

Separated Unto the Gospel.—p. 4.
How the R.C. Church Changes.—p. 8.

His Cup and Ours.—p. 5.
"Think on These Things".—p. 12.

The Gospel Witness and Protestant Advocate

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

Vol. 27, No. 2

130 Gerrard Street East, TORONTO, MAY 6, 1948

Whole Number 1355

Is This Blasphemy or Religious Humbug?

WE READ *The Canadian Register*, which is described as the Official Organ of the Catholic Church Extension Society of Canada", with mixed emotions of anger and amusement. We wonder whether the Editors really believe the piffling humbug which fills the greater part of the paper.

Mules and horses, at least before the mechanization of the coal industry, in some places were taken down into the mines in youth, and, never seeing the sun, became completely blind through the atrophy of their visual organs. Can it be that people who are born into the darkness of Romanism, who are sequestered from infancy, so as never to see the light of religious truth, but, instead, in Catholic schools, churches, and associations, are exposed to the fallacious fabrications, and puerile superstitions, and religious inventions of Rome, become incapable of distinguishing between fact and fiction, and between the rational and the ridiculous?

It is amazing that the lying propaganda of Rome should be received with such a measure of credence by the general public. When Modernistic unbelief in the name of intellectualism and Biblical scholarship pour contempt upon the supernaturalism of the Bible, little objection is offered to Modernism's bombastic pretensions, so that one might think that belief in any form of supernaturalism was a thing of the past. But when Romanism announces its miracles, and publishes abroad its fantastic stories of apparitions, and miraculously preserved flowers, and the healing virtues of their rags and relics, their bones and bottles, their cunningly-devised fables are received at least with deference by the public generally.

How many shrines are there dedicated to Mary on the ground of the alleged appearance of Mary to someone at a particular place? for instance this brief paragraph from the Roman Catholic Encyclopaedia, (Vol. 9, p. 389):

Our Lady of Lourdes

"The pilgrimage of Lourdes is founded on the apparitions of the Blessed Virgin to a poor, fourteen-year-old girl, Bernadette Soubiroux. The first apparition occurred 11 February, 1858. There were eighteen in all; the last took place 16 July, of the same year. Bernadette often fell into an ecstasy. The mysterious vision she saw in the hollow of the rock Massabielle was that of a young and beautiful lady, 'Lovelier than I have ever seen,' said the child. But the girl was the only one who saw the vision, although sometimes many stood there with her."

It will be observed that all that has grown out of this so-called apparition of "The Blessed Virgin of Lourdes" was the report of "a poor fourteen-year-old girl, Bernadette Soubiroux"; and further, "the girl was the only one who saw the vision".

The Virgin of Guadalupe

Another Roman Catholic fraud is the shrine of Guadalupe, in Mexico, three miles north-east of Mexico City. "Pilgrimages have been made to this shrine almost uninterruptedly since 1531-32." The origin of this piece of deception is equally fantastic: (Roman Catholic Encyclopaedia, Vol. 7, p. 43):

"To a neophyte, fifty-five years old, named Juan Diego, who was hurrying down Tepeyac hill to hear Mass in Mexico City, on Saturday, 9 December, 1531, the Blessed Virgin appeared and sent him to Bishop Zumarraga to have a temple built where she stood. She was at the same place that evening and Sunday evening to get the bishop's answer. He had not immediately believed the messenger; having cross-questioned him and had him watched, he finally bade him ask a sign of the lady who said she was the mother of the true God. The neophyte agreed so readily to ask any sign desired, that the bishop was impressed and left the sign to the apparition. Juan was occupied all Monday with Bernardino, an uncle, who seemed dying of fever. Indian specifics failed; so at daybreak on Tuesday, 12 December, the grieved nephew was running to the St. James' convent for a priest. To avoid the apparition and untimely message to the bishop,

he slipped round where the well chapel now stands. But the Blessed Virgin crossed down to meet him and said: "What road is this thou takest, son?"

This is a brief passage from the fantastic story of "Our Lady of Guadalupe".

Notre Dame Du Cap

Then our readers will remember the parading of a wooden replica of the statue to Notre Dame du Cap, "Our Lady of the Cape", which was paraded through the streets of Ottawa at the time of the Marian Congress.

Our Lady of Fatima

Then last October Archbishop Vachon, of Ottawa, drove to Prescott to welcome the wooden statue of Fatima. Here is an extract from the story of "Our Lady of Fatima", which at the time we took from a paper published in Portugal by the Roman Catholic Church:

The Miracle of Fatima — the Doubt and the Certainty

One morning, three children in Aljustrel, in the parish of Fatima, set out as usual with their flock of sheep for the pastureland in the Serra. They were Lucia de Jesus, ten years of age, and her cousins Francisco and Jacinta, aged respectively nine and seven. The children took the sheep to a small depression known as "Cova da Iria", about two miles out of Fatima. Brought up as Catholics, they ceased their play as the sound of the mid-day chimes from the village church came to their ears, and recited a part of the Rosary, as was their custom. As they finished their prayers, there occurred a vivid flash of lightning. They looked at the sky, but there were no clouds to justify the lightning. However, fearing that a distant storm was approaching, they began to collect their sheep, preparatory to making their way home. But at this moment there appeared upon the boughs of an oak-tree a female figure of incomparable beauty and sweetness, who said to them:

"Do not be afraid, for I shall do you no harm."

Enchanted, they gazed at the young lady. She was clothed in white and upon her head and descending the length of her body was a mantle, also of white, embroidered with gold. A golden cord hung from her breast to her feet, which scarcely seemed to touch the branch upon which she stood. Her hands, in an attitude of prayer, were raised level with her breast, and from the right hand hung a rosary, apparently of pearls, terminating in a small silver cross. A smile illuminated the ineffable countenance of the apparition. After a moment of silence, Lucia asked:

"Where do you come from?"

"From the sky," replied the figure. She went on to say that she would return to that same spot at the same hour on the thirteenth day of each month for the following six months and that, in October, she would reveal who she was and what she desired.

This occurred on May 13th, 1917, and so commenced the Miracle of Fatima.

These are but four of the many images and shrines dedicated to Mary, on the ground of her alleged appearance to somebody. It will be observed in the case of Lourdes, and Fatima, it was all based on the reports of very young children; in the case of Guadalupe, upon a story of a very ignorant peasant.

The Ontario Government has been busy multiplying "outlets" for liquor, so as to increase its revenue. In the same way the Roman Catholic Church multiplies shrines of one sort and another, every one of which is turned to commercial account, and is made a means of getting money.

"Thou Shalt Not Make To Thyself Any Graven Image"

We read in the word of God of people who made to

The Gospel Witness

and

Protestant Advocate

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

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

Editor

T. T. SHIELDS

Associate Editors

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

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

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

themselves idols, and yet it is written, in the Second Commandment, (which the Roman Catholic Church omits from its catechism):

"Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers unto the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."

Certain of the people during the apostolic era are described as having "turned to God from idols to serve the living and true God". But at this late date in the world's history, when science is supposed to have been as destructive of superstition as the atom bomb at Hiroshima, the world is, perhaps, more completely given to idolatry than at any other period of its history.

When we delve into these stories taken from authorized Roman Catholic sources, you cannot help wondering how sane men could ever write them, nor how sane people could ever believe them.

But here is a paper called *The Catholic Register*, bearing date, Kingston, Ontario, May 1st. The large headline, right across the front page, reads:

"WORLD PRAYS IN RESPONSE TO FATIMA APPEAL."

The statesmen of the world have failed; the non-Romanist churches of the world have equally failed, it would appear. But we are told:

"THE WORLD PRAYS IN RESPONSE TO FATIMA APPEAL". and Fatima is a wooden image that has been paraded through all the cities of Canada, and the United States.

But *The Canadian Register* goes farther, and in a

second heavy double headline, five columns wide, we have this in capitals:

"WHILE COMMUNIST COLUMNS MARCH TO SHOW EARTHLY STRENGTH MAY DAY WILL SEE WORLD BOUND TO GOD WITH ROSARY CHAINS".

Could superstition go farther? Could blasphemy be more superlative?

Here is another headline from this same paper:

"Mary Invoked in Hollywood Bowl"

"Los Angeles, April 26—(NC)—A symphony of prayers will ascend on Sunday, May 2, from world-famed Hollywood Bowl when 20,000 Catholics of this archdiocese will participate in a public demonstration of prayers for peace.

"Archbishop J. Francis A. McIntyre of Los Angeles will preside and give the Benediction of the Blessed Sacrament at the close of the hour-long ceremony in honour of Our Lady of Fatima".

Here is another paragraph from the same paper:

Brazilian Pilgrimage Arrives at Fatima

"Lisbon, Apr. 27—(NC)—The first contingent, about 250 persons, of a pilgrimage from Brazil to Fatima has arrived here under the leadership of His Eminence Carlo Carmelo Cardinal de Vasconcelos Mota, Archbishop of Sao Paulo. About 550 more pilgrims are expected to arrive here on May 13.

"Leading the first contingent to Fatima, Cardinal Mota renewed the consecration of Brazil to Our Lady of Fatima."

Here is still another paragraph from the same paper:

Statue Welcomed in Explosion City

"Texas City, Tex., Apr. 26—(NC)—During the four days that the Pilgrim Virgin, replica of the famous Our Lady of Fatima statue, was enshrined in St. Mary's Church, an estimated 12,000 persons visited the church. Upon arrival, the statue was borne in a solemn procession through the city's streets to the church. Some 5,000 persons were in the line of march, which was headed by Bishop Christopher E. Byrne of Galveston."

