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Dr. F. C. Schwarz and Mrs. Clarice Inglis in Jarvis Street Last Week-end

DR. F. C. and Mrs. Schwarz, and Mrs. Clarice Inglis, of Sydney, Australia, have come and gone, but the effect of their visit, and the happy memory of their messages in speech and song will ever remain with us.

We met Dr. Schwarz in Sydney, when on several occasions he took the chair at meetings held by Dr. Carl McIntire and this Editor; but much as we were impressed even with this slight acquaintance, we had no opportunity of really appraising his mental qualities. We knew he was a man of academic distinction; we knew that he was a prominent practicing physician in the great city of Sydney; and we knew also that he was a conspicuous Christian leader; but what he was as a speaker, and what the quality of his messages would be we had no means of judging. Now we know. We are not easily swayed; and we confess that we are not easily satisfied by the content or manner of much modern public speaking, but Dr. Schwarz surpassed all our expectations. If and when we have opportunity of advertising him again as a speaker in Jarvis Street we shall not fear to employ our superlatives.

Dr. Schwarz as a Speaker

First of all, Dr. Schwarz is a free and easy and most pleasing and effective speaker. To be sure he has a very decided Australian accent, but to our English ears that only adds to the charm of his speaking. If Dr. Schwarz had chosen to be a preacher we are certain that his name would be known around the world.

The Content of His Message

But fine as was the character of his speaking, the content of his messages was still more extraordinary. We regard him as one of the most brilliantly intellectual men we have had the privilege of meeting in many a day. He thinks clearly; he expresses himself lucidly; and the manner of his speech is always graciously forceful. We only wish we were able to reproduce in THE GOSPEL WITNESS his great lecture on Communism of Saturday night. We are hoping, however, to have a return visit from Dr. Schwarz when he comes back from Geneva, in which case we shall make sure that we have a record of that Saturday evening speech, and we shall share its rare quality with our readers.

Sunday Morning

Sunday morning Dr. Schwarz spoke on the subject "The

Life of the flesh is in the blood." We have on some occasions listened to physicians speak on Biblical subjects, and we have always hoped to hear them speak on some aspect of truth in which their professional training had made them expert, but instead of doing so we have heard them speak on Jonah, or some other such subject, of which they knew no more than the average preacher. But Dr. Schwarz brought his technical knowledge of blood circulation into the light of Holy Scripture, and confirmed us in the confidence that the principles of the Gospel of Jesus Christ are based in the very nature of things, and that the Gospel could not be other than it is unless the constitution of the universe were changed, and the nature of God Himself should become other than it is:—the contemplation of which possibility would be an approximation of blasphemy! No, the Gospel is as unalterable as the laws of physics, as unchangeable as the physiological principles which give us our corporeal nature. How ably Dr. Schwarz expounded these principles! We earnestly longed that he should be heard, not by thousands, but by millions, on this which was a fine Gospel message, an exposition of the principle of the atonement, but which was also a mighty apologetic of the immutability of evangelical truth.

Sunday Evening

Sunday night Dr. Schwarz again carried us far beyond the bounds of ordinary thinking. We shall not say here very much about the Sunday evening address, for the reason that it is published *verbatim*, as electrically recorded, in this issue of THE GOSPEL WITNESS.

Dr. Schwarz as a World-Lecturer?

We have no doubt of the eminence and efficiency of Dr. Schwarz' medical proficiency, but we half believe that perhaps there are others who could render medical service of possible equal quality, but surely Dr. Schwarz ought to be free as a lecturer and preacher on these tremendous matters, so that he might touch through the multitudes the intelligence and the conscience of mankind. What a boon it would be if such a man as he could be a radio speaker on International networks, and warn the world, not only of the encroachments and cruelties of Communism, but of its inner significance, of the very nature of the disease which threatens now the destruction of civilization.

A Return Visit

We were happy to learn that Dr. Schwarz intended to return to the American Continent for a couple of months' speaking mission after his attendance at Geneva, and we have already secured his tacit promise that of that month Jarvis Street shall have a Sunday and five days.

