

# The Gospel Witness and Protestant Advocate

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

Vol. 26, No. 50

130 Gerrard Street East, TORONTO, APRIL 8, 1948

Whole Number 1351

## A PAIR OF SHOES

The same is true of every Christian church. It is still the church in the wilderness. Millennial conditions have not yet arrived. It must still wrestle against the rulers of the darkness of this world. It must still expect to hear the growling of the wolves, and sometimes to feel their sharp fangs. In apostolic times the preacher dared to preach the gospel, even though his faithfulness thrust him into jail. But nowadays a great body of Christians will appoint a representative to wait on the Government to secure freedom to exercise a gospel ministry. Where this is practicable, there can be no objection to the method, but we must not refuse to travel the road because it is rough.

Let us count it not strange, therefore, if we fall into divers temptations. We must not think we are off the track because we fail to find streets of gold on earth, and in this dispensation. Abraham was admonished to walk before God, and be perfect. Most people nowadays want to be carried, and that in the smoothest possible conveyance. But to the end of time it will remain true that they who will live godly in Christ Jesus must suffer persecution.

### II.

It is a far greater miracle when God provides a man with an equipment sufficient to conquer circumstances, than when He removes all difficulties and makes one's circumstances easy. God's invariable promise is, "Thy shoes shall be iron and brass". Not paved roads, but shod feet, is the gospel promise; not the removal of difficulties, but strength to overcome; not a life of tranquility, but a life of triumph.

What, then, is meant by the figure, "shoes of iron and brass"? Surely it means shoes that will protect the feet on the roughest roads. What can it mean but that God will give grace equal to every emergency? In Joshua's day He wrought a miracle upon the flood, and the children of Israel went over dryshod; but we read of some in David's day, "These are they that went over Jordan in the first month, when it had overflowed all his banks." In the one instance the Lord miraculously made a path through the flood; in the other, He made men mighty by His grace to overcome the flood. And it is better to be made, by divine grace, superior to circum-

WE ARE living in a day when many new gospels are being preached in the name of Christ. There are gospels which promise better wages, better labour conditions, better houses, better schools, better governments. The Christian religion is being interpreted very largely in terms of the material. This gross materialism is, however, usually cleverly disguised. Many preachers are busy in the prosecution of pacifist campaigns, and are serving on committees of anti-war movements; and while, with high sounding phrases, they aim at preventing war between nations, they have no gospel powerful enough to prevent a bad tempered man throwing a rolling-pin at his wife. In the final analysis these modern gospels are to be applied to circumstances and conditions, and to men only in their collective relationships. Meanwhile the individual conscience is left unsmitten, and the individual heart unregenerated.

Does not this new emphasis virtually amount to a misinterpretation of the genius of the gospel of Christ? Is not the gospel primarily a message to the individual, which promises to make him a new creature, and thus to affect his every relationship in life? There is a text in Deuteronomy which, in principle, summarizes the gospel programme in its relation to the Christian's equipment for life: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

### I.

We are not promised a smooth road, nor an easy passage through life. Iron shoes and daily strength suggest rough roads and steep hills. But nowadays men are everywhere demanding paved roads, and easy and swift methods of transport. There is no promise in the gospel that in this dispensation such provision will be made for the Christian pilgrim.

This applies to the individual believer. We must expect rough roads to be the rule. Our Lord Himself promised, "In the world ye shall have tribulation." Hence we must not be surprised if we are forced to give a negative answer to the question, "Is this vile world a friend to grace to help us on to God?" Often in the domestic sphere, in one's place of business, in his recreational life, in his chosen sphere of service, the Christian will find rough places for his feet.

## The Gospel Witness

### and Protestant Advocate

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

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

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

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stances, than to have circumstances rendered inferior to us.

The gospel does not promise to keep us out of the lions' den, nor yet to kill the lions: it promises rather to give grace to make us brave to face the lions, while God's angels shut their mouths. It does not promise that Nebuchadnezzar will not light his furnace, nor so deprive him of the fuel necessary to heat it seven times more than it is wont to be heated: rather it wraps God's believing people in asbestos coats, and makes them superior to the flames. Shoes of iron and brass are not bedroom slippers, nor dancing slippers, nor high-heeled footwear. It may be that shoes of iron and brass will not be made after the latest of New York, or London, or Paris fashions. They are not designed for the bedroom, or the drawingroom, or the ballroom; but for the hard, rough, roads.

But shoes of iron and brass are not uncomfortable. Thin-soled shoes may do for soft carpets, but heavy soles are more comfortable for long walks. And it is true that God maintains His people in the midst of many trials in great comfort, so that at last they come to "glory in tribulations also". The shoes of iron and brass are more comfortable than bedroom slippers. Yes; there are compensations to be found in the lion's den, and in the furnace, and in the midst of the battle. There is a joy of achievement and conquest which he who lives a self-indulgent life can never know.

The shoes of iron and brass imply rough roads instead of carpeted floors; but they imply the open spaces also. The scent of the honey-suckle in the hedgerow, the smell of the hay, the hum of the bee, the shade of the majestic forest, the music of God's out-of-doors, and the glorious freedom of those who live beneath the spreading sky, with its brilliant sun or its myriad stars, more than make up for a few rough spots in the road; and the experiences through which the Christian pilgrim passes, and which

require shoes of iron and brass, abundantly compensate the believing soul by the multitudinous ministries of grace in the heavenly places in Christ Jesus.

### III.

But strength is also promised according to our days. A multitude of days imply a variety of experiences. The roads are not always rough, nor does the pilgrim's path everywhere lie uphill. There are green pastures in which to lie down, and quiet waters beside which one may rest. And strength is given for such days as these, not a surplus, but enough to minister to the quiet and satisfaction of the soul. But there are other days which bring with them heavy burdens. Responsibilities and cares increase as the journey stretches out toward the distant city, but there is always strength enough for the burden. When the child is sick, or another loved one lingers long upon a bed of pain, and by reason of the long-extended agony, the nurse sometimes seems to be in greater danger than the patient, yet strength is given. There are lions and bears in the wilderness to be met by those who are mere shepherds and keep a few sheep; and strength is given for the daily task, to save the lamb from the lion and the bear. It is not until some Goliath hurls his challenge at the people of God that strength for such a conflict as his conquest involves is given; but it is just as easy for God to fell Goliath as to kill a bear. Because it is by divine strength our victories are won, it is nothing with God to save by many or by few. He can always give strength according to our day.

What more can anyone want than this? Be the burdens never so heavy, the foes never so fierce, the day and the road never so long, the super-abounding grace of our God is equal always to every demand.

### IV.

And both these figures imply a grace that is inexhaustible. Iron and brass will not wear out, and the strength of the Almighty will never fail: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not; neither is weary? there is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

## CONVERSION THROUGH THE PRINTED PAGE

Massachusetts,  
22nd March, 1948.

Dear Dr. Shields:

THE GOSPEL WITNESS has been a source of much comfort and information to me, and to a number of my friends with whom our weekly copy is shared. It has resulted in the conversion of two of my friends, and has shown its power on many people of my acquaintance. May God grant you continued power to inspire others to follow in the way of the Lord.

I am enclosing a cheque for fifty dollars to aid you in this missionary work. Much more will follow as I am able to earn it.

Sincerely yours,

# The Jarvis Street Pulpit

## Even Fingerprints Washed Away

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

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

(Stenographically Reported)

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."—Isaiah 43:25.

**A**S OFTEN as we come to the Table of the Lord it seems to me desirable that we should seek preparation of heart from Him, by giving thought to the great truth which here is symbolized. It is possible for us to become occupied with ceremonies, to concern ourselves with symbols, rather than with the spiritual realities that lie beyond them. How many there are who observe feasts and ordinances, who have "a form of godliness" and yet miss the heart of the gospel, and of that spiritual salvation which is in Christ. Our text is carried forward into the New Testament. It finds its fulfilment in that dispensation of grace of which the cross, and the empty grave speak to us so eloquently.

### I.

I would remind you first of all that **WE ALL HAVE TRANSGRESSIONS TO BE FORGIVEN**, "All have sinned, and come short of the glory of God". Let us never forget, as we draw near to the Holy One that in ourselves we have no right whatever to come. We have "all gone out of the way. (We have) together become unprofitable. There is none that doeth good; no, not one." How many transgressions we all have written in the record!—for this speaks of our record, of our transgressions, as having been written down.

Has it occurred to you that every idle word, every evil thought, every unworthy action, everything, expressed, or unexpressed, in us that is contrary to the divine holiness, is recorded before Him? During the days of the Inquisition a man was brought before an inquisitorial body, and examined as to his faith in Christ, whether he accepted the doctrine of transubstantiation, whether he believed in what they call the "real Presence" in the mass, and so on. He was urged to speak freely, and assured that he had nothing whatever to fear. As he paused in the giving of his testimony for just a moment, he heard, coming from behind a curtain that was drawn at the back of him, the scratching of a pen. There was someone behind that curtain writing down everything. We do not hear the scratching of a pen, but Job said, "My witness is in heaven, and my record is on high." The Bible tells us that the time is to come when we shall all be judged according to the things that are written in the books. God is a very accurate Bookkeeper. There are no omissions; there are no deletions permitted from the record: it is all there.

Last week a foolish young man was shot to death by the police as he was about to add another crime to an already long record of crimes. You saw the photograph of him lying dead at the feet of the police, his hands

stretched out. But the impressions of his fingerprints were just as deadly after the police bullet had stilled his heart, as before. They identified him from the record of criminal statistics. They knew who he was; whence he came; what he had been doing for many years. There are men now at large who would be terrified if they were approached by an officer of the law, because they know that their record is already written. It would be useless for them to deny their identity. The official record would prove that they were the criminals being sought.

