and helpers were arrested and jailed for daring to preach outside their church. It is amazing though true, that the letter of the Italian law grants more liberty of speech than does the by-law of the town of Rouyn in Canada. In actual practice, however, Quebec is somewhat more lenient in punishing offenders, as Mr. Heron was sentenced to pay a fine of only twenty-five dollars or spend a mere thirty days in jail! But in both cases the effect is the same: freedom of speech is denied to Protestants. Romanism is essentially the same whether in Italy or in Quebec. She hates freedom of speech and is determined that those who oppose her shall be silenced. Where the letter of the law is favourable to her, as in Quebec, she sees that it is enforced rigidly; where it is somewhat ambiguously favourable to her enemies, as in the new Italian Constitution, she ignores it and calls upon her "faithful" dupes to enforce the spirit of the Fascist edicts of Mussolini, which denied non-Romanist sects the right to hold meetings. In Italy as in Canada, Rome knows how to mobilize the servile masses and in turn to use them to compel non-Romanists to persecute Protestants. The fires of the Inquisition have never gone out; in democratic countries public opinion has stifled them somewhat, it is true, but they are still smouldering under the surface, as the recent incidents in Quebec serve to illustrate. Let us never forget that Rome boasts that she is *semper eadem*, always the same, never able to forget any of her ancient villainies nor to learn any new thing that is good.

—W.S.W.

A LETTER FROM ROME

Written by Professor Giovanni Gonet of Rome in *La Vie Protestante*, Geneva, and translated by W. S. Whitcombe.

ON NEW YEAR'S DAY at Sonnino, in the Ausones Mountains (about 63 miles from Rome), a riot broke out between Catholics and Pentecostals. It took place in the principal square of the hamlet at half-past ten in the morning as "the faithful" were coming out of church. The Pentecostals wished to preach in public despite orders to the contrary from the police. The Catholics, led by their priest and preceded by the Mayor and the Marshal of the *carabinieri* were determined to prevent them. Suddenly two revolver shots rang out. A man slumped to the ground. The newspapers in Rome and elsewhere on the following day printed in headlines an inch high that a Catholic had been killed by a Protestant. The clerical press hastened to create another martyr. But the affair was not so clear as that. Contradictions and silences abounded.

I decided to go to Sonnino. The district is most attractive. During the days of the maquis, I had covered the whole territory on foot. Brethren in the faith were waiting for me and I knew that the little community was living in anguish. They were being threatened with most serious reprisals. . . . I questioned all whom I met: gendarmes, mayor, priests, innkeeper, postman, civic employees, who were the most part Catholic. With the text of the new Italian Constitution in hand, I talked to them, exhorting them, soliciting them, replying, seeking to understand clearly and to note all. I did not conceal my sympathy for the persecuted Evangelical minority. I reconstructed the scene, I insisted and drew my own conclusions after having visited the principal evangelical families of the neighbourhood. My conversation with the priests was most interesting. I went to see them in the priests' house. They are missionaries of "The Very Precious Blood of Christ". They told me of the Protestant danger: The faith is undermined; good morals are threatened; the peace of the families is destroyed; Satan himself visits the night meetings of the Pentecostals: the *delirium tremens* of those whom they like to call "the Tremblers" ends up with the most infamous acts! Naturally there are no proofs: only what people say! I asked them what they thought of the freedom to profess and to propagate any religious faith of whatever form it may be, individual or collective, and of the right given to every citizen to celebrate acts of worship in private or public provided that there are no rites contrary to good morals, as stated in article 19 of the new Italian Constitution. They replied that they did not understand these formulae, which could be useful only in a democracy! The duty of the priest is to defend the good and sound doctrine, and to oppose the introduction of new ideas or practices, especially in religion. It seems to me that we are in Spain or back in the Middle Ages.

The Mayor and the Marshal of the *carabinieri* are more reasonable. They are in accord with the "Sacred Constitution" in general, but not with all these articles on liberty. The people are not used to it! It is necessary to submit to the majority. If not, there is a riot and

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The Gospel Witness

130 Gerrard Street East Toronto 2 - Canada

HAVE YOU ANSWERED THE EDITOR'S
ANNUAL LETTER YET?

what can you do! With only three *gendarmes* how can you maintain respect for the rights of the minority? These Pentecostals might have waited awhile for their meeting with God! Think of choosing New Year's Day, the very day the Constitution comes into effect. What a foolish idea! They tried to protect them against public anger, but it was impossible, nobody would have it. Certainly we lived more tranquilly under Fascism. Church and State were in perfect agreement. A circular of 1935 forbade Pentecostals to organize and open halls for worship, that was clear: no discussion — if they did not obey they were whisked off to prison or to jail: and to think that the Mayor is an enthusiastic Socialist, with fine large moustaches, full of enthusiasm for the social claims of the disinherited people of the village. The great problem, and the only one that counts, is the distribution of unused land to the peasants. To the devil with other problems!

