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The Jarvis Street Pulpit

"The Lord Shall Hiss for the Fly . . . and for the Bee"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 13th, 1948

(Stenographically Reported)

"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria."—Isaiah 7:18.

WE live in a day of universal confusion, and of almost universal conflict. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." The whole world to-day is like a troubled sea. Many devices have been originated with a view to settling the world's problems. We read about the General Assembly, about the UN, Security Council, of constitutions, instruments of all sorts designed, if possible, to prevent war; but there is no peace anywhere. In Asia, in the great Empire of India, in Palestine, in Europe, in Africa, and on this continent—there is unrest everywhere. No one knows what a day or an hour may bring forth. Statesmanship is at its wits' end to know what to do next. In all the world there does not seem to be a man in any official position equal to the emergencies of the hour. Nor are people in any general way turning their thought toward God; indeed, it seems as though current events are having a hardening tendency.

Apparently, indeed, people generally are more and more turning away from God. Here and there you will find spots of spiritual interest, and of spiritual power; but even where religion is popular, very largely it has "a form of godliness" without the power.

I propose this evening to take a little glance into history. It is well that we should remember the days of old. It is well that we should refresh our memories, and inspire our hearts, and strengthen our wills, by studying the record of what God has done in former periods of confusion and conflict. My text will probably seem to you rather a strange one: "And it shall

come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." Yet I venture to believe that it is a text which is full of comfort and inspiration for people of faith, and full of the most terrible warning and admonitions to unbelievers.

May I assume that you have some knowledge of Israel's history? I am not going back to the beginning: I remind you only that at the succession of Rehoboam the kingdom was divided, and ten tribes broke away under the leadership of Jeroboam, the son of Nebat; and two tribes, those of Benjamin and Judah, remained with the house of David. Jerusalem continued to be the capital of the kingdom that took the name of Judah; and Samaria became the capital of the northern kingdom. Jeroboam introduced idol worship, setting up calves of gold in Dan and in Bethel, saying to the people, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt!" This he did in order to obviate the necessity of the tribes' going annually to Jerusalem, where the history of the city, and the memory of holy days of yore, might have the effect of weaning them away from their allegiance to their new master.

Idolatry thus introduced, persisted, and every succeeding king, without one exception, in all the history of the northern kingdom, is said to "have walked in the ways of Jeroboam, the son of Nebat, who made Israel to sin." But idolatry did not profit them; and in the end the nation was destroyed, and carried away captive to Assyria. Hosea, prophetically, seeing the utter ruin

which their departure from God would ultimately bring upon them, and was then bringing upon them, exclaimed: "Thy calf, O Samaria, hath cast thee off!"

The kingdom of Judah was blessed with a number of godly rulers, kings who are said to have done that which was right in the sight of the Lord, and to have walked in the ways of David, their father.

But there was a king of Judah, named Ahaz, a wicked king, who forsook the counsel, and disregarded the example alike of his father and his grandfather. This particular chapter is a chapter from the history of Ahaz. There was constant war between the two divisions of the tribes of Israel. Samaria and Jerusalem were in almost perpetual conflict. On this occasion the king of Israel had sought the assistance of the king of Syria, in order that, together, they might make an attack upon Jerusalem. You will remember that the northern kingdom took the name of Ephraim, and is often spoken of under that title. For example in the text: "Ephraim is joined to idols: let him alone"; which did not mean that God was going to let Ephraim alone, rather it was an admonition to Judah to keep out of Ephraim's company, and not to walk "in the counsel of the ungodly". It was the Great Physician's quarantine orders: Israel was infected with the plague of idolatry, therefore Judah was admonished to keep out of the company of wicked men. The history germane to our text you will find in the Fifteenth and Sixteenth Chapters of the Second Book of Kings, and in the Twenty-eighth Chapter of the Second Book of Chronicles.

We see these conflicts in the history of the Christian Church. When the Church has turned away from God as did Israel, invariably it seeks to reinforce itself by carnal means and methods, and resorts to the aid of the world, in order to maintain its position. There was a very formidable confederacy on this occasion, when these kings had entered into covenant with each other to attempt the subjugation of Jerusalem, of which Ahaz was then king. There was nothing in Ahaz to justify the expectation that God would come to his defence; yet for His own sovereign purposes, and because the time of judgment for Judah was not yet come, He assured Ahaz, through Isaiah, that this effort should fail, and that the combined armies of the allies would not be able to subdue Jerusalem. So it came to pass that they went up against Jerusalem, but they were defeated.

The Lord said to Ahaz, through Isaiah, that in sixty-five years Ephraim should cease to be. He speaks as One Who is contemporary with all the ages. What man would presume to say what he would do sixty-five years hence? But the Speaker in this Book speaks in terms of centuries, and millennia; and, having predicted the utter destruction and captivity of the northern kingdom, the Lord then said to Ahaz: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." Ahaz, insincerely, replied: "I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Before

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that Child should appear, Whose name should be called Immanuel, God with us, God manifest in the flesh, the land would be forsaken of both her kings. Thus the Lord leaps over a long period of history to the inauguration of the dispensation of grace.

But there is another history which must be borne in mind, not written in Isaiah's prophecy, but in the books of Kings, and of Chronicles, to which I have referred you. Ahaz, I have said, was not a good king. When he got into trouble, instead of seeking help from the Lord, he negotiated with the king of Assyria, Tiglath-pileser; and he took the silver and the gold out of the House of God to pay this heathen king to help him in his trouble against Syria, and against Samaria. So Tiglath-pileser went up against Damascus, the capital of the kingdom of Syria, and subdued it, and took its king captive.

Then Ahaz went to Damascus to meet his ally, whose help he had purchased with silver and gold taken out of the House of the Lord. While he was in Damascus he saw a heathen altar which took his fancy. He was attracted by the fashion of it. He took the pattern of it, and all the particulars, and sent them back to Urijah, the priest in Judah, saying, "I want you to make me an altar just like the pattern of which I send to you. And Urijah the priest built an altar according to all that King Ahaz had sent from Damascus: so Urijah the priest made it against King Ahaz came from Damascus." We have seen in our day people copying the altars of the heathen, imitating the practices, and even professing the beliefs of the world, the flesh, and the devil. Ahaz' orders were carried out, and when he returned sacrifices were offered on this pagan altar. And the anger of the Lord was kindled.

The story of Immanuel is almost like a parenthesis. Then the Lord comes to speak to Ahaz of what He would do in his day, of the judgments that would fall

upon him in his day: "The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria. And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria." Said the Lord: "You are going to have more trouble than Judah has ever known since the time of the disruption of the kingdom under Jeroboam; and the cause of all your trouble will be the Assyrian king whom you hired to help you, the one to whom you turned for help, instead of turning to Me."

How will the Lord do it? "In that day . . . the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria."

In those eastern countries bee-keepers often called the bees to their hives with the sound of a flute. You have that idea here, that God will whistle. He will hiss for the fly that is in the uttermost part of the rivers of Egypt in one direction, and for the bees that are in the land of Assyria in the other. At His sovereign call they will come from both directions to execute His sovereign will, whether in mercy or in judgment.

We need such a word as this in our day. I read of set purpose this evening, the fortieth chapter of Isaiah, that we might get a view of our sovereign God—sitting upon "the circle of the earth", and esteeming the inhabitants of the earth as grasshoppers, all the nations of the earth, not some of them, but all of them, individually and collectively in His view are but as a drop in the bucket. All the nations of the earth are as nothing, as the dust of the balance.

Here He likens the greatest of all world powers of that time to the "fly" and to the "bee"; reduces the greatest of all world powers to the dimensions of an insect, and declares that at His will He will whistle for them; He will "hiss" for them, and "the fly" shall come, and "the bee" shall come; and Egypt and Assyria, together, with all their might, shall be but as instruments in His sovereign hand, to effect His purposes of judgment, and of grace.

To-day people seem to be afraid of Russia. Premier Drew has Communism on the brain. He cannot look north, south, east, or west, but he sees, "Red". He talks like a parrot, and with a little sense. What of Russia? What of the two hundred millions of people of Russia? Fewer than two millions of them are Communists. The people as a whole are the most religious people on earth. But what if they were all Communists? We hear a great deal about the United States—the mightiest nation in the world. I hope so! But I don't think Britain is quite dead yet. If she gets rid of her present Government she will come to life again; and that she will do, in God's good time. But let them be as big as they think they are, and they would be very big if they were—what then? Who can stand against them? The United Nations? The Security Council? The General Assembly? — is there anyone over and above them all who can bring to pass that which he plans? "In that day, His day, His hour, 'the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria'. And they will be but as

flies and bees, or, as clay, in the hands of the Potter, subject to the one and only Sovereign.

I saw a reproduction of a photograph in the paper of a king and queen without a throne or a kingdom—King Michael, and his bride. I was once the guest of an Irish baron, in one of the ancient castles of Ireland, where King John received the Irish barons, so old was the castle. His Lordship said, "I have invited no one to meet you. I want you to meet my wife and family." We had luncheon in one of those cold, cheerless, halls, with iron all about, and iron chests, and implements of war, past and present, and a stone stairway leading to the upper stories of the castle, with an iron railing all the way up.

After a while we went upstairs. The children were wakened up. There was one little curly-headed chap. His mother took him by the hand to lead him downstairs, and childlike, he began to cry about something. "Now," she said, "you must not cry. Dry your tears. You know the king is coming to-morrow, and he may cut off your head." Then she turned to me saying, "Ex-King Manuel of Portugal is to be our guest to-morrow." Ex-King Manuel! Ex-kings! They are becoming rather numerous. We rejoice that one throne still stands—it is almost the only one, save some of those in Asia, which are rather uncertain. We need, in our day, to turn our eyes to this great truth, that there is One Whose throne is established in the heavens, and Whose kingdom ruleth over all. There was, and I think still is, an ex-King Manuel: there will never be an ex-King Immanuel!