My dear friends, not less accurately is your record and mine being written down before the Lord. Some day, unless something is done about it, when the books are opened, we shall all have to face that record. It is a terrible reflection that the complete record of one's life is before God.

### II.

There is no escape from the condemnation which that record involves, unless, and until, we receive this word from **THE ONE WHOSE SOVEREIGN PREROGATIVE IT IS TO FORGIVE SINS**: "I, even I, am he that blotteth out thy transgressions."

He has appointed no deputies. No priest can blot out our transgressions. We have in the church archives minute books that carry us back in the history of this church for more than one hundred years. Some of them were written long before typewriters were invented. There is one book that has several pages across which it looks as though a brush with black paint had been drawn over line after line. The man who had charge of those books did not like what was written. Perhaps it was written about himself, I do not know; but page after page is blacked out. Hold it up to the light, and you see it is covered with something that you cannot see through—nothing but a black blot. I suppose there are people who would like to get at the divine record, and do that. There are men who would like to get at the records in Ottawa, and have their fingerprints taken out of the files. But you cannot do it. Our Counsel, who is fighting the case of Murray Heron, and the two lady missionaries, in Rouyn, has instituted suit against the town, and against the police, demanding the taking out of the criminal record the fingerprints of these young preachers. They were fingerprinted contrary to law. They ought never to have been arrested. If they violated a by-law, a summons would have been sufficient. Instead of that they were taken to jail, and fingerprinted as though they were the worst of criminals. Our Counsel said, "Their fingerprints are in the record as though they belonged

to the rogues' gallery, and I am determined, if possible, by legal warrant, to take them out of the record." Whether or not he will succeed I do not know. There are many who would like to do that but they cannot get at the record.

Nor can anyone get at the heavenly record to tamper with it. There is only One Who has access to it: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." No priest, nor church, nor ordinance can possibly alter the record unless and until the sovereign Keeper of the record shall Himself determine to blot it out.

What a tremendous promise that is! Not merely that He will forgive, and leave the record on the books for an archangel to see perhaps! Not merely the remission of the punishment—but the excision, the deletion, the expunging from the record itself of the story of our sin, so that it shall not be there. Wiped out! "I, even I, am he that blotteth out thy transgressions."

And I am sure He does it completely when He undertakes to do so. Some of our students last week attended some meetings where some so-called divine-healing programme was in progress. They were not at all edified: they went really as prospective ministers, to learn what they could of how far people can depart from the truth. The speaker called for testimonies, asking those to testify who had been healed. One woman rose, who thought she could detect an eighty percent improvement! By what sort of metrical measurement she determined the exact percentage, I do not know. Another woman thought she had improved fifty percent! Another woman rose and said, "I was anointed last week, like the rest, and I have had no improvement at all." The leader of the meeting then changed the subject.

Is that how God does things?—does He grant us an eighty percent, or a fifty percent improvement? "If we this day be examined," said Peter, "of the good deed done to the impotent man, by what means he is made"—eighty percent better!—fifty percent better! No: "By what means he is made *whole*"—the Lord Jesus announced His programme when He said to the blind man at Siloam's pool, "Wilt thou be made whole?"

Our God does a thorough job. I am sure when He blots out our transgressions, there will be nothing left in the record. Fingerprints! Yes, our fingerprints were on the hammers that drove the nails through His hands and on the spear that pierced His side; but the blood that flowed through the wounds our sins had made washed our fingerprints away: "I, even I, am he that blotteth out thy transgressions". That is the meaning of this ordinance. I cannot analyze the chemistry—if it be legitimate to say so—of the precious blood, but I know that it has a purging, cleansing quality that belongs to nothing else; and by that blood our transgressions are blotted out.

They are blotted out so that you won't have to read them yourself. I had occasion to turn to the Minute Book of Jarvis Street Church last week, back twenty-five or twenty-six years, when we were fighting for our lives, and for liberty to proclaim the whole counsel of God. I did not enjoy it. We do not write minutes like that now. We have not done so for many a year. But it is there in the record, with the names of those who fought so vigorously against the truth. What a blessing that we shall not stumble upon our own record when we get to heaven. Why? Because it won't be there: our trans-

gressions are blotted out. Our enemies won't be there to read them. Even the devil himself, "the accuser of the brethren" will never have access to Heaven's files. But, best of all, they will not be there for God, Himself, to see. He has blotted them out.

### III.

Then there is A REMARKABLE WORD HERE. I do not pretend to understand it, or to expound it. But here it is: "I will not remember thy sins". How sadly true it is of all of us that we find it easier to remember things we fain would forget, and to forget the things we ought always to remember! There are things you cannot expunge from your memory. What an extraordinary thing it is that this covenant-keeping God, Who never forgets a promise, and never fails to fulfil one, Whose knowledge is so minute that He says even the hairs of our head are all numbered; and that a sparrow cannot fall to the ground without His knowledge,—Whose omnividence, and omniscience is such that nothing is hidden from His eye; I say, how amazing that this One, Who has His own dear children in everlasting remembrance, *sovereignly declares that there is something He is determined to forget!* How could He? To-night we observe this ordinance in remembrance of Him; and in remembering Him we celebrate the matchless miracle of divine forgetfulness! Think of what it means. When we come into His immediate presence there will be nothing in the record objectionable; nothing in the mind of God Himself, in the divine memory, to remind Him of what transgressors we were—all is blotted out, and remembered no more again for ever!

### IV.

HOW CAN HE DO IT? Listen to the context for a moment: "Thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought me no sweet cane with money; neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." That is what we have done. You cannot find any reason there why our transgressions should be blotted out. No; there is no reason in you or in me. Where, then, may we find a motive for such grace, for such matchless, immeasurable mercy?—"As far as the east is from the west, so far hath he removed our transgressions from us." How did He do it? Why did He do it? Ah, here is the spring of all His actions. Here we are introduced to the Source of it all, to the divine motive. Listen: "I even I, am he that blotteth out thy transgressions for mine own sake." He says in Ezekiel, "I had pity for my holy name", and again, "I do not this for your sakes, O house of Israel, but for my holy name's sake."

Did you notice in Mr. Whitcombe's reading of that chapter how the prophet, by inspiration, declares that everything is made for the divine glory? God has made all things for Himself: "The heavens declare the glory of God; and the firmament sheweth his handiwork". He has found a way whereby He may save poor, rebellious, bankrupt sinners, and secure all the glory to Himself: "I do it for mine own sake". What does that mean?

Oh, into the profound depths of that saying I cannot lead you: I can only ask you to look at it as though you were looking into something so deep that its depth is without measure—"For mine own sake". The Holy One! And He will do it in a way that will be consistent with His holiness: "For mine own sake"! One Whose very nature and essence is love, will do it as an expression of His redeeming love: "For mine own sake"! He will do it with the wisdom that characterizes all His works, all His ways, all His words: "For mine own sake"! It will be a manifestation of His power which all the universe will witness.

Someone may say, "But, sir, I cannot pray. I cannot find a thing in my record that would justify my bowing my knee before God, and seeking forgiveness. I have no consciousness of moral worthiness, nor of moral strength, to do better to-morrow. It is of no use to make any promise; I should only fail. It would be mockery if one so wicked, and so weak as I were to ask for salvation." Do you know what our gracious Saviour says: "That is all true. There is no reason down there; but there is every reason up here. Plead My name, not yours. Plead the merits of My Son, not your own. Plead the cleansing power of His precious blood. Seek salvation as an act of sovereign grace. I have told you what I propose to do." Then He adds: "Put Me in remembrance"—of what? Remind Me that I have promised to forget! Is not that an extraordinary statement! "Put Me in remembrance. Declare thou that thou mayest be justified."

So do we come to the Lord's table this evening, with nothing in our hands; simply to His cross we cling.

Let us pray:

For a salvation, O Lord, that originates with Thyself, and finds its consummation in Thyself, for this promise made, and performed, and perfected independently of any merit of ours, for that miracle of divine revelation and redeeming grace this evening, we thank Thee.

Help us thus to come to Thy Table with hearts aglow with holy gratitude to Him Who loved us, and gave Himself for us, Amen.

All that I have just said is in the hymn we shall now sing:

Rock of Ages, cleft for me,  
Let me hide myself in Thee  
Let the water and the blood,  
From Thy riven side which flowed,  
Be of sin the double cure,  
Save me from its guilt and power.

Not the labour of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone:  
Thou must save, and Thou alone.

Nothing in my hand I bring;  
Simply to Thy Cross I cling!  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die.

While I draw this fleeting breath,  
When mine eyes shall close in death,  
When I soar to worlds unknown,  
See Thee on Thy Judgment-throne  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.

Amen.