In all these instances it will be observed it is not Christ to Whom prayers are offered. "May Day Will See World Bound to God With Rosary Chains". What nonsense! What utter rubbish this is!

Another two-column headline, in three lines, in this same article, reads: "Crusade of Prayers for Peace Through Mary to Reach Past Iron Curtain".

It is all through Mary! If the Roman Catholic Church is not the Church of the Antichrist, if it is not the antithesis of everything that is called "Christian", will someone tell us what it is? For all this orgy of Mariolatry there is not one word of scriptural warrant; but the entire Bible, from Genesis to Revelation, is arrayed against it, as the sun in the heavens is arrayed against darkness.

Yet our politicians at Ottawa, and at Queen's Park will treat only with contempt representations made to them by non-Catholic religious bodies, while they kneel in the political mud of their own making, and prostrate themselves before the Pope and his minions.

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

THE HUGUENOTS

The following excerpt from Diderot's article in the *Encyclopédie* on "Refugees" is of interest as an impartial testimony concerning the Huguenots from one of the greatest of the *philosophes* of the Eighteenth Century, a man who was a contemporary of some bloody persecutions against his fellow-Frenchmen because they refused to submit to Rome's dogma and the rule of the pope.

REFUGEES. Thus are known the French Protestants whom the Revocation of the Edict of Nantes forced to leave France and seek an asylum in foreign lands in order to escape the persecution that a blind, rash zeal brought upon them in their native country. Since that time, France has been deprived of a great number of citizens who took with them to her enemies their arts, talents, and resources, which have often been used against her. There is not a good Frenchman who has not long bemoaned the deep wound caused to the kingdom by the loss of so many useful subjects. Notwithstanding, to the shame of our century, there are to be found in our days some men sufficiently blind or impudent to justify in the eyes of policy and reason the most fatal step that a sovereign's decree ever undertook. By persecuting the Protestants, Louis XIV robbed his kingdom of almost a million industrious people whom he sacrificed to the interested and ambitious views of a few bad citizens who are the enemies of all freedom of thought because they cannot reign except in the shades of ignorance. The persecuting spirit ought to be repressed by every enlightened government: if those disturbers were punished who are ever troubling the consciences of their fellow-citizens when they differ from their opinions, then all the sects would live together in perfect harmony and would vie with each other in giving useful citizens to the fatherland and faithful servants to their prince.

What idea must we form of the humanity and of the religion of the advocates of intolerance? Those who believe that violence can shake the faith of others, give reason for a very low opinion of their own sentiments and their own steadfastness.

SEMINARY CHORUS TOUR

A NUMBER of changes have had to be made in our tentative programme for the Seminary Chorus in the larger centres of Ontario. Our final schedule giving the church, place, and hours, is listed herewith:

- Friday, May 7th—Hespeler Baptist Church, 8 p.m.
- Saturday, May 8th—Temple Baptist Church, Sarnia, 8 p.m.
- Sunday, May 9th—Temple Baptist Church, Sarnia, 11 a.m.
Chatham Regular Baptist Church, 3 p.m.
Campbell Ave. Baptist Church, Windsor, 7.30 p.m.
- Monday, May 10th—Memorial Baptist Church, Stratford, 8 p.m.
- Tuesday, May 11th—Shenstone Memorial Baptist Church, Brantford, 8 p.m.
- Wednesday, May 12th—Bethel Baptist Church, Simcoe, 8 p.m.
- Thursday, May 13th—York Road Baptist Church, Guelph, 8 p.m.
- Friday, May 14th—Fenelon Falls Baptist Church, 8 p.m.
- Saturday, May 15th—Calvary Baptist Church, Ottawa, 8 p.m.
- Sunday, May 16th—Westboro Baptist Church, 11 a.m.
Calvary Baptist Church, Ottawa, 7.30 p.m.

SEPARATED UNTO THE GOSPEL OF CHRIST

SOMETIMES we wonder how many in our day are really separated unto the Gospel of Christ. That should, of course, be true not of preachers only, but of all believers. Our Christian mission as believers is our vocation, our calling; all other employments are our avocations.

Undoubtedly it is necessary that mortals should occasionally rest from their labours. We all need rest of mind and rest of body. But the summer is coming on and we are thinking of the appalling waste of time that will be occasioned by the passion not for legitimate holidays but for carnal pleasures. The fact is, the majority of people who go away for an extended period, piously justifying themselves by saying, "One must have rest you-know", require an extended period for recuperation after their return.

The majority of people have to work for a living. They work in executive and other offices, in factories and shops, in stores, in transportation systems by land and sea. In the care of a house, the care of a city, firemen and policemen must be on duty, and it is recognized that all such workers need some surcease from their toil, some period in which they will be relieved of responsibility and afforded opportunity for relaxation.

But in how many of these callings are workers given holidays from the first of June to the end of September? They may have a couple of weeks, or perhaps a month, and then return to duty. But what do we find among professing Christian people today? People who are members of churches, who have assumed certain responsibilities in connection with the life of those churches, as soon as the early summer comes, the families move away to the lake-side or somewhere in the country without making any provision whatsoever for others to take over their duties in the church. They simply walk away from under their responsibilities and seem to have no conscience at all about giving the Devil a clear field for the entire summertime.

The head of the household must needs remain in the city, but nowadays, Unionism has demanded a five-day week. Hence there are industries and stores and other places of labour which close Friday night. That provides what they are pleased to call "a long weekend". Away they go Friday evening, returning, those who have duty for Monday morning, late Sunday night, utterly worn out and in the majority of instances unfitted to do a good day's work for a day's pay on Monday.

We are not surprised that this should characterize people of the world who know not God and who live for the things that they can touch and taste and handle. But surely Christians bought with blood ought to have some conscience in these matters.

And what of the children? The children are being trained to assume that God's work may legitimately be allowed to stand still for a whole summer. And what effect does this have on the spiritual life of the people who for the whole summer show themselves to be lovers of pleasure more than lovers of God? Some of them may take advantage of the means of grace in their locality, if there are any; but many of them almost abandon their profession for the summertime.

We remember a certain party that went to Algonquin Park some years ago and most, if not all of them, were professing Christians. One of them was a Christian

doctor. And after being some weeks on vacation, this doctor asked a certain man, "So-and-So, are you a Christian?" He said, "What makes you ask such a question as that? Why I am a deacon of a certain Baptist church (naming the church)". And he said, "I asked the question because during all the time we have been away from Toronto, I have not seen anything about you that would indicate to the onlooker that you were a Christian at all."

When people return from such religious dissipation to their churches, they come with but little appetite for spiritual food. "Ah," someone says, "having been so long without food, they would then be very hungry." Not at all. People who have been on the verge of starvation because of famine, when they return to a place of plenty, have to be guarded with the utmost care and given food in homeopathic doses; otherwise the plenty would prove more fatal than the famine.

Thus also in our churches. People return with no appetite for spiritual things. Their whole spiritual health is impaired and it requires months of careful nursing to bring them back to a state of spiritual health. And just about the time they are regaining their health, they think it time to start off on another orgy of pleasure-seeking.

We are of the opinion that while people should take care of their bodies and their minds, and give themselves such rest as is necessary, they ought to make this holiday business a matter of conscience and behave themselves as those who are bought with a price. Many do. But they have to take up the slack for all those who have gone away seeking their own pleasure. Sunday School classes have to be doubled up, and those who are left at home have to do the work of two or three religiously lazy people who have gone away to have a good time.

In 1921, Jarvis Street Baptist Church reached its crisis. Some of the people had gone away in the early summer to their summer cottages, but when they saw the crisis coming, they closed their cottages and returned home, gave up their holidays and applied themselves to duty. During that summer, Jarvis Street Church had an evangelistic campaign. A large number of people were converted and a large number of people joined the church; and when the decisive business meeting was held in September, the issue was determined by those who had been converted and joined the church during the summertime. All that has followed in the life of Jarvis Street Church and its subsequent world-wide ministry, the publication of this paper, the establishment of the Seminary, the formation of the Union of Regular Baptist Churches, the conversion of thousands of souls,—all this was the direct result of the self-sacrificing spirit of those people who gave up their summer holidays, resolving to serve God with all their heart and to give the Devil as hard a time as possible. What would occur if their example could be followed in many churches throughout the land?

CHRISTIAN GUEST HOME

Overnight accommodation from
May 7th to September 26th

478 Jarvis Street, Toronto 5

Telephone: Mi. 0302

The Jarvis Street Pulpit

His Cup and Ours

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 2nd, 1948
(Stenographically Reported)

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

—Matthew 26:36-42.

BEFORE we presume to look at these verses, let us all pray:

We are led, O Lord, by the scripture we have just read, to the threshold of the very Holy of Holies. We would remind ourselves that the place whereon we stand is holy ground. How can we, whose breath is in our nostrils, understand this great mystery of a suffering God? Thou didst promise, Thou great High Priest, that Thou wouldst not leave us alone, and that Thou wouldst send to us One Who should be our Comforter and our Teacher. Thou didst promise that He would guide us into all the truth. Oh, how much we need His guidance this evening! We are to come again to Thy table to-night. Help us to understand something more of its profound significance.

We pray that the Spirit of God may illumine the sacred page. We remember that it is written in Thy word that Thy servant, Moses, beheld a common bush which burned with fire, and was not consumed. These words, the mere letters before our eyes, are but as a common bush. Oh, that they may be instinct with the Light, and Life of the divine Spirit. Make them to burn with fire before the eyes of our hearts this evening!