When the Lord came to Ahaz to tell him of this confederacy between Syria and Ephraim, He said, "Fear not; it shall not prevail. They are going to try it, but it shall not stand." And it did not stand. Nothing can stand when God-wills that it shall fall.

Can we get that view to-night of our gracious God, Who will "hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria"? We have been reading the records of men like Lord Wavell. Certain secrets of the war are now being told; and we are informed why our forces were defeated here and there, how they asked for reinforcements, and no reinforcements were available. We had not the ships; we had not the planes; we had not the men. We could not tell the enemy: we had to put on the best front possible, and do the best we could. But now we know something of the temporary failures, and perhaps, in some cases, permanent failures, too, because we could not "hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria."

My dear friends, the principle I am trying to expound to you is this: the Lord is never without reserves. He never wants for instruments by which to effect His purposes. He is never at the end of Himself. Never is He straitened in Himself. When the day and the night may be darkest, and when everything seems to be lost, we must remember that as in the days of His flesh, He, Himself, always knows what He will do.

What a picture this is, after all, of human impotence! Egypt, and Assyria, the greatest of world powers—a "fly"! a "bee"! that could be crushed between the fingers. That is God's view of Russia. That is God's view of Britain. That is God's view of the United States. We are, none of us, very big, though we may think we are. We are merely as flies and bees before

Him. There may be some bees who are able to make a little honey; and some of them have nothing but a sting; but whether or no, all these World Powers are as nothing before God.

I went, through the kindness of a friend, to see the Trade Exhibition. I saw some very interesting things. I saw two Rolls Royce engines! Marvellous pieces of mechanism. They filled one with wonder. There was a man there, just polishing up the nickel, or the chrome. I said, "What is its speed?" "Don't know," he said. I said, "Is not that a jet-propulsion engine?" "Yes, sir." "What is its speed?" "Oh, so far as we know, from six to seven hundred miles an hour; but as yet they have never been able to build a plane to carry it at full speed. The engine is stronger than the plane." I understand that in the United States there has been a plane produced that has travelled at the rate of a thousand miles an hour, outdistancing the flight of sound.

How clever we are getting to be, after all, in making these instruments of destruction. And yet there is One that will "hiss" for the "fly", and for the "bee". He can call to His hand all the resources of all nations, but they are as nothing, compared with the power resident in the work of His hands, released by earthquake and lightning. Why, we are just playing at soldiering. We are something like Peter, drawing our sword, and ready to fight! But there was One Who said to Peter: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" Who spoke thus? The One Whose name was called Immanuel. Prophecy was fulfilled. He could not only "hiss for the fly", and "for the bee", but He could summon the angels, and command all the powers of the universe, for "all authority is given unto (Him) in heaven and in earth."

The god of the Modernists, I have often said, would not make a first-class village schoolmaster. How weary one becomes of all these discussions of what human sin is going to do with this old world, God notwithstanding! Don't you believe it. When His time shall come, He shall "hiss for the fly", and "for the bee".

Let me suggest to you how you may make application of this principle to yourselves. When you read your newspaper to-morrow, if some new calamity is recorded, some unparalleled catastrophe reported somewhere, and you are led to ask, "Who is sufficient for these things? How can anyone cope with them?"—just remember my text: He "shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria": "Hast thou not known? hast thou not heard, that the everlasting God the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." No; He is not at His wits' end, and He is equal to whatever emergencies the newspapers may report to-morrow.

What of the Church? It is in a bad way, is it not? The Bible is largely put out of the pulpit, or used merely to provide texts as points of departure; and they depart pretty far from it, very often. Not much do you hear of salvation by grace. Even many Evangelicals have such an admixture of the principle of

works that though they profess to preach Christ crucified, yet there is little grace in it. Not much do we hear in our day of the sovereign grace of God!

Let me tell you, you have not learned to think, religiously, with any degree of accuracy until you lay down as the fundamental postulate, that there is no power in the universe superior to the power of God; and that when He wills, and as He wills, by the exercise of His infinite wisdom in that day, He will "hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria", and bring His counsels of grace, or of judgment, to pass.

I cannot help believing myself that there will be, before the Lord summons the forces of nature, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up"—before that great and terrible day of the Lord comes, and come it will—but before it comes, I cannot help believing that our gracious God will give this wicked world another chance.

How significant that before He uttered this word of warning to Ahaz, as a parenthesis of grace, He put into the lips of Isaiah the prophecy of the Virgin's Son, Whose name shall be called "Immanuel". It is ever His way in the midst of wrath to remember mercy. I believe we shall see, before that day of fiery judgment comes, such a revival as this world has never seen. Oh, it will not come by legislation, nor by education: it will come down from above, if it comes at all, when the day of God's visitation shall come.

And I remind you the principle is here: He can be sovereign in grace, as in judgment, and He can turn the hearts of the disobedient, to the obedience of the just. He can make the wilderness, and solitary place to be glad, and the desert to rejoice, and blossom as the rose, and I believe He will; and I believe we may well live in anticipation of that day.

After that magnificent statement of His sovereign powers, that disclosure of divine majesty, for Whom no likeness can be made, for He is alone, there is none like Him,—following upon all that, did we not hear, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Remember, this sovereign God finds His full and complete revelation, His self-disclosure in the One Who is the express Image of His Person, and Who is His

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of all things, and Who has declared, "All authority is given unto me, in heaven and in earth. Go ye therefore . . .!"

Let us pray:

We have heard Thee saying, O Lord, Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. This we believe. Our hope is in Thee: we have no other. We lift up our eyes to the hills from whence cometh our help. Our help cometh from the Lord Who made heaven and earth.

Help us to believe this in all the details of life. When we meet our difficulties in business, in school, in the shop, on the street, in the kitchen, among the children, in the church, in Thy work—wherever it may be, give us this assurance increasingly, that such a God as ours is ever at hand to help us, and that there is no limit either to His wisdom, or to His power, or to His goodness.

The Lord help us for His name's sake, Amen.

Now let us sing one of Isaac Watt's great hymns:

Before Jehovah's awful throne,
Ye nations, bow with sacred joy:
Know that the Lord is God alone,
He can create, and He destroy.

His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

Wide as the world is Thy command;
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.
Amen.

PSALM NINETY-TWO

OUR psalm is entitled, "A Song for the Sabbath Day". It is well to keep the voice in tune; and there is no time when singing is more fitting than on the sabbath day. The divine purpose of the rest day is misunderstood when it is made other than a musical pause in life's round of labour.

But what shall we sing about on the sabbath day? How shall we leave the cares of the week, all the perplexities, and disappointments of life behind us, and meet the Lord's day in bright and buoyant spirits with a song in our mouths? Would that weary men and women would recognize that that is the purpose of the sabbath principle: it is designed for rest and recuperation. We must put down our burden at the sabbath-stage of our upward climb; we must have time and opportunity to stand unburdened and upright, and take a long perspective view of life; we must pause in our journey to draw breath and take heart again. Hence the sabbath with its opportunity for praise.

And if we still ask, How shall we exchange the spirit of heaviness for the garment of praise? there is but one answer: Seek help of Him Who is anointed for this very purpose, and to give to us beauty for ashes and the oil of joy for mourning. And again we say, the sabbath is designed to give us an especially favourable opportunity to meet Him. Our psalmist says, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: to shew forth thy loving-kindness in the morning, and thy faithfulness every

night. Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

I.

The inspiration for song, and the source of all true gladness, will be found in the works of the Lord: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep."

The day is ill-spent which does not lead us to a contemplation of things divine. To sing this sabbath song, we must engage in appropriate sabbath meditation. Whoever compels us to think of other things, robs us of our rest day; for there is no way of insuring the gladness of the day but by giving our minds to a glad subject. Let us turn from doubtful records of human success, and from more reliable records of human sin and sorrow, to the record of divine achievement.

We must begin always with the triumph of Christ: "I will triumph in the works of thy hands"; "He that is entered into his rest, he also hath ceased from his own works as God did from his." There is no true sabbath rest for anyone until he sees that at least one work is "finished". We may be depressed with a sense of failure in many directions; but in one sense we may rest in gladness and cease from our own works as God did from His. Redemption's work is "finished"; and we triumph in the work of His pierced hands, and for this "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy lovingkindness in the morning, and thy faithfulness every night."

II.

The next lesson is this, that such sabbath-singing is an art which must be learned. It is not everyone who knows how to use a holiday to advantage. It is very often a period of dissipation, instead of recuperative change. And it is possible to go to church every Sunday and miss the joy and inspiration of real sabbath-keeping; to remain on the low level of life, and never to breathe the air of the uplands.

This sabbath gladness is not inspired by superficial observation. We know that Nature herself is an inspiration to praise to the devout soul: the birds of the air, the lilies of the field, the "rain from heaven and fruitful seasons", may all be occasions for song. But these are the simple airs, the initial breathing exercises of the praiseful soul. The great masterpieces, Messiah's oratorios, are learned only by much study.

Let us hear what this singer saith: "O Lord, how great are thy works! and thy thoughts are very deep." What is he now talking about? What are these great works? and what these deep thoughts? Something that require spiritual scholarship to discern: "A brutish man knoweth not; neither doth a fool understand this." It is more than the divine wonders in the material world. "A brutish man" can be thankful for a good harvest which promises material prosperity; and the "fool", the self-confident mind that feels secure in his own resources of knowledge, can understand enough to praise a Providence that prevents a famine. But the thanksgiving and praise which are not silenced when the fig tree does not blossom, and there is no fruit on the vine; when the labour of the olive fails, and the fields yield no meat; when the flock is cut off from the fold, and there is no herd in the stalls,—the thanksgiving

and praise which only swell in volume and are enriched in tunefulness by conditions like these, "a brutish man knoweth not; neither doth a fool understand this."

