

# The Gospel Witness and Protestant Advocate

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## Thank You! Thank You! Thank You!

**T**AXES, the fluctuation of prices,—which, however, seem always to fluctuate upwardly,—are almost enough to turn even a young man's hair gray. We sympathize deeply with men in business, and beg for at least just a few crumbs of sympathy for ourselves.

THE GOSPEL WITNESS is a great enterprise. Through the printed pages THE GOSPEL WITNESS preaches to anywhere from thirty to fifty thousand people a week. People have been converted by reading it. Lukewarm Christians have been led to renew their vows. Worldly-minded folk have been led to a consecration of themselves, and all they have, to Christ. Mourners have been comforted. Shut-ins have been visited by the paper's gospel messages. Not only so, it has been, as we have once before said, "a hewer of wood, and a drawer of water" to many a good work.

There would have been no Toronto Baptist Seminary without THE GOSPEL WITNESS. It could not have survived without THE GOSPEL WITNESS. We doubt whether The Union of Regular Baptist Churches could have kept going without THE GOSPEL WITNESS. It is not a Union paper. No Convention has anything to say about what shall appear in its pages; but, without charge, it has pleaded the cause of these interests to which we have referred ever since those interests came into existence.

THE GOSPEL WITNESS has no official connection with THE CANADIAN PROTESTANT LEAGUE. It is wholly an independent paper, but it has not failed to plead the cause of THE CANADIAN PROTESTANT LEAGUE. And we have found that members of THE LEAGUE, who are also subscribers to THE GOSPEL WITNESS, invariably renew their membership by sending their annual fee. THE GOSPEL WITNESS has been THE CANADIAN PROTESTANT LEAGUE'S, right-hand helper from THE LEAGUE'S inception. But THE GOSPEL WITNESS has never received one dollar from the Seminary, or from the Union, or from THE LEAGUE. It has not received it, because it cannot afford to sacrifice its independence. If its voice has any influence, it is because it is absolutely free.

But we often wish we had someone who could offer a suggestion occasionally. We were told when the present Duke of Windsor was Prince of Wales, and when he toured this country, just as he was about to board a train in Woodstock, one of his aides slipped up to his side, and whispered, "You have forgotten, sir, to thank

the chauffeur". Immediately the Prince called for him, and thanked him.

We wish we had someone who could go around and say, "You have forgotten to thank THE GOSPEL WITNESS in any practical way." We give thanks for every meal we receive, as Christians. THE GOSPEL WITNESS gives its readers a weekly meal. Hitherto we have asked only for an annual thanksgiving. The paper has a very healthy circulation, but unfortunately that does not mean income. We have somewhere told the story of a descendant of Abraham, who operated a clothing store. To a prospective customer one day he said, "Now we sell you this for less than it costs." When the customer asked how he could afford to do that, he said, "Oh, well, you know, we sell so much of it."

The subscription price of THE GOSPEL WITNESS never did pay for its publication, but the price of paper, labour, and of everything, has so increased that THE GOSPEL WITNESS is costing us now practically twice as much as it did three or four years ago. Other periodicals hand over their increased costs to their advertisers, and thus keep out of the "red"; but as we carry no advertisements, we cannot do that. We have to bear the extra cost ourselves.

This article is written merely to tell our friends; and in order to emphasize it, we publish the following letter, omitting marks of identification:

.....  
Toronto, November 6th, 1948.

Dr. T. T. Shields,  
Jarvis Street Baptist Church,  
Toronto, Ont.

Dear Sir:

Would appreciate your acceptance of this offering. Please use it to further spread the gospel.

May this be instrumental in bringing light to many, even as this understanding came to me some three years ago through the reading of one of your sermons in THE GOSPEL WITNESS.

Yours respectfully,  
.....

With the above letter a cheque for \$306.00 was enclosed.

We are most grateful to the donor. Just now 25 cheques of the same size, 100 cheques 1/4 the size, 200 cheques 1/8 the size, 400 cheques 1/16 the size, or 800 cheques 1/32 the size, etc. etc., would meet our need.

Need we remind our readers that this Editor has found the work of editing THE GOSPEL WITNESS a labour of love, and has never received \$1.00 remuneration for 26 years of service. Indeed, such books as he has published, with any profits derived therefrom, have been put into THE GOSPEL WITNESS Fund. We plead only for the paper, not for the Editor.

We are not begging: we have written this article in the hope that it may catch the eye of some of the Lord's stewards, who have a part of the tithe awaiting investment. We suggest that THE GOSPEL WITNESS would be a very useful investment, even to the extent of thousands of dollars. If this applies to you, let us hear from you.

### THE PRICE OF CANADIAN "UNITY"

**D**URING his tour of the Maritime Provinces, Mr. George Drew, newly elected Leader of the Conservative Party, said he would put "national unity" before party victory. That is a most commendable resolution, if it could be taken at its face value. Certainly this country, like every other country, needs to be united. A house, or a country, divided against itself, cannot stand. Abraham Lincoln, on the basis of that principle, and quoting the scripture to that effect, said that no nation could long survive half-free, and half-slave. The principle still holds.

In a healthy body where every organ functions naturally, each makes its contribution to the health of the body as a whole. But if once a parasite is admitted to the organism, which contributes nothing to its strength, but fattens itself by robbing the body of its sustenance, the ultimate demise of such a body can easily be predicted.

In a country like Canada, had we statesmen directing our affairs, a careful study would be made of the potential productivity of every province, and of every part of every province, and the Government would exert itself to assist every part of the country to reach its utmost productive potential. But if any part of a country like Canada, is permitted to live on, or off, the other parts, to become an economic, and political parasite, which produces nothing, but sucks the life-blood out of the rest of the country, an alarming condition of public, political, health is bound to result.

That is the situation we have in Canada. Why is Canadian "unity" so hard to achieve? There is only one element that prevents it, and that is the Roman Catholic Church, not only in Quebec, but everywhere else. Wherever that institution, and its auxiliaries, establish themselves, they consume the economic life-blood of that province, or that section. Individual Roman Catholics, of course, like all others, make their contribution. But the Roman Church, and its institutions, considered as a political entity, for such it is, rather than religious, makes absolutely no contribution to the economic welfare of the country, and derives the greater part of its great wealth directly, or indirectly, from the national exchequer. It is a parasite of the most malignant kind, which has brought to ruin every country that has ever been cursed by its ascendancy.

We return to Mr. George Drew. What will he do to promote, and ultimately, to achieve Canadian unity? Mr. Mackenzie King boasts that he put the unity of Canada first. How did he achieve it, in so far as it was achieved? Simply by letting the Roman Catholic Church have all it asked. Mr. George Drew is, obviously, planning to do the same thing.

## The Gospel Witness and Protestant Advocate

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

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Politicians assume that the only way to keep peace in the family is to let the bad boy of the Canadian household turn things upside down at his pleasure, and take for his own enjoyment, whatever he wants. If only we had a statesman in charge of the household, who would put the Quebec bad boy across his knees, and give him the greatest spanking he ever had, and would tell him to go and stand, or sit if he could, in a corner until he should come to a better mind, while the rest of the country would unitedly go on about its business, then Canadian unity would be in sight. But that, we fear, is too much to hope for.

Elsewhere in this issue (p. 9) we publish a list of Roman Catholic expenditures for religious institutions, for the year ending August 31st, 1948—a total of \$35,770,814.70, and this at a time when material cannot be found to build houses to house families of men who fought that Canada might be free. We have given a lot of space to this, in order that people all over the country may be able to identify their particular town, and see how much money has been spent there.

No wonder the "Church" can spend so many millions in buildings, when it makes Protestants pay for its upkeep, and pays no taxes. Mr. Drew, we presume, like Mr. King, in order to get the Quebec vote, will promise to pour out money to satisfy this ecclesiastical parasite.

In our judgment, the price of Canadian "unity" which is not unity at all, is altogether too high.

### REPORTS CARDINAL SWAYED CHURCHILL

NEW YORK, Nov. 12—(AP)—Cardinal Spellman appealed to Winston Churchill in 1943 and won delays in the bombing of Rome, an article in *Collier's Magazine* says today.

"Although Churchill had long wanted the job done," the article continues, "he desisted, but only temporarily, after Cardinal Spellman had spoken to him."

# The Jarvis Street Pulpit

## The Blessedness of Being Forgiven and Justified

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 14th, 1948  
(Stenographically Reported)

*Blessed is he whose transgression is forgiven, whose sin is covered.*

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.—Psalm 32.

IT IS necessary in our day that a faithful minister of the New Testament should exercise the greatest possible care lest his flock should be led astray by some things which are taught even in the name of Evangelical Christianity. There is no greater fallacy than the assumption that there is some radical difference between the Old and the New Testaments, or that they are at any point, or in any respect, in disagreement with each other. I have said it to you a thousand times, and must continue to say it to the end of the chapter: the Bible, from Genesis to Revelation is one and indivisible. It is "The word of God, which, liveth and abideth for ever". In the chapter which we read this evening (the fourth of Romans), it was very plainly stated that God has always saved people in exactly the same way; and that that which was written respecting Abraham, was not written for him alone, but for us also, to whom righteousness is imputed without works, if so be that we believe. In that chapter not only Abraham but David was cited as an example. We are told that David described the blessedness of the man to whom the Lord imputeth righteousness without works. The verses I have read to you in this Psalm are quoted in that fourth chapter of the Epistle to the Romans. This is a companion Psalm, really, to the fifty-first Psalm: they are both penitential Psalms. They relate to that dark period in David's history when, briefly, he wandered from the Lord, and was thereafter graciously restored to fellowship.

I want you to look at this Psalm as containing the very essence of the essential doctrines and principles of the whole scheme of redemption.

We are told that THE MOST BLESSED EXPERIENCE A MAN CAN POSSIBLY KNOW IS TO HAVE HIS TRANSGRESSIONS FORGIVEN, AND TO BE ASSURED THAT HIS SIN

IS COVERED. There may be times in the life of many people, and perhaps even in the lives of those who profess and call themselves Christian, when this great desideratum is relegated to a secondary, or, at least, to some kind of subordinate place in life. But to the vitally alert Christian, who has been led by the divine Spirit to an appreciation and experience of the heavenly places, and the joys that are to be found therein, this stupendous fact, that one's transgressions may be forgiven, and his sins covered, stands out as the greatest of all considerations.

There is a difference between having one's transgressions forgiven, and one's sins covered. I should like to make it plain, and simple, too, that the salvation that is in Christ brings to us something vastly more than—I had almost said—mere forgiveness of sins! But that would scarcely be correct; for to have our sins forgiven is, in itself, an inestimable boon. To be free from the law, and no longer to have a "fearful looking for of judgment and fiery indignation", is an unspeakable blessing. To know that the penalty is paid, and that we now need have no fear that we shall receive the wages of sin "which is, death"—that in itself, I say, is a privilege that defies definition. Sinners as we are, we have the past completely blotted out, so that as we anticipate the day when all men shall stand before the Judgment Seat, and when the books shall be opened, and men shall be judged of the things written in the book, we are sure that we shall have no occasion to fear when our name is called, because the incalculable debt, which we owed, has been paid completely, even to the last farthing, and we are entirely free from the condemnation of the law.