O Lord, we need equally a subjective preparation. These carnal minds of ours are so wayward! They are so hospitable to thoughts that are alien to the Holy One! We are bowed down, sometimes, with anxious care; distressed about things that ought not to distress us; troubled about the morrow, as well as about yesterday. Oh, come to us now, and give us that spiritual hearing, the hearing ear. Anoint our ears that we may hear, our eyes that we may see. Open our understandings that we may understand. So by our meditation this evening fit us for a deeper and happier participation in this heavenly feast, in which we are the invited guests of the Lord of glory.

Lord help us all for Thy name's sake, Amen.

You will, I am sure, remember the scripture record which tells us of the coming of the mother of Zebedee's children, and, of course, of the sons of Zebedee themselves, when between them they proffered this great request, that they might sit the one on our Lord's right hand, and the other on His left when He should come into His kingdom: To their request our Lord replied: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto

him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." It seems to me that we are justified in assuming that such exalted positions in the heavenly kingdom will be reserved for those who have come closest to the Master in having fellowship with His suffering, and being made conformable to His death.

On this occasion, our Lord took Peter, and these same men, the sons of Zebedee, with Him into the garden, and He said to them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." He was just entering into the darkness of the shadow of the cross, ere the thick blackness of the night should wrap His soul about. It would seem that even He hungered for human fellowship. He took the three with Him, and He asked them to tarry with Him and watch. Then He "went a little farther". He always goes "a little farther". There is a reach beyond our most intimate knowledge into which we cannot enter. But the Godman went "a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep." He was not asleep! He said to Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation." Then, with infinite compassion, and consideration, He said, "The spirit indeed is willing, but the flesh is weak." And He left them, and "went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

These are dark and mysterious sayings, falling from the lips of Incarnate Deity—may I dare to say it—at the crisis hour of His eternal existence. How can we, how dare we, presume to understand such words as these?

We are this evening to take the cup. Do you know

what it means? But this is another cup which He is about to take.

I.

It may be well for us to REMIND OURSELVES OF WHO HE WAS. He had shared the glory of the Father before the world was. He was, indeed, the Divine—I had almost said—Instrument of creation. He was more than that, of course, but Father, Son, and Holy Ghost are One. He was the Creator of all things: "All things were made by him: and without him was not any thing made that was made." He came into this world very God of very Gods. He did not lay aside anything of the qualities of Deity. There was no diminution of His power. There was no limitation of His knowledge. There was no obtundity, or lessening, of the infinite wisdom exercised in the creation of all worlds. There was no suspension of any of His qualities. He *knew* all things. He was *before* all things, and in Him did all things consist. The infinite Godhead was manifest in the flesh.

Yet he was human as well as divine. We must ever keep in mind the truth of the real humanity of Jesus. He became for our sakes bone of our bone, and flesh of our flesh. He "took upon him the form of a servant, and was made in the likeness of men". Yet He was "holy, harmless, undefiled, and separate from sinners". His manhood was a perfect manhood. It was, indeed, the realization of the divine Ideal expressed in the divine purpose, when, in the beginning God said, "Let us make man". The world has never seen another Man such as Jesus. Men generally, to use Begbie's phrase, are but broken earthenware, fragments of humanity, not real men. The world has never seen but One real Man, and He was Jesus. That means, of course, that sin had never entered into Him: He was without sin, therefore He was not limited in any of His human qualities as we are.

Sin dulls our mental capacities as well as our physical powers. But His was a human mind, untouched, untainted by sin: able to think God's thoughts after Him. There was in Him no battle with evil conceptions. He, Himself, said, "The prince of this world cometh, and hath nothing in me." Evil never crossed the threshold of His manhood. He was a perfect Man, physically, morally, spiritually, and intellectually. That perfect Manhood was united with His essential Deity, and, I suppose, thereby every ordinary human quality, by that mystic union, was infinitized. He came to be our Redeemer.

It is superfluous to say it, and yet I say it, the world has never seen so brave a spirit as the Lord Jesus. So noble a spirit never animated another human breast. He feared nothing, for there was nothing among men of which He had any reason to be afraid. Yet as He approached this crisis hour there was something that seemed to fill even His perfect, and capacious Spirit with a strange fear and consternation,—as the wrath of God was poured out into the cup of His indignation, and Jesus was about to do what no one else ever did, or could do: He was about to "taste death for every man". As He took that cup His anguished soul cried out to God, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

I do not know how to describe it—I cannot describe it. I hardly know what language to employ, to suggest the horror of it. But He Who knew its significance as no one else could know, took it almost—if I might say

without irreverence—with trembling hand. His infinite, sensitive, soul shrank from the horror of it. This noxious cup! "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

It must have been a dreadful cup, do you not think? It must have had distilled into it the essence of all griefs, and sorrows, and woes, "poured out without mixture", the scripture says, "into the cup of his indignation". You take your bitter medicine, but you read the physician's order on the bottle, that it may be diluted with water, that something of the bitterness of it may be smothered, or disguised with something more palatable. But not so with the Lord Jesus—the content of His cup was "poured out without mixture". There was no alleviating, or mitigating, element, and He, the Godman, almost shrank from it.

Was it an expression of His human nature?—I repeat, His perfect human nature? I think perhaps it was. I think it was His human nature, notwithstanding the largeness of its capacity, by reason of its perfection, I think it must have been His human nature which all but shrank from that awful cup; and I think it was His Deity, His divine nature, that enabled Him to say, "Nevertheless, not as I will, but as thou wilt."

Then the second time He prayed, saying the same words virtually: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

"Death and the curse were in our cup,
O Christ 'twas full for Thee;
But Thou hast drained the last dark drop—
'Tis empty now for me!
That bitter cup, Love drank it up,
Now blessings' draught for me."

Are you not glad? This cup which we shall take this evening is infinitely sweet. It has no bitterness in it. It has no wrath in it. It has in it fellowship, faithfulness, and love, grace immeasurable and incomparable,—I mean as to the reality that lies behind the symbol, there is life everlasting, because He, the Godman, said "Thy will be done".

II.

Then there is another consideration. There is a sense in which OUR LORD ALL BUT CHALLENGED THE RESOURCES OF DEITY, TO FIND SOME OTHER WAY. It is as though He said, "Is there no other way? Can the redemption of the world be effected only in this way, and in none other way?" To whom did He pray? "O my Father!" He cried. He lifted His heart with His eyes, to the God of all worlds, the Source of life and light, of love, and wisdom, and power, and faithfulness, and grace—almost as though His human nature cried—of course He knew from the foundation of the world what the answer would be—as though His human nature almost cried, "O God of infinite resource, Who hast flung a million worlds into space, Who hast made this planet, and man in Thine own image and likeness, and filled this world with beauty and with music, until Thy rebellious creature marred it all, canst Thou not find some other way than this?"

Perhaps He prayed for the disciples' sake! And in their hearing! Perhaps He prayed for our sakes! Perhaps He so prayed that it might be recorded that even God was invoked to consider and canvass the resources of Deity, to see if there was any other way than the Cross, whereby a poor sinner could be saved. And, said He, "If there is no other way, if that be Thy way, and

there is none other, then I shall take it: nevertheless, Thy will be done."

My dear friends, there was no other way. Modern theologians are prolific in the devices which they have invented for man to get to heaven without the cross. This hymn book is a Baptist Hymn Book, so it is said, because it has some additions to it to suit us. But the body of it is the same as the United Church Hymnal. Part of it was prepared for the use of Baptists by a Baptist Committee. I know it has hymns about the sufferings of Christ, but specifically there is not one section in this Hymn Book that speaks of the High Priesthood of Jesus Christ, Who through the rent veil of His flesh entered into the Holiest of all, "having obtained eternal redemption for us".

Modern theology does not know very much about the Priesthood of Jesus. He is a great Exemplar, a Reformer, a Teacher. But remember God could find no other way to save human souls but by the Cross—no other way! "If it be possible," our Lord said, "find it":

"This was compassion like a God
That when the Saviour knew
The price of pardon was His blood
His pity ne'er withdrew."

Rest assured, my dear friends, if God Himself could find no other way, you cannot. If all the resources of Deity, put under tribute for man's redemption, could find no other way than by the suffering and death of Incarnate Deity—if God could find no other way, neither you, nor I, can do so. No other way was possible. Therefore He took the cup and drained damnation dry.

III.

One other remark I must make: We have surely in these verses AN ASSURANCE THAT THERE WAS A WAY DEvised FROM THE FOUNDATION OF THE WORLD, A PLAN WHICH GOD DEVISED THAT HIS BANISHED SHOULD NOT BE EXPELLED FROM HIM, of which all the prophets spoke, and especially the greatest of all prophets, in Whom God gathered up the testimony of the ages, when He spoke to us in His Son. After thus the Son had contemplated it, after thus the Father had put, so to speak, His imprimatur upon it, saying, "There is no other way, My Son"; after God the Holy Ghost enabled Him that He, "through the eternal Spirit (might offer) himself without spot to God", you may be sure that a salvation thus

devised and executed, and now promulgated, is all that we need. He is "the way, the truth, and the life: no man cometh unto the Father, but by (Him)."

As this evening we come once again to the Table of the Lord, let us pray that the Holy Ghost may teach us, perhaps more clearly than ever before, the meaning of it. Pray that He may give us a profounder understanding of this great truth. Oh, how often we sing it, perhaps sing it superficially, I mean superficially as to our apprehension of its meaning—I selected the hymns this evening that our thought might be turned to the Cross, and I remind you of one we often sing—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let us pray:

What shall we ask of Thee, O God? What more can we ask but that we may know Jesus Christ better? That we may know Him better?—Yes. That we may know nothing save Jesus Christ and Him crucified.