I said to him: "Six innocent Pentecostals are in prison. The big Bible of the pastor has been confiscated. Why? Because a Protestant has killed a Catholic? You know the truth. Everybody knows that the murderer was not a Protestant and that the man who was killed had that very morning taken part in singing hymns Nos. 210 and 111 in the hall of the Pentecostals. Why then, all this nonsense of the clericals? It is a deliberate lie! And these continual insults to the Protestants of Sonnino, who, even though confined to their houses, maintain the calm confidence of those strong souls, who are sure of Him whom they have believed . . ."

That is where we are at the beginning of 1948. On the following day I so informed Mr. Randolph Pacciardi, Vice-president of the Council of Ministers and President of "The Inter-ministerial committee for the defense of republican and democratic institutions". He assured me that he would act immediately: first of all to abrogate definitively the anti-Pentecostal restrictions of 1935, which, alas, the present government had confirmed in 1947. Then he would release the six innocents who for more than eight days languished in the local prisons of Priverno.

Liberty finds it hard to come to birth in Spain as in Italy. The state must respect religious liberty, that is to say the liberty of freely preaching the Gospel. The state ought to use its force not only to defend the privileges of the official religion, but to safeguard the rights of every citizen, above all of the minorities. The legal base is laid, henceforth we must labour upon it, patiently seeking to build, carrying on a work of persuasion, and of civil and moral education.

REMEMBER THE SEMINARY IN YOUR WILL

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

PRINCIPLES OF FREEDOM

(An Editorial in *The Globe and Mail* of July 27, 1937)

Cardinal Villeneuve of Quebec gave an address a few days ago on "the freedom of the press" which implied that liberty very generally has become license. It permits newspapers, he said, to "poison and falsify public opinion" without hindrance. But while speaking "without bitterness and without the least personal design," he did not offer means to curb what he regards as "the license to teach all error, peddle all calumny, provide revolutionaries the means of singing the benefits of revolution, allow apostles of communism to teach us their heroism in Spain."

Had his Eminence referred to the practices of certain newspapers as at fault rather than the principle of freedom, his criticism could be accepted as fully justified. The suggestion is that the evil he sees is widespread. There are various degrees of it; but, of course, no newspaper worthy of the name attempts "to place dynamite under the foundation of our social structure and destroy our institutions of law and order."

The Premier of Alberta complained a few months ago about abuse of the "freedom of the press" in language suggesting that he might use his authority to make it conform with his views. He could be rebuked in case action of the sort were taken. Cardinal Villeneuve is in a better position to protest by upholding the right of people to govern themselves and their obligation to distinguish between the true and false. Here is the court of last resort in such matters, not the Legislature.

Responsible newspapers do not mislead their readers, intentionally or otherwise. His Eminence knows they would not live long if they did. Surely, then, he did not wish to blanket all journals with condemnation, or suggest they should be restricted by law. A newspaper—which is not a propaganda sheet—credits the public with intelligence.

One of the difficulties outside of Quebec, however, is in understanding the drift of some implications in that Province. Cardinal Villeneuve's speech may have lost its meaning in translation. On the day it was made another question rose in Montreal of a sort puzzling to Ontario. The attention of the Mayor and chief City Attorney was directed to a proposal to require non-Catholics to pay church taxes on real estate. "Counsel for high ecclesiastical authority" is reported by the *Montreal Gazette* as having decided that when realty owned by a Catholic is sold to a non-Catholic or a corporation, church taxes prevailing in the parish shall continue to be a first lien on the property transferred. The point came up through a sale to a Toronto industrial firm, involving a levy of \$1,500 a year. Realty men see in this ruling, if it prevails, the end of property sales to any one not a Catholic.

We say incidents like this are puzzling in Ontario because they challenge principles regarded here as fundamental and essential to Canadian democracy. As freedom of the press should be viewed in the same light in all Provinces, there should not be differences in principle otherwise. No one desires to deny the old Province any special privileges accorded within Confederation; but cannot we have uniformity otherwise?

