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"I Will Settle You After Your Old Estates"

AND I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." We are not concerned with the chronology, but with the theology of these words. History repeats itself, and whatever was true of earlier generations is not entirely foreign to ours. Whatever "the old estates" and the "beginnings" of the text may represent historically, they have their modern counterparts in the experience of all of us. And whatever may be involved historically in the promise of grace in the words we have quoted, and in its future widest and ultimate significance, we are on safe ground, and in accord with sound exegetical principles, when we say that the divine Source of the promise is unexhausted, and that He is no less graciously disposed toward New Testament believers than toward His ancient people Israel.

With these principles accepted, the door into this treasury of promise stands wide open: no experience of divine grace need be written in the past tense, for we may again be "settled in the old estates"; no former experience of divine mercy could have exceeded the positive degree, for "better" things are promised than in the "beginnings"; and no earlier experience of divine fellowship surpassed the present possibilities: "And ye shall know that I am the Lord."

I.

No experience of divine grace need be written in the past tense, for the promise is given, "I will settle you after your old estates." We need to be reminded that our determined discontent disposes most of us to invest some of the "old estates" of life with a glory that is wholly imaginary. Some people are so determined to be miserable that if the sky is cloudless, they will complain that the wind blows less favourably than yesterday; if this year's harvest exceeds all others in quantity, they insist that the quality is hardly up to last year. When we are in this mood, "the old estates" of life take on the charm of some lost paradise. When the land of Israel was trodden by enemy feet, and the cities and vineyards were laid waste, doubtless the people did look back with longing to "the good old times". But even to them the times were not good until they were old; mercies were of little value until they were gone.

Thus the children gather at the father's funeral and

say how good he was—although they were always complaining of his discipline while he was with them. We have known people who spoke of a former pastor as "dear Pastor So-and-So", and we have known that they never lifted a finger to help him while he was with them, and all but broke his heart by their pre-occupation with their own selfish concerns. So, too, people in a church look back to "the old estates" of earlier years, and speak of the saints they knew and loved, but until those same saints had departed this life they had to endure the lash of the complaining tongue like all the rest.

Yes, and even those who linger lovingly upon the memory of childhood's days, forget that they were not all days of innocency and untroubled peace. There were acts and words of deception; there were deeds of gross selfishness; there were performances which would have stained even manhood's record. No, "the old estates" were not all flower gardens, or carefully cultivated orchards or vineyards. Thorns and thistles and many a noxious weed flourished in "the old estates" which are so dear to our fancy to-day.

The fact is, whatever good was found in "the old estates" came from God. If any real glory rested on the former years it was because God gives "grace and glory". It is God who makes childhood beautiful—we stained it as soon as we were old enough to assert ourselves. And if our earlier years had aught of special sweetness in them, it was, the goodness of God which sweetened the springs of life.

Especially is this true of Christian experience. If in time past we found the house of God, the service of God, the people of God, a joy and a perpetual delight, it was not because of any special superiority in our associates: the relationships of life were made delightful because they were sanctified by grace. Or if we look back as individuals and recall some old estate in which, as in Eden, God walked and talked with us, it was the divine presence and abounding goodness which made life's estate to us as the garden of Eden. We may be sure of this: if special goodness glorified our yesterday; it was God's and not ours. Therefore nothing which is of God should be written in the past tense. He is "the same yesterday, and to-day, and for ever".

He will settle us in the old estate of unstained childhood. We may be born again. Whatever of good we knew in childhood—purity, trustfulness, charity, simplicity—we may find all these restored in Christ.

The Gospel Witness

and

Protestant Advocate

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He will settle us in the old estate of our initial relationship to Christ. The way of the backslider is a way of disappointment and tears; but He can heal the breach. This Bridegroom will forgive His bride her wanderings and settle her in her old estate.

He will settle us in the old estate of congenial fellowships. It is a grief to lose old companions, but it is not a superior love but a superior selfishness which leads us to nurse our griefs. The parents rejoice in their children; they live their lives over again in them. And so of our Christian relationships. We know an old gentleman who in prayer meeting expresses his thankfulness that he has been led to take an interest in the young. Not all the saints are dead; not all the grace of God was spent on your generation. If the joy of the old estate was the pure joy of spiritual fellowship, we may be settled therein again. There are others in whom we may find delight. In the providence of God every Moses has a Joshua within reach if he will only recognize him; every Elijah can perpetuate his ministry in Elisha; every Paul may pass on his store of spiritual wealth to some "son Timothy" in the faith. This is true of the church and of her ministry.

And then there is a sense in which we shall yet literally be "settled in the old estates". We have not buried the joys and friendships of life. The Incarnate God revealed the fact that Moses and Elias were not dead. Our God is not the God of the dead but of the living. Our friends, like our Lord and theirs, are gone before. The old estates will be restored at the jubilee. Let us turn this promise over in our minds, "I will settle you after your old estates", until with unwavering faith we can sing,—

"So long Thy power hast blest me, sure it still
Will lead me on!
O'er moor and fen, O'er crag and torrent till
The night is gone,
And with the morn those angel faces smile,
Which I have loved long since and lost a while."

II.

No former experience of divine mercy could have exceeded the positive degree, "And will do better unto you than at your beginnings."

God always has better things in store. His treasury is never exhausted. He can give us "better" days, introduce us to "better" people, send us "better" books; He can raise us "better" preachers; He can build "better" churches; He can send us "better" experiences, "better" fruits, "better" examples of piety and courage and faith. He can make us better men and women than we have ever been. He can give us "better" success, "better" judgment, "better" temper, "better" opportunities, "better" equipment—everything "better". We are the heirs of a better covenant established upon "better promises". He can make our churches "better" than they have ever been. That is no reflection upon any who have gone before, "I will settle you after the old estates, and will do better unto you than at your beginnings."

He can make this a better world. Some people are inclined to say, "Things can never be the same again." We hope not! But whatever is good can be restored, only it is God's way to replace it with that which is "better". In one sense we were not surprised by the Great War. We never believed in the dream of peace. We were never able to see that foundations of an enduring peace were being laid. Surely modern society—using that term in a worldwide sense—had in it all the combustible elements necessary for a world conflagration. Even in religious circles the rankest hypocrisy prevailed.

It was better that the ramshackle structure of modern civilization which some believed to be the highest product of a process of evolution should be tested, for in His own way and time God will build us a "better". We know nothing of the details of the process, nor of how extended in time it may be: we only know that God will do better for us than at our beginnings; for Christ will, according to His promise, come again.

That means it is positively wrong for us to persist in looking regretfully to the past. The better things are promised us—the old estates, and more. If we do not expect this day to be a better day than we have ever known, and to-morrow better than to-day, it is because some measure of unbelief clouds our vision.

What a promise this is to old age! We would write very tenderly but faithfully. A hoary head is a crown of glory if it be found in the way of righteousness. Those who have passed the meridian of life should be full of hope and god cheer, and one has not any right to be croaking about the glory of the old estates. We were never nearer to all that has been of worth in the old estates than now, and ought ever to be encouraging others to expect and to labour for the better things of the better promises: "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered into the glorious from the bondage of corruption into the glorious liberty of the children of God."

III.

Finally: we have a peculiarity of all the affinities of grace, the last clause of the Scripture we have quoted as a basis for this article is both the antecedent and

consequent of its argument. No earlier fellowship with the Divine surpassed the possibilities of the present, "And they shall know that I am the Lord."

The Lord is revealed in the power of His restoring grace. Only He can bring back our captivity, restore the years the locust hath eaten, and make us young again by a new birth.

The Infinite is revealed in the multiplied and multiplying grace which leads to the better experiences of the Christian life. The old estates and the better things come to us only through knowing the Lord: "Those that be planted in the house of the Lord shall flourish in the courts of our God."

The sovereignty of grace, and the grace of divine sovereignty, are displayed in the triumph of the eternal over the temporal. This is exemplified in an aged saint. How the skilled workman destroys in order that he may restore, the gardener with his pruning knife, the surgeon with his lancet; so God sends Israel into captivity and lays waste the land because He can restore. God allows the fires which men have kindled to burn, only because He can restore and make all men know that He is the Lord.

THE PAPACY DISPLAYS ITS REAL CHARACTER

A FEW years ago, when the late Cardinal Villeneuve visited Edmonton, one of the officials referred to him as a "statesman", at which Cardinal Villeneuve demurred, saying he was only a religious leader. What hilarious prevaricators these Papists are! They always disclaim any political activity; and yet they are politicians first, last, and all the time. The present Pope was elected specially because of his political sagacity.

On Easter Sunday the Pope delivered his second political address, this time, it is reported, to four hundred thousand people. In appraising these events it is well that Protestants should bear in mind that the Roman Catholic Church denies to every one, and every thing, outside of the Roman Church, the right to the name "Christian". "Christian" in the papal view is synonymous with Roman Catholicism, and nothing else is Christian.

The Pope's last appeal to the Italian conscience on "Christian" grounds, was nothing more than an electioneering speech, commanding the people to vote for the de Gasperi régime; which means the Roman Catholic Church. In this instance the Pope is aided and abetted by the State Department at Washington, by the British Foreign Office, and by the French Government. All the world is being urged to take up arms against Russia, in defence of the Papacy, the mother of totalitarianism, dictatorships, and every sort of intolerance, and robbery, and murder.

Russia has a black record of about thirty years. The Papacy has a blacker, and bloodier, record of more than fifteen hundred years.

"WHY"

"The Canadian Protestant League"

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

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130 Gerrard St. East

Toronto 2, Canada

AMERICAN CONGRESSMAN ASKS UNITED STATES GOVERNMENT TO GUARD THE POPE

THE following news item is taken from the *Boston Traveller*. A similar report appeared in the press of Canada. We shall let our readers read the press report before we comment upon it:

Washington, March 19 (AP)—Rep. O'Toole (D-N.Y.) urged to-day that this government take the lead in guaranteeing the future safety of Pope Pius XII.