That is what the blood of our Lord Jesus Christ does for us. "The blood of Jesus Christ (God's) Son cleanseth

us from all sin." Not as our Roman Catholic friends assume, that only sins committed, or sin that was inherent in our very nature, and which belonged to us before baptism was administered, though baptism may have been administered in infancy, are cleansed by the blood of Christ. That is what Rome teaches. They teach that the blood of Jesus Christ applies to that, but for all sins committed subsequently to baptism we must make atonement ourselves. What a blessing to know that "the blood of Jesus Christ cleanseth us from all sins"! that in Him we have redemption through His blood, even the forgiveness of sin.

But there is very much more than that in the salvation that is in Christ, for it profits not merely for the remission of the penalty, and our freedom from the wrath of the law, but it profits also for the covering of our sin, for the cleansing away of the guilt of sin.

A man who has served a certain time in the penitentiary for some offence, and has fulfilled the requirement of the law, by a stipulated term imposed upon him by sentence, comes out a free man. The law has no longer a claim on him. But the law has not removed from him the guilt of sin. The penalty is paid, but the guilt remains, as many an ex-convict has discovered, when he gets the "cold shoulder" from everyone, because he is a convict, a ticket-of-leave man, a man who has been under the law. How is he to free himself from the guilt of his transgression? How is he to obtain standing before those who know that he has been a transgressor, and has come under the condemnation of the law? How many sad cases we have read, of men who have tried to rebuild their reputation; and having escaped the clutches of the law, have begun life anew, and have lived worthily, and wrought acceptably to society, and regained somewhat, because of the public ignorance of his transgression, until his transgression is re-discovered, and then he finds that the stain of it all still remains.

I venture to say that we should, none of us, joyously anticipate entrance to heaven if we were under the necessity of carrying the stain of sin with us. The mere fact that the gates of pearl were swung wide for our admission would not expunge the guilt of our sin; and to be in heaven with that sense of guilt upon us, would convert our paradise into a kind of purgatory. There would be no happiness at all. Oh, how little do we hear of this great truth in modern preaching! The emphasis is upon forgiveness—forgiveness—forgiveness, and nothing else. That cannot be too strongly emphasized, but it can be too exclusively emphasized.

I know of no historical illustration of the necessity for justification that surpasses that of the famous Dreyfus Case in France. Captain Alfred Dreyfus was a Jew. He held a commission in the French Army. He was accused of having sold military secrets to a foreign power, which everyone knew at that time was Germany. It was some time during the nineties. He was tried by a military court, and found guilty, and sentenced to banishment for life to the penal colony known as Devil's Island, and from all that I have read of the place it was well named.

After sentence was pronounced, his regiment was paraded, and he was brought before them. All the marks of rank were torn from his tunic, and his sword was unbuckled and broken in pieces, and thrown at his feet; and he was led off a captive, convicted of treason to the country he loved. For five years he languished

in that dreadful place of punishment, from which few ever returned.

Then Emile Zola, the French novelist, and some others, began an agitation for an investigation. He and others were persuaded that Captain Alfred Dreyfus was entirely innocent of the crime of which he had been convicted. There was much agitation. Somewhere in my own private archives I have the record of it all. I read every word of the trial as it was reported.

At last a new trial was ordered for the case which had shaken the Republic of France from centre to circumference. The conviction of Dreyfus had been for "the honour of the French Army". He was tried the second time, and to anyone who read the evidence it was quite patent that he was an innocent man. The fact was a scoundrel by the name of Esterházy was the real culprit. But again for the honour of the French Army, and because the military court was reluctant to admit it had made a mistake, Dreyfus was condemned the second time, and found guilty. But a day or so after the President of France issued a pardon to him. Dreyfus said, "Keep your pardon. Pardon is for the guilty. I am not guilty. I am a loyal French patriot who would die for his country. I will not accept your pardon."

After a while a third trial was ordered, and this time the Court returned a verdict, "Not guilty"! Dreyfus' commission in the Army was restored to him. Again he donned the captain's uniform, with his sword at his side. His old regiment was paraded, and marched past, as Captain Dreyfus received their salute—now not pardoned but fully justified.

After the First Great War, every day a solitary figure, wearing the uniform of a general of the French Army, could be seen, rain or shine, wending his way to the grave of the "unknown soldier" through the Arche de Triomphe, through which I passed a few weeks ago, and through which I had passed many times before. There he paid his respects to the French Army of which he was now a general. Later General Dreyfus died, and all France, and particularly the Army, showed that he had been a man whom France delighted to honour.

When we get to heaven shall we be wretched culprits, who have been pardoned, who have merely escaped our just punishment, and must we hide from before the angels, "that do his commandments, hearkening unto the voice of his word"? No! Listen: "Blessed is he whose transgression is forgiven, whose sin is covered".

*How is it covered?* I have talked with my friend, Mr. Wilmot, on more than one occasion of a serious lack in the modern presentation of the gospel, even among those who speak of the imputed righteousness of Christ. We speak of His substitutionary death. That is true. But has it occurred to you that He lived vicariously; did He not by being made under the law, and living our life, your life and my life, instead of us, keeping the commandments of God perfectly, without flaw, had He not by His vicarious life wrought out a righteousness of His own? Otherwise, as the second Adam, made under the law, He had had no righteousness to confer upon us. But He wrought out a perfect righteousness, and while we believe, His blood atones for our sins, but His life, His whole life, vicariously is reckoned to our account. That is what it means when the Scripture says that we are "Accepted in the Beloved". All of His life is attributed to us; and when thus He clothes us with the seamless

robe of His own righteousness, we are complete in Him Who is the Head of all principality and power. Even under the omnivident gaze of the absolutely holy One, we appear in such a guise that He is able to say to us, "Thou art all fair, my love; there is no spot in thee."

#### All That Had Been True of David

He had often rejoiced before the Lord. You remember that in that other penitential Psalm he prays: "Restore unto me the joy of thy salvation." He had not lost his salvation: but he had lost the joy of it. How had he lost it? It is suggested here: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Blessed is the man who can come before God in simple faith, appropriating all that Christ has done, and all that He is, with the delightful assurance that He is "Accepted in the Beloved".

But David had had another experience, when iniquity had been imputed to him, by the ministry of Nathan, and when his spirit was not without guile. He was not absolutely frank and straightforward, even with the Lord. There is a story in the Old Testament which supplies a striking illustration, one with which you are all familiar. I like to select familiar stories, because then we do not need so elaborate an explanation.

You remember the story of the ten men who came down to Egypt with empty sacks, and appeared before the great Governor of the land. Stern of countenance, rough of speech, he said to them, "Who are ye?" They said, "We come from a far country. We are all the sons of one man. The youngest is this day with his father, and one is not." I can almost imagine the Governor's looking at them, and saying, "Tell me again, will you?" "My lord," said the spokesman, "we are all the sons of one man. We were twelve. The youngest is this day with his father, and one is not." But the Governor replied, "Ye are spies; to see the nakedness of the land ye are come." "Oh, no; no! we are all true men." They repeated it: "We are all true men." "No; you are not. I don't believe you. Your spirits are not without guile. I don't believe you are sincere." Then he called the captain of the guard, and said, "Take one of these men, and hold him here." To the others he said, "Now go back to your father, and the next time you come bring your youngest brother with you; for except your youngest brother be with you, you shall in no wise see my face."

You know how they went back, and how when the corn was spent, Jacob said, "Go again into Egypt, and buy us corn." And you remember how reluctant they were to go. You remember what difficulty Jacob had in persuading them to turn their faces toward Egypt again. They said, "No, no! we don't want to go to Egypt again." Jacob replied, "But we have no corn. We shall all die. You must go." Then they said, "Well, Benjamin will have to go with us." Jacob said, "Why did you tell him that you had a younger brother?" They said, "How could we know that he would say, Bring your brother down." "But why did you tell him?" "We don't know why we told him a lot of things; but somehow or another he made us tell him."

Ah, there was something! Twenty years ago these same men had come with a blood-soaked garment to their father saying, "This have we found; know now whether it be thy son's coat or not?" Jacob examined it, and said, "It is my son's coat; an evil beast hath

devoured him; Joseph is without doubt rent in pieces . . . I will go down into the grave unto my son mourning."

But they knew something; and for all those years they had kept silent. I imagine they had tried never even to think of Egypt. They had tried to banish it from their minds. But now on this first occasion when they appeared before the governor, strangely enough, though he had said nothing of the one whom they described as "one is not", strangely enough they looked at each other, and said: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear."

After twenty years it all came back again, when the Governor imputed iniquity, and they knew that their spirits were guileful, and that they were not sincere. No wonder they were uncomfortable. David had had that experience. He had lost the joy of his salvation. Is there someone here like that to-night? Oh, long, long ago something happened, and it has never been put right between your soul and the Governor. You have tried to forget. You do not read your Bible as once you did. Why? "Well, I don't enjoy it as I used to." You do not go to prayer meeting as you used to. "No; I live a good distance away." No farther than you used to live. You multiply excuses; but you know very well that you are not without guilt. That is not the reason: there is a deeper reason.

What is that reason? That interview with the Governor was not exactly a pleasant thing, that you want to repeat, was it? And while we keep silent, the Bible, like the Governor of Egypt, says a lot of hard things to us, making us very uncomfortable; and not until we make a clean breast of it, as I shall show you, does the joy of salvation return.

"When I kept silence, my bones waxed old through my roaring all the day long." Did you ever see a young man, or a young woman grow old overnight? Years ago there was a man in this congregation who, at one time was not rich by any means. Someone told me he wore the same suit of clothes until it became pretty seedy. But in that day he was up in the early morning, out to some mission service before eight o'clock. Sometimes he attended a couple of services before the regular morning service. Then he would be out to a couple of Sunday Schools in the afternoon, and at church in the evening, and somewhere else after that. He was one of the most indefatigable workers I ever knew. Then he began to get on in business. He married a wife, and therefore he could not come—like a good many other people. His wife was well off. She had about a quarter of a million dollars. Then an uncle died and left her another quarter of a million. He prospered as the years went on. When the architect built his house, he said, "I had better arrange for a garage." But he said, "No; I shall never have a car." But later he had three cars, and two chauffeurs. When he had to walk everywhere he was always at it. But when he had three cars and a couple of drivers, and was still a young man, the poor fellow could hardly get into a car. He was "so tired"! "My bones waxed old."

I have seen women grow old overnight, and all the makeup, and all the ingenuity of the beauty parlour could not make them young again. Perhaps young enough to look at; but they could not do anything: "I

am so tired"! Why? Their "bones waxed old" because they had "kept silence". Why? The "old man" was coming to the top, and the "new man" was relegated to a secondary place. Whenever the "old man" gains the ascendancy, people are easily tired. They are "afraid of that which is high". They lose their hearing; they lose their sight. The man is a poor, decrepit old man of twenty-one! The lady is a poor old lady of about eighteen or nineteen. Eighteen years old! Why? Because she has got out of fellowship with God. "My bones waxed old through my roaring all the day long."