REV. JOHN BOYD AT ORILLIA

Bethel Church, Orillia, enjoyed a great week-end with John Boyd. The Bible School room was packed to the limit, with some standing out in the halls, to hear Mr. Boyd speak to an open session. Our School has been growing steadily all winter, but Sunday looked like a record. Large crowds assembled at both preaching services to hear of the work in the North. Extra chairs were used to seat the people. Mr. Boyd spoke with great power, and the people were with him all the way. He also spoke to a fine company Monday evening.

Offerings for the Lavigne French Baptist Church building fund were received at all services, and we were all pleased with the results. A total cash offering of \$317.00 was given for this worthy cause. We all rejoiced in our brother's ministry, and we praise the Lord for the good response. We hope that they will be able to start their building in the spring.—R.G.

APPEALS TO THE PRIVY COUNCIL

THE following resolution was passed by the Calgary Branch of THE CANADIAN PROTESTANT LEAGUE: —
WHEREAS recent press reports inform us that the present session of Parliament is likely to see attempts made to abolish appeals to the British Privy Council; and
WHEREAS we believe that the interests of traditional British justice are best served when Canadian citizens, as British subjects, are free to appeal any matter that concerns them to the Privy Council; and
WHEREAS we believe that the Privy Council in reversing the decision of the Supreme Court of Canada in certain cases has served the best interests of justice in our Dominion, outstanding among these being the decision on the Manitoba School question in 1891, and the decision in favour of the Windsor Public School Board as against the Ford Motor Company in 1941; and
WHEREAS we believe that the continuance of such appeals in no way reflects upon Canadian sovereignty, as some have protested; and
WHEREAS as Protestants we see a grave threat to our vital interests should this proposed action be taken, inasmuch as Roman Catholics, according to the doctrine of their own Church, are bound to place loyalty to their Church with its laws and customs before that to their own country, so that should the Supreme Court of Canada be constituted with a majority of Roman Catholic judges, there would be an unjust prejudice against any matter of vital concern to Protestants; and
WHEREAS we also believe that this action is part of a determined effort on the part of the Roman Catholic Hierarchy in Canada to effect the complete separation of Canada from the British Crown;
 We, the members of the Calgary Branch of THE CANADIAN PROTESTANT LEAGUE, assembled in a public meeting, protest most vigorously against any action by the Dominion Government which would abolish the right of appeal to the British Privy Council.

AN AMUSING LETTER

EVERY editor, we suppose, frequently receives letters from readers who have been stirred up sufficiently to write him and express their "reaction" to his articles — the chemical associations of the word "reaction" is perhaps fitting in view of the explosive nature of some of the responses. It is not our practice to trouble with anonymous letters, but we do attempt to read those that bear the names and addresses of our correspondents. One such missive came to our desk a short time ago, and we publish part of it here in the hope that it will afford members of THE GOSPEL WITNESS family as much fun as it brought us. Our reply also follows. Our correspondent had read one of our articles on the great pagan circus staged last summer in Ottawa by the Roman Catholic Hierarchy. He wrote us in these words (we have not changed his spelling):

Springfield, Mass.

Dear Fellow *homo sapiens*,

I am writing a very direct letter to you to explain my reaction to your article. Your article is a fine example of the interesting psychological effect the vile propaganda of the world's Goebels had made on *week* minds and characters. Do hunt up some old German or Italian propaganda or try some recent Russian propaganda . . .
 May I make a suggestion that next time you go to church you bring your bible with you and try *real hard* to understand what it says of brotherly love and love of fellow man. You should not bring comic books and scandal sheets concealed in the bible to read as you have in the past. . . . Do try real hard to think in terms of brotherly love for it might help if you and all the other characters like you in every nation would stop thinking unkind thoughts of others. If this would happen you would not be a radio-active broiled Whitcombe that I would greet off the prongs of Satan's long fork.

Unappreciatively yours,
 (Signed)

Our Reply

March 12, 1948.

Dear

I write to thank you for the hearty laugh which was occasioned by your letter of February 5th. I often receive letters as brim full of bitterness as yours is, but it is not often that my correspondents preach Christian love in such enraged terms as you have used.