O Lord, let it be so to-night, that we may enter into a deeper fellowship with Thyself than we have ever known before. Amen.

Now we shall sing Topladys' great hymn:

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

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

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

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

BOOKS AND BOOKLETS BY
DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters. 280 pages.	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness
130 Gerrard Street East
Toronto 2 - Canada

How the Roman Catholic Church Changes Front

IT IS well known that while Romanists are the shrewdest, the most tireless, political manipulators on earth, the Church itself, through its bishops and priests, generally profess that they have nothing to do with politics. They are so holy, they are so other-worldly, so supremely concerned with the souls of men, that they have neither time nor inclination to meddle with politics! Of course that profession is a lie, a brazen, unmitigated, superlative, falsehood. Notwithstanding, it is one that is told again and again. But in Italy, prior to the recent election, the Vatican began to be rather fearful, so, throwing off all restraint, the Pope came out boldly as the leader of a political party, and commanded his thirty-seven thousand priests, and all the people whom the priests could threaten with eternal damnation if they did not do as they were told, to act as political agents. That the Pope in this instance dealt with politics is freely admitted, and justified in a Vatican broadcast, report of which is taken from *The Canadian Register* of May 1st:

Vatican Broadcast Clarifies Stand of Church In Election

WASHINGTON, Apr. 26 — (NC) — "When politics becomes the enemy of religion, religion while remaining religion necessarily becomes the enemy of politics," Vatican Radio stated in explaining the Church's determined stand against Communists in the recent Italian electoral campaign. The broadcast, which was in Italian and commented on the outcome of the elections, was monitored in this country.

"The development of the electoral campaign revealed the essentially religious nature of the struggle," the broadcast stated. "The adversaries have clamored against interference by the clergy and have talked about a violation of the Concordat and the intimidation of people by threats of excommunication.

"The answer was quick and clear. Did anyone expect that the Italian episcopate and clergy should wait till the priests and faithful were facing the firing squads before crying 'wolf'? Should they wait until the churches were destroyed and every religious and civic liberty suppressed, including the freedom to preach Christ's Gospel? Should they have waited until Italy went the same way as Russia and Mexico, Spain and Yugoslavia, Rumania and Hungary?

CRADLE OF RELIGION

"It was necessary to prevent Italy, the cradle of the Catholic religion and Christian civilization, from being engulfed in the wave of barbarism which has already submerged so great a part of the world. It was necessary to prevent people who have suffered more than others from poverty and social injustice from being tricked into bartering eternal salvation for a fallacious promise of earthly happiness and prosperity. It is the duty of Christ's priests to proclaim the truth and denounce error, and duty implies a right . . .

"Whatever may be understood by politics—whether a party, a leader, an association, or an individual—when its principles, aims and program are contrary to the religion of Christ then the Christian Church must oppose it and prevent the faithful from co-operating with the enemies of Christ and from abandoning the Catholic religion . . ."

"If Caesar or the State overstep the boundaries of their own sphere to invade the field of religion then the Church cannot abandon the field entrusted to her by God merely because it now belongs to politics. Where there is a follower of Christ, there ecclesiastical jurisdiction must be freely and fully exercised . . .

"The Church has defended truth and fought against tyranny for 2,000 years. She knows that she can resist the tyranny of a class, of a people, or of an individual.

Why should she betray her mission now when, despite so much talk of liberty and democracy, civilization has never been in greater danger?"

This is what *The Canadian Register* has to say, editorially of the same matter. The editorial is headed, "Thanks Be to God Who Giveth the Victory". We do not for a moment believe that the victory was of God, but here is the editorial initialled by Henry Somerville, the Editor:

Thanks Be to God Who Giveth the Victory

The Acts of the Apostles tell of a crisis when St. Peter was in great danger and "prayer was made without ceasing by the Church to God for him." So were prayers made throughout the world before the Italian elections but nowhere did the Church show such spiritual energy as in Italy itself. Perhaps never before has so much religious influence been exercised to determine a political issue. There will be those who take scandal at what they call bringing religion into politics and we know very well that if our own non-Catholic countries in the Western world had not been vitally interested in seeing Communism defeated in Italy the occasion would have been taken to smear the Church as political, and indeed the occasion has been taken by pro-Communists amongst us.

It was as right for Pope Pius XII to call on Catholics to help win the battle against Communism in Italy as it was for Pope St. Pius V to summon Christendom against the Turks at Lepanto, as it was for British countries to have National Days of Intercession during the World War, and as it was for Moses to hold up his hands in prayer while the Israelites fought against the Amalecites.

Now more than ever will the Church be hated by her mortal enemies. It is the display of her strength that enrages them. Will those whom the Church has benefited, whom she has saved from a major disaster, show her gratitude? Will they endeavor to assist her work and increase her power over men's hearts and minds? We speak of the countries of the Western world who see their liberties threatened by Communism. The question is better left unanswered.

The Church is not of the world and it has not been promised to her that she will be at peace with the world. She does not seek conflict with the world; rather does she offer it the things that are to its peace. She rejoices when the world, if only in particular times and places, accepts her blessings. This is a moment when we Catholics in the Western world have the happiness of seeing the services of the Church appreciated by those outside her fold. As the Holy Father said last week, the skies of Italy are brighter with hope as a result of the election, there has been a quickening of confidence in Europe and throughout the world.

This great consolation, this renewal of hope, we owe to Almighty God. Those who had the faith to pray for His help before the Italian election will not forget to offer Him their prayers of acknowledgment and thanksgiving.

H. S.

In the same paper the Church hastens to withdraw itself again in its alleged non-political shell.

Of course, the Church is never at pains to be consistent, even with itself. Although it claims infallibility and boasts that it never changes, yet, like any other liar, it is bound to contradict itself; so *The Canadian Register* publishes a dispatch from Rome which it heads:

"ELECTION RESULT VICTORY FOR DEMOCRACY, NOT CATHOLICISM"

(By Rev. Joseph J. Sullivan, NCWC Correspondent)

ROME, April 24—(Radio, NC)—The "stand-in" has stolen the show!

In the great modern tragedy involving late Christian civilization, Italy, an untried novice on the stage of world

democracy, was called on to take the lead and acquitted herself brilliantly.

The "critics" enthusiastically praised this newcomer's performance, and rightly so. For Italy succeeded where other European nations failed. And so a star was born, the newest in the democratic firmament.

The success of Italy is the success of democracy, liberty and Christian civilization; her victory is truly democratic. To try to explain in any other way is simply absurd and shows a failure to grasp the realities of the situation.

Twenty years of totalitarianism made Italians appreciate the right to govern themselves in their new-found democratic freedom. Yet in their first test they were faced by the old familiar spectre of totalitarianism, now under the form of Communism.

Now, in this latest victory, Italians might well be excused if they gave way to joyous celebrations. But there has been none of that. While democracy is victorious, the government's supporters keenly realize that more than 8,000,000 fellow Italians, led by misery, need, force and ignorance, voted for forces opposed to democracy.

NOT RELIGIOUS ISSUE

There is grave danger abroad of the elections being misunderstood as a Catholic victory, a triumph for the "Catholic party", a success for Catholic influence.

In a country 98 per cent Catholic the issue could not be Catholicism versus non-Catholicism; the issue was specifically that of Christian civilization and true democracy versus Communist totalitarianism.

The fact that the Catholic Church was opposed to atheistic Communism from that ideology's inception is of primary importance and very likely enabled Catholic Italy to score its victory for democracy, where Czechoslovakia and others failed miserably. But it does not mean that the victory was primarily or solely Catholic. It was rather a democratic victory aided and abetted by Catholic appreciation of the issues involved.

A glance shows the falsity of the term "Catholic party" applied to the Christian Democrats. More than 26,000,000 voted. Of these, the Christian Democrats received 12,500,000, and the communist-dominated Popular Front a little over 8,000,000. The other 5,500,000 was divided between ten leading anti-communist parties and numerous other lists of candidates. In other words, 12,500,000 voted specifically for the Christian Democrats, and 14,000,000 voted against them, and this in a country 98 per cent Catholic.

Perhaps we have said enough for one week, except to remark that the more we know of Roman Catholicism, the more sure we become that the Papacy is the "Antichrist"; that this world-system of religious idolatry and political intrigue, which seems to have wrapped its tentacles about the official life of every state in Christendom, is the most blasphemous, hypocritical, religious, humbug in the world.

In the same *Canadian Register* there is an article by a woman, of whom it is alleged she was a Communist, in which article she says:

The Soviet economy, she observes, a system of state capitalism, has enslaved the people for the benefit of a small ruling clique and has resulted in constantly deepening impoverishment of the nation."

Could anyone possibly give a better definition of the Roman Catholic Church?—"A system of state capitalism, (which) has enslaved the people for the benefit of a small ruling clique and has resulted in constantly deepening impoverishment of the nation"?

If anybody would know what Satanism really is, and does, in the affairs of men, let him diligently study the history of the Papacy up to date.

