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QUEBEC A REFUGE FOR TRAITORS

CARDINALS FRATERNIZE WITH TRAITORS

Laval is shot; Pétain is sentenced to life imprisonment; Cardinal Gerlier is honoured in Canada.



The above photograph shows Cardinal Gerlier in company with Pierre Laval and Philippe Pétain at Vichy, reviewing troops during the days of the German occupation in France. Pétain was reported about the same time to have conferred at length with the two prelates shown above, Cardinals Gerlier of Lyons and Suhard of Paris. We reproduce the above photograph from our issue of January 21, 1943, as indubitable evidence of the company chosen by the two leading Romish prelates of France

when their land was overrun by Hitler's troops. The subsequent downfall and punishment of Pétain and Laval makes an illuminating marginal comment on the above picture. But Cardinal Gerlier managed to survive his fellows in the above photograph and is now in Canada where he has been honoured by Premier King and other government officials at a reception that a Romanist daily described as "a state function".

QUEBEC A REFUGE FOR TRAITORS

The Globe and Mail, of October 15th, published a news dispatch, headed: "Canada Opens Its Door to Four Vichy Fugitives". The four Vichyite Frenchmen have all been sentenced *in absentia*, as Nazi collaborators, by French Courts, and they are now living in Quebec. One of the four is under sentence of death, two others to life imprisonment, and the fourth to a shorter term in prison. The fifth, Count Jacques de Bernonville, is now appealing a deportation order in the Montreal Courts. The names of the four are: Dr. Georges Benoit Montel (alias Gaston Ringeval), 49, a surgeon now living in Quebec City, and on the staff of Laval University and of Sorel Hospital; Julien Gudens LaBedan (alias Armand Berard) 35, interior decorator now living in Montreal; Dr. Charles Emmanuel Boussat (alias Alfred Bordes), 45, a surgeon now living in Montreal, and employed by a pharmaceutical firm; the fourth, Jean Louis Huc, 45, a forestry engineer employed in Quebec Province by Howard Smith Paper Mills. LaBedan was sentenced to death for treason by a Toulouse court. Dr. Boussat and Dr. Montel were both sentenced to life imprisonment at hard labour, with "national degradation and confiscation of property". Both were convicted of collaborating with the Nazis. Huc was convicted of "acts prejudicial to the national defense of France", and sentenced to five years' imprisonment and loss of his civil rights.

An almost amusing aspect of this matter appeared in a dispatch in *The Toronto Star* of October 15th.

Mrs. Boussat said she had given birth to a baby girl four months ago and that since according to regulations the child was a Canadian, it could claim her and her husband as close relatives and therefore eligible to reside in this country.

She said Huc and his wife also had had a baby girl two months ago, and she believed the same circumstances applied.

By this principle we may expect the Roman Catholic Church to establish obstetrical hospitals at border points, to which expectant mothers may go for the birth of their children, and then claim admission to the country on the ground that the children are Canadians and the parents are close relatives! We wonder what particular member of the Roman Hierarchy put that idea into the head of this Frenchwoman.

The press dispatches allege that these men entered Canada by the use of false passports, and that after their discovery, their deportation was ordered by the Immigration authorities. Thereupon an appeal was made to the Government, and an Order-in-Council, which was never made public, was passed, permitting them to remain in Canada. An Ottawa dispatch, of October 17th, says, "Acting Prime Minister Howe said to-night, 'the case of four French refugees, alleged to have collaborated with the former Nazi-dominated Vichy Government, is closed so far as the cabinet is concerned.'"

Dr. Georges Benoit Montel, the surgeon, is now teaching at Laval University.

The personalities of the men involved, even the alleged fact that they are Vichy collaborators, is of less importance to Canada than the further fact that we have an extra-government authority, operating in Quebec which can override the decisions of authorized officials, and move the Government to pass a secret Order-in-Council in conformity with the desires of that extra-

governmental authority. What is that authority? *The Globe and Mail* was even more outspoken than usual, when it said, on October 15th, "It is alleged that the Roman Catholic Hierarchy in Quebec threw its weight behind the successful applications."

A Roman Catholic Senator, Jean-Marie Dessureault, political organizer for Mr. St. Laurent in Quebec, accepted responsibility for the pressure brought to bear upon the Cabinet. The Senator is a Director of the Banque Canadienne Nationale, and a Governor of Laval University, the Catholic College at which Dr. Montel acted as Instructor before, and since, obtaining his appointment at Sorel Hospital. The Senator said, the Vichyites were "highly recommended to him by many people on this side, and in France, including Catholic bishops there". Another dispatch said that they were recommended by many "monseigneurs" in France. He also wrote that his efforts had been backed "by prominent citizens of Quebec and eminent members of the Catholic clergy", and said, "I should add that the success of my work was made possible thanks to the constant and valuable sympathy of Rt. Hon. Mr. St. Laurent."

Thus we have the influence of the Roman Catholic Church extending from the Vatican to France, and from France to the Hierarchy in Quebec, and then concentrated upon the Cabinet, with the result that four traitors, not only to France but to the Allied cause, are given asylum in Canada.

What about the Vichy Régime in France? Before the war ended the journalistic mouthpieces of the Roman Catholic Hierarchy lauded Vichy as the ideal state, and Pétain as the ideal ruler. Throughout the War THE GOSPEL WITNESS warned of the danger of retaining Mr. Rene Ristelheuber, the Vichy representative at Ottawa, and his later appointment as a teacher of diplomacy at Montreal University. On pages 3-5 we reprint some excerpts from our pages during the War years.

After the war was ended, and French authorities were able to make full investigation, Pierre Laval was found guilty of treason, sentenced to death, and executed for his betrayal of France. Marshal Pétain was also found guilty of treason, and sentenced to death, but because of his great age, the sentence was commuted to life-imprisonment; and even now that arch-traitor is serving his life-term in prison. But properly to appraise the turpitude of this whole business, one needs to go back a little farther. Britain, and the British armies were betrayed by Leopold of Belgium, and they were equally betrayed by the authorities of France. Only by divine intervention, and the resultant miracle, were Britain and France, including Canada, saved the loss of 335,000 men at Dunkirk.

Beyond all possibility of doubt the collapse of France was engineered from within by the Roman Catholic Church. But of Vichy's infamous intrigues throughout the war the Quebec Hierarchy, through its press, repeatedly expressed approval. One of the arch-conspirators was Pierre Marie Cardinal Gerlier, Archbishop of Lyon, who was later welcomed to Ottawa by the Marian Congress, as an honoured guest. (See our Cover-page.)

Quebec is in the grip of the Roman Catholic Church, which is the enemy of all democratic countries, and of all free institutions, and Quebec completely dominates the Canadian Government. Quebec has the major water

powers of Canada; and most of the heavy industries have been established there. And yet we have known of men who advocated the complete surrender of Quebec, permitting secession, if that rebel Province desires it. Thus we should hand over Canada's front door to the control of Canada's worst enemies, who are but a colony of the greatest mischief-making organization in the world, the Vatican State.

The men who collaborated with the Vichy régime for the destruction of France, would be likely to collaborate with anyone who would seek the destruction of Canada.

What sort of Pearl Harbour must Canada have in order to wake up a sleeping Protestant majority to the awful perils of the day?

Since the foregoing was written the daily press reports that France is demanding the return of the convicted Vichy traitors for punishment, and that Ottawa has promised to look into the matter notwithstanding Mr. Howe said the incident was "closed".

THE PAPACY ON TRIAL IN THE TRIAL OF PETAIN

IT is thought to be ungracious to say, "I told you so," but sometimes it is necessary to say it. In season and out of season, for several years we have been trying to tell the people of Canada, and of other countries where THE GOSPEL WITNESS circulates, that the Papacy is the world's greatest enemy, the destroyer of the individual, the corrupter of society, of governments, and nations, the greatest of all war-mongers, and the earthly source of the intensest hatred of every kind of human liberty. During the progress of the war we have frequently called attention to the Vatican's Iscariotism. We described the Roman Church as a vicious Fifth Column in Canada, in all parts of the Empire, in the United States, and elsewhere. We republish in this issue an address delivered in Jarvis St. Church, June 23rd, 1940. While it called forth the bitterest criticisms from Roman Catholic quarters, it must have been appreciated by many, because it ran through several editions, and it seemed impossible to supply the demand.

More than two years later, Sept. 17th, 1942, we published the following editorial:

Wisdom Is Justified of Her Children

"On Sunday evening, June 23rd, 1940, immediately following the collapse of France, this Editor preached a sermon from Jarvis Street pulpit which we entitled, 'The Pope's Fine Italian Hand in Pétain's Treachery. We may at a later date reprint the sermon, for it is just as up-to-date to-day as it was two years ago.

"In that sermon we pointed out that France had not been defeated on the field of battle, but had been betrayed from within. In the sermon we find this paragraph:

"Why Mussolini at last? Some say he did no fighting, why call him in? I believe it was Mussolini and Franco, as the instruments of the Vatican, who accomplished the surrender of France, not Hitler. Like Iscariot, he knew the place, and the men who could be used; and now he comes at last to receive his thirty pieces of silver. It is my conviction that France was as certainly betrayed as Belgium, betrayed on the order of the chief priest of the Vatican through the medium of Mussolini and Franco."

"At that time, the Pope had not spoken as he later did, when he gave his blessing to the Pétain régime. But now we know where Vichy stands. We know that

it is an ally of Hitler, and the press of to-day reports a stern message delivered by Mr. Cordell Hull, American Secretary of State, to the Vichy representative, respecting the latest infamous proposal of Laval to conscript French labour for work in German factories.

