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WORLD COUNCIL OF CHURCHES DESCRIBED BY ITS SECRETARY

IF ANYONE should know what the World Council of Churches really is, of what it is composed, how it is constituted, and what it is for, it ought to be its General Secretary. Dr. Visser 't Hooft has given us his view of the W.C.C. We are grateful for his frank and detailed description. We cannot conceive of any more discerning or damning description of the religious inanities which have brought this strange aggregation together than that of Dr. Visser 't Hooft. Nor can we imagine any description of this religious monstrosity that could be made even by its worst enemy, that would more certainly disclose its utter unscripturalness, and hence its anti-Christian character.

But first of all we must let Dr. Visser 't Hooft speak for himself. We therefore set out the description of the World Council of Churches written by the General Secretary himself:

A FRANK STATEMENT FROM THE SECRETARY OF THE W.C.C.

on the

Seaworthiness of the Ecumenical Ship Launched One Year Ago at Amsterdam

The symbol of the World Council of Churches is a ship — not very different from the boat in which Peter fished on the Sea of Galilee. The ship has a mast, and on the mast is hung the yard, there making the cross. This ecumenical ship has perhaps the oldest rig known to man, and boats like it still sail the Nile and the Euphrates as they have for thousands of years.

But as this ship symbolizes the World Council of Churches, it is a new type of craft. Never before in history have Christians of so wide a range of belief and practice come together—given their pledge to stay together—said in effect that they were all together in the same boat.

This ship is on its maiden voyage. We do not know how seaworthy the craft is, whether it will hold the cargo of hope that has been put into it by Christians all over the world. It may be too heavily burdened.

The ship is headed for an unknown destination. We know that the ship *must* move. Guided by the winds of God, the ship *is* moving. But we do not know just what this new relationship will mean, or what form the new fellowship will ultimately take.

The ship has an inexperienced crew. For it is true of all of us what a great theologian said at Amsterdam: "We are ecumenical babies." Our hearts and minds are not yet large enough to embrace the whole of Christ's work on earth. The guidance of the World Council rests with a ninety-man Central Committee coming from almost as many countries. So far this crew has barely come to know each other, let alone work together.

The members of the crew speak different languages. Would that we could resolve the Babel of tongues as easily as we did at Amsterdam with earphones and translators! We do not yet agree on the meaning of the Church or of the Lord's supper. It is almost as if our crew couldn't agree on which is the bow and which the stern.

And we begin this perilous experiment in the midst of one of the worst storms in history. We feel the fragile craft tremble under our feet. We feel the hull strain with the cleavages that divide us—in politics, in culture, in theology. As it was for Peter on the Sea of Galilee, so now the wind is contrary. But we grip the cross in the centre of the boat, for it is that cross that holds us together—that manifests the victory of God over man."

AN ANALYTICAL INSPECTION OF THIS EXTRAORDINARY CRAFT

By T. T. Shields

Come we now, then, to an examination of the General Secretary's picture:

"The symbol of the World Council of Churches is a ship—not very different from the boat in which Peter fished on the Sea of Galilee."

Surely only a vagrant and lawless imagination could find any resemblance in the World Council of Churches to the little fishing boat which Peter and his brother used to earn a living! We know of no source of information which could give us an exact description of Peter's fishing boat. But we shall return to this again.

"The ship has a mast, and on the mast is hung the yard, there making the cross. This ecumenical ship has perhaps the oldest rig known to man, and boats like it still sail the Nile and the Euphrates as they have for thousands of years."

We are inclined to the opinion that if a phrenologist were to examine Dr. 't Hooft's head, he would find that where the bump, which would indicate a capacity for comparison or analogy, ought to be, there would be a deep depression.

"The ship has a mast, and on the mast is hung the yard, there making the cross."

Such a parallel cannot, by any means, be related to the cross upon which Jesus died, which cross was, of course, the symbol of the curse. Only a month or so ago we saw the Nile crowded with boats, not ships; and if an aggregation of people throughout the world, who profess and call themselves Christians, fused into an organization called the World Council, does really, by the wildest stretch of imagination, resemble one of those Nile boats, with its half-naked crew, and its filthy old sail, Christianity must, indeed, have fallen upon evil days.

"A New Type of Craft"

When he has said that the Ecumenical Ship has perhaps the oldest rig known to man, he proceeds to say:

"It is a new type of craft."

Here we find ourselves in perfect agreement with Dr. 't Hooft. There is a scripture which says: "Thou shalt not make unto thee . . . any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." On the principle of that commandment, the devotees of the W/C.C. might almost be excused for worshipping such a new kind of "craft," for certainly it is not made "in the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

The General Secretary proceeds:

"Never before in history have Christians of so wide a range of belief and practice come together—given their pledge to stay together—said in effect that they were all together in the same boat."

Never before have Christians with such a wide range of belief and practice come together. We are certain of that. In New Testament times Christians were called "believers," and their practice was governed by the precepts and principles of the gospel. But what a motley crowd are here brought into association! Modernists of every degree from those who question the supernatural, to those who boldly deny it altogether, are in this boat. The Hicksite Quakers, who are Unitarians, denying the Deity of Christ, are there. And they, with many Modernists, will find themselves in mutual agreement in their unbelief. The Methodists, who follow in Bishop Oxnham's train, who seems to deny every element of Evangelical Christianity, and who quotes, with approval, the alleged saying of a little boy, who called Jehovah of the Old Testament "A Dirty Bully," are there. The neo-orthodoxy of Barth and Niebuhr and others, will perhaps be used to take the place of the "pitch" of Noah's ark. The Greek Orthodox Church, with its worship of Mary, and its prayers to the saints, and its so-called "sacrifice of the mass," are in the same boat. And, wonder of wonders, there are multitudes of Evangelicals who, in their personal beliefs, still hold fast to the doctrine of "the faith once for all delivered to the saints," but by reason of their Denominational connection find themselves in the same boat.

The official list of participants occupies nearly thirty pages, and there is scarcely any creed or ecclesiastical

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form claiming the name "Christian" that is not represented. This new kind of "craft" certainly carries the greatest cargo of religious and ecclesiastical contrarities, incompatibles, combustibles, and explosives, ever assembled. But the General Secretary says they have "given their pledge to stay together."

Alas, for the frailty and fickleness, and even falsity of human pledges. We live in a day when even the marriage pledge is thrown to the winds, and divorces are everywhere on the increase. Unless this shipload gets out into very deep water, and find themselves in such a situation that they will have to stay together, or drown apart, there is likely to be not a little social turbulence aboard this Ecumenical Ship. Nothing in history, whether secular or religious, nothing within the view of present human experience, and nothing within the revealed word of God, offers the slightest encouragement to expect anything than that this "new type of craft" will, ere long, pile up on the rocks. It is almost vain to hope that the passengers of such a craft will be as fortunate as those who sailed in the ship of Alexandria, of whom it is said that "some on boards, and some on broken pieces of the ship—it came to pass that they escaped all safe to land."

The Future of This Strange Craft

But we shall be better able to forecast the future of this strange craft when we have more perfectly analyzed Dr. 't Hooft's description.

Here is his next point:

"This ship is on its maiden voyage. We do not know how seaworthy the craft is, whether it will hold the cargo of hope that has been put into it by Christians all over the world. It may be too heavily burdened."

Every new ship, of course, has to make its maiden voyage. But it is a little more comfortable for one, who is disposed to be nervous, to sail on a ship that has already weathered not a few storms. I remember once crossing from the port of Belfast to Ardrossan.

It was a little craft, and the sea was more than usually boisterous. The little ship rolled and pitched unmercifully, and sometimes seemed to stand on its beam end. My wife, who accompanied me, confessed to a little nervousness. But I reassured her by reminding her that that same little craft had shuttled back and forth across that little turbulent sea hundreds of times and it was still afloat.

Our suggestion is that people who are at all nervous should never sail in a ship making its maiden voyage. Wait until it has weathered a few storms, and you will feel more comfortable.

Dr. 't Hooft is one of the chief architects of this Ecumenical Ship, but he says:

"We do not know how seaworthy the craft is."

One might have expected that it would not have been launched without some assurance that such principles had been observed in its construction as would guarantee its seaworthiness. It seems to us that the General Secretary is rather doubtful, or surely he would have said nothing about it.

This ship is alleged to carry a cargo of "hope." Can that be possible? What hope of successful voyages could such a ship afford? The timbers of its hold are an attempted synthesis of everything that is reciprocally antagonistic, incompatible, incongruous, irreconcilable, inconsonant, inharmonious—one may commandeer every other adjective which stands for that which is inherently and essentially opposite to everything else but itself. Surely such a ship ought to be tested, and by every principle known to nautical science, its seaworthiness should be assured before it is launched, lest its precious freight should be engulfed when this experimental craft founders in an ocean of hopelessness. Dr. 't Hooft says "it may be too heavily burdened." If ever a ship needed a Plimsol line this experimental craft does.

"Destination Unknown!"

But let us examine the next paragraph:

"The ship is headed for an unknown destination. We know that the ship *must* move. Guided by the winds of God, the ship *is* moving. But we do not know just what this new relationship will mean, or what form the new fellowship will ultimately take."