The "brutish man" is not necessarily the bestial man of appetite: he is the man of the "carnal mind"; a man who is absorbed in the minding of the things of the flesh, of time, and sense; he is the practical materialist. And the "fool" is literally the self-confident soul, the rationalist who feels no need of divine illumination. These have no access to such sources of inspiration as make the sabbath a day of high and holy joy. The "great works" and the "deep thoughts" of God, they do not understand. There are some people to whom the day of the Lord is a day of irksome duty, and of little gladness; there are others to whom, though a day of strenuous labour and consequent physical weariness, it is a day of pure and holy joy, of spiritual refreshment, of heavenly rapture, and of divine communion. These are the uneducated—and the educated among the children of God. Education, in the true sense, is not merely materially utilitarian after the German standard, the "Kultur" of efficiency. True education is an enlargement of life, an extension of intellectual and spiritual commerce: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Are we to be content, then, with only the most elementary education in spiritual things? We say we like the simple songs, the thanksgiving psalms which require little spiritual learning to understand and sing. That is because we do not know the rapture of soul experienced by those who are swept on by the divine harmonies of the great masterpieces—some of them in a minor key! We heard one say once, "I prefer the simple songs which anyone can sing." A musician standing by replied, "You would like the others better if you knew how to sing them." And that is true:

"Oh, could I speak the matchless worth,
Oh, could I sound the glories forth
Which in my Saviour shine,
I'd soar, and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

Besides, we shall come to a place where only the well-trained soul can sing at all, even on the sabbath day. We do not think so? When the office is closed, and the cares of the week are behind us, shall we be content with the A.B.C.? The sabbath is not a day for exertion, in any event! But do we not know that there are times when God's deep thoughts are the only thoughts which can be set to music? Then the brutish man and the fool are silent, the carnal mind, and the worldly-wise, can find no occasion for song.

But what is our psalmist singing about this sabbath day? "O Lord, how great are thy works! and thy thoughts are very deep." But he is not singing of things now. "Thy righteousness is like the great mountains; thy judgments are a great deep." He is in the moral realm now: he is singing of righteousness and judgment. Does that matter? Must we learn something about that? All our business without it is valueless; all our securities are nothing but "scraps of paper". What of God's deeper thoughts?

Here is an example of a subject that does not readily yield to lyric treatment; it is not a theme one can easily turn into a song of thanksgiving: "When the wicked spring as the grass, and when all the workers of iniquity

do flourish." Here is one of life's puzzling spectacles, the prosperity of the wicked, the apparent profitableness of wrong-doing; and in contrast with that, the costliness of righteousness. We cannot get away from that at any time. Job, and David, and Jeremiah, nearly stumbled there; and for a while they stopped singing. It is hard for Israel to sing at brickmaking, and when Pharaoh is in hot pursuit with his chariots of war; it is hard for David to sing when Absalom springs like the grass, and all Israel turns after him; it is hard for Mordecai to sing when Haman is building the gallows. And when Modernism seeks to destroy the Word of God—why does not God intervene, and blast His enemies with lightnings from the sky? When this colossal evil strides forth to war—who shall give thanks now? What are we to believe now?

"Here is something," says our psalmist, "that the brutish man knoweth not, neither doth the fool understand this." Here is one of God's great works, one of His deep thoughts: He allows evil to flourish and destroy itself; He allows wickedness to commit suicide; He allows Haman to complete the gallows for his own destruction; Absalom is permitted to stampede the men of Israel, that in the mad rush of ambition his glorious hair may prove the hangman's halter. Pharaoh is permitted to assemble all his forces, and with all the military power of Egypt, pursue after Israel; and God did nothing but make a road for Israel to run away until Pharaoh was in the midst of the sea!—then He "looked" upon the Egyptians; and they were destroyed for ever.

They who sing of God's deep thoughts will go on singing, "But thou, Lord, are most high for evermore." His enemies shall perish, but the righteous shall flourish: "The wicked spring as the grass . . . the righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon"; "They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the Lord is upright: he is my rock, and there is no unrighteousness in him." God will give proof of this. Therefore, "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

CHRIST'S CHAIN-GANG

This historical account of the treatment given to the Protestants of France who were condemned to the galleys for their faith is translated from *Le Christianisme au XX^e Siècle*, a well-known French Protestant journal of Paris.—W.S.W.

IN 1670, Louis XIV had 199 warships. In 1688 a medal was struck bearing the words: *assertum maris mediterranei imperium, quadraginta triremes* (control of the Mediterranean assured, forty galleys).

Forty galleys! At the rate of 250 men to each gang of convicts, ten thousand men were required to work the oars. It was a difficult problem that was never solved, for the rowers speedily wore out. And no free man would work at this dreadful trade: it was necessary to use slaves and criminals.

A certain number of slaves were found by taking prisoners on the coasts of Africa or of the Levant, or by purchasing Turks on the slave markets of Malta, Leghorn, Genoa, or Crete. The consuls were authorized to offer 300 pounds or "even a little more", for able-bodied slaves from 20 to 45 years of age, which brought the price to 400 pounds by the time they were transported to Marseille. It was thought that the well-proportioned

blacks of Senegal would be cheaper. At one time 140 of them were imported, but the poor wretches wasted away and could not hold the oars. The Indians of Canada were strong and robust, so M. de Menonville, the governor, tricked some Iroquois into captivity and sent a cargo of them to France. But the native tribes were indignant and after four years of fierce war the French had to repatriate the Iroquois who were left in the galleys (1689).

For a long time the largest number of recruits came from the criminals duly sentenced by law. Colbert pressed the presidents of *Parlement* to sentence more criminals to the galleys, and even to commute the death sentence into a term there. Thus the magistrates became recruiting agents for the galleys. Loafers and tramps were rounded up in the cities and sentenced. Uprisings of the people, more common in the reign of Louis XIV, than is generally realized, procured some "fine chain-gangs". Deserters from the army, their nose and ears cut off, the *fleur-de-lys* branded on each cheek, were sent to the galleys. The charge of being a vagabond was enough to condemn a man to this dreadful punishment; there were also sent those accused of dealing in contraband salt and counterfeits, a son who committed an offense against his father or even an inn-keeper who had failed to register his guests.

After the Revocation of the Edict of Nantes, the suppression of heresy was the source of numerous contingents. Condemnation to the galleys was imposed for flight to foreign lands, for secret meetings, for being in possession of prohibited books, for marriage apart from the sacrament of the Roman Catholic Church, for the possession or the carrying of arms, for a disrespectful attitude in church, for giving shelter to preachers or guides, for using meat on fast days, and for absence from the mass. The ordinance of 1670 which regulated criminal procedure was not a code which defined the crimes and their punishments, the assessment of the crime and its punishment was at the arbitrary discretion of the magistrates, but there was a scale of three punishments fixed: the supreme sentence was death, the second, torture; the third, the galleys. In general, the preachers were sentenced to death; all others were sent to the galleys or to prison.

The Protestants were divided in groups of ten or fifteen to each galley. A list of 1676 shows that in general each prison-ship included 60 Turks, 5 or 6 Negroes, and about 180 common criminals. The infamy of such surroundings was not the least of the tortures of our Protestants in the galleys. "I had on my bench," said Jean Marteilhe, "a murderer, an assassin, an highwayman, a thief, and the fifth was a Turkish slave."

One of the principles of justice followed by the *ancien régime* was to make an example of the punishment meted out. The scaffold was a high platform around which the people were summoned so as to put them in fear and thus prevent crime. In the same spirit it was thought useful to exhibit across France those condemned to the galleys, after they were loaded with chains. In the great dungeon of La Tournelle in Paris an iron collar was riveted on the neck of each one, then the iron collars were attached two by two with a chain. In the centre of that chain was a ring in which another chain passed which attached each pair to it. The entire group of wretches thus linked together was known as "the chain". According to Jean Marteilhe, the weight each prisoner carried was about 150 pounds. A contractor took charge of

bringing them from one place to another, at a charge of from 30 to 40 pounds each. Bâville had his criminals transported by wagon in two stages from Montpellier to Marseille and paid a pound a day for their food: the same price as for the horses' fodder.

Each "chain" was accompanied by wardens on horseback. Did the convicts always have shoes? It is not certain, if one is to judge by the protests of the overseer of the galleys. The soldiers stole them as well as their clothing, if they were saleable. But the overseer, in whose interest it was to receive strong convicts at Marseille, notes these exactions as well as the poor treatment. The official correspondence abounds in the same complaints.

In June 1662, the overseer sent the Sieur Lambert to Lyons to take delivery of various "chains". He informed the minister that the one from Picardy, Champagne and Burgundy, composed of 83 men, arrived in good condition, having lost only two. On the other hand, that of the Sieur Farein, coming from Touraine and from Anjou, and composed of 96 men, had left 33 dead on the road. The survivors were in such a state that the Sieur Lambert refused to take them in charge. A surgeon observed that twenty of them were dying. The rumour got abroad that the "chain" was bringing the plague with it and the population of Lyons rioted. Lambert was obliged to embark the wretches on a ship on the Rhone.