And still Ottawa retains its Vichy representative! We sometimes wonder whether a glimpse into the files of Rene Ristelheuber at Ottawa might not explain some of the Atlantic sinkings so near to the Canadian Coast? Why is the Vichy representative retained? Everyone knows he was a traitor to the Republican Government of France which appointed him. He has publicly declared that France's fall was the judgment of God upon her for forsaking the Church. So, in order to please the Pope's Fifth Column in Quebec, the Canadian Government retains the Vichy representative.

"But it is not in Quebec only, as we have frequently pointed out, that we have to do with the Fifth Column, for the Roman Catholic Church is a Fifth Column everywhere.

"As a sidelight on this matter, we print below an editorial from *The Canadian Register*, of September twelfth, the official Roman Catholic organ. It speaks for itself:

Pétain Breaks the Shackles

It is seldom that the press has a good word for Marshal Pétain's Government. As a general rule the scribes elect to forget that the heroic old soldier has been locked into a very tight corner and is surrounded by all but insuperable difficulties. And so it may not be amiss for a Catholic paper to draw attention to certain facts which indicate the emergence of a truly Christian France when the sorrow, ruin and desolation of the present are but ugly memories.

As early as September, 1940, the Pétain régime began the restoration of the freedom of the Church by abrogating the law of July 7, 1904, which forbade religious orders to engage in educational work. Then in February, 1941, all property which had been confiscated from the diocese of France was restored to them. Next came a law which sanctioned the return of the Carthusian Monks and restored to them the property of the Grande Chartreuse, mother house of the Order, from which the monks were expelled during the French Revolution and to which they returned in 1816, only to be expelled again 85 years later. Finally came the law of April, 1942, which removed the disabilities placed on religious orders by the Law of Associations of July 1, 1901.

The shackles with which aggressive and militant anti-clericalism crippled the activity of the Church are thus being broken, and a new Concordat with the Holy See seems a certainty once the invaders are hurled from French soil.

We refer to the foregoing now because the trial of Marshal Pétain is now in progress in France. If it were even remotely possible that any word of ours could affect the judgment, it would, of course, be highly improper for us to allude to the matter in any way, while it is still *sub judice*: but that could apply only in France. The fact of the matter is, the Papacy is on trial in the trial of Pétain.

We republish in this issue other items from former issues of this paper, and all with a view to establishing the truth of our thesis, that the Papacy is the worst enemy of the world's peace. We could fill many issues of this paper with quotations from the Roman Catholic press of Canada, both English and French, in which Pétain and Laval were lauded to the skies as laying the foundation of a truly "Christian France".

The truth about France is gradually coming to the light in the articles by General Gamelin, former Premier Reynaud, with sidelights from the memoirs of Ciano. It

will be recalled that Pétain came from Madrid to assume his duties in France; and our six-or-more-year-old contention, with every passing day, is shown to be true, that Italy, Spain, France, and Belgium, were all the instruments of the Vatican, as well as Hitler himself, to a very large extent, in an endeavour to discredit the principles of democracy everywhere, and to destroy the British Empire.

It should be borne in mind that the defeat of Hitler and Mussolini, the exile of Leopold, the defeat of the Vichyites, was equally the defeat of the Papacy; indeed, the victory of the United Nations has dealt the Papacy the most deadly blow it has received since the Reformation, and perhaps, seen in perspective, will be found to be even a greater blow than the Reformation itself.

We believe some of these items republished in this issue will help our readers to view the progress of the Pétain trial more intelligently.

The Catholicism of Marshal Pétain

Translation of part of a letter which appeared in *Le Devoir*, May 10, 1941.

"*Le Devoir* has every claim to all the gratitude of honest men, and in particular of our compatriots and fellow Catholics, for having kept us so well informed on the events in France since the fall of France in June, 1940. It has given us the truth which delivers, the light which lightens in these dark days of obscurantism when a frantic propaganda delivers the too credulous spirits to every wind of doctrine.

"Well informed concerning the patriotic and religious renewal of our ancient mother country, we give our admiration and our confidence to that providential man who is saving France, Marshal Pétain. As in the case of the saint of the fatherland, Jeanne d'Arc, the trials of contradiction only prove the benefit of his work. In some circles attempts are made to discredit Pétain, as a little while ago they were made against the saviour of Spain, the well named Franco: a Masonic propaganda which unfortunately misled even some members of our Catholic élite.

"General Franco was treated as 'a Free Mason, an insurgent, a rebel, an inquisitor . . . ' accusations which return on his enemies, the Red Communists, to their shame, for truth always triumphs. In the same way Pétain is now treated as 'a bad Catholic, a traitor, a pro-nazi . . . ' And there are among us some well-meaning men, simple enough to re-echo these slanders even without having verified the sincerity of his accusers.

"Pétain a bad Catholic? One has only to look at all the laws favourable to the Catholic Church that he has just decreed: the recalling of the Catholic Orders, restoration of property to monks and nuns, liberty for confessional schools, repression of pornographic literature and of anti-religious propaganda, appeasement of class struggles, suppression of communism and Free Masonry, and finally, abolition of the famous *Jay laws*, veritable anti-catholic laws according to the authors of them. These are the acts of a Catholic statesman of far reaching effects. They recall to us the energetic action of Garcia Moreno in Ecuador.

"Some impenitent republicans, lost in the clouds of abstractions, (such as M. Maritain) claim that these legislative measures of Pétain have little importance because the (Catholic) Church already enjoyed a certain degree of toleration under the last republican governments. Simplicity or blindness? And do they not see in what bad company they find themselves when they regret the fall of the Masonic republic?

"A little reflection, a little experience, a little realism, would be enough to make clear the power of the threats against the (Catholic) Church of laws which sleep in the statutes and which the sects could brandish over the heads of Catholics at the opportune moment: the simple threat is enough to restrain militant Catholics while it paralyzes the rest with golden chains . . . as so many other Masonic rulers have done in France and elsewhere. We saw how

the infamous Callès made use of the 'sleeping' constitution of Carranza to persecute the (Catholic) Church in Mexico.

"And again, witness the rage of the Jews and the Masons in France to hinder the overthrow of the *Jay laws*, which says much concerning the importance of a legislation which is frankly Catholic, such as those which Franco, Salazar and Pétain have had the courage to establish.

"Finally the Catholic value of the legislative work of Pétain has been confirmed by the apostolic benediction of His Holiness Pius XII, and by the unequivocal testimony of the entire episcopacy of France (*Le Devoir*, April 24, p. 7). Already the speeches of the two eminent cardinals, Gerlier and Baudrillart have rendered the most eloquent testimony to Pétain.

"That is truly sufficient to class Marshal Pétain as a Catholic statesman in his public life, whatever certain propagandists blinded by party feelings, may say who seem to think they are better informed than the heads of the Catholic Church who have remained on the spot.

"But it is said, 'Does not Pétain by his private life contradict his public avowal of Catholicism?' It is easy to reply first of all by the argument from authority: the high approbations received by Pétain the statesman reflect his Catholic spirit and constitute at least a strong presumption in favour of his private life. And in addition, here are two typical facts which will, without doubt, pass into history, as did those concerning Marshal Foch. And they throw a light on the Catholic faith and the religious practice of Marshal Pétain.

"At the time when he was a simple colonel, the ministry of War, then directed by a notorious Free Mason, requested Pétain to make a report on certain of his officers who went to Mass. (i.e., on those who attended Mass in uniform, which was at that time forbidden by French Army regulations. Note by G.W.). Pétain made this proud reply: 'The colonel attends mass each Sunday, but as he takes the front row, he cannot see those that are behind him.'

"On the thirteenth of June, 1940, Generals Weygand and George asked for an armistice. The ministers talked of moving to Africa. Pétain supported the former and condemned the ministers. After the meeting of the Council, Pétain and Weygand went to their hotel and continued the debate until far on in the night. The situation seemed desperate. The dawn had come in through the closed windows when all at once, the Marshal rose and took Weygand by the arm: 'Come,' he said, 'let us go and seek the aid of Him who will never betray us, the help of the God that we worship.'

"There was a church near the hotel. There the two captains fell on their knees and fervently asked God for light and strength both for themselves and for their beloved country . . . When, at last, the hero of Verdun rose, he was deathly pale, but a new light in his tired eyes. 'I know now what I ought to do . . . and by God, I shall do it,' he said slowly in the manner of the Maid of Orleans.

"These two stories appear to be authentic. Other facts are added from day to day, as for instance the recent pilgrimage of Pétain to the shrine at Lourdes and so many other gestures which demonstrate the Catholic faith of the Marshal . . ."

PETAINE AND HIS FRIENDS THE PRIESTS

The Record Speaks

NOW that Pétain and his fellows have gone to their own place, as did another notorious collaborationist, the Roman Catholic hierarchy is attempting to erase from the public memory the high praise they lavished on the old man when he was working for the interests of the Roman Church and the Axis Powers and against those of France and the United Nations. Recently the rector of a French Catholic University in Quebec gave a cordial welcome to the representative of the de Gaulle government. The priests do not publicly confess that they have made a mistake, but they discreetly withdraw from their former position and essay to take a place on the winning side as though they had been there from

the first. When dealing with such conscienceless politicians as these who trade on the proverbial shortness of the public memory, it is well to examine the records of their past statements and acts. With this in mind we translate and print here an excerpt from a Canadian Jesuit publication issued in October, 1941, entitled *La Restauration de la famille française* (The Restoration of the French Family). We are indebted to *Le Jour* of Montreal for reminding us of this particular tidbit of Romanist propaganda as it was blazed abroad three years ago in the hour of France's humiliation. The following is our translation:

"Pétain Is France"

The impartial reader will judge for himself of the value of these reforms and of the spirit which animates them. We have desired to present them merely as a matter of record.

However, as a lecturer at Montreal recently implicated the French clergy, and especially His Eminence Cardinal Gerlier, by attributing to them a somewhat hostile attitude toward the work of Marshal Pétain, we believe it is opportune to reproduce here the words by which the Cardinal-Archbishop of Lyons welcomed the head of the French State into his primatial diocese.

