

SEMINARY CONVOCATION - Thursday, May 6th at 8 P.M.  
Jarvis Street Baptist Church, Toronto

# The Gospel Witness and Protestant Advocate

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## Toronto Baptist Seminary's Greatest Convocation

**T**HE Convocations of Toronto Baptist Seminary are always interesting, and particularly the Spring Convocations, marked by the graduation of students, and the commissioning of students to their Summer fields. But this year we are sure, from every point of view, will be the greatest in our history.

In the first place, the graduating class will be the largest. The Seminary Chorus will sing several numbers. The Valedictorian will be the best student in the Fourth Year. We are not as yet informed of his name. Rev. S. Wellington will speak for the Alumni.

### The Conferring of Degrees

Special interest, we are sure, will be taken in this Convocation because, for the first time, the Seminary will exercise its authority to confer theological degrees.

Degrees will be granted by the same standards of academic attainment as obtains in all other similar institutions. Degrees will not be scattered about as by some religious schools, like confetti. The Seminary is determined to maintain its high scholastic standard, so that its degrees will have a value equal to those conferred by the best theological institutions.

Degrees will be conferred upon this year's graduates who have earned them. Others will receive diplomas according to their rating.

### Degrees for Graduates of Former Years

Not until this year has the Seminary had legal authority to confer theological degrees; but its academic standards have been ever the same. Graduates of other years suffered the disadvantage of being unable to obtain due academic recognition for the work done. But their record, with all their credits, of course, is with the Seminary, and therefore degrees will be conferred on the following graduates of other years according to their standing:

Apps, Rev. E. V.  
Bourne, Miss Mabel  
Brackstone, Rev. R. E. J.  
Buhler, Rev. F. M.  
Delaney, Rev. T. R.  
Dinnick, Rev. D. S.  
Fullard, Rev. Jack  
Galt, Rev. Adam  
Greening, Rev. J. E.  
Heron, Rev. Murray A.  
Hicks, Rev. G. B.  
Hindry, Rev. H. G.  
Hisey, Rev. W. L.  
Jeffery, Rev. B.  
McAsh, Rev. E. A.

MacBain, Rev. W. H.  
Macgregor, Rev. Duncan  
McCreadie, Miss Margaret  
McIvor, Mrs. W. J.  
Neely, Mr. Howard  
Reeve, Rev. G. M.  
Sewell, Miss A. F.  
Scott, Rev. J.  
Veals, Miss Eileen  
Watt, Rev. J. H.  
Wellington, Rev. Frank R.  
Wellington, Rev. W. J. Stanley  
Wellington, Rev. Wilfred J.  
Wood, Rev. E. C.

The degrees to be conferred will be:

L.Th., Licentiate in Theology  
B.Th., Bachelor in Theology  
B.D., Bachelor in Divinity

The particular degree which anyone will receive we do not now name. That will be an academic secret until the great evening comes.

### One Doctorate Only

The Seminary will be especially careful in conferring honorary degrees. An honorary degree was originally intended to confer some honour upon the Institution, by adopting some man of distinction into its academic family. We believe Toronto Baptist Seminary will adhere to that original principle, and will confer honorary degrees only upon those whose intellectual and scholastic standing, combined with distinguished service, will render the conferring of such a degree appropriate.

On this first occasion the Seminary will confer one degree only of Doctor of Divinity. Please do not ask upon whom that degree will be conferred. That is a very particular secret which Faculty and Trustees to-

gether, forming Toronto Baptist Seminary Senate, will be pledged to guard sacredly until it shall be divulged at the great Convocation of May 6th.

#### An Appeal to All Union Churches

The first week in May is an ideal season for such a gathering. We are sure that farmers and gardeners are already busy; but the season is not so far advanced that they could not afford to take a day off. We hope that the churches represented by the graduates of this year, and of earlier years, who are to receive diplomas and degrees, will make a special effort to bring carloads, and busloads, to witness the recognition accorded their ministers.

We should be glad to be advised as soon as possible of the number of persons coming from out of town, so that we may reserve space for them. It would be little short of a disaster for people to come from out of town, and find themselves crowded out; and we feel certain that Jarvis Street will be crowded to capacity on this occasion.

#### THE POPE INVITED TO CANADA

WITH the usual blare of publicity, the Hierarchy of Quebec has issued an invitation to the Pope to come to Canada. As usual, the Roman priesthood did this off its own bat and without consulting the Canadian government. The assumption of these clerical gentlemen is always that they are above the law, the lords of this world and of that to come. We do not think that the one whom they blasphemously term "His Holiness" is in any hurry to quit Rome. In other ages the popes left Rome but they were always glad to get back again. The darkness on which Vaticanism thrives would not find a congenial atmosphere in the New World. Its presence in North America would breed at least as great a contempt for its ecclesiastical trickery as that which is common throughout Italy, only with the added disadvantage that the contempt would be spread abroad throughout an enlightened continent with a population approaching two hundred millions. The following news dispatch which appeared in *The Toronto Telegram* is of interest in view of the publicity which the Hierarchy's invitation to the Pope received in the press:

#### Pope Offered Sanctuary By Canadian Hierarchy

By L. M. McKECHNIE

Ottawa, April 21—Without the official knowledge or consent of the Canadian Department of External Affairs, the Roman Catholic Hierarchy has offered the Pope sanctuary in this country from the travails of Italy.

The offer was extended during the period when the results of the Italian elections were in doubt. But it still stands, *The Telegram* learned today.

Unsettled conditions remaining in Italy might still influence the Pontiff to seek asylum in a more sympathetic country. Such a move would obviously involve the creation of a new Papal State and it is learned here that Quebec has put in a bid. Others are said to be Spain and Ireland.

A spokesman for the Department of External Affairs told *The Telegram* today that there had been no formal offer from Canada and that the subject of the Pope's removal to this country had not been officially discussed.

However, *The Telegram* learned unofficially that the suggestion had been considered. It was pointed out that if the Pontiff left Italy at this period it would be a confession of defeat which would open new opportunities for the advance of Communism. Nevertheless, the Canadian Episcopate is understood to be suggesting that the campaign against Red revolution could better be carried on from within a citadel of the western democracy.

Department of External Affairs admitted to *The Telegram* that the creation of a "Vatican City" in Quebec could

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not be accomplished provincially without permission of the federal government. Any grant of extraterritoriality could only be made by Parliament.

#### FAMILY ALLOWANCES INFORMATION

IN THESE columns we have already pointed out on several occasions that Family Allowances constitute Mr. King's bribe to Quebec; that it is a scheme whereby Anglo-Protestants are made to pay, and French Roman Catholics allowed to receive, millions of dollars annually, for the natural increase that the priests demand of their submissive followers in French Canada. The scheme was first mooted by the Jesuits, and a so-called Liberal party was only too ready to take it up in order to buy Roman Catholic votes with money that was contributed largely by non-Romanist taxpayers. Proof of the way in which Family Allowances favour Quebec may be seen in the fact that Quebec received in Family Allowances for December, \$7,310,316, while Ontario with a larger population received \$6,506,044. In order to understand the significance of these figures it is necessary to remember that there are many non-Romanists in Quebec and a large Roman Catholic minority in Ontario. The only accurate indication of the way in which "Family Allowances" favour French-Canadian Roman Catholics at the expense of English-speaking Protestants would therefore be a statistical report on Family Allowances taking account of race and religion. But it is on just these two points that the multiplicity of statistics from the government at Ottawa is silent. We wrote and asked Ottawa regarding this matter and received the following reply:

"Applicants for Family Allowances are not asked to state their race and religion and it is accordingly not possible to give you a break-down on that basis."

As usual, Ottawa tells us everything except what we want to know. But in the Census, and in almost everything else, Ottawa asks the Canadian taxpayer about his race and his religion.—W.S.W.

# The Jarvis Street Pulpit

## "Grow In Grace"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 25th, 1948  
(Stenographically Reported)

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."—II Peter 3:18.

### PRAYER BEFORE THE SERMON

O Lord, we know nothing, and can do nothing of ourselves. We have come to the end of ourselves. We have spent all, and know what it is to be in want. We are ever dependent upon the abundance of Thy grace. By grace we are saved. We thank Thee for the unveiling of Thy glory in the Person of Jesus Christ. We thank Thee that He has come to us, bringing with Him the light of the morning. We bless Thee that He is made unto us wisdom, righteousness, sanctification, and redemption. We find all our needs supplied in Him. Yet too often we stand without, as though provision had not been made for our immediate needs; and we are frequently cast down, and our souls disquieted within us. We suffer a sense of defeat and frustration, when we ought to be riding upon our high places. But we thank Thee that Thou art with us in the darkness as in the light. Thou dost not forsake us in the cloudy and dark day.

Thou art a God of variety. Thou hast made this wondrous world in which we live. Thou dost never make two blades of grass alike, nor two flakes of snow. One star differeth from another star in glory. Thou dost never make two persons alike. There are things that are peculiar and distinctive to each one of us; hence the heart knoweth its own bitterness, and a stranger doth not intermeddle with its joys; and yet, O Lord, we are all known to Thee: all these complex natures of ours are to Thee an open book. No secrets can be hidden from Thine omnivident gaze.

We come this evening, as a company of indigent men and women. We have no money in our scrip. We have no merit to bring to Thee. We have no record of achievement to which we can point with satisfaction: we can come only that we may be once again the recipients of Thy mercy, and that we may be enriched by Thy grace. We bless Thee that Thou art such a patient Teacher, when we are so slow and dull of hearing to believe all that the prophets have spoken. We pray that this evening we may be given spiritual discernment; open our hearts and open our minds to receive the truth in the love of it.

We pray Thee to fortify us for the days to come.—Oh, give us that which will supply our present need; and, although Thou hast taught us to pray, Give us this day our daily bread, yet we remember that the children of Israel were permitted to gather, of the manna that came down from heaven, two days' supply on the sixth day. If it be so that there is a day on which the manna will not fall, Lord supply us now for that particular exigency, that we may not, in the hour of our great need, be left destitute.