Dr. Schwarz as a Christian

We should like to say something of Dr. Schwarz' personality as an unusual Christian. Notwithstanding his scientific lore, his intellectual acumen, his extraordinary penetration, and his ability to show the relation of these present day currents of thought and economic and political activity to the great essentials of the Gospel, we say with the utmost assurance that Dr. Schwarz' outstanding characteristic is the simplicity of his faith, and his manifest passion for Christ, and for the souls of men. We count it one of the highest privileges of life to have made his acquaintance in this somewhat intimate way, and to be able to anticipate a return visit from this great servant of God, of such unusual intellectual and spiritual distinction.

We happened to hear one of our Jarvis Street Deacons remark to Dr. Schwarz: "In everything you kept to the Word, and whoever keeps to the Word is heartily welcome here."

Mrs. Clarice Inglis

But there was another member of the Australian party who captured the hearts of all. We have been over forty years in Jarvis Street Church; it was for many years the home of the finest music to be heard in Canada, or indeed we think anywhere on the American Continent. We have heard some glorious musical productions here, but never have we heard anything in the same category as the singing of Mrs. Clarice Inglis.

First of all God has endowed her with a voice among ten thousand. Very, very, rarely does one hear a voice of such musical distinction as that of Mrs. Inglis. But added to its natural quality there has obviously been a most careful development and discipline. Her marvellous vocal powers are completely under control, and they obey her will as do the notes of a great organ, the master at the keys. But another quality of Mrs. Inglis also, was her intense spirituality, her manifest passion for Christ. When, in one of her songs she sang so beautifully, "I'm in love with Jesus, the Lover of my soul," there was not one in her audience that was not absolutely convinced of the truth of that saying. It was obvious to all of us that Mrs. Inglis is deeply in love with Jesus Christ, as of course we know the Lord Jesus is in love with all for whom He died. It was Mrs. Inglis' intense spirituality, and the accompaniment of the power of the Holy Spirit that made her messages so tremendously effective. We say again, we are not easily influenced, and certainly not easily pleased. Our long acquaintance with the superb music which for so long characterized the services of Jarvis Street Church, inevitably made us somewhat critical of any mere amateur, but who could offer any kind of criticism of Mrs. Inglis' singing? One forgot all about it, one almost forgot the singer in the song; it gripped the heart, and gripped the mind; it stirred the emotions, it moved us often to tears which fell unashamedly.

Mrs. Inglis' Sweet Naturalness

But when we have said all that, there is still another quality of Mrs. Inglis' singing that must be remarked, and

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that is its complete sincerity, its simplicity, its unaffectiveness. Mrs. Inglis was always just herself; she sang precisely as she talked in ordinary conversation; not as though she were saying something very clever in her speech, or something extraordinarily fine in her song. She simply spoke or sang out of her heart, and "out of the abundance of the heart the mouth speaketh." But what thrilled this writer at least, was her ingenuousness, her simplicity, the entire absence of anything suggestive of affectation. We have heard many singers; we have heard many young ladies sing, for whom we have the profoundest respect, and in the soundness of whose Christian character, and the absolute sincerity of their purpose in singing we have the utmost confidence, but some of them have been completely ruined by their idiotic teachers. We say that advisedly—we repeat the phrase—"idiotic" teachers, for whatever be their skill as vocal teachers, they ruin their pupils' effectiveness by the utterly silly habits they teach them to cultivate. We have seen some of these singers; we have seen them rather than heard them, for seeing them we ceased to listen. It seems to be epidemic among these supposed singers who are being "trained". We have no criticism of their vocal performances; we have enjoyed them sometimes, and could enjoy them more if it were not for the objectional facial and cranial accompaniments. The singer is taught to roll her eyes, and to assume a simpering, sickening smile, and to oscillate her head very much as a bear does in a cage, moving from side to side. One minute of that sort of singing is, for this writer, just one minute too much.

We Write to Improve Not Reprove

It may be that some young people who will read this will be offended; but the reason we write as we do is that we want them to improve; we want them to be their own simple, sweet, sincere selves, as we know them to be; and not wear a sickly Christian Science smile when they sing. If what they sing requires a smile, by all means smile; let the gladness of the heart shine through eyes and countenance; if the message be a solemn one, if it should contain a word of warning, let the singer feel profoundly the words of what he or she may sing, and then let the

heart speak out of its abundance. There would be nothing artificial about his cry if someone were going along the street at night and were to see a fire break out somewhere. He would not need an elocutionist to teach him how to cry "Fire"; all his timidity and his self-consciousness would leave him, and with perfect naturalness he would cry at the top of his voice, "Fire", and everybody would understand that behind that cry there was real sincerity, and it was based upon some factual observation. So ought it to be in one's singing. Let us first of all understand what we are to sing, and let us feel what we understand, and then let the singer sing naturally, and without affectation. That, of course, does not mean that she should not discipline her voice. The voice is developed and disciplined by practice; its defects are pointed out and corrected, but it is not until that correction has become what we sometimes call "second nature"; not until it becomes an inward grace, rather than the product of an external law, that the singer sings with effectiveness, or that the speaker so speaks.