In 1685, when Michel Bégon, *intendant* of the Antilles, was appointed to oversee the galleys, the king himself was aroused and ordered an enquiry. Bégon replied by a long report. More than a half of the convicts died or became ill in the course of the trip to the galleys. The causes were many: They were allowed to rot in foul and unsanitary dungeons. The weight of the chains exhausted them as well as the length of the day's march, without mentioning the bad treatment to which they were subjected. They were half-naked, full of vermin and filth. Their keepers did not give them their full rations, and they stole from them the alms they received en route. Bégon proposed that the weight of the chains should not exceed 40 pounds for each one. The day's march was not to exceed four hours. Before his departure, each one was to be issued with a pair of shoes, two shirts and a red cap. Keepers who took away their clothing and linen were to be fined a hundred pounds. The prisoners were not to be beaten with sticks and hammers. They were to receive two ounces of fresh bread, a half pound of beans and a half pint of wine each day. Those who deprived them of these things were themselves to be sentenced to the galleys. Bégon concludes that in spite of these precautions, the convicts always arrived exhausted. He had pity on these wretches whose necks were almost broken by the chain which dragged them down. He proposed to transport them by sea, from Dunkerque, Rouen, or Nantes to Marseille.

These suggestions showed evidence of a good character, but they were not put into effect. Two months later, Seignelay, Colbert's successor, renewed his complaints. The "chain" in itself was frightful, and the whole system should have been abolished. But the time was still far away when the sight of judicial barbarity would sow the spirit of revolution across France rather than engender, as was then thought, a salutary fear.

From the legal point of view a man condemned to the galleys was the king's property, that is to say he was deprived of all human rights, like a slave. This loss, the worst of all, was accepted, after the Revocation of the

Edict of Nantes, by men who belonged to the religious and moral élite of the realm. They had seen their spiritual patrimony melt away under the terrors of the dragonnades, but they looked upon these trials without trembling, choosing rather to obey God than men. Neither the age nor the distinction that many of them enjoyed brought any relaxation of the harsh treatment. It would be too long to reproduce here, even in part, the accounts of Jurieu in his *Lettres pastorales*, of Louis de Maroless, of Jacques Lefebvre, of Alexandre Astier, of Jean Marteilhe and others. A witness wrote in the summer of 1687 from Bordeaux: "We have beheld here for several days a new spectacle not seen in other times, but which is now become an ordinary sight in this kingdom: That is to see men attached to a chain condemned to the galleys for their religion. There were nine of them paraded last Saturday, in company with some fifteen or twenty evildoers, in the same chain, throughout the whole city and on the public place. To tell you how much this spectacle touched some with compassion and how it served for mockery to others, is not possible. To see venerable old men such as the Baron de Montbeton, seventy-seven years old, and three other gentlemen of rank and wealth, despise all worldly advantages and wear a heavy chain about their neck and body, being deprived of all that we count most dear, only because they would not have part in a worship which shocked their conscience, that is something which strikes the senses and preaches more boldly than all the preachers in the world."

The pious baron himself expressed the same sentiments in the following words which he addressed to his fellow-prisoner in the dungeon, Jean Mascarenc, a lawyer of Castres: "Blessed be this chain which links me to my God. I have neither sorrow nor pain which shall not some day be changed by this sacred bond into sweetness and joy. Happy destiny which fulfils all my desires!"

"A GREAT PRODUCER OF SAINTS"

WE ONCE heard a prominent Toronto preacher, a former Moderator of the United Church, over the radio say, "Whatever we may say about the Roman Catholic Church, we must all admit she is a great producer of saints."

Yes! The infamous "Saint" Alphonsus Liguori among them. But she creates her "saints" by different processes. Here is one way:

The Sainthood of St. Joan

Editor, *Citizen*: Can you give me a sensible answer to a puzzling question? I have been reading quite a lot about Joan of Arc, "Saint Joan". History records that she was burnt at the stake by order of the Roman Catholic Church, burnt as a witch, and so not only condemned to death but to hell and torment for eternity! How is it that she is now a saint and in heaven?

Ottawa, May 12.

E. EARL

(Joan of Arc was found guilty in 1431 by the Inquisition of the Roman Catholic Church of witchcraft and heresy, and though she recanted and was pardoned, she was later judged to have relapsed and was burned at the stake at Rouen on May 30, 1431. However, for reasons of state policy, the Pope revoked the sentence in 1456 and in the latter part of the 19th century, a popular cult of the Maid of Orleans in France was stimulated by the church to show the connection between patriotism and the Roman faith. The outcome was the canonization of Joan as a saint in 1908.—Editor, *Citizen*.)

LONG LIVE THE REPUBLIC!

As a sample of the disloyal propaganda being circulated in French Canada by leading Nationalist politicians and newspapers, we translate from *Le Devoir*, Catholic Action daily of Montreal, the following item printed under the rubric of "Vive La République", in its issue of June 7.

THE four children in my car from the ages of seven to twelve years had all the lightness of heart that a holiday from school brings with it. They were on their way to the country. I asked them:

"Why have you a holiday this-morning?"

There were four answers with one voice: "Because it is the King's Birthday."

"What king?"

A slight hesitation, then they answered in chorus:

"The King of England."

And still people say that our schools teach children to detest England . . . But the answer did not satisfy me and I made it a question of conscience:

"But how is it that you Canadian school-children are given a holiday in order to celebrate the birthday of the King of England?"

There was a moment of silence. The oldest was silent, and the smallest one also. The two others finally answered:

"Because Canada belongs to England."

I made a wry face. The oldest one observed it and sought another answer in the form of this compromise:

"No, it used to be like that, but not now, though we carry on the custom."

However, the child was not very sure of it. It would have been easy to change her mind. She is decidedly typical of Canada.

But where did the other two obtain the assurance: "Because Canada belongs to England." They were never told that at home. These children were old enough to reason things out during the years of the war: they learned the lesson from observation. And then this holiday in the name of the king, of the king of London, of the king who is the symbol of the empire. Once more, admire the power of symbols.

For my part, my mind is made up. Next year in my home, the ninth of June (or the seventh), will be the Day of the Republic of Canada. Doubtless that will not correspond to present realities, but it will be a way of breaking with the colonial past, a way of preparing the future of liberty in these young hearts.

Henceforth, on each King's Birthday, there must be more and more mouths to cry, "Long Live the Republic, —and may God save the king, at his own home!"

Our Comment—"Candide"

If the Roman Catholic press of Canada and the priests who control it really desire the rule of liberty in Canada, they would do well to purge the statutes of their province and to throw off the yoke of the greatest tyrant

"WHY"

"The Canadian Protestant League"

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

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of all, the sovereign in Rome who professes to rule all kings and princes — and all republics — and to refuse liberty to all save his own devotees. The Union Jack and the King, and every other symbol of empire have come to stand throughout the world, Quebec included, for the freedom of all men of whatever creed or race. Those who wish to rid themselves of those symbols, hate the liberty for which they stand and have a strange affinity for the tyranny of Rome. Politicians who are out to appease Quebec have to make terms with the outrageously disloyal religio-political spirit that would set up a French-speaking Roman Catholic republic on the banks of the St. Lawrence.—W.S.W.

THE PROMISING MR. DREW

As a sample of the way in which Mr. Drew and his ministers flatter and cajole the French-Canadian Roman Catholic Hierarchy and thereby bid for the votes of their faithful, we translate the following note from *Le Devoir* of Montreal, of recent date:

Last Sunday evening another of the ministers of the Ontario government, Mr. Michener, Secretary and Registrar of the province thanked the university authorities (of *Université d'Ottawa*) in French for having conferred on him an honorary doctorate.

Mr. Michener indeed took advantage of the occasion to praise the teaching system of the university, to insist on the importance of giving youth a solid moral teaching, to congratulate the university on the foundation of its School of Medicine and to affirm (we quote *Le Droit*) "that it would always be a pleasure to give financial aid to such initiatives."

How many others are there among the English-speaking members of parliament who can speak French in this way?

And THE GOSPEL WITNESS re-echoes, "We wonder?"

And Ontario taxpayers might well wonder, for the money that the now-defeated Mr. Michener promised was the tax money of the Ontario public not that of Mr. Drew's private fortune or of Mr. Michener's.

Mr. Drew Owes His Majority to French-Canadians

Last week we noted in these columns that Mr. Drew lost his seat in Toronto but made certain significant gains in French-Canadian Roman Catholic ridings in the North and East of the Province of Ontario. This fact has not escaped the attention of the French-language press of Montreal and *Le Devoir* comments on the fact in the following terms:

A significant detail: in 1945 Mr. Drew did not get a single French-Canadian elected, while this time there were several. *If he retains an absolute majority in the Legislative Assembly, he owes it to our compatriots (the French-Canadian Roman Catholics).*

In other words Mr. Drew has stolen the strategy consecrated by Mr. Mackenzie King of setting his cap for the French-Canadian Roman Catholic vote and using it as a balance of power to swing the government in his direction. And French-Canadian voters, under their priests' direction, are willing to be used as a balance of power—for a consideration, and the terms of the consideration are always easily arranged with the priests. Mr. King has exploited the principle in Federal politics, we wonder how long Mr. Drew will be successful in exploiting it in Ontario.

"If God is a reality, the whole universe rests on a supernatural basis."—Dr. James Orr.

THE PUBLIC SCHOOL IS IN DANGER

Professor Geo. A. Cornish, B.A.

MOST Public School supporters are not aware that the Public School, the most important institution in the province, was never in greater danger than it is at the present moment. If certain innocent looking recommendations of the Ontario Catholic Educational Council to the Royal Commission are accepted the Public School will cease, in practice, to be a democratic institution in which all pupils, Protestant and Catholic meet together to be educated, and we shall have forced on us the system of Quebec where there are no Public Schools, but a wall of partition separates all the elementary schools of the province into two classes; those for Roman Catholics and those for non-Roman Catholics. Such a change would be a catastrophe. This disastrous result will follow the repeal of Section 56 of the Separate Schools Act, which states that all supporters of Separate Schools must live within three miles of the school site, and this is what the Separate School supporters urge. The results of such action are most apparent by a study of the history of this section.