Thy word is a treasury of truth. We think we have loved it, but we do not love it as we ought. Wilt Thou be pleased to throw wide the doors of that chamber into which we may look, and enrich us all this evening.

We pray for any upon whom the Light that never shone on sea or land has not yet broken. May the One Who is the Light of the world, enlighten the darkness of such an one, that ere this service close we may all be made the children of Light.

This which we pray for ourselves, we pray for all others of the household of faith; for the progress of Thy truth throughout the world; for the nations in their distress, and the rulers in their perplexity. Command Thy blessing upon all, and especially upon their gracious Majesties, who cele-

brate to-day the twenty-fifth anniversary of their wedding. We thank Thee for them, for the noble example they have set to all their people, and to all the world. Long may they live, and long may they reign!

Bless us now, Lord, with the blessing which maketh rich, and addeth no sorrow thereto, for Thy name's sake, Amen.

**T**HE New Testament recognizes an analogy between the deliverance of God's people from Egypt, and the emergence of the redeemed soul from the bondage of sin into the glorious liberty of the children of God. You will remember that the Israelites were a nation of slaves, held in subjection by the greatest of all world powers. Their bondage was exceeding bitter. Pharaoh was reluctant to let them go. By a series of miraculous judgments, of chastisements, for such they were, culminating in the death of the first-born, Pharaoh's will was broken; and at last he consented to their departure. Scarcely, however, had they got out of the country than he repented of his decision, mobilized his army, and sent forth his horses and chariots of war, to recapture the escaping slaves to bring them again into bondage.

So is it always in the experience of the redeemed soul. He is made, by grace, to know the truth, and the truth makes him free. He is made a sharer in the liberty of the children of God. But he is not allowed to enjoy his liberty without molestation. The adversary, like Pharaoh, immediately launches a counter-attack, in an endeavour to bring the liberated soul into bondage again. Therefore the truth of the gospel is assailed on every hand; and the believer is asked to accept the imaginings of men instead of the revelation of God. The Apostle Peter speaks of that danger which threatens even the believer. He classes the writings of the Apostle Paul with "other scriptures", and says that in these inspired writings there are "things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction". There are many who are called Christians who are unlearned in the things of God, and unstable in their religious lives. He admonishes those to whom he writes: "Seeing ye know these things before, beware lest ye also, be led away with the error of the wicked, fall from your own stedfastness."

How often have we seen believers led away by the "error of the wicked"! How difficult it is, indeed, to secure continued attention to the things of God, until there shall have been given to them line upon line, and precept upon precept! We are all tempted in these matters. None of us is immune. We are subject to all these disabilities which are part of our human nature; and we are in danger of being "carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

How may this be prevented? How is it possible to save believers from such defections and deceivings? My text is the answer. The disciples were admonished to be on their guard against the error of the wicked, to recognize that it is within the bounds of possibility they may fall from their own steadfastness. But as an insurance against that, as a preventive measure, they are admonished: Instead of being led astray, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It is not only important, it is imperative that we should grow in grace, if we are not to fall into error.

I want you to look at this oft-quoted text, which I rather think has a much fuller and richer content than is supposed by many who glibly quote it.

### I.

WE ARE TO "GROW IN GRACE". But we cannot "grow in grace" unless we are first of all sovereignly brought *into* grace. We do not *grow* into being Christians. There must be a point of beginning. We must get into grace first of all, before we can "grow in grace". Perhaps there is no aspect of gospel truth more generally neglected,—and it is the whole gospel for that matter, than the system of grace, if I may so call it, the great disclosure of God's sovereign purpose to save His people by His grace.

The first question, obviously, must be: *How are we to get into grace?* What is the place of beginning?

I do not hear many sermons, but I have heard a few. I read many. Many a modern sermon is like an ocean liner, without a gangplank. It is a very fine ship, but there is no means of boarding it. If it could safely be assumed that all are the children of God, that everyone is "in grace", then the sermon might have place. But first of all we must be brought into a state of grace.

What do we mean by that? You recall it is written, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: by whom"—now listen! "by whom also we have access by faith into this grace wherein we stand." That is to say, through faith in the Lord Jesus Christ, we are brought from a state of nature, into a state of grace, into an entirely new condition of life. We are brought into "this grace wherein we stand"; and so having that sure standing-place, we are enabled to "rejoice in hope of the glory of God". We have escaped from the sphere of perhaps and per-adventure, of all uncertainties and instabilities, and have been brought into a state of grace, and into a realm of truth, of certitude, of positive conviction, so that being in grace, and standing in grace, we now "rejoice in hope of the glory of God".

I repeat, that state of grace must find an entrance. That condition must have a beginning. The child must first be born if it is to grow. The plant must be planted in the soil if it is to strike down its roots, and grow up, and spread its branches. The house must have a beginning. Its foundations must be laid before the superstructure is constructed. I am first of all concerned that we should have a right beginning, that we should believe, that we should be born again, that we should find a place in that condition of grace which is called "the household of faith". We must find a place in the divine family. We are the children of God, and "if children then heirs". But it is of no use to talk about the estate, and the appropriation of its vast riches, unless, and

until, we are assured that we are among the children named in the last will and testament of our great Benefactor. That is my first question to you this evening.

I am sure most of us know something about these things, but there may be someone here to-night who does not know what it is to be "in grace". He or she may have thought that it was a matter for their own doing, their own accomplishment, and achievement. So, in the energy of the flesh, they try to begin their tower of Babel, whose top shall reach to heaven; but they do not even so much as get the foundation laid before all is reduced to confusion. It is very simple to begin: "Believe on the Lord Jesus Christ and thou shalt be saved." That is the human side of it. "Marvel not that I say unto thee, ye must be born again"—that is the divine side of it. Or again, "If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." But we must be "in Christ"; we must be born; we must be enrolled in the family; we must be named in the will before we can find a real interest in our estate.

If thus we are the children of God, then I remind you that *the Christian life is a life of progress, of continual growth*. We must be growing Christians, growing all the time. We are not called to a static, or stagnant state: but to a life of unending progression.

How many of those who call themselves Christians are really growing Christians, growing up into Christ, Who is our Head in all things? I am afraid that a great many people making a profession of faith, and joining the church, stop there. I read last night that a certain Denomination reported twenty-eight thousand having joined the churches during the year, on profession of faith. To my certain knowledge, in many instances that means nothing but the minister's putting a name down in his little notebook, and transferring it to the church roll, and that makes one a member. It may, or may not be, a profession of faith, but granted that it is—what then? How many people are there among your acquaintance as Christians, who are manifestly growing Christians? My father was a tall man, within about an inch of my height. When I was a pretty small boy it was my supreme ambition to be as tall as my father. I persuaded him to stand up to a door casing once, to mark his height. Then it used to be my pleasure to go and stand with my back against that place, to see how many more inches I should have to grow to reach his height. It seemed as though I had a long, long, way to grow. So I had—but in physical stature at least, I outreached him at last—but not much.

Are we growing in any sense, growing in grace? That is my great question. *What does it mean to "grow in grace", when once we are "in grace"?* We have received His pardoning grace already. Our sins are forgiven for His name's sake. We have been the subjects of what the old theologians used to call prevenient grace, the grace that planned our salvation, the grace that effected it. But we need to grow in experience, an ever-enriching experience of the grace of God from day to day. We need a larger experience of *His preventive grace*, the grace that keeps us out of trouble—not only the grace that lifts us out after we have fallen in. You remember the Psalmist said: When I kept silence, my bones waxed old through my roaring all the day long. My moisture is turned into the drought of summer." He stopped attending school. He neglected the means of grace, failed

to confess his sins, and soon he became like a plant dying at the roots, withering up under the burning heat of the summer sun: "My moisture is turned into the drought of summer." Then he said, "I will confess my transgressions unto the Lord"; and the Lord forgave him instantly. Then he goes on to say, "Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." He said, in effect, "I got into that pit once; I shall beware of it in future. 'Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance'. Instead of having to ask to be lifted out of the pit, he asked to be given grace to praise God for having been kept out of it." If we oftener prayed for, and experienced, preventive grace, we should not so often have to seek pardoning grace. But in some measure we must always seek it. We are to grow into an experience of the grace of God in our daily lives, being prevented, and preserved from trouble.

I think, too, we are to have an experience of *persevering grace*. I spoke to you some time ago on the perseverance of the Saviour, saying I believed in the perseverance of the saints because I first believed in the perseverance of the Saviour. How many there are who begin well, and are soon hindered. They do not persevere.

I knew of a man some years ago who was always getting a new job, and every one he got was the "best" he had ever had. But he did not keep it long. He went to his Pastor, my late friend, Dr. Hoyt, and said, "Now, Pastor, I have the job that I have been looking for, for years." His name was Sam. Dr. Hoyt said, "Sam, you have told me that several times already. Are you sure this is *the* job?" "Oh, yes, sir; this is better than anything I ever had, the job I have always wanted." "Well," said Dr. Hoyt, "I am glad to hear it. Do you know that hardware store up the street?" "Yes." "Well, go up there, and buy two or three pounds of glue." "Glue! What for?" "Go and get the glue; you will need a good quantity. Take it home, boil it up to the right consistency. It will be hot, and you will have to let it cool a little before you use it." "But what should I want it for?" "Get your wife to pour it all over you, so that you will stick." Some people never stick at anything. They are always changing from one thing to another, from one place to another, from one job to another, starting something, then giving it up—making no progress at all. Why? Because they are not growing in an experience of the persevering grace of God.