I cannot say that I am sorry that you class me with "week minds and characters", but I shall try "real hard", as you say, to profit by the suggestions you have attempted to express. May I further suggest that you would do well to read the Bible which you are sure I do not read, in order to convince yourself that idolatry such as that which was exhibited at Ottawa is condemned in no uncertain terms.

Thanking you for the amusement which your letter has brought me, I am,

Yours truly,
 W. S. Whitcombe.

W/H

Another Letter of a Different Kind

But not all our mail belongs to the same class as the above sample. For example, we received the following note, also signed, from a rector in Ontario:

The Rectory,
 _____, Ontario.

Dear Mr. Whitcombe:

I should be very glad indeed to read your remarks re the attached clipping in an early issue of THE GOSPEL WITNESS.

You are doing a grand work for Protestantism, Canada, the Empire and the Kingdom of God.
 God bless you.

Yours in Christian Life,
 (Signed)

The clipping included in this letter was a dispatch telling of a plenary indulgence offered by an Italian Cardinal, on which we have commented in another article.

—W.S.W.

HELPS SEMINARY'S NEED

March 2, 1948.

Calgary, Alta.

Dear

We have yours to hand of recent date enclosing contribution of \$50.00 for the work of the Seminary, similar to that which you made last August. This letter is to express our sincere appreciation for this cooperation in our work. We are all the more pleased with the contribution because our financial year ends March 31st. As it happens, this year has been more lean than the last. Our expenses do not decrease as our programme increases.

We have a fine group of men and women, and they seem to me to be likely to make useful ministers and missionaries. They are all working hard, and, I trust, enjoying the work. We are now planning our summer fields, when we begin to see results for our labour. Be sure we count you as a labourer together with us in the service of the Lord.

Our receipt is enclosed.

Heartily yours,
 (Signed) W. GORDON BROWN,
 Dean.

HAVE YOU ANSWERED THE EDITOR'S ANNUAL LETTER YET?

CHRISTIAN AT THE CROSS

NOW I saw in my dream, that the highway up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by His sorrow, and life by His death. Then he stood still awhile to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold, three Shining Ones came to him, and saluted him with Peace be to Thee. So the first said to him, Thy sins be forgiven thee; and the second stripped him of his rags, and clothed him with change of raiment; the third also set a mark in his forehead; and gave him a roll with a seal upon it, which he bid him look on as he ran, and that he should give it in at the celestial gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,

Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed cross! blessed sepulchre! blessed rather be
The Man that there was put to shame for me!

—*The Pilgrim's Progress*

REGIMENTING THE NATION

MR. WINSTON CHURCHILL in a broadcast on 14th February stated:

"700,000 more officials, hardworking but producing nothing, have settled down upon us to administer 25,000 regulations never enforced before in time of peace.

"I am told that 300 officials have the power to make new regulations, apart from Parliament, carrying with them the penalty of imprisonment for crimes hitherto unknown to the law."

If these things are so, then we are on the way to become the servants of the sovereign will of the state.

—*The Irish Evangelical.*

WATCH

Your Address Wrapper if it Reads
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MAR. 48

THE GOSPEL WITNESS
130 Gerrard Street East, Toronto 2

Among Ourselves

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

In view of the close of our financial year on March 31st, contributions by our students themselves to the Seminary fund are greatly appreciated. We have received these quite unexpectedly in one, a few in two figures, and even in three figures—with the dot after the third figure! These show how thoroughly the men and women studying with us appreciate what we are trying to do for them.

Recently Rev. D. C. McLelland, as Secretary of THE CANADIAN PROTESTANT LEAGUE, gave a clear address at Chapel on the need and the work of the League.

Forward Baptist Church celebrated the tenth anniversary of Rev. J. Scott as pastor by presenting him and Mrs. Scott with a chest of sterling flatware, and Mrs. Scott with a beautiful bouquet, on Wednesday, March 10th.

Forward Church is changing the time of their broadcast over CHUM, 1010 on the dial, to Sundays from 5.30 to 6 p.m.

On Thursday the Dean spoke at the Inter-School Christian Fellowship at Western Technical-Commercial School.

Rev. and Mrs. G. W. Smith, together with their little daughter Ruth, left Toronto Union Station on Saturday evening, March 13th, amidst the hymns and prayers of friends, to return to their field in Jamaica. The Smiths are being sponsored by Forward Baptist Church, of which they are members, together with a considerable number of interested friends. Mr. Elton M. Britton is acting as home representative for the new Independent Baptist Jamaica Mission.