Commenting on the possibility of a change in the Italian government after the April elections, O'Toole said in a statement a "terrible fear has been placed in the hearts of more than 25,000,000 Roman Catholics".

"If the Italian government should change and some fanatic, or group of fanatics, should invade the Vatican and bring harm to this holy man it would be a world tragedy," O'Toole said.

He added that during the war years the Vatican—the Pope's residence—was the haven of thousands of Protestants, Jews, Catholics and atheists.

"It was the isle of safety," O'Toole, a Catholic, said, "for all people who were endeavouring to escape the tyranny of the dictators."

"Since the German collapse, Pope Pius has worked night and day to bring about a just and lasting peace. He has been the dominant force in the prevention of the total collapse of Europe."

"I say," O'Toole asserted, "that our government and the other governments comprising the Western bloc of free peoples, should and must take immediate steps to insure that the Pontiff be safeguarded both as to person and as to action."

He said that if the Pope is made a prisoner it would be a "blot upon the national honour of every nation that did not take action." He added:

"Our State Department should, in forthright manner, take the lead in sternly warning the forces of evil that our government and the other governments of the Western bloc intend to, and will, guarantee the security of the Papal state and our Holy Father."

When we read this we were reminded of a Police Court report which once came under our observation. A man was before the Magistrate, charged with stealing. He was what would ordinarily be called a vagrant, or a tramp. The Magistrate inquired, "Why did you steal this money?"; to which the tramp replied, "Well, your Worship, I must live." To this the Magistrate made answer; "Personally, I see no necessity for that whatever."

We wonder why any civilized nation should spend a dollar in safeguarding the Pope. The Vatican unquestionably was the instigator of the last two wars, and took sides with the aggressors against the free nations of the earth on both occasions. The Pope instigated the rape of Ethiopia—it was not a war; the Civil War in Spain; was responsible for the collapse of France; and the treachery of Leopold of Belgium. The present Pope worked against us in Germany, Yugoslavia, Albania, and especially part of Czechoslovakia: in fact, this present Pope as Secretary of State, and as Nuncio in Berlin, has been consistently the World's Number One Mischief-Maker.

Since the cessation of hostilities, a Vatican Dr. Goebbels has been stirring up the press of the whole world, endeavouring to provoke war with Russia. The one and only Chinese Cardinal is reported to have said we must have war with Russia. This has resulted in a state of public hysteria. It has got the public press, and has set everyone on the rampage with an axe for Russia.

We repeat once again, we hate Communism, but we hate it no more than we hate Roman Catholicism. Both

are totalitarian, political systems. Both are based in falsehood, and promoted by lying. They are both literally predatory, and murderous systems. The world might soon regain its health, and nations be at peace with each other if it were not for the thrice-cursed Vaticanism.

To call the Pope a "holy man" must make the devil, himself, a little jealous; for it would be just as correct to ascribe holiness to Satan, as it would to the Pope, or to the Papal State. Its superhuman character, its satanic origin, seem to be evidenced by its ability to blind the minds of men. We do not believe there will be war with Russia. If President Truman, and Secretary Marshall, and other Washington officials would cease to listen to the whisperings of Cardinal Spellman and his ilk, the people of the United States might sober down.

This Editor hates Communism, and Popery, with equal intensity, as being identical twins of the devil himself. If there is war with Russia, it should be recognized that responsibility for the agitation which has at least been a contributing factor emanated from the Propaganda Department of the Vatican. We think it would be well to let the Pope take care of himself. Dripping with guilt for the death of millions, neither the Pope nor the Vatican is worth one drop of American, Canadian, or British blood.

We believe that Communism will run its course. Providing they do no violence, and win by constitutional means, it is our earnest hope that the Party that is called "Communist" and which is opposed to the Vatican-dominated de Gasperi régime, may win the election in Italy, April 18.

We repeat our expression of fear of last week that if a United States of Europe should be formed with a population of two hundred and forty millions, it would be largely subject to the Vatican; and it would mark the end of all liberty for Europe, Britain included.

Representative O'Toole said that during the war the Vatican "was the haven of thousands of Protestants, Jews, Catholics and atheists", which we do not believe for a moment: That it was the haven of the enemy spies, and the "listening post" for Fascists and Nazis, there can be no doubt whatever. Whatever may be said against Russia, the fact remains that Russia fought with us, and the Vatican, on all fronts, against us. THE GOSPEL WITNESS fears Rome quite as much as Moscow, and we have no love for either of them.

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The Gospel Witness
130 Gerrard Street East
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BAPTIST UNIVERSITY DEGENERATES TO MERE CULTURAL CENTRE

McMASTER UNIVERSITY, concerning whose departure from the faith and practice of Baptists THE GOSPEL WITNESS has through the years said much, is now showing its affinity for the "far country" more and more clearly. This University is determined, not only to wreck the Baptist Convention of Ontario and Quebec by the teaching of Modernism to its prospective ministers, but also, as far as possible, to cease to exercise any real Baptist influence and make itself just another Canadian cultural centre.

Community Project

Concerning McMaster is the first of a series of pamphlets designed to inform

"many new friends in the geographical area who are not well acquainted with this story. In order to familiarize them with one of their community's most prominent institutions, these booklets have been prepared."

This first booklet, in the very foreword, starts out by telling us frankly that what was to have been a Baptist University exists primarily, not for the propagation of the faith, not for the education of Baptist youth, but for the district in which it is now located.

"McMaster exists primarily for us, the people of its geographical area. It is we whom it most directly serves. It is part of us—of our educational, cultural, social and economic fabric. It should progressively reflect our needs and aspirations in higher education, and to this end we should know it well."

Members of the Baptist Convention of Ontario and Quebec have always been led to believe that McMaster University was theirs. Actually this was the intention of the founders and certainly of the Senator after whom it is named. McMaster gives a yearly report to the Baptist Convention because it belongs to that Convention, but the people of the Hamilton district are told that "McMaster exists primarily for" them.

It is part of them, part of their "educational, cultural, social and economic fabric", but it is not to be part, apparently, of their religious fabric. Judging by this foreword one would not think that there was any religion about the University other than that human culture which often passes for religion in certain liberal circles today.

Senator McMaster's Will

To prove his point, the author of the booklet, Russell W. Frost, Director of Planning and Development, sets down "some fundamentals", beginning with an extract from the will of the late Senator McMaster:

(Extract from Senator McMaster's Will, April 7, 1887)
"As to the residue of my estate . . . in trust to . . . a Board of Governors appointed by the Baptist denomination . . . as an endowment for a Christian school of learning to be known as McMaster University."

On the same page as this extract Mr. Frost's interpretation of this is given as follows:

"A Christian Institution"

The University includes a Baptist Divinity School but otherwise it is non-sectarian. The Faculty represents

a variety of religious affiliations. Religious, racial or colour discrimination is not exercised in admitting or dealing with students. McMaster, founded by a Baptist and entrusted to representatives of that denomination, is an independent Christian institution of higher learning open to all."

And so the will of the Baptist Senator who left his fortune to establish a Baptist University is interpreted to mean that this same University, still using his name as well as his money, is, aside from having a Baptist Divinity School, quite non-sectarian, that is not denominational and certainly not Baptist. Not only are all sorts of students to be admitted, of every religion, race or colour, but no discrimination in dealing with the same students is to be exercised. For instance, Roman Catholics are to be treated just the same as Baptists.

McMaster has ever been open to all, but historically it has demanded at least a Baptist colour on the school and has dealt with all students with certain discrimination in that it has demanded that they take during an Arts course certain studies in the Bible taught by a Baptist professor. Indeed, in the act of legislature creating the University (50 Victoria, Chap. 95) it was provided that

"McMaster University shall be a Christian School of learning, and the study of the Bible, or sacred scriptures, shall form a part of the course of study taught by the professors, tutors, or masters appointed by the board of governors."

Now we are told that no religious discrimination is to be shown. Perhaps this explains how THE GOSPEL WITNESS has already published the picture showing Roman Catholic sisters comfortably ensconced in a McMaster classroom without any discrimination being exercised against their false religion, which would in the nature of the case cause their withdrawal.

It sounds encouraging to say that this University is a "Christian institution". But we propose to show that that which follows not only in this pamphlet but also in the next, as well as in other McMaster publications, forbids us to think that there is anything very definitely Christian about it at all.

How It Started

The next section of the little booklet we are outlining is entitled, "Briefly Historical". The first paragraph contains the following:

"The present University is the outgrowth of educational work sponsored by Baptists in Central Canada as early as the 1830's. Work begun in the Canada Baptist College in Montreal was re-established in Woodstock in 1857 under the name of the Canadian Literary Institute which provided both literary and theological training. In 1881 the theological work was moved to Toronto and took the name of Toronto Baptist College, the Institute being renamed Woodstock College. These two colleges formed the nucleus of the University when it was incorporated in 1887. The following year, Moulton College, Toronto, was founded as a preparatory school for girls, and conveyed to the Board as a department of the University."

Those who are better informed of the history of Baptists in Canada disclaim any real connection between the Canada Baptist College in Montreal, which collapsed after some twelve years, and McMaster. It is true that McMaster in part at least grew out of Woodstock, but Woodstock did not grow out of the work in Montreal. Woodstock College was established to teach both literary and theological work through the untiring efforts of Dr. Fyfe, who gave his life to this great task. Later

Senator McMaster built McMaster Hall in Toronto, in which was housed Toronto Baptist College, a theological institution.