The ship is not sailing with sealed orders. Apparently it has no orders. But in any case, nobody knows where it is going, not even the officers of the ship. Even a hitch-hiker tries to find out where the car is going, and whether it will take him in the direction he desires to go. But this ship is to be crowded with millions of passengers to sail—nobody knows where! What an inducement to travel! Scan the lists given in your newspapers of the sailings of ships, and the flying of planes, and see if you can find one of either advertised as going on a certain date—nobody knows where!

But Dr. 't Hooft says "the ship must move,"—whether for better or worse he does not know. The only thing he is sure of is that it "must move." We always supposed it was a safe rule: When you don't know what to do, don't do it; when you don't know where you are going, cease from going and stand still until you find out. But no; this ecumenical ship "must move" regardless of direction or consequences.

Then we are told that

"Guided by the winds of God, the ship is moving."

Is This "The Heaven and Hell Amalgamation Society?"

"The winds of God!" Who says so? Does anyone dare to say that the Spirit of God has anything to do with such a chaotic mixture of nothingarianisms? Not thus does the Spirit of God speak in His Word, but rather after this fashion:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Dr. 't Hooft does not know "just what this new relationship will mean, nor what form the new fellowship will ultimately take." We could tell him. Whatever good is in the World Council of Churches will not make good that which is evil. That is not God's plan. The new relationship will mean that errors will multiply. The bad will become worse; and, since righteousness can have no fellowship with unrighteousness, the righteous will jump overboard, and swim, for it, or be swallowed up and assimilated by the unrighteous.

"An Inexperienced Crew"

Surely this is enough! This Ecumenical Ship must be sufficiently discredited by now. But no; our ship's architect proceeds:

"The ship has an inexperienced crew."

What an inducement to buy a ticket for a voyage on this ship! It is often uncomfortable, in many relationships of life, to be subject to the inexperience of others. In some cases, however, it may be really uncomfortable, and inconvenient, without being fatal. The General Secretary is at least to be commended for his frankness. Having admitted all that he has admitted, we must believe that he is keeping nothing back, that he has no reservations in his own personal devotion to this new ship.

"An inexperienced crew!"

Let us apply the test. A new restaurant is opened in town. It is adorned with many attractive fixtures. Out on the Canadian Prairies we recall our train once stopping at a little place where there may have been a dozen or twenty shacks, or houses. Right opposite our car was one of the least attractive of them, but painted right across the width of the little shack, above the door and window, were the words "World Café."

It may be that this ecumenical "café" might appropriate that proud designation: "World Café—Come all ye hungry, come and dine." But wait a minute, let us examine the advertisement. Here it is. Everything about this "café" is new and untried. "Whether or not we shall be able to keep open doors we have no idea. Whether or not we are headed for prosperity or disaster, we know not. All our waiters are inexperienced: not one of them even served a breakfast in his life. As for our chef, he, too, is inexperienced. He is on record as saying that he has never cooked anything in his

life: that he really does not know how to make a cup of tea, or boil an egg. But he is willing to put on apron and cap, and do his best for our patrons. Therefore, we invite you to take the will for the deed, and all and sundry come and dine."

Can you not see the long queue lining up, to share in this culinary experiment?

But inexperience in some circumstances may be still more serious. We heard of a woman who had to undergo a serious operation. She was being prepared for the operation, and she was extremely nervous, and did not hesitate to say so. The operating surgeon came in, bedecked with all his regimentals, and ready for his task; and before the anaesthetist gave the anaesthetic, the surgeon tried to calm the nervous little woman by telling her she must not worry. "But doctor," she said, "this is the first operation I have ever had!" To which the surgeon replied, "Well, don't let that worry you. This will be my first operation too." How reassuring that would be! One would have supposed that the anaesthetic would scarcely have been necessary: it might have been expected that she would be shocked into insensibility.

But think of a great ship about to put out into the Atlantic, or from some Pacific port, freighted with a full complement of passengers, and think of their being told that there is not one officer, or seaman, on the ship, who has had any experience; but they are just now being launched "all together in the same boat" on an unprecedented experiment!

"Ecumenical Babies" at Sea

But, says the General Secretary:

"It is true of all of us what a great theologian said at Amsterdam: 'We are ecumenical babies.' Our hearts and minds are not yet large enough to embrace the whole of Christ's work on earth. The guidance of the World Council rests with a ninety-man Central Committee coming from almost as many countries. So far this crew has barely come to know each other, let alone work together."

If it be true that they are all ecumenical babies, won't someone bring along a few perambulators, and take them off to the nursery where they belong? Bring the milk bottles, and the babies' rattles, and all the other things necessary to keep babies in comfort and safety. But surely no sane person would put a crowd of babies in a boat, and push them out to sea! We ought to be thankful that these ecumenicists have been forced by the logic of events to tell the truth once in a while.

Will our hearts and minds ever be large enough to "embrace the whole of Christ's work on earth"? Did He ever design that they should? Did He not rather give "to every man his work," and by a thousand precepts, admonish him faithfully to attend to his own duty? Who ever suggested any human mind would be competent to "embrace the whole of Christ's work on earth"? Only such colossal conceit as animated the Babel builders could even dream of such a thing. And yet:

"The guidance of the World Council rests with a ninety-man Central Committee."

A Modern Tower of Babel

That number would be enough to sink any ship. No vessel that plows the seas could ever make port with ninety captains; and no one dependent upon public entertainment could hope to escape the undertaker, whose stomach was subjected to the vagaries and "inexperience" of ninety cooks.

But to make things worse, these ninety come from "almost as many countries."

With every descriptive line our naval architect makes the case for ecumenicity still worse.

"So far this crew has barely come to know each other, let alone work together."

"Isn't it the truth!"

How can an Evangelical understand the language of a Modernist? How can a Hicksite Quaker Unitarian understand the language of an Evangelical? How can even a Barthian say, "Amen!" to the idolatry of the Greek Catholic Church? But there you are! There are your fellow-passengers, and crew men—a floating Babel if ever there was one.

"The members of the crew speak different languages. Would that we could resolve the Babel of tongues as easily as we did at Amsterdam with earphones and translators! We do not yet agree on the meaning of the Church or of the Lord's supper. It is almost as if our crew couldn't agree on which is the bow and which the stern."

But if only they knew, all of them, the idiom of the language of faith, they would soon come to an understanding of each other.

Mechanized Religion

Dr. 't Hooft and his fellow experimenters all contend that the World Council of Churches is an answer to our Lord's High Priestly prayer, when He prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." We had always supposed that that was a prayer for such spiritual unity as obtains in the Godhead, between Father, Son, and Holy Spirit. How many leagues Dr. 't Hooft lives from the seventeenth chapter of John may be judged by such words as these:

"Would that we could resolve the Babel of tongues as easily as we did at Amsterdam with earphones and translators!"

What an idea to effect such unity as is in the Godhead:

"With earphones and translators!"

This surely is mechanized religion with a vengeance.

Then this authority says:

"We do not yet agree on the meaning of the Church or of the Lord's supper."

That is delightfully naive, although, for any one of spiritual discernment, quite superfluous. Nothing is more evident than that the authors of the World Council of Churches have not the remotest idea of what the blood-bought Church of Christ really is. Nor can they have the least appreciation of the spiritual significance of the Lord's Supper. Otherwise they could have no agreement, or even remote acquiescence, in the sacrifice of the mass of the Greek Catholic Church.

A Perilous Experiment

Once more Dr. 't Hooft says:

"It is almost as if our crew couldn't agree on which is the bow and which the stern."

We are constrained to resort to a colloquialism: "How lovely!" Apparently they don't know whether they are going or coming, and not knowing which is the bow, and which is the stern, they could not be expected to

know which is port and which is starboard, and if the wheelsman, if there were a wheelsman, were told to port his helm, he might do the opposite, to the destruction of the ship. This must be a perfectly charming condition of things, when the crew does not know the difference between the bow and the stern.

"And we begin this perilous experiment in the midst of one of the worst storms in history."

Such an experiment would be hazardous under any conditions, but to begin it in one of the worst storms in history, and under such conditions, one might suppose would be enough to make one's heart stand still. But we agree that this venture is begin in the midst of one of the worst storms in history. There is no doubt about that: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

The Fragile Craft Trembles

Then says the General Secretary:

"We feel the fragile craft tremble under our feet. We feel the hull strain with the cleavages that divide us—in politics, in culture, in theology."

Does Dr. 't Hooft really mean this? Even when the ship has scarcely left the dock it trembles under his feet, and the hull, composed of such opposites, already strains with cleavages, and will he still put to sea; and will he still invite people to embark on such a vessel?

Dr. 't Hooft, though a Dutchman, reminds us of an Irishman who, in a boat that was rapidly making water, got a brace and bit, to bore holes in the bottom to let out the water!

"As it was for Peter on the Sea of Galilee, so now the wind is contrary."

To what particular voyage of Peter Dr. 't Hooft refers we are not quite sure. If he refers to the occasion following the feeding of the five thousand, as recorded in Matthew, where it is specifically said the wind was contrary, there is certainly no analogy between Peter's experience and that of the World Council, because that particular ship set sail across the sea by the Saviour's specific command; and the Lord made intercession for them, and ultimately went to them, walking on the water. We are absolutely positive there is nothing in the Word of God that could, by any fair interpretation, be construed as a command to build such a ship as this.