School Section a little world in itself. The Public School Section (at first called district), has been the unit for school administration in rural areas of Ontario from the beginning. Each school section is a separate unit and is quite independent in its administration from adjoining school sections. As the school became the meeting place, not only of the pupils, but of the adults for social, religious, literary and political meetings, each school section became a closely-knit community. As the roads were scarce and bad and buggies and waggons few and frequently difficult to drag through mud in spring and autumn; and sleighs and cutters none too easy to direct through deep snow and across snowdrifts in winter, the boundaries of the school section enclosed a little world, which had few dealings with those beyond its limits.

When Separate Schools were first granted, they were naturally confined to the school section. It was only when a group of Roman Catholics or Protestants *dis-sented from the way the local Public School was being conducted* that they could petition for separation. Indeed, Roman Catholics could form a Separate School only when the teacher was a Protestant.

The removal of a group of pupils from the Public School, the withdrawal of a part of the assessment, and the separation of a group of parents from all school activities, was a serious menace to the life and prosperity of the Public School and became a breeder of disunity in the school section. But in order to prevent friction and to relieve the dissatisfaction of a group of Roman Catholics the school section was compelled to overlook the losses and to suffer the rift in the unity of the life of the section.

The disrupting net spreads out. That was as far as the breaking of social unity, and injury to the Public School, were allowed to spread for a number of years. That is now the condition in Alberta and Saskatchewan, the only other provinces with Separate Schools, where the boundary of the Public School section is the bastion through which the Separate School area has never broken. But no sooner had the Roman Catholics secured secure footing in the School Sections in Ontario than they began to demand that all school divisions should be disregarded and the peace and contentment of school

sections adjoining a Separate School area should be disturbed. They demanded that each Separate School should reach out into all the adjoining Public School sections and draw in the Roman Catholic pupils from these to feed their exclusive school. There was no good reason why the people of an adjoining school section should have to be dragged into a dispute, which arose in another community, in which they had no interest. If dissatisfaction should arise at any time in these adjoining sections, they could also have had their own Separate Schools. Usually the Roman Catholic pupils in these sections had Public Schools quite accessible to which they preferred to go. But the change in the law, forced on the people by the clerical element, compelled boys and girls to go much longer distances to a Separate School, which was out of their section, and beyond their social group. Incidentally instead of injuring one Public School, they were able to drain away the support and cut down the attendance of several Public Schools. They never stopped in their demands to spread out the disrupting net until in 1863 they succeeded in establishing the three-mile limit. By this legislation they succeeded, as far as Separate Schools were concerned, in ignoring all school sections, township, and county boundaries. Every child, no matter in which school section he dwelt, could attend a Separate School as long as it was not more than three miles in a straight line from the Roman Catholic school site. That often meant that pupils were four or even five miles from the school as the bad roads went.

Tentacles spread out. The only reason the Separate School supporters stopped at three miles, was because that was the limit which it was humanly possible to compel their unwilling supporters to send their children to school. By thus spreading out their tentacles three miles in every direction each Separate School has been able to divide not one community and injure its school, but to multiply these baleful effects over three, four, five, or more such sections.

As we just said they remained satisfied with their three-mile limit, because it fixed the boundary of human endurance, with the roads and vehicles as they were. But they were only waiting until the means of transportation improved in order to make an attempt to spread out their tentacles still farther. The motor car, the bus, the network of railways, and the cost of transportation being paid by the Department of Education, have entirely changed the situation.

The horizon is the limit. To-day the Separate School supporters are asking that the three-mile limit, fixed by the confederation pact, which their leaders admit was final and permanent, shall be written off as one more scrap of paper and that their octopus shall be allowed to spread its tentacles over the Public School areas as far as the automobile and bus can bring pupils to a centre. If they succeed, Separate Schools will be able to bleed support from Public Schools within a radius of ten or twenty miles for their schools, and seriously injure these public institutions.

Every Public School in province weakened. What they aim at is to blueprint the whole province, place Separate Schools at pivotal points in the network of highways and skim off all Roman Catholic supporters from the Public Schools and transport them to these consolidated schools. In this way they will weaken almost every Public School in the province.

Breaking a pact. The Roman Catholics realize that the ordinary rural Separate School is drifting into a more and more unenviable condition owing to the modern development of education. While we are anxious that education in these exclusive schools should be as efficient as possible, we are prepared to resist the attempt to accomplish this at the expense of the Public School, and especially as the new demand is a brazen attempt to attain it by breaking the solemn pact entered into at Confederation, which Bishop Fallon, speaking for bishops, clergy and laymen of Ontario as late as 1921, stated was accepted by Roman Catholics as final and permanent.

Fitting Separate Schools into the larger units. Rural Public School boards are rapidly uniting into larger units, often containing whole townships. In a few years the rural school section board of trustees will be almost as dead as the dodo and will be entirely replaced by the township board, which controls anywhere from three to ten or even twenty schools. Often they will have their own rural High School to which the children are taken in buses; special directors in shop work, household science, music, physical training and art will supervise all the schools. Separate Schools are usually too scattered to have a larger unit board, and even where they are numerous in a small area the three-mile limit prevents the pupils from being brought to a consolidated school in buses.

We are not prepared to abandon the three-mile limit. Indeed, we believe that the proper limit for a Separate School is the Public School section in which it is located, the same boundary as has been fixed in Saskatchewan and Alberta, and seems to work satisfactorily.

We believe that it is, nevertheless, possible to satisfy the new needs of the Separate School, made available by the larger school areas which are so rapidly revolutionizing educational organization in rural Ontario, and that without sacrificing the Public School. In Saskatchewan and Alberta, where larger school areas have been developed, a Separate School can come under the unified management, and reap most of the benefits of such an arrangement. While the Separate School, which joins, has to sacrifice some of its autonomy, it still retains its dearest rights, namely the nomination of a Roman Catholic teacher and the conduct of denominational teaching. There is no reason why some such similar plan should not be worked out in Ontario.

If this is not done, and the three-mile limit is abolished, Roman Catholic support will almost entirely disappear from the Public School, and the partition between Protestants and Roman Catholics will become an iron curtain as far as elementary education is concerned. The disunity, in the province and country, which already is all too disturbing, will be greatly intensified. Because Roman Catholics were once specially favoured above all other denominations by giving them an exclusive school is no reason why every facility which is given to the all-inclusive Public School should be demanded by the exclusive Roman Catholic Separate School. If new favours are ever to be granted, and we hope they will not be, other groups should be brought into the orbits of the Department of Education's special consideration — but the best and safest plan is to restrict such favours to the narrowest limits possible.

—The Ontario Public School Argus, May, 1948.

ROME DENIES TO OTHERS THE FREEDOM SHE CLAIMS FOR HERSELF

FOLLOWING is the translation of a letter sent to a Spanish Baptist Pastor in Figueras, a town in Catalonia, near the French frontier. We translate it from the French version which appeared in *La Vie Protestante* of Geneva, Switzerland, on May 21. The Swiss paper reproduces a photograph showing the little Protestant meeting-house with inscriptions crudely painted over the front in large letters: "Down with Luther and his family. Long live the pope. War against Protestantism. Go to England, we do not want you."

Figueras, March 8, 1948.

To the Protestant Pastor of the Chapel Which
Is Not Evangelical.

Weary with the inaction and indifference with which the local authorities tolerate the recommencement of heretical practices in the chapel which is not evangelical because it is separated from Christ and his representative on the earth, the pope, which is an outrage in our town, and taking our stand upon the laws of the Spanish Catholic State which tolerates liberty of conscience, but denies the public exercise of any other worship than that of the Catholic Apostolic Roman faith, we have decided to act on our own account in order to extirpate heresy completely out of this town.

This race of heretics which has succeeded in abolishing the Inquisition by their wiles will never succeed in extinguishing or diminishing in any way the sacred flame of the Catholic faith which the Holy Apostle James lit in the heart of our ancestors.

For that reason, with the intention of making it impossible for you to lead astray our brethren in Christ, we forbid you to further humiliate our town and continue to poison the consciences of our fellow-citizens.

Do not force us to dirty our hands. (Underlined in the original).

For even if the Holy Inquisition has been officially abolished, it still remains in the national mind.

The glory of God and the welfare of our brethren are the motives which lead us to make this declaration of war upon you.

You will be followed wherever you go.

TWELVE CATHOLICS

A Jesuit on Protestants in Spain

It takes courage to preach the Gospel of Christ in the face of such bitter opposition as that expressed in the above letter. It will be noted that the "Twelve Catholics" assert that the letter of the Spanish law grants nothing more than the freedom of conscience and that it does not include the right of public worship. That is reminiscent of the attitude of the Mayor of Rouyn, Quebec, who had our missionary there arrested for daring to venture outside the walls of his church to preach the Gospel on the street corner.

The evil philosophy that lies behind the Spanish intolerance is explained in an article by a Jesuit priest who wrote on the status of Spanish Protestants in the Jesuit paper published in Rome, *La Civiltà Cattolica* of April '3, 1948. The following summary of the Jesuit article is translated from *La Vie Protestante* of Geneva and is followed by a quotation from the Jesuit himself. This priest suavely condemns violence, but minimizes the damage already done to Protestant churches and pastors, saying that in any case the Hierarchy has nothing to do with it. At the most, he blandly tells his readers, the

excesses merely bear witness to a renewal of religious fervour on the part of Spanish youth, who wish in this way to defend the supreme good of a religion that is rightly esteemed to be the sole true one and which is so intimately bound to Spanish history. He remarks that the anti-Protestant legislation in Spain is in conformity with the doctrine of the Church, which grants full liberty to the Catholic religion only, in accord with the doctrine so clearly set forth in the Syllabus of Pius IX and the Encyclical *Libertas* of Leo XIII. In effect, the Jesuit recalls the anathema laid upon all who sustain that "It is no longer necessary that the Catholic religion be held as the only religion of the state to the exclusion of all other modes of worship."

