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The Jarvis Street Pulpit

Quebec's Violent Intolerance of Protestantism

Shall the Violent Destruction of Religious Liberty in Quebec Be Condoned?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 16th, 1950
(Stenographically Reported)

"Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged."
—Acts 25:10.

WE ARE living in a dark and ever darkening day. It would not be difficult, I think, for one to believe that our day and generation must be subject to that "strong delusion" which God shall send "that they should believe a lie" who receive not the truth but have pleasure in unrighteousness. We live in a day when men and women seem to have become increasingly insensitive to the presence of evil, and even to the assaults of it.

Toronto Forty Years Ago

Some of you may remember Toronto forty years ago. It was, morally and religiously, nothing like the Toronto of to-day. The things which are tolerated, nay, even cultivated, and generally approved, not only in council chambers, but in the press, and, indeed, in some cases in the pulpit, would have shocked the people of this country a generation or so ago.

I suppose we have gradually become accustomed to the rising tide of evil. The scripture says "Because iniquity shall abound, the love of many shall wax cold." Those who ought to stand for moral principle, and for reform, where reform is necessary, rather study what is pleasing to the popular mind, and cater to it. Thus even the churches heap to themselves teachers having "itching ears"; and those who abide by the revelation of God in Christ, and are old-fashioned enough, and simple enough, to believe with all their hearts, are voted to be an anachronism, something that has outlived its day.

The Archbishop Rebukes the Vicar

I noticed in the papers that an Anglican rector in England objected to the teaching of the Ten Commandments to children. Even the Decalogue, he said, was outgrown; and the idea of teaching children to honour their father and mother in order that their days might be long in the land, was perfectly absurd. I was glad to see that the Archbishop of Canterbury rebuked him, by saying that the vicar's opinions were sheer nonsense—or something to that effect. Our whole civilization is based upon those eternal principles. Even the foundations would be destroyed if many to-day had their way. We have it in the city council, in legislatures, and in parliament—everywhere the world, the flesh, and the devil, are becoming increasingly popular.

A Conscience Void of Offense

I do not speak to-night for anyone else's sake, so much as for my own. One must retain and maintain a conscience void of offence toward God and man. We must identify evil, and speak against it when it appears, whether men will hear or whether they will forbear. Often have I wearied of speaking against a stone wall. On the other hand one can feel only contempt for those who seek popularity at the expense of truth. But regardless of results one must keep his own conscience clear. This I have tried to do and am still trying to do in this address. I would be free from the blood of all men.

I remember in my youth, as a minister, reading the directions given to Jeremiah in the first chapter, and Ezekiel in the second and third chapters, that they were to go and speak the word of the Lord, whether men would hear, or whether they would forbear. They were promised no success at all but that briars and thorns should be with them, and that they would dwell among scorpions. Notwithstanding they must bear witness to the truth, and leave the consequences with God.

Protestants Regarded the Papacy as Antichrist

There was a time when Protestants everywhere recognized in the Papacy the Antichrist of Holy Scripture. All the reformers, Luther, and all the rest of them, so preached. There were, indeed, two great doctrines of the Reformation. One was the doctrine of justification by faith, as distinct from salvation by works. The other was the identification of the papacy with the Antichrist of scripture. The papacy was said, by all of them, to be an emanation of hell. The Pope was the vicegerent, not of God, but of the Devil, and generally the perpetual person of the papacy was declared to be the Antichrist of scripture. Under the repeated assaults on the church by that great principle, it trembled. Tens of thousands, hundreds of thousands forsook its communion when the principles of the Reformation began to spread through Europe. The papacy itself seemed to be threatened almost with imminent demolition.

Jesuits Provide a Substitute

Then the Jesuits set up a lightning rod elsewhere to divert the lightning from the Vatican. A man called Ribera, assisted later with an elaboration by Cardinal Belarmine, invented the Futuristic principle of interpretation of the book of Revelation; what is so commonly known to-day as premillennialism and dispensationalism. They taught that the Antichrist was a person to be revealed in the dim and distant future, and that the book of Revelation had nothing whatever to do with the Roman Catholic Church.

That false doctrine promulgated first of all by the Jesuits, was taken up by Protestants; and now throughout the length and breadth of the land it is everywhere taught—taught in the Scofield Bible; taught in nearly all these so-called prophetic conferences; taught by perhaps the majority of Evangelicals; with the result that Protestantism has been robbed of its chief weapon against the Papacy. At the same time, on the other hand there have been coming together great companies of people whose faith has been destroyed by Modernism, and others whose interest has been diverted by Futurism, so that we have to-day that strange aggregation called The World Council of Churches, and the ecumenical movement in general to include everyone. They already have the Greek Orthodox Church in it, large companies of Unitarians in it; and they have made overtures to the Roman Catholic Church.

A former Moderator of one of the large Denominations in Canada, whom I, until then, had supposed was a fairly orthodox man, said it was impossible to hope for peace apart from the help of the Roman Catholic Church; and we must begin by recognizing the Roman Catholic Church as part of the Christian Church.

The Papacy Man's Greatest Foe

I may be singular, but I tell you frankly, I look upon the Roman Catholic Church as the greatest of all human

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and

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enemies, the greatest evil abroad in the world to-day. You say, "As great as Communism?" Far greater than Communism. I don't like the term, "red herring", but that is what this attack of the Reds is. Bad enough, I grant you, but it is a "red herring" drawn across the trail. I shall not be at all surprised to see the Vatican yet link with Moscow. Had I authority, I would give instructions at once to drop a number of atomic bombs on Moscow, and all the rest on the Vatican! If that were done, the two festering abscesses of the world would be lanced, and the world fever would immediately begin to decline. As to the justice of it, I need only say that any two men bearing such a burden of blood-guiltiness as the Pope and Joseph Stalin would be hanged in any civilized country in the world. The late Pope said he would make a concordat with the Devil if it would serve the interest of the church. That is what he did in making one with Hitler, and another with Mussolini. His successor in due time I think very probably will make one with Stalin, or his successor.

But Protestants sleep on, and with a superior gesture, shrug their shoulders and call those of us, who would issue words of warning, mere trouble-makers in Israel.

Romanism in Canada

Now it is coming in Canada. There are some people who say, "You must not resist it." I have actually heard of some, in regard to this outrage in Quebec, discussing the sixth chapter of first Corinthians about brother going to law with brother. That has nothing to do with it. Christian men ought to be able to settle their differences without applying to the courts. But that is an entirely different thing from claiming one's rights as a citizen.

Paul, I think, knew something of Christian ethics, and the great underlying principles of gospel liberty, and when he was apprehended and beaten, he did not take it easily. He stood upon his rights as a Roman citizen. He appealed over the heads of all the little political midgets who would have brought him into

trouble, and said, "I stand at Caesar's judgment seat, where I ought to be judged."

Christians Should Demand Rights as Citizens

A Christian does not abdicate his rights as a citizen by becoming a Christian. We have a right to the protection of the State. We have an inherent right to our civil and religious liberties; but we shall not long retain that right unless someone fights for it.

I am sure you all know about that little group in Shawinigan Falls. You have read of it in the papers. They are a company of people called "Brethren", sometimes called "Plymouth Brethren". They gave themselves the name down there of "Christian Brethren". The secular press, perhaps to discredit them, speak of them as a "sect" as though they smothered the first syllable, and regarded them as "insects," counting for nothing at all. Well, they are a group of very respectable, sane, people, who love the Lord, and who love His word, and they are endeavouring, in dark Quebec, to make Jesus Christ known. They are not fanatics, but people who are well-balanced intellectually, and religiously, who hold the faith once for all delivered to the saints.

Shawinigan Falls

Their leader down there is a Dr. Hill, if I am not mistaken, a son of a very prominent leader among the Brethren in London a few years ago, known as Rowland Hill. Dr. Hill is a medical doctor, who practises his profession, and he, with a group of other Christians, is trying to kindle a light in that dark Province. The leader, a young man called Boëda, a few weeks ago was kidnapped, and taken from Shawinigan Falls to Three Rivers, and put on a train for Montreal. He was told to get out—in a supposedly free country! And there was no interference on the part of the authorities, no attempt whatever to prevent such outrages as that.

On this occasion there were twenty to forty of those Brethren gathered together. They were not even preaching on the street corner, as our young Baptist brethren had been doing, up in Rouyn. They were in their own hired house, a little store used as a meeting house, for which they paid rent. They were offending no one. They were just worshipping God according to the dictates of their own conscience, when their worship was interrupted, and a mob gathered outside, which rapidly increased from two hundred to two thousand, and they hurled stones and bottles, and eggs, and every kind of missile they could lay their hands upon, through the windows. Not content with that, they entered and smashed the pulpit to pieces, took the Bibles and hymn books out, tore them to pieces, and scattered them in the gutter—in a little city of twenty-five thousand people, in a supposedly British country!

Where Were the Police?

Where were the police? They were there! The Chief of Police was there, and ten of his night staff of thirty-four policemen, who constituted his force. They stood by, and for a full hour saw that outrage continued, and, by their own confession, did absolutely nothing to put a stop to it. Their lame excuse was that against so many they were so few that they could do nothing. What nonsense! I will venture to say if I had been Chief of Police, wearing a policeman's uniform, with ten men in uniform under me, I would have stopped that mob in ten minutes, or I would have known the

reason why. Of course it could have been done! That is the serious aspect of it. It was not done because the police did not want it to be done, and were, beyond all doubt, in league with the rioters. That is in far-off Quebec.