COMMUNISTS IN QUEBEC

THE Toronto newspapers have carried several front page articles describing in some detail, with the aid of accompanying photographs, what *The Globe and Mail* is pleased to call "the greatest anti-communist demonstration ever staged in this part of the country". It must remain something of a mystery just why it is necessary to stage such a demonstration in a section of Quebec that is overwhelmingly French, and in which the Roman Church has poured millions of dollars of public funds in order to establish a solidly French and Roman Catholic bulwark of new colonists. Does the French-Canadian Roman Catholic Hierarchy realize that their papal church is the greatest breeder of Communism and revolution that the world has ever known? They have reason to think so when the record of that church is surveyed in Italy, the home of the popes, which now possesses the most powerful and most numerous Communist party outside of Russia itself. Communism flourishes in the darkness which Rome has imposed upon its "faithful", and for that reason it rears its ugly head in lands that are traditionally Romanist.

A Campaign That Backfired

The *Toronto Daily Star* report of this so-called "anti-communist campaign" frankly states what a careful reader sees between the lines of the account given in *The Globe and Mail*, though even this latter reports that the demonstration "appears to have fizzled". The staff correspondent of our evening paper writes as follows:

Val d'Or, May 3—A month-long preventive campaign against communism wound up in Val d'Or on Sunday like a lighted match dunked in a puddle of water.

The campaign in this northwest Quebec town was expected to set off violence, and over a score of metropolitan newsmen flocked in to record the strife. But May Day passed with nothing more exciting than a parade of school children from St. Saviour's academy.

Actually, the campaign backfired in some ways. There is evidence that whispering campaigns were started which threatened to damage certain business. The proprietor of a bakery, whose business was affected by rumors that he had Communist sympathies, was forced to deny in print that he was a Communist and supported his denial with a letter from L. D. Hamelin, mayor of Malartic.

"The owner of the bakery is an honest, hard-working citizen and a very good taxpayer," Mayor Hamelin testified in a letter published in English and French. "He is well equipped to give his customers entire satisfaction."

The reason for the publication of the chamber of commerce declaration was given in a preamble. "It has come to our attention that the anti-Communist campaign has given rise to misunderstanding, suspicion, ill-feeling among the different races and nationalities which heretofore have lived happily in this community," the introduction stated.

"It has come to the attention of the chamber that in some cases even boycotting of businesses has been the result."

Discrimination

Our readers will be all the more interested in these accounts when they learn that in all the towns mentioned Protestant pastors have had some difficulty in obtaining permission to preach in the open air. In Malartic, Rev. Wilfred Wellington was ordered off the street by the Chief of Police, though when he persisted in preaching no further action was taken. In Val d'Or last summer, members of the Baptist Church had considerable difficulty in obtaining permission to hold street meetings, and it was only given toward the end of the summer when the time for them was very short owing to the lateness of the season in the North. In the nearby town of

Noranda, as is well known, Pastor Murray Heron and others were actually arrested and put behind jail bars for daring to preach on the street. We wonder if the priests were threatened by police, or if they had to ask permission of the town authorities to hold these monster parades? In defending Mr. Heron in court, the counsel retained by THE CANADIAN PROTESTANT LEAGUE asked the magistrate, so we were informed, if he would like to see the local priest under the necessity of asking police permission to hold a church parade. And the magistrate, we understand, signified his hearty dissent from the suggestion. Only Protestants have to ask permission for meetings in Quebec. Only Protestants and Communists and non-Romanists are refused permission. For let it be remembered that in Quebec the term "communist" is wide enough to include anyone who is not an ardent Roman Catholic. *Maclean's Magazine* in a recent number deplored the tendency in certain circles to attach the too convenient tag of "Communist" to any reformer or dissident from the accepted view or way of life, on the ground that it lent to the genuine Communists the unearned and undeserved reputation that ought to belong only to those who are seeking to better the condition of their fellow-men.

A Police State

It is amusing to hear the priests who are directly or indirectly responsible for jailing a Baptist preacher for preaching on the street corner, talking about the evils of a police state. They would do much more toward offsetting the menace of communism if they were to show that they were unafraid of the effects on their people of the message of a street-corner Baptist preacher.

Several of the priests who planned this demonstration have been compelled to admit that they have rather overdone the "communist scare". We quote from the report in *The Globe and Mail*:

Msgr. J. Aldie Desmarais, Bishop of Amos, told a press conference this afternoon that it was his opinion that the Communist activities in his diocese had been somewhat exaggerated.

He was referring to reports that 3,000 Communists were in the district.

Canon Gaspard Forest, Catholic pastor at Val d'Or, said he had spent many years in both Northern Ontario and Northwestern Quebec, and that it was his belief that the Communists were more active in Ontario mining towns like Timmins, Kirkland Lake and Sudbury.

It is our conviction that the parades were organized more to counteract the influence of certain Baptist preachers in Northwestern Quebec than for the Communists of that region. These pastors and the French-Canadians who have found Christ, know the fierceness of the whispering campaign and boycotting that is carried on against all who dare disobey the priests, but they are ready to pay the price. The Gospel of Christ with the freedom that it brings is the only bulwark to Communism, and only where it is preached do red-eyed revolutionaries find no fuel for their destructive fires of hatred and discontent.

No Union Jacks Carried, Except by D.P.'s!

A significant statement is given in the report of *The Globe and Mail*:

One of the most stirring sights of today's parade was a detachment of some 200 Lithuanians, D.P.'s, marching stolidly along, singing one of their rousing national songs. Newsmen covering the event were surprised to see that of

the hundreds of flags carried in the parade, only two were Union Jacks—both displayed by Ukrainian and Lithuanian marchers. Much in evidence was the new blue and white flag of Quebec.

"Some men who hadn't been to church for a long time, are back now. Their wives made them."

All in all, the much-publicized red threat in this part of the gold country, appears to have fizzled—for the time being at least.

As one observer remarked this afternoon: The only "reds" in sight were four Indian squaws, who stood on a curb, stolidly chewing gum as the parade passed by.

Reporters apparently did not see much evidence of enthusiasm on the faces of the only people in the parade who had actually seen and felt the iron hand of Russian Communism—they "marched stolidly along". We wonder if they feel that there is not much to choose between the red tyranny of Russia and the black tyranny of Rome. We are happy to know, however, that these Deported Persons had sufficient gratitude to the land of their adoption to carry two Union Jacks in their ranks. When they have undergone a little more of the disloyal tutelage of the French-speaking Romanist priests of Quebec, they will probably follow the example of French-Canadians under the same yoke and discard that symbol of liberty for a papal emblem that speaks of servitude. Or, perhaps, they will be numbered among those whom the priest reported "had not been at church for a long time". Even in Quebec that happens; a show or a parade will bring the men back for a while, but many of them are thoroughly disgusted with the rule of the priests and are eagerly looking for some way of deliverance. Shall that deliverance come from the Gospel or from the Hammer and Sickle? That is for us to answer who believe in the Gospel that is the power of God unto everyone that believeth.—W.S.W.

WHY PRIESTS FEAR THE BIBLE

Charlotte, N.C., April 26, 1948.

Dear Mr. Whitcombe,

The following item, touched up by you, might be a new idea for your readers:

"Do not say that the priests of Rome do not know their Bible. It is because they know so much that they do not dare to permit their people to read the Book, realizing that in large numbers they would leave the church. Is this not evidence that they themselves do not believe much of what they read therein? Can there be any more damning evidence of the falsity of Rome than that they dare not let its dupes read the Bible?"

Matt. 23:13: "But woe unto you scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in."

CONSTANT READER.

Editor's Note: No "touching up" is required for this letter: we agree with it heartily.

"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

WHY ALBERTA GOT FRENCH R.C. RADIO STATIONS

The French Language and the Roman Catholic Religion

ON SEVERAL occasions we have discussed the campaign conducted by French-speaking priests for radio stations in Alberta to be devoted to French broadcasting under the auspices of the Roman Church. That campaign brought such pressure to bear on the Canadian Broadcasting Corporation that its governing body has granted these stations even over the protest of a strong body of public opinion in Alberta. The real reason for this action, as we have pointed out in the words of a French-Canadian priest of Alberta, is that the weight of the solid block from Quebec was put into the scales to turn them in favour of the demands of the Hierarchy. And the demands of the Quebec block cannot be neglected by the present government which holds office only by grace of Quebec's favour.

In further illustration of the principle which lies behind the insistent demand for French-language stations in Alberta, where only a small minority of the people are French-speaking, we quote the following statements made by prominent members of the Roman Catholic Hierarchy gathered in Edmonton, Alberta, in connection with the consecration of a new archbishop. There is nothing original in any of these pronouncements, for they are all variations of the well-worn theme: *La langue, la gardienne de la foi* (Language is the guardian of the faith). Their importance is due to the fact that spoken at the particular time and place mentioned; they constitute a reaffirmation of the philosophy that explains the strenuous campaign recently conducted for French-language Roman Catholic radio stations.

The Archbishop of Quebec spoke as follows:

"Your own task is very sure and very great. First of all French-Canadians of Alberta must guard their faith. They must also guard their language to help them, together with their traditions, to guard their faith. The faith may be preserved without external help, as by a miracle; but that is not the ordinary way. God wills that we should use the necessary means to enlighten and to protect our faith. Now, when it is a matter of observation that our language has been a rampart and a safeguard for the faith, we have no right to let it fall or to allow it to perish. That would be to renounce an instrument of protection . . . Perhaps you French-Canadians of Alberta have sometimes had a feeling of isolation or abandonment. Be assured, however, that your brethren in Quebec do not forget you, and that less and less. In the past they have perhaps not done for you all that they might have done. But they have had to organize in every domain with the rapid increase of population. To-day, more and more, they are looking toward French-Canadians of Alberta in order to give them a hand in time of need. Each day, greater collaboration is being established between all Catholic and French groups in Canada . . ."