Somebody told a story in a Faculty meeting a day or so ago. He said it had been told in chapel just the day before, so when these learned gentlemen repeat themselves, I may quote them. It was a story of a horse—or a mule! It was a quadruped of some description anyway. It was reluctant to move, and so they called a veterinary doctor. He came and gave the thing a hypodermic, and it started off at a gallop. Then the negro driver exclaimed, "Say, boss, give me a shot of that, so that I can catch up to him." I have known some people who needed an injection of some sort. You may have it, if you grow in grace. You gave up your class, did you? Why? "Oh, I-I-I"! There is no excuse. You just gave it up. You had not sufficient resolution in you to stick to it, to do the job to which the Lord had called you.

This is April. Some of you are already counting the weeks until you can get away to your summer cottage and let the work of the church of Christ alone, and let

poor sinners go to the devil, for all you care. We need an experience of the persevering grace of God, to put our hands to the plough, and not look back, but go on, and then keep on going on. I may use some lines from Kipling, and say that in the spiritual sense we need such an experience of grace that we can fulfil those requirements:

If you can force your heart and nerve and sinew,  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you,  
Except the will which says to them, "Hold on!"  
If you can fill each unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth, and everything that's in it,  
And—what is more—you'll be a man, my son!

Grace can do that.

Yes; and concomitant with that, we need an experience of *the energizing grace of God*. Standing in this grace we need the divine energy. That is the weakness of the church to-day so far as its individual members, and its collective ministry is concerned—trying to do, in the energy of the flesh, what can only be accomplished by the might of the Spirit. "Grow in grace"; turn on the switch. Lay hold upon the power that comes from Heaven, so that you can count for something in the kingdom of God. We all need such divine energy. I do: I need it all the time.

We need to grow in an experience of *the fructifying grace of God*—the grace that makes us fruitful. It is well that we have life. It is well that we should be covered with verdure; to put out our leaves. But we must not allow the Master to come and find in us nothing but leaves. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ." Branches of the vine! Are we bearing any fruit? Can we say, when we pray, "Let my beloved come into his garden, and eat his pleasant fruits"? Is there any fruit in us that we may bring to the Lord? We need an experience of the grace of God which will make us fruitful. What a lovely thing it is to go into a garden where there is exuberant life on every hand. No dead branches on the shrubs! No weeds in the lawn, or in the flower beds! No broken stems on the stock! Everything properly cared for: plants holding their blooms erect; with all the colours of the spectrum shining from the different beds, and the air sweet with fragrant floral emanations. All just a scene of exuberant health and beauty! What a joy that is! That is what a church ought to be like, the garden of the Lord, full of flowers, and fruits, and songs of praise to the great Gardener and Head.

"Grow in grace." Some people call themselves Fundamentalists. I do not. I never did. I do not like the name. I am a fundamentalist in so far as I believe with all my heart in the basic doctrines of the word of God. But there are some contractors who put in foundations, and nothing else. I am a fundamentalist, but I should like to be a constructionist too. I should like to build something on the foundation. I should like to see the building rising to perfection, until by and by the topstone is put on, with cries of "Grace, grace, unto it!" You and I must be growing Christians; for if we are not

growing up, then we are going down. There is no standing still in the Christian life.

What a privilege it is to be able to grow into an ever-enlarging experience of the unsearchable riches of Christ! No end to it at all! We ought to be growing better looking, too, by an increasing experience of transforming grace.

I remember a man in my father's church, rather a peculiar man. I do not suppose he was very old, but he seemed to be very old to me—when I was little. I did not like the look of him. I do not think that I ever had occasion to speak to him. He was superintendent of a brick yard. You know in England it rains occasionally! In Lancashire they say it rains nine days a week. That is why it is the centre of the world's cotton trade. When it rained the men had to come out of the pits. They had shelters into which they could go until the shower was over. Then they went back to their work. It was part of this superintendent's duty to go from his office, after the shower, and walk about the place, to make sure that the men were not staying too long in their shelters after the rainfall was over. One day he came upon a group who evidently were waiting for the pits to dry up before returning to work. He surprised them by his presence.

This man's name was Laws. One of the men was a bit of a wag. He said, "Mr. Laws, we were just discussing a matter here. Can you help us?" "I don't know, men. What were you discussing?" "Well, we were just saying there is a proverb to the effect that very beautiful babies grow up to be very homely and unattractive older people; and sometimes unattractive babies become, as they grow up, very good looking. Do you think there is anything in that?" "I don't know; perhaps there is." "My, what a beautiful baby you must have been, Mr. Laws!"

Well, we don't get better looking as we grow older, do we? You look upon some man who begins to stoop a little. He bears the marks of what he once was. You say, "He must have been rather a handsome man in his youth, or middle life"—or a woman? Someone says, "She must have been beautiful when she was young"—not implying that she is not still lovely. I have heard my father say many a time, "Children, I wish you could have seen your mother as she was when I saw her first, when she was young." According to his story she was very beautiful. I don't know whether she was or not—but she was in his eyes at any rate.

In the Christian life it is reversed. We are pretty ugly in the beginning. The "old man" is an ugly old sinner. But as we grow up, we ought to be becoming better looking all the time, more and more like Christ. I wonder if there is anything about any one of us to remind people of Jesus Christ! I wonder would anyone ever say of any of us, "I never meet that man (or that woman) without thinking of his Master." Is that true of us? It ought to be true; and it *could* be true. We should become more and more like Him as the years go by. It should be possible to say of us: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

I wish people were as anxious, and as assiduously attentive to their spiritual "make-up" as they are to other kinds of make-up. It used to be said that "beauty is only skin deep." Often nowadays it is not even as deep as that. Do you remember what the Lord Jesus said,

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." What was the difference? Solomon's glory was something that was put on. The glory of the lily was an expression of its inner life.

On a rough stormy night did you ever pass a rather unattractive, perhaps a roughcast house? Nothing about it to make you want it; but the blinds were up, and every room was lighted, and there was a radiance streaming from every window out into the darkness of the night, that made you stop and say, "What a lovely house within! I can just get a glimpse of it. Not much outside!"

I have seen people whom nature did not very richly endow with physical appearance, who had yet grown to be as beautiful as angels, because the light divine shone from within, in every manifestation of life, in every word and deed.

So ought it to be, my dear friends. I could go on—and on—and on, talking to you about how we should grow in grace. But I have left no time for the rest of my text, except to name it, and pass on.

## II.

"Grow in grace, and IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST." What does that mean? You assume, That means growing in our knowledge of the Bible? Yes; that is whence we derive our knowledge of Jesus Christ. We must thus grow in our knowledge of Him. Who is He? Whence did He come? He came forth from the Father. What was He, and what did He do: All things were made by Him. We must grow in our knowledge of Him as Creator of everything. Yes; and in our knowledge of Him in His incarnation: from Bethlehem to the open grave, and up the shining pathway to the skies, until we have learned the meaning of that great parenthesis, when Deity stooped to Earth, that He might lift Earth to heaven. Oh, what a subject of study you have there!

"And in the knowledge of our Lord and Saviour Jesus Christ." Does that mean learning from a book? It does mean that, but it means far more than that. I knew a man who scarcely ever spoke without boasting of his acquaintance with some important man. I remember his saying once, "As I talked with President Theodore Roosevelt . . ." I do not know whether he talked with him, or not. He was always quoting the world's famous

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men, as though he were on the most intimate terms with the great of the earth. There is a little of the snob in all of us. People come from a certain town, and they talk of people who are rather prominent there. You would think they were next-door neighbours. Perhaps they had never spoken to them in their lives. I am a nobody, but you know, sometimes people claim association with nobodys. I have heard of people who went to school with me in places where I never was at school. I have heard of people who know all about me, in circumstances to which I was a stranger. I had never seen them. I had never heard of them. They were claiming acquaintance with someone who was, perhaps, a little more widely known than they were. How proud we all may become!

I knew of a man—who in speaking of King Edward VII said, "My friend, King Edward, remarked to me . . ." I am sure he never got nearer to King Edward VII than the iron gates of Buckingham Palace. But that is how people like to talk.

My dear friends, the Bible is a biography of the Lord Jesus, the biography that spans the eternities, and tells us whence He came, and whither He is gone, and what He will be for ever, and ever. But that is not what my text means alone. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." It means that we must know Him personally, and knowing Him personally, become more and more intimate with Him. We must grow in our knowledge of Jesus Christ as Lord. "He hath shed forth this," said Peter. What? The gift of the Holy Ghost. What was his argument: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Oh, let us know Him as Lord, and grow in our knowledge of Jesus as Lord, to Whom all authority is given, in heaven and on earth.

And in our knowledge of Jesus as Saviour! That is to say, we must experience more of the meaning of His Saviourhood, and be in daily converse with Him. Prove what a Saviour He is.

I heard of a woman who lost an infant child. She was dumb with grief. Neighbours went in and tried to comfort her. She made no response. There were no tears at all; she was so sorely stricken. At last a near neighbour went in, and calling her by name as she stood by the little casket, said, "Mary, I know how you feel. In a drawer in my house there is a tiny pair of shoes. The darling little feet that used to wear them now for some time have been walking the golden streets." The stricken mother looked at her, and the fountains of the great deep were broken up. Here was someone who had experienced what this woman was passing through.

Can you tell one stricken with sin, your experience of the Saviourhood of Jesus Christ? It is well that you should go with your Bible. Never forget it. But in addition to that, see to it that you are in such relationship to Jesus Christ that you can say, "I know He can do it. He is not a Character in a book to me: He is far more than that: He is my Saviour. I have talked with Him, and walked with Him to-day, and He has helped me to-day, and He can help you."

So we must go on, getting to know Him better and better. Do you want a study, you who are young? That is a subject that must engage you as long as you live, and in the Heaven beyond. Even when you get to be such an one as "Paul the aged", you may be able to say, "It is still my ambition that I may know Him, and the power

of His resurrection. Let us learn to know Him more and more. Oh, I am sure if we really knew Him after that fashion, and are really in fellowship with Him all the time, we might be much more useful than we are.

So, then, this is my simple message, that "the path of the just"—to which your feet are introduced by simple faith in Jesus Christ — "is as the shining light, that shineth more and more unto the perfect day."