For years the Senator's opinion was that Baptists ought to limit their educational efforts to such schools as a preparatory college leading up to university work and a theological institution. Efforts were made to come to some satisfactory arrangement with the University of Toronto, by which students for the Baptist ministry would take much of their Arts course in Toronto University. But these efforts failed. The late Dr. C. J. Holman spent many an evening at the home of Senator McMaster, trying to persuade him that Baptists must have their own Liberal Arts college. He and the late Dr. Daniel A. Thomson were made executors of Senator McMaster's will, and his fortune was left to the founding of a Baptist University in order to bridge the gulf between Woodstock College, which was then doing work of a high school, and Toronto Baptist College, which was a theological institution. It is completely unfair to interpret the Senator's will to the effect that he did not intend to found a Baptist University. (This is well confirmed by the reading of the "Sketch of the Educational History of the Baptists of Ontario and Quebec During the Last Half Century", published in 1900 by Mr. D. E. Thomson, K.C.)

Hamilton University!

The corner stone of the Hamilton McMaster was laid in 1929.

"Within two brief decades McMaster has given to Hamilton and the surrounding area an educational institution in the front rank of Canadian universities, and one with an unlimited horizon."

It was not long after McMaster moved to Hamilton that an ordinary notice would appear in the Hamilton papers to say that this or that would take place at the University, by which Hamiltonians were to understand Hamilton University!

"Geographically, one-half of the regular student body is from Hamilton, one-quarter from the surrounding area, and one-quarter is composed of representatives from across Canada and from a dozen or more foreign countries. McMaster's rapid growth in size is indicated by the rise to nearly 1,200 regular undergraduates from 339 when the University came to Hamilton a brief 17 years ago."

Thus it comes about that

"McMaster has provided the Hamilton district with a truly cultural centre. It is a meeting place for many community and national interests. It draws to Hamilton many people of national and even international renown. Its faculty participate prominently in many community activities."

In fact the final appeal which the booklet gives concerning McMaster and what it means to the Hamilton district is very matter of fact. It is headed,

Financial

McMaster has a very appreciable 'business' value to its community. Its budget exceeds \$400,000.00, 90 percent of which is spent in Hamilton. In addition, it is estimated that some \$200,000.00 is spent here by students from outside, and a further \$200,000.00 saved by Hamilton students who do not have to go away for a university education. McMaster's financial value to Hamilton thus totals \$800,000.00 annually—making it one of the community's largest businesses."

We say it again, McMaster University desires to pose as the University of the Niagara Peninsula rather than as a Baptist school.

Omitting the Bible

"McMaster University consists of a College of Arts and Science, a Divinity School, and a School of Nursing, and in these Faculties grants the Bachelor's and Master's degrees. Arts and Science courses include: English, History, French, German, Latin, Greek, Philosophy, Political Economy, Mathematics, Botany, Zoology, Conservation and Recreation Planning, Geography, Geology, Social Science, Chemistry, and Physics."

Note that in this list of seventeen subjects Bible is not mentioned. We should have thought the teaching of the Bible to be important even from the standpoint of culture, not to say religion, and again not to say the faith of Baptists and the terms of the Act incorporating McMaster University quoted above.

In the second booklet of this series, issued in February, under the title, *Liberal Education in the Canadian Democracy*, Dr. Watson Kirkconnell gives us the University's idea of the place of religion in a Liberal Arts college:

"Religion in the sense of evangelism from the lectern is not a liberal discipline. On the other hand, a liberal curriculum may with great profit include an historical and systematic exposition of man's moral and religious heritage. The teachings of religious institutions and of great religious leaders as to the moral nature and final duties of man, lucidly presented and critically examined, can be both illuminating and liberating. They can contribute to the effective integration of the student's whole personality around a principle of spiritual faith. They also add to his historical perspective of society an element of human experience so fundamental that any understanding of civilization is distorted without it. Since, moreover, religious experience deeply affects man's whole nature and not merely his intellect, it is important that there should be available, in the university or in the churches of the adjacent community, an opportunity for voluntary participation in religious worship."

What Religion?

It is important, according to Dr. Kirkconnell, that a school which teaches science should teach the humanities, including "language and literature, the fine arts, religion, history and philosophy", for "of all the disciplines, they are the most central to a liberal education, in that they are directed to man's experience of values, to his ideals as a human being. Their subject matter is not so much a scientific description of outward fact as the apprehension and interpretation of man's insights into the meaning and value of life as he has expressed them in the realms of art, literature, philosophy and religion." For the humanities, therefore, religion is important. He tells us in the paragraph we have quoted, what he means by religion in such a school. The religion includes history and morals and is supposed to impart "a principle of spiritual faith". There must be "an opportunity for voluntary participation in religious worship", but it is not even necessary that this should be in the University. The alternative is that it should be in the churches of the adjacent community. (We wonder how chapel attendance goes at McMaster.) But read this paragraph on religion again and ask, What religion? Take out the word "churches", which is apparently a Christian word, and any religion would do, at least in that paragraph! It might mean Buddhism or some other equally heathen. McMaster University used to be very proud of its motto, five Greek words, usually repeated with McMaster publications, but we find them missing in this booklet. We think we have seen them of late somewhere in the Mc-

Master Alumni News, but we do not find them in the current issue. We wonder if the motto is now discarded or purposely overlooked. A Christian University must, to be Christian, centre itself in Christ, and the McMaster motto was, *Ta panta en Christo sunesteken*—"All things in Christ consist". Certainly there is little of this motto and its point, its definiteness and its Christianity, in Professor Kirkconnell's paragraph on religion. He acts like those moderns who think that some religion should be the inheritance of all, but who are opposed to "evangelism from the lectern". No doubt this same negative influence will continue to be seen in Acadia University as Professor Kirkconnell becomes its President.

Science Without Religion

The February issue of the *McMaster Alumni News* explains very carefully how McMaster is establishing a new Science College, affiliated with the University, called Hamilton College. "The new College is a separate corporation, with a distinct Board of Governors". This College is not under the Baptist Convention of Ontario and Quebec.

"The formula on which Hamilton College is based will permit the College to receive the support of industry and government agencies, as well as individuals. Previously the first two have been largely unavailable to McMaster."

"Third, Hamilton College is evidence that the work of Hamilton's University is hereafter to be in part supported by the Hamilton District. For the past seventeen years the University has operated without large local contributions, and its affairs have not been administered by a Board drawn from this area. The new College will have a Board made up of leading residents of Hamilton and its surrounding territory, and there are indications that local support will rally to the new work."

The College is founded in a deliberate attempt to foster the idea that this is Hamilton University, to take away the Christian and Baptist character of it, and to make it, as far as the Christian religion is concerned, as negative as most other schools of learning are today. Of course the college is to be integrated with the life of McMaster.

"For this reason, Dr. Gilmour explained, there are not likely to be separate residences for the new College or a separate dining room."

Professors of Science need not be members of any churches. Those who are on the Board of Governors of Hamilton College may be atheists, and yet the influence of this College is to be felt both in the residences, in the dining-room, and also in the general life of the University. The idea is that

"Hamilton College will not be in competition with McMaster University, it will be an integral part of the University in every respect except that of finance. By assuming the relatively heavy financial burden of Science instruction and research, it will free all of McMaster's endowment and current income for the strengthening of its work in Divinity and Arts. While at first glance it would appear to be essentially a Science development, in reality it will result in the improvement of McMaster's work in all its phases."

Divinity Without Authority

McMaster wants to build a new chapel and Divinity School. Here that part of the University which still professes to be Baptist, will centre itself. Here professors who deny the Bible can continue to influence succeeding generations of ministers against the full au-

thority of Scripture. Here they can help them to follow the example of the late Professor of Theology in McMaster in associating themselves with the most outstanding religious liberals of the continent, as Dr. McCracken has now done in taking the pastorate of Riverside Church, New York, where Dr. Harry Emerson Fosdick is Pastor Emeritus.

Dances, Bridge, Etc.

Alumni News, to which we have referred more than once in these columns, is an evidence of the way in which McMaster is going. Take out its references to the Divinity School, and you would never guess that this is a Christian University. Its complete worldliness is evidenced by the following:

"The executives of the Toronto Alumnae and Alumni branches have announced that they will jointly sponsor a dance to be held in the ballroom of the Boulevard Club, Lakeshore Road, Toronto, on Friday evening, March 5th. Dancing will be from nine to one, to the music of Bob Shuttleworth's band. Dress will be optional.

"The notice concludes, 'We'd like to see about five hundred Mac types all in one room on March 5th.'"

Hamilton Alumnae Bridge

"The annual Bridge Party and Social Evening of the Hamilton Alumnae Branch is to be held in the Women's Common Room and adjacent rooms in University Hall on Friday, March 5th at 8:15 p.m. Refreshments will be served in Convocation Hall. The charge is 50c per person, and proceeds will go toward furnishing the Grad Room in the Rec Hut."

"To finish off the evening there was dancing in the Mac Drill Hall. Soft music and gently falling snow and next day the students packed their bags for the holidays."

Mac Formal

"The Mac Formal, held on January 26, featured Benny Louis and his orchestra and the twenty-two-year-old 'King of the Keyboard' Oscar Peterson. Following the dance there was a coffee party in the Refectory for Patrons and Faculty and members of the Students' Council."

"The Fall Was Great"

"How are the mighty fallen!" What could have been an outstandingly Christian University, has become as worldly as the rest. What might have been a Baptist school of learning, now finds part of itself professing no religion whatever. What could have stood as a bulwark for evangelical religion in the whole of Canada, for the sake of more students and greater popularity has so divorced itself, not only from the purpose of its founder, who wanted a Baptist University, but even from its very motto, "In Christ all things consist", that it has become a centre of learning and culture to be sure, but one to which the Saviour Himself would say, "One thing thou lackest." The University lacks real Christianity.