"France, sorrowing and broken, had need of a leader who would show her the path of amendment and restore her confidence in her destiny. God permitted that you should be there, crowned with a glory whose splendour would have been enough for less noble men, animated by a patriotic devotion which has rendered you still greater in our eyes. At the most dramatic instants of our trial you gave yourself in unforgettable terms to France. And France, stirred to her depths, replied by giving herself to you.

"The day before yesterday at Toulouse, at Montauban, and yesterday at Lyons, you were able to measure with what fervour and with what confidence she has done so. The magnificent people of Lyons, of whom it is said, perhaps, that they are reserved and cold, this great working city, devoted to the manifold labour of commerce, of industry and of the arts, of intellectual and spiritual life, you felt with what enthusiasm they are capable of acclaiming him who a second time comes to save the fatherland.

"Yesterday as there passed by under our eyes, yonder at the Place Bellecour, those superb troops and those flags that misfortune, so far from abolishing their glory, has made doubly sacred to us, did you not observe, Monsieur le Maréchal, that the vibrant shouts of the crowd, at first manifold, soon melted into two cries only: 'Vive Pétain!' 'Vive la France!' Two cries? Why, no: there is only one. For Pétain is France; and France to-day is Pétain. For the restoration of the wounded fatherland, Monsieur le Maréchal, all France is behind you."

The above text is apparently a favourite one of the Canadian Jesuits for they reproduced it again in January of 1941 as the preface to their brochure entitled *The Messages of Maréchal Pétain*, the front cover of which was decorated with a portrait of "the present head of the French nation". In February of the same year they put out still another treatise entitled *The Reconstruction of France*, with the sub-title of "The Work of Marshal Pétain Judged by French Catholics". In this latter, the Roman priest who is the editor of the official Catholic paper of Paris, *La Croix*, had the following to say concerning Pétain:

While the Germans and the English are killing each other, it belonged to the glorious soldier of Verdun, whose moral authority and disinterestedness were beyond dispute, to speak first after the Pope, in the course of this terribly devastating new war, the language of good sense, or reconciliation and of "living peace".

These words were what one should expect from a priest in Paris in October, 1940. They are not words

that should have been printed with approval in Canada in February, 1941. But Canadian Jesuits and Roman Catholics in general in this country were at that time hailing the Fascist-minded Pétain as the saviour of France and the chief agent in restoring the Roman Church to power. They would now be glad conveniently to forget their words, but the record is there, and THE GOSPEL WITNESS believes that it should be allowed to speak.

As recently as July of 1943, the following piece of information appeared in these pages and we reprint it here by way of further documentation of the collaborationist frame of mind of the Roman Catholic hierarchy in Canada:

Marshal Pétain, a Model for Canada?

"The name of Pétain has become a synonym for collaboration with the Germans, nevertheless a book just off the presses of the French Roman Catholic publishing house, "Fides" ("The Faith"), lauds his speeches as "the finest in history by reason of their logic, of their inward power, and of their guidance toward the True Goal." And it goes on to make the amazing statement that "the programme of spiritual and material renovation that they set forth ought to inspire our hearts in the necessary reconstruction of our country." In other words, the model for Canadian statesmen is Marshal Pétain, subject to the control of the priests, lauding Romanist tradition and practice, and making a pilgrimage to the shrine of Lourdes. And just as surely as this sort of servile obedience to ecclesiastical dictatorship leads to political power, there will not be wanting, either in France or in Canada, politicians who will follow that road though it lead them into a working alliance with the Nazis. We in Canada could learn a great deal from the sad experiences of France, if we but had the eyes to see the real causes of her downfall."

The people of France are not likely soon to forget that the priests attempted to ride into power on the tanks of the German invaders, and we have no doubt that the stock of the Pope and his tools in France is at its lowest ebb in many years. The following news item from this week's press illustrates our point:

French Intern Bishop of Arras

Paris, Oct. 30 (CP-Reuters).—Paris radio to-night said that the prefect of the Pas de Calais region has ordered the "administrative internment" of Msgr. Dutoit, Bishop of Arras.

The Bishop had written articles containing gross insults to the Allies of France, to the Fighting French forces and the resistance organizations. The case has now been passed on to the judicial authorities," the broadcast said.

No doubt the majority of the bishops and other members of the hierarchy will execute a complete "volteface" and so escape the treatment meted out to the Bishop of Arras, but we believe that the memory of the French people can be depended upon. We hope also that the Canadian public will not be deceived by the Roman propaganda machine and to that end we offer the above documents by way of a refresher.—W.S.W.

HAVE YOU RENEWED YOUR SUBSCRIPTION? AN EARLY REPLY WILL BE APPRECIATED.

PETAÏN STILL HONOURED IN QUEBEC

WHILE the French in France are hunting out the former collaborationists of the Pétain-Laval school of treachery, the Roman Church in Quebec still delights to honour their associates here in Canada. It is notorious that the Vichy representative in this Dominion, M. René Ristelhueber, was officially recognized by our Canadian government at the behest of the Roman Catholic Church long after any other semblance of excuse could be found for his retention. Though M. Ristelhueber had betrayed the Third Republic which appointed him by lending his loyalties to Pétain-Laval and scourging prostrate France with the accusation of suffering under the hand of God for her sins against the Roman Church, Mackenzie King still persisted in obeying the voice of his ecclesiastical masters to the extent of retaining this Vichy representative in office even when it had become obvious that Pétain-Laval were the friends of Hitler and the open enemies of Britain and her allies. M. Ristelhueber was still in office by the grace of our Canadian government when Mr. Churchill made his great pronouncement in the House of Parliament in Ottawa concerning the perfidious Frenchmen who actually hoped to see England dealt with as a chicken whose neck has been rung. M. Ristelhueber, the associate and friend of such anti-British French traitors, and their official representative in Canada, was present, by the grace of Mr. Mackenzie King, in the same House to hear Mr. Churchill remark, "Some chicken! Some neck!"

And now thanks to the Canadian hierarchy this same M. Ristelhueber is engaged in training young French-Canadians for the Canadian diplomatic corps. He has already given a course of lectures on diplomacy in *l'Université de Montréal*, the Roman Catholic centre of learning on the mountain, and it is now announced that he will teach the history of diplomacy and diplomatic technique. If the future French-Canadian diplomats of to-morrow follow the same technique as that of their master, we may expect Canada to be stabbed in the back by her own official representatives in the moment of her greatest need.

The following is a translation of a note appearing in *Le Devoir* of Montreal announcing the courses given by M. Ristelhueber:

The Study of Diplomacy

The Faculty of Social, Economic and Political Sciences of the University of Montreal is adding two new courses to its curriculum: the history of the Slavic peoples and diplomacy.

The first course is under the direction of M. Oscar Halecki, professor of the history of Eastern Europe at the University of Warsaw and at Fordham University; the professor of the second course is a diplomat by career, M. René Ristelhueber, former minister of France at Ottawa. M. Ristelhueber will cover the history of diplomacy and will teach diplomatic technique.

Diplomacy presents a career that is opening up for Canadian youths who are not afraid to move to different climates. Canada will soon be represented in all the great chancelleries. Each legation or embassy recruits a personnel of attachés, concillors and secretaries. A number of French-Canadians have already found attractive positions in them. It is possible for them to rise to a high rank. Messrs. Pierre Dupuy at Brussels, M. Jean Désy at Rio di Janerio, are examples.

But if diplomacy requires special qualities of intelligence and character, it also demands a technical preparation and the indispensable stages, besides, perhaps, the "pull" which is never a negligible factor. The

courses of M. Ristelhueber will furnish a new direction to the student world, and will doubtless draw a large and interested audience.

French-Canadians who receive their diplomatic training under such auspices as these will find themselves moving under a cloud: if they follow the example of their master, and doubtless his precepts also, their first loyalty will be to the pope, their second to the government who pays their salary. If they fail to follow the teaching they have received, they will be regarded as traitors to their Roman Church and to the French-Canadian race. It is most unfortunate both for Canada as a whole and for French-Canadians, that the Jesuits have invaded the Canadian government service with their divisive tactics.

—W.S.W.

EDITORIAL FROM "THE GLOBE & MAIL", OCTOBER 18

Politics Overrides Law

THE Canadian Government's Order-in-Council permitting four French citizens of doubtful background to stay in Canada raises more than one point of discussion. For newspapers, the fact that the order had not been made public in the usual way was in itself a source of suspicion. And in the pursuit of the facts surrounding the matter, enough has been uncovered to indicate that political pressure was freely brought to bear, and that the Government's action was not a routine disposal of a casual situation. Whatever importance must be attached to the point, there is little doubt that some suspicion of wartime loyalty has followed the men from France, and all are said to have been convicted in French courts of collaborationist activities.

The very least that might be said in favor of the four men is that they could have been victims of an over-zealous and perhaps politically-minded prosecution in France. What is far more important to the Canadian public, however, is that they got into this country under false passports, and that these have been condoned by the Government's Order-in-Council. If these men were in fact innocent of the collaborationist charges, it would seem to have been elementary that they should first have been cleared by French courts before becoming eligible for permanent residence in this country. They would then have had no need for false passports.

No point in the case is more disturbing than the official reference to the false names used by these men as "aliases" used to escape political persecution. False passports are simply against the law of Canada, and of all other civilized countries. It is not so long since seven aliens were caught in Toronto with faked passports and the Government, with great show of righteous impartiality, sent them back to Europe. They were not fugitives from a friendly Government, but guilty merely of wishing too urgently to come to Canada. It would be well if Resources Minister McKinnon, who is in charge of immigration, would explain the reasons for the different treatment of these two groups of men.