Let us pray:

We thank Thee, Thou good Shepherd, that it is blessedly, experimentally, true of many in Thy presence, that Thou makest us to lie down in green pastures; Thou leadest us beside the still waters; Thou leadest us in the paths of righteousness for Thine own name's sake; and goodness and mercy shall follow us all the days of our life, and we shall dwell in the house of the Lord for ever.

May He bless us every one, for His name's sake, Amen.

We shall sing the twenty-third psalm:

The Lord's my Shepherd, I'll not want.  
He makes me down to lie  
In pastures green; He leadeth me  
The quiet waters by.

My soul He doth restore again;  
And me to walk doth make  
Within the paths of righteousness,  
Even for His own Name's sake.

Yea, though I walk in death's dark vale,  
Yet will I fear none ill;  
For Thou art with me; and Thy rod  
And staff me comfort still.

My table Thou hast furnished  
In presence of my foes;  
My head Thou dost with oil anoint,  
And my cup overflows.

Goodness and mercy all my life  
Shall surely follow me:  
And in God's house for evermore  
My dwelling-place shall be. Amen.

## FREEDOM FOR SOME — WHY NOT FOR ALL?

(A Letter from *The Montreal Star*)

Sir,—The other day I answered a knock at my door and was presented with a booklet and informed that the yearly subscription was one dollar. Not being prepared to give a dollar, I inquired how much one booklet would cost and was told it was 25 cents. So I gave the 25 cents, received the booklet, and not another word was said between my two visitors and myself.

No, they were not Jehovah's Witnesses but two nuns.

After reading part of the booklet, I was disappointed because I felt that I had not been presented with the real facts. According to the booklet, if I had paid 75 cents more I would have been included in the weekly Mass said for the benefit of the subscribers.

A few days after I had bought this booklet, I read in the newspapers that a Jehovah's Witness had been arrested for going from door to door carrying a Bible, the one Book where you can learn about justice for all, Mr. Duplessis!

If I did not believe in complete freedom of worship, I also would have called the police!

JUSTICE PLEASE.

**READ THE GOSPEL WITNESS  
PASS IT ON!**

## WARNING AGAINST JAPANESE BEETLES

A NUMBER of years ago we were motoring somewhere in the United States—we cannot clearly recall where—when our car was stopped by a barricade across the road. Near the barricade were two men in uniform, whether State Police or army men we do not recall. They came to our car, and asked if we had any plants of any kind in the car—anything growing in a pot, or a growing thing of any kind. Our reply was in the negative. Then, very politely, they explained that we had been stopped at a State border line; and they were on the look-out for the Japanese beetle. Apparently it had found its way into some other States. So the State was prohibiting the importation of any kind of plant, lest it should bring with it the Japanese beetle, which, of course, would multiply itself, and effect great damage in the State. The Japanese beetle, we suppose, was a rather insignificant insect, but very deadly.

In this day those who would preserve our British and Canadian liberties, must ever be on the look-out for "Japanese beetles". One of the most deadly of these is already working tremendous damage to the Canadian nation. State aid to religious institutions, or organizations, however small the amount, is a "Japanese beetle" that will destroy any barricade erected for the separation of Church and State.

Elsewhere in this paper there is an article by Mr. Whitcombe which illustrates the most flagrant abuse of the principle of the separation of Church and State by the Ontario Government, by virtually giving money for the erection of a Roman Catholic institution. We quote two short-paragraphs from a recent news item in a Toronto paper respecting the action of the Toronto City Council. Our only criticism of the Metropolitan United Church is on the ground that they asked help for their work, of the Toronto City Council.

Here are the two paragraphs:

"The Council adopted a recommendation of the Board to pay \$4,000.00 toward the cost of operating a Community Centre at Metropolitan United Church."

"The Church had asked a total of \$4,760.00 toward salaries and supplies in carrying out its 1948 programme."

Our contention is that the City Council had no right to grant \$4,000.00 of the taxpayers' money for the support of any religious institution, or for the support of any particular activity of any religious institution in Toronto. We do not know what is involved in "operating a Community Centre". No doubt it would be open to needy people of all races and creeds. The Metropolitan Church had asked "a total of \$4,760.00 toward salaries and supplies". If such a Community Centre is needed, and if it is to be supported by the taxpayers' money, it ought to be operated by, and under, the direction of the Municipality.

We doubt whether there is any Church in the city that does more in its ministrations to the poor and needy than Jarvis Street Church. But we do not ask Civic aid; nor would we accept it if it were offered. Jarvis Street Church voluntarily assessed itself, and over a period of years—some years ago—paid more than \$20,000.00 taxes into the City Treasury, as a protest against the principle of exemption of church property from taxation.

We believe that religious institutions should support themselves by their own funds, contributed by people who believe in the things for which those religious institu-

tions stand. But no Civic authority, whether it be Municipal, Provincial, or Dominion, is justified in violating the consciences of taxpayers by using money raised by taxation, for religious purposes with which the taxpayers have no agreement, and which, in some cases, are, to the taxpayers, abhorrent.

We have no quarrel with the Metropolitan United Church, nor with the United Church as such: we are simply protesting against the principle. One needs to read the newspapers with a magnifying glass these days to detect the "Japanese beetle", that is, in a few cases; but for the most part we find them swarming by the bucketful!

## IS THIS RELIGIOUS PREJUDICE?

A SCOTTISH immigrant who came to Ontario last October wrote to *The Toronto Globe and Mail* complaining of what he termed "religious prejudice" on the part of a prospective landlady, a fellow-countryman of his, who refused to rent a flat to him when she discovered that he was a Roman Catholic. The Scottish immigrant concluded his letter in these words:

"In conclusion, may I say that it is too bad that in this year of enlightenment, 1948, religious intolerance should still be rearing its ugly head. How can we hope to combat communism if we so-called Christians can't live together in harmony?"

THE GOSPEL WITNESS takes this opportunity of lending its cordial agreement to a repudiation of "religious intolerance". But on whose part is religious intolerance to be found? Who instituted the Inquisition? Which church declares that outside of its pale, no salvation is to be found? Which church is conducting the campaign of repression in Quebec? Which church is responsible for Franco?

But to come closer home, our Scottish immigrant appears to be unaware that the church of which he forms part has been so utterly intolerant and selfish here in this Province of Ontario that it has demanded and received the privilege of conducting its own religious schools maintained at the expense of the people of this province. Does he know that a Roman Catholic tenant can divert the taxes paid upon the house he occupies from the common Public School to the support of the sectarian institutions which are controlled by the Roman priests? We know of a Baptist Church which rented its parsonage without enquiring too carefully as to the religion of its tenant. As a result of that oversight the Baptist Church of that city is now compelled by force of law to contribute to the support of the Roman Catholic Schools—which the local priests acknowledge is their most important piece of propaganda work. Where, we ask, is the religious intolerance to be found which is responsible for such a grossly unfair law as that?

Another aspect which both Scottish tenants and landlords will be able to appreciate to the full—and not only they—is that the Separate School rate is considerably higher than the Public School rate. Apart from all religious considerations, the financial one would give any landlord reason to enquire concerning the religion of a would-be tenant. Like almost all Roman Catholics who cry for toleration, the Roman Catholic correspondent to the Toronto newspaper seems to labour under the delusion it is the bounden duty of Protestants to do all the giving and the privilege of Roman Catholics to do all the taking.

—W.S.W.



## SOME CONSIDERATIONS AGAINST JOINING THE WORLD COUNCIL

An Article Written Especially for Baptists  
In the Maritimes

J. MAITLAND JONES

*THE MARITIME BAPTIST* of February 18th gave first place to an article by Dr. Watson Kirkconnell soliciting expressions of opinion from Maritime Baptists on the question of membership in the World Council of Churches.

The Canadian Council of Churches to which we already belong is not part of the World Council. However, the Canadian Council, the Federal Council, U.S.A., and the World Council are "birds of a feather". There are relationships between them. It is significant that the United Church of Canada belongs to all three. That argues for a common theological outlook which many Canadian Baptists cannot share.

We remember a statement made regarding the Federal Council by its Executive Secretary, Dr. Samuel McCrea Cavert: "The Council is not to be thought of as simply a federation for good works and useful activities. It is that, but it is much more. It is a form of Christian witness as well as of Christian service". In other words, membership in the Federal Council of Churches means fellowshiping a certain doctrinal position to which witness is borne. Well, Federal Council theology is notoriously associated with such names as Harry Emerson Fosdick and G. Bromley Oxnam!

For this reason considerable opposition has arisen in the United States both to the Federal Council and to its protégé, the World Council. Dr. Cavert's statement is true. Men are learning that membership in these councils means sanctioning doctrines and policies diametrically opposed to genuine evangelical Christianity. In that country those who adhere to the historic Baptist position are supporting "The American Council of Christian Churches" which is rapidly developing as the conservative foil to the radical Federal Council, and, likewise, they are supporting a conservative "International Council" which will hold meetings in Amsterdam just prior to the World Council meetings this year.

Dr. Kirkconnell states, "The World Council is not something external and alien to Baptists". Strictly speaking he is mistaken. He presents as evidence the fact that certain British and Northern U.S.A. Baptists have associated with the movement from the beginning. There are Baptists *and* Baptists! Many of the leaders of the denomination in one country and another have forsaken Biblical doctrines and standards, and are, therefore, themselves "something external and alien to" the historic and logically necessary Baptist position. Even though such men may preach in Baptist pulpits and teach in Baptist seminaries they have actually ceased to be Baptist in everything but name. What they think or do is no argument for the rest of us.