A Marvellous Mixture of Metaphor

But listen to Dr. 't Hooft still further:

"But we grip the cross in the centre of the boat, for it is that cross that holds us together—that manifests the victory of God over man."

Here is a marvellous mixture of metaphor. How people play with the cross! How the Romanists say, "Let us now worship the wood of the cross." The cross does not hold Modernists and Evangelicals together, for Modernism repudiates the cross, and all its implications. Fosdick, for instance, knows no man of intelligence in the world who believes in salvation through the blood. Here is a nautical figure, and, for a moment, ignoring the intended theological implications how strange for mariners and crew to "grip the cross in the centre of the boat"! Don't tell that to the sailors.

What the Ecumenical Craft Lacks

What is there that is so conspicuously lacking in this description of the Ecumenical Ship? Apparently Dr. 't Hooft does not know, or has forgotten, that every

ship must have a captain, and a compass, and a chart, and a rudder. Is this Ecumenical Ship so all-important that it is unnecessary to mention the captain's name? Is he of so little consequence? We greatly fear that the Captain to Whom we refer has never walked up the gangplank, nor taken His place on the bridge. We fear that this ship is without a chart, knows nothing of the chart drawn by inspired hands, and certainly there is no one skilled on this ship in the art of navigation.

What is this Ecumenical Ship called the World Council of Churches, if it be not a floating asylum for such as are religiously unbalanced? How any man, with a modicum of sense, of ordinary intelligence, could write such a fabrication of absurdities as this symbol of the ship contains, passes our comprehension. And how, having written it, he could persist in his blind folly long enough to print it, is a still greater puzzle. And the greatest mystery of all is how the ninety-man Central Committee should have refrained from recalling it from publication, and restrained themselves sufficiently to avoid relieving themselves of such secretarial stupidity on the spot. This perhaps is among the secrets that will never be known.

We close by asking who will volunteer to take an agency to sell tickets for voyaging on such a ship? We stand amazed, to be compelled to acknowledge that this symbol of a ship was written by a man who is General Secretary of an organization supposedly composed of ordinarily intelligent men.

For our own comfort we conclude this analysis with this inspired word of direction:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

OUR MISSIONARY OBLIGATION

From an Irish Presbyterian publication we borrow the following warning which is quite as true of Evangelicals in Canada as it is of their brethren in Ireland. If we who believe the Gospel in this Dominion do not speedily awake and proclaim the glad sound of a free pardon of sins through the Blood of Christ, we shall soon be overwhelmed by the encroaching forces of darkness.

THE supreme task of the Presbyterian Church in Ireland is to make the Gospel, which declares the love of God in Christ, known to every creature, "beginning at Jerusalem," the land of our birth or adoption. No enthusiasm for Missions elsewhere can free us from this primary duty.

*"We must preach or we must perish;
We must evangelize or we shall fossilize;
We must be a Missionary force, or we
Shall become a Mission Field."*

Never was the obligation of evangelizing Ireland so urgent as at the present. Increasing literacy has made it possible for the people to read the Scriptures, as was not possible in the past, and with power to read there has come the desire to read anything that is available. This is unquestionably a great boon if the right literature is put within their reach, but it may be a very great evil if only bad reading is accessible to them. Woe to us if we do not make it possible for every home to possess the Scriptures which make wise unto Salvation, and in which alone lies the solution of the Irish problem.

—The Irish Mission Office

HOW A ROMANIST POSTMASTER-GENERAL MIGHT HELP ROME

THE present Postmaster-General is a French-Canadian Roman Catholic, Mr. Edouard Rinfret. His predecessor in office was, we believe, Mr. Bertrand, also a French-Canadian Roman Catholic. Some years ago a shrewd political observer remarked to the writer that the French-speaking Roman Catholics leave the "spending" departments in the Cabinet to their English-speaking Protestant confrères, but always manage to lay hands on the "administrative" departments. Perhaps the significance of this observation does not strike the average person, but the following editorial reprinted from *The Ottawa Citizen* of recent date may lend point to it. A concrete example is given of the way in which the priests' hands in our Post Office could throttle the nation's business. We who use the mails to disseminate the Protestant message well know from experience that a determined organized effort within the Post Office Department, unless it were promptly dealt with by the executive officers of that governmental branch, could easily nullify our entire effort to spread the truth by means of the printed page. What guarantee have we that a French-Canadian Roman Catholic would go counter to the orders of his priests and the dictates of his conscience in keeping the mails open for Protestant literature?

A Concrete Example

An example comes to mind: When we first began to distribute Gospel tracts in French, the list of a certain district in Northern Quebec gave the name of a priest as the local postmaster of a rural office. We sent our Gospel tracts into that office with their accompanying offer of a free New Testament in French, but so far as our memory serves, we did not receive a single reply from that post office. In another post office, all our carefully addressed envelopes were returned to us, marked "Not Known." In each case, it appeared that the zeal of the Roman Catholic postmaster was greater than his sense of loyalty to the Post Office Department and his oath of office to abstain from tampering with the mails. We are not the only ones to suffer from this sort of annoyance, which, if continued on an extended scale without being checked by the Ottawa authorities, would effectively close the mails to all Protestant literature. Radio broadcasting facilities are becoming more and more difficult for Protestants to obtain, for Roman priests are particularly interested in this instrument of propaganda. There is no assurance that freedom of speech will be given in Quebec, as various arrests of street corner preachers attest. How sure can we be of the mails? If a Roman Catholic minister were to place fanatical Roman Catholics in all key positions, we could easily be completely barred from making effective use of His Majesty's mail.

Cabinet Minister Woos Quebec

The present incumbent in the office of Postmaster-General recently made a speech on the radio, under the auspices of his party, in which he pleaded for an extension of the use of the French language, one of the darling schemes of the extreme nationalists of Quebec.

We have no quarrel with the French language, as our regular readers will know, but the aim and object of the nationalists is to use the *belle langue* as a *cordon sanitaire*, whereby French and English may be kept apart, and so restrict the influence of Protestantism and its ideal of liberty. The French priests have drilled it into

their people that the French language is the guardian of the faith: "Speak French and be Catholic; speak English and be Protestant." Silly as it sounds, that has been their scheme to exploit nationalistic sentiment and natural love of one's mother tongue, to bolster up the vaunted monopoly of the Roman Catholic Church. In so speaking, the present Postmaster-General was appealing to the priests by offering them support for their own brain-child; he was pandering to the worst desires of the fanatical nationalists. And this while speaking on free radio time sponsored by the Liberal Party!

St. Laurent, Howe and Co., in Rome

And while Mr. Rinfret makes speeches of this sort, his chief, Mr. St. Laurent, another fervent Roman Catholic, is "personally" represented at the so-called "Holy Year" ceremonies in Rome by the Canadian Ambassador! And now Mr. Howe is climbing on board the Vatican bandwagon. While on a "holiday" in Italy he has been to see the pope who received him in private audience. It is further reported that Mr. Howe has been dealing with the Italian government concerning an increase in Italian immigration to Canada. Mr. Howe, too, it would appear, wants to be viewed as a "favourite son" of Romanist Quebec, a supposedly happy position for politicians who look enviously at the "solid block" from that Province.

We quote below the word of warning taken from *The Ottawa Citizen* of recent date.—W.S.W.

Tampering With the Mails?

An Editorial from *The Ottawa Citizen*

As a champion of independent thinking, Senator T. D. Bouchard attracts admiration, but also not a little animosity. He is well able to maintain his views in public controversy. Nevertheless, it is a matter of concern to all Canadians if, as he suspects, those who bear him ill-will have means of tampering with his mail. In a free society, citizens must be protected in their right to correspond without interference.

Senator Bouchard, writing in his newspaper *Le Haut-Parleur* of St. Hyacinthe on January 8, declares:

"I had to face the evidence. Spies were on the lookout for my mail . . . They who were prying open the envelopes addressed to me and then took good care to seal them again . . . did not belong to the ordinary class of cheats but were . . . depending on . . . the protection of influential members of the secret organization that . . . has been running things in the land of Laurentia."

The Senator proceeds to elaborate his complaint in a passage that suggests activities chillingly alien to this country:

"In what offices are such indiscretions being committed? I would not be in a position to say, but the fact remains that newspapers addressed by us to points outside St. Hyacinthe never reach their destination, that letters addressed to us are received with tell-tale signs that they have been tampered with."

Senator Bouchard draws the conclusion that "our public services are overrun with unscrupulous agents of our Quebec Fascists and that there is good cause for the investigation branch of our Postal Department to maintain close scrutiny not only over ordinary thieves but also over those who violate" secrecy of correspondence. He predicts that those opposed to freedom will one day be relegated to obscurity, and concludes:

"Let us hope their fate will not be the fate of the present-day minorities in Czechoslovakia, Poland, and so many other European countries where, years ago, there existed a system of religious intolerance similar to the one under which men of free opinions are being forced to live in our province."

Strong words, but not too strong if conspiracy against independent thought in Quebec is as vicious as Senator Bouchard believes. The Post Office will no doubt take steps to make sure that none of its employees is responsible for the alleged tampering with the mails.