A Crying Need

How unfortunate it is, as all that we have said only goes to show, that there is not in this great country a single Christian Arts College. The United States has a number, though none too many. Canada has not one. Who will arise to meet this crying need, this possibility of training leaders for all branches of public life in a definitely Christian atmosphere, so that they may go forth, for their day and generation, to serve the Christ of God?—W.G.B.

ROME SCORES AGAIN!

By REV. J. B. CUNNINGHAM
Calgary, Alberta

IT WAS announced the first of last week that the CBC had decided in favour of a French language broadcasting station for Edmonton, and that it had recommended to the Department of Transport that a license for this station be granted. The final decision rests with the Department of Transport, but it is hardly likely that we can look for any reversal of the CBC's decision. This Department has never yet acted contrary to the recommendations of the Governors of the CBC. Further, the Minister of Transport, Hon. L. Chevrier, is a French-Canadian Roman Catholic and a Knight of Columbus, so we may be certain as to where his interests lie. It is alarming to see how most of the important Cabinet posts in the Federal Government are given to Romanists.

We feel sure that the decision of the CBC will be deeply resented by the great majority of the citizens of Alberta. Already our Premier has denounced its action, and we feel that many thousands of others will feel that a grave injustice has been forced upon them. Alberta has said in unmistakable language that a French radio station is not wanted, but the CBC has said in effect, "You must have it whether you want it or not." Of course there must be some governing body such as the CBC for the control of radio broadcasting, or else there would be no end of confusion; but we feel that such a body should be amenable to public opinion.

It is this dictatorial, bureaucratic attitude of the CBC which most distresses us. It seems that we are laying the foundation for an outright dictatorship, and one that will run at every beck and call of the Roman Catholic Hierarchy. In this matter which is before us the CBC has given its decision in utter disregard of public opinion; while in most cases the public has no say whatever. Surely the citizens of Alberta should have some say as to whether or not we have a French language broadcasting station. The very fact that the Provincial Government has made such a definite pronouncement shows that public opinion does not support the CBC. The members of the Legislature are the representatives of the citizens of Alberta, while the CBC is not.

At the public meeting of the Board of Governors of the CBC held in Calgary last September, one of the members, Mr. H. B. Chase, remarked that "the opposition to the French station has come from a single class of people who follow a certain kind of calling". Has it not occurred to Mr. Chase that this "single class of people" is in touch with the opinions of several thousands of Alberta citizens, and speaks on their behalf? Evidently that counts for nothing if the Roman Catholic Hierarchy, representing French-Canadians numbering less than 5 percent of our population, demand a radio station of their own.

This is not the first time that something has been foisted upon this province without any consultation with those who are most concerned. At the time of the incorporation of this province provision was made for Separate Schools, with the Roman Catholics particularly in mind. The province was not consulted, but those who framed the Act wrote this provision into it. It is this very thing that has caused such an agitation in the West for complete separation from the East. We do not in any way agree with the movement; but on the other

hand, why should the citizens of this province be forced to accept policies which vitally affect us, but which have been formulated by the Roman Catholic Hierarchy in Quebec? This is something which is beyond the endurance of free men. Yet as Protestants we are forced to pay a fee of \$2.50 per year to help support a board which is altogether beyond the reach of our voice.

Through this whole affair one thing has been most evident: the Roman Catholic Hierarchy has been most determined to achieve its ends. There has been a persistence that has won the day; and if the Roman Church has been so determined to force a French language radio station on this Province, then it must be of major importance in their sight.

Of course, we are quite aware of the aims of the Roman Church in this matter. The French language is the great bulwark of the Church against Protestantism. It is the best insulation possible against the influence of liberalism. And it is all part of the long range plan of the Hierarchy to achieve complete domination of this country.

What remains to be done? Not very much! The CBC has said, "Thus and so"; and barring a political earthquake its recommendation will be accepted by the Department of Transport. Whether a petition of protest to the Minister of Transport will bear any fruit or not is doubtful, but we shall try at least. At the next meeting of the CANADIAN PROTESTANT LEAGUE to be held next Tuesday we shall word as strong a protest as possible to the Minister of Transport. But we are sure that Protestants will not long submit to the tyranny of Rome. There is bound to come a day of reckoning.

THE TORONTO BOARD OF EDUCATION SHOULD RESCIND ITS ACTION

NOT for a long time have we read of anything more foolish than the hysterical action of the Toronto Board of Education in refusing to give the use of one of Toronto's school buildings for a meeting to be held by some sort of youth movement, which was supposed to be tintured with Communism. We can think of no more appropriate use of the various auditoriums in the schools of Toronto, or any other place, than to be used by young people in the discussion of social and other national problems.

What if they are Communists? Let them talk! Even the most putrid mass of decaying matter, if it is thrown out where the fresh air and the sunshine can deal with it, soon loses its offensiveness, and ceases to be injurious. If it is "cribbed, cabined, and confined", it may breed a virulent fever. The British plan of allowing people to talk their heads off, if they want to, as long as they do not advocate violence, is a good one.

We have said in another article, we hate Communism; and so we do. We hate Roman Catholicism just as much, but we love the Roman Catholics that are exposed to its virulence. The right way to treat both of them is to bring them out into God's sunlight. Let the winds blow upon them, and their poison will quickly be neutralized.

We are of the opinion that the Board of Education scarcely realizes what it has done. Who is to define Communism; and where is the expert who will identify the Communists? If and when they do both, what about Fascism? What about many other kinds of political *isms* that may arise? Who is competent to stand by at the school door to keep these objectionable people out? Sup-

pose we had a public meeting in Jarvis Street Church, let us say, for the sake of illustration, a PROTESTANT LEAGUE meeting, and suppose some Communists, actual, or alleged, were to take the floor, and before the Chair could bring them under control, should give expression to some Communistic ideas, what then? Must we shut our doors, and have no meetings lest Communists should get in? Or must we again have a complete national registration, requiring everyone to swear that he is, or is not, a Communist? Must the Communist be branded with a red mark, so that wherever he goes he may be known as a Communist? We have the highest respect for the Board of Education, and we have no doubt whatever that they acted from the purest motives; but surely they acted with a zeal that was not according to knowledge.

Let there be no curtailment of our British and Christian liberties! We think the Board of Education would be well advised to reconsider their action, and rescind their motion.

We shall send a marked copy of this paper to every member of the Board of Education.

INCOME TAX HELPS SCHOOL!

March 29, 1948.

Dear Mr.:

We have your cheque for \$32.76, being the return from the Government on Income Tax. That you have turned this over to us is certainly a gracious gesture. May the Lord reward you for your kindness. We believe that such gifts are well invested in the work of educating men and women for Christian service. Surely no task could be more important.

Our official receipt is enclosed.

Yours heartily,
(Signed) W. GORDON BROWN.

WGB:M

SEEKS SCHOOL HONOURING WORD

..... University,
March 9, 1948.

Dr. T. T. Shields,
130 Gerrard Street East,
Toronto, Canada.

Dear Sir:

I am checking up on the various schools in Canada, trying to find a college giving a course in a Theology, which honours the Word of God and the Christ as presented in that Book. Please forward the catalogue of T.B.S. to me here at

Yours in His service,
(signed)

March 18, 1948.

Dear Mr.:

Yours of March 9th is to hand. Toronto Baptist Seminary was started for precisely the thing for which you are looking, to give courses in Theology while we honour the Word of God and the Christ of God as His co-equal Son. This school was started in opposition to the Modernism of McMaster University, which was denying the miracles in the Bible, the nature of the atonement as an expiation, etc. Our full statement of faith you will see in our *Prospectus*, which has been sent to you. I am sorry that this one is a bit out of date. We are just about to issue a new one. It is most out of date in that it does not state that we are now permitted to grant degrees in Theology, and I am sending a copy of THE GOSPEL WITNESS explaining this matter. If after you have read our catalogue you have any questions, I should be very glad to answer them as best I can. I may add that we have our own residence for single men and are much interested in work in the Maritimes. Last summer a number of our students worked there.

Wishing you the Lord's leading in this important matter, I am

Heartily yours,
(Signed) W. GORDON BROWN.

WGB:M

The Jarvis Street Pulpit

"It Was Too Painful For Me, Until . . ."

A Lecture by Dr. T. T. Shields

Delivered Thursday Evening, March 25th, 1948

(Stenographically Reported)

"When I thought to know this, it was too painful for me;

"Until I went into the sanctuary of God; then understood I their end."

—Psalm 73:16, 17.

THE Psalmist has been engaged in some very dangerous thinking, for it is possible to think, as it is to live, dangerously. He breaks in upon his cogitations with the first verse of the Psalm—perhaps we ought to have the words, "Yet, notwithstanding" here—"Truly God is good to Israel, even to such as are of a clean heart." After all his painful thinking he has obviously come to that conclusion; and he lays that down as a premise, as a postulate, as something that is axiomatic, that is to be believed in spite of all appearances. However things may seem to the contrary, yet "Truly God is good to Israel, even to such as are of a clean heart."

Then he proceeds to tell us of his thinking. The subject of his thinking is not confined to this Psalm. On nearly every page of human history, both sacred and profane, it is recorded that someone faces the problem of divine government: why is it, if God is good, things should be as they are; and especially why it should be that the wicked—those who regard not God—are prosperous, while others, who seek to do His will, seem to have only trouble? I do not suppose there is anyone here this evening who has not, at some time, asked this question for himself: Why is it that things are as they are, if God is sovereignly good, if indeed He is Sovereign Goodness? However, the Psalmist warns us that he had found it very dangerous to have troubled his mind about that matter, for he said, "My feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked".