WHAT WOULD JOHN KNOX SAY?

The British Weekly of February 12 under the heading "United Religious Campaign" states:

"A religious campaign is being carried on in Glasgow University this week in which both Protestants and Roman Catholics are taking part. It has been organized by the chaplain to the University, the Rev. Hamish McIntosh, who has acted as chairman of a committee representing Trinity College of the Church of Scotland, the Student-Christian Movement, and Episcopalian and Roman Catholic societies. At lunch-time parallel Protestant and Roman Catholic meetings will be held in each Union, while at joint meetings in the evening Protestant and Roman Catholic speakers are taking part on the same platform. The campaign was introduced by a broadcast service from the Glasgow studio on the Sunday evening, which was conducted by the University chaplain, with four students (two Presbyterians and two Episcopalians) as the speakers."

Romanists will co-operate with Modernists and of course with high church ritualists if they can do this to advantage—the advantage of the "Mother Church"—but true Protestants can no more co-operate with Romanists in a religious campaign than light can have fellowship with darkness.

—*The Irish Evangelical.*

Believe God's love and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the ROCK which ebbs and flows, but your sea.—*Samuel Rutherford.*

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 1 April 4, 1948

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

SAVED FROM FAMINE

Lesson Text: 2 Kings 7:1-16.

Golden Text: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."
—Psalm 107:8.

I. The Lepers Saved: verses 1-8.

"Hear ye the word of the Lord" would be an appropriate introduction to the message of every faithful servant of the Lord (Exod. 5:1; 1 Kings 14:7; 2 Kings 3:16; 1 Thess. 2:13). He is not responsible for the content of his message (Jon. 3:2; 2 Cor. 2:17); like Elisha, he must sometimes predict famine (2 Kings 8:1), at other times, plenty (v. 1; 2 Kings 4:43); sometimes disaster (2 Kings 1:3, 4), at other times, deliverance (2 Kings 2:21).

The king's chief adviser would not believe that the promise of plenty could be fulfilled in the time of famine (v. 4; 2 Kings 6:25). To the human mind it seemed incredible; it did appear as though windows would need to be made in heaven. But that is exactly what God has promised shall happen, if men will but prove Him (Mal. 3:10). On the other hand, without faith it is impossible to please Him (Heb. 11:6).

The four leprous men at the gate were compelled by law to remain outside the city (Lev. 13:46), illustrating the spiritual truth that sin causes separation—separation of the sinner from God, and separation of man from his fellowmen.

What good results may follow when men face the facts of their condition, when they come to themselves, and when they reason about eternal matters (Isa. 1:18; Lk. 15:17)! Too often people are content to remain in their sins, resting in the sleep of death, without hope and without God (John 8:24; Eph. 2:12). A divine discontent is the first step in spiritual progress (Lk. 15:17-19; Eph. 5:14).

The very hopelessness of their condition caused the four men to act. To stay where they were would mean death by starvation; to go into Samaria would mean the same; to go to the camp of the Syrians might mean death by the sword, but it also might bring salvation. They had nothing to lose, and possibly everything to gain by the attempt. From the human standpoint faith is just a holy venture (Heb. 11:8). To be afraid of that which is high is a sign of spiritual old age (Eccl. 12:5). We are to venture on the Lord, and venture wholly.

It is to the humble that God gives revelations of His truth (Psa. 25:9; 1 Cor. 1:26-31); for example, to lowly shepherds came the news of the Saviour's birth (Lk. 2:8-10). It was not given to the king of Israel or to the mighty captains of his host to discover that the Lord had given victory over the Syrians, but to four outcast men, who possibly considered that they were but a burden to the community.

The Lord is sovereign in His ways (Rom. 11:33). The Syrians had heard a noise of chariots, of horses and of a great host. The Lord had allowed them to become a prey to their own fears and imaginings (2 Kings 19:7). As a matter of fact, they were not far wrong in their conjecture that a whole host was arrayed against them, for the Lord and His angelic train were gathered about the Israelites. (2 Kings 6:16, 17; 19:35; Psa. 34:7). Our God is able to defeat all our foes; let us trustfully put our case in His hands.

The four lepers from Samaria gathered food, raiment, gold and silver in abundance, as when one dreams of picking up treasures. Such is the reward of faith (Heb. 11:24-26).