In justice to the permanent officials of the Immigration Branch, it ought to be noted that these French citizens were originally ordered deported, for the very reason of their illegal entry, and presumably also for doubts of their record at home. What has been done was the result of political interference with the normal processes of the immigration law. This cannot be

lightly viewed by unprejudiced Canadians who value the meaning of citizenship, and wish to hold their country in respect. If there were evidence available to their Quebec friends which would have justified the entry of these men, it might have been presented to a court competent to judge its validity. On its decision, the fate of these men might have been properly determined.

The Immigration Act (Section 3, subsection r) specifically states that "persons who have been guilty of . . . assisting His Majesty's enemies in time of war, or of any similar offense against His Majesty's allies," are forbidden entry to Canada. It is precisely this crime with which the four men have been charged and found guilty in France. That they are in fact not guilty is alleged by Mr. McKinnon in defense of his action. Where, then, is the proof? In justification of his superior, an unnamed official in Ottawa is quoted as saying: "We sometimes admit people who have a criminal record in their own country when we have evidence that indicates they will become good citizens of Canada." This also is against the law as it stands.

From the information hitherto obtained by responsible newspaper correspondents, there is much in this case that needs explanation. The apparent flouting of the laws of Canada merits the serious attention of Parliament. Discretionary powers given to the Government were not intended to be used to disregard laws, nor is discrimination in their application tolerable to the Canadian people.

FRENCH PROTESTANT PROTESTS CHRISTIAN CENTURY'S "MEMO"

THE Rev. W. H. Guiton, the writer of the following letter, is the editor of *Le Cri d'Alarme*, a French Protestant publication.

Dr. Guiton's letter is printed in full.

UNJUSTIFIED REPROACH

An Open Letter to the Editor of the Christian Century
Dear Sir:

I have just been reading in your issue of August 4 an editorial with this title, "Memo to the American Press". Allow me to say here how painfully surprised I have been by the method you use in this note concerning the "International Council of Christian Churches" which was to meet in Amsterdam from August 12 to 19.

You accuse this Council of very strange and guilty motives. You say: "As a matter of fact, we believe that the meeting of this 'International Council of Churches' has been deliberately planned as to time, place and name in the hope of producing confusion." You say also: "If you fall into the trap which has been baited for you at Amsterdam . . ." And also: "To guard against being again misled, the press should see to it . . ."

To be sure, this is a very grave accusation, likely to discredit the honesty of the members of this Council. Being a member of this Assembly, having had the privilege of attending its meetings in Amsterdam, I can testify here, with deep conviction, that such a judgment of yours is entirely unjustified. I notice that you give no precise statement to support your viewpoint. You say: "As a matter of fact, we believe that . . ." This is, indeed, a matter of fact *without any fact*; this is what we call in French "un proces d'intention," a misrepresentation of motives, a method which deserves blame and condemnation.

As a matter of fact, we had no intention to mislead the press nor the public, nor to give "many opportunities . . . for a mixup", nor to "bait" for you a trap. Our purpose in going to Amsterdam before the World Council Assembly was to show plainly that we utterly disagree with its work and aims; that we consider the ecumenical movement as a menace to the most sacred cause of truth and liberty, as likely to lead Protestant churches all over the world either to Rome itself or to the Romanization of Protestantism. Many ecumenists already accept and promote in a measure the "Orthodox" and Roman conception of the church, and even more, of salvation, by promoting the redemptive value of the so-called *merits* and human sufferings as also of confession, liturgy, sacraments, and clerical mediation. We desired to show that, by admitting and promoting a most amazing co-operation of Protestants with "Orthodox" and Romanists, of evangelicals with Unitarians, the ecumenical movement gives a vision of utter spiritual confusion rather than of true unity. We desired to show that there are still in the world Protestants who will not submit to the authority of a permanent World Council with its government and its parliament, holding the pretention of uniting all Christians under its leadership, at the risk of becoming more and more a kind of new Vatican. You have surely the right to blame this purpose of ours, but you have not the right to present us as trying to mislead and to deceive the people.

Just a word about statistics. Here again you accuse us of spreading wrong information. I am not in a position to give the exact number of our members; but I may say that our leaders are more able to know this number than you. I may say also that, in addition to our regular members, we have all over the world *many* friends who give us their hearty approval, though, for the present and in spite of their desire, they are unable to join with us. And, also, may I say that we believe more in quality than in quantity, more in spiritual than in numerical power.

Truth has nothing to do with mathematics; it does not depend on majorities nor on human prestige; earthly statistics are not always in agreement with heavenly ones. The apostles were only twelve in the face of the multitude; Luther was alone in face of the Pope and his legions. If the ecumenical movement boasts about its millions and looks with despite at our thousands, if its leaders manifest such a pride and such a false conception of safety, they are not on the road to victory.

There is only one road to victory—complete and loving reliance on the Lord *and Him only*.—W. H. GUITON.

THE DOLLAR THREE OR FOUR YEARS AGO IS WORTH ABOUT THIRTY- THREE CENTS TO-DAY

IN ALL of the Lord's work the depression of the dollar counts as much as in anything else. Prices everywhere have sky-rocketed except salaries. Let contributors to the Lord's work remember that in order to give the same support to any religious object to-day which was given three or four years ago, it is necessary to give at least three times as much as was given then, which means that for every dollar we gave then, we need to give three dollars now, to do the same amount of work.

GENTLEMEN OF THE CLOTH

An editorial in "Iron Age", the well-known Industrial magazine.

In the city of Amsterdam on September 3rd the World Council of Churches, representing approximately 150 distinct Christian denominations, passed the following resolution: "The Christian churches reject the ideology of both communism and laissez-faire capitalism and should work to draw men away from the false assumption that these extremes are the only alternatives."

We do not know what the churchmen assembled at Amsterdam meant by "laissez-faire capitalism" and we strongly suspect that these gentlemen of the cloth did not know either. If they mean a society in which each individual is free to develop his acquisitive impulses without regard for the general welfare or the rights of other individuals, they are referring in fact to a society which does not exist this side of the jungle.

The great text which turned world opinion against the bureaucratic absolutism and sterile collectivism of the previous historic cycle was Adam Smith's *Wealth of Nations*. It was published in 1776, the very year in which the American colonies declared their independence. At that time England was ruled politically by a limited constitutional monarchy subject to substantial power exercised by a Parliament the lower branch of which was freely elected. The government of England was a typical Anglo-Saxon sovereign recognizing limitations upon its own powers and conceding a vital residue of individual rights inviolable either by the state as an entity or by electoral majorities.

Furthermore—and this is of importance in view of the dictum of the Amsterdam churchmen — the government even during the period when the *Wealth of Nations* enjoyed its greatest influence never renounced or qualified the paramount role of its authority. There was never a business group so influential either by virtue of great wealth or position that it transcended the power of the state. Big business, even in the brightest days of so-called laissez-faire, was always subordinate to the state itself and the broad public interest which it represented.

During the very heyday of primitive capitalism, if we may so term the surge for freedom which broke the fetters of the Middle Ages, a group of founding fathers in this country formulated a basic code containing among other things the Bill of Rights which both the state and the employer had to recognize — and in fact have recognized for more than a century and a half. The men who wrote the Constitution—rugged individualists and laissez-faire capitalists—were Christians recognizing the supremacy of God and invoking His blessing. With the light of this Christian faith they sought to fashion a commonwealth dedicated to peace, individual dignity and "the greatest good to the greatest number". It is a matter of indisputable record that the common man during this period of capitalism has made greater material progress than in any similar period in history.

The action of the churchmen, impartially plastering with their anathema both capitalism and communism, reveals a wilful ignorance of history, a culpable misapprehension of capitalism. It suggests a distinct dose of that ideological hooch which in some quarters today passes for liberalism. An uglier suspicion still that these professional stewards of the Christian faith have succumbed to a pagan dogma whose object is world dominion and human enslavement.

JOSEPH STAGG LAWRENCE

CHURCH AND STATE

Champaign, Sept. 12—I must express my agreement with and congratulate you on your editorial, "Political Churchmen", in to-day's *TRIBUNE*. Certainly if ministers are to spread the word according to the report of this council of churchmen, then our ministers have fallen into grievous error, the errors you mentioned.

I have been amazed and appalled at the outcome of this council of Protestant churchmen. I cannot see how they can put capitalism and communism in the same category for condemnation. We realize that capitalism has its weaknesses and bad points, but it hardly bears classification with either communism or socialism.

I feel very strongly about this report. I am wholeheartedly opposed to it. If my own minister were to begin to preach such ideas, I know that I and other church members would see that he stopped or ceased being a minister. For I do not believe that he could find in the Gospel anywhere a basis for such preaching.

I believe you will be interested in something that happened last Friday. You recall that the last issue of *Time* magazine carried on its cover a picture of Bishop G. Bromley Oxnam. A colleague of mine, an intelligent young man, pointed to that cover and said, "That man (Bishop Oxnam) and his socialist ideas have forced me to leave the Methodist Church." And I dare say he is not the only one who will feel a similar reaction.

Just what does the action of this church council mean? Is the Protestant church now going to try to dictate all the thought and action of its members? Are both the Catholic and Protestant ministry going to interfere and either combine church and state or make the church the instructor of the state? This is hardly a situation I would like to see.—A.L.F.

—From Chicago *Sunday Tribune*, September 19, 1948; Column, "Voice of the People".

THE COMMUNITY CHEST

WE HAVE been asked by not a few what to do in respect to the drive for The Community Chest. Our answer is this:

The Roman Catholic Church reserves all its funds for its own use, and control. A few individual Catholics may violate the rule of the Church; but we are sure that in these community drives the Roman Catholic Church endeavours to mulct Protestants "going" and "coming". The Church "horns in" on the general budget. Usually some of its priests, or bishops, speak in support of it, but privately the people know that it is the will of the Church that they withhold their contributions from all such drives. What money they, themselves, have to give to charity, they always put into the hands of the church for its distribution and control. They get all they can out of the public chest: they give nothing in return.