Roman Catholic doctrine is extremely clear. Misunderstanding is impossible. By way of proof, the following passage is quoted from the Jesuit priest Cavalli, for it is the basis of the theological and judicial structure which has been erected in order to justify Spanish intolerance toward Protestants:

"Protestants say that they are unjustly oppressed, while Catholics answer that they are quite as unjustly attacked by a troop of conspirators who intend to steal the treasure of their faith. These different ways of looking at the same series of facts find their explanation in the different principles which are invoked by the two parties. Protestants begin with *the right to freedom*, Catholics with *the right of truth*. If a conflict is to break out between these two principles, at least theoretically no one would deny, not even Protestants, that the priority belongs to the truth. Now the Catholic Church, convinced by its divine prerogatives that it is the only true Church, must claim for itself alone the right to freedom, for it is to truth only, never to error that this right may be reserved. . . . Consequently in a state where the majority is Catholic, the Church will demand that error should not be granted a legal existence, and that if various religious minorities exist, they should have only an actual existence, without the possibility of spreading their beliefs. . . . In other countries, Catholics themselves will be obliged to ask full religious liberty for all, resigning themselves to *living together* where they only should have the *right to live*. . . . Whence the great scandal of Protestants who reproach Catholics with refusing to others religious liberty, that is to say legal tolerance, wherever they are in the majority; and on the contrary to claim it as a right where they are in the minority. . . . The Catholic Church would betray its mission if it proclaimed—in theory and in practice—that error can have the same rights as the truth."

THE AUTUMN ENROLMENT OF STUDENTS

DEAN BROWN reports that at this time of the year the Seminary has never before had such a good list of accepted students.

While our students have nearly all been of a high quality, it does seem that there is promise of a large enrolment of students with a better educational preparation.

We ask our Seminary friends to call the attention of young people contemplating preparation for Christian service, to the advantages the Seminary presents.

Send applications to the Seminary Registrar, 337 Jarvis Street, Toronto, Ontario.

PROSPECTIVE MISSIONARIES WILL STUDY LINGUISTICS AT TORONTO BAPTIST SEMINARY

WE SEND missionaries abroad to preach the Word of God. Usually they must preach it in the native language, and that language they must learn. To preach effectively, they must learn the language well. We are told that the human speaking apparatus is capable of two thousand different sounds, only a small portion of which are used in English. That a missionary should be able to hear these sounds, and recognize them, and then be able to imitate them and also record them, is essential for the preaching of the gospel to the natives. Some languages apparently are all clicks, and squawks and grunts and groans! But in language the missionary must become a native. Many peoples who seem very backward in every other way have highly complicated languages. For instance, one tongue used among one section of Indians in Mexico has nine words for smell.

About twenty-five years ago a missionary in Mexico found great difficulty in learning and reducing to writing one of the numerous languages of that ancient land. He determined that, when he could, he would help other missionaries to find how to learn a language. Through his efforts and those of his successors there was organized the Wycliffe Translators. Throughout the years they have trained thousands in sound system. Because of travel restrictions, Canadian students were largely prohibited for the last few years from studying at their summer camp held at the University of Oklahoma, and a branch camp was opened at Briercrest Bible Institute, Caronport, Sask. It is now planned that next year Toronto Baptist Seminary will be the first school to offer this course, or at least part of it, as a regular feature of the school programme. Mr. Walter Lehn is taking the course this summer at the University of Oklahoma, with a view to teaching it next fall. Our new *Prospectus*, soon to be issued, contains the following sketch.

It is an appalling fact that nearly two thousand years after Christ commissioned His disciples to take the gospel to all nations, there are still one thousand languages spoken by an aggregate of more than the total populations of Central America, Mexico, the United States, Canada, and Alaska, which as yet have no word of the Bible. The primary purpose of this course will be to equip men and women, not with any particular language or languages, but with the scientific principles, methods and techniques which will enable them to attack, learn and reduce to writing any language.

The course will consist of studies in:

Phonetics: theory and practice in the formation of sounds, the vocal apparatus and the actions which it undergoes in the production of these sounds.

Phonemics: the theory of systems of sounds and units of sounds—the study of scientific alphabet basis.

Morphology: various processes of word formation, methods of formal classification of words, etc., enabling the student to classify the word types in a language, and to describe the various formational layers of complex word patterns.

The order in which the studies are here given represents their relative importance and the proportion of time which will be given to each. A portion of every lecture will be devoted to drill.

The students will from time to time apply their knowledge to writing phonetically languages other than English, spoken by different students at the Seminary, e.g., French, Ukrainian, German, Hebrew.

Textbooks: The literature on this subject is much and varied. An effort will be made to introduce the students to a minimum of the best.

Second or Third Year—two hours weekly. This subject is optional but is specially recommended to candidates for the foreign mission field.

It is quite within the regulations of the Seminary to accept special students so that those who are even studying at other schools than ours may enroll for this course upon the payment of our registration fee. There is no charge for tuition.—W.G.B.

THE NEEDS OF TORONTO BAPTIST SEMINARY

FRIENDS of the Seminary may be disposed to forget that when the Seminary is not in session many of its expenses continue. The Seminary has no endowment. It endeavours to shape its course as the pillar of cloud or of fire may direct, and, like Israel in the wilderness, it is dependent upon the daily supply of manna.

The children of Israel were forbidden to gather more than a day's supply, except on the sixth day, when they were permitted to gather a supply for the Sabbath. If they gathered more than the daily supply on other days, it did not keep: the surplus bred worms and emitted an offensive odor:

While the Seminary is dependent upon the supply of manna, it is under no necessity of being guided by such regulations, for the reason that it has always counted itself fortunate to have one day's supply at a time. Therefore the Seminary's prayer must always be, "Give us this day our daily bread."

We merely remind our Seminary supporters of this fact, and inform them that contributions for the Seminary will be most gratefully accepted.

DINING ROOM

Amount of food required to feed 75 for school term:

Potatoes	90 bushels or 4,500 lbs.
Beans	180 cans No. 2
Peas	540 cans No. 2
Carrots	540 cans No. 2
Corn	270 cans No. 2
Beets	270 cans No. 2
Meats	3,700 lbs.—all varieties
Eggs	300 doz.
Jam and honey	180 quarts
Fruit	200 quarts
Syrup	8 gallons
Molasses	4 gallons
Canned soup	400 cans No. 2
Canned juices	900 cans
Rice	50 lbs.
Barley	25 lbs.
Beans	100 lbs.
Peas	50 lbs.
Pickles	200 quarts—all varieties
Tomato catsup	200 quarts
Butter	450 lbs.
Lard or shortening	360 lbs.
Tea	75 lbs.
Coffee	150 lbs.
Cinnamon	2 lbs.
Ginger	½ lb.
Nutmeg	½ lb.
Salt	50 lbs.
Pepper	2 lbs.
Vinegar	10 Gal.
Mustard	10 lbs. (prepared)
Soda	5 lbs.
Baking soda	10 lbs.
Macaroni	50 lbs.
Cheese	30 lbs.

Individual Christians, societies or churches who will plan to help feed our students may select one or more items. Duplication will be saved by writing us about them.—W.G.B.

BIBLE SUPREME AT T.B.S.

A PROSPECTIVE student who had graduated from a Bible college called to see me the other day to inquire about coming to the Seminary. He belonged to a Baptist church in what we call the Old Convention, but he had heard so much about the Modernism in McMaster University that he had made up his mind not to go there. We told him that for further study we should be glad to have one who already had some training but who wanted to improve himself in the Word of God and in the methods of Christian work.

One strange thing, however, was said. This man had heard that a Bible school studies the Bible but a Seminary studies about the Bible. Apparently the idea in some quarters is that the main textbook in a Bible school is the Bible but that not much of it gets read at the Seminary. As far as Toronto Baptist Seminary is concerned, that is the opposite of the truth. Our main book is the Bible. We read it in Hebrew and Greek, but especially in English. Of course we have books about the Bible, and we study methods of presenting the Bible, but the Bible stands supreme in all our teaching, study, thinking and preaching.—W. G. Brown.

A WELSH PREACHER IN JARVIS STREET

REV. EVAN WILLIAMS, for over seventeen years Pastor of Charles Street United Baptist Church, Leicester, England, will preach in Jarvis Street Church next Sunday, morning and evening.

Mr. Williams is of Welsh birth and education, and is reputed to be a fervent and forceful preacher. We are sure Mr. Williams will have a large hearing at both services on Sunday.

MR. GEOFFREY ADAMS IN JARVIS STREET

AS Rev. H. C. Slade is combining with the duties of his position as Associate Pastor in Jarvis Street the Acting-Secretaryship of the Union of Regular Baptist Churches of Ontario and Quebec, until next Convention, Mr. Geoffrey Adams has accepted the invitation of the Deacons of Jarvis Street to assist Mr. Slade until the Seminary opens in September.

Mr. Adams is also affording leadership in open-air services, as well as assisting in the public services of the church. He is being most warmly received by the entire membership of Jarvis Street Church.

HYDRO AND POLITICS

Sir Adam Beck's Fight Against Political Interference

SIR ADAM BECK and the other early promoters of Ontario's Hydro Electric System laid down as one of the fundamental principles that should govern Hydro, that it should be kept out of party politics.

Mr. W. R. Plewman, one of the editors of *The Toronto Daily Star*, was intimately associated with the Hydro movement from its very inception. In his recent book, "Adam Beck and the Ontario Hydro", Mr. Plewman brings out most clearly the foregoing fact as will be seen from the following excerpts from that publication:

Page 47: Speaking of the report of the Ontario Power Commissioners, Mr. Plewman says:

"The report declared that 'Operated thus as a purely business institution and absolutely divorced from politics, your Commissioners have every confidence that the future of the enterprise will prove increasingly successful'."