II. The People Saved (verses 9-16).

Others might be content selfishly to enjoy their newly-found wealth, but the lepers could not rest while their fellow-citizens were perishing. Woe to those who are at ease in Zion (Amos 6:1)! This is a day of good tidings, of good news; it is the day of the Gospel of the grace of God, and we are under solemn obligation to proclaim the message to the members of the King's household for whom it is intended (2 Cor. 5:18-20; 1 Tim. 1:11). Many seem to be ashamed to let others know that they are Christians; they keep their joy and comfort to themselves, and they have no scruples about holding their peace.

The four leprous men realized the urgency of the situation; while they delayed, their fellow-Israelites were perishing with hunger, unaware of the bountiful supplies of food that were available. They dare not even tarry till the morning light. We, too,

are to spread abroad the message of salvation as speedily as possible, without waiting for a propitious time (1 Sam. 21:8; John 9:4; 1 Cor. 9:16; 2 Tim. 4:2). Like the disciples, we are commanded to go, and to go quickly with the message that Christ has risen from the dead, and that He has delivered us from death and from Satan (Matt. 28:7).

The lepers were not free to go personally to the king with their message of hope and deliverance; they dare not even enter the city. But they did not consider their physical disability an excuse for silence; they did what they could. They informed the porter of the city, and he in turn relayed the news to the king. Love will always find a way. If our hearts become sufficiently burdened for others, we shall find some means of sending or taking the news of salvation to those who are dying for lack of that which we hold in trust for them (Lk. 5:19).

The king considered at first that this was but a ruse of the enemy and sent a scouting party to investigate the truth of the story. It seemed too good to be true. There are some who are not willing in simple faith to believe the message of salvation; they will not take the Lord at His word (Mk. 16:11-14; Lk. 24:11; John 20:25-29). The king found, however, that the lepers had spoken the truth (Lk. 24:24).

The promise of God through Elisha that grain would be most plentiful and most cheap was abundantly fulfilled. God is ever true to His word (Josh. 23:14; Psa. 119:160; Heb. 6:17, 18). Not only had He vanquished the foes of the Israelites, but He had also made bountiful provision for the needs of His people. He is able to make us more than conquerors and to do for us exceedingly abundantly above all that we can ask, or even think (Rom. 8:37; Eph. 3:20).

DAILY BIBLE READINGS

March 29—Joseph Preparing for Famine	Gen. 41:47-57.
March 30—Joseph Saving from Famine	Gen. 42:1-8.
March 31—Jacob Saved from Famine	Gen. 46:1-7.
April 1 —Naomi Saved from Famine	Ruth 1:1-7.
April 2 —Elijah Saved from Famine	1 Kings 17:2-16.
April 3 —Joel Speaks of Spiritual Famine	Joel 1:1-14.
April 4 —Amos Speaks of Spiritual Famine	Amos 8.

SUGGESTED HYMNS

Rescue the perishing. Lord, I hear of showers of blessing. Tell it out among the nations. There shall be showers. We've a story to tell to the nations. God is here, and that to bless us.

A STUDENT IN BIBLE COLLEGE WRITES

February 22nd, 1948.

Dr. T. T. Shields,
Editor, THE GOSPEL WITNESS,
130 Gerrard St. E.,
Toronto 2, Ontario.

Dear Dr. Shields:

It is about four years now since I first heard of, and began subscribing to, THE GOSPEL WITNESS, and I felt that in sending the enclosed order for renewal I should like to say that I feel the subscription has been well worth the price. I believe I have been informed and instructed in matters secular as well as spiritual, and enlightened on certain aspects of Christian doctrine.

With regard to the latter, your printed sermons on prophecy in recent issues have been a challenge to my thinking, as I had been taught, since I was converted, nothing but the Futuristic interpretation of prophecy. Here at most of my fellow-students, I think, hold that view for the same reason—they've been taught nothing else and have accepted as authoritative the views of Bible teachers who are generally (I have found) rather dogmatic in their prophetic interpretations. While hesitating to commit myself entirely to the Historicist position until I have done further studying along that line, I appreciate the stimulus to constructive thinking that your sermons in THE GOSPEL WITNESS have given me.

As a member of THE CANADIAN PROTESTANT LEAGUE, and interested in the work of French-Canadian evangelization, I wish that I could enclose a larger amount for the purpose of supporting these important movements, but my present financial condition as a Canadian student in a foreign land, prevents me from doing so. However, I enclose two dollars for the renewal of my subscription,

Sincerely yours in Christ,

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