Before I proceed further, let me mention another matter which ought to concern us:

Windsor, Ontario

There is a city across the river from Detroit called Windsor, a veritable cesspool of iniquity, where the gangsters, and trigger men of the United States find refuge. Vice and gambling, rackets of all sorts, are rife. The odor of the place has become so offensive that it has actually assaulted the olfactory nerves of Detroit, and Detroit is not supersensitive in matters of that sort. Even the Detroit papers have described the city's morals, and how careless the police were, and how these criminals were allowed to ply their trade without interference.

I notice the Windsor papers were called to task by one of the Toronto papers, to which the Windsor *Star* replied, "We have been protesting against this thing for years, but the authorities in Windsor paid no attention whatever."

What have you got there? A conspiracy, an organization, a cooperative evil of Rum and Rome—they always go together. A Roman Catholic centre, with a Roman Catholic mayor, and I have no doubt Roman Catholic police. One brave magistrate took the lid off, and told us what was going on behind the scenes, and so The Windsor Police Commission appointed itself to inquire into the matter. They have been there a long time, and might have inquired long ago, if they had wanted to. They got the Crown Attorney, in Chatham, of Kent County, to inquire, and they did what everyone knew they would do. They said, "Everything is all right. Nothing wrong whatever"! No evidence produced to show that anything was wrong. The Commission, and the Commission's Counsel decided what evidence should be submitted. You can win any case on those principles. They called witnesses only who would tell what they were expected to tell.

The Ontario Government

Why speak about Ontario? Why? Because the Attorney General of Ontario said because the police commission found no fault, nothing would be done. Why? Because our Ontario Government is a partner as is that of Quebec—pouring out millions of dollars. What for? To pay up to as high as ninety-five percent of the cost of Separate Schools, planting them all over the Province of Ontario, like delayed action bombs, ready to blow the body politic to smithereens at the appointed time. Every one of them a centre of disaffection, and insurrection and disloyalty! Loyal to nothing but to the Devil's representative in the Vatican!

Ontario Government and Liquor

What else? Making hundreds of millions of dollars profit every year by flooding Ontario with that physical and spiritual poison, which wrecks the bodies, and damns the souls of men. It would never have been allowed forty years ago. The tide of evil rose under the leadership first of Hepburn, and then of George Drew. I wonder how the Devil found those two men. George Drew is sitting in the cool shadows of the Opposition down in Ottawa. Springtime is late here, but it will

be later there. He will never get into the sunshine, I am sure of that; and if the last election campaign could have lasted a few weeks longer, I am sure the country would have made it unanimous. They did not vote for St. Laurent, or the Liberal Party—they voted against that political charlatan, George Drew, who has been the bane of this Province.

Cities Reflect Provincial Governmental Morals

Why have we that condition in Windsor? For the same reason that we had it in Shawinigan Falls—because of the Government that was behind it. Why did the police take no action in Shawinigan Falls? Because they knew the Government did not want them to take any action. Why were the mayor and police quiescent in the face of that outrage? They knew they could do nothing that would so recommend them to the good opinion of the Premier of Quebec as to do what they did. A preacher of violence, a man who has legislated violence, the Padlock Law for instance, a man who instituted, and is now conducting through the Province, and has been for years, a campaign of religious persecution, without protest from Ottawa, and not much anywhere else! That is Quebec's R.C. Hierarchical puppet, Premier Duplessis.

Jehovah's Witnesses

I do not agree with Jehovah's Witnesses. I abhor their doctrine. I regard it as an antichristian cult. There is nothing about them I admire except their zeal. They have a zeal, but not according to knowledge. I believe they are just as wrong as anyone could be. But they have a right to be wrong. They have a right to their own religious opinions, and ought not to be penalized for what they believe. Nor should anyone else. I would fight for the freedom of a Roman Catholic as readily as I would fight for the freedom of Protestantism. I believe in liberty of conscience. I believe it is no part of the function of the State to infringe upon the realm of conscience. However wrong he may be, a man is answerable to God; and at that point the State has no right to interfere.

What is back of the Mayor and police of Shawinigan Falls? The Premier, and Government of the Province of Quebec. It is all of a piece, not only of their legislation, but of their practice as well.

Why are they there? I have an editorial here from one of the Toronto papers, in which they blame Premier Duplessis for all the trouble. Well, if they don't go any further than that, that is true, I have no doubt. But how does it happen that man is Premier of Quebec? *Only because the Roman Catholic Church willed it to be so. No man could hold office in Quebec without the good will of the Roman Catholic Church.* This man was a puppet of the late Cardinal Villeneuve. He made a presentation to him some years ago, in the City of Quebec, of the "fisherman's ring". He told him it marked, in the Province of Quebec, the union of church and State—which is utterly contrary to the constitution, to the British North America Act—utterly lawless! But that does not make any difference. That was said, and no protest was made against it, except in THE GOSPEL WITNESS. We protested, and have been protesting for years.

I was glad to see this editorial. It was all right as far as it went. It protests against persecution in Quebec of Jehovah's Witnesses, and Brethren, and it does

well, so far as it goes. But it goes only as far as the political aspect of it—blaming Premier Duplessis.

I say Premier Duplessis is responsible as the axe is responsible for the damage it does as an axe, but primarily responsible are the hands that wield it. The Quebec Government is just doing as it is told.

The R.C. Hierarchy Responsible

The Globe and Mail carried the picture of the little chapel smashed to pieces. The car outside does not look as bad as the report said it was. It was the minister's car. It was said a company of big men climbed on top of it, and jumped on it until they had smashed it to the level of the seats. It does not look as bad as that in this picture, but I should not like to have to pay for the damage to that car. All was done in the presence of the Chief of Police, and his force, and not a finger raised, because there was a Roman Catholic Government at the back of it!

Priests' Bonfire in Hull

In the city of Hull, just across the river, the next day a company of two hundred and fifty school children from one of the Roman Catholic schools, under the direction of Reverend Brother Albert, Director of Cauvin School, were given time off to collect the literature of Jehovah's Witnesses. Under the leadership of this Roman Catholic priest, they gathered the literature together, and burned it. Brother Albert said the literature will be burned every time it is circulated; and other schools have promised their cooperation—under the shadow of the Parliament Buildings at Ottawa! The Hull police said "there was no legal barrier to the distribution of such literature, but that a permit is required to distribute any material from door to door. No organization had sought or obtained such a permit" they added. Perhaps not; we are not sure.

Now that is the situation in Quebec. But we don't live in Quebec, thank God! We are secure—but for how long, I don't know.

In the announcement of this service tonight I did not include the name "Roman Catholic." Do you know why? Because not one of our newspapers would have published the advertisement if I had done so. That, right here in Toronto.

Is It Not a Time for Strong Speech?

Perhaps some people may think I speak strongly sometimes. I would speak still more strongly if my command of the English language would permit me. But when people throw stones and bottles, and every other kind of missile through the windows of a religious meeting house, that is rather strong, is it not? Do you not think that that sort of conduct requires strong language? I think you would, if you had been there.

But is that the worst? No; this is "Holy Year." I don't know whether it is any holier than any other year, but I cannot conceive of anything very holy being in Rome, and especially in the region of the Vatican.

Moscow and Rome

I said just now that if I were in authority I would drop some bombs on Moscow, and the Vatican. You say, "That is awful!" Is it? I will tell you why I said it. Because any man in this world bearing such a burden of blood-guiltiness as is borne by Stalin, and by the present Pope, living under any civilized Government in the world, would be hanged by the neck until

they were dead. The pope ought to have stood as the Number One criminal in the Nurnberg trial.

The Vatican and the First War

We know what the Vatican did in the first war. It was our chief enemy in the United States, in Ireland, on the continent—everywhere. In this last war the present Pope brought Hitler to power. I have told you that again and again. When I see pictures of the Pope with his hands folded, as though in prayer, I cannot help saying, "You blasphemous scoundrel. You are not fit to live, much less to pray." Millions of man have died because of the machinations of that centre of murder, and robbery, and rapine.

The same with Mussolini. Hitler and Mussolini were members in good standing of the Roman Catholic Church, until they had no standing anywhere. One was shot and hanged by the legs, and the other was burnt. They were still Romanists; and I suppose, if there had been a priest at hand, he would have ministered extreme unction, and given them a through passage, a detour round purgatory, straight into heaven for all they had done.

Rome in War II

My dear friends, that is the most absurd, most ridiculous, most damnable system that hell itself ever hatched. It was the Roman Catholic Church that brought about the collapse of France. Laval, whom his own countrymen executed for treason, was a tool of the priests. Petain, a similar character, wearing the military uniform, was sentenced to death, but his sentence commuted to life imprisonment. He is languishing somewhere in a French prison, at ninety-four. Guilty of treason to his own country, he betrayed his army, and the whole country into the hands of the Pope's puppet. Hitler, and Mussolini later.

Leopold of Belgium

You are reading just now about Leopold of Belgium, and the agitation to bring him back to the throne. Why did he leave it? He had at the beginning of the war, a magnificent army of half a million men standing at arms. In the first great war no unit in all the Allied Armies fought more valiantly than did the Belgians. I recall with a thrill of pleasure, seeing that army march in to Brussels after its long exile. I drove over from Mons, and I saw them, with units of all the Allied Armies, under the heroic leadership of the valiant King Albert, the father of this wretch, called Leopold. What did Leopold do? Mr. Churchill said, that without consulting the chiefs of staff, or the heads of any Government of the Allied powers, he sent a messenger to the Germans, and surrendered that half million men, without a shot. Three hundred and thirty-five thousand British and French soldiers were left in between the blades of the shears! Our whole flank was exposed, and if it had not been for the miracle of Dunkirk, the treachery of Leopold would have cost us three hundred and thirty-five thousand men.