Our attitude toward these welfare drives for mixed participation of Protestant and Roman Catholic institutions, is not to give one dollar. If some people are foolish enough thus to be deceived, we cannot help it; but we give this word of counsel: whatever money you have to give for charity, give it prayerfully, and carefully, yourself, and every dollar will count for something. But giving to these community chests, your dollar is greatly discounted. By the time the administrative staff are paid, and the Roman Catholic charitable institutions get their share, there cannot be much left for others.

"WHY"

"The Canadian Protestant League"

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

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The Jarvis Street Pulpit

Through Paul's Eyes From Mars' Hill

Is There "An Altar TO THE UNKNOWN GOD" in Modern Toronto, as There Was in Ancient Athens?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 3rd, 1948
(Stenographically Reported)

"Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:22, 23.

IT HAS occurred to me that you might be interested if I endeavour again this evening to share with you a little of the profit I have derived from my recent travels. This evening I want to get you to see, if possible, through the eyes of the Apostle Paul, speaking from Mars' Hill, some of the things which he saw. I cannot say that I saw anything in Athens with which I was not fairly familiar from my reading. But it is one thing to read of things in a book: it is another thing to stand actually in the midst of them. I suppose there are few places in the world to-day which one may visit where he may find more remaining of what obtained in the first century, than may be seen in Athens. Athens abounds with marble. Some of the hills about are solid marble hills. These great structures are built of marble. Some of them, dating from the fourth century before Christ, remain. Of course, they show something of the ravages of time. Here and there repairs have been made to preserve the symmetry of it all. But there are an extraordinary number of the original buildings, temples, sculptures, great columns, still remaining. It is not at all difficult, standing on Mars' Hill, to visualize the scene which was spread out before the Apostle Paul. We read this evening that he disputed daily in the market place. He was there, not for a day or two, but for an extended period, and during his disputations he preached unto them Jesus and the resurrection from the dead. His preaching attracted the attention of certain philosophers of the Epicureans, and the Stoicks, and they brought him to Mars' Hill to Areopagus. That stands out above everything in Athens. It stands at an elevation, I think, of between five and six hundred feet above the level of the city, and right at the top is the Acropolis, with the remains of several temples still showing the marvellous artistry of the ancient Greeks.

Paul stood on Mars' Hill, or Areopagus, which was the highest court in Athens, an open air court where judges of the supreme court sat and where accused and accuser were brought together, and made their accusations and their defence. Paul was not placed under arrest, but these jurists of the ancient city had become interested in his discussion, and so they honoured him, as I think, by bringing him to the place of supreme authority in Athens, where they asked him to expound more fully this strange doctrine of his.

I stood at the place where tradition says Paul delivered the address which you have heard read this evening. I remember when I was in my early 'teens I was attracted by it, and committed that chapter to memory. So this day when we stood together, I recited this portion of the Seventeenth Chapter of The Acts of the Apostles, and then my friends and I had a prayer meeting just at the spot where the Apostle Paul is said to have preached. It is on a lower ledge of the solid granite rock. Above is the Acropolis with the ruins of several temples. There is the Temple of Mars, and the marvellous building, the Parthenon of Minerva. I said to my friends, "I wonder how, in that ancient time, they were able to bring these enormous pieces of marble to the top of the hill." I began to wonder then whether, indeed, the material for those temples had not been carved out of the hill itself, for the hill itself is marble. The Parthenon of Minerva in its original shape, though as I have said, touched by the hand of time, still remains; and there are remains of the beautiful temple to Theseus, and among others and down below the hill, in the city proper, there stands the remains of the largest of all the temples remaining in Greece, dedicated to the God Zeus. As you walk around these places you see fragments of statuary, and many evidences of the glory of days gone by. Many of the principal statues from the Acropolis are now in the British Museum. Some of them have been replaced with concrete reproductions of the originals. But everywhere around, as you stand on Mars' Hill, you can see the ruins of pagan temples—scattered everywhere. I do not wonder that Paul's spirit was stirred within him when he saw the city, as our version gives it, "wholly given to idolatry", or when he saw the city full of idols—idols everywhere. He stood in the midst of them with the splendid Acropolis with its finely chiseled sculptures behind him, and these other temples, some of them, no doubt, far more complete in his day than they are now, roundabout him.

I think it is profitable for us to consider under what circumstances the gospel began its course, what difficulties the early preachers of the gospel had to face. The modern preacher surely under such surroundings, would be tempted to say, "What is the use of trying to raise up a testimony here, where the people are wholly given to idolatry?" But Paul did so while he was waiting for others to join him. He disputed in the market-

place; and then at last at Areopagus with the judges of the supreme court before him.

How would you have begun under such circumstances? I know the Apostle Paul always spoke as he was moved by the Holy Ghost, and I am aware that the record of these discourses delivered by the men of apostolic days is preserved to us by divine inspiration, yet I think the Holy Ghost chooses appropriate instruments for his purpose; and it was no accident that in this centre of Greek culture, the Spirit of God should have selected the finely disciplined, and thoroughly furnished intellect of one of the greatest scholars of his day. The Apostle Paul was perfectly at home among philosophers. He could speak their language. What he had said in earlier disquisitions in the market-place is not reported. We are merely told that in the market place, and in his daily disputations, he had "preached unto them Jesus, and the resurrection". He had nothing else than that to preach.

But now that he is specially requested to expound his doctrine, observe how adroitly, with what consummate skill, and yet with what perfect faithfulness he gave himself to his task. He began by saying, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions" or, as I passed by and beheld the gods ye worship, for he saw the stone images which were worshipped as gods, on every hand—"As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD." They had reared many temples to the gods in whom they believed. Mars' Hill itself was dedicated to a pagan god apart from the temples which adorned it. But he saw another altar dedicated "TO THE UNKNOWN GOD"—as though these Athenians had said, "We have temples to many gods whose anger we seek to placate; but it may be that there is another god of whom we have no knowledge; so let us rear an altar to The Unknown God"; and this they did. Then the Apostle Paul dares to say to these philosophers, "Whom, therefore ye ignorantly worship, him declare I unto you."

Paul credited them with sincerity. They worshipped idols for gods: they knew no better. Philosophers as they were, notwithstanding all their erudition, untouched by the divine Spirit, they could not know God. It is the greatest of mistakes to assume that God is to be known by human investigation and discovery: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Certainly not. "No man hath seen God at any time." Paul knew that. He knew that these men had never had the advantage of hearing about the one true God.

My dear friends, we ought not to meet mistaken people in anger, still less with contempt. Our spirits should be stirred within us when we find people worshipping idols of any kind instead of God. But we should be moved with pity even as our Lord was moved with compassion when He saw the multitudes as sheep not having a shepherd. Paul pitied them. His heart was filled with sorrow that these men, so splendid in many ways, had yet missed the one thing: that wisdom that is from above, and only from above. And so he said, "Whom, therefore ye ignorantly worship, him declare I unto you."

I venture to believe that there are still many people who bow before altars to the "Unknown God". They may be altars bearing the Christian name: but their

votaries are the victims of the darkness with which they have been surrounded. Those of you who come here know that sometimes I have occasion to try to turn the searchlight of God's truth upon the fallacies, the errors, of Roman Catholicism. But I am always careful to say that I have only the deepest Christian love for Roman Catholics.

I told you last Sunday of seeing that multitude of two hundred and fifty thousand girls in Rome. From my heart I pitied them as I saw them worshipping idols, and putting their hands over the statues of popes and other images, both hands, and then afterwards rubbing their hands over their own faces, and their arms, and their bodies, as though to communicate virtue, which they believed they had received from pieces of marble. I said to myself, "What darkness! What utter error! These dear girls, a quarter of a million of them, kept in the darkness and superstition of Rome!" I longed to preach the gospel of God's saving grace to every one of them.

Let us learn from this that if we find people who are the votaries of some system of error, whatever it may be, we are not to shrug our shoulders, and pass them by, as though they were beyond the pale: rather remember that if God had not taken compassion upon us, if He had not, in the infinitude of His mercy caused the light to shine into our darkened hearts, you and I would have been in the same darkness that so many live in to-day. We ought, rather, to be thankful, and to feel that a solemn responsibility is ours, as Paul felt, to share with others the "light of the knowledge of the glory of God (which has shone to us) in the face of Jesus Christ."

What a disclosure of truth those opening sentences must have been: "God that made the world and all things therein." Why, they were surrounded with gods, and this man speaks of one God, the Author of things that are. How startling it must have been to that company of Athenians. Who is He? "Seeing that he is Lord of heaven and earth." Then, perhaps, Paul, looking about on all those temples, said, "(He) dwelleth not in temples made with hands." Some of them had been centuries in building. Upon them had been expended the utmost skill of the greatest of Grecian sculptors. Architects had combined with other artists to produce these splendid structures, dedicated to gods that had no existence at all, except in human imagination.

It required a great deal of courage to say, "God does not dwell in these splendid temples of your creation." And, as though he had said, "I recognize the skill, the consummate artistry of it all, but neither is (He) worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."

Can you stand, in fancy, on Mars' Hill, looking on these pagan temples, then over the whole city of Athens lying beneath, and hear Paul declare that he is the representative of a God Who has given to all of them their breath, their life, and all things that they enjoy?

The Greeks, you know, were very superior people. They boasted of a peculiar origin. They were not the only nation making such a boast. You remember, the Germans thought they were a little better than the rest of us; and I have met Englishmen, and Scotsmen, and Irishmen, all sorts of people who are descended from the "upper ten" or the select "four hundred" and who strut around as though they were a little superior to the common herd. I wonder did you ever get that non-

sense into your head? These Greeks had it. They were not descended from the same stock of barbarians with whom they had to do—no! They had a special divine origin. "No," said Paul, "this God whom I preach 'hath made of one blood all nations of men for to dwell on all the face of the earth'—and not only so—'He hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him'." How startling it must have been when he said, "Though he be not far from every one of us". I can almost imagine that a solemn hush fell upon them, and perhaps some of them felt the very presence of God. "Forasmuch then as we are the offspring of God"—notice this!—"We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." "You think gods are like these gods you have made here. You ought not to think of God like that," said he.