What a lot of "roaring" Christians we have! Have you met them? You cannot satisfy them. When I was younger I used to try; but I long ago gave it up. I have done with them just as a wise mother does with that crying baby, when she lets his majesty lie on the floor, and kick and cry until he is tired. When I have to do with "roaring" Christians, I say, "Roar away. By and by you will find out what you are roaring about, and it is nothing outside, but something inside." That is where the trouble is—always.

### The Doctrine of Divine Providence

"Day and night thy hand was heavy upon me." The doctrine of divine providence is seldom preached nowadays. Some years ago I was in Southern Indiana, when a tornado, a cyclone swept through the city. I was staying in a large hotel. When the wind began I was on the street, and I could hardly stand up. But when I got inside, and got up several storeys, I wished I had not gone up. I could feel the whole building swaying. When I was leaving the city that night, after my meeting, I went out through a big railroad yard. It was in Evansville, Indiana. I saw freight trains upside down, with their wheels where the fons ought to be. Cars loaded with lumber and other great heavy stuff, overturned. I saw great cement buildings ripped as though they had been a piece of cardboard. The train just picked its way through the wreckage, after they had sufficiently restored the tracks for the train to get through.

When I got home I preached a sermon on: "Does God Control Earthquakes and Tornadoes?" I do not know how they got hold of it, but some time later I got a copy of *The Christian World*, of London, containing an editorial entitled, "Fundamentalism Gone Mad." It was based on my sermon. They said, "Any man who supposed God had anything to do with earthquakes, or tornadoes, was out of his mind." In their view, God had abdicated. The cosmos was just a machine. I suppose they had got a mechanistic idea of the universe, and such a god as there was, was an unseen impersonal Force of some sort. But the idea of a transcendent personal God Who, having made the world, controlled it, was entirely erroneous, and anyone who still believed that was a little unbalanced, mentally. Well, I still believe that.

"Thy hand was heavy upon me." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." You have seen two or three children out playing, perhaps just after a rainstorm. One of them is perhaps immaculately clad. Mother has just dressed him up in clean clothes, and he goes out into that mud puddle, and stamps through it with the others. Presently a door opens, and a voice calls, "Johnny, come here!" And mother does not even wait until he gets inside to administer chastisement. She did not

call the other children. Why did she call him? Because he was her child. She was not responsible for the others: but she was responsible for him. Do not flatter yourself that you are very good if you escape chastisement. Rather, seriously inquire whether you belong to the household of faith or not, because if you do, and you "keep silence" His hand will be "heavy upon" you. When these untoward circumstances come, as come they will to all of us, we had better stop to inquire whether they are indeed the chastisement of the Lord. They are not accidents. I should not want to live beyond this hour if I had to believe that when I go out into the street anything may happen, and I have no one to care for me: "Whom the Lord loveth he chasteneth". If something has gone wrong—I do not say it has done so—it is for you to inquire whether it be so or not, whether that is the reason that things have gone awry, and whether His hand has been actually "heavy" upon you.

"My moisture is turned into the drought of summer." Did you ever see that? Did you ever see a Christian who looked like a beautiful fruit tree, abundant foliage, and blossom, and then by and by clusters of luscious fruit? You look at it, and say, "What a lovely sight." A little while later you come back. All the other trees are still bearing fruit, still green and beautiful. You look at that one tree, and the leaves are turned yellow, and under the tree the immature fruit has dropped off. What is the matter? A worm at the root. A blight on the branches. Its moisture of beauty turned to the drought of summer. The person who used to sing in the choir sings no more. The person who used to teach Sunday School teaches no more. The person who had a testimony for the Lord always, has now nothing to say. The person was an incarnation, an exemplification of the gospel, but his or her moisture is turned to the drought of summer.

I was in Athens a few weeks ago. I never saw any place less attractive. There was not a green thing to be seen anywhere except that which was artificially watered. Looking down upon Greece from the air, one was led to ask, "Why in the world would anyone fight for that?" It has a strategic value, I know. But, oh, it was so dry, and barren. I have seen professing Christians like that. I have seen churches like Athens, where every flower is faded, and every leaf withered. Why? Moisture is turned to the drought of summer, because people have got out of fellowship with God.

### Something Better

Now here is something better: "I acknowledge my sin"—Listen! "I acknowledge my sin." Oh, how life would be transformed if we had grace enough from God sometimes to say, "I am sorry." "Let not the sun go down upon your wrath." Husband and wife love each other as much as they did when they were first married. But some simple little thing came up, and one or the other let temper get the better of him, or her. Do not let any breach come there. Acknowledge it. "I am sorry." I heard a wife once say: "I have all the acknowledging to do. If there is any breach at all, I have always got to say, 'I am sorry', and I know I am not to blame." What folly! "I acknowledge my sin." It takes a real man to say, "I am sorry. Forgive me!" If there is no manliness there he will play the coward, and never say it.

"I acknowledge my sin unto thee." He prayed the

old prayer, "God be merciful to me, a sinner". And then the Lord said, "I will take it into My serious consideration, and let you know a week from now"? No; that is not how He does it. "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord." And what happened? "Thou forgavest the iniquity of my sin."

Long before I came to Toronto I had a friend who had two little children, one called Nettie, and the other called Neal. Nettie was about seven or eight. Neal was about four or five. I went to this friend's house one evening for dinner; and I was sitting with him waiting for the call to dinner. Neal was playing around the floor. Off the room where we were sitting was another smaller room; and it was dark. I do not know what Neal did, but his father said, very peremptorily, "Neal, I have told you you were not to do that. Go into that room, and stand in the corner till you can tell Daddy you are sorry." The little fellow picked himself up from the floor. His lip began to tremble, and the tears came. But the father said, sternly, "Go!" As fast as his little legs could carry him, he ran into the other room, stuck his head into the corner, then ran back, and jumped into his father's arms. He kissed him, and said, "That is all right. Now you may go back to your play."

When he moved away, the father said to me, "Neal is just as unlike his sister as though they belonged to different families. If that had been Nettie, she would have gone into that room, and stood in the corner for an hour, perhaps for two hours. And she would have stood there, stubbornly. After a while she would get turned a little, to see if I were looking, and when she caught my eye, back into the corner would go her head. She would go through that performance almost endlessly. Then after a long, long while she would get herself turned around; then back again. At length she would face about. Then she would come out, a half a step at a time. She will get to my chair, and stand there, with never a word." He said, "I have to help her at last. I say to her, 'Well, Nettie, what about it? Come now, what about it?' 'I am—'; 'I am—'. At long last, as though it were going to kill her, she says, 'Daddy, I am sorry'. Then, of course, she finds her place in her father's arms, and she has the kiss of forgiveness, and all is well again."

I said, "Are those two children not very much like the Lord's children?" Some of them stay in the dark room so long, oh, so long, while Father is just waiting—waiting to receive them back again. How much better to be like Neal, and the moment we find we have done wrong, run to Him as fast as we can, and say, "I will confess my transgressions to the Lord," and instantly without a moment's intermission, we have His gracious word. "Thou forgavest the iniquity of my sin." Everything is all right again. Now I know the blessedness of being able to come where God is, and to have no iniquity imputed to me, but to be credited with sincerity.

What shall we do about the future? "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him." God's children may have their serious lapses: but if they are really His, everyone who is really godly will be sure to come back, and call upon God while He may be found. As for "the floods of great waters" the overwhelming

judgment, it shall never "come nigh unto him". That will be settled between his soul and God.

And then how lovely it is! It is as though he said, "Lord, I am so glad I am home. I don't think I will ever go away again. 'Thou art my hiding place.' May I stay here always?" "Abide in Me," said the Lord Jesus, "Do not live apart from Me. You will not wear out your welcome by staying with Me." "Thou art my hiding place; thou shalt preserve me from trouble." "Preserve me", not deliver me out of trouble only; but "preserve me". If we were oftener to pray for preventing grace, we should not so often have to ask for pardoning grace. If we make Him our "hiding place" He will preserve us from trouble.

And then, listen: "Thou shalt compass me about with songs of deliverance." Do you sing about your work? I rather like the old-fashioned habit. I like to hear people singing about their work, in their house. Why don't you women sing more? You say, "I cannot sing." Very well, sing when nobody is around. I sometimes wish some people would do that. But sing anyhow, and if you cannot sing like a prima donna, make a joyful noise unto the Lord, when He has delivered you. In your domestic affairs, in the kitchen, in the office, on the street, wherever you are, if God has done something for you, why don't you sing? Say, "Hallelujah! The Lord has delivered me."

Years ago when I was in London, I remember once something broke in the bathroom. I was just hurrying for a train. It was a gas affair. I could not leave it, and I did not know where the plumber was. I could not leave, but my train was leaving. Do you know what I did? I got down on my knees, and I said, "Lord help me. I do not know how to fix this thing." Just as though a voice spoke, something said to me, "Go down to the cellar and get so and so." I went down, got the article, took it to the bathroom, and fixed it in a minute. Then I called to my wife. "Come and let us get down on our knees together to praise the Lord for that."

Why should we not praise the Lord for deliverance from all these little things? My dear friends, life is made up of little things. It is the little thing that bothers us. Are you ever bothered with a mosquito? There are some people like mosquitoes. You cannot get rid of them. Put up a screen, and still they get past it. Life is made up of little things, and if you don't learn to praise the Lord for deliverance in these little things, and wait for some great things, you will find that you will be so out of practice that you will be unable to sing. Practise on the little things. "Thou shalt compass me about with songs of deliverance."

Then here is a precious text. I have heard people quote it in prayer meeting: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye"—and half the time they have no right to quote that text at all. How can a man be guided by God's eye while he is still in "the far country"? How can he be so guided when he is never looking to the Lord? To whom did God answer in that way? To the one who has come home, and said, "Thou art my hiding place. I am going to stay home." "All right," said the Lord. "That is a bargain. You stay, and I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Another passage says, "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden

unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." The servant keeps his eye on his master, so that the master does not need to say anything, but just nod.

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." The only way whereby we can be guided by God's eye is to have our eyes on Him. Then He will guide us.

And then, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." The characteristic of the horse is to take the bit between his teeth, and gallop off. The mule puts his four feet down, and will not go at all. The Lord says, "Do not be like the horse, and run before the Lord; and do not be like a stubborn mule, and refuse to run at all." They have no understanding, but you have. "Be ye not unwise, but understanding what the will of the Lord is." The Lord may have to drive you with bit and bridle. A man who was out of sorts with his pastor, said to me once, "No man can drive me." I said, "I suppose you know that the creatures who need to be driven usually have four legs." We have understanding what the will of the Lord is. "Do not be like the horse or the mule: you belong to a higher grade. Do as I tell you. Understand My will."

"Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about." And he finishes on this triumphant note, "Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

A millionaire said to me once, "You know, Pastor, clothes do something for one. When I put on a new suit of clothes, if they fit well, I look at myself, and I have a different feeling. I have more respect for myself."

Ah, yes; when the robe of righteousness is put on us, we can look at ourselves in the mirror of this word, beholding as in a glass the glory of the Lord, and say, "That is what grace has done, to cover up the sins of this poor sinner, and give me a robe to wear into the golden city."

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

May the Lord help us to do so, for His name's sake, Amen.

Let us pray:

We thank Thee, Lord, for this abundant, this complete salvation. Help us to revel in its riches. Bless us every one for Thy name's sake. Amen.

O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

Happy day! Happy day!  
When Jesus washed my sins away!  
He taught me how to watch and pray,  
And live rejoicing every day.  
Happy day, Happy day,  
When Jesus washed my sins away!

'Tis done, the great transaction's done—  
I am my Lord's, and He is mine;  
He drew me, and I followed on,  
Charmed to confess the voice divine.

Now rest, my long-divided heart,  
Fixed on this blissful centre, rest;  
Nor ever from thy Lord depart,  
With Him of every good possessed.

High heaven, that heard the solemn vow,  
That vow renewed shall daily hear,  
Till in life's latest hour I bow,  
And bless in death a bond so dear. Amen.

## A CRUCIFIX IN THE HOUSE OF COMMONS?

A NOTE in *The Ottawa Journal* of recent date informs us that the Union of Electors in a congress of Eastern Ontario counties at Embrun passed a resolution that a crucifix be placed in the House of Commons.

Of course the people who profess to know the real mind of Quebec will insist that the Union of Electors is a fanatical group of extremists which has been condemned by the priests on various occasions. We, too, are aware of the obvious fact that this group does not speak for all French Canada and that they are undoubtedly extremists, but we also know that the extremists are allowed, if indeed not incited, to say and do certain things in Quebec for a purpose. Their acts and speeches often serve as a "trial balloon" when it might compromise the prestige enjoyed by others to say or do the same things. It is our conviction that Liberal and Conservative in Quebec are merely names; there is in truth only one party in that province: that which is devoted to the interests of the Roman Catholic Church. The nationalists attempt to win the support of the Hierarchy in one way, the Liberals in another way, and both succeed in furthering the interests of "Mother Church" in their different ways. Venal politicians such as Mr. George Drew and Mr. Mackenzie King are extending the influence and power of this one Roman Catholic party throughout the whole of this Dominion. Politicians such as these are fast converting the House of Commons into an auction room at which the Roman Catholic Hierarchy holds the hammer and knocks down to the highest bidder the much-coveted positions in the government benches.

We hope and trust that a crucifix, the symbol of Roman Catholicism with all its superstition and idolatry, will not be placed in the House of Commons. But let it be remembered that such an object already has a place in the legislative chamber of the Province of Quebec. And let it be remembered that the courts of Quebec are commonly dominated by that same symbol of Rome's power. We have sat in a crowded court room in Quebec waiting for the case to be called of a young Protestant pastor who was charged with having preached the gospel in the open air. And as we waited, we gazed upon the crucifix over the judge's bench and silently asked ourselves the question, "What justice may a Protestant expect from a court such as this, which is dominated by the sign and symbol of the most intolerant religious and political tyranny in the world?" What essential difference is there between displaying Romish insignia in a court of justice and in the supreme court of the land? The project of the Union of Electors is perhaps not as far removed from the realm of possibility as some would have us believe.—W.S.W.

Every time the Jesuits may impose upon the Pope, they will make all Christendom perjured.

The Pope is very easily imposed upon, because of his occupations and the confidence which he has in the Jesuits; and the Jesuits are very capable of imposing upon him by means of calumny. —PASCAL, *Pensées*



**WHY QUEBEC IS POOR**

THE following statistical report demonstrates why Quebec is poor. It is a reproduction of a list of building projects carried on in Quebec during 1948 to the amount of more than 35 million dollars. This report is published by a French-Canadian periodical which is in close touch with the ecclesiastical authorities of Quebec and it assures us that the figures are of unquestionable accuracy.

How much of the thirty-five millions of dollars was donated by the municipal, provincial, and federal governments we cannot tell, nor can anyone else, for politicians do not always care to disclose the price which they pay out of *our* pockets for the office they hold. The land for church building in Quebec is often, if not always, given by local governments and we therefore presume that the 35 millions represents chiefly, if not exclusively, the costs of construction apart from the purchase price of land.

In pre-Reformation days, the Roman Church owned from one quarter to one third of the land of England. Similar conditions now obtain in Spain. If the Roman Hierarchy maintains its present rate of accumulating wealth in Quebec it will not be long until it possesses greater wealth and greater control in that province than it now does in Spain.

The following statistics tell their own story.—W.S.W.

September 30th, 1948.

THE FIELD: Building and Equipment

THE MARKET: Religious Institutions in French Canada.

**LATEST DATA PREPARED FOR THE GUIDANCE OF ADVERTISING MANAGERS, SALES MANAGERS AND ACCOUNT EXECUTIVES IN THE PLANNING OF ADVERTISING EXPENDITURES ON BUILDING MATERIALS AND EQUIPMENT**

Capital invested by French Canada's religious institutions in new buildings, enlargements and alterations during the twelve-month period ending August 31st, 1948, is revealed in the month-by-month figures below. The accuracy of these figures is unquestionable as they were compiled from issues of the Daily Commercial News and Building Record for the same period. However, minor alterations for which no municipal nor provincial permits are required, are not accounted for. All those concerned with the adequate apportioning of advertising budgets will find these figures very helpful in their search for the best markets in the building and equipment field. From September 1st, 1947, to August 31st, 1948, \$35,770,814.70 were invested in new buildings, additions and renovating by French-Canadian religious institutions. This was an increase of \$5,607,667.95 or 18.5% over the previous corresponding period.

Sept. 1947	\$3,339,110.	Mar. 1948	\$2,528,719.
Oct. 1947	1,794,500.	Apr. 1948	6,505,200.
Nov. 1947	3,235,850.	May 1948	3,637,617.
Dec. 1947	1,290,860.	June 1948	4,661,750.
Jan. 1948	642,000.	July 1948	3,829,979.
Feb. 1948	2,115,329.	Aug. 1948	2,189,900.

Total for the year ending August 31st, 1948: \$35,770,814.70

Comparison with the last four years: 1944—\$7,548,179; 1945—\$6,904,926; 1946—\$21,018,581; 1947—\$30,163,146; 1948—\$35,770,814.70.

**ANOTHER INCREASE LIKELY DURING THE PRESENT YEAR**

Confidential reports from architects and institutions indicate that the year 1948-49 will be marked by considerable building activity. Many projects have already been approved; many more are under consideration. Institutions are just as overcrowded as ever in spite of what has been done in recent years to ease the situation. Again this year, many new institution buildings will have to be erected to meet growing needs.

**ARE YOUR OWN ADVERTISING PLANS FOR 1949 TAKING THE ABOVE INTO CONSIDERATION?**

Give your sales staff a chance to get a better share of this business by supporting their efforts with an advertising investment in "LE FOURNISSEUR", the business publication—unequaled for readership—which reaches, every month, the Bursar of every French Canadian religious institution and all French-speaking architects, members of THE PROVINCE OF QUEBEC ASSOCIATION OF ARCHITECTS.

To obtain our latest issue, CCAB circulation reports or additional information, consult your advertising agency or communicate with—

LE FOURNISSEUR DES INSTITUTIONS RELIGIEUSES  
1448 Beaudry St., Montreal 24, Canada—Tel. FALKirk 1227  
Ontario Representative: A. H. Halladay, 810 Excelsior Life Bldg.,  
36 Toronto St., Toronto, Ont.—Tel. ELgin 4944

Compiled statistics of moneys spent by French Canadian Religious Institutions for new buildings or alterations made during the last twelve months ending August 31st, 1948.

NOTE—These figures do not include minor repairs or alterations for which no municipal or provincial permits were required.

Sept. 2nd, 1947—Montreal, P.Q.:	
Construction of a church and parish hall	\$ 200,000.00
Sept. 2nd, 1947—Ste. Agathe, P.Q.:	
Addition to college, 40 rue Principale	145,000.00
Sept. 3rd, 1947—Montreal South, P.Q.:	
Construction of a presbytery	82,000.00
Sept. 4th, 1947—Ottawa, Ont.:	
Addition to St. George's School	30,000.00
Sept. 4th, 1947—Sherbrooke, P.Q.:	
Construction of a college	375,000.00
Sept. 5th, 1947—Ottawa, Ont.:	
Addition to Jeanne d'Arc School	65,000.00
Sept. 9th, 1947—Granby, P.Q.:	
Improvement of church St. Eugene	20,000.00
Sept. 9th, 1947—St. Ignace de Stanbridge, P.Q.:	
School alterations	5,000.00
Sept. 16th, 1947—Gatineau Point, P.Q.:	
Construction of a school	229,110.00
Sept. 16th, 1947—Rigaud, P.Q.:	
Construction of an arena at College Bourget	15,000.00
Sept. 18th, 1947—Laval University, P.Q.:	
Construction of forestry and survey unit	1,000,000.00
Sept. 22nd, 1947—Drummondville, P.Q.:	
Construction of a temporary chapel	45,000.00
Sept. 22nd, 1947—Laprairie county, P.Q.:	
Repairs to church	3,000.00
Sept. 23rd, 1947—Granby, P.Q.:	
Construction of convent and residence	240,000.00
Sept. 25th, 1947—Hull, P.Q.:	
Construction of a technical school	200,000.00
Sept. 29th, 1947—St. Louis de Courville, P.Q.:	
Addition to school	70,000.00
Sept. 29th, 1947—Rang St. Ignace, near Chicoutimi, P.Q.:	
Construction of school	15,000.00
Sept. 30th, 1947—Joliette, P.Q.:	
Construction of Arts and Trade School	250,000.00
Sept. 30th, 1947—Beauport, P.Q.:	
Construction of a parish hall	250,000.00
Oct. 2nd, 1947—Sherrington, P.Q.:	
Repairs to church and presbytery	
Oct. 2nd, 1947—Girardville, P.Q.:	
Addition to school	54,000.00
Oct. 3rd, 1947—St. Charles Borromeo, P.Q.:	
Construction of school and residence	38,000.00
Oct. 6th, 1947—Macamic, P.Q.:	
Construction of a Sanatorium	1,000,000.00
Oct. 8th, 1947—Warwick, P.Q.:	
Construction of a school	45,000.00
Oct. 14th, 1947—St. Sebastien, P.Q.:	
Enlarge parish hall	3,500.00
Oct. 16th, 1947—Rang Du Grand Bernier, St. Johns, P.Q.:	
Construction of chapel	22,000.00
Oct. 17th, 1947—St. Hugues, P.Q.:	
Repairs to church	2,000.00
Oct. 17th, 1947—St. Prosper, Dorchester county, P.Q.:	
Improvements to church	2,500.00
Oct. 21st, 1947—Laferme, P.Q.:	
Construction of a school	250,000.00
Oct. 22nd, 1947—Montreal, P.Q.:	
Alterations to Seminaire St. Sulpice	10,000.00