Who Wants Leopold the Traitor Back?

Why do they want him back? Who wants him back, after his long exile? They have taken a plebiscite and only fifty-seven percent of all the people want him back, approve of his coming back. Forty-three percent are against him. So successive statesmen have been called upon to try to form a Government with the express pur-

pose of bringing him back. Who are doing that? The Roman Catholic Party. Openly and frankly it is said that it is the Roman Catholic Church who is trying to bring the traitor back to put him on the throne. More mischief is hatching somewhere, we may be sure of that.

The Dutch East Indies "Down the Drain"

From November until the early part of February I made a tour of the world, and there were some countries that specially interested me, particularly the Islands of what are now called the United States of Indonesia, Sumatra, Java, Borneo, and others. They had been known as the Dutch East Indies. They had been occupied and ruled by the Netherlands Government for more than three hundred years. Perhaps the Dutch Government was not as careful of the people as it might have been—I don't know; I am not in a position to judge. But I know, from personal observation that whatever is good there, the Dutch put it there. In those Islands now there are a total of seventy-six millions of people. They are not so far from Singapore. Still farther north is Hong Kong, and China with its four hundred millions, and India with its four hundred millions, allegedly Communist, with a tremendous infiltration of Communist sentiment, and out-and-out Communists in the Islands of Indonesia. We left Bandoeng while we knew the leaving was good. Within forty-eight hours of our leaving, the dead were lying in the streets.

We knew insurrection was coming. The whole country was seething with discontent. How did it happen? Why did the Dutch leave Indonesia? I talked with many officials, with the editor and publisher of the largest daily paper in Indonesia, now known as *Jakarta*. They were all fearful of the future. The Indonesian people were almost ready to give away their money. They said, in a little while it won't be any good, anyway.—The official rate of the guilder was three eighty to the dollar. But if you went into a store they would give you twenty-seven. We were met at our car in one place by at least a dozen men: "Got any American money? We will give you thirty for it." Just because something was happening there.

How did that happen? Cardinal Spellman, and his horde of intriguers, in Washington, brought pressure to bear upon the American State Department, and the American State Department brought pressure upon the United Nations Assembly. Mark my word, there is trouble there. It is going to be as great a menace to the peace of this world as the League of Nations ever was. It is like the trick of a Baptist Convention, or any other Convention, when trouble is fomenting, to appoint a "committee".

Whenever the United States speaks to-day, all nations listen, because they have the money. So the United Nations Assembly said to the Netherlands Government, "You had better vacate the Dutch East Indies. Give up all those rich islands to native control." But that had to be ratified by the Dutch Parliament at the Hague. The Nationalists, the solid people of the Netherlands, opposed it, but a Union was formed of the Roman Catholic Party, and the Labour Party, and together they obtained a small majority, and voted to turn the Dutch East Indies "down the drain". And so the Dutch East Indies ceased to have any connection with the Netherlands, and passed their seventy-six millions of people, the vast majority of whom scarcely know their right hand from

the left—proper subjects for the hordes of Communism that will sweep down upon them.

Interview With Head of United Nations in Indonesia

I had a long interview with the Head of the United Nations in that country, and he said, "If you have any voice when you get to Australia, and New Zealand, try to wake up the British people. Look at your map. There is just a narrow stretch of water across to Darwin, and you are on the Australian continent, and what can seven millions do against seventy-six millions, reinforced by the Chinese, and perhaps by India?"

When I got to Australia I found Australia had been brought to the verge of ruin by a Roman Catholic Government, that had captured the Labour Party, and for eight years had ruled Australia. The same thing in New Zealand, only there they had been in power for thirteen years; until at last the people united, and threw both Governments out. Now they are rejoicing in their new-found freedom. But it will take some time before they are able to eradicate the evil effects of this misrule.

People look at the headlines. They have no time to read the papers, and they don't know what is going on in the world. I have seen a lot of it in Egypt, Siam, India, the Philippines, Hong Kong, and almost within a stone's throw of the Communistic hordes of China. And the arch-enemy of all human welfare sits in the Vatican pulling the strings and manipulating the affairs of the world, in an effort to create another world conflagration, in which his band of looters would seek to gather the spoils.

Vaticanism Aggression Everywhere,

It is a dark day, whether you believe it or not. Dark in Quebec! Dark in Ontario! Dark over the Dominion of Canada! and a Roman Catholic Government in power in Ottawa, and another in Quebec, and something that might be described as even worse in Ontario! Then we have a Roman Catholic premier in Nova Scotia, and by and by it will come home to the people of this country—whether I am here to see it or not—it will come home to them, and they will see that huge organization, that cuttlefish, that octopus, spreading its tentacles into every Government, and into every social stratum, and into every industry, every social organization in this country, always putting itself in a position of control, putting its representatives on the Police Force, in the Fire Brigade, in all lines of communication, telephone, telegraph, railways, and everything else. You think I am exaggerating! I cannot tell you the half of it. I only wish that I could wake people up.

You have read in the newspapers of these dreadful conflagrations in which children have been burned to death, and adults burned to death, and of how neighbours and others have come and while the house was licked with flames, tried to arouse the inmates, who were not yet dead: they were only smothered, and rendered insensible, and impotent to fight the fire in their own defence.

It seems to me as though this country had been chloroformed. I know it has been, religiously. You will find the United Church officially, and the Anglican Church officially, and the Presbyterian Church officially, and a great host of Baptists beside, who say, "Oh, well, we must get on, and have fellowship with our Roman Catholic brethren."

What May Be Done?

What are we going to do? There is only one thing: for ourselves, we can make our protest. But in the meantime we can go on preaching the gospel just as those Christian Brethren are doing down in Quebec, and as we ourselves are trying to do, trying to send out the word of God, in French Testaments to those who will read them, sending out missionaries wherever we can get them, and wherever we can find entrance.

We may not change Rome politically, but we may pluck some out of the fire, and lead some to Christ; and that will be a net gain. That is the only remedy I can see.

I do not know whether you have agreed with me or not, but it strikes me as being an appalling situation that a thing like that could occur in Shawinigan Falls, and awaken so little interest, and so little protest in the rest of Canada. I have framed a resolution. You can do what you like with it, but if you approve it, we will send it to the Minister of Justice, and to the Premier of Quebec, and elsewhere, wherever it may do good. I will read it, and then I have sufficient copies for every one of you to take a copy, or more if you so desire, and you can read it again at your leisure. The resolution here follows:

"This congregation of worshippers, assembled in Jarvis Street Baptist Church, Toronto, as Canadian citizens, in the exercise of the right of civil and religious liberty, strongly protests the action of a French-Canadian Roman Catholic mob in Shawinigan Falls, in attacking the meeting house used for religious purposes by a group known as Christian Brethren, in which stones, and bottles, and other missiles, were employed, and, according to press reports, smashing the plate glass windows, destroying the pulpit, and tearing Bibles and hymn books to pieces, and throwing them in the gutter—all this being inflicted upon an unoffending religious group, exercising their religion within their own hired building, which attack forced the group to seek shelter in their landlord's apartment.

"We protest that such a violent assault should have been allowed to continue in the presence of the Police, headed by their Chief, for at least one hour, without any attempt being made by the Police to control the mob.

"We protest further that no attempt was made to arrest any of the attackers, although it could not have been difficult to identify at least some of them.

"We protest also that the official attitude of acquiescence by the Mayor and Police in this outrageous breach of the peace, and attack upon our fundamental rights as free Canadian citizens, must reflect the official attitude of the Government of Quebec in general, and the Premier, and Attorney General in particular, as shown in their continued persecution of religious minorities in that Province.

"We protest also for the still more serious reason that it is obvious that the attitude of the Government in Quebec toward all such matters is clearly the will of the Ecclesiastical Roman Catholic Hierarchy, by whose grace alone the Government holds office.

"We therefore call upon all liberty-loving Canadians of every name and creed, and of no creed at all, from the Atlantic to the Pacific, to unite in making known, by every means within their power,

their determination that such religious persecution shall not be tolerated in this free Dominion."

This was moved by Rev. W. S. Whitcombe, and seconded by Mr. M. McWatters.

This resolution is a summary of what I have tried to say to-night, and if you agree that protest ought to be made, and that this thing is wrong, and that we ought, for our own sakes to express our objection, then you may vote for it. Will all those who approve of this please rise. Everyone rose. No one opposed. The resolution was carried unanimously by standing vote.

For our closing hymn we shall sing:

Stand up! stand up for Jesus!
Ye soldiers of the cross;
Lift high His royal banner,
It must not suffer loss;
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up! stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict
In this His glorious day!
Ye that are men now serve Him,
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Stand up! stand up for Jesus!
Stand in His strength alone:
The arm of flesh will fail you—
Ye dare not trust your own:
Put on the gospel armour,
And, watching unto prayer,
Where duty calls, or danger,
Be never wanting there.

Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song:
To him that overcometh
A crown of life shall be;
He with the King of glory
Shall reign eternally.