Page 62:

"Adam Beck determined to keep party politics out of the Hydro organization. No questions about a man's political beliefs or affiliations were asked when appointments were made. The great enterprise was not regarded by the Commission as an opportunity for patronage. The Hydro chairman insisted that men and materials should be selected on their merits. Citizens of all parties and classes had joined to support the cheap-power undertaking and the Hydro-Commission recognized its obligation to serve the public without fear or favour on the basis of actual cost."

Page 162-3: Here is recounted the formation of the Hearst Cabinet, with the non-inclusion of Sir Adam Beck in the Government. Mr. Lucas, then Attorney-General, is reported as saying:

"He stated that Adam Beck had kept the Hydro out of the political arena and that perhaps he felt that he would be in a better position to appeal for support to people of every shade of political opinion if he were not a minister of the Crown."

Page 295: Sir Adam Beck quotes D. B. Hannah, after three years' experience in the presidency of the C.N.R., as saying, Mr. Plewman then says:

"When politics worms its way into the C.N.R. organization, God help the National Railways'. Adam Beck said he was glad to think that never had there been the slightest reason for any person or newspaper to say that there had been any political influence at work in the Hydro organization. The minute that politicians obtained the upper hand to interfere with and subject to amendments, alterations, and variations, the agreements under which the municipalities had built their vast system; and the minute that the Hydro was placed under men appointed because of their political relationships, the Hydro would be skating on the edge of the precipice of destruction."

Page 336 quotes Sir Adam Beck as saying:

"Give us a square deal. Politics is one thing and sound solid business is another. If you do not have business administration and no interference, this whole project will some day come down like a pack of cards, and nobody can save it."

"I am loathe to think of doing anything that would bring this great work into a political atmosphere."

Page 432: Sir Adam Beck, when in the hospital in Baltimore, was interviewed by Mr. Plewman, who reports as follows:

"I realize that it will take all my patience to get back into shape to resume my work for the Hydro. That's my baby, and before I quit I want to put it where it will be beyond political influence. A slight change in the financial responsibility will be sufficient."

It would seem that under the administration of Premier Drew, Sir Adam Beck's ideals are being badly shattered, and that, as he put it, Hydro is now "skating on the edge of the precipice of destruction".

**SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year**

WHAT WILL YOU DO?

"SINCE he was cursed who rebuilt Jericho, much more the man who labours to restore Popery among us. In our fathers' days the gigantic walls of Popery fell by the power of their faith, the perseverance of their efforts, and the blast of their Gospel trumpets; and now there are some who would rebuild that accursed system upon its old foundations. O Lord, be pleased to thwart their unrighteous endeavours, and pull down every stone which they build. . . . We must warn with judicious boldness those who are inclined towards the errors of Rome; we must instruct the young in the Gospel truth, and tell them of the black doings of Popery in the olden times. We must aid in spreading the light more thoroughly through the land, for priests, like owls, hate daylight. Are we doing all we can for Jesus and the Gospel? If not, our negligence plays into the hands of the priestcraft. What are we doing to spread the Bible, which is the Pope's bane and poison? Are we casting abroad good, sound Gospel writings? Luther once said, 'The devil hates goose quills', and doubtless he has good reason, for ready writers by the Holy Spirit's blessing have done his kingdom much damage. If all who read this will do all they can to hinder the rebuilding of this accursed Jericho, the glory shall speed among the sons of men."—C. H. Spurgeon.

News of Union Churches

REV. MORLEY R. HALL, Secretary

Rev. E. C. Wood Accepts Call to Timmins

After an extended and faithful ministry in Chatham, Rev. E. C. Wood has accepted the call to the pastorate of the First Baptist Church, Timmins. With the exception of four years which was spent with the Armed Forces as Chaplain, Mr. Wood has served the Chatham Church for about 16 years.

While we sympathize with the folks of the Chatham Regular Baptist Church in their loss, we cannot but rejoice and congratulate the church at Timmins on being able to secure as pastor such a gifted preacher and devoted servant of Jesus Christ. Mr. Wood will begin his ministry in Timmins on July 25th.

Both Mr. and Mrs. Wood can be assured that they take up their duties in the North with the hearty good wishes of our whole Union Constituency for a happy and fruitful ministry.

Splendid Progress at Orangeville

Since Rev. Harold Charlton became pastor of the Orangeville Church—a little over one year ago, several have been added to the church membership. Recently a number of the young people made profession of their faith in Christ.

The interior and exterior renovation of the church building is progressing nicely. The whole-hearted co-operation on the part of all the members is making it possible to complete the work in a few weeks.

First French Protestant Church in Northern Ontario

In a news letter Rev. J. R. Boyd reports on the new church building project at Lavigne as follows:

"During the winter months we gathered what money we could and developed our plans. Material was assembled in readiness for the beginning of the work, and on May 23rd, in a special service of thanksgiving and dedication, the work was officially started.

"We are very happy to have with us Mr. Yvon Hurtubise, one of our own Lavigne converts, who has been studying for the ministry in Toronto Baptist Seminary. He and another man whom the Lord wondrously converted from Romanism are in charge of the building. The excavation work is completed and the task of building the forms for the cement foundation is well

advanced, so that at last the eyes of skeptical Catholics are looking upon that which gives definite evidence of the Lord's grace and the firm determination of His people.

"It is a joy to hear that French people of the district and even those far beyond the immediate community are discussing our plans and our prospects. We were very happy that the local newspapers gave good publicity to our sod-turning service, so that it has been well advertised that the cause of evangelical missionary work is not yet dead, but that we are pushing into the ranks which Rome thought were impregnable.

"Since last Fall when this project was undertaken, we have received from all sources \$1,540.75. To date we have paid \$695.59. Materials that we shall require within the next month will cost more than the equivalent of the balance on hand, so that we are urgently in need of very definite prayer if we are to be enabled to go on in a way worthy of the claims we have made for our eternally resourceful God."

In order to complete the superstructure of the church building at Lavigne, it is obvious that much money is needed. It may be that some of God's stewards who read this news report will desire to have some financial share in this First French-speaking Protestant church in Northern Ontario. We can assure any such that no better investment can be made of the Lord's money and that every gift will be most acceptable. Kindly send all contributions to the office of the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto.

Students on Summer Fields

A few weeks ago, 46 students of Toronto Baptist Seminary were commissioned and sent forth as pastors, student pastors and missionaries. All are now busily engaged in the sublimest of all tasks, namely, preaching the gospel of Jesus Christ. Hosts of Christian people who daily remember our students in prayer will be interested to read some of the reports of student activities on summer fields received at the Union office.

Building Urgently Needed in Picton

Student Pastor Corbett reports as follows: "At the date of this letter our work is now without a place in which we may worship. Unexpected notice was received to move within three days and we are starting the new week without knowing where to go to hold next Sunday's services. As one of the deacons said, 'We are being driven nearer and nearer to our lot'.

"We are continuing in prayer with the great hope that we shall be able to commence building our church on July 1st. Over \$400.00 has already been spent in material. Our lot is paid for, and we have over \$800 in our Building Fund. It is a start and whether we have the money or not, we must build something to encourage our people and to give them some kind of a temporary shelter at least during the winter months.

"Our country contacts are increasing. Recently we went as far as 20 miles to visit an inquirer. Several Sundays ago, I passed through a well-populated area just a few miles from the town and was told that the children knew not even the most familiar hymn and that some had never gone to church at all. We are convinced more and more that our work in Picton forms an important base. Therefore, we hope, by God's help, to get on with our Building Programme as soon as possible."

Reaching the Multitudes Through Open Air Meetings

A brief report which we print below is from Student Maurice Boillat of Switzerland who is assisting Rev. W. J. Wellington in Malartic, Quebec, for the summer months:

"As Mr. Wellington is still in charge of the meetings in Val d'Or Sunday mornings, I have begun a French Bible Class in Malartic. Sunday nights, the English meeting is followed by a French service.

"Our first Saturday night Open Air Meeting was well attended. There was a steady audience of about 100 people listening, mostly French. The daily door to door visitation is the occasion of many experiences and after some very long and interesting discussions, a number of good con-

tacts have been made. Though the field is hard, the Lord is working. Many workers are needed."

Belleville

Pastor Reg. Hussey writes: "The Sunday School has been up in numbers with just a few lacking in reaching the total enrolment. We are laying plans in preparation for a good Daily Vacation Bible School from July 5th to the 16th from which we expect to see rich results. Much blessing has come in visitation. By this means we have had the opportunity of speaking to some of the parents of the Sunday School scholars about God's great salvation. We pray that God will work mightily in their hearts."

Churchill

Mr. Robert Holmes, a first year student, is serving in Churchill Baptist Church and of his work sends the following report: "We are systematically canvassing the territory around the church for a radius of three miles and by this means, we are becoming acquainted with the people and interesting them in our work. In our visitation campaign so far, we have met with very encouraging results. We covet the prayers of God's children that this work may advance and that souls may be saved."

Windsor

Miss Minnie Brison, a graduate of the Seminary, is working with Miss Anne Gignac, a second year student, in Windsor. Two French-Canadian friends have opened their homes to these young women for weekly children's meetings. English-speaking Roman Catholics are also interested in the message these ladies are giving from the Word and one young mother in particular is willing to have them go to her home for Bible Study."

Among Ourselves

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

By W. Gordon Brown, Dean

Principal G. R. Dawe on behalf of the teachers and trustees of Northwest Baptist Bible School telegraphed a greeting to our graduation. In response the Dean sent this wire on May 12th. "Greetings to our first degree-conferring graduation were much appreciated. Our largest graduation gathering instructed me to convey to you and your school our best wishes in the Lord. May your work continue and increase to the evangelization of your own territory, establishment of New Testament Churches, and the sending of missionaries to the ends of the earth." On the above-mentioned date the first class of nine were graduated from the Northwest Baptist Bible School at Port Coquitlam.