Oct. 22nd, 1947—MacKayville, P.Q.: Construction of a chapel	30,000.00	Feb. 4th, 1948—Drummondville, P.Q.: Construction of a school	239,829.00
Oct. 24th, 1947—St. Gerard Majella, P.Q.: Completion of church	50,000.00	Feb. 9th, 1948—St. Alphonse de Joliette, P.Q.: Construction of parish hall	20,000.00
Oct. 30th, 1947—Sorel, P.Q.: Construction of a technical school	250,000.00	Feb. 9th, 1948—Montreal, P.Q.: Alterations to Ste. Justine Hospital	5,000.00
Oct. 30th, 1947—Quebec, P.Q.: Construction of warehouse at l'Hotel-Dieu du Precieux Sang	30,000.00	Feb. 10th, 1948—St. Marc des Carrieres, P.Q.: Construction of a college	81,500.00
Oct. 31st, 1947—St. Paul de Joliette, P.Q.: Construction of parish hall	2,500.00	Feb. 11th, 1948—St. Charles de Limoilou, Quebec, P.Q.: Construction of parish hall annex	250,000.00
Oct. 31st, 1947—St. Paul de Joliette, P.Q.: Construction of a school	5,000.00	Feb. 12th, 1948—St. George de Beauce, P.Q.: Construction of a hospital	800,000.00
Oct. 31st, 1947—Naudville, P. Q.: Construction of a chapel		Feb. 12th, 1948—Amqui, P.Q.: Construction of a normal school	500,000.00
Nov. 4th, 1947—Henryville, P.Q.: Construction of a parish hall	26,000.00	Feb. 17th, 1948—St. Jogues, P.Q.: Repair presbytery	6,000.00
Nov. 5th, 1947—Thetford Mines, P.Q.: Construction of a normal school	850,000.00	Feb. 18th, 1948—Montreal, P.Q.: Construction of building (Educational Centre)	60,000.00
Nov. 5th, 1947—Chicoutimi, P.Q.: Rebuild church, St. Augustin		Feb. 23rd, 1948—St. Maxime, P.Q.: Construction of school and residence	150,000.00
Nov. 6th, 1947—Montreal, P.Q.: Construction of Arts and Trade School	377,000.00	Feb. 24th, 1948—Wickham, P.Q.: Reconstruction of school	3,000.00
Nov. 7th, 1947—Jonquiere, P.Q.: Construction of school and residence	400,000.00	Mar. 2nd, 1948—Drummondville, P.Q.: Construction of Arts and Trade School	250,000.00
Nov. 7th, 1947—St. Joseph d'Alma, P.Q.: Construction of church and presbytery	175,000.00	Mar. 3rd, 1948—Ottawa, (Overbrook), Ont.: Construction of a school	45,000.00
Nov. 7th, 1947—Rigaud, P.Q.: Addition to Bourget College	40,000.00	Mar. 5th, 1948—Montreal, P.Q.: Addition to St. Joseph Convalescent Hospital	300,000.00
Nov. 7th, 1947—Jonquiere, P.Q.: Construction of a school and residence	300,000.00	Mar. 5th, 1948—Montreal, P.Q.: Addition to St. Anastasie School	50,000.00
Nov. 11th, 1947—Marieville, P.Q.: Addition to convent	3,000.00	Mar. 8th, 1948—Sherbrooke, P.Q.: Repairs to convent, Filles de la Charité du Sacré- Coeur	5,000.00
Nov. 12th, 1947—Notre Dame E., nr. Vimont, Montl.: Addition and alterations for orphanage	300,000.00	Mar. 8th, 1948—St. Marcel, Bagot County, P.Q.: Improvements to church	2,500.00
Nov. 13th, 1947—Phillipsburg, P.Q.: Repairs to church	5,000.00	Mar. 9th, 1948—Matane P.Q.: Construction of a college	400,000.00
Nov. 17th, 1947—Boischatel, P.Q.: Construction of church steeple	30,000.00	Mar. 9th, 1948—Magog, P.Q.: Repairs to presbytery	35,000.00
Nov. 17th, 1947—Strathmore, P.Q.: Repairs to church	35,000.00	Mar. 10th, 1948—St. Moise, Matapedia County, P.Q.: Construction of a school	40,000.00
Nov. 19th, 1947—St. Denis parish at Montreal, P.Q.: Construction of a garage	5,000.00	Mar. 10th, 1948—Jonquière, P.Q.: Improvements to St. Dominique Church	
Nov. 20th, 1947—Beauport, P.Q.: Addition to school	250,000.00	Mar. 11th, 1948—Montreal, P.Q.: Addition to Mont St. Louis College	65,000.00
Nov. 25th, 1947—Sherbrooke, P.Q.: Construction of an apprentice training school	30,000.00	Mar. 15th, 1948—St. Jerome, P.Q.: Construction of a school	220,219.00
Nov. 25th, 1947—Joliette, P.Q.: Construction of Arts and Trade School	250,000.00	Mar. 15th, 1948—Portneuf, P.Q.: Construction of a school	65,000.00
Nov. 25th, 1947—Montreal South, P.Q.: Construction of school and residence	147,850.00	Mar. 16th, 1948—Trois Pistoles, P.Q.: Construction of a school	175,000.00
Nov. 26th, 1947—Joliette, P.Q.: Construction of a parish hall	12,000.00	Mar. 16th, 1948—Hopital St. Eusebe, Joliette, P.Q.: Construction of Nurses' Home	100,000.00
Nov. 26th, 1947—L'Ascension, Lac St. Jean, P.Q.: Construction of a church		Mar. 17th, 1948—Oka, P.Q.: Construction of Juvenate and Provincial House	400,000.00
Dec. 2nd, 1947—Montreal, P.Q.: Addition to Hotel Dieu Hospital	100,000.00	Mar. 17th, 1948—St. Fustache sur le Lac, P.Q.: Construction of a school	150,000.00
Dec. 3rd, 1947—St. Hyacinthe, P.Q.: Construction of a sanctuary, Soeurs de la Presentation	30,000.00	Mar. 22nd, 1948—St. Arsene, Rivière du Loup Co., P.Q.: Construction of a school	25,000.00
Dec. 3rd, 1947—Nicolet, P.Q.: Addition to normal school, Soeurs de l'Assomption	12,000.00	Mar. 24th, 1948—N. D. d'Hebertville, Lac St. Jean, P.Q.: Construction of a school	116,000.00
Dec. 4th, 1947—Sherbrooke, P.Q.: Construction of Arts and Trade School	281,000.00	Mar. 30th, 1948—Pointe aux Trembles, P.Q.: Addition to school Alfred Richard	50,000.00
Dec. 10th, 1947—Val d'Or, P.Q.: Construction of a hospital	600,000.00	Mar. 31st, 1948—Breboeuf, Terrebonne, County, P.Q.: Construction of a school	35,000.00
Dec. 10th, 1947—St. Paul l'Ermite, P.Q.: Construction of a school	75,000.00	April 6th, 1948—St. George de Malbaie, P.Q.: Construction of presbytery	17,400.00
Dec. 12th, 1947—Charny, P.Q.: Addition and alterations to Notre Dame School	105,860.00	April 7th, 1948—Kenogami, P.Q.: Construction of school and residence	300,000.00
Dec. 17th, 1947—Sherbrooke, P.Q.: Construction of Sisters' Residence		April 8th, 1948—St. Jerome, P.Q.: Construction of a hospital	1,200,000.00
Dec. 17th, 1947—Sherbrooke, P.Q.: Construction of a school for invalids		April 8th, 1948—Desbiens, P.Q.: Construction of a juvenate	200,000.00
Dec. 23rd, 1947—St. Pamphile, P.Q.: Alterations to church	7,000.00	April 12th, 1948—St. Ferdinand d'Halifax, P.Q.: Addition to hospital	400,000.00
Dec. 30th, 1947—Sherbrooke, P.Q.: Construction of printing plant, Pères Soc. de St. Paul	80,000.00	April 12th, 1948—Chicoutimi, P.Q.: Addition to Serninaire de la Ste-Famille	200,000.00
Jan. 5th, 1948—Vaudreuil, P.Q.: Alterations to Couvent Ste. Anne	12,000.00	April 12th, 1948—Montreal, P.Q.: Alterations to St. Luke's Hospital	20,000.00
Jan. 13th, 1948—Montreal, P.Q.: Addition to Hospice Auclair	30,000.00	April 13th, 1948—Ottawa, Ont.: Addition to Ottawa General Hospital	2,000,000.00
Jan. 13th, 1948—Ste. Angèle de Laval, P.Q.: Construction of Juvenate and Noviciate	600,000.00	April 14th, 1948—Sacré-Coeur de Beauvoir, P.Q.: Addition to retreat house	15,000.00
		April 14th, 1948—Cap de la Madeleine, P.Q.: Addition at College Dollard	75,000.00