"I LOVE THEM BOTH BEST"

Rowland Hill was once preaching on the inseparable connection between justification and sanctification, when he thus concluded his remarks: "A person once asked a dear little child this improper question, 'Which do you love best, your father or your mother?' The child paused for a moment, and then exclaimed, 'I love them both best.' Now, if you ask me which I love best, justification or sanctification, I will answer with the little child, and never mind the bad grammar, 'I love them both best.'"

—ROWLAND HILL.



The above photograph appeared in *The Ottawa Evening Citizen* of April 14, with this explanation: "Purge" in Hull—Children of Cauvin School in Hull gather around the remnants of a bonfire in which they burned anti-Roman Catholic literature this morning. The literature is being distributed in pamphlet form and is left on door steps while residents sleep. The "nocturnal campaign" is attributed to members of the Jehovah Witnesses. Rev. Brother Albert, director of Cauvin School, is seen to the left of the fire. Rev. Brother Joseph, assistant director, is at the right. —Photo by Newton

MOB VIOLENCE IN QUEBEC

From *The Ottawa Citizen*

Many Hull residents are understandably annoyed by the circulation of anti-Roman Catholic pamphlets through the city. But those who talk of "apprehending" the distributors, and the school authorities who directed children to make a bonfire of this literature, are surely most unwise. Mob violence against the Christian Brethren in Shawinigan Falls earlier this week, the kind of affair that Canadians like to think happens only in far-off backward lands, should be a warning to all responsible citizens. For it was a logical climax to the intolerance of criticism, and indeed the religious persecution, that has been developing in Quebec in recent years.

Members of the sect known as Jehovah's Witnesses have borne the brunt of this ill-will. It is disappointing that the decision of the Supreme Court in the Boucher case last December has not had a more salutary effect. The court ordered a new trial for Mr. Aime Boucher, who had been convicted for "seditious libel" in a pamphlet he distributed. In a minority judgment recommending acquittal, Mr. Justice Rand took the view that the Witnesses had simply been exercising "what has been taken for granted to be the unchallengeable rights of Canadians." He noted that, nevertheless, individuals and mobs had assaulted them, torn up their Bibles, invaded their homes, and taken their property. Witnesses "in hundreds have been charged with public offences and held to exorbitant bail."

But since then there have been incidents like the kidnapping of two girl Witnesses at Joliette on December 18, and of Mr. Paul Boeda of the Christian Brethren at Shawinigan Falls on March 4. The Christian Brethren, known also as Plymouth Brethren, opened a chapel in downtown Shawinigan Falls against police advice. Then their meeting place was wrecked while 40 persons huddled upstairs in fear of a mob of 1,500 that police said they could not control.

Persons who have taken part in these acts of intimidation excuse themselves as defenders of religious traditions against which these sectarians are zealous propagandists. But this provocation gives no excuse for authorities to persecute or for individuals to take the law into their own hands. The sectarians are within their rights to preach and publish their beliefs. Those who dislike them have the alternatives of discussion or silence.

The preservation of personal freedom in an orderly society requires the concern of all Canadians, Protestant or Roman Catholic, English-speaking or French-speaking. It is the responsibility of Quebec's leaders in government, religion, and education to insist on respect for the laws and protection for civil liberties.

BONFIRE IN HULL

Children Burn Anti-R.C. Books

By Joe Finn, *Evening Citizen* Staff Writer

More than 250 school children in Hull to-day staged a mass demonstration in protest over a deluge of anti-Roman Catholic literature which has been circulated there during the past week.

The children, pupils of Cauvin School, took time out from their classes to collect hundreds of pamphlets which they afterwards tossed into a huge bonfire on the school grounds.

In what is described as a "nocturnal campaign" conducted by members of the Jehovah's Witnesses, the literature is being left on door steps and in mail boxes while residents sleep during the night.

The pamphlets allegedly contain denunciation of the Roman Catholic Church and present Holy Year observances in Rome. They also denounce the Duplessis government.

Apparently different streets are being chosen each night by distributors of the literature. St. Hyacinthe and St. Henri streets were "covered" Wednesday night, and last night Garneau and Charlevoix streets were the "targets for attack".

Time Off From Classes

Rev. Brother Albert, director of Cauvin School, told *The Evening Citizen* to-day that the pupils were given time off from classes to conduct a "clean-up" campaign. Many

calls were received from parents requesting that the youngsters be allowed to collect the literature, he said.

More than 150 boys ranging in age from 8 to 13 years started on their "clean-up" rounds shortly after 8 o'clock this morning. Going from door to door on Garneau and Charlevoix Streets, they collected every pamphlet in sight.

At 10 o'clock the "collectors" gathered in the school yard and, under the supervision of Rev. Brother Albert, and Rev. Brother Joseph, assistant director of the school, they started a bonfire and burned the written matter.

Brother Albert stated that the literature will continue to be burned every time it is circulated. Other schools had promised their co-operation, he said.

Hull police pointed out that while there is no legal impediment to the handing out of such literature under ordinary circumstances, a permit is required to distribute it from door to door. No organization has so far sought or obtained such a permit, they state.

Residents of Hull, predominantly French-Canadian, are angered over the flood of anti-Catholic pamphlets and householders on many of the streets plan an all-night watch beginning to-night, in the hope of apprehending the distributors.

Police on night patrol duty have also been ordered to be on the lookout and anyone found distributing literature of any kind, without the required permit, will be prosecuted.

RELIGIOUS PERSECUTION IN QUEBEC

From *The Toronto Daily Star*

Liberty to worship God as they see fit is one of the most precious rights of any free people. There are indications that in at least one Canadian province this right is not absolute. To the Jehovah Witness episodes in Quebec, a Christian Brethren episode has now been added. At Shawinigan Falls the people of this little sect have suffered an attack upon their meeting place, a mob has threatened them, and members of the sect have had to be escorted to safety.

It is true that a few police are helpless against a mob of 1,500 people. It is also true that reasonable police vigilance would result in the detection of ringleaders, especially in a community where most of the people are well known. And detection should be followed by prosecution.

Preliminary dispatches from the scene of trouble do not indicate that prosecution is in prospect. Do those who indulge in such demonstrations or fail to take punitive action count upon a sympathetic attitude on the part of Quebec's provincial government?

Edmund Major, president of the Civil Liberties Union, places the responsibility squarely upon the shoulders of the Duplessis administration. He wires Mr. Duplessis that "the latest outrage against religious minorities is a direct outgrowth of repressive actions of your government against civil liberty, and failure to prosecute persons in previous incidents of this kind."

It would be an evil thing for Canada if this Dominion were divided as the north and south of Ireland are divided, with religious hates smouldering in the hearts of the inhabitants. Mr. Duplessis could stop the sort of thing that has been occurring in Quebec. He should lose no time in doing so.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

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

The Gospel Witness

130 Gerrard Street East, Toronto 2

Canada

IS ROME LOSING ITS HOLD ON QUEBEC?

THE story of mob violence in Shawinigan Falls, Quebec, where a little meeting hall was wrecked and the lives of the worshippers put in jeopardy, has been reported in the daily press across this Dominion. No doubt it has brought a blush of shame to the great majority of Canadians. We wonder what Roman Catholics think, deep down in their hearts, of this shameful incident. The more bigoted ones will rejoice that the Protestants have been routed from a Quebec town, though their joy on this score will be short-lived, for the Gospel workers apparently intend to continue their hazardous work of preaching the Word of God there in French. But we are persuaded that many Roman Catholics will feel a keen sense of shame that their Church has resorted to such tactics as these in order to defend its faith. Of course, Roman Catholics who feel this way about the Shawinigan Falls incident will not realize that their church strongly denies the right of liberty of worship, and that it is still unrepentant for the evils of the Medieval Inquisition. They will scarcely believe that the official documents of their church speak of toleration as "illogical" and of liberty of conscience and of worship as "insanity." Notwithstanding, such is the language employed by two popes in modern times. Pius IX has the following condemnation of "that erroneous opinion," as he calls freedom of worship:

Pope Says Religious Freedom Is "Erroneous"

They do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by our Predecessor, Gregory XVI, an insanity, viz. that "liberty of conscience and worship is each man's personal right, which ought to be legally proclaimed and asserted in every rightly-constituted society; and that a right resides in citizens to an absolute liberty, which should be restrained by no authority, whether ecclesiastical or civil, whereby they may be able openly and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way. But while they rashly affirm this they do not consider that they are preaching the liberty of perdition."—*Encyclical Letters of Pope Pius IX.*

Another pope declared the following in an encyclical dated 1885:

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but not therefore unreasonable. Error has not the same rights as truth. Since the profession and practice of error are contrary to human welfare, how can error have rights? How can the voluntary toleration of error be justified? The men who defined the principle of toleration for all varieties of religious opinion assume either that all religions are equally true, or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration.

—*Encyclical Immortale Dei by Leo XIII, 1885.*

Rome's Two Voices

Texts of this sort from official Roman Catholic sources could be multiplied indefinitely. Intolerance is a dogma of Rome, and it is one to which the rank and file of the Roman Church is bound to give implicit obedience, though, as we have said, many Roman Catholics are not aware of the teachings of their church on this subject. But in Quebec and in every other country where Rome holds sway she indoctrinates her people in systematic hatred and intolerance. In lands where she is in

a minority, she speaks in smooth words of honeyed sweetness concerning liberty and toleration, by which she means liberty and toleration for Roman Catholics. Only when external circumstances compel her, does Rome grant to those outside her fold any degree of toleration.