### A BUCKET OR A BEER MUG FULL OF HOLES

THE Ontario Provincial Treasurer recently announced that during the fiscal year ending with March, the Provincial Government had amassed a surplus of more than twenty-five millions of dollars. The following extract is from an editorial in *The Toronto Star*, which seems to be about the only Toronto paper which does not mix alcohol with its editorial ink:

The increase of nearly \$32,500,000 in current receipts in the year just ended over the forecast made a year ago is largely attributable to five sources of revenue. These accounted in the fiscal year 1947-8 for \$161,300,000 out of total receipts of \$199,353,000. And the increase in receipts from these five sources over the estimate accounted for \$28,650,000 of the \$32,416,000 increase in total revenues over the estimates. The five sources are as follows:

	Revenue Received	Increase Over Estimate
Gas tax .....	\$ 46,800,000	\$ 2,800,000
Motor vehicles .....	13,000,000	1,000,000
Liquor .....	34,000,000	7,600,000
Death duties .....	17,500,000	5,750,000
Corporation tax .....	50,000,000	11,500,000
	<b>\$161,300,000</b>	<b>\$28,650,000</b>

As an Ontario citizen we are ashamed of the surplus, ashamed that any Government should, on such a wholesale scale, deliberately set itself to produce an ever-increasing besotted citizenry. It is useless to argue, or to quote figures. There is but one conclusion to be reached, and that is that the Ontario Government is not immoral, but unmoral: it has no moral sense at all. The money derived from its wholesale liquor-vending has so seared its conscience, that it is indifferent to the utter moral ruin of hundreds of thousands of people whose highest moral welfare it is its supreme duty to serve.

Queen's Park will become worse and worse, until it becomes a stench in Ontario's nostrils. We do not believe that Premier George Drew will ever be permitted to reach the goal of his ambition, the Premiership of Canada. Long before that he will have joined Mr. Mitchell Hepburn in the limbo of unwanted, and too costly, politicians. Meanwhile, what a wreck the liquor business has made of Ontario! We should like someone, expert in official analyses, to tell us what proportion of the income derived from liquor is required to pay for the care of those who are made criminals by this nefarious traffic.

#### BOOKS AND BOOKLETS BY DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
Beautifully bound in blue cloth with gilt letters, 280 pages.	
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"The God of All Comfort" .....	.05

The Gospel Witness  
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## THE ORIGIN OF THE PADLOCK LAW

**N**O MORE infamous infringement of individual liberty has been perpetrated since the days of the Inquisition than that which is involved in the Duplessis Padlock Law of Quebec. By that law anyone suspected of being a Communist may have his house locked with a padlock, and he, himself, forbidden to enter even for as long a time as a year—all this without trial, without proof of guilt: purely on suspicion. That such a thing can be where the British flag flies, is strange. But then the British flag no longer flies in Quebec. British justice does not prevail; and British freedom is ended.

Perhaps some of our readers have thought we were unduly suspicious sometimes; but we have never had any doubt whatever of the origin of the Padlock Law. Now we have it officially stated. Although the law does not define Communism, and makes it possible to padlock anyone's house on mere suspicion, without indictment, or without even naming his alleged crime, and the Premier of Quebec defends the Padlock Law in these words:

Premier Duplessis, calling Communism a "mortal sickness", said his administration had been 10 years ahead of the times with its 1937 padlock law to permit the closing of centres of Communist propaganda.

The premier said the best way to help the working classes was to "protect them against those who want to set up a regime of disorder and murder."

He said the padlock law, passed at the request of the late Cardinal Villeneuve, had been criticized in places where it "was not understood."

Now we know from the lips of the Premier of Quebec that this infamous Padlock Law was passed at the request of the late Cardinal Villeneuve. We knew it long ago, but we are gratified by this official confirmation; and we are equally sure that the by-laws forbidding the distribution of literature, or the holding of meetings, passed in Rouyn, and other places, were equally inspired by the Roman Catholic Church.

## PREMIER KING ON COMMUNISM

**A**T William and Mary College, Williamsburg, Va., on April 2nd, Prime Minister King received an honorary degree. Mr. King is reported, among other things, to have said:

"Freedom is threatened not only by military force," he went on, "but also by an organized conspiracy to establish tyranny over the human mind, to thwart the will and destroy the souls of nations as well as men."

"If," he declared, "against such an appalling menace, freedom—physical, mental, moral and spiritual freedom—is to be preserved, a way must be found, and that right speedily, to ensure that nations which are still free will not be suborned, defeated or destroyed, one by one."

We are sure the vast majority of Canadians will agree that opposition must be presented to "an organized conspiracy to establish tyranny over the human mind, to thwart the will and destroy the souls of nations as well as men". Of course, Mr. King was speaking of Communism, a very safe bogey at which to throw stones. Mr. King knows very well that Communism presents no serious threat to Canadian liberties. Surely he knows, however, that there is another "organized conspiracy to establish tyranny over the human mind, to thwart the will and destroy the souls of nations as well as men". That has ever been the work of the Roman Catholic Church. Mr. King, who dare not call his soul his own, who dare not lift up a hand, or foot, without the approval of the Roman Hierarchy, ought to know that that "organized conspiracy" which is called the Roman Catholic

Church, does present "an appalling menace" to "freedom—physical, mental, moral and spiritual freedom". No man who ever held office anywhere in Canada in all its history, did more to deprive Canadians of freedom than William Lyon Mackenzie King. We only wish he could learn that the same principle against which he inveighs—and rightly so—when named Communism, he pets and encourages, and does everything to promote, when it is called Roman Catholicism.

## "WE ARE NOT IGNORANT OF HIS DEVICES"

**T**HAT is a scripture which refers to Satan. Equally it should apply to the Papacy. If it cannot get its work done in one way, it invents another; or, indeed, if it does get its work done in one way, it seeks a dozen other ways of doing the same thing.

The supreme objective of the Roman Catholic Church in Canada is to increase the Roman Catholic population to such an extent that it will be able to control the voting power of the entire Dominion. The baby bonus was one way of doing it, and a very successful way. But here is an additional trick disclosed in the press dispatch below:

## CANADIAN CATHOLIC DIOCESES TO SEEK HOMES FOR DP ORPHANS

Montreal, April 1 (CP).—Religious organizations in Montreal are bringing 1,000 needy and under-privileged European children to Canada for placement in private homes, Msgr. Joseph Charbonneau, Roman Catholic Archbishop of Montreal, announced today.

In an address before the Richelieu Club the archbishop said other Canadian Roman Catholic dioceses will also bring over children for permanent adoption by Canadian families.

"In our archdiocese," he said, "we will take care of about 1,000 children, who, at first, will be located in the two homes for the protection and adoption of children. This will be only temporary."

As soon as the children arrive steps will be taken to find them "good, comfortable homes."

Msgr. Charbonneau described the move as Montreal's contribution to alleviating suffering, hardship and privation among European children.

Ottawa, April 1 (CP).—A. L. Joliffe, director of immigration, said today consideration now is being given to requests for permission to bring orphaned children from displaced persons camps in Europe to Quebec for adoption by Roman Catholic families.

He said no decision on the matter has yet been reached.

There is little doubt that the majority of the Roman Catholic dioceses in Canada, once the precedent is established, will follow the example set by the Diocese of Montreal. It is said the children will be brought for permanent adoption by Canadian families, but they will first of all go to two Roman Catholic homes for the protection and adoption of children. They will probably find their way to Catholic families. Most likely these "children" will be well on in their teens and almost of marriageable age; and within ten years the one thousand children will number many thousands; and the baby bonus will help them.

What if requests were made for the importation of thousands of children to be cared for by the United Church, the Anglican Church, the Presbyterian Church, or the Baptist Churches? We are certain insuperable difficulties would be put in the way. But here the Hierarchy's far-seeing political scheme is camouflaged with a pious proposal to care for *poor displaced orphans*. Once again evil transforms itself into an angel of light.

# The Message of Protestantism

An Address by Rev. W. S. Whitcombe, M.A.

Delivered at a Meeting of THE CANADIAN PROTESTANT LEAGUE in the  
Metropolitan Tabernacle, Ottawa, April 2, 1948

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—I Corinthians 2:2.

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.

"For in him dwelleth all the fulness of the Godhead bodily.

"And ye are complete in him, which is the head of all principality and power."

—Colossians 2:8-10.

THE message of Protestantism is Jesus Christ, because "in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." (Col. 2:9, 10). To "protest" means, literally, "to bear public witness"; the word has the same root as the words "testimony" and "testament". Shakespeare used it in this sense: "I protest true loyalty to her." Historically Protestantism takes its stand on the impregnable rock of Scripture, saying as Luther is reputed to have said at the Diet of Worms, "Here stand I; I can do no other; God help me." If Protestantism is radical and revolutionary, it is because its infallible textbook is radical in the sense that it is "mighty through God to the pulling down of strong holds." (II Cor. 10:4). But like the Bible, its source book, Protestantism also proclaims that plenteous salvation is to be found in the Lord Jesus Christ, "without money and without price". In countless ways the solid achievements of the past give the lie to the baseless calumny that Protestants are merely

"Lean, hungry, savage anti-everythings."

Mere negations cannot regenerate men and nations in the way the Reformation did; empty objections cannot produce the fruitful systems of such great thinkers as Calvin, or the spiritual and moral revivals of great preachers such as Wesley and Whitfield, and Spurgeon and Moody. Democracy and freedom, as we know them, are the fruits of Protestantism. With Dean Inge, we repeat: "It is ignorance which seeks to restrict the word to the attitude of an objector." Our chief aim is not to oppose the errors of Rome or of other unscriptural systems, and their name is legion, but first and always to preach the Lord Jesus Christ and Him crucified; in order to bring sinful men to a personal, saving knowledge of the One Who alone can save to the uttermost.