The historic Baptist position has often been misrepresented by those who assert or imply that because we have no creed we are *not* bound to any doctrinal particulars, and we *are* bound to harbour the most radical ministerial unbelievers. Certainly Baptists have had no creed, but it is not true that they have been without a definite body of doctrine. The Bible—the whole Bible, believed in as the very Word of God—has been their ground of fellowship and their basis of organization. Down through

history that has been the faith and the life of Baptists. They have ever gloried in being a people of the Book. In a very real sense they *have* had a creed, and that creed has been the Bible as a whole. Men who forsake the Bible are of another spirit and genius. Such men exclude themselves and become definitely "something external and alien to" the historic Baptist movement.

Under the heading, "The Case For Joining", Dr. Kirkconnell's first suggestion is that "by participation we should help to demonstrate to other denominations that Baptists are not an obscure and almost illiterate sect, but a world-wide fellowship with a glorious history, a scholarly ministry, a theology of massive reasonableness, and a fervour for evangelical Christianity".

There are no Scriptural grounds for putting on such a demonstration. Moreover, it is hard to understand how we could merit anything but the contempt of "other denominations" if, in order to win their approval, we should follow a course that fails to consist with those very tenets that alone justify at any time our position as a separate denominational body. Such virtual surrender is undoubtedly involved. Fellowshiping the rank theological liberals whose names are constantly to the fore in the Federal and World Councils is not to *demonstrate* the "glorious history" of the Baptist people, but to *repudiate* that history; to trample upon the ashes of our great leaders, and to bring down our banners to the dust.

All our scholarship is illiteracy and obscurantism to minds in revolt against Biblical theology. They said of our Lord Jesus Christ, How knoweth this man letters having never learned? They said to the Apostle Paul, Thy much learning hath made thee mad. We, to-day, are faulted, not for how little or how much we know, but *for what we believe*.

Let us endeavour to give a genuinely Christian demonstration after the manner of the great Apostle just named: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified. And I was with you in weakness and in fear and in much trembling, and my speech and my preaching were not with enticing words of man's wisdom, but *in demonstration of the Spirit and of power*."

The Canadian Council of Churches, like the Federal Council, is "a form of Christian witness". In consideration of the aforementioned doctrinal issues many Maritime Baptists should favour withdrawing their Convention from the Canadian Council. In view of the rapidly developing world-wide apostasy and its encroachments among Baptists this whole question should be discussed frankly and voted upon at the Convention meetings. If Baptists insist upon lining up with the World Council in association with radical Federal Council ideas and policies when they have opportunity to strengthen the hands of the genuine evangelicals in the International Council, then the name Baptist has surely lost all its grand old meaning!

April 19th, 1948

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## More Wisdom from *The Ottawa Citizen*

### THE STRUGGLE IN ITALY

It is no doubt an over-simplification of a complex political and economic struggle to describe the general election in Italy this week as a conflict between the Vatican and the Communists. But, broadly speaking, that is its fundamental fact.

Never before has the Vatican made such efforts in an Italian political campaign. Though infringing the Lateran treaty which prohibits priests from partizan political activity, the clergy have repeatedly warned the electors of the church's penalties if any should vote for the Communist and Socialist Popular Front.

There has been, moreover, disguised pressure from the United States. Threats of cutting off loans and supplies of food and coal in the event of the defeat of Signor de Gasperi's Vatican-sponsored Christian Democrats, timely arrival of the 600th relief ship from the United States, judicious spending of dollars on the Italian fruit and vegetable crop, a barrage of letters from Italians on this continent, the offer to return Trieste — and other equally-persuasive propaganda, have combined to impress upon the mercurial Italian voter that he is making an historic decision.

To a degree he is. But millions of him are illiterate. His poverty is great. And not much has been done for him by any party since his country emerged from the ordeal of what Mr. Churchill described as the passage over it of "the red-hot rake of war". However, from present indications he will in all probability do what is expected of him, especially in the backward country areas. And the women voters even more so.

Of course, the defeat of the Popular Front will be acclaimed as a great democratic victory. It will be described as the erection of a barrier keeping Communism out of the Mediterranean. No doubt that will be its effect. But whether the lot of the Italian worker will be improved by a coalition which so far has done little or nothing to give effect to its promised reforms in agriculture and industry, remains to be seen.

### MALICE ANONYMOUS

Of all the strange contortions of human nature none is more revelatory than the anonymous letter. The *Evening Citizen* receives not a few.

Some are merely of the gutter. The writer dislikes someone or something and says so Rabelaisianly. Others are surreptitiously malicious or libellous, concealing a barb for another's breast beneath a solicitude for the public welfare. Others again object to some opinions expressed editorially or otherwise, but lack the courage to come out publicly and say so. But the most insidious is the distorter of what has been printed, he who would score his point and make his case regardless of what was originally asserted.

Because this newspaper tries to deal objectively and impartially from a broadly liberal and humane viewpoint with world trends, movements, events and ideas, some of its nameless epistolarians write explosively in protest. Because it does not find everything in this highly-complex world villainously black or immaculately white, it must in politics at least be the "mouthpiece of Moscow". Because it cannot condone the overthrow of democracy in Czechoslovakia, others denounce it as "capitalist" and even "Fascist". Because it protests against war hysteria on this continent, it is of course blind to the "Red peril". Because it tells the disreputable facts about Franco-Spain some supporters of that "Christian gentleman" consider it opposed to religion. Because it protests against a breach of the law by high school students at Windsor, it is "playing the Communist game". Because it questions whether a United States armament race, coupled with an all-out anti-Communist and anti-Soviet campaign supported by military commitments to Greece and Turkey, or even to Western Europe, is the best way to avert another world war, it is a "bad neighbor" instead of a good one.

And so forth and so on—endlessly. Seeing that nothing much can be done about such malice anonymous except to regret it, perhaps the only answer is that recommended by Tennyson—"perfect silence when they bawl".

### HALLELUJAHS OVER ITALY

To read the hallelujahs with which the defeat of the Communist and Socialist "Popular Front" in Italy has been received by the press of this continent, one would imagine that the "Red menace" was once and for all checked from spreading in Europe, that the Vatican-backed Christian Democrat government in Rome and its Socialist and semi-Fascist allies, had saved the world, and that nothing now remained but to welcome the Italians into the "Western Union" as good democrats.

It seems to be inevitable that on this side of the world what happens on the other should be parodied and travestied. Undoubtedly, the Communist party in Italy has received a severe rebuff. But it was already in retreat before the elections. The Italian elector warned by his church of spiritual penalties, and knowing which side the European recovery plan, backed by United States credits, would butter his bread-ration, naturally enough turned, as has been said, "towards the western sun, the golden warmth of Washington." How could he do otherwise? For once the Communists had little to offer. They were out-bidden. And Czechoslovakia was a grim reminder.

But disregarding premature jubilation on the one side, and lunatic prophecies of an invasion by Marshal Tito or an armed Communist revolt on the other, what is likely to develop in Italy now?

What is needed as all observers of the economic scene agree, is a government plan of social and economic betterment, a plan to abolish the present bitter poverty, to wipe out the black market, to reduce and stabilize prices, and to give land and education to the peasants. But nothing that Signor de Gasperi's party and its allies have so far done suggests that it is capable of any such essential revolution. Some reforms will, no doubt, be undertaken to prove to the Western democracies that Italy is on the right road. But it is more probable that the "Popular Front", taking its defeat as the fortune of war, will quietly await the next political and social crisis in Rome and then make another bid for power.

The answer to Communism is social welfare, social well-being, social security, the removal of economic inequalities and injustices. And that answer it is unlikely that Signor de Gasperi is capable of giving.

### FASCIST PROPAGANDA

Editor, *Citizen*: The recent spate of letters from supporters of dictator Franco of Spain offers further evidence of Fascist propaganda in Canada. Or perhaps I should say that it indicates the effect of that propaganda.

Who originates and encourages the present anti-Soviet propaganda? It is any reactionary, whether commercial, political or religious. The commercial reactionary, of course, is the one who has considerable interests and investments in the economic life of the country and who usually makes his greatest profits from war. The political reactionary is probably the least important of the three. He has what he considers a reasonable amount of power in the government and does not want anything to happen to change his political status.

The religious reactionary is the most deadly of the lot. He is, in fact, the main cause of the world's troubles today. As the French Roman Catholic writer, M. Georges Bernanos, who in his diary referred to the Spanish rebellion of 12 years ago puts it: "It is not so much the actual killings in Majorca which disgusted me, as the fact that they were publicly approved by the great majority of secular priests, monks and nuns on that unhappy island."

All Canadians would do well to speak and think as citizens of Canada and not as members of commercial, political or religious factions as we are tending to do these days. We should remember that Christianity is universal, and in so thinking we should be able to see that in opposing someone (especially a nation) simply because they are Jewish, Protestant, Arab, Catholic, Communist, Negro or Mohammedan, is a sin against humanity. And humanity is Christianity the way I see it.

ROY S. CUYLER

Ottawa, April 15.

## ONTARIO GOVERNMENT SUBSIDIZES R.C. CHURCHES

**A** PHOTOGRAPH in a recent issue of *The Hamilton Spectator* provides another demonstration of the way in which the Province of Ontario subsidizes not only Roman Catholic Schools but Roman Catholic Churches. The photograph to which we refer depicts a fine cement four-roomed school building surmounted by a large cross and bearing, in large letters, the name "St. Francis Xavier School". Underneath the photograph is this explanation:

Two years ago, when the parish of St. Francis Xavier was established at Stoney Creek, its purpose was to serve more than 100 families in a 43-square-mile area, and its only asset was a five-acre vineyard. . . . The new school was opened to 90 pupils in September. The parish house, east of the school, will be completed late this month and blessed for opening February 1. . . . The rectory is the newest building on the five-acre property of the Roman Catholic parish of St. Francis Xavier, on Highway Number 8, at Stoney Creek. The new school, in which a temporary chapel has been set up, was completed last summer and opened for classes this fall. Eventually, a parish church will be erected at the eastern end of the property.