Oh, everything depends on how we think of God. How can we think of Him when we have never seen Him? Who can teach us how to think of God? We shall see: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness"—He is talking to judges, to the Supreme Court of Athens—"He hath appointed a day, in the which he will judge the world in righteousness"—Hear it! "by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Do you see the significance of that? "What think ye of Christ? Whose son is he?"

I remember an authentic story of a missionary's preaching to a cannibal tribe in Africa. He told them that a day was coming when the dead should rise, and they should be judged according to the things written in the Book. The chief was there, and he interrupted him. He said, "You say the dead shall rise?" "Yes," said the missionary. "No! No!" he said, "The dead must not rise." "But," said the missionary, "the dead shall rise." The chief raised his brawny arm, and said, "This arm hath slain its thousands. Do you tell me that they will rise again?" "Yes," said the missionary; "they must all rise again".

"Whereof he hath given assurance unto all men, in that he hath raised him from the dead." The Jesus of Whom he had been speaking, the Jesus Who had been crucified, Who had died for our sins, and had been buried, and had risen again, and ascended into heaven—that was the Saviour Whom Paul preached, through Whom alone "The Unknown God" can be known.

Is there "An Altar TO THE UNKNOWN GOD" in Toronto? Who is this "UNKNOWN GOD"? How ought we to think of God? "Lord, shew us the Father," said Philip, "and it sufficeth us"; to whom Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, 'Shew us the Father?' Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

How ought we to think of the Godhead? In terms of His self-disclosure, in the Person of His well-beloved Son. Not as an image of stone! How will you think of Him? Will you think of Him as represented by a priest

in scarlet vestments? Will you think of Him as represented by one who sells salvation at a price? Will you think of Him as represented by anyone who says that he offers once again the body of Christ upon the altar as an atonement for our sins? Oh, those who worship such a god, worship an "UNKNOWN GOD". God is not like that. That is not a true representation of God. The preacher, be he Protestant, or Romanist, who tells you that you must do penance, do alms, say prayers, build up your own character, do good works, pay your way with God—those who thus preach, do not know God. He is not that sort of God. He is not worshipped with men's hands, as though He needed anything. Saith He, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

My dear friends, the God of our Lord Jesus Christ needs nothing that you can possibly give Him, except your love; and that is divinely begotten by God, the Holy Ghost. If you would know what God is like, then read again your gospel. Read the story of Him Who touched the leper and made him clean; Who opened the eyes of the blind, and raised the fevered patient, and gave him or her health; Who made the lame man leap as an hart; Who said to the dead, "Come forth!" and he came forth; Who asked nothing of men. And when at last they crucified Him, He had nothing to leave but His seamless robe, and they cast lots for it, whose it should be.

The UNKNOWN GOD is a God of grace, and He is unknown because He is a God of grace. That is the one thing that you and I find it difficult to understand. What is grace? He is always giving, this God of ours. And when He has given to multitudes, to all the generations of the past, and is giving to millions to-day, He is not impoverished by His giving. And He is not enriched by His withholding. Like the very sun, He is light, He is life. He is life! He gives—gives—gives, and still He has:

"Enough for each, enough for all,
Enough for evermore."

The prodigal had to learn his father's language again. I have referred to it again and again; but let me say once more: in that far off country, no man gave to him. "When he had spent all, there arose a mighty famine in that land; and he began to be in want . . . and no man gave unto him." They did not know anything about giving anything away in that far country. Then he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son"—he had forgotten the idiom of the speech of his father's house—"Make me as one of thy hired servants. Give me a job. Give me a chance to earn my keep." And you remember when he got to his father, what his father said: he did not wait to hear all his son had to say: he said, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.

That was grace. This world does not know anything about that. Too many of our preachers to-day preach as though God were a Merchant determined to make a profit on us. No, my friends, He stands ready to give. If any have entertained such misconceptions of God,

then let me say to you who worship at the altar of an UNKNOWN GOD, "Him declare I unto you."

We shall come to the Table of the Lord tonight. We shall take the bread—only bread; we shall take the wine—only wine; and we shall do it in remembrance of Him, the infinite One, Who joined His Deity with our humanity, giving Him an infinite capacity to bear our sins in His own body on the tree. And when He had counted down the ruby drops, and had paid the last farthing of our indebtedness, He shook the universe with His triumphant cry: "It is finished!" And He bowed His head, and gave up the ghost.

I offer you, I bring to you from the "UNKNOWN GOD"; the God Who is revealed in the Person of Jesus Christ—and He, Oh, He is the only God we know!—I offer you a finished, a completed salvation as His free gift.

I felt it—I am not ashamed to say it—I felt it. My eyes were moist as I stood on Mars' Hill a few weeks ago, and said to my soul, "With renewed earnestness, and with greater faithfulness than ever, as God shall help me, I must proclaim the finished work of Jesus Christ." Have you received Him? Is this Saviour yours? Is He really yours? If not, just say this; whisper it in your heart:

"Nothing—nothing—in my hand I bring,
Simply to Thy cross I cling."

and, God's word for it, you shall be saved for evermore.

Let us pray:

O Lord, well do we know that no word of ours can penetrate the understandings of men. Much less can we of our own power open the hearts of men. This is Thy work, O God, the Father, Son, and Holy Ghost. Let that work be done to-night. Let it be done now. Let some in Thy presence for the first time rejoice in God their Saviour. Amen.

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

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

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

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

Amen.

When Christians stand every one in their places and do the work of their relations, then they are like the flowers in the garden, that stand and grow where the gardener hath planted them, and then they shall both honour the garden in which they are planted and the gardener that hath so disposed of them. From the hyssop on the wall to the cedar in Lebanon, their fruit is their glory.

—JOHN BUNYAN, *Christian Behaviour*

THE WORK OF THE FRENCH BIBLE MISSION SEEN THROUGH AMERICAN EYES

THE following article is reprinted from *The Christian Beacon*, and is from the pen of Rev. Carl McIntire, Editor, who is also President of The International Council of Christian Churches. The account is so good that we deem it unnecessary that we should say more than we have said in the short contribution made to the Report of the Executive Board of the Union of Regular Baptist Churches to the Convention, October 19th, which we print elsewhere.

The *Christian Beacon* article follows:

AMERICANS ATTEND EVANGELICAL BAPTIST CONFERENCE IN ALSACE: SHIELDS MEETS DUBARRY

By CARL MCINTIRE

IN THE gracious providence of God He had arranged for one of the most blessed experiences of a lifetime. When the World Council of Churches divided into its four secret sectional sessions for six days, and we had been denied press credentials, even though we had remained a week for the World Council, we felt that it would be more profitable to spend our time in other places. Dr. T. T. Shields, Toronto, Canada, suggested that we join him in going to eastern France to a Bible conference of the Association of Evangelical Baptist Churches, which was scheduled for that time. Dr. Shields, the Rev. and Mrs. Harvey H. Springer of Englewood, Colo., and Mrs. McIntire and I fell in with this suggestion, and flew to Basle, Switzerland. There we were met by two automobiles and several members of the church at Mulhouse, Alsace, and were driven through beautiful eastern France along the Maginot Line to the city of Mulhouse. Alsace was annexed by the Germans and occupied during the war. There had been much suffering. The British had endeavored to bomb the railroad station at Mulhouse, but missed it, blasting out whole city blocks on either side of it.

The Rev. Frederic M. Buhler, pastor of the Independent Baptist Church in Mulhouse, one of the party which met us at the airport, invited us to his home after we had registered in the Grande Hotel. His wife had arranged for tea and also for dinner. There we met Dr. Robert Dubarry, the leader of the Association of Evangelical Baptists, a gentle gracious gentleman and an able and brilliant defender of the faith. He it was who led the fight 30 years ago against modernism in the Baptist Convention throughout France and separated to carry on an independent and uncompromising stand for Christ. The group of churches which he has led corresponds to the Union of Regular Baptist Churches of Ontario and Quebec of which Dr. T. T. Shields is leader. The churches of the Union in Canada have sent thousands of dollars' worth of food and clothing to these Baptist churches throughout France in a most effective and affectionate piece of relief work. Dr. Dubarry has sent a number of his younger men to study in the theological seminary in Toronto of which Dr. Shields is president. There has been the closest tie between Dr. Shields and Dr. Dubarry. The meeting of these two gentlemen in France seemed like the meeting of two ancient prophets.

Under the limitations of rationing, Pastor Buhler and his wife, aided by gifts of food which had been brought in by members of the church, had prepared a very plain

but tasty meal. There was no butter; the bread was very brown.

The next morning five hundred people gathered for the conference, many coming from churches in Switzerland. Here was a group of Protestants, alert to the evils of modernism, a small minority in a Roman Catholic country—solid, true, well-informed, and they sang like a legion of angels! We gave our testimony and spoke of the International Council of Christian Churches. There was the deepest sympathy and understanding of its testimony and existence. Dr. Harvey H. Springer spoke, his winning way, his height, and his Western expressions winning the French. (We all spoke by means of "interrupters".) Dr. Shields delivered the moving message of the morning.