In addition to our list of summer workers already published, we are happy to add that of Mr. George White of Forward Baptist Church, who has been accepted for work under the Shantymen's Christian Association.

On Saturday, May 8th, in Jarvis Street Church, student Reginald Snell was united in marriage with Miss Helen Purcell. On Saturday, May 15th, at Sudbury, Rev. Clifford Rogers and Miss Betty Jenkins were united in marriage. Our best wishes are extended to both couples.

Student-pastor Yvon Hurtubise writes from Verner, Ontario, to say that a beginning has been made on the Grace French Baptist Church at Lavigne. On Sunday, May 23rd, a special gathering was held to mark the beginning of this venture, with visitors from Sudbury and North Bay, besides the district around. The brethren are fortunate in being able to obtain some dry lumber, and, of course, the Christians are enthusiastic about having a church building of their own.

On Wednesday, May 26th, Runnymede Baptist Church tendered a farewell to Rev. W. R. Slade, B.A., and his wife and son, on the occasion of their going to Louisville, Kentucky, where Mr. Slade plans to take further study in Southern Baptist Theological Seminary. Various depart-

ments of the church were represented by the speakers and presentations were made both to Mr. Slade himself and also his wife and little son. For the past two winters Mr. Slade has worked as Assistant-pastor and endeared himself to all the members and friends of Runnymede Church.

Miss Margaret McCreadie has returned from her work in Moncton, under La Bonne Nouvelle, and will be Counsellor at Pioneer Camp, Muskoka, this summer.

Mrs. W. H. Frey, with her infant son, has returned from Switzerland for a visit. Her husband is pastor at Tramelan.

Rev. and Mrs. Ray Faulkner are back at their station in the Belgian Congo.

Miss Minnie Lane has recently arrived in Hamilton on furlough from Liberia.

Mrs. Doris Woodley, L.Th., will conduct Daily Vacation Bible Schools at Runnymede Baptist Church, Toronto; in the Baptist Church at Harrow, Rev. Deán Burns, pastor, etc.

Rev. J. H. Watt, L.Th., writes from Campbell Avenue Baptist Church, Windsor, to say that Miss M. Brison and Miss A. Gignac are a great help in the visitation which they are doing. This endless job they seem to enjoy.

This writer spoke at the prayer meeting at Briscoe Street Baptist Church, London, Rev. E. S. Kerr, pastor, on June 2nd. The room was filled and there was a fine spirit of prayer. At the close, presentations were made to Mr. and Mrs. Gearns on the occasion of their fiftieth wedding anniversary and to a veteran and his bride on the occasion of their moving into their new home. The war bride is from Holland.

The following evening, I spoke at the prayer meeting of Orangeville Baptist Church, Rev. H. Charlton, pastor. The church is in the process of renovation which will certainly do much to improve the property.

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 13 June 27, 1948

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

TEMPERANCE LESSON

Lesson Text: Isaiah 5:11-24.

Golden Text: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."

—Isa. 5:20.

INTRODUCTION

Last week we studied about the fall of Jerusalem and the captivity of Judah under King Nebuchadnezzar of Babylon in 586 B.C. Speaking through His prophets, the Lord had given the people abundant warning of the calamity which would be their portion, if they did not cease from their sins. Those warnings were unheeded, and the mercy of God was despised, so that at last He acted in judgment: "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory" (Isa. 3:8).

The people were without excuse before God, for He always acts in righteousness (Rom. 1:20; 2:1; 3:4, 19), and He had done what He could to save them (Ezek. 33:11; 1 Tim. 2:4). Judah was like a vineyard which had been planted, watered and nurtured by the divine Husbandman, that it might bring forth fruit to His glory (verses 1-7; Matt. 21:33-41). But the nation produced wilful, stubborn, lawless men, here compared to wild grapes. Note the play upon words as seen in the Hebrew of verse 7: "He looked for judgment (Heb. 'mispat'), but behold oppression (Heb. 'mispat'); for righteousness (Heb. 'tsedaqua'), but behold a cry (Heb. 'tsedaqua')"—that cry that attends anarchy and dissipation.

Just as these national sins had resulted in national judgment, so, too, personal sins would lead to personal judgment. Cardinal sins of attitude and action are listed in this chapter, and against each a stern "Woe" is pronounced (verses 8, 11, 18, 20, 21, 22).

EXPOSITION

I. Woe to the Intemperate: verses 11-17.

The desire for strong drink is literally a consuming passion: it consumes time, energy, mentality, and even life itself. Its victims cannot wait till the evening hours for their carousals, but commence early in the day, and thus prolong and intensify their shame (Acts 2:15; 1 Thess. 5:6-8). They spend the precious hours of the day partaking of intoxicating drinks, devoting themselves to the so-called pleasures of the world, while they despise the things of God. These live godless lives; God is not in all their thoughts (Job. 1:4, 5; Psa. 28:3-5; Hos. 4:6-11), and they do not consider the punishment which He metes out to the guilty (Job. 8:13; Psa. 10:4, 11).

Such men are ignorant, for their minds become darkened and their intellects are blunted. They are especially ignorant of the ways of the Lord (Rom. 1:21-23, 28-32; Eph. 4:17-19). The souls of the nobles are perishing for the lack of spiritual food, even while they gorge themselves at their banquets, and the people are becoming dried up in spirit.

God has pronounced the doom which awaits all those who sow to the flesh: they shall reap corruption (Gal. 6:8). As they lived without God, they shall perish without Him. Hell awaits all such sinners who do not turn to the Lord (Psa. 9:17; 1 Cor. 6:9, 10; Gal. 5:19-21; Rev. 22:15); it will enlarge itself to receive the host of wicked men (Isa. 14:9). All their pomp, glory and festivity will end in the darkness of the outer world.

The high and the low, the nobles and the rabble, will alike be brought down to the dust (Isa. 2:9, 17), but in the process of their humiliation God will be exalted, for His justice in punishing the guilty will be demonstrated, and His holiness will be vindicated (Isa. 2:11; Rom. 11:33-36). In a measure, this prophecy was partially fulfilled when Judah was led into captivity (verse 13). As a result of the deportation to Babylon of many of the Jews, the nomad tribes brought their flocks into the waste land, which became one vast pasture land, after "the fat ones" or the rich, prosperous people had been forced to leave (verse 17). In its final fulfilment, however, this principle of judgment applies to godless sinners of all ages (Rev. 20:11-15).

II. Woe to the Iniquitous: verses 18-24.

It is doubtful if any one deliberately sets out to live a life of crime. He commences with what one might call a small sin, justifying himself by a course of reasoning or sophistry, so that his sin appears as a slender cord or thread like that of a spider's web (Job. 8:14; Isa. 59:5). One sin leads to another, until finally he has drawn upon himself a great load of iniquity, to which he is attached by heavy cart ropes, as it were, and he cannot, even if he would, separate himself by his own efforts from the burden and guilt. Let, all beware the first glass! The Bible abounds in warnings to the sinner, but it also speaks of the power of God to liberate him from the shackles that bind him; the mercy of God seasons His justice.

It is a terrible thing to defy the living God, to challenge Him to execute the judgment which He has promised (verse 19; Jer. 17:15; 2 Pet. 3:3, 4). This sin of presumption is described in Scripture as being one of tempting God, of putting Him to the test (Deut. 6:16; 1 Cor. 10:9).

Sin destroys the moral sensibilities of its victims, so that they are unable to see the difference between good and evil. It is possible for a person to hate and reject the truth so long that he becomes hardened, his conscience is seared and he cannot recognize or respond to the truth when it appears. His spiritual understanding is darkened, and he confuses right with wrong, light with darkness, and sweetness with bitterness (Rom. 1:25). On the other hand, the one whose life is controlled by the Spirit of God will become highly sensitive to all moral issues; he will be able to distinguish the things that differ (Phil. 1:9, 10, Revised Version; Col. 1:9).

Those who indulge in sin are proud and self-deceived. They think that they know more than the prophets who prophesy judgment, and hence they despise the warnings given them by the messengers of the Lord. There is an adage to this effect: "Whom the gods would destroy they first make mad."

The prophet utters a stern warning against corrupt judges, men who are strong to drink wine and who do not hesitate to take bribes as they pass over the offences of the guilty, whereas they condemn the upright man (Prov. 17:15; 24:24). Doubtless this passage infers that the habit of indulging in intoxicating wines was responsible for the loss of that discrimination between right and wrong which is the primary requisite of a judge (Deut. 1:16, 17; 16:18-20).

A plant, the root of which is rotten and the blossom withered, suggests a life without hidden strength and without outward glory (Job 18:16; Hos. 9:16, 17; Amos 2:9). Sin, which will bring about such sad results, is described as being in essence rejection of the law, the word or the commandment of the Holy One of Israel (Isa. 1:4). All sin is lawlessness (1 John 3:4, Revised Version), the act of defying the word of the Lord. If people would avoid such a catastrophe, they must turn to the Lord from their sins and find in Him deliverance, triumph and life.

DAILY BIBLE READINGS

June 21—Temperance Personified	Dan. 1:1-21.
June 22—Temperance in All Things	1 Cor. 9:19-27.
June 23—Temperance: A Testimony	Phil. 4:5-9.
June 24—Temperance of Bishops	1 Tim. 3:1-7.
June 25—Temperance of Deacons	1 Tim. 3:8-13.
June 26—Temperance of the Laity	Titus 2:1-10.
June 27—Temperance: A Christian Virtue	2 Pet. 1:1-11.

SUGGESTED HYMNS

Standing by a purpose firm. Look away to the cross. Yield not to temptation. When Jesus comes to reward His servants. Take time to be holy. Lo! He comes with clouds descending.

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