It is plain that the only outlay of capital in connection with this missionary undertaking of Rome in opening up a new parish has been made, not by the treasury of the Roman Church, but by the treasury of the Province of Ontario. Public funds built the four-roomed school surmounted by its cross and bearing the name of a Jesuit priest, in which nuns in uniform teach the dogmas of Rome. The Drew government has increased by generous proportions the amount of provincial subsidies paid to new school buildings that are poor. And new schools are notoriously poor. Doubtless more than fifty per cent. of the cost of this religious school, also used as a Roman Church, was paid for by government funds; perhaps as much as seventy-five or even ninety per cent. of the cost of construction was borne by taxpayers who are not Roman Catholics and who did not pay their taxes as a religious contribution. The rest of the cost was taken care of by local rates levied by the authority of Ontario Law, which means that this too is public money.

There is no other denomination in all of Ontario that can compel the government of this province to build a church for them. THE CANADIAN PROTESTANT LEAGUE has discovered that in many centres it is not allowed even to rent a school auditorium for one night. But the Roman Church has the government erect its schools, pay its teachers, and provide a church building free of charge.

A subscriber in Hamilton writes regarding this particular school:

I suppose these people obtained a very generous grant from good old Ontario. If so, can they use the school as a church? Long before this article appeared in the paper I had observed they were using one of the floors for church purposes. You can easily see the priest and the parishioners through the windows on a Sunday morning. I should be interested in knowing whether they have this right.

We are not expert in the law, but for all that the Separate School Act of Ontario says, we can see no reason why a Roman Catholic priest cannot say mass in a Roman Catholic Separate School. Though erected by public funds, a Separate School is dedicated to strictly religious uses and is, to all intents and purposes, Roman Catholic property. What essential difference is there between teaching children Romanist catechisms and per-

forming the Romish mass? Both are purely religious exercises, and if one can be carried on at public expense, there is as much reason for carrying on the other at public expense. We protest against the whole Separate School system which puts the taxing authority of the Province of Ontario at the disposal of the priests of Rome, whether for catechisms or masses. The illustration of this evil principle supplied by the case of the St. Francis Xavier Separate Roman Catholic School at Stoney Creek is only a more striking example of what is going on in every Separate Roman Catholic School throughout the Province of Ontario. They should all be abolished forthwith, and there should be only one public school for all, which favours neither Protestant or Roman Catholic. Separate Schools are the prolific mother of separation in the nation and they are also an injustice to every non-Roman Catholic taxpayer.—W.S.W.

## CANADIAN OFFICIAL HANDS PUBLIC FUNDS TO ITALIAN NUNS

**T**HERE has been much criticism of the way in which relief for Europe given in North America by Protestants has been distributed in Italy and other lands by priests. A further illustration of that systematic "chiselling" is furnished in the following news item from Rome:

### Canada Sends Food to Italy

Rome, April 1 (CP).—The Canadian Government's program of economic aid to Italy, which will help some 300,000 needy Italians, gets under way tomorrow. The program is designed to fill the gap caused by the end of UNRRA assistance.

In ceremonies at the Institute of St. Joseph of the Little Sisters of the Poor, J. P. Manion, Canadian trade counsellor and Chargé d'Affaires, will make a symbolic presentation to representatives of the Italian Distributing Agency of the first shipment of food.

This is a picture of the way in which the Canadian people pay for Italian relief that is handed over by a Canadian government official to a convent of nuns. We wish there were someone at Ottawa who understood enough about the separation of the Church and State to inform the Canadian *chargé d'affaires* in Rome that he has no business intermeddling with convents and monasteries in his official capacity. What a howl the clerical press of Quebec would raise if it were reported that a Canadian government employee had handed over our public funds to the communists. We too would protest. And for the same reason and on the same principles, we protest Canadian funds and Canadian prestige being used to enable Italian nuns to pose as benefactors of the poor. But what is to be expected of a government whose first minister is proud to be found in the company of priests and prelates and who graced, or disgraced, the pagan Marian Congress in Ottawa with his presence!—W.S.W.

### CHECK

Your address wrapper if it reads

APR. 48

Your renewal is due this month.

We would appreciate your early reply. \$2.00 Per Year. (If cheque is used other than drawn on a Toronto bank 15c exchange should be added. 18c in U.S.A.). U.S.A. Subscribers kindly do not use Postal Notes.

THE GOSPEL WITNESS  
130 Gerrard Street East, Toronto 2

## Notes and Comments

By W. S. Whitcombe.

### Romish Idolatry in a United Church

From Smith's Falls, Ontario, comes this note, taken from *The Record News* of that town:

Plans for reconstruction of St. Francis de Sales Roman Catholic Church, destroyed by fire two weeks ago, were outlined by Very Rev. J. T. Hanley in a brief address on Sunday morning at the late Mass in the Recreation Hall of Trinity United Church.

An alarmed Protestant of that town sends the following comment:

"This is an article that should come to your attention. The St. Francis de Sales Roman Catholic Church was burned out a short time ago, leaving them without a place of worship. Since then a chapel has been established in the Sunday School Hall of Trinity United Church, and masses are said every Sunday morning, as well as requiem high mass for the dead. All this has been done on the invitation of the minister, Rev. Carman E. Armstrong, and the official board of the church. This has been considered a noble and generous act by all too many who seem completely unaware of the dreadful implications."

Neither Wesley nor Whitfield, nor Knox nor Calvin would have countenanced partnership with the dreadful idolatry of the mass. We are compelled to believe that those who permit this heathenish and puerile travesty of Christian communion to be celebrated in a so-called Protestant Church are either abysmally ignorant both of history and of the Bible, or else utterly apostate from the truth of God's Word. When churches have lost a vital message from God they are always willing to strike hands with the emissaries of superstition or of rationalism but repulse with bitterness those who preach the same Gospel that inspired the men of past generations to build the very church buildings which others now control. Of such it may truly be said, "Thy house is left unto thee desolate."

### Blasphemy on the Sports Page

A subscriber sent us a clipping from the sports page of a paper, apparently a Toronto daily, containing a photograph of two runners crossing the tape at the finish of a closely-contested race. The first runner bears on his shirt the crest of Canada. The second runner, straining every nerve though obviously exhausted, wears as his crest the words: "Holy Spirit". The text under the cut supplies the solution of this infamy: the Canadian, in the jargon of the sports world, is "romping home a winner in the first section of the gruelling one-mile run with Gus Ormrod of Holy Spirit High School, N.J., right on his heels." Think of Canada beating the "Holy Spirit"! What blasphemy Romanist crudities in religion force even upon the sports page.

### Income Tax Office Checks on Cabbies But Not Priests

Much publicity has been given to the severity of the Income Tax office toward sundry cabbies and waiters who did not report on tips received. The following excerpt is taken from a letter the Income Tax Department addressed to a cab driver, as reported in a Winnipeg paper:

"With reference to your return for the year 1946, it is noted that you have reported no income from tips. Tips are income under the Income War Act, and your income tax return is not a true disclosure of your income unless all tips received are reported therein.

"Since you did not keep a record of tips received in 1946, recommendation is being made to the deputy minister (taxation) that your income from this source for 1946 be fixed at \$142.

"This recommendation based on all the information available to this district, will be submitted following a delay of 15 days during which any additional information which you might wish to submit may be considered.

"A complete record of tips received should be maintained from now on, so that all income from this source may be reported in your Income Tax returns."

We wish that the same care and zeal were taken in checking on the income tax returns of Roman Catholic priests as is shown to cab-drivers. Of the former we hear nothing in the reports of the industrious Income Tax Department. We also wonder why it is that this governmental department is from one to two years behind with its work. In what other business office would such tardiness be permitted?

### General Motors Finances Film on Mary

A Roman Catholic paper of Montreal notes that the General Motors Company (*La société General Motors*) has paid the expenses of a film portraying the Marian Congress held at Ottawa last year. We translate this interesting item as follows:

"This grandiose event (of the Marian Congress) has been recorded on film. The General Motors Company has generously financed the expenses of this production and has asked that there should be no allusion made to it in the film itself. It has also charged the National Film Office to distribute the film . . . It is good to recall that this is the only official film."

We suppose that the General Motors referred to is the well-known corporation that makes cars, refrigerators and other machinery. Why this corporation should request that its name be withheld, we do not know. Is it ashamed of its generosity to the Roman Church, or does it fear that other denominations would also come knocking at its door for funds to further their peculiar doctrines?

We are even more interested in the report that the National Film Board (*Office national du film*) is distributing this Romanist propaganda film. What the General Motors does with their profits is their own business—and that of their customers—but what the Federal Government at Ottawa does with public money is the business of every taxpayer of this Dominion. We shall send a copy of this note to the National Film Board at Ottawa asking for information as to its distribution of this film on the Marian Congress that is financed by the General Motors.

## "WHY"

### "The Canadian Protestant League"

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

40 pages, designed for circulation by League  
Members. Send for sample copy. If con-  
venient enclose 3-cent stamp for postage.

130 Gerrard St. East

Toronto 2, Canada

## RELIGIOUS LIBERTY DENIED IN ITALY

(*The Presbyterian Messenger*, Melbourne, Australia,  
January 30, 1948)

**T**HE new Republic of Italy is to remain in the Middle Ages so far as religious liberty is concerned. By a coalition of Catholic and Communist votes, the intolerant Lateran Pact and Concordat of 1929 between Mussolini and the Pope has been written into the new Constitution. This is in the face of a plain and forceful article on religious liberty in the Treaty of Peace signed by Italian representatives in Paris; and in spite of vigorous and logical and well documented pleas by the Jewish and Protestant minorities in Italy; in spite also of the opposition of the Socialist party. Jews, Protestants and Socialists had demanded a lay State, in which every citizen should be equal before the law, and in which every religious cult should have the same civil status.

Religious liberty is defined in various terms. The writer, in company with Dr. J. Hutchison Cockburn, of the World Council of Churches, called upon a high Roman Catholic official in Rome. "They have religious liberty," he affirmed, in response to a query as to the position of the religious minorities in Italy. He was quite sincere. He means that they were permitted to exist, under the terms of the Lateran Pact and the Concordat, which grant these minorities an "admitted" status. This he considered a liberal arrangement.