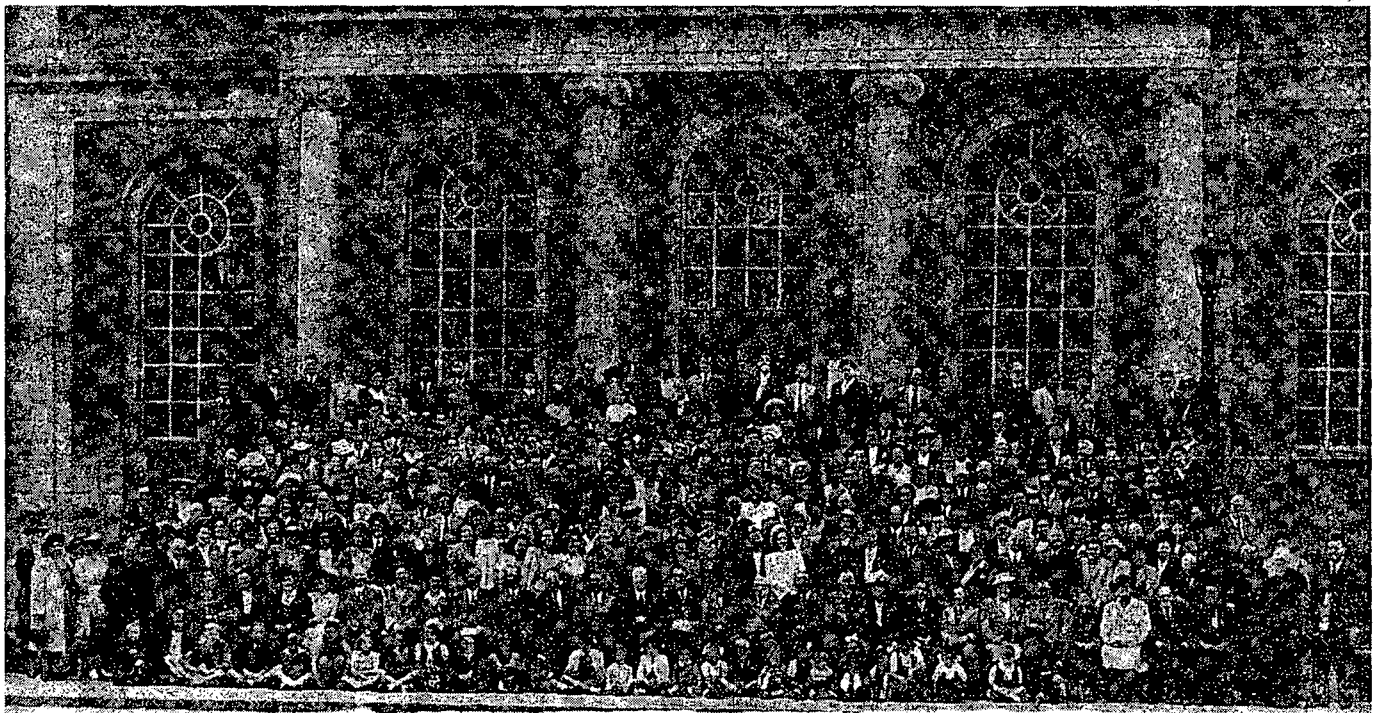
That afternoon the conference picture was taken and the regular conference program was held. Four addresses were delivered on the general theme: "A Remedy for This World's Ills". The four were: "The Nature of Sin", "The Punishment of Sin", "Deliverance From Sin", and finally, "The Subjective Work of God in Accomplishing Sanctification."

That night the final meeting was held and lasted until after eleven o'clock, concluding by the singing of "Blest Be the Tie That Binds". The testimony of this group of Protestants in France should be heard throughout the whole world because it is true to the Lord Jesus. Through much tribulation and suffering God has brought them. We were impressed with the large number of consecrated young people.

The next morning two brethren from the Court Church in Switzerland came to our hotel with two Super-Buick automobiles, and, as their guests, Dr. Dubarry, Mr. and Mrs. Buhler, and the five of us were taken into Switzerland, to Basle for dinner, to Court in the afternoon for tea. There we met Brother Weber, the pastor of the church. The tea turned out to be a tea party with special cakes prepared by members of the church "in honor" of our coming.

We went through a watch factory of which one of the two brethren driving us was a joint owner. Then we were driven to Tramelan, to the church of the Rev. W. H. Frey, who is now in Canada. The word of our coming had been spread so that when we arrived a large company of more than a hundred members of the church had come from their watch factories to the church and had remained two hours waiting for us. As the cars drove up the road, they waved their handkerchiefs and cried in French, "Welcome! Greetings!" The experience was simply too much for Dr. Shields. He said, as we got out of the car and started up the hill toward the church, "This is simply overwhelming", and I saw the tears rolling down his cheeks. For the first time in his life he had come to these churches in France and Switzerland, and they were out to greet him in sweet affection. For years they have been reading THE GOSPEL WITNESS AND PROTESTANT ADVOCATE. They were grateful for his stand against Roman Catholicism and the encouragement it had been to them in France. Inside the church we all gathered. Such singing we had never heard before. The deacons took over and welcomed us,

Conference of Evangelical Baptist Church, Mulhouse, France, Sunday, August 29



Five hundred French Protestants of the Association of Evangelical Baptists are here seen assembled in regional conference at Mulhouse, France. Dr. Robert Dubarry has been the leader through the years of this group which withdrew from the Baptist Convention in France over modernism. The group corresponds to the General Association of Regular Baptist Churches in the United States. Dr. T. T. Shields, leader of the Union of

Regular Baptist Churches of Ontario and Quebec, has worked closely with Dr. Dubarry, and following the war thousands of dollars worth of food and clothing were sent from the Canadian Baptists to these Baptist groups throughout France in a most effective piece of relief work. Dr. Shields, the Rev. and Mrs. Harvey H. Springer, and the Rev. and Mrs. Carl McIntire attended this conference. Dr. Shields, Dr. and Mrs. Springer, and Dr. Dubarry may be seen in the front row, center.

and we all gave our testimonies. Dr. Shields spoke of the glorious grace that has saved us from our sins. It seemed as if we were on a missionary journey to receive the blessing of the churches.

After the service the congregation saw us down the street, and as we turned around the hill and came back on another street we found that young people had made the short cut and were out in the middle of the street with their handkerchiefs waving and again bidding us goodbye. These were people who love the Lord Jesus Christ and love those who seek to serve Him.

We were taken down to Bienne where we were the guests of Pastor Waecker. There we saw the new church he is building in that city.

The next morning we were off to Berne, the city of flowers, towering clocks, and a magnificent view of the Alps. We went up to Interlaken for lunch, the foot of the Jungfrau, and over a pass down to Lake Geneva and Lausanne for the evening and parting with our hosts in Switzerland. Such gracious hosts we have never seen. They were so grateful and thankful to God for His many mercies to them.

When we returned to Paris ten days later, Dr. Dubarry, who met us at our hotel, had two more automobiles with members of the church at Cologne as chauffeurs to show us Paris. We did not know what was ahead. We were taken to the home of Pastor Guedj, where dinner had been prepared with every effort made to show their deep gratitude and appreciation. As a Presbyterian, I was seated across the table from a large picture of John the Baptist immersing the Lord Jesus Christ in the River Jordan!

The church which was just a few steps away was packed to the doors at 8.30. Special streamers and

wreaths of flowers had been brought to decorate the building. They even insisted that Mrs. Springer and Mrs. McIntire go to the pulpit. In fact, in order to have seats, they had to do so. Dr. Dubarry asked every person present who had received a gift of clothing or aid from the Baptists in Canada to stand and point to the clothing. Two-thirds of the congregation rose, pointing to suits, shirts, coats, blouses, slippers, stockings, dresses, hats. Hitler had ravaged many in their town. They had lived for five years in constant fear. Their youths had gone away never to return. Those of us who live in the United States have no idea what we have been spared or how gracious God has been to us in giving us freedom from fear.

These sturdy people have a faith that is real. We could see it and feel it. Oh, how we praise God for the fellowship of such godly people!

In our afternoon's drive Dr. Dubarry took us by the old church in which thirty years ago he had preached, but which had been taken over by the Convention, thus forcing his group to separate.

This independent group in France has a magnificent testimony to the faith once delivered unto the saints. There is no compromise in them. They are determined not to be yoked with any association or body which has any compromise with modernism or Roman Catholicism.

While the World Council of Churches talked about unity and its *una sancta*, we, in the blessed providence of God, had the opportunity of seeing it, feeling it, and understanding it with people of another tongue but of like precious faith. This is the unity of the saints, and, we believe, the fellowship which will belong to those who are a part of the International Council of Christian Churches throughout the world.

Group in Colombes Church, Paris



Dr. Shields and Dr. Dubarry in the centre front with other pastors.

THE FRENCH BIBLE MISSION

DR. SHIELDS visited some of the churches of The French Bible Mission the end of August, and the early part of September, and he has this to say of his visit:

"I was profoundly impressed by the quality of spiritual life manifest in these churches. The people were, obviously, seriously happy, well-instructed, believers. Unmistakably they are among the blessed people who know the joyful sound. Visiting these churches was like walking under the fruit-laden branches of a fine orchard, the trees of which had been carefully pruned, and thoroughly sprayed, with the result that only the finest fruit hung in clusters from the boughs.

"The Pastors also are men of an unusual order. One could not meet them without feeling that they were men of deep spiritual experience, of fine character, and sound judgment, and withal, able ministers of the New Testament.

"It was evident, too, that the administration of the affairs of these churches, under the leadership of Dr. Dubarry, and with the cordial cooperation of his colleagues, is of the highest order. It might be expected that such centres of civilization, and of the highest culture, as France and Switzerland, would not need the wisdom of a far-off continent to administer their affairs. All The French Bible Mission needs from us is our continuing practical Christian fellowship that will supply them with funds, and help them to find missionaries for their work.

"The members of the churches in France were especially grateful for the practical help afforded them by the churches of the Union, in the way of food and clothing, at a time when it was well-nigh impossible to obtain either. We believe this practical support should still be continued.