## The Necessity of Controversy

Yet genuine Protestantism is neither ashamed nor afraid to join battle with the hideous giants of Philistia, no matter whether their garb be black or red, or whether the puppet strings that make them dance be pulled in Rome or in Moscow. The message of the Bible is both negative and positive: it breaks down in order that it may build up. The prophets of old proclaimed again and again that "God hath a controversy with his people." (Micah 6:2). A large part of their work consisted in the exposure and condemnation of sins, both of the false shepherds of Israel and of the oppressors of the poor. The Apostle to the Gentiles protested with vehemence

against those strange heresies which sought to wreck the faith of the infant churches which he had founded: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8). The meek and lowly Jesus once made a whip of cords and drove the money changers from the temple saying, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13). He also straitly warned His disciples to beware of the leaven of the Sadducees and pronounced the sevenfold woe upon the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in . . ." (Matt. 23:13).

A large part of Church History is necessarily taken up with the history of controversies, for again and again grievous wolves sought to intrude into the fold. Christianity has been compelled to be ever on watch against its many foes and to fight continually for its very existence. What else could we expect in a world which is the age-long battleground of the warfare of truth against error? The same struggle goes on without ceasing in every realm of human thought and endeavour, in politics as in religion, in morals as in philosophy.

## Rome's Anathemas

We who accept the Bible as God's revelation should therefore be remiss in our duty if we failed to protest not only for the truth of Christ but against the error of those who deny the Gospel and seek to stifle or overturn it. And in this respect, Roman Catholics should be the last to criticize us, for their Church protests with the utmost vehemence against what it brands as erroneous doctrine. Listen to the crescendo of anathemas that the Council of Trent raised against Protestants and schismatics: "If any one does not confess that . . . let him be anathema." And again, "If any one asserts that . . . let him be anathema." Or in more modern times the papacy laid similar curses upon all liberals and all philosophers not subject to the Roman Church, and also upon such diverse subjects as socialism, toleration, and Bible Societies, which are referred to as scourges! The papacy anathematized those who believe "That the best theory of civil society requires that popular schools, open to the children of all classes, should be freed from all ecclesiastical authority . . ." The papacy cursed those who believe "That the Church ought to be separated from the State, and the State from the Church". The papacy also denies

"That in the present day, it is no longer necessary that the Catholic religion be held as the only religion of the State, to the exclusion of all other modes of worship: whence it has been wisely provided by the law, in some countries nominally Catholic, that persons coming to reside therein shall enjoy the free exercise of their own worship . . . That the Roman Pontiff can, and ought to reconcile himself to, and agree with, progress, liberalism, and modern civilization." All that is stigmatized as erroneous by Rome.

You will readily see that in condemning and anathematizing such propositions as these, the Roman Church takes a strongly negative position, openly and boldly proclaiming that it is set against the forces of progress, liberalism and modern civilization, as well as bitterly opposed to Bible Societies, and the Doctrine of the Separation of Church and State. This is indeed a protesting, though not a Protestant, position!

Since the Church of Rome thunders its anathemas against all the principles that are dear to Protestantism and to modern democracy and freedom, it cannot in all reasonableness, object to our voicing criticism of its position. But with that strange lack of consistency characteristic of Rome, its agents brand as "fanatics" and "extremists" all who venture to point out the errors of the papacy, though all the while they hurl their curses at us and all we stand for.

Protestantism suffers to-day from a species of religious pacifism. Too many Protestants sadly confuse toleration and conformity; they fail to distinguish between religious liberty and religious indifference. We contend for the freedom of Roman Catholics as we contend for the freedom of Protestants; our friends of the opposing camp have the right to be wrong, and we are willing to defend their right to be wrong. But let us beware of imagining that right is wrong, or of confusing light and darkness, or of putting evil for good. We hold to the right of religious freedom because we believe coercion in this most sacred of all human relationships is utterly opposed to all the laws of God and of reason. But we cannot, we must not be indifferent to what men believe or to their relationship to God. Democratic freedom calls for free discussion of all issues that may arise, it does not require that we servilely assent to every proposition that is made or that we agree to everything we hear.

#### Freedom Threatened in Canada

Let me remind you that our British freedom of speech, of the press and of worship, was won by men who desired above all the liberty to worship God after the dictates of their own conscience and to proclaim the Gospel which they loved. Historically, freedom of worship is the mother of all other freedoms, for those who sought it were willing to lay down their lives to obtain it. And let me tell you, if you do not already know it, that religious liberty is seriously threatened in Canada to-day. On the other side of the Ottawa River, the infamous Padlock Law of Prime Minister Duplessis has the force of law by which the Prime Minister of that Province has the right to close any house, hall or shop which he deems to be used for furthering the interests of Communism, and the law leaves it to his discretion to decide who and what is "Communist". It nowhere defines what Communism is—and there is no recourse to the courts to decide the matter. Scores of hapless though misguided persons in Quebec known as "Jehovah's Witnesses" have

been jailed and fined for printing and circulating literature that is critical of the Roman Catholic Church. But their literature is not one whit more critical than are *The Articles of Religion* of the Church of England, to which our King subscribed in his coronation oath. THE GOSPEL WITNESS has also had something to say about Romanism.

A young pastor was arrested and jailed in Northern Quebec for daring to preach the Gospel on the street corner. He had requested permission before preaching, but it was refused him, not on the grounds that a street meeting would hinder traffic, but because the town officials judged that he was not as near to God as a certain other religion! Seeing that he was faced with an arbitrary abuse of power, our young pastor went on the street, as he had often done before, selecting a secluded street some distance from the main thoroughfare and there preached the good news of a free salvation in Christ. Five burly policemen placed him under arrest, took him to the local jail, searched him, fingerprinted him, and placed him behind iron bars, as though he were a common criminal not a peaceful citizen charged with the infringement of a local by-law, for which a summons is ordinarily issued.

#### The Bible a Forbidden Book

The same municipality in Quebec passed another and even more iniquitous piece of legislation. I myself obtained a certified copy of it in French from the town clerk—English was not available. It forbade the distribution in any way, of any sort of literature to any person whatsoever, without the permission of the mayor or chief of police. In other words, if Pastor Murray Heron visited one of his church members in the town of Rouyn, Quebec, and gave him a copy of the Gospel of John, without note or comment, he would have been liable to arrest and imprisonment for so doing. Of course he applied to the mayor in writing for permission to distribute the Bible, but he waited months for an answer but in vain. Finally, on my advice and that of his lawyer, he began to distribute the Gospel of John. One of our lady missionaries, Miss Eileen Veals, told me that out of more than two hundred homes she visited, only a dozen or so refused to accept the Word of God; the others were anxious to hear the message of the Gospel. Rome's persecution had proved to be an effective advertising agency! But as she came out of one house, she found a gentleman in robes waiting for her—a gentleman wearing "the new look", as Mr. Dempster sagely observed. He told this young woman that she must cease her work because she had no permission from the police. "But," said our courageous missionary, "it is the Word of God that I am giving out, the Gospel of John, without note or comment." But the black-robed priest was adamant: "You are doing a bad work," he replied, "and you must cease!"

He left her and disappeared over the hill. In a few minutes a uniformed policeman came from the direction in which the priest had gone and took Miss Veals with him to the police station where the chief of police threatened her with legal proceedings if she continued her work of giving out the Bible. All that sounds like the days of the Spanish Inquisition, but it happened in Canada, only a few months ago. Yet there is a sequel to this story. I am glad to say that the priests met their match in this young lady. The next day she went out again and con-



tinued her missionary work of giving out copies of the Bible. And the priests and the police knew by this time that THE CANADIAN PROTESTANT LEAGUE was determined to defend religious liberty even in Quebec; they knew that the story would be told in THE GOSPEL WITNESS, and so they did not prosecute their threat to jail a missionary for distributing the Word of God. Later on, the town council actually rescinded this iniquitous by-law, though the other one still stands and is being enforced. But if the courage and devotion of our workers had failed in this test, if our help had not been available for them, the Bible would still be a forbidden, criminal book within the limits of the Town of Rouyn, Quebec. Should we not protest against this sort of tyranny?

I am not ashamed to be known as an anti-Communist. I oppose Communism because it denies the right of private property; because it denies individual liberty to the subject; because it regimented and regulates every detail of the lives of its citizens; because it lays the claim to first loyalty of Canadian citizens, requiring them to betray their own land in order to serve a foreign potentate in Moscow. I can see no reason to hide my sentiments on this anti-liberal movement; it would be a lack of duty if any free citizen of this land were ashamed or afraid to speak against it. And for the same reason and in the same way, I oppose the black menace from Rome: I object to a system that regiments the lives of its devotees, requires from them blind submission to a foreign potentate, putting his interest above the interests of Canada.