The Jarvis Street Pulpit

MORE ABOUT REVIVAL

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 26th, 1950
(Stenographically Reported)

"And when they had brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses.
"And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan."
—II Chron. 34:14, 15.

PRAYER BEFORE THE SERMON

We beseech Thee, O Lord, to give to every one of us the assurance that Thou art nigh, that we are in Thine immediate presence, and that Thou hast come to speak to us. Make Thy presence, and the consciousness of it to supersede all other considerations. Help us to think of Thee rather than of each other. Bring into captivity just at this moment every thought to the obedience of Christ, and make this service a means of grace to everyone, for Jesus' sake. Amen.

I HAVE found the book of the law in the house of the Lord."

These verses are part of the record of the reign of good king Josiah of Judah. Josiah succeeded immediately two very evil men. Manasseh had reigned over Judah for fifty-five years, and he had introduced into the nation every kind of idolatry. He had released upon the people a multitude of evils, so that his reign marked a very definite apostasy in the history of the kingdom of Judah. He was succeeded by his son, Amon, who very probably had been called after one of Manasseh's gods. Amon, if possible, was more evil than his father. He lived but a short time. He reigned only two years; and his life was so evil that he died by the hand of an assassin.

Josiah, the son of that wicked man, succeeded to the throne of Judah. Josiah was a boy only eight years of age when he ascended the throne. Where he received his religious instruction, from what source came the influence which made him what he was, it is very difficult to conjecture. We cannot say with positive accuracy how he came to be what he was, although there seems to be every probability that his mother, Jedida, was a good woman, a good woman married to a very bad man, and they had this son, Josiah. I think it is probable that, recognizing the responsibilities that would rest upon Josiah, and with the heart of a mother desiring the very best for him, she must, privately, have instructed him in the law of the Lord, for even from the very beginning of his reign, at eight years of age, it is said that "he did that which was right in the sight of the Lord."

Let me speak to you Sunday School teachers. Who can estimate the potentialities for good which reside in the personality of a little boy of eight years of age? No one can tell what he will become. No one can say what wide influence he may exert. We pass the children by on the streets. We meet with multitudes of people, and forget, perhaps, that the most important elements in life are human personalities—men and women, boys and girls: not great highways, not large buildings. These things have their proper place, and are designed for human betterment, no doubt; but they do not stand

before God as do boys and girls, and men and women.

Here was a boy of eight years of age. In the eighth year of his reign, when he was but sixteen years old, it is said, "While he was yet young, he began to seek after the God of David, his father."

You cannot explain that on any other ground than that the God of David, his father, began to seek after him, because grace originates always with God, and never with man. That is where the initiative in salvation lies—always with God. He is not only the Omega, the completion of it: He is the Alpha, the beginning.

At only sixteen years of age, having carried these heavy responsibilities for eight years, Josiah sought the God of his fathers, and actually then began to institute reforms in his kingdom. "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them." So he did throughout all his kingdom.

What I bring to you this evening is the story of one of the great revivals of history. This revival began with a boy of eight, who, when he was sixteen, really set in order those reforms which effected the cleansing of his whole kingdom.

We cannot give too much attention to the instruction of the young. We cannot overestimate the value of the young man, or the young woman. Never let us allow ourselves to think that this or that one is only one of many. We should regard him, or her, as the only one, and as the one through whose life God's sovereign purpose runs.

It is very interesting to see how divine Providence wrought in the case of this young man. There is a Scripture I often quote to you: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." When God begins a work in any human heart, He provides grace which causes that heart to respond to the divine overtures. So there is a mutuality about the development of any Christian personality, God requiring, and the man or woman responding.

This young king began to give attention to the house of the Lord. Revivals always begin that way. When people really love the Lord, when they really seek the Lord, it is inevitable that they should seek the society of others like-minded. When anyone tells me that he can

worship the Lord at home on a cold night, when he is indisposed to bestir himself to go out, and he can worship the Lord just as acceptably as in church, I simply don't believe it. He has allowed, as a rule, the "old man" to gain the ascendancy, and he is making an excuse. The institution of public worship is of divine origin. The Lord ordained it, and even in the earliest stages of development, you will read of Abraham's building his altar, and gathering his family about it, in public worship of the Lord.

It is always true that when people's hearts are touched by the Spirit of God, they inevitably seek out others who have been similarly touched, because the religion of the Lord Jesus is a social religion. He deals with us individually, yet He calls us into fellowship with Himself, and with each other. It is still true, and it is true in respect to spiritual experience, as in social life, "It is not good that the man should be alone." So the king turned to the house of God.

I believe that is one of the outstanding defects, and, I may even say, sins of our day. *The people of God are forsaking everywhere the courts of His House.* We are admonished in the word of God "not to forsake the assembling of ourselves together, as the manner of some is; but to exhort one another: and so much the more as (we) see the day approaching." We should feel an intense desire to be in the company of our fellow Christians, for I am sure there is mutual edification when thus we gather together.

When Josiah examined the house of the Lord he discovered that during those dreadful days of Manasseh and Amon, it had been terribly neglected, and it needed much repair.

God has favoured us here with a comfortable, and, I think, with a beautiful house. While I was away I visited many churches. I felt in respect to some of them that I should like to have called the minister and all his officers together, and said to them, "Cannot you do something to clean up this place? to make it more like the house of God?" Many places were utterly neglected; some of them looked as though they had not even been swept in months. We, fortunately, are more favourably situated in this place, and I hope we may always be so. There may be a few of you who come from other churches, and just dropped in here on this cold night. You in your own homes like to have things in order, and attractively arranged.

I remember having luncheon once with some people of wealth, and some, perhaps, who had not quite as much, but who were well-to-do. These well-to-do people spoke of the House of the Lord as though anything would do for it. This other person said, "You don't treat your own house like that. In the place where you live every day, you reckon nothing is too good. In the place where God has chosen to set His name, the habitation of His house, where His honour dwelleth, that ought to be made attractive and beautiful, too." I think so. That is why I was anxious, when we built this place, to make it comfortable. When the temple was burned they said, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire."

Now Josiah must have had in his mind a deposit of truth. He must have been instructed by his mother, or someone, in the law of the Lord. He must have been taught something of his duty toward the house of the Lord, for when he saw what it was like, instantly he gave commandment that the house of the Lord was to be repaired; and he found a great many people like-

minded, for when he sent his officers throughout the kingdom, they came in with their money, and they made a chest, and put the money into the chest. Then they began the work of the repair of the house. There is one beautiful thing said here, that they took no record of the money. The carpenters, and builders, were all so honest that nobody took any reckoning of the money at all, but, following the king's leadership, they went to work with a will to repair the house of the Lord.

Revivals do not always begin in the same way, but I am sure that was the beginning of that revival, and I am sure it began in the heart of Josiah, the king, and it began there because he had been instructed in the things of the Lord.

While they were repairing the house of the Lord, removing, perhaps, some of the rubbish, *behold, they found a book, and the book was the law of the Lord*, a book that had actually been lost in the house of the Lord. The book of the law of Moses. It is believed by many that it was a book which had been inscribed by Moses' own hand, a book of the law of Moses, which he had given them, and it had been lost in the house of the Lord!

How terribly true that is in our day! I think I will repeat what I said this morning: one of our young ladies in her testimony last night, told of witnessing to two young ladies who worked in the same office where she works. One was a Roman Catholic. The other was a Sunday School teacher. She spoke to the Roman Catholic, and in the course of her testimony referred to Calvary. The Sunday School teacher said to her, "Calvary! What do you mean by Calvary? What does that stand for?" She explained to her that it was the place where Jesus was crucified. She said she had never heard it. She did not know. And she was a Sunday School teacher in the City of Toronto! Surely the law of the Lord had been lost in the house of the Lord.

At the close of the service this morning, and following the relation of that simple fact, one of our brethren told me that a man in his place of business, whose speech advertises him as an utterly godless man, said to him: "You may be surprised to know that I have become a Sunday School teacher." "What!" said our friend, "you a Sunday School teacher!" He said, "Yes; I went to a certain church, and the minister said to me, 'What do you do Sunday afternoons?' I said, 'Nothing in particular.'" "Well, then, won't you come and teach a Sunday School class?" He said he demurred, intimating that he had not much to teach. The minister said, "But you have a hobby? What is it?" "Oh, I like to make things of wood, bows and arrows, and that sort of thing." "Well, come and tell the boys about that. Come and interest them, and entertain them." So he went to talk to them about bows and arrows, and other things.

One day he said to my friend, "Do you know I have been to the summer camp?" He went to camp to entertain the boys by telling them about his hobby. A Sunday School teacher! Then he said, "While I was at camp they asked me to pray, and I prayed." "But," said my friend, "that experience had not cleansed his tongue. The same vile speech was characteristic of him, though a Sunday School teacher."

What an appalling state religion is in when that can be possible! The word of the Lord is lost in the house of the Lord. That is terribly true in a great many places.

But now, when they began to take an interest in the house of the Lord, they found the law of the Lord given

by Moses. And Hilkiah, the priest, went to Shaphan the scribe, and said, "I have found the book of the law in the house of the Lord."