He proceeds to recount the course of his thinking. He had observed that wicked men prosper. They seemed to have more than heart could wish. Their eyes stood out with fatness. Their possessions exceeded those of the righteous: their exemptions were just as extraordinary. By some means, he says, they seem to have escaped the trouble that ordinary people had. Good people had all kinds of trouble: wicked people prospered: "neither are they plagued like other men." Some of them, he observed, did not reap the reward of their evil deeds in this life, but prospering right to the end, "there are no bands in their death; but their strength is firm".

I have known very wicked men to die without repentance, and some of them apparently utterly without fear—there was still no fear of God before their eyes, in life or in death. He speaks of their corrupt speech, of their proud, and lofty looks, and of their defiance of heaven itself: "They set their mouth against the heavens, and their tongue walketh through the earth." They challenged God to His face, and said, "How doth God know? and is there knowledge in the most High?"

That is not ancient history. You have but to view a

small section of human life, such as may come within the scope of your own observation; or, you may look at the world at large, with all its troubles, and all its wickedness, and in view of it all it is easy to believe the scripture, that "The whole world lieth in the Wicked One"! It is not difficult to understand why Satan is called "the god of this world." It does appear as though evil had pretty much its own way. If you break up human society into sections, and view a limited community, with which you are specially familiar, or look at some municipality, or Province, or the Dominion, or the whole world, where can you see much evidence of the presence of God-fearing men, of anyone who has the fear of God before his eyes?

I am not surprised that there are Communists. I do not think there are half as many as some people assume there are. I am not surprised that there are C.C.F.'ers, and all kinds of disgruntled people, seeking caves of Adullam—those who are in debt, those who have some sort of grievance, gravitating together to make up society at large—not much wonder! Perhaps I shall surprise you when I say that as I look abroad on the world to-day, and see the hysteria in Government circles, in the journalistic sphere—almost every newspaper in the world crying out in alarm as though the whole world were on fire, as though there were armed Communists by the millions waiting to cut our throats—you will be surprised when I say, I do not believe half of it! We saw before the last war how far even nations could go in the direction of a fancied security. I think they are going in the opposite direction now—stirred mainly by the Vatican propaganda department. If some stray plane could be loaded up with an atom bomb, and drop it right on the Vatican, it would solve most of the world's international troubles. There would be a different tone in every newspaper in the world if that centre of satanic poison could be lanced, and the poison dissipated.

Do you feel in hearty sympathy with the American Government? President Truman seems not to know his own mind for twenty-four hours together. You say it is superlative egotism for me to talk like this: "What do I know about it?" I think you and I may know more than any of them, and I will tell you why. The world is being frightened out of its wits unnecessarily. There may be some cause for it, but nothing like what the newspapers would tell us. Surely we do not need such evil prophesying! This old world is bad enough. It is evil enough without engaging specialists to make it worse. The Vatican propagandists are crying out, "Beware of Communism!" and by so doing are creating the impression that Communists are in the majority, and

thus are encouraging every kind of agitator to become aggressive.

Certain Forms of Knowledge Are "Painful"

What I remind you of is simply this: *that there are some forms of knowledge that are neither pleasing, nor profitable, for us to consider.* We live in a day when it is supposed to be a serious derogation of a man's intelligence if he has the courage to say about anything, "I do not know". A premium is put upon knowledge. But that is not new. There was one who whispered in the beginning that to partake of the tree of the knowledge of good and evil, would make Adam and Eve as gods. From then till now men have been seeking to acquire more and more knowledge. You say, "Is not that a good thing, that we should bow before the god of education?" My dear friends, there is a knowledge of evil which we might wisely forego. There are books I would never read. Because I am neither blind nor deaf, I know enough of evil now. It will not profit me to acquire more knowledge in that direction. There are many things of which I am not in the least ashamed to say, "I do not know." People say, "Did you read so-and-so?" My answer is, "No; I know it has nothing but evil in it. I never even glance at it." There are certain forms of knowledge that can bring us neither pleasure, nor profit; and to delve into them will only add to our misery. If you try to solve, by any rational process, the problems which the Moral Government—assuming there is a Moral Government of the universe—present, I promise you, you are in for a perpetual headache. There is no rational explanation of it. After all this world's long probation, what a wretched mess this world has made of its own affairs everywhere to-day. But must we drift on in the darkness, and hear the clang and clamour of all these discordant notes, and find no satisfactory solution, no peace of mind? That is another question.

He Kept His Own Counsel

This man said, "I sought to know these things. I argued with myself about them." Fortunately he kept his own counsel, for he said, "All the day long have I been plagued, and chastened every morning"—and have not been able to get rid of this philosophising, and these evil moral problems. But if I tell other people what I have been thinking, 'behold, I should offend against the generation of thy children.' I might put stumbling blocks before the feet of others.

He Took All His Problems to the Sanctuary

"As for myself, 'when I thought to know this, it was too painful for me; until I went into the sanctuary of God.'" He took all his problems into the sanctuary of God.

Have you ever been in a great observatory, and looked through one of those mighty telescopes that bring worlds millions of miles distant, within your view, so that men of science can tell you about their atmosphere, and other things, about which I cannot speculate? When you go into that observatory, and look at the stars, you say, "I see the Heavens in a new light. I never could have dreamed of these things, looking at them with the naked eye. I had no idea what this universe was like." Those of you who have flown, know what a different view it puts upon things, when you get up far enough, and look down upon the earth. From above there are no big things down here at all.

I stopped at a garage one day. The garage man was himself an aviator, keeping shop for another aviator, who had gone as an aviation instructor. He had a little dog there. He called him "Cavu". I said, "Where did you get that name?" "Oh, that is an aviator's term." I said, "What does it mean?" "It means, ceiling and visibility unlimited." What a view one could get up there with ceiling and visibility unlimited! Mr. Slade and I have flown over the Prairies, and over the Rockies. Distance is annihilated; one gets a new perspective. When one comes down he feels as though he had descended into a worm-like, small, crawling existence. We used to call sketches of certain things, "a bird's eye view", now we go up and get our own views.

There is a phrase which appears all through the Old Testament: "In the sight of God"—"He did that which was right in the sight of the Lord". Others did only that "which was evil in the sight of the Lord." It is written, "The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God," and the divine verdict was, "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one"—the ceiling and visibility are unlimited to the omnivident gaze of the Most High. But you and I, cribbed, cabined, and confined, look about, and see a little section here, another there, and another somewhere else, and we try to relate our yesterdays to our to-days, or perhaps to our to-morrows, and all of life to the things that have been, and the things that are threatening—only to find we cannot do it: it is too painful! Of course! From our point of view there is no solution. We must view things through another medium than through the natural eye, which means, of course, the natural mind.

"Until I went into the sanctuary of God"—into the heavenly observatory, where I could look through the telescope of divine revelation clear into the mysteries of another life, and another world." Going into the sanctuary of God, and looking at things through the medium of divine revelation, ourselves having the illumination of the Spirit, how different everything appears!

Suppose you were to go into one of these great observatories, and spend an extended time in the study of the heavenly bodies, and suppose you had an elementary knowledge of, or you were to study long enough to become expert in that stellar science, and after enjoying your commerce with the distant worlds, you were to come down and you heard some little children talking about the stars! Like the little boy who asked his mother if heaven were hard or soft. His father, a university professor, said his wife did not quite know what the little fellow meant, but she "made a stab at it", as he told me, and said, "I think heaven is soft". "Well, then," said the child, "why don't their legs stick through?" He thought that those shining stars were just apertures, openings in the floor of heaven, and he wondered if it were soft; how people could walk about without their legs sticking through! When we were children we used to quote that rhyme:

"Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky."

We wondered then, we wonder now. But suppose you were to come from your observatory armed with some knowledge of astronomical science, and some consciousness of the infinity of the universe, and you were to hear some little children passing their judgment on the

sun, the moon, and the stars, would you be very much disturbed? No; you would say, "They have never been into the sanctuary. They have never looked through that powerful telescope. They are only little children, and they know no better. So ought we to regard the vapourings of the children of this world, and the "oppositions of science, falsely so called". When in the divine Observatory, you look on life through the medium of divine revelation, with the help of the inward divine illumination—when thereafter you come into the clatter and babel of tongues that are in the world, whether political, or scientific, or religious, or what not, you can say, "Well, that is all they know." It does not change your view, does it? You have a clear view of these things which to them are mysteries. You have seen them through the eye of the sanctuary.

The Sanctuary Is Christ

My dear friends, all that the sanctuary typifies finds its fulfilment in the person of Christ. Was there ever in all the history of the world a greater problem than Calvary presented? where evil was at its acme, its utmost,—where Goodness was at the pinnacle, at the top, supreme impeccable Goodness, and it failed! Goodness, righteousness, truth, these were nailed to the cross. Evil, injustice, every form of iniquity, triumphed. Why? In that hour of extreme darkness, if one had no other help than that which the human mind could give, one might easily have said, "There is no moral law. This sinless Man dies, and He dies at the hands of the most evil men." What are we going to make of it? Study it from a natural point of view? Such knowledge is too painful for me: I cannot understand it! But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

An observatory is built to give a clear view of the stars, and the observatory of Divine Revelation is given to us that we may know how to study the bright and morning Star, and know whence He came, and what He is. When you view that problem through the light of scripture, and the cross gives place to the empty grave, and then that too dissolves, and there stands the risen One; then you see Him ascended, and by and by behold Him seated on the right hand of the Majesty on High, all power being given to Him in heaven and on earth,—then you say, "It was not a failure after all, but the greatest of all victories."