April 14th, 1948—Cap de la Madeleine, P.Q.: Construction of boy's school	90,000.00	June 3rd, 1948—St. Bernadin de Siam, Montreal, P.Q.: Construction of presbytery	40,000.00
April 16th, 1948—Montreal, P.Q.: Addition and repairs to home, Petites Soeurs des Pauvres	100,000.00	June 7th, 1948—Shawinigan Falls, P.Q.: Construction of school	32,500.00
April 19th, 1948—Montreal, P.Q.: Extension to Sisters' residence, 1375 Mt. Royal, Blvd.	35,000.00	June 8th, 1948—Plessisville, P.Q.: Addition to Hospital du Sacré-Coeur	150,000.00
April 22nd, 1948—Eastview, Ont.: Construction of school for English-speaking stu- dents	262,000.00	June 9th, 1948—St. Coeur de Marie, Quebec, P.Q.: Addition to church	250,000.00
April 22nd, 1948—Eastview, Ont.: Construction of school for French-speaking stu- dents	262,000.00	June 10th, 1948—Lachine, P.Q.: Construction of a school	115,000.00
April 22nd, 1948—Montreal, P.Q.: Alterations to St. Brigide's School	6,000.00	June 10th, 1948—Sorel, P.Q.: Construction of a school and residence	140,000.00
April 22nd, 1948—Mont St. Louis College, Montreal, P.Q.: Move chaplains' residence	15,000.00	June 10th, 1948—Causapscal, P.Q.: Addition to Academie St. Jacques	120,000.00
April 22nd, 1948—La Providence, P.Q.: Decorations of church	3,000.00	June 10th, 1948—Napierville, P.Q.: Construction of a school	135,000.00
April 26th, 1948—Sacré-Coeur de Beauvoir, near Sherb.: Construction of monastery	40,000.00	June 10th, 1948—Hemmingford, P.Q.: Construction of a school	65,000.00
April 27th, 1948—Soeurs de Ste. Anne, Lachine, P.Q.: Alterations to residence	15,000.00	June 11th, 1948—Mont-Joli, P.Q.: Addition to l'Academie St. Joseph	121,000.00
April 27th, 1948—Valleyfield, P.Q.: Construction of church, (Fabrique du St. Esprit)	119,800.00	June 11th, 1948—Lac Bouchette, P.Q.: Construction of Basilica	100,000.00
April 27th, 1948—Sayabec, P. Q.: Addition to school		June 11th, 1948—St. Paul l'Hermitte, P.Q.: Conversion of residence for hospital	40,000.00
April 28th, 1948—Dumas (Petit Saguenay), P.Q.: Construction of school	46,000.00	June 14th, 1948—St. Remi & Notre Dame, Montreal: Construction of Arts and Trade School	500,000.00
April 28th, 1948—Dolbeau, P.Q.: Addition to convent school	500,000.00	June 14th, 1948—l'Oratoire St. Joseph, Montreal, P.Q.: Installation of escalator	800,000.00
April 29th, 1948—La Tuque, P.Q.: Construction of school	584,000.00	June 18th, 1948—Rimouski-County, P.Q.: Addition to school at St. Donat	28,250.00
May 3rd, 1948—Three Rivers, P.Q.: Addition to Ecole de Papeterie	50,000.00	June 18th, 1948—Hotel-Dieu de Levis, P.Q.: Addition	65,000.00
May 3rd, 1948—Three Rivers, P.Q.: Construction of presbytery (St. Marguerite)	4,000.00	June 18th, 1948—Ayer's Cliff, P.Q.: Construction of Juvenate and residence	180,000.00
May 5th, 1948—Panincaville, P.Q.: Construction of school and residence	248,911.00	June 22nd, 1948—Ste. Anne de la Perade, P.Q.: Reconstruction of presbytery	57,000.00
May 6th, 1948—Cap de la Madeleine, P.Q.: Construction of a hospital	500,000.00	June 22nd, 1948—Montmorency, P.Q.: Addition to girls' convent	100,000.00
May 6th, 1948—Caughnawaga, P.Q.: Construction of school	300,000.00	June 22nd, 1948—Trois-Pistoles, P.Q.: Addition to school	175,000.00
May 6th, 1948—St. Hyacinthe, P.Q.: Addition to Technical School	250,000.00	June 25th, 1948—St. Antoine, Longueuil, P.Q.: Construction of presbytery	140,000.00
May 6th, 1948—Mont Laurier, P.Q.: Construction of hospital	870,000.00	June 25th, 1948—St. Mary's Hospital, Montreal, P.Q.: Construction of nurse's home	500,000.00
May 7th, 1948—St. Jean Baptiste de Vianney, P.Q.: Construction of school	5,569.00	June 25th, 1948—Abitibi County, P.Q.: Church enlargement at Normetal	30,000.00
May 7th, 1948—Pointe aux Trembles, P.Q.: Construction of restaurant at Chapel	20,000.00	June 29th, 1948—Sherbrooke, P.Q.: Construction of school, replacing Ecole Ste. Famille	200,000.00
May 13th, 1948—Valcourt, Shefford Co., P.Q.: Construction of school and residence	100,000.00	July 2nd, 1948—Valleyfield, P.Q.: Repairs to Arts and Trade School	8,000.00
May 14th, 1948—St. Saveur des Monts, P.Q.: Construction of school	59,500.00	July 2nd, 1948—Notre-Dame de Roberval, P.Q.: Construction of parish hall	75,000.00
May 14th, 1948—Naudville, P.Q.: Construction of a monastery	300,000.00	July 2nd, 1948—Quebec City, P.Q.: Repairs to various schools	57,921.70
May 18th, 1948—Montreal, P.Q.: Construction of a garage by les Pères Blancs d'Afrique	15,000.00	July 2nd, 1948—Ville St. Michel, Montreal, P.Q.: Construction of parish hall	100,000.00
May 19th, 1948—Joliette, P.Q.: Addition to Institut Emilie Fristel	375,000.00	July 5th, 1948—St. Catherine de Hatley, P.Q.: Construction of a school	40,000.00
May 19th, 1948—St. Andre Avellan, P.O.: Construction of new chapel at Normal School	125,000.00	July 6th, 1948—Shawinigan Falls, P.Q.: Addition to St. Therese's Hospital	500,000.00
May 20th, 1948—Longueuil, P.Q.: Addition to Academie Ste. Rose	103,137.00	July 7th, 1948—La Presentation, P.Q.: Construction of a school	35,000.00
May 25th, 1948—Ville Jacques Cartier, P.Q.: Construction of a chapel	21,000.00	July 8th, 1948—Almaville, P.Q.: Addition to Ecole Ste. Jeanne d'Arc	220,058.00
May 25th, 1948—St. Hyacinthe, P.Q.: Improvements to seminary	8,000.00	July 12th, 1948—Sillery, P.Q.: Construction of a school	400,000.00
May 27th, 1948—Chandler, P.Q.: Construction of school	130,000.00	July 13th, 1948—Rosemere, P.Q.: Extension to school	52,000.00
May 28th, 1948—Taschereau, P.Q.: Construction of a church	100,000.00	July 14th, 1948—Montmagny, P.Q.: Construction of a hospital	1,000,000.00
May 28th, 1948—Taschereau, P.Q.: Construction of a church	50,000.00	July 15th, 1948—Ste. Anne de Bellevue, P.Q.: Extension to college	75,000.00
May 28th, 1948—St. Sebastien, P.Q.: Repairs to church	2,500.00	July 19th, 1948—Les Saules, near Quebec, P.Q.: Construction of church and presbytery	83,000.00
June 1st, 1948—Naudville, P.Q.: Addition to school	70,000.00	July 19th, 1948—Montreal (Ahuntsic), P.Q.: Construction of a church	400,000.00
June 1st, 1948—St. Gabriel de Rimouski, P.Q.: Construction of two schools	8,000.00	July 22nd, 1948—Ville Emard, Montreal, P.Q.: Construction of a church	85,000.00
June 2nd, 1948—Three Rivers, P.Q.: Addition to technical school	500,000.00	July 22nd, 1948—Buckingham, P.O.: Improvements to Hospital St. Michel	25,000.00
		July 22nd, 1948—Magog, P.Q.: Construction of a church	70,000.00
		July 23rd, 1948—Ottawa, Ont.: Construction of a piggery by the Grey Nuns	12,000.00

July 27th, 1948—l'Abord-à-Plouffe, near Montreal, P.Q.: Construction of a school .....	300,000.00
July 27th, 1948—Ste. Philomene de Fortierville, P.Q.: Construction of presbytery .....	
July 27th, 1948—Ancienne Lorette, P.Q.: Alterations to presbytery .....	15,000.00
July 27th, 1948—Proulxville, P.Q.: Construction of presbytery .....	22,000.00
July 26th, 1948—Seminare de Quebec, P.Q.: Construction of funeral chapel .....	40,000.00
July 28th, 1948—Mont Laurier, P.Q.: Addition to Parish Hall .....	60,000.00
July 29th, 1948—Magog, P.Q.: Addition to College Ste. Marguerite .....	155,000.00
Aug. 4th, 1948—Joliette, P.Q.: Construction of school and residence .....	104,300.00
Aug. 4th, 1948—Montreal, P.Q.: Alterations to convent Petites Socurs de l'Assomption .....	25,000.00
Aug. 9th, 1948—Joliette, P.Q.: Construction of Agricultural Orphanage .....	200,000.00
Aug. 9th, 1948—Berthierville, P.Q.: Addition to school on Montcalm St. ....	82,000.00
Aug. 9th, 1948—Jonquiere, P.Q.: Construction of presbytery .....	71,000.00
Aug. 9th, 1948—Lac Megantic, P.Q.: Construction of a school .....	200,000.00
Aug. 9th, 1948—Lac Carre, (St. Faustin) P.Q.: Addition to school .....	30,000.00
Aug. 9th, 1948—Arvida, P.Q.: Addition to school .....	75,000.00
Aug. 9th, 1948—St. Dominique du Lac Temiscouata, P.Q.: Construction of two schools .....	11,700.00
Aug. 10th, 1948—Frelighsburg, P.Q.: Construction of a school .....	5,300.00
Aug. 13th, 1948—Ville Jacques Cartier, P.Q.: Construction of a convent .....	75,000.00
Aug. 16th, 1948—Montreal, P.Q.: Improvements to church Ste. Marguerite Marie ..	10,000.00
Aug. 19th, 1948—Melocheville, P.Q.: Addition to school .....	45,000.00
Aug. 19th, 1948—Waterville, P.Q.: Construction of school .....	95,000.00
Aug. 19th, 1948—Sherbrooke, P.Q.: Construction of Commercial High School .....	500,000.00
Aug. 20th, 1948—Louiseville, P.Q.: Construction of school .....	75,000.00
Aug. 23rd, 1948—Quebec, P.Q.: Repairs to two schools .....	3,500.00
Aug. 23rd, 1948—Bagotville, P.Q.: Construction of school and residence .....	300,000.00
Aug. 24th, 1948—St. Benoit du Lac, P.Q.: Addition to monastery .....	30,000.00
Aug. 25th, 1948—St. Gregoire, Nicolet County, P.Q.: Construction of school .....	17,100.00
Aug. 26th, 1948—Montreal, P.Q.: Alterations to two schools .....	135,000.00
Aug. 26th, 1948—St. Boniface de Shawinigan, P.Q.: Construction of school .....	100,000.00
<b>TOTAL .....</b>	<b>\$35,770,814.70.</b>

## SERVANTS RIDING AND PRINCES WALKING

**F**OLLY is set in great dignity, and the rich sit in low place. I have seen servants upon horses, and princes walking as servants upon the earth." So, in the long ago, wrote the discerning observer known as "The Preacher, the son of David, king in Jerusalem."

The Preacher's observation is not ancient history. Still servants ride while princes walk. We see this illustrated in political life. The man who aspires to public office goes begging for the vote of the humblest citizen, almost upon his knees; for citizens, collectively, are the princes. They have it in their power to say who shall and who shall not hold public office. But as soon as the servant is elected, he renders the citizen *hors de combat*, and mounts the saddle himself. Thenceforward he gallops all over the place as though he owned

the horse, and the whole estate. He commandeers the horse that belongs to the citizen, and forthwith loads the citizen with taxes, to the extent that he is almost forced to sell his wheelbarrow to buy bread. Meanwhile the servant rides in independent luxury.

Mr. William Lyon Mackenzie King has just condescended to dismount from the horse owned by "the people of Canada". A little while ago some nitwits competed, trying to break each others' records for sitting on top of a pole. Mr. King endeavoured to break all records for saddle-sitting, and succeeded. What else he did for the public welfare it would be difficult to say. But certainly this supposed servant found the public saddle very comfortable, and determined to sit in it as long as possible.