The Religious Situation in Quebec

Quebec presents a peculiar situation from the religious point of view. The Province is more than three-quarters French and Roman Catholic, of a specially narrow and bigoted type of Romanism. In Montreal, the metropolis of Canada, in the Ottawa Valley and the Eastern Townships, there are strong minorities of English-speaking Protestants, and there are also more or less isolated English-speaking Protestant groups in the mining towns in the North. English-speaking Protestants are not molested so long as they confine their activities to those of their own language. But let Protestants begin any aggressive work to bring French-Canadians under the sound of the Gospel, and there is trouble. Many English-speaking Protestants in our neighbouring province are not aware of the truth of what we say, though there is abundance of evidence to prove it. Wherever Father Chiniquy, a converted priest who became a Presbyterian minister, spoke it was the sign for an outbreak of mob violence. A century and more ago, Madame Feller, a Swiss lady, commenced preaching in French and on more than one occasion she and her fellow-labourers suffered at the hands of angry mobs led by priests. A few years ago an Anglican minister in Montreal was heavily fined for displaying signs outside his church which the Hierarchy regarded as offensive, though the lawyer who defended him pointed out that they said no more than the Thirty-nine Articles of the Church of England, to which His Majesty the King subscribed in his coronation oath. Our own men and women, graduates of Toronto Baptist Seminary, have been jailed for no other offense than that of preaching the Gospel in French on the street corners of Quebec, though they were not molested when they spoke in English!

Why Does Rome Persecute?

It is disconcerting to note that the Protestant Churches of Canada have weakened their efforts to bring the Word of God to French-Canadian Roman Catholics; they are spending less money and sending fewer men to this difficult field than they did a generation ago. And in general, the efforts they do make do not seem to be sufficiently aggressive to stir up much open violent opposition on the part of the priests.

But this cannot be said of our friends the Christian Brethren who have recently begun to preach and teach the Gospel of the grace of God in the town of Shawinigan Falls. Their energy has evoked intense opposition; it is apparent that the local priests are convinced that these newcomers present a real threat to their power and influence over the people. Various ways have been tried to silence their testimony: the evangelist was kidnapped and warned not to return to town; no doubt the rank and file of followers and converts also received threats; but when none of these things moved them, the strategists of Rome took the step of organizing a riot and wrecking the meeting-place of these few faithful souls. We are convinced that the Roman Catholic Hierarchy is too shrewd to use a sledge hammer to swat a mosquito. Perhaps the zeal of individual priests would

outrun their discretion and their sense of balance, but not so with the headquarters staff of the Hierarchy. Viewed in this light, the violence used in Shawinigan Falls is an unintentional testimony to the effectiveness of the work being carried on there by the little evangelical group. The great might of Rome, established as it is by the power of an immense majority, trembles at the sight of one or two simple believers with Bibles and Gospel Tracts in their hands as they seek to point French-Canadians to the Saviour!

An Unintentional Tribute

Are the walls of Jericho about to fall? In Quebec they are so high and so broad, so seemingly impregnable, grey with age and manned by countless thousands of zealous defenders, that they seem to smile in pity at the meagre little band of evangelicals who march about them sounding the Gospel trumpet. With great labour and sorrow, a few converts are won; here and there in scattered places are to be found little meeting-houses for those who have dared the wrath of the priests and have cast in their lot with the hated Protestants. But what are these against so many? Little wonder that Modernistic churches which have lost their conviction of the truth of the Gospel have slacked their efforts in such a discouraging mission field as this. Why does the high command of such a vast host, so strongly intrenched as is the Roman Catholic Church, deign to pay any attention whatsoever to insignificant efforts of a group such as the Christian Brethren, or a Baptist preacher and his people on the street corner? Why have they instituted a campaign of systematized legal persecution against those hapless and misguided persons who call themselves "Jehovah's Witnesses?" Why is there such fear of Communism in a province that is overwhelmingly Roman Catholic, in which the schools are under the control of the Church of Rome, as well as hospitals and almost every other public institution? The Roman Catholic press shrieks in every issue its frenzy at the fear of the Red menace in the peaceful countryside of Quebec. If Rome is infallible, if it is the sole Church which is of Divine origin and the only one through which salvation can come to mortals, why is it so sensitive to the attacks of these numerically weak organizations, who can offer to those who follow them little but abuse and persecution by their one-time friends?

Rome Trembles With Terror

The answer must be that Rome knows its own weaknesses better than those of us without know them. It trembles already, for it knows the slim hold it has on its seemingly devoted followers. The priests fear to meet in open argument the reasons of their opponents; they are convinced that the incessant work of their orders of teaching sisters and brothers, all the endless catechetical instruction, all the preaching of their priests, will speedily be effaced by the sermon of a street-corner preacher, or a few paragraphs from a Gospel Tract, or the text of a little book called the New Testament when it is in their mother tongue. What a confession of weakness is unwittingly made by the gangster tactics which the priests in Shawinigan Falls have employed to silence a little handful of preachers and teachers meeting in a rented store which was converted to a temporary meeting place in which the Gospel of Grace is proclaimed.

Terrible as it is to contemplate that Spain has removed

to our own fair Dominion, and that religious terrorists make and execute at will their own mob-law while the police stand idly by, yet there is cause in it for taking a brighter view of Quebec in the not too distant future. We thank God for men and women who are willing to venture their lives for the sake of the Gospel; and we rejoice that their preaching has proved its effectiveness even though it be in this negative fashion. The Acts of the Apostles becomes a new book when it is read in the light of such events as these. We have turned to it again and again as we visited our French-Canadian workers who were in imminent peril of jail or of mob-violence. As we have stood on the street corners with a little handful of believers who were attempting to make their voices heard above the shouts of the mob and the blare of radios, we have often thought of the Apostle Paul at Philippi, or when he was stoned and left for dead. We pray for these brethren in Shawinigan Falls, and for all those who seek to preach the Word of God to those who sit in darkness, that these things which have happened unto them may fall out unto the furtherance of the Gospel, and we believe that it will.—W.S.W.

THE SOURCE OF GOOD WORKS

This is plain, and a sure conclusion, not to be doubted of, that there must be first in the heart of a man, before he do any good work, a greater and a preciouser thing than all the good works in the world, to reconcile him to God, to bring the love and favour of God to him, to make him love God again, to make him righteous and good in the sight of God, to do away his sin, to deliver him and loose him out of that captivity wherein he was conceived and born, in which he could neither love God nor the will of God. Or else, how can he work any good work that should please God, if there were not some supernatural goodness in him, given of God freely, whereof the good work must spring? even as a sick man must first be healed or made whole; ere he can do the deeds of an whole man; and as the blind man must first have sight given him, ere he can see; and he that hath his feet in fetters, gyves, or stocks, must first be loosed, ere he can go, walk, or run; and even as they which thou readest of in the Gospel that they were possessed of the devils, could not laud God till the devils were cast out.

That precious thing which must be in the heart, ere a man can work any good work, is the Word of God, which in the Gospel preacheth, proffereth, and bringeth unto all that repent and believe, the favour of God in Christ. Whosoever heareth the Word and believeth it, the same is thereby righteous; and thereby is given him the Spirit of God, which leadeth him unto all that is the will of God; and (he) is loosed from the captivity and bondage of the devil; and his heart is free to love God, and hath lust to do the will of God. Therefore it is called the word of life, the word of grace, the word of health, the word of redemption, the word of forgiveness, and the word of peace; he that heareth it not, or believeth it not, can by no means be made righteous before God. This confirmeth Peter in the fifteenth of the Acts, saying that God through faith doth purify the hearts. For of what nature soever the Word of God is, of the same nature must the hearts be which believe thereon, and cleave thereunto. Now is the Word living, pure, righteous, and true; and even so maketh it the hearts of them that believe thereon.

—WILLIAM TINDALE.

LEST WE FORGET

The Martyrdom of George Marsh From Foxe's Book of Martyrs

GEORGE MARSH, born in the parish of Deane, in the county of Lancaster, received a good education and trade from his parents; about his twenty-fifth year he married, and lived, blessed with several children, on his farm until his wife died. He then went to study at Cambridge, and became the curate of Rev. Lawrence Saunders, in which duty he constantly and zealously set forth the truth of God's Word, and the false doctrines of the modern Antichrist.

Being confined by Dr. Coles, the bishop of Chester, within the precincts of his own house, he was kept from any intercourse with his friends during four months; his friends and mother, earnestly wished him to have flown from "the wrath to come"; but Mr. Marsh thought that such a step would ill agree with that profession he had during nine years openly made. He, however, secreted himself, but he had much struggling, and in secret prayer begged that God would direct him, through the advice of his best friends, for his own glory and to what was best. At length, determined by a letter he received, boldly to confess the faith of Christ, he took leave of his mother-in-law and other friends, recommending his children to their care and departed for Smethehills, whence he was, with others, conducted to Latham, to undergo examination before the Earl of Derby, Sir William Nores, Mr. Sherburn, the parson of Grapnal, and others. The various questions put to him he answered with a good conscience, but when Mr. Sherburn interrogated him upon his belief of the Sacrament of the altar, Mr. Marsh answered like a true Protestant that the essence of the bread and wine was not at all changed, hence, after receiving dreadful threats from some, and fair words from others, for his opinions, he was remanded to ward, where he lay two nights without any bed.