### The Stones Cry Out

Let me remind you that Protestantism is not alone in its opposition to the arrogant pretensions of Rome. It is literally true that if we are silent the very stones will cry out. In France the Huguenots were imprisoned and sent to the living death of galleys, they were cruelly exiled from their loved native land by the hundreds of thousands, or massacred in cold blood on St. Bartholomew's. And when they were at last silenced, other voices, less pure, less peaceable, were raised against the corruptions of the clergy and the court until the clamour swelled to sound the death knell for *l'ancien régime*. To-day in modern France, once the eldest daughter of the Church, Rome plays a minor part not only in her politics but in her thought and life. Do I need to tell you, when all the newspapers scream it at you from their pages, that the largest Communist party outside of Russia is to be found in the very land which the Church of Rome claims as its cradle and which houses the popes? Do you ask why Communists are strong in Italy? Because Rome's virus, like every other infection, finally ends by breeding an antitoxin that neutralizes its own evil, though the ensuing struggle often wrecks the body politic. That is what is taking place in Italy now. Rome is the prolific mother of Communism and revolution, not, as it pretends to be, the bulwark against them. If Protestants are silent in the face of Rome's errors, injustices and restrictions, then in the wise providence of God other instruments will be raised up to bear witness against her fornication. Such were the Albigenses of Southern France almost a millennium ago; such were the Hussites of Bohemia and the Lollards in England and the Waldensians in Italy. If Protestants are silent, then secular voices will speak in the name of science and human reason and say, as old Galileo was reported to have said, even as he made his retraction under dire threats from the Inquisition, "Nevertheless it moves!". If the Bible is burned and

preachers are jailed and the masses kept in ignorance and poverty, even then sheer economic necessity will constrain the toilers to rise and break in sunder the yoke that Rome has fastened on their necks. Do you know that in the age of Chaucer one-third of the wealth of England was in the hands of the Hierarchy? How much is now held by the same foreign organization in the Province of Quebec, I do not know, but certainly it is a very great deal. If we hold our peace through fear or indifference, then geniuses of the order of Boccaccio and Chaucer and Erasmus will aim their polished shafts at the very vitals of Rome, even though they know little or nothing of that balm of Gilead that can staunch the wounds they make. Or it may be the derisive sneers of Voltaire and of the Encyclopedists that will deal the incurable wound to Rome. But from whatever direction it may come, the individual conscience will have its word, and liberal governments will be established on the ruins of special privilege. Anti-clericalism will remove the church from its pedestal of public support and state sanctions, as it has in Mexico and South America.

Quebec has already paid high compliments to the forces that oppose the Roman Church: it has already confessed that it has no argument to meet the propaganda of Communism, or the blare of so-called "Jehovah's Witnesses", or the simple preaching of the Word of God by a young Baptist pastor. It has no argument for these but the old argument of Rome: the hangman's axe and whip, or in modern terms, the policeman's club and jail bars. Are there no far-sighted priests in Quebec who are capable of reading the ominous significance of the writing on the wall? Do they really think they can permanently put the clock back several centuries, or are they too satisfied with their present privileges to give a thought about the generation to come?

If Protestantism is willing to follow in the footsteps of the great martyrs and pioneers who have blazed the way to liberty and truth and justice, there are hosts of allies whom we do not yet know:

Thou hast left behind  
Powers that will work for thee; air, earth, and skies;  
There's not a breathing of the common wind  
That will forget thee; thou hast great allies;  
Thy friends are exultations, agonies,  
And love, and man's unconquerable mind.

### The Antidote to Romanism

But the best and most effective way to protest against error is to tell the truth, to cry aloud, spare not, lift up the voice. I have said that Protestantism is not mere

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anti-Catholicism, or anti-Romanism, but primarily a message of salvation and truth. The only really effective blows that have been dealt Rome have been those given by the Sword of the Spirit which is the word of God. The answer to Rome's encroachments in the political realm is the spiritual liberation of her victims. When men's spirits are freed from the bondage of servitude to earthly priests, when they are Christ's free men, they will refuse to bow the knee to any earthly tyrant, be he priest or king. The Bible is the most liberalizing book in all the world's history. Let us give it out to the Roman Catholic population that comprises 43 per cent. of this Dominion. Let us preach it without ceasing in the full confidence that it has lost none of its ancient power. Still is it true that

Thy touch has still its ancient power;  
No word from Thee can fruitless fall.

If some Protestants in our day and generation have been wickedly robbed of their faith in the Word of God, let me assure you that the Roman Catholic Hierarchy of Quebec well knows its power and fears it. There is a little book in French that I can hold in the palm of my hand; its authors have all been dead for nearly two thousand years; fair and candid examination of the original documents reveals that it is an accurate translation, one that moreover gives the same general sense, sometimes in almost identical words, as the official Roman Catholic translation, this latter not being readily available to the masses. But to my certain knowledge this little French book, the New Testament, has been held aloft in hundreds of Roman Catholic pulpits in Quebec and Northern Ontario and there solemnly stigmatized as a "filthy book", fit only to be burned. The late Cardinal-Archbishop Villeneuve went into eternity with a pastoral letter to answer for, in which he commanded "the faithful" to burn the New Testament. The present Archbishop of Montreal issued a similar circular to his clergy and people. And in so doing these prelates and priests were simply repeating the enactments of the Canon Law of their Church which wickedly legislates as follows:

CANON 1398.—§1. The prohibition of books has this effect, that without due license a book may not be published, nor read, nor kept, nor sold, nor translated in any other tongue, nor given to others in any way.

(CANON 1399.—By the law itself are prohibited:

1. Editions of the original text and of ancient Catholic versions of the Holy Scriptures and of the Eastern Church, published by any non-Catholics whatsoever; likewise translations of them in any tongue, made or published by non-Catholics.

As a French-Canadian Jesuit priest remarked in comment on this prohibition of Canon Law: "What is there left to do with such a book? Destroy it! Throw it in the fire!" And that is just what the French-Canadian priests have been busy telling their people to do with the Word of God.

I know whereof I speak, when I say that among our French-Canadian fellow-citizens there are tens of thousands who are eagerly longing to have the Bible in their own hands and to know the message that it contains for them. But their priests forbid them to read even the expensive Roman Catholic versions, and they do not know where to obtain any other. You may ask me, "Why do French-Canadians not come to our churches and ask us for Bibles?" The answer is simple: They are forbidden to take part in Protestant services, they are told that Protestant churches and Protestant Bibles are

under a curse. And you yourself must admit that if French-Canadians asked you for a Bible you would not understand them, nor they you, for English Protestants have not taken the trouble to learn their language.

#### A French-Canadian in Search of the Bible

Let me give you an illustration from my own experience. A number of years ago we instituted a French Testament Campaign by which we distributed hundreds of thousands of Gospel leaflets in French offering free copies of the New Testament. Thousands of requests were received and together with our workers, I visited a large number of those who asked for the Testaments. One old man in particular stands out in my memory above all the others. As soon as I entered his home, I knew that the atmosphere was charged with electricity, though I did not at the time understand why and whence it came. The old gentleman was eager for the Book. When I gave it to him, he scanned it eagerly, holding it up close to his eyes. Then with a disappointed look, he said, "The print is too small, I can't read it." All the while his wife sat at his side glowering at me. I promised to do my best to obtain a Bible with larger print, but it was difficult to do, and when finally I had one for him, he shook his head in despair, saying, "It is too late, I am almost blind." But I read to him as much as I could, and we talked of the things of Christ and the full and free salvation He offers to sinners.

Several years afterwards, I heard through one of his daughters that the old man had died in a Roman Catholic hospital. When the priest came to administer the last rites, the dying man pushed away the best that Rome could offer him, and he died without the sacraments of the Church. It was reported to me that his wife said in bitterness of soul: "The old fool would have died a Protestant, if he had known how!" I believe he did know how, and better still I love to think that this old French-Canadian had found a living Saviour as his Advocate and Friend and not the inanimate statue of a dead Christ or the material wafer-god the priests had tried to offer him for soul nourishment. But that was not the end of his story. Several years ago, I had one of his grandsons, now a student for the ministry at Toronto Baptist Seminary, working with me in my home and he added other details. This young man told me that he had boyhood memories of how his grandfather would come out to the field where the lads were working and bid them sit down while he talked to them. And as the grandfather talked to his children's children, recounting to them his reminiscences of life, he often spoke to them of a wonderful book that he once had, years ago as a young man. A wonderful book it was, he said, full of good things about God and Christ, about sin and salvation. The book had disappeared long since, and he did not know where to get another one. That was why he had so eagerly grasped the little French New Testament I handed to him in his farm home; that is why his daughter and fourteen of her children were among the first to ask us for a Bible when we came to offer it to them in their mother tongue.

I tremble with astonishment and indignation, when I think that during the long years that the old gentleman had searched for a Bible, there were Protestant Churches within a radius of fifteen or twenty miles of his farm. But the Protestants did not speak French and so a barrier remained between them and this seeking soul. I want to tell you that if we Protestants are willing and

anxious to give out the Word of God to our Roman Catholic neighbours, all the priests in Canada will not be able to prevent us from so doing. Let us frankly confess that our own lethargy is the great hindrance to the work of evangelizing French Canada.

### What the Bible Has Done

It was this Book that gave England its moral fibre and proved to be the source of her greatness. Dean Inge describes the conditions in England before the Bible was put into the hands of the common people:

"The rank and file of the clergy on the eve of the Reformation were so ignorant that their theological opinions were of no account whatever. At the visitation held by Hooper in the Diocese of Gloucester in 1551 it was found that out of 111 clergymen, 71 were unable to repeat the Ten Commandments, 10 could not repeat the Lord's Prayer, and 27 could not tell who was its author. Not more than three or four out of the 111 had ever preached or could preach."

Wycliff and Tindale proved the revolutionary power of the Word of God in their day and generation by translating it into the English tongue that all might read it. The latter was burned at the stake for his temerity, the former's body was disinterred from its peaceful grave and burned and the ashes thrown into the neighbouring brook. "Thus this brook," says Thomas Fuller, "hath conveyed his (Wycliff's) ashes into Avon; Avon into Severn; Severn into the narrow seas; they, into the main ocean. And thus the ashes of Wycliff are the emblem of his doctrine which now is dispersed all the world over."

Luther and Calvin, by preaching the message of the Bible to Europe, shook Rome to its foundations, and transformed history. Since that time others have carried on their work: Latimer and Cranmer, Knox and Wesley and Whitfield, Spurgeon and Moody; Anglican and Presbyterian, Methodist and Baptist, English and American. A host of men and women who cannot be numbered have found peace and power in the message of this Book. And in our day it still proves that its power is undiminished: "The Word of God which liveth and abideth forever." Let us believe it and preach it and live it, and then we shall see the menace of Rome and the shadow of Moscow vanish into thin air.