Mr. King is not the only one. His innate love for saddle-sitting is a characteristic of Canadian politicians. Politicians seek office that they may ride on horses. Whether they go round in circles, or really achieve something with their riding, is of less importance than that they should stick to the saddle. Real statesmen are willing to walk as servants on the earth. Real statesmen, though princely in their constitution, walk for the public benefit. They walk that they may see all that is going on roundabout them, and that they may take such measures as will profit the generations to come. The politician is an equestrian ornament, who serves himself, and the present, first. If, by so doing, he should occasionally serve the public interest, such service is incidental, and subservient to his main purpose to sit the saddle well, and comfortably, and long.

Thus differentiating between a politician and a statesman, in conversation with a Member of Parliament recently, he remarked, "By that standard there are not many statesmen." We answered, "In Canadian public life, unfortunately, I know none."

The same principle holds very often, religiously. Men are elected to office in a religious organization. It may be a convention, a presbytery, or what not. But they are elected to serve. Some are called secretaries, some are called superintendents. They may be called by different names, but whatever their names, they are elected to serve. But before long, they are seen trotting along, riding a horse. They may condescend to wave to the public, whose horse they ride, as they gallop past; and those who elected them must literally walk as servants on the earth.

We have observed this in the Northern Baptist Convention, in the United States, and in the various States beside. Most of the servants who ride are poor walkers, but the princes must needs walk to minister to secretarial comfort. Of course there are exceptions to all rules. Blessed is the denominational official, who being well established in his office, metaphorically, in apostolic fashion, is "minded to go afoot". However, as there are so many biblical admonitions instructing us to "walk" perhaps we may get along without the horse.

## "WHY"

**"The Canadian Protestant League"**

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

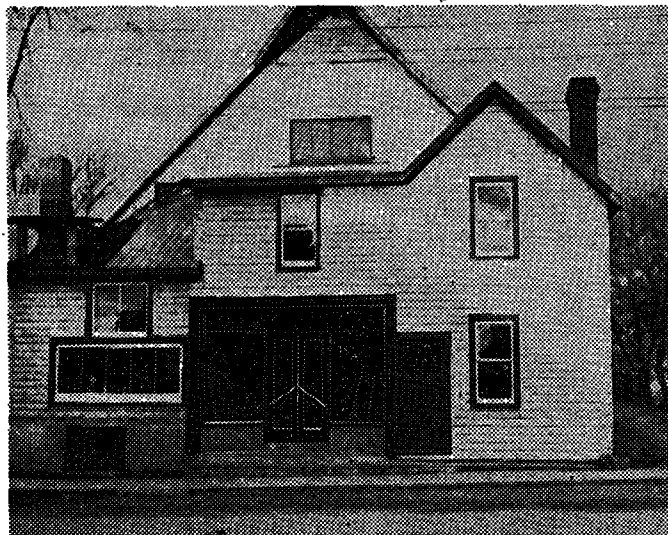
40 pages, designed for circulation by League  
Members. Send for sample copy. If con-  
venient enclose 3-cent stamp for postage.

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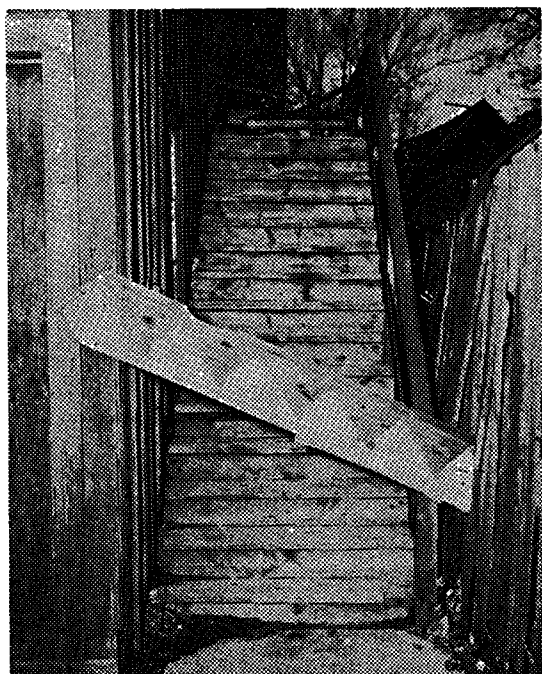
Toronto 2, Canada

### THE NEW CHURCH AT PICTON

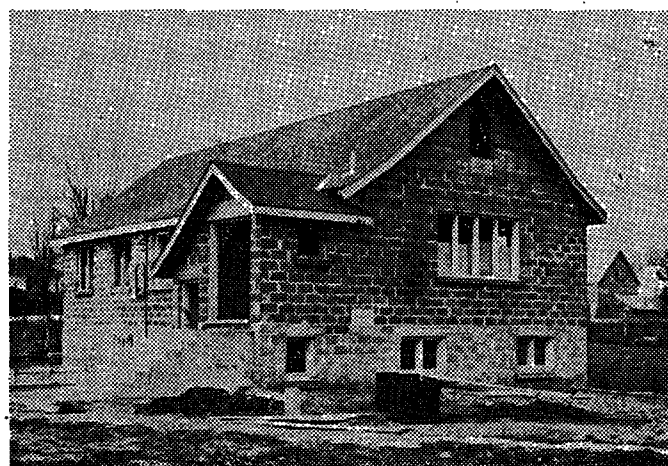
THE cuts below pictorially represent the progress of the work at Picton, Ontario. The captions indicate the order. The new church at Picton, as our readers know, has recently been opened. We publish them now as an encouragement to all our readers, who happen to be members of churches within the Union of Regular Baptist Churches of Ontario and Quebec, as a reminder of the weekly offering being taken among all the churches for a new church at North Bay, November, December, January, and February.



THE THIRD PICTON MEETING PLACE



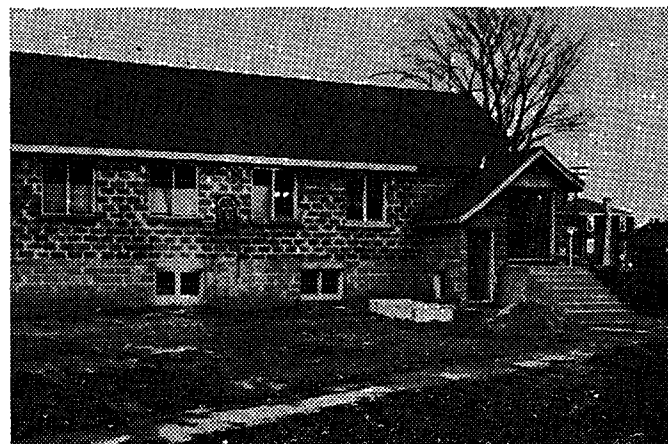
STAIRS LEADING TO THE FIRST MEETING PLACE IN PICTON, ONT.



THE NEW CHURCH AT PICTON



THE SECOND PICTON MEETING PLACE  
(In a wide aisle between the implements)



SIDE VIEW OF PICTON CHURCH



PICTON SUNDAY SCHOOL  
The Pastor, Mr. Corbett, can be seen leading the singing.

### MR. DONALD FLEMING, M.P., INTERVIEWS THE POPE

**M**R. DONALD FLEMING, M.P., is a young Toronto lawyer who was elected to the House of Commons where he made a speech in French in favour of the "rights" of the French language. As the slogan "la langue, la gardienne de la foi" ("The (French) language is the guardian of the (Roman Catholic) religion") is a popular one in Quebec, this speech won Mr. Fleming considerable acclaim in the French Roman Catholic press, though it did not win him many votes from Quebec in support of his candidature for the leadership of the Conservative Party. In a recent edition of *The Toronto Globe and Mail*, a photograph appeared showing Mr. Fleming, M.P., leaving the pope's summer residence where he had interviewed him in company with a French-Canadian priest and several French-Canadian Roman Catholic senators. We cannot be surprised that ambitious young men in the Conservative Party should ape the tactics of their leader, Mr. Drew, who is apparently determined to appease Quebec at any price. The prize example of appeasement is Mr. Mackenzie King who has maintained himself and his party in power by obliging the Roman Catholic Hierarchy. Politicians of this sort who bargain for power seem to have but one principle and that is their willingness to sell their profession of religious and political beliefs to the highest bidder.

When will there arise a man in Canadian politics who by loyalty to what he professes will win the confidence of the people of this Dominion and inspire the rank and file of the political parties with a sense of honesty and integrity? What respect can the average voter have for a venal politician who professes to be a teetotaler but gives a cocktail party on the eve of an election, who makes political capital of his activity in Protestant Church circles, but who visits the pope in company with priests and other Roman Catholic leaders? Canadian politics have reached a low level and there is little likelihood of improvement until the electorate expresses in no uncertain terms its abhorrence of time-serving politicians.—W.S.W.

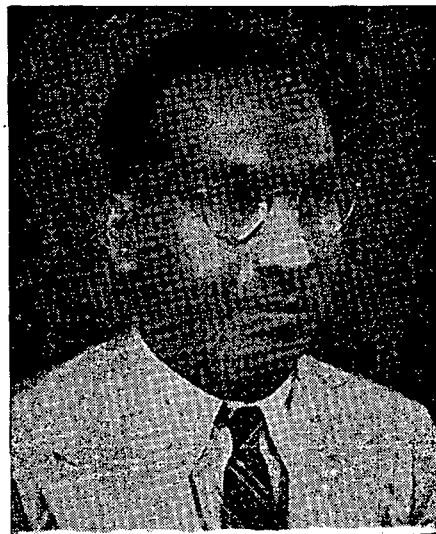
**READ THE GOSPEL WITNESS**

### ARRIVING FROM INDIA

**M**ANY months ago we published the fact that inquiries about study in Toronto Baptist Seminary had been received from India, from men of Syrian descent whose families had lived in the Malabar Coast of South India for many generations, and who, after being converted to Christ, had devoted themselves to the spread of the gospel in their own land. Since then we have had continued correspondence with Mr. K. G. Thomas, whose picture appears herewith. He is now on his way to this country and expects to itinerate in Canada and the United States, telling of the tremendous opportunities for gospel work in India. Invitations for him to speak may be arranged through the Dean of the Baptist Seminary.

With him is coming as a student Mr. K. K. Thomas, B.A., from the University of Madras, who, according to his friend, Mr. K. G. Thomas, is a very promising young man who gave up a fine government position in India to take these studies and better fit himself possibly for the ministry of training others to preach the Word to the millions about him. Before coming to this country he made arrangements for his wife and four children to be looked after in his absence, and paid his own fare to Halifax. When we wrote of these matters before, we asked friends to help us bring such a man or men, and in response received some money. This we are now using for expenses from Halifax to Toronto and then for his support in the Seminary. Others who wish to contribute to the training of this man for work in his native land are invited to send contributions to the Seminary so marked.

It is becoming increasingly difficult for missionaries



from abroad to work in India and therefore increasingly important that native preachers should be well trained. That is why we are particularly enthusiastic about the coming of Mr. K. K. Thomas.

In fact, our whole enthusiasm for the Seminary rests on the idea that here we do business on the wholesale scale. Likening our work to business, we may say that the local church is like the retail store, our publishing work is like the mail order, but the Seminary is the wholesale. Training men for service for this country and in the lands beyond certainly must be of supreme importance for the cause and kingdom of Christ in this world.—W.G.B.