On Palm Sunday he underwent a second examination, and Mr. Marsh much lamented that his fear should at all have induced him to prevaricate, and to seek his safety, as long as he did not openly deny Christ; and he again cried more earnestly to God for strength that he might not be overcome by the subtleties of those who strove to overrule the purity of his faith. He underwent three examinations before Dr. Coles, who, finding him steadfast in the Protestant faith, began to read his sentence; but he was interrupted by the chancellor, who prayed the bishop to stay before it was too late. The priest then prayed for Mr. Marsh, but the latter, upon being again solicited to recant, said he durst not deny his Saviour Christ, lest he lose his everlasting mercy, and so obtain eternal death. The bishop then proceeded in the sentence. He was committed to a dark dungeon, and lay deprived of the consolation of any one (for all were afraid to relieve or communicate with him) until the day appointed came that he should suffer. The sheriffs of the city, Amry and Couper, with their officers, went to the north gate, and took out Mr. George Marsh, who walked all the way with The Book in his hand, looking upon the same, whence the people said, "This man does not go to his death as a thief, nor as one that deserveth to die."

When he came to the place of execution without the city, near Spittal-Boughton, Mr. Cawdry, deputy chamberlain of Chester, showed Mr. Marsh a writing under

a great seal, saying that it was a pardon for him if he would recant. He answered that he would gladly accept the same did it not tend to pluck him from God.

After that, he began to speak to the people, showing the cause of his death, and would have exhorted them to stick unto Christ, but one of the sheriffs prevented him. Kneeling down, he then said one of his prayers, put off his clothes unto his shirt, and was chained to the post, having a number of fagots under him, and a thing made like a firkin, with pitch and tar in it, over his head. The fire being unskillfully made, and the wind driving it in eddies, he suffered great extremity, which notwithstanding, he bore with Christian fortitude.

When he had been long tormented in the fire without moving, having his flesh so broiled and puffed up that they who stood before him could not see the chain where-with he was fastened, and therefore supposed that he had been dead, suddenly he spread abroad his arms, saying, "Father of heaven, have mercy upon me!" and so yielded his spirit into the hands of the Lord. Upon this, many of the people said he was a martyr, and died gloriously patient. This caused the bishop shortly after to make a sermon in the cathedral church, and therein he affirmed, that the said "Marsh was a heretic, burnt as such, and is a firebrand in hell." Mr. Marsh suffered April 24, 1555.

MARTYRDOM OF RAWLINS WHITE

RAWLINS WHITE was by his calling and occupation a fisherman, living and continuing in the said trade for the space of twenty years at least, in the town of Cardiff, where he bore a very good name amongst his neighbours.

Though the good man was altogether unlearned, and withal very simple, yet it pleased God to remove him from error and idolatry to a knowledge of the truth, through the blessed reformation in Edward's reign. He had his son taught to read English, and after the little boy could read pretty well, his father every night after supper, summer and winter, made the boy read a portion of the Holy Scriptures; and now and then a part of some other good book.

When he had continued in his profession the space of five years, King Edward died, upon whose decease Queen Mary succeeded and with her all kinds of superstition crept in. White was taken by the officers of the town, as a man suspected of heresy, brought before the Bishop Llandaff, and committed to prison in Chepstow, and at last removed to the castle of Cardiff, where he continued for the space of one whole year. Being brought before the Bishop in his chapel, he counselled him by threats and promises. But as Rawlins would in no wise recant his opinions, the bishop told him plainly that he must proceed against him by the law, and condemn him as a heretic.

Before they proceeded to this extremity, the bishop proposed that prayer should be said for his conversion. "This," said White, "is like a godly bishop, and if your request be godly and right, and you pray as you ought, no doubt God will hear you; pray you therefore, to your God, and I will pray to my God." After the bishop and his party had done praying, he asked Rawlins if he would now revoke. "You find," said the latter, "your prayer is not granted, for I remain the same;

and God will strengthen me in support of this truth." After this, the Bishop tried what saying Mass would do; but Rawlins called all the people to witness that he did not bow down to the host. Mass being ended, Rawlins was called for again; to whom the Bishop used many persuasions; but the blessed man continued so steadfast in his former profession that the bishop's discourse was to no purpose. The bishop now caused the definite sentence to be read, which being ended, Rawlins was carried again to Cardiff, to a loathsome prison in the town, called Cockmarel, where he passed his time in prayer, and in the singing of psalms. In about three weeks the order came from town for his execution.

When he came to the place where his poor wife and children stood weeping, the sudden sight of them so pierced his heart, that the tears trickled down his face. Being come to the altar of his sacrifice, in going towards the stake, he fell down upon his knees, and kissed the ground; and in rising again, a little earth sticking on his face, he said these words, "Earth unto earth, and dust unto dust; thou art my mother, and unto thee I shall return."

When all things were ready, directly over against the stake, in the face of Rawlins White, there was a stand erected, whereon stepped up a priest, addressing himself to the people, but, as he spoke of the Romish doctrines of the Sacraments, Rawlins cried out, "Ah! thou wicked hypocrite, dost thou presume to prove thy false doctrine by Scripture?" "Look in the text that followeth; did not Christ say, 'Do this in remembrance of me?'" Then some that stood by cried out, "Put fire! set on fire!" which being done, the straw and reeds cast up a great and sudden flame. In which flame this good man bathed his hands so long, until such time as the sinews shrank, and the fat dropped away, saving that once he did, as it were, wipe his face with one of them. All this while, which was somewhat long, he cried with a loud voice, "O Lord, receive my spirit!" until he could not open his mouth. At last the extremity of the fire was so vehement against his legs that they were consumed almost before the rest of his body was hurt, which made the whole body fall over the chains into the fire sooner than it would have done. Thus died this good old man for his testimony of God's truth, and is now rewarded, no doubt, with the crown of eternal life.

Foxe's Book of Martyrs

HOW GOD LEADS

As a climber on a mountain-peak may look down the vale up which he had painfully toiled for many days and see the dusty path lying, like a sinuous snake, down along it, so, when we get up yonder, "Thou shalt remember all the way by which the Lord thy God hath led thee these many years in the wilderness," and shalt see the green pastures and the still waters, valleys of the shadow of death, and burning roads with sharp flints, which have all brought thee hither at last. We shall know then what we believe now, that the Lord does indeed go before them who desire to follow Him, and that the God of Israel is their reward. Then we shall say with deepened thankfulness, deepened by complete understanding of life here, seen in the light of its attained end, "I being in the way, the Lord led me," and "I shall dwell in the house of the Lord for ever."

—ALEXANDER MACLAREN

BRITISH TAXPAYERS ASKED TO SUBSIDIZE TOTALITARIANISM

Cardinal Griffin and the Schools

The pastoral letter issued by Cardinal Griffin and read in all Roman Catholic Churches last Sunday has a significant bearing on the vigorous and highly-organized demand for more public money for Roman Catholic schools. The Cardinal's declaration is as explicit as words can make it. "We Catholics," it states, "believe that our Church is the one true Church founded by Jesus Christ, whose Vicar on earth, His Holiness the Pope, speaks with an infallible voice when defining doctrines. . . . A call for reunion means an invitation to all non-Catholics to join the one true Church. It means, in other words, submission to the authority of the Holy See." This, of course, is totalitarianism pure and simple. A Church is perfectly entitled to be totalitarian. But it is clearly a very different matter when taxpayers, the vast majority of whom would firmly repudiate the doctrine voiced by Cardinal Griffin, are asked to bear the whole cost of schools where the doctrine is inculcated. That is altogether too much to ask.

—The Spectator.

THE GUTHRIE CASE

Guelph Pastor Agrees to Quit

GUELPH, April 18.—Rev. Thomas Guthrie, at odds with his congregation at York Road Baptist Church for the past nine months, today signed an agreement which will remove him from all affairs of the church.

The document was signed in the courthouse today, shortly before he was to have appeared as defendant in a Supreme Court action brought by five deacons of the church.

The agreement also calls for resignation of Alex Binnie, sole member of the board of deacons who supported Mr. Guthrie at the time of the split, it was reported.

—Toronto Globe and Mail

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THE VICAR OF BRAY

In good King Charles golden days,
When loyalty no harm meant,
A zealous High Churchman was I,
And so I got preferment.
To teach my flock I never missed,
Kings were by God appointed,
And lost are those who dare resist
Or touch the Lord's anointed.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

When royal James possessed the crown,
And popery grew in fashion,
The penal laws I hooted down,
And read the Declaration.
The Church of Rome I found would fit
Full well my constitution;
And I had been a Jesuit,
But for the Revolution.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

When William was our king declared,
To ease the nations grievance,
With this new wind about I steered,
And swore to him allegiance.
Old principles I did revoke,
Set conscience at a distance;
Passive obedience was a joke,
A jest was non-resistance.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

When royal Anne became our queen,
The Church of England's glory,
Another face of things was seen,
And I became a Tory.
Occasional conformists base,
I blamed their moderation,
And thought the church in danger was
By such prevarication.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

When George in pudding-time came o'er,
And moderate men looked big, sir,
My principles I changed once more,
And so became a Whig, sir.
And thus preferment I procured
From our new faith's defender,
And almost every day abjured
The Pope and the Pretender.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

The illustrious house of Hanover,
And Protestant succession,
To these I do allegiance swear—
While they can keep possession.
For in my faith and loyalty
I never more will falter,
And George my loyal king shall be—
Until the times do alter.
And this is law that I'll maintain
Until my dying day, sir,
That whosoever king shall reign,
Still I'll be the Vicar of Bray, sir.