### A Living Word

"The Bible and the Bible only is the religion of Protestants." If the Bible were merely another book, that could never be true for, paper and ink, or even words and ideas, cannot bring life to the dead. But this is a living word, an incorruptible seed, the Word of the living God that speaks to us, as only God can speak to the soul, so that we are constrained to say, "Never man spake as this man." The Bible brings us to Christ, and it brings Christ to us. "These are written," said the Apostle John of the Gospel that bears his name, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31). We read the stories of Jesus, how he healed the sick, fed the hungry, comforted the sorrowing, rebuked the sinful, forgave the repentant, raised the dead, and finally gave His life a ransom for many and showed Himself alive to His disciples by many infallible proofs. As we read, He speaks to us, until with Thomas we fall at His feet, saying, "My Lord and My God." We know that He invites us to Himself, that He has made one sacrifice for sins forever, that He is able to save unto the uttermost all that come unto God by Him.

The message of Protestantism is that the sinner may

come directly to the One Mediator between God and men, the man Christ Jesus; there is nothing to pay because He has paid it all by the all-sufficient sacrifice of His precious blood on the Cross of Calvary; as our text says, "We are complete in him . . . for in him dwelleth all the fulness of the godhead bodily." (Col. 2:8). Because He is God, there is an infinite value attached to His perfect sacrifice to which no addition can be made. Because He is God; He is near to all that call upon Him, of tender compassion and of almighty power to save and bless for ever.

### Not Second-Hand Religion

There are some who resent this note of individualism in Protestantism. They wish to make it a matter merely of custom and circumstance, of race or language and culture. They are willing to settle for what William James calls a "second-hand religion". He says, "I speak . . . now of your ordinary religious believer, who follows the conventional observances of his country, whether it be Buddhist, Christian or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit." The Gospel does not exhort us to such a pale, lifeless imitation as that; it speaks of "Christ in you, the hope of glory." The Christian life and walk is not the hopeless struggle against insuperable odds of the bereaved followers of a far-off Christ Who has left them alone on earth. It is this: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2:20).

One day two disciples walked along a certain road with sad and burdened hearts trying to explain to themselves a great catastrophe, the death of their beloved Master. They wondered, doubtless, how they dare face a hostile world alone, how they could live without Him in a world that had crucified incarnate truth, righteousness, and love. But as they talked together, Another drew near and joined in their conversation. Their hearts burned within them as they listened to His words, faith began to come back as the Stranger "expounded unto them in all the scriptures the things concerning himself." (Luke 24:27). And finally, when they constrained Him to abide with them, and they sat at meat together, "their eyes were opened and they knew him".

That is what it is to be a Christian in the New Testament sense of the word. Not to be ever striving in our own poor wingless strength to fly into the heavenly regions; not to be walking with sad countenance along the lonely road of life, but to know the presence of the Lord of Glory, to dwell in Him as the branch abides in the vine, conscious that apart from Him we can do nothing, but that in Him all things are possible.

Are there some Protestants, even, who will object that this is a religion fit for saints and martyrs, but not for the common ordinary man and woman; that it is the ideal attained by the apostles and martyrs, but not within the reach of every-day persons? That is why Roman Catholicism is so popular—it always will be so long as the natural man seeks after a cut-rate religion which allows him to bow his knees instead of his heart, that compounds his sins in permitting him to pay for them with a few pious prayers uttered with machine-like precision and a gift of money, that puts men in the place of God and imputes to them the authority to command God to reincarnate Himself upon their altars in the form of a morsel of bread. But the immortal souls of men cannot be permanently satisfied with the mechanical apparatus

of religious observances that have to do only with the things that can be tasted and touched and seen. Dogmas and sacraments and institutions are dead things and belong to a different sphere of existence from the personal experience of the soul that is rooted and grounded in Christ.

A story will illustrate: Two women lay in hospital beds side by side. To one of them came a clergyman with what he called the "sacrament". After he had administered it to the sufferer, she turned to her fellow patient with a sigh and said, "Oh I thought it would have done me more good." The other woman, who knew the secret of salvation, replied, "My dear, it is not 'it' that you need, it is 'He'." That is what we all need, Protestant and Catholic alike. Let me ask you who call yourselves Protestants, do you know Christ? Have you met Him for yourself, are you personally trusting in Him? And then, I hope we have some Roman Catholics here to-night. Remember that Christ, the spotless Son of God, died for you—for you. Will you too come to Him for yourself, knowing that He is able to save you, and that He alone can do it.

#### Stand Up and Be Counted!

A few weeks ago, I had some business to transact in a lawyer's office. I was introduced to one of the senior members of the firm, as Associate Editor of THE GOSPEL WITNESS, and he expressed the strongest appreciation of the work we are doing in warning Protestants of impending dangers. But his associate remarked that after all Roman Catholics form a very large proportion of our total population and that since we had to get along with them it was no use antagonizing them. "What can we do?" he asked. "Do?" said the other, "I tell you what we can do: Stand up and be counted!"

That is the purpose for which THE CANADIAN PROTESTANT LEAGUE exists. We invite you to stand up and be counted for the sake of freedom and the Gospel.

#### THE SEMINARY YEAR BOOK

THIS year the students of Toronto Baptist Seminary are to publish their First Year Book since the founding of the Seminary by its President, Dr. T. T. Shields, twenty-one years ago.

This book is something entirely new and is additional to their monthly magazine *The Seminarian*. It will contain about forty pages of stories and photographs covering the various activities of the student body and past graduates.

We feel certain that all the friends of the Seminary will want to secure a copy of this publication.

Be sure you obtain a copy. Order it right away. The cost is one dollar. This may be forwarded to *The Seminarian Year Book*, 337 Jarvis St., Toronto 2, Ont.

Fill in the attached order form, send it along and a receipt will be sent to you immediately and the Year Book will be mailed as soon as printed.

Please make all cheques payable to *The Seminarian Year Book*.

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#### THE POLICE COMMISSION'S VERDICT

A SHORT time ago a private citizen, a post-graduate student of Toronto University, sent a letter to the press saying that he, and three other companions, walking along Dundas Street, had seen through the window of the police garage a prisoner dragged out of the police van, and brutally kicked about the body and the head, by one of the policemen. The Police Commission has investigated the matter, and, as usual, the official attitude has whitewashed the policemen.

The Toronto papers did a great service to the public when they presented the evidence submitted to the Commission *verbatim*, enabling the common man, who might be called to sit in a jury box, to judge of the facts of the case himself. To say that two of the Police Commissioners were more accustomed to weigh evidence is to beg the question. Our jury principle recognizes that twelve good men and true, are just as competent to form a sound judgment of the facts of a case as is any legally trained mind. In a Court trial the Judge gives the law. The Jury in its best judgment finds a verdict according to the facts. In the case under review the public of Toronto will be the jury, and are just as competent, with all the evidence before them, to reach a factual finding as the Police Commission itself.

We submit these considerations:

Few people like to become embroiled in an affair of this sort. It is surely to the credit of the four witnesses, including Mr. John McLeod, the post graduate student at Varsity, that they felt it to be a public duty to protest against what they saw. They could not have been mistaken in their observation; and they certainly could have had no motive for making their observations public, except a conscientious desire to serve the public interest, and to see that justice was done.

On the other hand the policemen were all together, and they "said their piece", every one agreeing with the other. Anybody accustomed to weighing evidence, becomes suspicious of such singular unanimity, and usually a Court suspects collusion.

One other thing we would observe, that according to the reports, before this unfortunate man was "booked in", there was a group of policemen present. The victim may have been "fighting drunk"; he may have been most provocative; but surely there were policemen enough to have overpowered any "fighting drunk" man, without throwing him to the floor, and kicking him about the body and the head.

Many years ago Captain Dreyfus was accused of treachery to the French Army. Three trials in all were held, and we read every scrap of evidence of each of them. In spite of evidence to the contrary, Dreyfus was found guilty, and sentenced to Devil's Island "for the honour of the French Army". At long last he was re-tried, and re-tried again; and ultimately, not only acquitted, but completely exonerated, and restored to his position in the Army, and became, at last, General Alfred Dreyfus, whom all France delighted to honour. Nothing in all the annals of the French Army did more to tarnish its "honour" than the disgraceful Dreyfus case, which was supposed to further "the honour of the French Army".

One constable on the Toronto Police Force has no power to discredit the splendid body of men which constitutes the Police Force as a whole. We say no one constable, nor several constables would be able to do it. But the Police Commission not only is able to do it, but

has done so; and when such brutal conduct is approved by the Police Commission, it is bound to make the public generally suspicious of the direction of our Police Force.

Mayor McCallum promised there would be "no white-wash". But in his first public case of the sort, while showing his dissent from the opinion of the other Commissioners, he has, notwithstanding, let the Police Force down.

There should be a public demand for another investigation by a completely independent Commission, entirely immune to police influence.

## ALL DEPENDS ON WHOSE OX IS GORED.

**O**UR readers will remember that Mr. Murray Heron, and two lady missionaries, were arrested and briefly kept in jail on two occasions, for preaching the gospel on the streets of Rouyn. After some months' delay, they were found guilty of the first charge, and, by the advice of Counsel, paid the fine of twenty-five dollars each.