My dear friends, as your Pastor, let me say this: I hope that as often as you come here you find the law of the Lord in the house of the Lord. If ever you miss it, don't come any more. Don't go anywhere and commit sacrilege by professing to worship in a house dedicated to the worship of the Lord, where the word of the Lord, and the law of the Lord are unknown. That must never be. We must always have the law of the Lord. When our Lord began His ministry in Nazareth "there was delivered unto him the book of the prophet Esaias." He began His public ministry by finding the place where it was written, and reading from the Scripture: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."

What happened when they really found the law of the Lord in the house of the Lord? It was not very long before news of it came to the ears of Josiah, and he commanded that the people should be assembled, and that the law of the Lord should be read to them; and when the law of the Lord was read, the king rent his garments, and was in great sorrow, because he learned from the law of the Lord that there were still in his kingdom—remember he had purged his kingdom so far as he knew how—many things that were contrary to the law of the Lord. There was still a great deal of work to be done. Further, as he reviewed the history of his people, he was bowed to the dust, as he saw how terribly the people had departed from the law of the Lord, because the law of the Lord had been lost in the house of the Lord.

It would be of little profit, it seems to me, to go to some churches to preach the gospel. If people, by the sovereign mercy of God, were converted, what would you do with them? What would you do with the babes in Christ? Who would feed them? Who would nurse them? Who would instruct them in the things of God? It would be a poor place for spiritual babes to be born, even if it were possible, in a house where the law of the Lord is lost, and no one has any interest in them.

What we need to-day throughout the world is a re-discovery of the law of the Lord. We need some providential movement that will remove the rubbish and uncover to the admiring gaze of all who really believe, the inspired word of God. I feel sure that if every pulpit in this city would faithfully expound the basic principles of Evangelical Christianity, we should soon have a revival.

Someone says, "Don't you profess to do that?" "Yes." But what of it? There are thousands of others who do the opposite, and you have to overcome their negative influence to reach anyone. The great mass of people do not go to church because the law of the Lord is no longer preached. They say, "What is the use of going? We may hear a little music, and a little bit of pretty talk"; but instinctively they feel there is no spiritual bread to be had.

Where shall we begin in this matter? Let me remind you that we must begin with ourselves. Have you lost the law of the Lord? Have you ceased to make it your daily companion? Have you failed to look into the word of God every day to see what the Lord, Himself, would command you? I am sure of this, that if any of us neglect the word of God, and lose it, so to speak, from our consciousness, so that it ceases to be a potent factor in our lives—Oh, we have a Bible. We remember a

little of the things we used to read; but if we fail to receive afresh, daily, an authoritative message from the word of God, we are bound to decline spiritually.

But suppose we find the law of the Lord, and suppose we address ourselves to a diligent examination, and study, of it, do you know what will happen? There are people here this evening who may say, "I don't know of any irregularity in my life. I am not perfect, but I have no consciousness of anything particularly wrong." Well, read the word of the Lord, and that will tell you. That is like a mirror.

When I was away someone said to me, "What is that on your face?" I said, "I don't know." "Well, there is a big smudge of some sort." I did not know where I got it. I had not looked into the mirror, and I was blissfully unconscious of the mark. But someone saw it, and told me about it.

There are a good many smudges about us, and if we look into "the perfect law of liberty" and disregard it we are like the man who "beholding his natural face in a glass . . . goeth his way, and straightway forgetteth what manner of man he was." He does not trouble to wash his face, or shave, or brush his hair. He looks like a tramp, because he has not heeded the mirror into which he looked. As we read to-night, the law of the Lord is written for us all, and it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The Bible will sometimes say to you, "Don't!" It will sometimes say, "Do!" And as we find the law of the Lord, we shall discover there are some things we ought not to do. And there are some things we ought to be doing. So all of life will be changed by the re-discovery of the law of the Lord, as we read it diligently, and apply its precepts.

When Josiah read the law, and had it read to the people, it resulted in his gathering all the people from all over, and they came to the observance of the Passover, and it was said that never before in all Israel's history had there been such a Passover as was there observed, when the people came in response to the teaching of the word of God.

If we study the word of God, we shall observe the ordinances of religion. For example, some people, if they were really to study the word of God, would be baptized, because it is in the Book.

When I went to London, I had the membership of my church in a small book, which I carried in my pocket. There were, perhaps, about six hundred names. Under one name I had left a blank. It was the name of one of my Deacons, and I had left a blank space in which to inscribe the name of his wife. One day, half facetiously, I showed him the book and said, "Do you know what that blank space is for?" He said, "No." I said, "That is for the name of your wife." He smiled, and said, "I wish you luck. You will be more fortunate than I, if you succeed."

This lady came regularly to the church. It was in the old days when there were Methodists. She was a Methodist of the Methodists. I think her great great grandfather must have been a Methodist. But she was the real thing—no imitation. She came to church, and was interested. One day she said, "I wish you would drop in to see me." I went. She said, "I am a bit dissatisfied with my Christian life. I enjoy the services of the church, and the fellowship of the people, but for some reason I am not quite happy. It seems as though

I am missing something. Can you advise me?" I said, "Are you sure that you have given the Lord Jesus the first place in your life?" "Yes; I am quite sure of that." "Well, it won't hurt just to make assurance doubly sure. So I suggest that you go before the Lord, and talk it over with Him, and find out whether you have given Him the first place." She said, "I will do that. Now what next?" "Well," I said, "after you have done that, you might open the word of the Lord, and ask Him to show you what your duty is, for example, in respect to baptism.

Then she exploded. "Now, don't talk to me about that! I have had sermons and exhortations galore, and I don't want to hear about it."

I learned later that when her husband had approached her mother, who was at that time a widow, in respect to their engagement, the mother had said she would offer no objection whatever, if he would faithfully promise not to try to make his wife other than a Methodist. He promised, and he kept his word. He ought never to have given that promise.

At the mention of baptism the fire blazed. I let her go on until she cooled off a little, then I said, "Mrs. So-and-So, I had not the slightest intention of saying one word to you about baptism beyond what I have suggested, that you inquire of the word of the Lord. But now let me tell you another thing: while you are in that mood, and in that attitude, God will not talk to you about it either. He won't argue with you. I repeat what I said before, You had better inquire diligently whether you have put Christ first before your denomination, and all other considerations."

In two weeks I got a message from her saying she wanted to see me again. I called, and said, "You sent for me?" She said, "Yes; I expected you to come." I said, "I had not the slightest intention of coming. I should never have come to see you, without your sending for me. What do you want of me now?" She said, "I want to be baptized." I said, "What!" "Yes; I want to be baptized, and I want to be baptized at once." "How did that happen?" "Well I told you that I had surrendered to Christ and I thought I had; but I had not really made that surrender. I have made it, and when I did so, I opened His Book, and there it was on every page of the New Testament. I said, How blind I have been all these years not to see that which is plainly written."

When they found the law of the Lord, and examined into it, they discovered certain irregularities respecting the ordinances of religion—not baptism at that time. These were the Old Testament scriptures. But you turn to the law of the Lord. Let God speak to you, and if He does, then do what He tells you. They did come in vast numbers to the celebration of the Passover for that was explicitly commanded. That found its fulfilment in the ordinance of the Lord's Supper, the other ordinance of the New Testament.

So you see, written in the law of the Lord was the story of their passage through the Red Sea into the larger liberty beyond, of their observance of the Lord's Passover, and of the abounding mercy which the Lord had shown them. No wonder they bowed their heads in humble penitence before God when they discovered how far they had wandered from Him, and how terribly they had all neglected the precepts and principles of the word of God.

I bring that simple word to you. I am looking for revival. I am praying for it. I hope you are. I don't

think there is any way out of this almost universal darkness but for God, Himself, to break in upon us. I do not mean having a minstrel show, and a lot of foot-stamping, and hand-clapping, and musical songs, and every kind of trick to get people to go to church. That is not the way of the Lord. I mean a divine visitation, so that God will come to His people and dwell in His people, that they may find the law of the Lord, and finding it, make application of its principles to everyday life. Then people will begin to say, "Something has happened to that man. Something has happened to that woman. They were professing Christians, but there is something more than that about them now. Where do they go to church? I think I would like to go where they go, and perhaps I may get what they have."

So, my dear friends, if God should visit you and me in the fulness of the blessing of the gospel of Christ, we shall then be able to hand it over, or at least we shall, rather, be the channels of His grace through which His gracious power will flow to the enrichment of other lives.

I wanted to tell you of something awaiting the discovery of many. I hope you have not lost the law of the Lord; but if you have, set about finding it, and finding it, read it, and let it have its place in your life.

Let us pray:

We thank Thee, O Lord, for this holy word. Give us an increasing love for it. Make us to be responsive to its principles, and precepts, so that, knowing these things, we may find our happiness in the doing of them, for Jesus' sake. Amen.

We shall sing for our closing hymn:

Father of mercies! in Thy Word
What endless glory shines!
For ever be Thy name adored
For these celestial lines.

Here may the wretched sons of want
Exhaustless riches find;
Riches above what earth can grant,
And lasting as the mind.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

Oh, may these heavenly pages be
My ever dear delight!
And still new beauties may I see,
And still, increasing light.