## QUÉBEC'S BABIES TO GET STILL LARGER BONUS

WHEN the "Baby Bonus" bill was before Parliament, Mr. George Drew, who was then Premier of Ontario, condemned the project in no uncertain terms, labelling it an "iniquitous bill". Since then only a few short years have passed and Mr. George Drew, now Leader of the Federal Conservative Party, has had a change of mind. In his speech at the party convention which named him as Leader, he not only reversed himself on this matter, but he criticized the present government for not having gone far enough in dealing out what his associates had formerly dubbed as "diaper doles". He promised in that speech that if the Conservative Party was returned to power, it would not only not oppose the present "Family Allowances", it would actually increase them, and increase them in just the way that the priests of Quebec have been clamouring that they should be increased.

Mr. Drew, having raised the bid for Quebec's favour, will, we predict, be outbidden by the men trained and nurtured in the Mackenzie King school of appeasement. A hint of this is given in the following news report from *The Toronto Globe and Mail* of recent date:

### Ponder Increase in Baby Bonus for Big Families

OTTAWA, Nov. 7.—(CP)—Health Minister Martin said in an interview tonight, amendment of the government's \$270 million-a-year Family Allowances Act was "constantly under review".

But he said he could not go beyond that in commenting on a report that the government intends introducing a measure at the next session of parliament broadening the scope of the act to make more money available to parents with large families.

However, from other sources it was learned tonight that such an amendment, wiping out a regulation which reduces payments to the fifth and succeeding child in a family, now is under government consideration.

The amendment would, in effect, subsidize large families in Canada at an estimated additional cost of about \$5 million a year.

Currently, a spokesman said, the government shells out about \$270 million a year to about 1,700,000 families in Canada.

The point of Mr. Martin's statement is to be seen in the fact that families of five children and more are found chiefly in Quebec and in provinces where Roman Catholics predominate, for in such circles only are the priests permitted the boldness of dictating the size of families. Quebec is already the gainer from the Family Allowances Act, and when the above-mentioned increase will be pushed through parliament—probably on the eve of an election—not a member of that august body will be ignorant that it is a blatant act of bribery, the price to be paid for the support of Quebec. And when that day comes, the Conservative members and Mr. George Drew, who formerly opposed the measure, will be found giving their support with their eye on Quebec. It will be as inspiring a sight as the obsequious mien assumed by some coloured porters as they extend their hands to receive a tip from the passengers whom they have served on a sleeping-car. "George", we believe, is the name consecrated by usage to refer to members of the fraternity of porters, and if George Drew is willing to cringe and fawn to the priests, in the same fashion as he has already done, we have no doubt that they will give him their support—that is on condition that he is not outbidden by the followers of Mr. Mackenzie King and Mr. Louis St. Laurent.

The minister named in the dispatch quoted above, the Hon. Paul Martin, is a French-Canadian Roman Catholic who sits for an Ontario riding. Such are the men to whom the administration of the "Family Allowances" is confided.—W.S.W.

## HEBREW DISCOVERIES

*Lexicon in Veteris Testamenti Libros*, published by E. J. Brill, Leiden, 1948, Edited Ludwig Koehler, a Dictionary of the Hebrew Old Testament in English and German.

Years ago the standard lexicon of Old Testament Hebrew was Gesenius. This was revised and enlarged by F. Brown, S. R. Driver and C. A. Briggs, to appear in 1907. Unfortunately, it included in its references the higher critical opinion in relation to the Hexateuch, as to whether a given word appears in J or E or P or some other hypothetical source. That critical school has had a big shaking in this century. We are, therefore, delighted to see that in bringing out a new *Lexicon* Ludwig Koehler omits reference to the theory, for to the Conservative the references were only an annoyance. Of course, in the last few years, particularly in our generation, by new discoveries, by the study of comparative languages and by the microscopic re-examination of the Scriptures themselves, much new light has been cast on Old Testament vocabulary. Now we are to have a *Lexicon* containing all this:

For instance, we read in Genesis 12:6 that Abraham came to "the plain of Moreh". The word translated "plain" occurs only in the name of cult-places. It used to be thought that it was some sort of tree. One suggested a variety of oak (so R.V.), but the best opinion, according to our new *Lexicon*, now is that it is hardly a species of tree but rather all sorts of remarkably big trees. Trees were connected with Canaanite worship, as the Old Testament makes very clear. This is one of the many samples, no doubt, of more accurate ideas of obscure phrases in our Hebrew Old Testament.

The *Lexicon* is being printed in sections in Leiden, the first one this year. This new work is useful to those who read German or English, since explanations are given first in German and then in English.—W.G.B.

## Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 9 November 28, 1948

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

### THE BETRAYED FRIEND

Lesson Text: John 18:1-13.

Golden Text: "And Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples."—John 18:2.

I. The Place of Betrayal: verses 1, 2.

It was while our Saviour and His disciples were gathered in the upper room, and as they walked toward the garden of Gethsemane, that the Lord comforted them with His last long message recorded in John 13-17. Together they repaired to the garden, the scene of our Lord's agony (Matt. 26:36-46; Mk. 14:32-42; Lk. 22:39-46).

Gethsemane was holy ground, for it was the trysting place of the Saviour and His Father. Oftentimes had Christ resorted thither with His disciples that they might pray, undisturbed by the noise and turmoil of the city. The garden of Gethsemane was the place of hallowed memories, the place of loneliness (Isa. 63:3), the place of sorrow (Matt. 26:38), the place of intense suffering (Heb. 5:7, 8), the place of resignation (Matt. 26:39, 42) and the place of comfort (Lk. 22:43). Hereafter it would be remembered as the place of betrayal also.

## II. The Plan of Betrayal: verses 3-11.

The silence of that holy place was broken by the clash of weapons, as the torches of the soldiers were reflected in the flashing steel of the swords which they carried. But this untimely intrusion was no surprise to the Son of God. In every event and circumstance associated with His passion our Lord vindicated His claims to be the Son of God and King. The Holy Spirit, speaking through John, emphasizes the inner meaning of the events leading to the crucifixion, mentioning especially the tokens of the Deity of Christ. The hands of soldiers and policemen under the leadership of Judas made their way secretly and at night to the garden of Gethsemane, but Christ, knowing all that would befall Him (Matt. 26:24), anticipated their search, and openly went to meet them.

This man who betrayed Christ was indeed an enemy, but he came in the guise of a friend, thus multiplying his guilt. The token of betrayal was a kiss, the usual sign of affection (1 Sam. 20:41), of reconciliation (Psa. 2:12; Lk. 15:20) and of peace (Psa. 85:10), but the kisses of an enemy are deceitful (Prov. 27:6; Lk. 22:48). As though to shock Judas into a realization of his sin, the Saviour said, "Friend, wherefore art thou come?" (Matt. 26:50). Judas thus stepped into his place in history, unconsciously fulfilling the word of prophecy that Christ would be betrayed by His own familiar friend, by one who had eaten bread with Him (Psa. 41:9; John 13:18, 19).

Although the Lord had known from the beginning that Judas would betray Him (Matt. 26:46; John 6:64, 71; 13:11, 26-28), the betrayer acted as a free moral agent in surrendering himself to Satan (John 13:2), and hence, he was held accountable for his wicked deed (Matt. 26:24).

Judas and his followers had feared the One so popular with the people and possessing such unusual power, but their weapons were unnecessary. Christ met their threats of violence with the unresisting silence of a lamb led to the slaughter (Isa. 53:7), yet in reality His very submission proved that He was sovereign. They could not take Him, had He not voluntarily given Himself into their hands (John 7:30).

The searchers called Him by His human name, Jesus of Nazareth, but in His reply our Lord mentioned His Divine name "I AM" (The word "he" is not in the Greek; compare Exod. 3:14; John 4:26; 6:20; 8:24, 28, 58; 13:19). The pronouncement was accompanied by some brief manifestation of His glory, which paralyzed the soldiers (Matt. 28:4; Rev. 1:17), and emphasized to the disciples the fact that their Master acted of His own free choice in submitting to arrest (Matt. 26:53).

Christ was not concerned for Himself, but for His disciples (Matt. 27:42). He had covenanted to keep them from spiritual death (John 17:12), and He now exercised care to protect them from physical harm.

Simon Peter, loving, impulsive and courageous, sought by carnal means to protect his Lord, unconscious of the fact

that his actions were not in accord with the will of God. The cup, which signified life, suffering, death and judgment, must be drained (Matt. 20:22; 26:27, 28, 39). The plan of God was to be accepted, not thwarted. Once before Peter had stumbled over the doctrine that redemption could be accomplished only through the death of Christ (Matt. 16:21-23). The cross was to Peter an offence, a stumbling-block, a "scandal" (The Greek word translated "offence" is "scandalon", Gal. 5:11).

## III. The Purpose of Betrayal: verses 12, 13.

The object of Judas was attained when Christ was delivered over to the authorities. He had fulfilled his part of that evil covenant which he had made with the chief priests; he had betrayed the Son of God for thirty pieces of silver (Zech. 11:12; Matt. 26:15). However, his deed brought him no satisfaction, but only deep, bitter, unavailing remorse, and finally death (Matt. 26:24; 27:3-5; Acts 1:18).

The trial of Christ was twofold; the ecclesiastical trial before Annas and Caiaphas, and the civil trial before Pilate. Christ was bound and led away to Annas, who sent Him to the court of Caiaphas. Annas and his five sons held the priesthood in succession. Caiaphas conducted a preliminary examination, questioning the Saviour in order to obtain information which would be of service to the leaders in making formal accusations.

Caiaphas questioned the Lord in regard to His claims as a religious leader (vv. 19-24). The scribes and Pharisees chose to think that He was teaching matters contrary to their law, and that He was leading people astray. It was not the law which Christ opposed, but the traditions and additions which the religious leaders deemed authoritative (Matt. 5:17; Mk. 7:6-13). He exposed their insincerity, hypocrisy and deceit. On the other hand, His own teaching had been in the open; an investigation was unnecessary. In sovereign love and meekness our Saviour bore all these insults, in order that He might pay to the utmost the price of our redemption. Let us give Him our all in gratitude.

## DAILY BIBLE READINGS

- Nov. 22—The Avariciousness of Judas ..... Matt. 26:14-25.  
 Nov. 23—The Hypocrisy of Judas ..... John 12:1-8.  
 Nov. 24—The Remorse of Judas ..... Matt. 27:3-5;  
 Acts 1:15-20.  
 Nov. 25—Christ's Foreknowledge of His Death ..... John 6:60-66.  
 Nov. 26—Prophecy Concerning Judas ..... Zech. 11:7-14.  
 Nov. 27—The Eternal Purpose Behind the Plan ..... 2 Tim. 1:1-11.  
 Nov. 28—The Ultimate Subjection of  
 All to Christ ..... Phil. 2:6-11.

## SUGGESTED HYMNS

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