The "End" Is All Important

"Until I went into the sanctuary of God; then understood I their end." Ah, it is the end that counts! It is the end that determines the value of all intermediate experiences. He said, "Surely thou didst set them in slippery places: thou castest them down into destruction." If only we could see things in the view of seven or eight years ago, or less, when there were men like Hitler, and Mussolini, with the world lying helpless at their feet, and then Japan, and the whole world seemed to be helpless! It seemed as though all hope was gone.

But looking through the Book you said, "Surely thou didst set them in slippery places: thou castest them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so O Lord, when thou awakest, thou shalt despise their image"; "Then understood I their end."

What Is the Argument?

What is the argument? It is just this, that present values can only be appraised in the light of the end of things. If there were no other end than the grave, if we had no hope of a life beyond, were it not possible for us, through this telescope to see a city which hath foundations, whose Builder and Maker is God, if it were not possible for us to see that, we should be inclined to talk as did this Psalmist. He said, "Verily, I have cleansed my heart in vain, and washed my hands in innocency". I tried to live as a man with a clean heart, and to keep my hands clean from transgression; and what have I? Everyone else prospers, and I have nothing but trouble." If you lose the perspective of eternity, you will be driven to the philosophy of one who says, "Come, let us eat, and drink, for to-morrow we die."

I saw only this week in one of our papers, two photographs, one of the skyline of New York City, taken with an ordinary camera twenty-five miles away. You could see, just like a little spear, the top of the Empire State Building, and a little bit of a ragged line of about three-quarters of an inch. That was New York from twenty-five miles away. Another picture was photographed through a German Zeiss lens, which had been used on the shores of France to take photographs of Dover, and Calais, and Southampton, and elsewhere, during the war. This camera was set up with its enormous lens, like a great telescope, and focussed on exactly the same spot, and in the resulting picture you could make out the different boroughs, Brooklyn, Manhattan, and other places; and, though I am not a New Yorker, I could identify many of the buildings. Instead of that blurred picture in which you could scarcely distinguish what it was—behold, a great city! If people but had our Telescope and would look through it, they would declare that they see another city, a heavenly one "which hath foundations, whose Builder and Maker is God."

Righteousness Ultimately Pays Dividends

"It pays to serve God," said the Psalmist. These intermediate experiences, these troubles, these annoyances from proud and wicked men, viewed in the light of the end, are as nothing at all. "Then understood I their end." Then he goes on: "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring, from thee. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." So ends the Psalm on a triumphant note.

The Psalmist said, "When I look at things through God's eyes, when I see things as God sees them, when I look at life through the medium of Jesus Christ, I reach the conclusion that here, and hereafter, nothing is of any value but to know that God is mine". Is not that a comfort?

Somewhere I read of a Hindoo, or a Brahmin, one who believed in the transmigration of souls, that the spirit at death passes into another form of animal existence, and then at the death of that, into still another form, and so on, almost without end. This curious man came to his priest, and said, "When I die, and cease from this body, what will be my next habitation? What shall I be?" I don't know whether a sacred cow, or an elephant, or a tiger, or whatever it was, but the priest had an answer. "Yes; and what after that?" He made a shrewd guess, and named another animal. "And what after that?" Ever so many times the priest answered the man. At length after another "And what after that?" the priest said, "I cannot tell you." "Then," said the man, all the rest that you have told me matters nothing. What I want to know is what I am going to be in the end?"

There is only one answer. Only when we come into the sanctuary of God shall we understand their end, and our end. Blessed be His glorious name, our end is endless, for He has "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." So, my dear friends, there is delight ahead, and a Heavenly Country beyond. Even the atom bomb cannot destroy it.

Where is it going to be? I shall not be dogmatic, but I think I know. I think it is going to be here. I think the "Heavenly City" will come down from God out of heaven. But I do not think it will come down until the great God, Who made this earth, has had a great housecleaning, and the elements have melted away, with fervent heat, and all the elements therein burned up. Then there will be "a new heaven and a new earth wherein dwelleth righteousness." Then God will give us a city in which "there shall be no more death, neither sorrow, nor crying, neither shall be there any more pain: for the former things are passed away"; "And the city (will have) no need of the sun, neither of the moon, to shine in it: for the glory of God (will) lighten it, and the Lamb is the light thereof."

With that in prospect, let us give thanks to God.

We thank Thee, O Lord, for the prospect of faith. It is not always that ceiling and visibility are unlimited to these mortal eyes. We are often plagued, as was the Psalmist, and distressed beyond measure, and often in sheer desperation and despair we have to give up the study of things as being too painful, and accept instead the word of the Lord as being final in all these matters.

We thank Thee that Thou hast spoken; and we pray Thee to help us in our hours of gloom, and dimness, and even despondency, perhaps in the hour of melancholy, and pain and distress, to look through this divine telescope to the happy, happy life beyond, and for the joy set before us, like our Lord, we shall then be able to endure the cross, and to despise the shame.

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

Let us sing for our closing hymn:

The sands of time are sinking;
The dawn of heaven breaks;
The summer morn I've sighed for,
The fair, sweet morn, awakes.
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Emmanuel's land.

O Christ! He is the fountain,
The deep, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fullness
His mercy doth expand,
And glory, glory dwelleth
In Emmanuel's land.

With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted by His love;
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Emmanuel's land.

I've wrestled on towards heaven,
'Gainst storm and wind and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Emmanuel's land. Amen.

R.C. SCHOOLS GET ANOTHER HALF MILLION

AS A further illustration of the fashion in which the Roman Catholic Hierarchy milks public funds, we reprint from *The Globe and Mail* a report of how the Roman Catholic Separate Schools of Toronto received a gift of another half million dollars of tax money. Let it be remembered that this is an annual gift to the priests' schools and that there is added to it another sum of princely proportions from the treasury of the Province of Ontario—in all during the year 1947, \$797,000 for sectarian religious schools in Toronto from tax money. In last week's issue we quoted from a brief presented to the Separate School board by its teachers in which this statement was made:

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

That is to say, approximately one-third of the total cost of Roman Catholic schools in Toronto last year was borne by the Province of Ontario out of money which was received from people of all denominations, not one cent of which was levied either as a school tax or as a religious tax.

Roman Catholics are wont to say that they support their own schools by their own taxes, and with this sophistry some Protestants are carried away. The above figures, quoted from a Roman Catholic brief, give the lie to that specious argument, for approximately one-third of the support of Toronto Roman Catholic Schools comes directly from the public purse. In other municipalities the proportion, of course, is much higher.

But what of the other two-thirds of the expenses of Toronto Roman Catholic Schools? Does not at least that part come from Roman Catholic taxpayers who have signified their willingness to pay a religious tax?

That is true, though many of them have been blackmailed into submission by clerical threats of hell if they do not obey the papal edict to support Roman Catholic Schools. But even supposing all these taxpayers are zealous Romanists who delight to pay their tax money into the hands of the priests, the injustice is but little mitigated. Why should not Baptists and Anglicans and United Church people and Presbyterians and Jews have the same privilege of paying their taxes into the religious groups of which they form a part? Why should Roman Catholics, of all the sects and denominations, be so specially honoured and privileged with this magnificent concession? Why should the majesty of the law, the authority of the courts, be lent to one church out of many in order to collect what is essentially a religious tithe? All other schools and churches are supported by freewill offerings, why should Rome be granted the privilege of

using the civil state to collect the dues required by its priests?

It is surely superfluous to offer proof that the tax money collected by the municipalities of Ontario for the support of Separate Roman Catholic Schools is public money, but a further illustration of this truth is to be found in the following report taken from *The Globe and Mail* of last Saturday:

Separate Schools to Get \$507,130

Board of Control yesterday put the stamp of approval on the Separate School Board's 1948 estimates of \$507,130 after several attempts at finding a spot where they could be trimmed. The school board's expenditures last year were \$449,827.

"Give us \$10,000 off that," said Con. D. A. Balfour.

"Ten thousand wouldn't help us and it wouldn't help you," replied John Dillon, secretary-treasurer and business administrator.

"Every dollar helps," the controller said. "Will you give us \$130 or \$30? We can't let anyone go out without giving something."

Mr. Dillon did. The board couldn't find a spot to cut his estimates.

Why does the Board of Control have to pass upon the estimates for the Roman Catholic Separate Schools of Toronto? The Toronto City Council includes in its membership such diverse religious faiths as Protestants, Jews, Communists and Roman Catholics. Why does this secular, civil, non-religious body pass upon the estimates of the Roman Catholic Schools of Toronto? Because the authority to levy taxes and to collect them is vested in the municipal council. The Roman Catholic body simply utilizes the machinery of government to perform the task, not without difficulties and disagreements, of receiving taxes for religious purposes. This is the procedure that is laid down in *The Separate Schools Act of Ontario*. We quote from the *Revised Statutes of Ontario*, 1937, Chapter 362, Section 70, as follows:

70.—(1) A municipal council, if so requested by the board at or before the meeting of the council in the month of August in any year, shall, through their collectors and other municipal officers, cause to be levied in such year upon the taxable property liable to pay the same all sums of money for rates or taxes imposed thereon in respect of separate schools.

(2) Any expenses attending the assessment, collection or payment of school rates by the municipal corporation or any of its officers shall be borne by the corporation, and the rates or taxes, as and when collected, shall within a reasonable time thereafter, and not later than the 14th day of December in each year, be paid over to the board without any deduction whatever. R.S.O. 1937; c. 362, s. 70.

Note that in the first section quoted above, the word "shall" is used, not "may". Mandatory authority is given to the Roman Catholic body to use the machinery of the civil government, to collect the money they may require to carry on their separate, sectarian schools: "A municipal council, if so requested by the (Roman Catholic Separate School) board . . . shall . . . cause to be levied . . . all sums of money for rates or taxes imposed thereon in respect of separate schools."