Divine Instructor, gracious Lord!
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

DR. McINTIRE'S LAST LETTER

In the Air over the U.S.A.,
February 10, 1950

Beloved in the Lord:

We shall soon be back in Collingswood. This is the last flight and our last letter of truly a missionary journey. It is a "miracle" journey. God has done such glorious things—blessed, opened doors, stopped and confounded enemies, and, above all, enabled us to speak of the wonders of His grace and love. "Thy word is very pure: therefore thy servant loveth it. . . . The righteousness of thy testimonies is everlasting" (Psa. 119:140, 144).

God has given us mercies and health. He has enriched our lives, blessed our souls and as our planes—Constellations, DC-6, DC-4, DC-3, Flying Boats, Con Vair, Strata-cruiser—have carried us around the earth, we have felt that underneath were the everlasting arms. The journey has been thrilling, every mile of the way; and we cannot thank God enough. What joy and peace there is in believing. He said, I "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:18).

My last letter was from Hawaii. The closing meetings were used of the Lord in many ways. The people gave us quite a send off—flower leis, orchids for Fairy, gifts, and the Boeing Stratacruiser flew the 2,410 miles to San Francisco at an average of 357 miles an hour, a record for that flight. The meetings in San Francisco and Los Angeles were the finest we have ever had there, and now we shall soon be home. The news of developments in this country rejoices us, too. John T. Flynn's book, *The Road Ahead*, has become a best seller, and people are talking about it. One can see why *The Christian Century* wrote such a long editorial. The chapter on "The kingdom of God" is great, and the Federal Council of Churches cannot deny the facts. Stanley High's article in the February *Reader's Digest* is excellent, and, though he calls it "Methodism's Pink Fringe," the evidence he offers indicates that it goes deeper than the fringe.

Conclusions

This letter I said would deal with conclusions. Naturally there are many.

First, I want to declare that there is no doubt at all about a world-wide movement for the proclamation and defense of the Faith. It is a movement! It is a remnant. It is a twentieth century reformation. It is of God and His Holy Spirit! The International Council of Christian Churches' stand for the purity of the Gospel and the purity of the church has struck a responsive chord in the hearts of people in every land we visited. We cannot praise and thank the Lord enough for what we have found. There is encouragement and comfort; and everywhere men believe the Bible we experience with such saints a holy unity. There is a fellowship of the people of God.

This fact means that the so-called "great new faith" of our age, the "ecumenical movement" will not be ecumenical for an increasing company of Christian people will not only not be in "the great faith" but will oppose this apostasy for the honour of Jesus Christ. The World Council of Churches has a competitor and exposer which it simply cannot meet or assimilate. This means that the dream or the dreams of "one" church with all in it, of one movement with all a part of it, cannot and will not be realized so long as these Bible believers remain on the earth.

The Bible Is the Battleground

Second, the battleground of the faith to-day, in view of 'neo-orthodoxy,' is centred over the Bible. The Bible is the Word of God. If it is not, it is the biggest deception and hoax the world has ever seen. It is all it claims for itself or else it is a lie. The position that the words of the Bible are not the Word of God, but the Word of God is in the words, is a ridiculous play on words to deceive the simple. It is a position impossible of defense either in logic, history, or experience. This false view of Scripture presents also a false view of Christ and of God, also of sin and of man.

Moreover, the advocates of this "new modernism," as Dr. Van Til calls it in his brilliant volume by that name, attempts to represent the Bible believers as being Bible worshippers and guilty of idolatry. They forget that those who believe the Book know that it commands that we worship only God. But the Bible as a God-inspired Book, is holy (it speaks of the "holy scriptures" itself), and ordination vows of ministers declare it to be the "only infallible rule of faith and practice." Without the Bible there can be no Christianity.

Modernists Fail to Answer Charges

Third, the struggle with the World Council has been closer joined. The formation of the International Council of Christian Churches in Amsterdam in 1948 gave the World Council leaders some concern. But the journey around South America in July and August really challenged their position and hopes for South America. Now this trip to Bangkok (18 of us were there) and the subsequent trips of the various men throughout all of the East (except China) has shaken the World Council as nothing else has. To be a world council they must have East Asia. South America, I think, really has not counted for much in the eyes of the W.C.C. men. One reason for this is that, when the Roman Catholic Church is finally accepted as a part of the ecumenical movement, then they will have South America.

The W.C.C. cannot answer the charges against it. If it could it would, for now it is issuing so-called "answers." It cannot deny the presence of modernism and modernists in its "fellowship." It cannot deny that it is "inclusive," or that the Greek Catholics are in its body. It cannot deny the desire to have the Roman Catholics participate in the movement. These main facts simply cannot be disputed.

These "answers," therefore, are denunciations, not refutations! But denunciation helps and honours us; it weakens and confuses them.

This struggle with the W.C.C. in its three-fold aspect has been greatly advanced: (1) sound churches should get out of the W.C.C.; (2) sound churches should be kept from going into the W.C.C.; (3) sound churches should in the expression of spiritual fellowship and genuine Christian co-operation, join the I.C.C.C. As a result of our journey some churches are preparing to leave the W.C.C.; some that were considering joining will not do so, and some will come with the I.C.C.C.

Missionary Endeavour at Stake

Fourth, all of these problems and conditions are related directly to missions—the missionaries and the missionary programs.

In East Asia modernist missionaries had had a field day. But even there we wonder if they have not gone "too far ahead" of the national churches. For the na-

nationals themselves, believing the Bible, see that there is a difference. We have some concrete suggestions:

1. God's people must not give money to the missionary agencies of the Federal Council denominations sending out these modernist missionaries. The "fellow traveler" missionaries with the communists in China and Asia will help to make these issues clearer for many people.

2. Sound missionaries under the "inclusive" modernist boards should not be supported. Their work is *under* false boards, and they are responsible to their boards. They must remain silent, co-operate or go along. They should separate and build on secure foundations. It is just here that there is so much confusion. But our experience in Cebu is in point. In the final analysis the board's interest is put first. How can a missionary be worthy of the confidence of Bible believers when he is willing to work under a board that sends out men to destroy the faith of men and preach "another gospel"? How could the "right kind of missionary" tolerate such a board?

3. Some missionaries should be sent immediately to every field in the world where these modernist and compromising boards are working. Remember that the early missionaries were Bible believers, and the boards themselves were sound in the beginning, and the work started sound. As a result, the nationals believe, and they are victims of modernism against their desires. With aid and encouragement, with the issues raised and clarified by men who are trained, informed, and on fire, much of their early work can be saved. It is just as much the duty of sound boards, and of God's people to rescue the young church as it is to go out and start new ones—both are solemn responsibilities before the Head of the Church, both are missionary works. I recommend and pray that the Independent Board for Presbyterian Foreign Missions (the one board of which I am a member) send men immediately to Siam (Bangkok) and to the Philippines (Cebu and Leyte). The sound Baptists, and Independent Methodists, etc., I pray, may do the same things in their fields.

4. God's people, in their missionary giving, should not "scatter" their gifts but should direct them to those agencies that are facing these issues. Give real thought to this! It will glorify our Saviour, and greatly advance the true faith.

The Issue Comes Home

5. These mission issues also come home to Bible institutes, faith missions, and a host of non-denominational works. All of these have the same Bible, the same responsibility, and they must face these matters, instead of opposing "controversy," keeping silent, and joining sides with the W.C.C. (though not members) in its cry against the "destruction of the peace."

6. These issues are the same in every country. The Bible is the same, sin, death, Christ—they remain the same. One popular "myth" of modernism is the so-called "oriental mind." Who has not heard that Asia will produce its kind or expression of Christianity. The doctrines of the Christian faith are the same in the heavens above and the earth beneath. The orientals we met in Christ loved the same faith we have.

7. The need is for evangelistic missions: The heathen are being educated to remain heathen by Presbyterian, U.S.A., and Methodist and other schools. The command

of Christ is to give them the Gospel and to save their souls. When this is done the education follows; when the education is done, the evangelism does not follow! Had the church been evangelizing, as in the Book of Acts, would communism now be sweeping East Asia?

8. Souls must be saved, then brought together into self-supporting and self-propagating churches. The purpose of all evangelism is to build churches. It is the church of Christ the enemy, modernism, is out to capture for another program, message and purpose. The churches started must be kept true. With the apostasy world-wide this becomes a pressing and frightful duty.

(1) True churches must be kept true. (2) Churches with a little modernism must purify themselves. Discipline must be used to save the church before it is too late. (3) Churches where discipline is no longer possible and where modernism has gained control must separate—no matter what the cost. In our journey we spoke of these things, and the various churches in one degree or another all relate to this picture. Everywhere the purity of the Gospel and the purity of the church demand that these issues be faced.

This leads to a conclusion: the journey to South America and this one are the same so far as issues are concerned. The problem of reaching men, building churches, saving the churches from modernism, are the same. Of course, conditions vary from country to country but the Word of the Lord endureth forever.

The Twentieth Century Reformation

9. The twentieth century reformation is on in great force. The second congress of the International Council of Christian Churches in Geneva, August 16 to 23, 1950, will be a miraculous meeting. Everything points to a Word of God that will be heard and known around the world. It will be a "mid-century witness to the historic Christian faith." Everywhere people want to be there! There is a blood-washed company "out of every nation and people and tongue." Some day we shall all see the face of the Lamb and sing a new song.