A mere trifle consoles us, for a mere trifle distresses
us.

—BLAISE PASCAL

OUR STUDENTS WRITE ABOUT
THE SEMINARY

In the next-to-last issue of *The Seminarian* for the current school year, several members of the graduating class took the opportunity of telling what Toronto Baptist Seminary means to them. We think their articles deserve still wider publicity and hence reproduce them below. We are proud of these men who shall be leaving us soon, and our prayers will follow them as they undertake a wider ministry in various parts of the world. Mr. Appéré came to us four years ago with scarcely a word of English at his command. We think his Editorial will bear witness that he has made a deep acquaintance of our language in that period of time. Mr. Wilfred Bauman, B.A., one of our own Jarvis Street boys, has a happy knack of getting to know people and to see places and do things. Both these men are veterans in our French-Canadian work and both are going to France on graduation, Mr. Bauman to have fellowship with the spirit and work of our French brethren in the Lord as a kind of post-graduate course before continuing in our Canadian French work, while Mr. Appéré returns to his native France to take up the ministry of the Word wherever the Lord leads.—W.S.W.

An Editorial in *The Seminarian* by G. H. Appéré

"Spiritualize the intellectual, intellectualize the Spiritual" were the words of the President summing up, in one of his recent lectures, the aim of the Seminary. To develop and direct the intellectual powers toward a deeper spiritual life; to kindle and feed the spiritual nature for a better apprehension of intellectual truths; to bring into harmony and fellowship for a single aim two faculties so often disjoined, such is the aim toward which we press. The spiritual zeal has in some schools been choked by a wrong use of intellectual knowledge; in others the spiritual zeal has erred for lack of intellectual background. The building of a mature and useful Christian requires the mutual support of these two elements. Doctrine is indispensable to intelligent spirituality; spirituality is a prerequisite for a right understanding of doctrine. The Apostle Paul, a man of God par excellence, who offers to us an example of such a balanced life in his letter to the Philippians, unites them so intimately that you cannot distinguish the one from the other. When he speaks of knowledge in the 3rd Chapter it is practical and intellectual; all his being, his faculties are pressing toward "one thing."

This we believe has been the objective of the Faculty which always tried to relate doctrine to experience. For this, as students, we wrestled in our prayer meetings, chapel services and also in our daily personal communication with the unseen. Many a time, also, we felt the Spirit of God brooding over us in the classroom, the atmosphere charged with His presence. But how far are we from the goal set before us. However, this attempt has shown us the great possibilities and wealth that lie ahead, it has produced a longing for both a greater knowledge of the One we preach and a deeper spiritual life in the One in whom we live.

The present staff of *The Seminarian* has reached the end of its mission—very imperfectly we must recognize, when we look back over the past issues—and as we hand over the reins to the new one, we who leave this institution thank all the friends who have made our stay possible. As we endeavour to be faithful to our trust, we shall remember you at the throne of Grace.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in

you that which is well pleasing in His sight, through Jesus Christ: to whom be glory forever and ever. Amen."

Breathe on me, Breath of God
Fill me with life anew
That I may love what Thou dost love
And do what Thou wouldst do.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me,
Glows with Thy fire divine.

Others Say

By W. P. Bauman

What do YOU think of Toronto Baptist Seminary?

A veteran soldier of the cross, who has been preaching Christ for thirty-four years in one of the reform institutions of this city, said that if he were a young man called to Evangelistic work he would choose Toronto Baptist Seminary. "There I would get thorough instruction in theology and the principle of God's word, and be well fitted for my life's work."

"I'd go there myself," said a teacher of many years' experience with "teen-age" boys. "When I was in the old country I wanted to train for the Gospel ministry but I could not find a suitable place to go to. I believe Toronto Baptist Seminary is the greatest place on God's earth and the most needed."

A railroader, whose testimony Dr. Shields, our President, testified, has borne fruit in India, said that he was proud to be a member of Jarvis Street Baptist Church on account of its long-standing vital testimony for Christ. The Seminary bears the same badge of trueness. He thanked God that the Seminary teaches the pure word of God.

An officer of the Jarvis Street Bible School describes the Seminary as a sound institution which stands solidly for the truth of Scripture. One of the Bible School teachers stated that one could feel the warmth of spirituality which radiated from the Spiritual teaching received in the classroom. Another described the Seminary as an invaluable training ground.

A prospective student sees the Seminary as a veritable beehive "buzzing" with spiritual activity for the cause of Christ, producing God-fearing and soul-seeking servants of the Lord.

One of the superintendents of the Bible School expressed his appreciation for the help and co-operation of the Seminary students. "From their work one can see they are receiving the best of training."

After a first year student taught the Senior Men's Bible Class, the teacher said that he was all for the Seminary. "It must be the finest school in the world judging by those who have gone through its halls."

In reply to our question a faithful member, answered, "I am very much interested in young people that are training for the Gospel ministry because it was through a ministerial student that I was brought to Christ. During the invitation he asked me if I were a Christian. The Spirit convicted me, and in the quietness of my own room I called on Christ to save me."

Without solicitation, a former superintendent of the Bible School told us how she loves the Seminary, and reads *The Seminarian* with interest in order to follow the students to the many fields of service where they preach the blessed Gospel. "All I can do is pray for you all."

We can see what others think of the Seminary at the great Saturday night prayer meeting. All praise God for the men of conviction who have gone forth, praying the great Lord of the harvest to send to us those whom he would send into the harvest fields. All rejoice as they hear of the blessing of God upon the faithful graduates and former students. All pray earnestly that the present student body might go forth in the power of God, trusting only in Him that they might be a blessing unto the salvation of others.

SPRING BIBLE CONFERENCE

JARVIS ST. BAPTIST CHURCH

MAY 9-11

TENTATIVE PROGRAMME

TUESDAY, MAY 9

Morning

10.00—Emergency Committee Board Meeting.

Afternoon

2.30—Meeting Exclusively for Prayer.

Led by: Rev. J. Byers.

Evening

7.30—Prayer and Praise Service.

Led by: Rev. G. B. Hicks, B.Th.

8.00—Presiding: Rev. D. Macgregor, B.Th.

Address: Rev. Robt. McCaul, B.A., B.D.

WEDNESDAY, MAY 10

Morning

9.30—Continuing Instant in Prayer.

Led by: Rev. W. C. Tompkins, B.Th.

Afternoon

2.00—Prayer and Praise Service.

Led by: Pastor Elton M. Britton.

2.30—Missionary Session.

Presiding: Rev. J. R. Boyd.

Discussion on "Evangelizing French-Canadians".

Led by Pastor Yvon Hurtubise, Malartic, Que.

Discussion on "Laying a Foundation for a Church".

Led by Pastor Geo. Stephens, North Bay, Ont.

Discussion on "The Necessity of a Bilingual Ministry".

Led by Rev. C. J. Rogers, Tilbury, Ont.

4.00—Addresses by Dr. T. T. Shields and

Rev. W. S. Whitcombe, M.A., on "The Intolerance of Present Day Roman Catholicism in Canada".

Evening

7.30—Prayer and Praise Service.

Led by Pastor Harold Duckworth.

8.00—Presiding: Rev. D. Macgregor, B.Th.

Address: Rev. Carl McIntire, President, International Council of Christian Churches.

THURSDAY, MAY 11

Morning

9.30—Prayer and Praise Service.

Led by: Pastor Stanley Harris.

10.00—Ministers' Conference.

Address: Rev. Robt. McCaul, B.A., B.D.

Discussion.

Afternoon

2.00—Prayer and Praise Service.

Led by Pastor Geo. Olley.

3.00—Seminary Session.

Presiding: Rev. W. S. Whitcombe, M.A.

Testimonies: Graduating Class:

Mr. B. R. Oatley-Willis—Pastor, Esscx.

Mr. G. H. Appéré—France.

Mr. W. P. Bauman, B.A.—Missionary Elect, France.

Pastor E. M. Britton—Bobcaygeon.

Mr. G. A. Adams—Pastor, Harriston.

4.00—Address: Rev. Carl McIntire.

Evening

8.00—Commencement: Toronto Baptist Seminary.

Graduation.

PERSONAL EVANGELISM

A Message Delivered at the Chapel Service of Toronto Baptist Seminary, April 6, by Rev. J. R. Boyd of Sudbury

"Then Peter said, Silver and gold have I none; but such as I have I give thee"—Acts 3:6.

OUR meditation will centre around the familiar story of Divine grace in the third chapter of the Book of Acts. There we see the great apostles Peter and John in circumstances comparable in at least one respect to that of Regular Baptist students—they had no money. They were poor financially, but faithful in worship and abounding in grace; and we shall do well carefully to observe their tactics and achievements that we, even in the hours of deepest need, may learn to avail ourselves of each opportunity for service. We may not any of us be called to achievements like that of Peter on the day of Pentecost; but we every one may emulate his example and expect the blessings he got here.

His example was worthy in that he frankly and courageously admitted that he did not come to give alms. Many to-day seem to feel they must bribe people into hearing the Word of God. "Fill my stomach and then I will listen to your Gospel," has been an effective weapon used by many to get money; but I have never known one who used it to keep his promise. It takes more than a good feed to break down human prejudice against the Gospel. We build on vain hopes if we expect to do with any carnal means that which only God Almighty can accomplish.