But now let us see what is to happen. There is to be a great pageant in that whole neighbourhood, covering Rouyn, Noranda, Amos, Malartic, Senneterre, Belleterre and other centres, where the Knights of Columbus are represented. Four thousand members of this aggressive Roman Catholic Order are to stage a monster street parade with special police protection. The four thousand will parade under the protection of the police, past the same corner in Rouyn, perhaps, where our Baptist missionaries were arrested for preaching the gospel. What is it all for? To give a mimic performance allegedly picturing massacres by Communists.

What if Protestants were to organize such a parade! What if they were to attempt to represent, pictorially, the martyr fires of Smithfield, Oxford, Bristol, and dozens of other places, as well as the massacre of St. Bartholomew! Would they be allowed to parade through the streets under "police protection"?

If we can possibly do it, we shall send photographers to take pictures of this performance. It would make a most interesting evening, setting out these pictures in contrast with the pictures of the martyr fires. Here follows the press dispatch:

### K OF C PAGEANTS WILL DEPICT MASSACRES BY COMMUNISTS

Val d'Or, April 1 (Special).—Living pageants, depicting Communist massacres in Spain, Mexico, the Ukraine, Poland and Czechoslovakia, will be featured here May 2 when 4,000 members of the Knights of Columbus stage a monster street parade with special police protection.

Coming one day after the traditional Soviet celebration of May Day, the demonstration will climax a week-long campaign to be waged by the Roman Catholic Church against Communist activity in the gold mining area of Northwestern Quebec.

Msgr. J. A. Desmarais, bishop of Amos, will lead a group from 11 local councils throughout the North of the KC. Although no interference is anticipated, protection has been requested from the Quebec provincial police and the R.C.M.P.

In a drive directed at a purported "hotbed of communism" in the Val d'Or area, the church has arranged for radio addresses, pamphlet distribution and public meetings in Rouyn, Noranda, Amos, Malartic, Senneterre, Belleterre and other centres where the KC is represented.

Judge T. A. Fontaine, KC, state deputy for Quebec, will be chief speaker at the main meeting Sunday night. Pontifical mass will be celebrated by Bishop Desmarais.

Special trains will carry delegates here and observances will extend from all the main streets into the schools where pupils will see the anti-Communist pageants.

A May 1 demonstration by 3,000 Communists and sympathizers of the district was predicted earlier, but, in view of the May 2 plans, it was believed cancelled.

## LEAGUE PROTESTS FRENCH LICENCE TO RADIO STATION

From *The Calgary Herald*, March 31, 1948

**A** RESOLUTION protesting the granting of a licence for the establishment of a French language radio station in Alberta was passed at a public rally of the Calgary branch of THE CANADIAN PROTESTANT LEAGUE in the Al Azhar Temple, Tuesday evening. More than 600 persons attended.

The resolution, which also opposed the granting of special privileges in radio broadcasting to any minority group, will be forwarded to Prime Minister King and Hon. Lionel Chevrier, minister of transport.

The Board of Governors of the CBC recommended to the department of transport on March 22 that a licence be granted for the establishment of a French-language station in Edmonton. The department of transport has yet to decide whether a licence will be granted.

Before the introduction of the resolution, Rev. J. B. Cunningham, president of the Calgary branch of THE CANADIAN PROTESTANT LEAGUE, had described the recommendation of the CBC as "dictatorial, bureaucratic, and opposed to public opinion in Alberta."

He charged that the Roman Catholic hierarchy of Canada was backing the new radio station and that a committee of Catholic bishops would censor all programs broadcast from the station.

"The French language is the most effectual barrier the Catholics can erect to insulate French-Canadians from the Protestants," he said.

THE CANADIAN PROTESTANT LEAGUE is an organization of all Protestant denominations which has as its objects the preservation of the religious liberties of British subjects, and opposition to the political methods used by the Roman Catholic Church to increase its authority, according to Article Two of the LEAGUE'S constitution.

### "THE PRIEST, THE WOMAN, AND THE CONFSSIONAL"

The above is the title of an old book which should be read extensively. In a day wherein Rome is again contending for the mastery of the world and especially of our own U.S.A. and Canada, we must know what Rome is. Our Catechism brands the Popish Mass "an accursed idliatry" and such it is indeed. Rome has not changed in essence since the days of the Reformation. Rome remains Rome, drunken for power and a grand master of deception and intrigue. Rome by every means, fair and foul, seeks to extend her mastery everywhere. Marry a Roman Catholic and you give the key of your house to the priest. I know of no book which can arm us better against Rome in these days of mixed marriages than the one mentioned above. It is written by Father Chiniquy who was a priest in the Church of Rome in good standing for over 25 years and thus knew by experience what he wrote about. It is not of the rabble-raising character of so many of the books against Rome.

As far as we know this book is not for sale by any of our book-dealers. They would be doing our Church and even our nation a distinct service by getting it on the market. It can be obtained for the price of 75 cents, paper cover, by sending to THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada. JOHN DE JONG  
Manhattan, Montana, from *The Banner*, March 12, 1948

## HITLER AND FRANCO

### The Dictators Shake Hands



Photographic proof that not so long ago the dictators fraternized as shown above. Hitler is now gone to his own place. Franco, the sole remaining Axis leader, must continue a short space. How long will this papal puppet remain in power?

Last week the United States House of Representatives voted to give Franco ERP aid. In the lurid light cast by this "frightful act reflecting incredible political naïveté", we wonder how long Franco may remain in power.

## THE EVENING TELEGRAM ON FRANCO

IN AN editorial published appropriately on April first, *The Evening Telegram* takes up the cudgels for Franco, and justifies the action of the United States House of Representatives in including Spain as one of the beneficiaries of the European Aid Programme. We do not know who wrote the editorial. It was probably written by some Roman Catholic member of the *Telegram's* staff. This we do know, that anything farther from the facts of the case it would be difficult for even a novelist to produce. We do not argue the case; we merely remark that it is quite evident the writer of the editorial knows nothing about the factual history of modern Spain. Of course, there are many other things of which *The Evening Telegram* is equally ignorant, especially where moral issues are concerned; but this is particularly conspicuous.

## "THE CHRISTIAN MINISTRY"

I HAVE a letter from Editor J. R. Munaw concerning a new magazine entitled *The Christian Ministry*, in which he says:

"While we make no claims of superiority, as compared with other magazines for ministers, we believe it is going to make a distinct contribution to the evangelical 'grass-roots' movement. It should appeal especially to those who are engaged in pastoral duties in small churches. It is our intention to have it meet the needs of the average rural minister. It addresses those primarily who have had limited opportunities for formal training and aims to be inspirational to those who have had a higher education."

This well printed magazine, six inches by nine inches, contains sixty-four pages of good material. "We accept the literal meaning of the word 'ministry' to embody the total programme of ministering to the needs of people."

The first issue has articles dealing with missions, evangelism, doctrine, preaching, leadership, etc., all of which are by leading Mennonites. In fact the Editor is connected with Eastern Mennonite College at Harrisonburg, Virginia.

There is certainly a place for such practical help and inspiration, particularly for pastors in small churches. Any one of them would appreciate, for instance, this remark,

"The minister who leads his congregation must harness somehow all potential pullers to the Gospel chariot—the lazy, the sore-shouldered, the impatient, those who want to be leaders, those who ride the hold-back straps, and those who enjoy kicking—enlist them all to carry on to glory without pulling the chariot to pieces. For such a task who is equal?"

The subscription price is \$1.00 a year and subscriptions may be sent to *The Christian Ministry*, Scottsdale, Pa.

—W.G.B.

## OTTAWA PROTESTANT LEAGUE MEETING

The intense interest manifest in the City of Ottawa in the work of THE CANADIAN PROTESTANT LEAGUE was again demonstrated by the fine company of people, estimated to be 500 in number, who gathered in the spacious auditorium of the Metropolitan Tabernacle to hear the address printed in this issue on page seven. Rev. John Dempster of Calvary Church, and President of the Local Branch of the LEAGUE, presided in his usual forceful and effective style. Rev. George Darby, pastor of the Metropolitan Tabernacle, led in prayer and Rev. J. Forrest read the Scripture Lesson. Ottawa Protestants are really stirred up over the encroachments of Rome which are forced upon their attention in the Capital City of this Dominion.

—W.S.W.

## "WHY"

### "The Canadian Protestant League"

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

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## Among Ourselves

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

By W. Gordon Brown, Dean

On Friday evening, April 2nd, the ladies of the graduating class entertained the lady students of the Seminary and the wives of the members of the Faculty, in the lounge of the men's residence. The early part of the evening was spent in games and contests, followed by a sing-song and a message by Mrs. W. G. Brown on "By Appointment". A tasty lunch was served by the senior ladies, assisted by the Residence Matron, Mrs. Sambourne.

We extend to Rev. Donald S. Dinnick of Scarboro Baptist Church our sincere sympathy in the recent death of his father.

The Dean was special preacher at the 33rd Anniversary and Rededication of the Calvary Baptist Church, Ottawa, Rev. J. Dempster, pastor, on Sunday and Monday, April 4th and 5th. Morning and evening on the Lord's Day, and again on Monday evening there were large congregations. The work at Calvary is showing a splendid spirit. The alterations in the building, more about which will be said in the Union News, are certainly a compliment to the church and will greatly increase its efficiency in the capital city. On the Monday evening a good number of the members of Westboro Baptist Church, along with Pastor H. G. Hindry, were present both for the church supper and for the service that followed.

Professor W. W. Fleischer was guest speaker at the Pastors' Conference of our Ottawa Valley Churches in Westboro Baptist Church on March 18th and 19th. Rev. G. W. Searle of Lindsay was guest speaker at two Good Friday services held at the same church.