The demands of the Gospel, the circumstance of a shrinking world, the crises of world confusion, the terror of the hydrogen bomb, the eternal darkness of modernism's message, the fanciful yet frightful dream of a Babylonian church, the fallacy and folly of the ecumenical movement of the World Council of Churches, and, above all, the Holy Spirit who bears witness with our spirits that we are the sons of God—all—it all combines to call God's people to a spiritual fellowship to a militant testimony for the Son of glory. There is a need, a call, a place for the International Council of Christian Churches. I believe God has put His hand on it.

Mission doors are closing. We must fight to keep them open.

Our plane is nearing Washington, D.C. Soon it will be in Philadelphia. God has kept us all the way around the world. He has answered prayer. It was a mission for Him. My, the increasing company of prayer warriors! And all who prayed for this journey feel a greater urgency than ever. More than ever is now required of each of us. I pray that these letters have blessed. I have written as though I knew you—we do know one another as believers in Christ.

The Lord's coming is at hand. Surely it cannot be long! "Even so come Lord Jesus."

In Christ,
CARL MCINTIRE.

THE REASON FOR SEPARATE R.C. SCHOOLS

One of our missionary pastors told an incident in our hearing that illustrates the use to which Roman Catholic Separate Schools may be put in Ontario. Among the children attending meetings for boys and girls in a Baptist Church were a number of pupils of the local Roman Catholic Separate School. On the day following one of these meetings, the "Sister" in charge of the school lined up the children and attempted to wring a confession from those who had attended the meetings in the "White Church". All except one bold spirit denied that they had been at the Protestant meeting. The temerity, and the honesty, of this lad were punished by a severe tongue-lashing administered by the nun who is a publicly paid teacher though she wears the uniform of a foreign potentate. After school was dismissed, his schoolmates suited their actions to the words of the nun and pelted the lad with mud and administered a "beating up". For the next week or so, he did not reappear at the meetings in the "White Church," but after a while he came back again with increased interest. That night the Bible lesson was on the first martyr. The missionary pastor posed the question: "Supposing that you knew you would be killed to-morrow, if you confessed that you had learned about Jesus to-night, would you still persist?" Among the hands that went up was the hand of this little boy from a Roman Catholic home that had already felt something of the bitter taste of persecution.

The case is not an isolated one, as all know who have had experience with children from the Roman Catholic Separate Schools. These institutions are supported, in Ontario, by grants from the public funds, but they are not just another school. They are centres of propaganda for the peculiar tenets of the Roman Church, in which the minds of little children are taught that their first duty in life is obedience to the pope. No more divisive force in national life exists than these centres of Roman Catholic indoctrination. What folly that non-Romanists have permitted themselves to be inveigled into paying taxes to support such institutions as we do in this province. Far better that the example of British Columbia, as noted in the following news item, were followed in the other nine provinces of this Dominion.

NO GOV'T AID FOR B.C. CATHOLICS

(From *The Vancouver Sun*)

VICTORIA, Feb. 8.—A request from Roman Catholic groups for public funds to aid Catholic schools in British Columbia has been rejected outright by the provincial government, it was learned here to-day.

A delegation representing the Catholics met the government some time ago, an official source here said, and proposed that a vote of education monies toward the support of schools operated by those of the Catholic faith.

The official view taken by the government is that the B.C. education system and its schools are open to all people regardless of their religious faith.

People who wish to send their children to Catholic private schools must do so on the same basis as any family which sends children to non-sectarian private schools and pay the necessary fees.

"If the sharp distinction is ever broken down between the Church and the world, then the power of the Church is gone. The Church then becomes like salt that has lost its savour, and is fit only to be cast out and to be trodden underfoot of men."

— Prof. J. GRESHAM MACHEN.

SPURGEON CENTENARY CELEBRATED IN FRANCE

From *Le Lien Fraternel*, the publication of the churches of the French Bible Mission, we translate the following note that will be of special interest to all admirers of the great Spurgeon and his work:

"On the hundredth anniversary of the conversion of Charles Haddon Spurgeon, a memorial service took place on January 6 of this year at the Hotel Beau-Rivage, at Menton, France, where the "Prince of Preachers" passed away on January 31, 1892, as the marble plaque on the wall of the hotel testifies.

"Rev. A. G. Edgerton, one of the last survivors of the students of the Pastors' College, who enjoyed sitting under the ministry of this great servant of God, came from England expressly for the meeting, which was presided over by Pastor E. Evrard of our French Bible Mission church at the neighbouring city of Nice.

"Mr. Edgerton, who still retains a vivid recollection of Spurgeon, shared some of his memories of the great preacher, and above all insisted on the significance of the conversion of Spurgeon, and of all those who give themselves to the Saviour. Two of Spurgeon's favourite hymns were sung: "There is life for a look," and "There is a fountain filled with blood."

"On Sunday, January 8, Mr. Edgerton preached at the Baptist Church in Nice, which was founded the very year that Spurgeon died at Menton. He drew the attention of his hearers not merely to the servant of Christ but to the Saviour Himself, Who saves and transforms all who look to Him into children of God and servants animated by His Spirit."

We are glad to know that the memory of Spurgeon is not effaced in France, and best of all that the same Gospel that C. H. S. preached in his day is still being proclaimed by faithful witnesses in that needy land.

—W.S.W.

THE NECESSITY OF THE NEW BIRTH

Music has no pleasure in it to them who cannot hear; nor the most beautiful colours, to those who cannot see. It would be no benefit to a fish to take him from the bottom of the ocean, filled with cold and darkness, and place him under the beams of the sun; for he is in no way meet to receive any refreshment from it. Heaven itself would not be more advantageous to persons not renewed by the spirit of grace in this life.

—JOHN OWEN

CHOSEN LESSONS

"Him shall He teach in the way that He shall choose."

—Ps. xxv. 12.

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it,
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And His training, in the end,
Is completest.

—FRANCES RIDLEY HAVERGAL

MORE THAN HALF CANADA'S AMBASSADORS ARE FRENCH- CANADIANS

A LIBERAL Member of Parliament, Mr. Sarto Fournier, made the following statement before the Reform Club (*Club de Réforme*) of Montreal a few days ago, as reported in *Le Devoir* of that city:

Speaking of the international status of Canada and of the Ministry of External Affairs, Mr. Fournier recalled that half of the ambassadors of our country throughout the world are French-speaking Canadians and that the ministry demands of all the candidates for its various positions a working knowledge of French and that it has instituted a school of French for the benefit of its personnel.

"To-day," said Mr. Fournier, "Canada has 44 offices in 35 countries, 14 ambassadors, 8 legations, 6 high commissioners, 12 consulates, a permanent delegation to the United Nations at New York, a mission to Berlin, another to Tokio, a permanent office in Geneva, and last year we participated in 126 international conferences."

Mr. Fournier praised Hon. Lester B. Pearson, Minister of External Affairs, very highly, saying: "Ten years ago the personnel of the Ministry of External Affairs numbered 174. There are to-day 1,250, of whom half are serving outside the country. The budget of the ministry amounts this year to \$17,400,000."

We thank this enthusiastic Liberal member for his information, through which he reveals his nationalistic sentiments, as do so many French-Canadian Roman Catholics who vote on the Liberal side of the Canadian House of Commons. A few days later, the Canadian Press informed us that a M. Emile Vaillancourt, another French-Canadian Roman Catholic, we presume, had been named Ambassador to Peru, replacing a Mr. J. A. Strong. The following information is offered concerning the new appointee:

The New Ambassador is 61 years of age and was successively the manager of the Montreal Tourist and Convention Bureau and first director general of the Provincial office of *Tourisme*. . . . He is the author of several works on questions of genealogy, archeology, Canadian history and foreign politics.

For our part, we are not concerned about the race, language or religion of any civil servants, unless the sentiments they entertain on these matters are such as to render them disloyal to the government they serve. It does cause us considerable concern, however, when we recall that the first loyalty owed by every devout Roman Catholic is to an Italian prince in Rome, and then, secondly, to his native land. We wonder how many of the French-Canadian Ambassadors of Canada are devout Roman Catholics.—W.S.W.

THE EMERGENCY MISSIONARY COMMITTEE OF THE UNION



The above photograph was taken at the meeting of the Emergency Missionary Committee of the Union of Regular Baptist Churches on February 14 last. Front row from left to right: W. C. Tompkins, Fort William; J. R. Boyd, Sudbury; Duncan Macgregor, Chairman, Sault Ste. Marie; Miss E. Engstrom, Office Secretary. Back row: W. S. Whitcombe, Toronto; R. R. McNeill, Timmins; Paul Bauman, Treasurer, Toronto; J. S. Fraser, Ottawa; H. C. Slade, Secretary, Toronto; T. T. Shields, Toronto.