Though poor they were not ashamed to command attention. Where the lame man might have been inclined to look from them to others they demanded and held his attention. This we must seek to do at all times. God forbid that we should ever be content to preach just for the sake of getting the sermon off our chests.

The Word of God deserves the most careful acceptance, and we must seek to hold our audience from other distractions as we give utterance to the Holy Truth.

Then I particularly like the fact that the apostles set out to win one man. Sad consequences have been suffered even among our own churches because some who became obsessed with the desire to capture a big church of someone else's building. Sometimes it is the minister, sometimes it is his wife who gets ambitious to capture what they never could build; but such a lust in either heart is very dangerous. Preachers, like carpenters, are called to prepare and construct, not merely to conquer and exploit the temple of God.

The wisdom of winning souls from sin is shown in the blessed results which followed the healing of the lame man. Notice that when the poor cripple was healed in response to Peter's personal and powerful touch he immediately gave evidence not only of physical recovery, but also of a miracle having been wrought in his heart. He did not need any special catechizing to make him show that he was changed by Divine grace. "Immediately" he left his place, his occupation and former outlook and went with the apostles. "Walking and leaping and praising God." Young men starting out for Christ in the ministry or even in Sunday School work will save themselves a lot of heartaches if they will resolve to depend upon winning their helpers this way.

You see this man not only went in to the temple with the apostles. He stayed with them and either went to prison with them or joined them in court the next day.

If you want joy which I think even heaven can scarcely equal, learn to reach men as the apostles did this cripple. Then see how the life and love of God will knit their hearts to yours. Thus we see that the babe in Christ became the apostles' greatest earthly defence as they faced the furious foes the following day. "Beholding the man that was healed standing with them, they could say nothing against it." This is a worthy example and powerful inspiration to young preachers. By His great grace may you go to your summer fields and places of life service, in this respect at least, to be truly apostolic.

Bible School Lesson Outline

Vol. 15 Second Quarter Lesson 5 April 30, 1950

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

THE LAW AND THE GOSPEL

Lesson Text: Galatians 3:17-29.

Golden Text: "For ye are all the children of God by faith in Christ Jesus."—Galatians 3:26.

Introduction:

To understand the truths taught in the Epistles of Paul, we should know something of the people to whom they were primarily addressed and also the occasion which prompted the writing. The province of Galatia in Central Asia Minor was inhabited largely by people of Celtic origin, who were naturally quick, intelligent, eager and impetuous, but at the same time changeable, impatient, unstable, unfaithful and avaricious. In religion they favoured ritualism.

The Apostle Paul took the message of the Gospel to them during his Second Missionary Journey, being detained there because of illness (Acts 16:6; Gal. 4:13-15). They readily received both the Apostle and his message. Some few years later he revisited the church and found that Judaizing teachers had been troubling the Christians, endeavouring to persuade them to practise circumcision and other ceremonies of the law. As a result of this propaganda the Galatians turned against the Apostle (Gal. 4:13-16), questioning his authority, and repudiating his message that salvation was to be obtained by faith alone.

The Apostle found it necessary to write this message of warning to those who were in danger of departing from the faith. The Epistle, written by inspiration of the Holy Spirit, has been preserved to show us the importance of trusting in Christ alone for salvation (Eph. 2:8-10). Read the whole Epistle.

The Epistle to the Galatians may be analyzed as follows:

- I. Personal: The Apostle Vindicating His Authority
—chapp. 1, 2.
- II. Doctrinal: The Apostle Describing the Gospel
—chapp. 3, 4.
- III. Practical: The Apostle Counselling Good Conduct
—chapp. 5, 6.

I. The Law Was Preparatory and Temporary: 3:17-24.

The doctrinal part of this Epistle (chapp. 3, 4) is largely devoted to a contrast between the Law of Moses and the Gospel. The Galatians must be taught the serious results of commencing again the Old Testament sacrifices and ceremonies. The law might be summarized as follows: "Do these things and you will be blessed," whereas the Gospel teaches: "You have been blessed in Christ, therefore do these things." The law teaches that to be justified a person must obey its every provision (Gal. 3:10; Jas. 2:10), but the Gospel proclaims that to be justified he must believe in the Christ Who has kept every provision of the law in his behalf (Acts 13:39; Rom. 5:1; 8:1-4; Gal. 2:16; 3:11; Tit. 3:5-7).

The teaching of the Gospel that justification is by faith in the Word of God and in the God of the Word was declared to Abraham (Gen. 12:1-3; 15:1-6), so that the covenant which God made with Abraham on the principle of faith is a forerunner of the Gospel, which is also a covenant of grace by faith. The first step in contrasting the law and the Gospel

is to contrast the law and the Abrahamic Covenant (Gal. 3:6-18).

Consider the character of that covenant. The promise of God to Abraham was accepted at its face value: "Abraham believed God" (Gen. 15:6; Rom. 4:13; Gal. 3:6). As a result, he was counted as righteous before God (Rom. 4:16-22). All who have believed God are then regarded as spiritual successors or children of Abraham (Rom. 4:23-25; Gal. 3:9-12). Moreover, the promise that in Abraham and his seed all nations should be blessed was to be fulfilled in Christ (Gal. 3:13-16).

The promise to Abraham, which was received by faith and fulfilled in Christ, could not be nullified or modified by the Law of Moses, which was given 430 years after the promise (Gen. 12:40, 41). No fresh clauses could be added. Therefore, the promise would continue to prevail until its ultimate fulfilment. This would imply that if the Galatians wished to share in the inheritance of blessing promised by God to Abraham, they must adhere to the principle of faith in Christ, and not to the practices of the law.

The law, however, had a definite place in the purpose of God. It prepared the way for the coming of Christ. It clearly showed the transgressor his sin and condemned him for it. One must know that he is a sinner, condemned in the sight of God, before he is ready to acknowledge Christ as his Saviour.

The Jews before Christ were under the dominion of sin, locked up in a prison house, as it were, in order that they might realize their helplessness to save themselves, and more readily believe in Christ (v. 23; Rom. 8:18).

The law was like the pedagogue or "child conductor" (English translation of the word is "schoolmaster"), the one trusted with the discipline of the child till he came of age. The law had disciplinary powers for the Jews, and although its moral principles hold for all times and ages, once Christ came, the One Who fulfilled its symbolism, its usefulness was ended, so far as the ceremonies were concerned (Matt. 5:17; John 1:17).

Teachers should endeavour to show that we must believe on Christ to be saved; we dare not trust in our own good works. If we could have been saved by the law or by good works, it would not have been necessary for Christ to die (Gal. 2:21; 5:4).

II. The Gospel as Final and Permanent: 3:26-29.

The duties of the tutor ceased when the child became an adult son, and the Galatians, as sons of God by reason of their faith in Christ, were no longer under the domination of the law. The Gospel message declares that those who

believe in Christ are born again by the Spirit of God and enter His family as children (John 1:12; Rom. 8:15, 23; Gal. 4:5; 1 John 3:1, 2). The outward sign of union with Christ is believer's baptism. In that ordinance we put on, as it were, the uniform of Christ, declaring to all that we have in our hearts been united with Him in death and in resurrection life (Rom. 13:14). In symbol we portray our oneness with Him in His death, burial and resurrection (Rom. 6:4-6).

Since all true believers have been joined unto Christ, we are all one, "one moral personality" in Him (1 Cor. 10:17; Eph. 2:14-16). In Christ racial, social and natural distinctions disappear, so far as relationship to God is concerned: spiritual relationships alone have prominence (Rom. 1:16; 5:6; 6:15). If we belong to Christ, we are Abraham's seed, even as Christ was (Rom. 9:6-9; Gal. 3:16), and also Abraham's heirs (Rom. 8:17; Gal. 4:1, 7; Eph. 3:6). Salvation with all its eternal blessings is ours; we have a right to the inheritance that is incorruptible, undefiled and that fadeth not away (1 Cor. 3:21-23; 1 Pet. 1:3, 4).

FOR JUNIOR CLASSES:

Stress the way of salvation by faith in Christ, illustrating by reference to such incidents as the healing of Naaman (2 Kings 5) or the salvation of the Philippian jailer (Acts 16:25-34). Explain what it means to be a child of God (John 1:12) and what blessings belong to all such.

It should be emphasized that baptism is the duty and privilege of the believer (Matt. 28:19, 20; Acts 2:37, 38, 41; 10:48). Baptism is the badge of our discipleship. The ordinance does not make a person a Christian, just as putting on the uniform does not make a man a soldier, but it is the outward sign of his enlistment in the service of the King.

DAILY BIBLE READINGS

- April 24—Law, Gospel and Salvation Rom. 6:14-23.
- April 25—Law, Gospel in Believer's Holiness Rom. 7:7-25.
- April 26—Law, Gospel in Believer's Resurrection-
Rom. 8:1-17.
- April 27—Law, Gospel in Believer's Liberty Acts 15:1-29.
- April 28—Law, Gospel in Believer's Completeness
Col. 2:1-17.
- April 29—Law, Gospel in Believer's Ministry .. Heb. 10:1-25.
- April 30—Christ is the End of the Law for Righteousness
Rom. 10:1-11.

SUGGESTED HYMNS

Free from the law. The God of Abraham praise! Not all the blood of beasts. Am I a soldier of the cross. Christ has for sin atonement made. O Jesus, I have promised!

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