"On the whole I felt that I could conceive of no mission field in the world that could promise larger returns from the investment of spiritual interests, and money, than The French Bible Mission."

MINISTERS' SALARIES

By J. V. McAree in the "Circle-Bar" Fourth Column in *The Toronto Globe and Mail*

PRESBYTERIANS report reluctance of their young men to become ministers. It is quite understandable. A man may feel that he has a call or vocation for the ministry, and yet he realizes that if he marries and has a family, he will be unable to support it on his stipend. The spirit may be willing but the flesh is weak.

Niggardly Congregations

Nobody can blame the prospective ministers. One must blame the congregations. It has seemed to us for a long time that Protestant communions are not really serious about their religion. They pay their ministers, on the whole, something less than their chauffeurs and their plumbers. They blatantly confess that what their ministers have to offer them is not worth much.

Question to Answer

We do not suppose that the vows of poverty which they indirectly impose on their clergy debars a great preacher, a man inspired as many men have been inspired to preach the Presbyterian doctrine. But they have discouraged a great many men who would have been good, and might have become illustrious. Congregations have made many a young man ask himself the question, "Well, if the people are not fired with the idea of having the word of God preached to them why should I be?"

UNION CONVENTION IN SESSION

As we go to press on this Wednesday afternoon, the Annual Convention of the Union of Regular Baptist Churches is in session. There is a fine attendance and an excellent spirit reigns in all the meetings. Our Guest Speaker, Dr. George McNeely opened the Convention with a soul-searching and inspiring message yesterday afternoon, and in the evening the President, Dr. Shields spoke on the subject "Europe, One of the World's Neediest Mission Fields." This morning Rev. H. C. Slade, our Acting-secretary, presented a fine annual report and the officers for the ensuing year were elected.

Fuller details will be given in next week's issue, we merely insert this note to say that the blessing of the Lord is manifest both in the sessions and in the encouraging reports from all our fields, as we trust it will be in still greater measure in the year to come.

— W.S.W.

Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind its back; it stood as if it pleaded with men, and a crown of gold did hang over its head.—*Pilgrim's Progress*

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The Gospel Witness

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Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 5 October 31, 1948

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

THE OTHER COMFORTER

Lesson Text: John 14:15-27.

Golden Text: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." —John 14:27.

I. The Promise of the Comforter: verses 15-24.

The amazing love of our Saviour, Who loved His own unto the uttermost (John 13:1), was displayed to the disciples when He brought words of comfort to the sorrowing ones gathered in the Upper Room. The realization that He would soon depart cast a cloud of gloomy foreboding upon the little company, for they had not eyes of faith to see the great hope of the resurrection, ascension and glorification, which would follow their Master's suffering.

The Saviour reminded the sad-hearted disciples that His absence from them would be but temporary, for He was going to prepare a mansion for them that they might abide with Him for ever (John 14:1-6). Moreover, in the person of the Holy Spirit, He would abide with them for ever (v. 16). The time of His departure was indeed at hand,

but if the disciples could but realize the implications of this event which looked so tragic from a human point of view, they would rather rejoice (v. 28).

The Saviour pointed out to the disciples the pathway to comfort and good cheer: first, they must lift their eyes to the future with its glorious prospect of everlasting bliss in His presence (vv. 1-6); secondly, they must bravely face the immediate future with its promise of divine power (v. 12), divine fellowship (v. 16) and divine joy (John 15:11; 16:20-22). For these two reasons their hearts must not be troubled, an injunction which is given at the beginning of the one argument and at the end of the other (vv. 1, 27).

This two-fold comfort was associated with two momentous events. The disciples might dwell with Christ for ever, on the ground of the Lord's ascent from earth to heaven (v. 8), whereas Christ would dwell with them for ever on the basis of the Spirit's descent from heaven to earth (v. 16).

The promise of the gift of the Holy Spirit was conditioned upon three things: (1) obedience (vv. 15, 21). The Lord never bestows spiritual knowledge or heavenly gifts to satisfy curiosity; He reveals Himself only to those whose hearts are open to receive and obey the truth (John 7:17; Acts 5:32; 1 John 5:3). (2) the prayer and mediatorial work of Christ (v. 16). The Holy Spirit is called the Promise of the Father (Lk. 24:49; Acts 1:4; 2:33). He was to be sent upon earth according to the promise of the Father to the Son, after Christ should rise from the dead and triumphantly ascend into heaven, His work on the cross completed. (3) faith. The unbelieving world cannot receive Him (v. 17; 1 Cor. 2:14), but the Spirit is given to those who receive Christ, to those who believe upon Him (Acts 2:38, 39). They receive the Holy Spirit as God's sign, seal and witness to the fact that they belong to Christ (Rom. 8:9, 15; Gal. 4:6).

Various divine names are applied to the Holy Spirit; for example, the Spirit of wisdom (Isa. 11:2), the Spirit of Christ (1 Pet. 1:11), the Spirit of holiness (Rom. 1:4), the Spirit of truth (v. 17; John 15:26; 16:13), the Comforter (v. 26; John 16:7), another Comforter (v. 16). The word "Comforter" in English, being derived from Latin words meaning "strengthen together", designates one who gives strength, as well as consolation. The Greek word, rendered literally, is "Paraclete" or "One called alongside to help". The Latin equivalent is the word which we render "Advocate" (1 John 2:1). The Holy Spirit would be "Another Comforter", and as God the Holy Spirit would assist the disciples, even as God the Son had done. The Saviour would not leave them comfortless, defenceless, destitute orphans (see v. 18, marginal reading), but He would continue to be their strength, stay and salvation in the person of the Spirit.

In Old Testament times the Holy Spirit rested upon certain individuals, anointing them for special service (Numb. 24:2; 1 Sam. 10:10). While Christ was on earth, the Holy Spirit dwelt with the believing disciples, and was received by them in answer to prayer (v. 17; Lk. 11:13; John 20:22). On the Day of Pentecost He came upon the believers (Acts 1:8; 2:1-4, 16-18), and thereafter He is described as being not merely upon them, or with them, but also in them, even as the Saviour promised (1 Cor. 6:19; Col. 1:27).

The Holy Spirit is given to the believer as an earnest of his heavenly inheritance, as a sample, a token of the eternal felicity which he will enjoy in his Father's presence (2 Cor. 1:22; Eph. 1:13, 14). Earnest money is money given in down payment; it is the guarantee of good faith in keeping an agreement. It is fitting that in teaching the disciples about the Holy Spirit, our Saviour should describe some of the blessing of "that day" when the redeemed should be gathered unto Him (vv. 19-23; John 16:23, 26). That day would be characterized by immortal life (v. 19; John 3:16), full knowledge (v. 20; 1 Cor. 13:12), perfect love (v. 21) and unending fellowship (v. 23; John 12:26; 1 Thess. 4:17; Rev. 3:20). But even now we may have foregleams of this blessedness, for the Holy Spirit imparts life (Rom. 8:10; 2 Cor. 3:6), knowledge (1 Cor. 2:10-12), love (Rom. 5:5) and fellowship (2 Cor. 13:14).

II. The Ministry of the Comforter: verses 25-27.

The passage before us mentions five aspects of the ministry of the Holy Spirit: (1) The Holy Spirit would carry on the Saviour's work of redemption, for it is said that He would be sent by the Father in the name of Christ. Just as the shed blood was applied to the door-posts and lintels of the homes at the time of the Passover, so does the Holy

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Spirit apply to the hearts of the people the gracious work of Christ on their behalf. He is the Executive of the God-head, bringing conviction, conversion, repentance, faith and assurance (John 16:7-12).

(2) The Holy Spirit, as being sent in the name of Christ, would be the Saviour's Representative in the heart of the believer, the Advocate, the Intercessor (Rom. 8:26, 27).

(3) The Holy Spirit would be the divine Teacher, revealing and explaining to the disciples the truth which they could not receive at that time (John 16:12, 13; 1 John 2:20, 27). Through His inspiration, the Holy Scriptures were written (2 Pet. 1:21).

(4) The Holy Spirit is the divine Remembrancer, causing us to remember old truths as well as to learn new ones (John 2:22; 12:16). He will bring to our memory the Scriptures stored in the mind. How often does an appropriate promise flash across our consciousness through His inspiration! By the way, teachers, see that the scholars furnish their minds with the Word of God; that the Holy Spirit may have material upon which to work. The seed sown may come to fruition after long periods of years.

(5) The Holy Spirit bestows peace upon the trusting soul. As the Executive or Executor of Christ, the Spirit administers to the heirs the inheritance which was bequeathed to them—the very peace of the Lord Jesus Christ, that peace which was His parting gift to His own (Lk. 24:36; John 20:19, 26). It is not rest from trouble, but rest in trouble. It is peace which the world cannot understand, give or take away (Rom. 5:1; Phil. 4:6; Col. 3:15).

DAILY BIBLE READINGS

- Oct. 25—The Comforter Testifies
Concerning Christ _____ John 15:1-27.
- Oct. 26—The Comforter Convicts the World
of Sin _____ John 16:1-15.
- Oct. 27—The Holy Spirit Inspired the Word _____ 2 Pet. 1:1-21.
- Oct. 28—The Holy Spirit Bears Fruit
on Good Ground _____ Matt. 13:1-23.
- Oct. 29—The Holy Spirit Sanctifies _____ 1 Pet. 1:1-24.
- Oct. 30—The Holy Spirit's Fruit _____ Gal. 5:1-26.
- Oct. 31—The Holy Spirit's Fruit Lasts _____ Psa. 1:1-6.

SUGGESTED HYMNS

Our blest Redeemer, ere He breathed. Come, Holy Spirit, come. Jesus, Thine all-victorious love. Holy Spirit, faithful Guide. Come, Holy Spirit; Heavenly Dove! Peace! perfect peace!