Mgr: Routhier, Coadjutor of the Apostolic Vicar of Grouard, also said, among other things, the following:

"The conservation of our language is not only a patriotic duty, which, we must not forget, is a virtue, but it is also our apostolic duty. Many of our people have lost their faith through being anglicized. That is a fact that cannot be denied. That is why many parents will one day shed tears because they have allowed their children to be anglicized (*s'angliciser*)."

To be anglicized, we must suppose, means to learn English and mix with those who speak it.

Another speaker was Dr. Mousseau, the President of the French-Canadian Association of Alberta, who thanked the French-Canadians of the entire country for the help they gave to their compatriots of the West in gaining for them the French-language stations in Alberta. He prayed the Archbishop to express to the people in the East the profound gratitude felt by their brethren in the West. We print these lines in order to explain to non-Romanists in Alberta why their protest went unheard in Ottawa. The roar of the solid French-Canadian Roman Catholic block from Quebec was so loud and so long that Mr. Mackenzie King and his friends could not hear even a whisper of what the non-Romanists of Alberta were saying. Thus is Canada governed by a minority from Quebec which happens to hold the balance of the power at Ottawa.

Among other things, Dr. Mousseau said:

"For us French-Canadians, religion and fatherland are inseparable. We are careful not to confound language and faith. But, indeed, we should be wrong to despise what has been our strength in the past, and which is still to-day one of our best safeguards."

In this connection, says *Le Devoir*, Dr. Mousseau recalled what the Venerable Cardinal Villeneuve said to the French-Canadians of Manitoba in one of the last public addresses that he made:

"It is not forbidden for a prince of the Church to descend to the ground of national affairs, and I do so, on the contrary, as a duty of my office. In accordance with what has always been preached among us, in order better to guard our faith, let us guard our French traditions. Doubtless, we cannot put these on the same level as our faith, but we must not forget that the French language is for us the protective envelope of our faith and of the Christian life. The prouder you are of your origins, the stronger you will be in your faith, and the more you will bring upon yourselves and your homes all the blessings of heaven."

We record here the above excerpts from these speeches as a matter of documentation, on the real reason for the granting of the French-language Roman Catholic stations of Alberta. Our sole comment is that a religion must be exceedingly weak in spiritual vitality that can only be successfully maintained by state aid and through appeals to racial pride and by linguistic barriers designed to segregate one group of people from contact with all others. Such a faith stands self-condemned by its high priests as a hot-house variety totally unfit for the unceasing warfare against the world, the flesh and the devil, which is a battle that can be maintained only by a divine life from on high within the heart of the believer and not by extraneous instruments and means such as radio, language and race.—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

"Think On These Things"

A Seminary Chapel Talk by Rev. W. S. Whitcombe, M.A.

A STORY is told in a current magazine of a college president who rose to address his students at the beginning of a new school term. After labouring for some moments with the usual round of good advice and admonitions delivered on such occasions, he suddenly broke off his discourse and said, "I shall stop here, for when I think of all the good advice that is left over, unused, from last year; I do not think it is necessary for me to add any more to that stock of precepts and admonitions." I am inclined to share that college president's sentiments this morning, and perhaps you, too, will agree as we meet in one of the last chapel services of our school year. The time is now too short for us to do you much good, but as I thought of our graduates and students quitting these classes to take up the various tasks to which they believe the Lord has called them, my mind turned to my first adventure as a student-pastor and the mingled feelings with which I set out to become a minister of the Gospel. I began at an even more tender age than most of you. As the train which bore me farther and farther away from home, made its way through a country that became rougher and less hospitable in its appearance, I commenced to gain a new appreciation of the meaning of that well-worn Biblical phrase, "fear and trembling".

In this receptive frame of mind, I glanced out the train window as the train stopped at a certain station and saw an elderly gentleman in clerical garb making his way along the platform. It is quite possible that I was mistaken in the impression his face made on me at that time, but I can still recall the strong feeling of repulsion that I had for what seemed to me to be the sour visage of a harsh and unlovely old man. I fervently prayed that the Lord would deliver me, as I grew older, from becoming cynical and embittered with life. As I look back on the incident, it seems to me now that I must have been mistaken in my judgment of the old gentleman: I have since then learned that age brings with it various burdens of physical suffering and mental and spiritual trials, and that the wrinkles of old age are more often marks of honour in the long battle of life than proofs of a crabbed disposition. It may have been that this old man was a true servant of God, who had perhaps suffered much from some chronic ailment that he had learned to bear with cheerful heart, though it had left its mark on his physical features. Or he may have been subjected to extraordinary trials, that are, alas, all too ordinary in the course of the ministry. Be that as it may, whether my interpretation was right or wrong, I still remember the fervency of my prayer that the Lord would enable me to grow old gracefully.

I do not mean to fulfil the rôle of a weeping prophet this morning, but I am persuaded that there is a time and a place to warn future ministers and missionaries of the difficulties and problems that lie before them. When the Apostle Paul was going up to Jerusalem a certain prophet named Agabus met him at Caesarea and warned him that bonds and imprisonment awaited him where he was going. The entire company joined in entreating the great Apostle that he would not go up to Jerusalem, but he replied, as I know you will this morning as you think of the things that may await you:

"What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21:13) But even though such heroic determination as that be yours also, you have the highest warrant, whether you are engaged in warfare or in construction, first to sit down and count the cost. It is good to be disillusioned at the beginning of one's ministry and at the very first to divest one's mind of any hope of being "carried to heaven on flowery beds of ease". The Gospel ministry, especially among Regular Baptists, is not at all a flowery bed of ease!

A Minister's Problems

Are any among you troubled by that "lack of pence which troubles public men"? Are you financially embarrassed? Are you poor? Then, let me comfort you: you will be poor all the days of your life, for if it is true that the "poor have the Gospel preached unto them", it is also true that the poor preach it. Do any among you feel that you are overworked and burdened with a thousand cares? Then, in the days to come you will look back on the period you have spent here as a time of rest in comparison with the greater tasks that will crowd upon you without any respite, day or night, summer or winter, year after year. "There is no rest for the wicked", the Bible assures us, and as it has been said, the good don't need it. At least the preacher doesn't get much rest, whether he needs it or not. Do some among you harbour a secret resentment that your talents and energy have not received the full recognition that is due them? Then, it may be of little comfort to know the truth that they never will be fully rewarded in the calling to which you are devoting yourself.

You will have many grievous disappointments in the work of the ministry. This vile world will never prove a friend of grace to help you on to God. Powerful foes are arrayed against you and all that you hold most dear. It may not be yours to see great hosts of sinners weeping their way to the cross in response to your preaching. Perhaps for long years you will be engaged in sowing the seed without seeing much of the harvest that has been promised, and your faith will be sorely tested. And yet I think that we who labour in the home field are sometimes almost constrained to envy the task of those who perform pioneer tasks in far off lands amidst heathen surroundings, or here in that most difficult missionary field of French Canada. Those who work in such places know that they can expect nothing but opposition from those to whom they preach. They must therefore go in the strength of the Lord alone, looking only to Him for encouragement. But when one ministers to saints, to those whose hearts God has opened and who love the Saviour and His Word, it is different! Yes, it is different, but I doubt whether it is any easier. Even the saints to whom the Apostle ministered needed "perfecting". And sometimes saints can act in very unsaintly ways! You will need a double portion of grace to deal successfully with such.

Angelical Churches

On my way to the Seminary each day I pass a church that bears the name, written in large letters outside,

"Evangelical Church". To my great amusement, I one day noticed that the first two letters of the sign had fallen down and it made the sign read, "Angelical Church". I must confess I almost felt like applying for the call to that church! The fact of the matter is that not all evangelicals are angelical, though they should be. You will need special grace to see the workings of the Spirit in their heart and life. Just at this point it will be easy for you to succumb to a too common ministerial failing: the sin of cynicism. Let me warn you not to conclude too speedily that your church is "dead", that your people are not spiritually minded, or that "they have neither part nor lot in this matter". A pastor who makes harsh judgments on the Lord's sheep has already allowed a root of bitterness to creep into his life. Pray God that He will enable you to love even the erring sheep and to lead them back to the richer pasturage and the safety of the fold. And then you will also be enabled to rejoice that God has done great things, not only for you alone but also for those to whom you minister. To see the workings of God in the souls of other men and women is one of the surest means of keeping our own souls sweet.

I fear also that you may have reason sometimes to be disappointed in your fellow ministers. Perhaps you will feel constrained to apply to some of them the familiar words of Milton's *Lycidas*:

Of other care they little reckoning make
Than how to scramble at the shearers' feast,
And shove away the worthy bidden guest.

When you are faced with that temptation, you owe it to the kingdom of God to remind yourself of a great army of other devoted men in whom the mind of Christ dwells, and who have joyfully spent and been spent in the service of the Master and His sheep. Pray that God will enable you to rejoice in that noble band of self-sacrificing servants of Christ and to be worthy of a place in their ranks. That, too, will be a sure antidote for sourness of spirit.

Rejoicing in Tribulation Also

Our whole duty as ministers of the Gospel will not be discharged when we have endured hardness as good soldiers of Jesus Christ; we must go the second mile and rejoice in tribulation also! You will be obliged to endure a great many things, the very existence of which you now have no inkling. Only by the grace of God can you rejoice in them, and, instead of permitting them to make you cynical and hard, convert them into stepping stones to higher spiritual heights.