THE CONFSSIONAL COMPARED TO THE KINSEY REPORT

A DEBATE between an anthropologist and a Roman Catholic priest recently took place over a priest's ability to give reliable sex guidance. We unhesitatingly agree with the priest in condemning the bestial suggestions of the supposedly learned professor who would take the human race down below the lowest ethical code of uncivilized Hottentots to the level of the beasts themselves. This is what the philosophy of evolution logically leads to. But when the priest attempted to pontificate on the ability of a celibate clergy to give secret advice to young women and to young men in the confessional, common sense compels us to differ. We must agree with the priest, however, when he compared the technique of the confessional to the technique in the infamous Kinsey Report. He said that the confessional was "better" than the latter. By "better" we must understand more efficient, and hence more degrading, and more corrupting to its helpless victims. What a devilish system it is that allows young, unmarried men to probe into the secret depths of a woman's heart, who is transfixed, helpless, under compulsion to bare her soul to a priestly inquisitor on pain of eternal damnation!

Little wonder that the Canon Law implicitly recognizes the dangers that inhere in its system which places an unmarried man face to face with a woman in order to probe to the depths of her soul and to inquire diligently and in detailed fashion concerning her secret thoughts. Vile as the Kinsey Report is reputed to be, this iniquitous system is still worse. Such, in effect, is the thesis of *The Priest, The Woman, and the Confessional* written by a former priest, "Father" Chiniquy, who brings proof to substantiate his charges. This book, for a long time unobtainable, is now available again and may be had at the price of one dollar a copy. Address THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

—W.S.W.

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BOOK REVIEW

A Practical Bible Commentary

COMMENTARY ON THE HOLY SCRIPTURES, by John Peter Lange. The Zondervan Publishing House, Grand Rapids 2, Michigan, U.S.A. Price in U.S.A., \$3.95; in Canada, \$4.35.

This reviewer's first acquaintance with Lange's Commentary was made long ago in a secondhand store in those halcyon days when books were sold at prices that tempted even the slim resources of theological students. We purchased several volumes of this work on the doubtful principle that not much could be lost at the rate of thirty-five cents a volume, and their huge bulk no less than the smallness of the price confirmed the notion. Once the purchase was made, however, the bargain prices seemed to suggest that the commentaries were of little worth, and for a long time they took up shelf space without being given the opportunity of repaying their investment. Then came a time when these volumes were the sole commentary we had available on a difficult text; in despair we consulted Lange and found to our amazement and delight that he made an honest and helpful effort to explain the Scripture and to offer practical help in expounding it. Since then we have regarded these works as valuable assets in our library and have often regretted that we had not seized the opportunity to buy more at the bargain rates offered in secondhand shops long ago. We therefore welcome their reappearance in the Zondervan Reprint Classics series, twenty-four volumes covering the whole Bible. We look forward to seeing more of the familiar section headings under which each portion of Scripture is discussed: "Exegetical and Critical", "Doctrinal and Ethical", "Homiletical and Practical".

Long after we had discovered these useful commentaries we were delighted to read the following recommendation of them in Spurgeon's *Commenting and Commentaries*:

"The volumes greatly differ in excellence, yet none could be spared. We have nothing equal to them as a series. . . . The American translators have added considerably to the German work, and in some cases these additions are more valuable than the original matter. For homiletical purposes these volumes are so many hills of gold, but, alas, there is dross also, for Baptismal Regeneration and other grave errors occur."

The present price, needless to say, is not as advantageous as that offered by our secondhand shop but it represents, notwithstanding, a real bargain for preachers and teachers in search of a helpful, practical commentary. *Genesis* and *Matthew* are already off the press and other volumes are to appear each month.—W.S.W.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 11 March 12, 1950

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

THE MINISTRY OF LOVE

Lesson Text: 1 Corinthians 13.

Golden Text: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13:13.

I. Love the Most Excellent Gift: verses 1-7.

We should aim to be worthy of receiving the best gifts (1 Cor. 12:31; Phil. 3:8-14). But, better even than the ambition for high spiritual attainment is the desire to abound in love (Phil. 1:9; 1 Thess. 3:12). Christian love, the work of the Holy Spirit within our hearts, is not a mere sentiment, nor is it just a doctrine (Gal. 5:13, 14, 22). It is rather a Divine gift. God's love to us begets a love in our hearts towards Him and towards others (1 John 4:7-10, 19-21). We desire the highest good of others, whether or not they be worthy. It is the very love of God which is shed abroad in our hearts by the Holy Spirit, and which flows through us to the needy ones around us (Rom. 5:5). The world cannot understand such affection.

In the absence of love, all other gifts lose their value, for it is the one indispensable virtue. It is impossible to prophesy (to fore-tell or forth-tell the truth) successfully without love (1 Cor. 12:10), for "the Gospel of the broken heart demands the ministry of the bleeding heart" (Acts 20:31; 1 Thess. 2:8, 11; 2 Tim. 4:2). Of what use is the ability to understand that which is hidden from others (1 Cor. 12:8), unless one is willing lovingly to interpret such mysteries (Matt. 15:25; 1 Cor. 1:26-31)? A cold intellectual grasp of the truth, when it is not translated into life and humbly imparted to others, will bring no blessing (John 13:17; Jas. 1:22, 25). Faith must be demonstrated by deeds, or it is dead (Matt. 17:20; 1 Cor. 12:9; Jas. 2:17-26). Those who truly believe in Christ will show mercy and compassion, for love is one of the signs of the new birth (1 John 3:14). Formal charity is of no avail, if it be practised simply to exalt self, or to secure a name for being generous, or to gain power over another (John 12:4-6; 2 Cor. 9:6-15). One can make himself out to be a martyr in order to gain popularity, to give others the impression that he is especially holy or devoted. There are those who are proud of their so-called humility (Col. 2:18, 23). Thus, love must be the motive and directing force when we engage in any of these ministries for the Lord.

Since God is Love, and since He is the source of love (1 John 4:16), love itself displays the very qualities of God; long-suffering and patience (Exod. 34:6; 2 Cor. 6:4-6; 2 Pet. 3:9), loving-kindness and mercy (Psa. 25:6). The one through whom the love of God flows will not be envious (1 Cor. 3:3; 1 Pet. 2:1), discourteous (Eph. 4:31, 32; 1 Pet. 3:8), selfish (Rom. 15:1-3; 1 Cor. 10:24), touchy or unjust. Envy is the fear of another's superiority; it is the desire to reach equality with another by pulling him down. Love is never discourteous, for a kindly consideration for the rights of others will keep one from rude or unseemly conduct. Truly, one cannot possess this excellent grace by natural endowment or by human striving; God alone can bestow it.

Love is not the weak sentiment which the worldlying describes when he ignorantly declares his belief that God is too loving to punish sin. Love is strong, manly, courageous and forceful. It will not rejoice in iniquity (Rom. 1:32; 2 Thess. 2:11, 12; Heb. 1:9); it will not compromise the truth, or take sides with those who are in the wrong. We must not justify the wicked, or condemn the just (Prov. 17:15). Love is intolerant of evil and of error. On the other hand, love rejoices in the truth, desires to see it prosper, and puts forth every effort to promote righteousness.

The one who truly loves will bear and suffer persecution without retaliation and without complaint (Matt. 5:10-12;

John 16:33; 1 Cor. 9:12; 1 Pet. 2:20-23), even after the example of our Lord. He will not become distrustful in the time of sorrow or affliction, but will trust the Father's heart when he cannot trace the Father's hand (Rom. 8:28; 1 Pet. 5:7). He will continue to hope when all others despair, and he will display brave and enduring courage, for love does not easily give up (Acts 27:25). It is love which gives steadfastness to both faith and hope.

II. Love the Most Enduring Gift: verses 8-13.

Love never fails or falls away from its true purpose (2 Pet. 1:10); it abides firm unto the end. On the other hand, the gifts of prophecy, tongues and knowledge are described as temporary and transitory. The gifts of prophecy and tongues were given in the early Apostolic era for the specific purpose of aiding the growth of the infant Church. Later, when the Church had become firmly established, these gifts were no longer needed, and they seem to have been withdrawn. The gift of knowledge is also incomplete and partial.

The word "perfect" (v. 10) means "mature" or "full-grown," and the illustration from natural life is most fitting. Certain activities and attitudes which are proper to childhood have no place in the life of a person who is mature. The present is a period of preparation for us. We see things as in a mirror, beholding mere reflections of Divine truth, imperfect and unsatisfactory. We see these things in perplexing forms, in puzzles and enigmas, as it were. There are so many mysteries in life which the human intellect cannot solve (1 Cor. 2:6-14). But when the Lord comes, we shall be like Him, having perfect, direct and full knowledge (1 Cor. 1:30; 2 Cor. 3:18; 1 John 3:2). The gifts of the Spirit are transitory in nature, but the three virtues—faith, hope and love—will abide. Love is the greatest of these.

DAILY BIBLE READINGS

- March 6—Love—Fruit of the Spirit Gal. 5:19-26.
- March 7—Love—Fulfilling the Law Rom. 13:7-10.
- March 8—Love is of God 1 John 4:7-13.
- March 9—Love Proves Regeneration 1 John 3:14-24.
- March 10—Love is Sacrificial John 15:12-17.
- March 11—Christ—Love-Gift of the Father
1 John 4:14-16; John 3:16; Rom. 5:8.
- March 12—Christ's Love Passeth Knowledge Eph. 3:14-21.

SUGGESTED HYMNS

It passeth knowledge, that dear love. O Love, that wilt not let me go. Come, let us sing of a wonderful love. More love to Thee, O Christ. Jesus, Thy boundless love. My Jesus, I love Thee.

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