Miss Mabel Bourne is now working with the Victorian Order of Nurses in Timmins.

A gift of books for the library is gratefully acknowledged from Mr. F. Lumb of Runnymede Baptist Church, Toronto.

Rev. and Mrs. W. McIvor are soon to return on furlough from Nigeria.

Rev. E. A. McAsh writes of his work at Ebenezer Baptist Church, Detroit: "We have been blessed in our regular spiritual work, and less than a month ago I baptized twelve, and the Sunday before last, ten came forward in answer to the invitation."

On Tuesday, March 23rd, our missionary to French-Canadians, Rev. T. D. M. Carson, gave a twelve-minute talk at the Seminary chapel, which really "rang the bell". We scarcely know when we have heard anything better. The text was, "I am debtor", and certainly our missionary, while he did not refer to himself, spoke out of his own conviction and experience.

Mrs. W. Sambourne is the new matron in our men's residence, where she is doing an excellent job in every way.

*This Hill, though high, I covet to ascend,  
The Difficulty will not me offend,  
For I perceive the Way of Life lies here:  
Come, pluck up Heart, let's neither faint nor fear;  
Better, though difficult, the Right Way to go,  
Than Wrong, though easy, where the End is Woe.*  
—JOHN BUNYAN.

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## THUNDER OVER ITALY?

Those who must have a world war this year have now fixed on the Italian elections of April 18 as the critical hour. Italy, we are told, is threatened with another Communist *coup d'etat*; the Vatican-backed Gasperi government will be overthrown before it knows what has happened to it; the American fleet in the Mediterranean will land marines—and so on and on, far into the night.

Upon the heated brows of these seers of Armageddon-to-be, world war in 90 days as Miss Dorothy Thompson puts it, let a douche of factual cold water descend.

So far, there is not a sign that the Italian Communists are planning any revolutionary stroke. Actually, the party has lost ground of late. In a free election to-morrow it would not have a chance of obtaining a majority over the other parties. And if the older voters turn out to the polls next month and obey the church's directions, its hopes of a victory will be gloomier than ever.

Current Communist propaganda in Italy takes the line that the capitalistic United States is bent on another world war, and that its assistance by loans and gifts for Western Europe's economic restoration, has for its purpose the use of Western Europe as a military base for that war. But, in fact, the majority of the Italian people favour the European recovery plan and would like nothing better than that their country should share in it. They do not believe that the present government which is dominantly Christian-Democrat, is committed to the support of United States' plans and policies. Nor do they think that the United States is plotting war.

On the facts as they stand at the moment, therefore, "thunder over Italy" may be written down as stage thunder presaging no world storm.

—From *The Ottawa Citizen*, March 20, 1948

## FOR GOWIT AND SEM

Vancouver, B.C.,  
March 22nd, 1948.

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

Dear Sir:

Enclosed find money order for twenty-five dollars, for Gowit. If he cares to give his little brother five dollars it will be satisfactory to me.

Wishing you every success in all your undertaking, I am,  
Yours truly,

## Bible School Lesson Outline

Vol. 12    Second Quarter    Lesson 3    April 18, 1948

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

### JONAH SENT TO NINEVEH

Lesson Text: Jonah 1:1-17.

Golden Text: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."—Jonah 3:2.

Introduction:

Jehu, the king of Israel, about whom we studied last week (2 Kings 10:18-31), was succeeded by Jehoahaz, Jehoash and finally by Jeroboam II, who reigned about 800 B.C. A study of this period of Israel's history would not be complete without a brief survey of the three prophets Jonah, Amos and Hosea, who exercised their ministry during Jeroboam's long reign. It was Jonah who had prophesied that the Lord would restore the ancient boundary of Israel, and this word was fulfilled during the victorious reign of Jeroboam (2 Kings 14:23-29).

Jonah, the son of Amittai, lived in Gath-Hepher in the territory of Zebulun (Josh. 19:13; 2 Kings 14:25), not far from Nazareth, and hence near the scene of our Lord's childhood. That Jonah was an actual person there can be no doubt, for there is no indication in the book that it is anything but historically true, and the testimony of our Lord as to the reality of Jonah and his mission is clear and unmistakable (Matt. 12:39-41; Lk. 11:29-32).

**I. Jonah Commissioned: verses 1-3.**

The word of the Lord came to Jonah, commissioning him to go forth and cry out against the wickedness of the great city of Nineveh: Nineveh, the capital of Assyria, was the centre of the idolatry, luxury and corruption of that heathen kingdom (2 Kings 19:36), and Jonah hesitated. It is not easy to lift up one's voice like a trumpet to tell people of their sins (Isa. 58:1). The message of judgment is not pleasant, but it is most necessary (Ezek. 3:1-7; John 3:36).

Although Jonah had been commanded to go north to Nineveh, he deliberately turned to go south toward Tarshish (1 Kings 10:22). Disobedience interrupts our fellowship with the Lord. The prophet had no desire to see the Lord (Matt. 5:8; Heb. 12:14); he tried to flee from His presence (Gen. 4:16; Matt. 26:75; Lk. 5:8).

Jonah probably thought that he could preach at Tarshish just as effectively as at Nineveh. He might have argued with himself that the people there needed a message from the Lord, forgetting that the Lord alone has authority to tell when, where and what His servants shall preach (Acts 16:6-10; Gal. 1:9).

Jonah readily found a ship going to Tarshish. One cannot conclude that because circumstances seem favourable, a contemplated course of action is justified. It may be the very opposite. It is easy to run away from duty, for Satan will always help those who want to disobey God.

It costs much to obey the Lord (Lk. 14:28-33), but it costs a great deal more not to obey Him (Prov. 13:15; Mk. 8:34-38; Heb. 10:38). Jonah was compelled to pay the fare for his run-away trip.

**II. Jonah Chastised: verses 4-17.**

Jonah discovered that he could not escape from the presence of the Lord (Psa. 139:7-12; 2 Tim. 2:13). The Lord loves His own too much to allow them to go on in sin without restraint. In mercy He intervened, sending storms of affliction in order that the rebellious prophet might be restored (Psa. 119:67, 71, 75; Prov. 3:11; Heb. 12:11).

The unrepentant prophet remained asleep, unconscious of the storm, indifferent as to his own fate and that of the sailors. The careless, lukewarm child of God is in a dangerous position (Jer. 2:19; Rom. 13:11-13; 1 Thess. 5:6-8; Rev. 3:15, 16). Jonah should have been ashamed when even the heathen mariners rebuked him for his prayerlessness (Jas. 4:2, 3). The world has no respect for one who compromises.

The innocent must frequently suffer with the guilty (Rom. 14:7). God revealed to the travellers the fact that Jonah was the cause of the storm. By his sin he had endangered the lives of all on board. Nor was he kind to the inhabitants of Nineveh.

Doom might have come to them without warning, and their blood would have been upon his soul (Ezek. 3:18; 33:8).

Jonah at length confessed who he was, and testified that he feared the Lord. Urge the scholars to witness faithfully before men (Matt. 10:32, 33; Col. 4:5, 6).

The awakened prophet was now willing to admit that for his sake the tempest had come upon his companions; it is to his credit that he was ready to accept the blame and punishment for his disobedience. The first step toward restoration for one who has gone astray is to acknowledge and confess his sin (Psa. 32:5; 51:3, 4; Jer. 3:12, 13; 1 John 1:6-9).

The mariners, influenced by Jonah's testimony and by the Providential circumstances of his life, called upon Jehovah for deliverance (Psa. 51:12, 13; Joel 2:32; Acts 2:21; Rom. 10:13). They recognized the fact that God is sovereign in His acts, and that He has all power to do that which He pleases (Rom. 11:33-36; Eph. 1:9, 11). And when the sea became calm after Jonah had been cast overboard, they had yet another demonstration of the power of God (Mk. 4:37-41). They feared the Lord, making sacrifices and vows unto Him, rather than to the heathen gods which they had formerly worshipped.

God did not forsake His servant (John 13:1), and although Jonah had been cast into the sea, he was safe, for a refuge had been prepared. Much discussion has taken place concerning Jonah and "the whale", many refusing to believe in the historicity of the book, because of this incident. The word in the Hebrew means "fish" and the Greek word translated "whale" in Matt. 12:40 (Authorized Version) means "sea monster". Moreover, the record says that God prepared it. Man-eating sea monsters exist to-day, and even if we did not have any such visible evidence, there would be no difficulty, for our God can perform miracles.

After Jonah had remained three days and three nights in the belly of the sea monster, the Lord graciously delivered him (Jon. 2:10). This incident was used by our Lord to illustrate the prophecy of His own resurrection from the dead after His sojourn in the bowels of the earth (Matt. 12:39-41; 16:4).

**DAILY BIBLE READINGS**

- April 12—Noah Preaching Judgment ..... Gen. 6:9-18.
- April 13—Moses Preaching Judgment ..... Exod. 12:11-17.
- April 14—Samuel Preaching Judgment ..... 1 Sam. 15:10-23.
- April 15—John the Baptist Preaching Judgment ..... Matt. 3:1-12.
- April 16—The Saviour Preaching Judgment ..... Matt. 23:23-33.
- April 17—Stephen Preaching Judgment ..... Acts 7:51-58.
- April 18—Paul Preaching Judgment ..... Rom. 2:1-13.

**SUGGESTED HYMNS**

The love that Jesus had for me. Far, far away in heathen darkness dwelling. I was a wandering sheep. I've wandered far away from God. Oh for a closer walk with God! Oh, hear my cry!

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

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