There is only one way to avoid the stooped posture of the man with the muck rake intent upon the things of earth, and that is by the grace of God to acquire the upward look, ever looking unto Jesus, the Author and Finisher of our faith. I have taken no text for this brief talk, but I should like to leave with you the exhortation of the Apostle Paul found in the chapter we read together this morning: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8)

You have already discovered that such an attitude of mind is impossible unless you dwell in the heavenly

places in Christ and have constant communion with Him. It is impossible to fulfil the exhortation of the verse I have just quoted, unless first of all you have known the meaning of the preceding one which says: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6) And so may we pray for ourselves and for each other the blessings of the apostolic benediction found in this chapter, which is conditioned on the truth of the verse I have just quoted.

Let us pray:

And may the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

SEMINARY CHAPEL SERVICES

EACH morning of the school term, at half-past ten, students and teachers of Toronto Baptist Seminary make their way to Greenway Hall in Jarvis Street Church, there to spend a half hour in singing the hymns of Zion, reading and meditating upon the Word of God, and in prayer. Oftentimes these Chapel Services consist of prayer meetings in which all take part. Sometimes visiting pastors or missionaries bring us a message concerning their work and the needs of the fields beyond that are already "white unto harvest". By turns, various members of the faculty bring a message to the students, and towards the end of the school year, from time to time, senior students lead the service and bring brief messages or testimonies. Once a week a chapel service is conducted entirely in the French language, and all enjoy singing the praises of God in *la belle langue* with the voice and with the understanding, and we have observed with much satisfaction that understanding of that tongue increases rapidly with practice and the students all enjoy these weekly French chapels. It is a school tradition that the last chapel service of the year should be in charge of the graduating students under the leadership of the President of the student body. In a minute or so those who have been with us for two or three or four years tell us their testimony, or the vision that leads them on, or their advice to the fellow-students who are following in their steps.

For all of us: professors, graduates, and students, these quiet times spent in prayer and meditation in the morning chapel services will occupy a large place in our happy memories of the fellowship we have enjoyed in the study of God's Word in the halls of Toronto Baptist Seminary. The preceding chapel talk was delivered last Thursday morning, April 29, during the last week of our school year. As this day of the week is usually devoted to the weekly French service, the speaker read the Scripture in French (*Épître aux Philippiens*, 4), and we sang two beautiful hymns which have become favourites of all: "Qui me relève dans mes chutes?", and that Christian battle song composed by Pastor Robert Saillens, a great Baptist preacher of France: "Jusqu'à la mort nous te serons fidèles". The text of the address was given in English as printed on the preceding page.—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.

Notes and Comments

By W. S. Whitcombe

The Pope's Invitations

A NEWS item in *The Montreal Gazette* reported as follows:

Rome, April 20—Vatican officials disclosed that Canada, Spain and Ireland had offered to give shelter to the Pontiff in the event a Communist victory would make his presence in Italy precarious.

The Vatican dispatch would lead one to suppose that the pope had been officially invited to Canada by the government of this Dominion. Actually, the invitation was sponsored only by the Roman Catholic Hierarchy of Quebec. Probably the invitations from the other countries were from governmental sources, of that we do not know, but it is evident that the pope is as vainly proud of his many invitations abroad as some coy young maiden who boasts of her many offers of marriage.

Mr. Truman and the Italian Elections

We doubt whether Mr. Truman's name will go down in history as one worthy to be named with Washington and Lincoln and other great presidents of the United States of America. Another utterance which shows the weakness of his political thinking is recorded in a recent press dispatch as follows:

"I know that free peoples everywhere will be encouraged by the outcome of the recent Italian elections. The results demonstrate once again the vitality of Italian democracy and the determination of the Italian people to maintain their freedom and their liberties."

If Mr. Truman knows as little about other subjects as he knows about Italian liberty, then he would be well advised to hold his peace. Liberty for any but Roman Catholics is an exceedingly scarce article in Italy, in spite of the high sounding words of the American President.

THE EDICT OF NANTES

Translated from *La Vie Protestante* of Geneva

THE fifteenth of April marked the 350th anniversary of the proclamation of the Edict of Nantes which Henry IV of France granted to the Huguenots, thus putting an end to the wars of religion which threatened to annihilate his kingdom.

It is not true that this treaty granted, as has long been thought, practically the same equality of rights to Protestants as to Catholics. There is, however, no doubt that it constituted a great advance over the past. First, it put a stop to the shedding of blood and to savage acts of persecution. It proclaimed a complete amnesty and the free exercise of the reformed religion, at least in principle. It is necessary to note the phrase "in principle", for immediately after that article, the Catholics inserted another which forbade the free exercise of religion in the royal residences and within a radius of five leagues (12 miles) of the City of Paris. For this reason, from 1598 until 1789, the Huguenots of Paris were forbidden to build a church in the city itself and

were obliged to erect one at Charenton which was outside of the limit stipulated. Evidently, Protestants were allowed to build churches in the rest of the kingdom; those of which they had been dispossessed were restored to them; they had the right to hold all functions and offices, and four universities were given them; they were allowed one representative for fifteen Catholics in the *parlement* of Paris; they were permitted to have fortified places but for eight years only and these were later taken from them.

All this constituted an appreciable gain, but it was always subject to the vicissitudes of Catholic intolerance and to the good will of a king such as Henry IV, ever changeable in matters of religion, or of Louis XIII, who was in the hands of Richelieu, or of Anne of Austria, who was of Spanish origin, that is to say, who hated heretics.

After 1661, each year was marked by a systematic gnawing away of the famous edict. One after the other, all the recognized privileges or rights were denied or suppressed under various judicial pretexts. A systematic and odious persecution began: demolition of church buildings, abduction of children, dragonades. And on October 15, 1685, a rumour spread abroad from Versailles throughout France and Protestant Europe that stunned the adherents of what was branded as the "Pretended Reformed Religion". Under the influence of the Court and of Madame de Maintenon, Louis XIV revoked the Edict of Nantes making it his pretext that there were no longer any Huguenots, since all were supposed to be converted under the pressure brought to bear by the intendants or the dragonades.

The consequences of this fatally unjust and blundering act are too well known: 1,000,000 Protestants fled to foreign lands, taking with them the welcome help of their energy and of the faith which moves mountains, as also of their industry, their trade secrets, their new ideas, the genius of their language, in short, a valuable moral and material enrichment.

A hundred and four years were to pass by in this way, reducing French Protestants to the state of outcasts until the French Revolution, which gave them certain of their rights. This is one of the few benefits that may be put down to the credit of the nascent Revolution. But sectarianism speedily laid hold upon the new masters of France. Persecution began again. In the hope of exterminating both Catholics and Protestants, Robespierre created the cult of Reason and the Supreme Being. In June, 1794, in almost all parts of France, Protestant religious services were suppressed: those who attended them were brought before revolutionary tribunals. And thus the Assemblies of the Desert were held again, meeting by night in barns. The fall of Robespierre was necessary before these abominable acts ceased. After 1795, the Protestant churches commenced to open their doors, but in 1796 a law was passed which did not permit the sounding of bells and which also forbade pastors to appear in public in their robes.

On April 2, 1802, thanks to Bonaparte, the Protestants of France recovered almost all their rights, and above all, the right to live and grow.

Mr. Albert Choisy quoted a few years ago before the Historical Society of Geneva, some curious words addressed to Pastor Jean-Ami Martin by Napoleon I at

his coronation: "My firm intention is to maintain the freedom of worship that I have sworn to maintain . . . Neither the law nor the prince can do anything against that freedom . . . If any of the princes of my race who are called to succeed me, should violate it, I now hand them over to public reprobation and I authorize you to surname them Nero."

If Henry IV in the evening of his life gave to the Protestants of France, for a short time, a part of their liberties by the Edict of Nantes, it was Napoleon who assured them of an infinitely superior freedom which they still enjoy to-day.

Among Ourselves

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

Seminary Chapel has been a blessing all year. A week ago Dr. Walter Wilson gave a fine devotional message for the encouragement of all our students.

The last Chapel of the year is always taken by the graduating class. This year Mr. Lorne Heron presided and every member of his class took some part. Several gave testimonies of God's saving grace and His guiding power. We ask definite prayer for these young people as some of them continue other studies or seek a place of service, and others enter into doors already open for them in full-time Christian service.

The graduation dinner arranged by the Student Council, together with the evening's programme following, took place on Friday, April 30th. The dinner itself was very enjoyable for both students and friends. The toast to the graduating class was proposed by the Head Boy of next year, Mr. E. C. Corbett, and the reply given by the Head Boy of this year, Mr. Lorne Heron. The toast to the school was made by Mr. Fred Vaughan and the reply given by the President, Dr. Shields. These were cordial words all round. The less formal programme that followed was heartily enjoyed. The Dean took family prayers at the end of the evening.

Rev. J. H. Watt writes from Windsor that the last Sunday in April three members of one family confessed Christ as Saviour and three others applied for membership in Campbell Avenue Church. Sunday School reached 248 in attendance.

Rev. A. A. Galt in a letter from First Baptist Church, Spencer, Ohio, modestly writes: "The work is showing encouraging signs here. There was hardly a vacant seat on Sunday morning, four are awaiting immersion and the architect tells us that the plans for the new Sunday School building will be ready within the week, and we shall be able to get it finished, or at least in service, this summer."

News from Rev. Grahame M. Reeve in the Collingwood Baptist Church, Vancouver, is good. The Sunday before he wrote there were two professions of faith. The Sunday School has increased from a stationary 140 to over 200. The church is making a real endeavour to reach its own district, the population of which has greatly increased since the war.

The Dean has been asked to be special speaker at the Annual Convention of Regular Baptists of British Columbia, June 14th to 17th.