### "Apostate Priests"

It is true that a casual reading of the Pact and Concordat reveals no specific limitations of religious freedom, with the possible exception of the provision relating to "apostate priests". These, whether leaving the Church voluntarily or under an edict of excommunication, may not hold any position in Church or State in which they come into contact with the public. The experience of Prof. Ernesto Buonaiuti, a liberty priest excommunicated for his views, illustrates the working of this clause. Prof. Buonaiuti, a teacher in the University of Rome, a State institution, was promptly dismissed from his post upon his excommunication. Only his great popularity among the students, who demanded that he continue to lecture, secured him a hall in which to speak, and support from private fees. One priest told the writer that he knew at least 500 priests who would leave their vocation at once, if they could find another means of livelihood. But Article 5 condemned them to starvation, if they left the Roman Church.

But, even though there are no explicit limitations upon non-conformist groups in Italy, those implied in the Pact by the granting of exclusive privileges to the Established Church are numerous and onerous. "Admitted cults" are guaranteed free exercise of their religious faith, providing they do not "profess principles or practices contrary to public order or good morals". With Roman Church and Italian State allied and in agreement as to what is public order and what are good morals, the interpretation and application of that clause works to the extreme disadvantage of Jews and Protestants, dependent upon the whim and fanaticism of any enforcing officer. Under this clause, the Italian State ruthlessly suppressed the Pentecostal groups and the Salvation Army.

The writer talked with many leaders of both these groups who had spent years in prison or in exile, even

before the war, because the Italian State deemed them hostile to "public order and good morals". The Pentecostals owned no property, holding their meetings in homes, but all Salvation Army property—meeting halls, hostels and social service centres—was confiscated and the furnishings sold for a song. Re-established under liberal Allied Military Government, the Pentecostals were able to resume work at once, but the Salvation Army, even where, as in Rome, their hall and hostel were restored to them, were unable for many months to resume their beneficent labours, because their furnishings had been seized and scattered.

### German Aid

Under the Concordat a new cult may be organized or a new church building erected, when these "respond to the religious needs of the population." But the State determines the religious needs of the population, and the State is in alliance with the Established Church. The Wesleyan Methodists in San Sebastiano for many years worshipped in a basement. In 1936, they secured permission to erect a chapel on the basement; then they were denied a certificate of occupancy on the ground that the religious needs of the population did not warrant the chapel. In 1945, a retreating German officer, searching for a place to store military supplies, was told of this unused chapel. But he assured Pastor Cacciapuoti that, as a Christian, he did not use churches for such purposes, and ordered the congregation to worship in the chapel, while he stored his goods in the basement!

Under the Concordat, the Minister of Home Affairs is required to approve the appointment of every minister of a non-Catholic cult—he also must approve the appointment of Bishops and Archbishops of the Roman Church, and these are required to swear allegiance to the State: "Concerning myself with the welfare and interests of the Italian State I will seek to prevent any danger which may threaten it."

Religious instruction is entirely in the control of the hierarchy of the Roman Church, although in theory non-Catholics may be exempted from such instruction, and there were some schools in the Waldensian Valleys where the presence of a crucifix was not insisted upon.

In every article of the Lateran Pact and of the Concordat, the Roman Church is expressly given preference, until small area is left for the existence and expression of non-Catholic religious groups. And the Civil Code, which provides sanctions for the Pact and Concordat, directs far more severe penalties for offences against the Roman Church than for offences against other cults. The prison term, for example, for disturbing a Catholic Church service is several times as long as for disturbing a non-Catholic service.

### Freedom Revoked

The intent and the result of the Pact and the Concordat, now written into the Constitution of the Italian Republic, is to make second or third-class citizens of all non-Catholics in Italy. They are denied, although they pay taxes and assume civil and military obligations as first class citizens, the full exercise of their elemental rights as citizens, and this solely on the basis of their non-conformity to an established religious institution. In vain did these dissident groups demand the inclusion in the Constitution of an article which is fundamental in

every enlightened government: "All citizens are absolutely equal before the law, without discrimination by reason of race, of religious faith, or of political creed."

All of the disqualifications noted above, and more, are part of the structure of the Republic of Italy. Much, if not most, of the real freedom of religion enjoyed under Allied Military Government, is revoked. The clause in the Peace Treaty so recently signed is nullified. It would seem to the writer that non-Catholics, both Jews and Protestants, should register vehement protests against this defiant and flagrant violation of the Peace Treaty. The Waldensian Church in Italy is the oldest evangelical body in the world, dating from the twelfth century. They and all the other heroic non-conforming cults in Italy need and deserve every support we can give them in their struggle to enjoy full religious freedom. The Republic of Italy needs our aid in rescuing it from the anachronistic and intolerable position into which the combined totalitarian forces, Catholic and Communist, have forced it.

### IS CANADA THE MOST CATHOLIC COUNTRY IN THE WORLD?

**A** HIGHLY-PLACED official of the Vatican court appears to think that Canada deserves the doubtful distinction of being the most devotedly Roman Catholic country in the world. Speaking at a banquet in Joliette, Quebec, the so-called Apostolic Delegate to Canada—in effect the pope's Italian "boss" of his Canadian estates—had the following remarks to make, as translated from *La Presse* of Montreal:

"The Catholics of Canada, under the vigilant direction of their venerated heads, have never been surpassed in the profession and the practice of their faithfulness to the See of Peter. . . . It is with profound joy that I wish to express to you the fatherly gratitude of His Holiness for your close union with his throne of truth and love, and for the fervent prayers made with so much constancy and piety in your church for the triumph of the Vicar of Christ.

"At the same time it is a pleasure for me to congratulate you cordially for your docility in the observance and the practice of the luminous pontifical instructions, and for the moving generosity with which you have replied to all the appeals of the Pope for the defense of the rights of the Church and for his works of charity."

What an insult for a free people to be congratulated on their "docility" to the instructions of a foreign potentate who is just now boasting of his political victory in one of the dirtiest and darkest lands in Europe—a land which more than a thousand years of autocratic papalism has reduced to starvation and servitude of body, soul and spirit. Let those who are proud of congratulations on servile docility avail themselves of these felicitations from an Italian emissary of a foreign prince. We gladly confess that we have neither part nor lot in this form of slavery.—W.S.W.

### SEND US NAMES PLEASE

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

### CATHOLIC ACTION WINS THE ITALIAN POLITICAL CAMPAIGN

**O**NE side of the activities of Catholic Action in Ireland was dealt with in these columns last week. Another side of the activities of this papal organization is reported in the following paragraph taken from an editorial in *Le Devoir* of Montreal, a daily newspaper published under Romanist auspices in Montreal:

Those who are responsible for the Italian victory are, beyond all argument, the Catholic Action movements. The Christian Democrats (the R.C. party) appear to have directed the campaign from afar off, somewhat overwhelmed by the immensity and the multiplicity of the tasks. It was the local committees of Catholic Action that took the place of the insufficiently organized Christian Democrats. They were the ones who formed the groups in homes, who took care of putting names on the voters' lists, who furnished representatives in the polling booths, who organized the transportation of voters, whom in short, carried on the thousand and one minute tasks, without which, in an election, the great principles and civic virtues are a useless and foolish luxury.

After the Easter message of the Pope, the Catholic Action movements could have no scruples about throwing themselves into battle. It was indeed even their duty to do so.

Catholic Action is thoroughly organized in Quebec and is not unknown in English-speaking Canada and the United States. Here is a potential weapon that politicians and voters must take into account. The Roman Church is avowedly a political organization better organized than political parties and even able to beat the Communists at their own special game of regimenting voters to support a given party and a given candidate.

### THE RACKETEERING PAPACY

**W**E HAVE just received a letter from a very responsible man in one of the European countries, on the Protestant question. We cannot here safely identify the writer, nor the country. Among other things he says: "Protestants and Protestant charities should no longer support Roman Catholic activities as they are actually doing to a very large extent; UNRRA goods are shipped to Italy in boxes with the inscription, 'A gift from the Pope'. UNRRA goods are sold also by the priests on behalf of the Roman Catholic Church."

Can there be found anywhere in the world such a gang of thieving racketeers? In this way UNRRA gifts, paid out of money raised by taxes of the United Nations, doubtless have been used as bribes for votes in the Italian election.

### CANADIAN PROTESTANT LEAGUE MEETING

Rev. D. C. McLelland, M.A.  
Secretary of The League

will address a public meeting at

LONDON

Monday, May 3rd, at 8 o'clock

in Metropolitan United Church  
corner Central & Wellington Sts.

Subject: "Jesus and the Holy Catholic Church. What is the meaning of this phrase in the Apostles' Creed?"

## Among Ourselves

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

On Wednesday evening, April 21st, the Dorcas Societies, both Senior and Junior, of Jarvis Street Baptist Church, gave a shower of canned goods, etc., to Mr. Newton McKenzie, pastor-elect of the French Baptist Church at La Sarre, Northern Quebec. A large number of ladies met at the men's residence at the invitation of the Matron, Mrs. W. Sambourne. They spent a happy time together, and were the more pleased by the fact that their shower was a complete surprise to Mr. McKenzie, who made a gracious speech of thanks. Delicious refreshments were served by the Junior Dorcas.

Seminary Male Quartette has taken a number of services of recent months with blessing to their hearers. Seminary Foreign Mission Fellowship took evening service at Grandview Mission a few Sundays ago, where Mr. Don Whitelaw is pastor.

The Foreign Mission Fellowship meets each school day for prayer and interest in foreign missions. Last week Miss Gemmel, an expert on candidate requirements, gave an outstandingly practical address to the group. Rev. E. A. Lockerbie recently showed a film on leper work in Africa.