We further note in passing that the costs of such "assessment, collection or payment of school rates . . . shall be borne by the corporation . . . and the rates or taxes . . . shall . . . be paid over to the board without any deduction whatever." Even the cost of collection is not paid for by the Roman Catholics, but by the whole body of taxpayers.

But to return to *The Globe and Mail* report, we note that Controller Balfour, the Roman Catholic member on the Board of Control, asked that the Roman Catholic Separate School Board "give them \$10,000," by which

he doubtless meant that the estimate should be reduced by that amount. When that request was refused he reduced his request to a smaller amount: "Will you give us \$130 or \$30? We can't let anyone go out without giving something." But the report states that there was no reduction made. Imagine a controller asking, requesting, a representative of a sectarian religious body, to "give" the people their own money! And his request was turned down, as we have no doubt Mr. Balfour knew that it would be. The Church of Rome never gives anything. It takes other people's money as though it were its inherent right so to do and arrogantly refuses to abate its demands by one jot. Why should it when the law gives it the power of ordering the city council to collect whatever it may think its Romanist schools require? We need to change the law and to remove the Roman Catholic Church from the pedestal of special privilege by refusing to collect religious taxes for the priests. The law ought to allow the "faithful" to make whatever contributions they may voluntarily wish to make, but it ought to refuse to lend them the authority of the law and the courts to reinforce the threats of the priests.—W.S.W.

TO THE TAX-PAYERS AND SUPPORTERS OF THE HAMILTON SEPARATE SCHOOLS

A Statement on School Matters Issued by the Hamilton Separate School Board, March, 1948

The Increased Tax Rate for 1948

This year the Hamilton Catholic Separate School Board is asking from its Taxpayers an increased amount of money. In other words, it has had to raise its tax rate two and one quarter mills over last year. The necessity for this increase comes from added expenditures which are due mainly to two causes, the cost of building a new school and the raising of salaries to a higher level.

The new school is that of Sts. Peter and Paul on Fennel Avenue. It will be ready for occupancy in the fall and will serve the growing section of our city on the west Mountain-top.

The salary increases made were not large, but the Board felt that it would be the wish of Catholic School Supporters to make such increases as would be possible with a tax rate raise of two and one quarter mills, the same as that of the Public School Board.

It is confidently expected that this increased tax rate will be but temporary. In fact, after this year, reductions are foreseen.

Some School Facts

1. The Purpose and Status of Our Schools.

Catholic Separate Schools have as their purpose the instruction and training of our children in their Faith as well as in secular education. They are established in accordance with the laws of the Province of Ontario and their courses of study are determined by the Department of Education of the Province. This school system is our guaranteed and cherished right. We have no need to apologize for our schools: we have great reason to be proud of them.

2. Management.

Hamilton Catholic Separate Schools are operated by a School Board composed of trustees representing all wards of the city. This Board serves with no remuneration. His Excellency, the Bishop, is honorary superintendent, and the present Board members are: Rt. Rev. J. A. O'Brien, D.P.; Rt. Rev. G. L. Cassidy, D.P.; Rt. Rev. J. F. Hinchey, D.P.; Rev. J. S. McCowell; Rev. J. J. Flahaven; E. I. Duffy; G. F. McInnes; C. W. McHarg; Patrick F. Leonard; J. J. Brown; W. F. Clancy; J. J. O'Connor; D. A. Worme; E. M. Dwyer; G. M. Kappler; Dr. A. J. Liston. The administration is in charge of Mr. A. E. Ford, secretary; and Mr. J. K. O'Neil is the assessment officer.

3. The Teaching Staff.

The twenty-two schools under the jurisdiction of the School Board require one hundred and forty-seven teachers.

Of these, seventy-seven are Nuns; forty-two members of the community of St. Joseph, thirty school Sisters of Notre Dame, four Sisters of Loretto and one Sister of Social Service. There are sixty-seven lay teachers, fifty-five women and twelve men.

These teachers are all qualified under the regulations of the Ontario Department of Education and the School Board is proud of their loyalty and efficiency. School inspection is in charge of Mr. J. V. Scanlon, an officer of the Department of Education.

4. Maintenance.

The maintenance staff consists of the supervisor, Mr. A. Cox, and nineteen caretakers.

5. How Revenue Is Obtained.

The money required for the building, maintenance and operation of our schools comes mainly from two sources, taxes and grants from the Provincial Government. While the Provincial Government is to be commended for its policy in regard to grants, yet the fact remains that the amount of taxes available from assessment determines what facilities can be provided for the education of our children. The burden of these taxes falls mainly on individuals as, with few exceptions, school taxes of corporations, companies and even publicly-owned utilities cannot by law be shared with Catholic Schools and must go to Public Schools. Catholics consider this condition unfair, but only the Provincial Government has the power to provide a remedy.

For the year 1948, for every dollar received by the Board, approximately seventy-one cents comes from the Taxpayer, twenty-one cents from the Provincial Government, three and a half cents from church donations and four and a half cents from school fees and sundry sources.

6. How Money Is Expended.

Out of every dollar expended by the Board, and this year the total expenditure is \$313,000, the following proportion applies: Teachers' salaries, fifty-four and seven-tenths cents; caretakers' salaries, eight and seven-tenths cents; administration expenses, two and one-fifth cents; purchase of supplies, four and a half cents; cost of light and heat, four and a half cents; cost of general repairs, four and two-fifths cents; payment for new schools, sixteen cents. Schools are paid for on the installment plan and sixteen cents represents the present annual charge on unpaid-for schools. The remaining five cents in the dollar allows for water rates, bus and car allowances, insurance and other expenses.

Your Part in Catholic Schools

The sacrifices necessary to maintain our Catholic schools are great, but none made for our Faith are more worthy. Our teaching staff does its full part in this regard, especially the Sisterhoods. Without the Sisters we could accomplish little. The individual Catholic's part is to support schools in every way. If you occupy property—and nothing is more important than this—please see that you are registered as a Separate School Supporter on your assessment paper! If you are not, telephone the Hamilton Separate School Board Office, 2-9771.

Thank you,
The Hamilton Separate School Board.

HAMILTON R.C. SCHOOLS DIP INTO THE PUBLIC PURSE

ON THIS page will be found a reprint of an appeal issued to Roman Catholics in Hamilton, Ontario, by the Roman Catholic Separate School Board. This official appeal of the Hamilton Separate School Board confirms what THE GOSPEL WITNESS has been saying of Roman Catholic Separate Schools in Ontario. In another article in this issue we have commented on the half million dollar gift that Toronto City Council has just made to the Romanist schools of this city; the document from Hamilton will demonstrate that the same princely generosity is practised in our neighbouring city of Hamilton, and every taxpayer and ratepayer in this Province of Ontario may be assured that he is called upon to

make his contribution to the Roman Catholic Schools of the Province.

The Purpose of Separate Schools

We call our readers' attention to the purpose of Roman Catholic Separate Schools as stated in the document: "Catholic Separate Schools have as their purpose *the instruction and training of our children in their Faith* as well as in secular education." At the end of the circular, it is further stated that, "The sacrifices necessary to maintain our schools are great, but none made for our Faith are more worthy." Papal encyclicals make it abundantly clear that the primary aim of every Roman Catholic School is to inculcate little children in the Roman Catholic faith and in unwavering loyalty to the pope as king of kings and lord of lords. Yet it is such schools that put another sovereign in the first place and are primarily and specifically religious schools that are supported by public tax money, a large part of which comes from non-Romanist pockets!

The circular refers to Separate Schools as a "right"; we beg to point out that they are a "privilege", and a privilege such as is accorded to no other sect or order in the entire province.

Separate R.C. Schools Directed by the Priests

But who directs and governs these Separate Schools that are supported by public funds? The list of the members of the Board of Education will answer the question. Out of sixteen names, no fewer than five are priests, and the Bishop is named as "honorary superintendent". In a democratic society, he would have been named honorary chairman, but in Roman Catholic circles the title "superintendent" is deliberately chosen. What chance have eleven "laymen" against five priests together with the Bishop who is "honorary superintendent"? The priests have power, so Rome says, to command God to come to earth again and reincarnate Himself in a morsel of bread; they have the power, so Rome says, to refuse the sacraments and thus cast a sinner down to hell. Is it to be wondered at that fervent Roman Catholics kiss the ground trodden on by mortals with such reputed powers? The Bishop and his priests in Hamilton as elsewhere dictate the policy of the Separate School Boards and it is the part of the "laity" to pay the taxes with unquestioning obedience.

77 Nuns Teach in Hamilton Schools

We note that out of a teaching staff of 147 teachers, 77 are nuns, while only 67 are lay teachers. The women who wear the religious habit are married to the Church of Rome. They are under oath to obey their superiors, their lives are dedicated to forming and moulding the minds of children in the mould of Romanism. Any interest they may have in education is merely incidental to the primary aim. Recall, too, that these women do not call their salaries their own. It may even be that they never see their salary cheques—we know of a former nun who taught in Ontario Schools who affirmed that she never even knew the amount of salary which was assigned to her on the books of the Separate School Board. Her cheque was made out directly to the order of which she was a member. And for this reason, we may be sure that not one of these "religious" teachers pay a cent of Income Tax. Public School teachers pay Income Tax, but not the members of religious orders.

Twenty-one Per Cent of All Costs Borne by the Government

It will be noted that twenty-one per cent of all the

costs of Roman Catholic primary education in Hamilton are borne by the Provincial Government. In Toronto almost one third of the total cost comes from the treasury of the Provincial Government, in other municipalities as much as ninety per cent of the cost of R.C. education is derived from the Province of Ontario. Hamiltonians who are Protestants may contemplate the R.C. schools of their fair city and consider that they have been compelled to pay for 21 per cent of their cost and maintenance and probably much more if the whole truth were known. As to the charge that corporations are not permitted to pay their taxes to Roman Catholic schools, this is not true. The law requires that the corporations signify their desire so to do. If that is not done the fault is with the corporations, not with the Ontario law. And this privilege also should be abolished.