Mr. Walter Lehn, student in our Seminary, plans to take the course in linguistics offered at the 15th summer school by the Wycliffe Camp of Translators in the University of Oklahoma. This important work in how to learn a language, both to pronounce and to write, will be offered in a course in the Seminary beginning next fall. Missionary candidates will find this helpful, not to say essential.

News of Union Churches

REV. MORLEY R. HALL, Secretary

Campbell Avenue Church, Windsor

Rev. J. H. WATT, pastor

Last week we had access to scanty news of the recent blessing in this work. Since then a letter has come to the office from the church clerk, and from this we quote:

"An evangelistic campaign was held with Rev. Jas. Norwood of Texas from March 29th to April 11th. Even before the evangelist came, the spirit of revival was already in our midst and on March 28th, our pastor baptized seven candidates.

"The evangelistic effort proved a source of great blessing to all our own people and to a host of others who fellowshipped with us. Eight professed Christ as their Saviour, others acknowledged a willingness to obey His command concerning baptism; and still others, seeing the stand that this church has taken for God, came forward to signify their desire for membership with us. The evangelist and the pastor visited daily and had the joy of dealing with many in their homes.

"A Roman Catholic man boldly stepped out on the closing Sunday night confessing that he had accepted Jesus Christ as his personal Saviour along with some others. The campaign is over but the revival fires are still burning. Two weeks ago fourteen responded to the invitation and last week six more responded, walking down the aisle to the front.

"Thirty-eight have been baptized during the last four weeks and thirty-four have joined the church and others are still to receive the right hand of fellowship. The pastor continues to receive calls to visit homes where souls are anxious to know how they may be saved.

"Our Sunday School has reached the 250 mark; we have instituted a nursery and we feel sure that before long we will find it necessary to build a new Sunday School room.

"We ask the people of our churches to join with us in thanksgiving to God for His rich blessing and to pray that our faithful pastor will be upheld in this great work."

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 7 May 16, 1948

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

SIN THE CAUSE OF SEPARATION

Lesson Text: Hosea 10:1-15.

Golden Text: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah 59:2.

INTRODUCTION

The name of Hosea ("Salvation") is the same in Hebrew as that of Joshua (Numb. 13:8, 16) and Hoshea, the last king of Israel (2 Kings 15:30). He exercised a long ministry in the northern kingdom of Israel (Hos. 1:1), being contemporary with Jonah and Amos in the early part of his life, and with Isaiah, Micah and Obadiah in the latter part. When he began his prophetic ministry, Israel was enjoying material prosperity to an unusual degree, but troublous times followed, till at last the nation fell as a prey to the Assyrian hosts (2 Kings 15-17).

The destruction of the kingdom could be traced to the sin of Israel in departing from Jehovah. Hosea's tender appeal to the people to return to God is tinged with pathos and sadness because of the tragedy in his own home life. The unfaithfulness of his wife was symbolic of the unfaithfulness of the people, considered to be the wife of Jehovah (Jer. 3:14). The Lord used the strange events of the prophet's life to depict in allegorical form His relations with His people (Hos. 2:6-13; 3:1-3), and to emphasize His unceasing love and patience. He yearned for them to turn to Him in repentance (Hos. 11:1-4; 14:1, 2), promising that He would then restore them to favour (Hos. 2:18-23; 3:5; 6:1-3; 13:14; 14:4-7).

The Book of Hosea is divided into two parts:
 I. Apostasy Described Symbolically: chapp. 1-3.
 II. Apostasy Described Literally: chapp. 4-14.

EXPOSITION

I. The Empty Vine: The Results of Sin: verses 1-9.

The figure of the vine is used in various Scripture passages to describe the Jewish people. The nation was like a wide spreading vine planted, tended, pruned and watered by Jehovah, the divine Husbandman (Psa. 80:8-16; Isa. 5:1-7; Ezek. 17:3-10; 19:10-14; Lk. 13:6-10). The husbandman exercises care and loving patience, expecting to benefit from the fruit of the vine (2 Tim. 2:6; Jas. 5:7, 8), but in this case the vine proved unprofitable. As elsewhere the fruit is described as dried (Ezek. 19:12), wild (Isa. 5:2; Jer. 2:21), or missing altogether (Matt. 21:19), so in this case the vine is accused of using its fruits for its own advantage, as bringing forth fruit for itself, rather than for the Lord (Lk. 12:21; Rom. 6:21, 22). In other words, Israel neglected to bear witness to the nations concerning the one true God, but in her prosperity turned to ungodly ways.

As a result of her failure to glorify God, Israel was like a vine emptied of its fruits: that is, deprived of its material wealth, its moral strength and spiritual security. The treasury was drained by the tribute paid to the Assyrians (v. 6; 2 Kings 15:19; Hos. 5:13; 12:1). God would break down the altars and remove the king (vv. 3, 7). Fear, trembling, shame and confusion among the people would take the place of trust, courage, rejoicing and confidence. The glory would depart (v. 5; 1 Sam. 4:21), and death would be preferable to life (v. 8; Lk. 23:30; Rev. 6:16; 9:6).

The chief sin of Israel was idolatry (2 Kings 17:7-12; Hos. 8:4, 11); she had put others in the place of supremacy, rather than Jehovah. She resembled the unfaithful wife of Hosea, who gave her heart's affection and allegiance to another (Jer. 2:2; 3:20; Hos. 3:3; 7:11-16); her heart was divided (1 Kings 18:21; Ezek. 14:3; Hos. 4:4; Matt. 6:24; Jas. 4:4, 8). Sin had separated her from God (Isa. 59:1, 2; Rev. 2:4). But Israel would have cause to tremble because of her infidelity, because of the golden calves erected at Aven or Bethaven (Bethel—Hos. 4:15; Am. 4:4), the images being called her "sin", since they were the outward tokens of her sin (Deut. 9:21; 1 Kings 12:30).

Israel did not love the truth; she had broken her covenant with God (Hos. 6:7) and with the Assyrian king (v. 4; 2 Kings 17:4). Swift judgment would be visited upon her, as unwelcome and as deadly as the poisonous hemlock in the furrows among the grain (Deut. 29:18; Am. 5:7; 6:12).

The nation must be rebuked because of its impiety, practised since the times of the battle of Gibeah (Judg. 19:22; 20:19; Hos. 9:9).

II. The Fallow Ground: The Return to Righteousness: verses 10-15.

It was the will of Jehovah, the faithful Husbandman, to purge or prune the branches of the vine (v. 10; John 15:2). Even so does a father discipline his beloved son (Heb. 12:6-11). The rod or instrument of chastisement would be the people of Assyrian and Babylon (Isa. 10:5), who would be gathered against Israel and Judah.

The figure of the husbandman's activity as a vine dresser suggests his additional duties as a farmer. Israel and Judah are compared to two oxen ploughing side by side in adjacent furrows. Hitherto they had been free and self-indulgent. Ephraim, representing Israel, would be like a heifer trained to the plough (Jer. 48:34; Hos. 11:4). God would not release the nation from its yoke, but would compel it to ride, or draw the plough. Jacob also, representing Judah, would be compelled to break up the clods; no cessation of labour would be allowed (Jer. 28:27, 28).

The harvest depends upon the seed sown (Gal. 6:7, 8). Since Israel and Judah had hitherto sown the seeds of sin, which produced a crop of wickedness which would merit judgment (v. 13; Hos. 6:11; 12:2), so now they must sow the seeds of righteousness, if they expected to become righteous and deserve mercy (Prov. 11:18; Hos. 14:1-3).

Moreover, the ground must be prepared, since good ground alone will yield a good harvest (Matt. 13:23). The hard hearts of the people needed to be softened, broken and humbled. Hitherto they had resembled fallow ground, ground that was uncultivated, unproductive, choked with weeds (Jer. 4:3; Matt. 13:7, 22). Let them humble themselves and seek the Lord, and He would pour upon them His righteousness (2 Chron. 7:14; Isa. 45:8; Hos. 6:4).

This prophecy was evidently uttered some time between the first and second invasions of Israel (v. 14; 2 Kings 17:3, 6); it was the Lord's tender appeal to His people to return to Him in contrition and confession (Hos. 12:6), an appeal which was not heeded, justifying the judgment of destruction which quickly followed. The King of Israel, Hoshea, was indeed cut off, as inevitably as the dawn, when it gives way to the morning light (Psa. 30:5; Hos. 6:4; 13:3).

DAILY BIBLE READINGS

May 10—Sinfulness of Sin	Rom. 7:7-14.
May 11—Sin Defiles	Psa. 51:1-10.
May 12—Sin To Be Hated	Psa. 119:113-120.
May 13—Sin Against the Body	Prov. 5:1-7.
May 14—Secret Sins	Psa. 44:20-26.
May 15—Sin Mocked At	Prov. 14:1-10.
May 16—Sin Not Imputed to Righteous	Rom. 4:1-13.

SUGGESTED HYMNS

There shall be showers of blessing. Ho! reapers in the whitened harvest. In the harvest field there is work to do. Sowing in the morning. We plough the fields and scatter. Oh, where are the reapers?

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

ORDER FORM

\$2.00 per year

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

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

NAME _____

STREET _____

CITY OR TOWN _____

PROVINCE _____

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

- 1. *The Papacy, in the Light of Scripture*, by Dr. T. T. Shields.
- 2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.

NOTE:—If cheque is used other than drawn on a Toronto Bank, 15c exchange should be added. U.S.A. subscribers kindly do not use Postal Notes.