Rev. G. W. Smith writes from Jamaica: "We are very nicely settled in the work again. The Sunday School here is thriving, averaging 110 as compared with 70 when we went on furlough. An intelligent young married man accepted Christ at an open air meeting I held at Coka, a very needy district three miles from our Thornton Church, last Sunday night. There were many men present. Three converts from that place, the fruit of Brother Green's ministry, were baptized in the church on the third Sunday in March."

### "THE GOSPEL WITNESS" APPRECIATED IN SCOTLAND

A CANADIAN subscriber who sent a copy of this paper to friends in Scotland, together with a food package, has forwarded us the following letter which he received in acknowledgment:

Scotland.

My dear .....

It was really very good of you to think of me to send not only food for the body, but also food for the mind and soul. We do need both these days. I have not been so much interested in any papers for a long time as I was in those re Protestant Defence in Canada, and specially in Quebec. To me it is proof positive that when the Roman Catholics are strong, and have a chance of poking their noses into the temporal government of such places, their hearts and ambitions have not changed one iota. They would still rule all countries, and burn or destroy every one who will not become a willing slave of their Church.

I am proud of Canada, and specially of the Protestants in Québec for the noble stand they are making; and for the masterly way in which they are going about the formation of a Protestant League. I wish we had some more of such Ecclesiastical Statesmanship in this country of ours, where the Roman Catholics are creeping in quietly, and determinedly, with the same purpose of gaining the upper hand in Church and State. Unfortunately we have too many men, some of them living in the Church, whose freedom has been bought by the blood of the martyrs, who are ready to ape the ways, and much of the idolatry of the Roman Catholics. We are drifting more to outward show and forms than to upward and truly spiritual worship, and the former will soon kill the latter.

So impressed and gladdened was I on reading your papers that I prayed earnestly for Canada, and the Protestant stand against superstition, and error, and perhaps that best expresses my interest in and appreciation of your kind thought in sending me THE GOSPEL WITNESS.

With thanks and warmest regards to you both,

## News of Union Churches

REV. MORLEY R. HALL, Secretary

Campbell Ave. Baptist Church, Windsor

Rev. J. H. WATT, pastor

From a recent abridged edition of the *Campbell Clarion* we glean the following good news:

"Revival fires are still burning, and fourteen more responded to the invitation last Sunday night, (April 18th). At last Sunday night's service, six believers followed Christ in the baptismal waters. There are still more to follow next Sunday, which will be our fourth baptism service within a month, when some eight or ten will so follow in obedience to the Word of God."

The Sunday-School is growing and on the 18th there were 247 in attendance. Fifty-two of these were in the pastor's class.—M.R.H.

### Chatham Baptist Church

Rev. E. C. Wood, pastor

This work is enjoying spiritual blessing in all departments with increased attendances. During a recent Sunday morning service, three responded to the gospel invitation for salvation.

Owing to the excessive costs in building materials, they have decided to postpone their immediate plans to erect a new church building.—M.R.H.

### First Baptist Church, Timmins

Sunday, April 18th, was a good day in this work. They have been without a pastor since last November, but the attendances keep good at all services. Sunday evening the wing of the church was opened for an extra thirty or so besides a well-filled auditorium. For several weeks the congregations have been well above the average. They have engaged student G. A. Adams of the Seminary to labour in their midst during the summer months.—M.R.H.

### THE CLERGY IN ELECTIONS

Editor, *Citizen*: It is unquestionably true, and most thoughtful believers in democracy will agree, that Communism is today a threatening evil. Nevertheless, when the Roman Catholic clergy in Italy use their power to persuade voters in a so-called democratic election to vote "anti-Communist" I think it is high time we examine the tenets of democracy.

Sinister in the extreme is this form of intimidation, and I believe that, although "democracy" might have triumphed in Italy, the sacred right of the people to cast their ballots as they saw fit has been seriously tampered with.

F. E. HANRATTY.

## Bible School Lesson Outline

Vol. 12      Second Quarter      Lesson 6      May 9, 1948

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

### ISRAEL WARNED

Lesson Text: Amos 8:1-14.

Golden Text: "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

—Luke 8:18.

Supplementary Reading: Amos 6:1-4; 7:1-15; Acts 5:28, 29; Jas. 5:1-6.

### INTRODUCTION

Amos has been called "The Prophet of the Plumbline". He measured everything by the plumbline of the Word of God and insisted on this as the standard for faith and conduct, the standard by which Israel was judged and found wanting. In these days when many are inclined to be lax in their judgment of moral issues, the message of Amos is greatly needed.

After uttering God's judgment against the nations (chapp. 1, 2)

and against Israel (chapp. 3-6), Amos sets forth God's warnings to Israel in symbolic form in 5 visions: (1) The Vision of the Locusts (7:1-3); (2) The Vision of the Fire (7:4-6); (3) The Vision of the Plumbline (7:7-9); (4) The Vision of the Basket of Summer Fruit (8:1-14); (5) The Vision of the Destruction of the Temple (9:1-10).

#### EXPOSITION

##### I. The Vision: verses 1-3.

Amos lived in a time when Israel was enjoying material prosperity, and the reason he could see the corruption beneath the surface was that his ear was tuned to hear the voice of the Lord (Psa. 85:8). As a true prophet he heard the message of the Lord and then delivered it to the people in His name (Ezek. 33:7). Every servant of God has a similar responsibility.

The vision of the basket of summer fruit is here recorded and explained. Israel resembled the fruit in that the nation was ripe for judgment and would be plucked from the land (Deut. 28:63, 64; Jer. 12:15). The end would shortly come, and it did come in 722 B.C., about 60 years after the prophecy of Amos, when Israel was overwhelmed by the Assyrians (2 Kings 18:9-12). In His mercy God had hitherto passed by them, but He would do so no more; He would not again intervene to deliver them (Am. 7:8). He had given them frequent warnings and abundant opportunity to repent, but they had persisted in their stubborn wickedness. There is a lesson here for us all. God's Spirit will not always strive with men (Gen. 6:3).

Laments and mourning would take the place of the usual songs of rejoicing in the temple (Am. 5:23). So many would be slain in battle that proper burial would be difficult: funerals would take place in silence, without the formality of paid mourners.

##### II. The Visitation: verses 4-10.

The Lord loves His people, and no one who oppresses them will go unpunished. Amos was directed to give a stern warning to those who were cruel to the poor and who exploited the needy (Jas. 5:1-6). So avaricious were they that they could hardly wait for the festival of the new moon or the sabbath to be over so that they might sell their grain (Neh. 10:31; 13:15-19). They did not love or hallow the sabbath day (Exod. 20:10). They defrauded their customers by giving short weight and using inaccurate scales (Lev. 19:35, 36; Deut. 25:13-16; Ezek. 45:9-12; Hos. 12:7). An ephah was a measure of about 3 pecks, and shekels used to be weighed out in payment for goods (Gen. 23:16). We should be honest in all our ways (1 Thess. 4:12; Heb. 13:18; 1 Pet. 2:12).

Moreover, these heartless rich men would compel the needy to become their bondsmen by selling themselves to their creditors in return for some money or such small things as a pair of shoes (Am. 2:6). In their greed they would sell the refuse of the

wheat to the poor, who could not pay the price of the more nutritive parts.

The Lord keeps an accurate record of all that we do (Matt. 12:36; Rom. 14:12), and one day He will call all such evil-doers to account (Hos. 8:13; Am. 9:9, 10; 1 Pet. 4:3-5). He will not forget to bring them to justice (Ezek. 7:5-9): "The mills of the gods grind slowly, but they grind exceeding small."

Because of all this iniquity Israel would be punished. Calamity would come upon the people as the flood waters of the Nile that overspread the land of Egypt (Dan. 9:26; Am. 9:5). Darkness of destruction, symbolized by physical darkness at noon-day, would take the place of the light of prosperity (Jer. 15:9; Ezek. 32:7-10), and mourning would take the place of rejoicing (Jer. 6:26; Am. 5:16). Sackcloth upon the loins and baldness of head were tokens of deep humiliation and sorrow (Isa. 15:2, 3; Jer. 48:37; Ezek. 7:18).

##### III. The Void: verses 11-14.

People who in times of prosperity have no thought of God readily call upon Him in the day of trouble. The wicked men of Israel would desire relief from their distress, and would look in vain for comfort from the prophets whom they had scorned, as Amaziah had rejected Amos (Am. 7:10-13). There would be a dearth of the prophetic message, a famine for the Word of God (Psa. 74:9; Isa. 29:8-12; Mic. 3:7). It would seem to them as though God were silent, as though He had abandoned men to their own devices (Psa. 28:1; 35:22-25).

The chief sin of Israel, the one into which Rehoboam had trapped them at the time of the establishment of the kingdom, was idolatry (1 Kings 12:25-33). The chief centres of this idolatrous worship are mentioned; Samaria, the capital, Dan, where a golden calf had been erected (Deut. 9:21; 1 Kings 12:29; Hos. 4:15) and Beersheba (2 Kings 23:8; Am. 5:5). Idolatry was also the chief sin which brought about the destruction of the kingdom, and those who called upon the gods in worship would finally perish (2 Kings 17:21-23).

#### DAILY BIBLE READINGS

May 3—Warnings of Dispersion .....	Jer. 16:1-21.
May 4—Warnings of Captivity .....	1 Kings 14:14-18.
May 5—Warnings of Drought .....	1 Kings 17:1-7.
May 6—Warnings of Famine .....	2 Kings 8:1-6.
May 7—Warnings of Chastisement .....	Isa. 9:8-21.
May 8—Warnings of Tribulation .....	Isa. 24:16-20.
May 9—Promise of Restoration .....	Hos. 2:14-23.

#### SUGGESTED HYMNS

Have you any room for Jesus? Jesus, Lover of my soul. There is a fountain filled with blood. O worship the King! "Almost persuaded" now to believe. Rock of Ages, cleft for me.

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

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