We close by pointing out the very great importance that Roman Catholic Hierarchy attaches to its schools: "The sacrifices necessary to maintain our Catholic schools are great, but none made for our Faith are more worthy." What brazen impertinence it is for the Roman priests to force Protestants and others to support this missionary work which they regard as among the most important of all their undertakings! Protestants do not object to Roman Catholics making sacrifices for religious ends, that is their privilege in a free country. But to constrain Protestants to contribute to the support of one of the chief missionary enterprises of the priests is the height of injustice. Let us have one school for all children, supported by all taxpayers and open to all children without distinction of race or creed. When we do so in Ontario, we shall have made an important step in advance for the furtherance of national unity and understanding.—W.S.W.

IN HONOUR OF ST. PATRICK

THE great facility which Rome displays in making and breaking laws governing men's conduct here and conditioning their eternal welfare hereafter, never ceases to be a source of wonder and amazement to Protestants, who have been taught that Christ is the same yesterday, to-day, and forever, and that the terms of salvation are unchanged and unchangeable. The following news item was sent to us with the remark written beside it: "Characteristically, money takes precedence over religion. Even the Roman Church has priority troubles!" Perhaps the special concession granted to Irish Roman Catholics by a French-Canadian Archbishop rendered them somewhat more susceptible to the financial appeal of the French-Canadian *Université d'Ottawa*.

By decision of His Excellency Most Rev. Alexandre Vachon, archbishop of Ottawa, all Catholics of the archdiocese of Ottawa are dispensed from fast and abstinence on Wednesday, March 17, on the occasion of the feast of Saint Patrick and also because of dinners organized in different parishes in connection with the campaign to raise funds in favor of the University of Ottawa.

Catholics throughout the diocese may therefore eat meat at all meals tomorrow.

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ITEMS OF INTEREST

- CHARLES DICKENS on Roman Catholicism—"The most horrible means of political and social degradation left in the world."
- GLADSTONE—"The proselytising agency of the Roman Church in this country I take to be one of the worst of the religious influences of the present age." "A perpetual war against the progress and movement of the human mind."
- LECKY—"The bitter enemy of toleration."
- DR. JAS. MARTINEAU—"The one grace which the Roman Church seems never to reach is veracity."
- CARDINAL NEWMAN—"The Catholic Church is encumbered by its connection with moribund nations." In 1833—"Popery must be destroyed; it cannot be reformed." "It is polytheistic, degrading, and idolatrous."
- BLAISE PASCAL—"A religion which made game of religion."
- JOHN RUSKIN—"The most debasing and degrading of all creeds."
- SIR WALTER SCOTT—"A mean and depraving superstition."
- ADAM SMITH—"The most formidable combination that ever was formed against the liberty, reason, and happiness of mankind."
- ARCHBISHOP BAGSHAW—"There is no Christianity out of the Catholic Church."
- CARDINAL VAUGHAN—"The Catholic Church is the only true Church of God."
- POPE BONIFACE VIII—"We declare and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."
- POPE LEO XIII—"We hold upon this earth the place of God Almighty." (Did Pope Alexander VI?) "Every Roman Catholic must render as perfect submission and obedience of will to the Church and the Sovereign Pontiff as to God himself."

—Issued by the *Protestant Press Bureau* (A. Le Lievre, Sec.), Ilford, England.

THANK YOU

Dear Dr. Shields:

I am a very interested reader of THE GOSPEL WITNESS. I enclose twenty dollars to help you on with your grand and Christ-like work, bringing the message of redeeming love to hungry souls. Both my husband and I pray that our heavenly Father may bless you and your helpers in bringing light to those who sit in darkness and the shadow of death.

Yours faithfully

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 2 April 11, 1948

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

JEHU

Lesson Text: 2 Kings 10:18-31.

Golden Text: "For the Lord seeth not as man seeth; for the Lord looketh not on the outward appearance, but the Lord looketh on the heart."—1 Sam.16:7.

I. Idols Destroyed: verses 19-28.

Teachers of younger scholars may prefer to deal with some of the principles of the lesson rather than to describe the life of Jehu in detail. Some of the main truths of the lesson are as follows: the infallibility of the Word of the Lord, the fact of

sin, the certainty of judgment for sin, the necessity of absolute obedience to the Lord, idols in the heart and the sin of compromise.

Elisha, the prophet of the Lord, continued to exercise his ministry for the Lord in Israel for about fifty years after the withdrawal of the Syrians from the city of Samaria, when they left food, possessions and provisions for the famine-stricken Israelites (2 Kings 7). One of Elisha's duties was to send a young prophet to anoint Jehu, the son of Jehoshaphat, the son of Nimshi, as the tenth king of Israel (2 Kings 9:2).

The command to anoint Jehu had been given primarily to Elijah 22 years previously (1 Kings 19:16, 17), but was executed by his successor. By inspiration Elijah uttered a two-fold prophecy: (1) that Jehu's reign would be characterized by bloodshed; (2) that he would be associated with Hazael, king of Syria, and with Elisha, the prophet.

Jehu is introduced to us as the bold captain of the army of Israel, the general who commanded the battalion stationed at Ramoth-gilead, the city which had been recaptured from the Syrians (2 Kings 9:1-10). When he appeared before the officers of the army after his anointing, they immediately proclaimed him king, a sure proof of his popularity (2 Kings 9:11-13).

Without waiting for the Lord to open the way for His word to be accomplished, Jehu planned and executed a successful conspiracy against Joram, called also Jehoram (2 Kings 3:1), the reigning King of Israel. Joram, son of Ahab, was slain at Jezreel (meaning "God will scatter"—Zech. 10:9), and also Ahaziah, the great grandson of King Ahab (2 Kings 9:14-29). Thus did Jehu commence in Jezreel the slaughter of the house of Ahab, against whom the Lord had pronounced judgment because of his great sin (1 Kings 21:19-26). Sin is a moral plague against which strong measures must be taken.

According to a similar prophecy (1 Kings 21:23) Jezebel, the wicked wife of Ahab (1 Kings 16:31; 18:13; 21:25), was the next to perish (2 Kings 9:30-37), followed by the sons and descendants of Ahab (2 Kings 10:1-12). Jehu was "a man of might", and the furious driving for which he is commonly remembered is indicative of the passionate and relentless character of the man (2 Kings 9:20; 10:34). The judgments of God are sure to come to pass, although they may sometimes be delayed (1 Kings 21:27-29; 2 Pet. 3:9). His Word must be fulfilled (Psa. 119:89; Matt. 5:18; 24:35; 1 Pet. 1:25).

Of the descendants of Ahab, Jehonadab alone was spared (2 Kings 10:15-17). This godly man, known also as Jonadab (Jer. 35:6-19), gave prestige to the cause of Jehu and was called upon to witness Jehu's "zeal for the Lord". This zeal for the Lord found expression, not only in his executing the sentence of God against the house of Ahab, but also in exterminating Baal worship in Israel.

Jehu performed this deed in a deceitful manner. Claiming

to be a more devout worshipper of the god Baal than Jeroboam had been (1 Kings 16:31-33), he gathered the people together to a great sacrifice. Every single priest of Baal was present, wearing full regalia, and every worshipper. After the burnt-offering the 80 men commissioned for the task slew the priests and the people, while the guard and captains took the images and idols from the house of Baal, burned them and completely demolished the temple (1 Kings 18:40; 2 Kings 11:18). Thus Jehu put an end to Baal worship in Israel.

II. Idols Tolerated: verses 29-31.

Jehu was commended for carrying out the will of the Lord in regard to the death of Ahab's house. In return for his zeal the Lord promised that his children to the fourth generation should sit upon the throne of Israel, a prophecy which was literally fulfilled (2 Kings 15:12).

Although Jehu was zealous in exterminating the worship of Baal, it would seem that he was actuated chiefly by selfish or political motives and desired merely to secure the approval of the people. At any rate, he was not opposed to idolatry as such, for he tolerated the worship of the golden calves erected at Bethel and Dan by Jeroboam to keep the rebellious Israelites from desiring to go back to Jerusalem (1 Kings 12:25-33). Thus, like Jeroboam, he sinned himself and caused Israel to sin (1 Kings 14:16; Matt. 5:19).

Jehu obeyed the Lord in some respects, but he refused to follow Him with his whole heart (Deut. 10:13; 1 Kings 8:23; 14:8). Those who follow the Lord wholly, as did Caleb and Joshua, are in the minority (Deut. 1:36, 38; 2 Kings 23:3; Dan. 1:8; 3:12); the majority are content to compromise.

Jehu died after a long reign of 28 years (2 Kings 10:34-36). He was held individually responsible for his own evil deeds, even when he was the instrument in God's hands for punishing the evil deeds of Ahab (Hos. 1:4). The complementary principles of divine sovereignty and human responsibility are both taught in Scripture.

DAILY BIBLE READINGS

April 5—Prophecy concerning Jehu	1 Kings 18:11-18.
April 6—Anointing of Jehu	2 Kings 9:1-10.
April 7—Ascension of Jehu to the Throne	2 Kings 9:11-13.
April 8—Driving of Jehu	2 Kings 9:14-21.
April 9—Conspiracy of Jehu	2 Kings 9:22-26.
April 10—Judgment through Jehu	2 Kings 10:1-12.
April 11—Vengeance upon Jehu	Hos. 1:1-5.

SUGGESTED HYMNS

Lo! He comes with clouds descending. The gospel of Thy grace. Depth of mercy! can there be? Out of my bondage. Life at best is very brief. Jesus is calling!

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