If it be that a person stands before the public in a somewhat listless and indolent posture, such should be corrected; but it is not until the revised posture becomes a matter of nature, of inward grace, that the person can really appear before the public in such a way as to convey at once ease and confidence, and comfort, to those who see and hear.

And this is not confined to singers; it applies equally to speakers, and particularly to preachers. We have known preachers who were utterly unable to forget themselves; they were always self-conscious, more conscious of themselves than of the people they were supposed to address, and so the poor man didn't know where to put his hands, or his feet, or what to do with himself in general; and as a rule his speech was as affected as his posture, it was not at all natural. The great Spurgeon, in his lectures to his students, holds up to ridicule the affectation of preachers, and imagines a man sitting at a dining table and asking someone to "Please pass the salt" in the same way as he preaches! If he did everybody would get up and run. We must be natural, but our naturalness must be from within, corrected from without, but so practised and disciplined that at last it becomes, as we say, "second nature". That is exactly what the Gospel teaches, that the Lord will take the law from the tables of stone, and write it upon our hearts, so that we shall do what we do by impulsion rather than by compulsion; it will be something from within, and not from without.

A Woman Entering a Drawing Room

We have seen a woman enter a drawing room so stiffly and mechanically that her walk was awkward and disconcerting to herself and to everybody else; so that she introduced an element of stiffness and awkwardness into the social circle she had entered. On the other hand we have seen a woman enter a drawing room with such perfect ease and composure, with such delightful naturalness that everybody in the room was set at ease immediately, and she was not a stranger, though perhaps she had but then been introduced; but everybody felt comfortable and at home with her. That is what a singer should cultivate, and a preacher too—to make people so at home that they will be able to listen with ease to what is said. That is the meaning of the French phrase, *en rapport*. Let us give the dictionary definition of that French phrase. It means, we are told; "In sympathetic relation; in a connection of mutual understanding or sympathy; followed by with, as,

he was *en rapport* with me," or *en rapport* with his or her audience. That can never be except on a principle of grace. I say to young speakers and singers, do not be displeased by what we have written. We have written not to reprove, but to improve, and of course it is for ever true, "Faithful are the wounds of a friend." We are jealous for those who are in the beginning of things, whether of singing or preaching; we want them to make the very best of themselves.

A Charming Principle

That principle was the charm, in no small measure, of both Dr. Schwarz and Mrs. Inglis. Notwithstanding the technical nature of much that Dr. Schwarz discussed, he had not a note before him, and he spoke in such a way as to give the impression that he could, like Tennyson's brook, "go on forever". His speech never came to a little trickle when the barrel is nearly empty, and there is just a little dribbling from the spigot, but he always spoke with a full stream, as though there were a volume of knowledge behind everything that was said, that gave force to every expression.

Mrs. Inglis, too, sang everything she sang without a book. She had committed it to memory obviously, it had become part of her, both the melody and the message, and so she was able to sing with complete abandonment and in utter forgetfulness of herself, laying hold of her hearers, and lifting them even into the heavenly places in Christ. As often as she sang, we said again and again, "That is real singing."

We say now to any in the United States who may read these words, and with whom the visit of Dr. Schwarz and Mrs. Inglis is still prospective, you need have no fear whatever at employing whatever superlatives you can command, you can scarcely exaggerate the worthiness and the ability of these two.

Mrs. F. C. Schwarz

Thus far we have said nothing about Mrs. Schwarz, for the reason that she took no public part in the services; she was like a certain other lady with whom we are well acquainted, who seems to prefer retirement, but whose reticence was, notwithstanding, most influential. Mrs. Schwarz is a charming lady, with whom all Jarvis Street congregation, who had the privilege of meeting her, fell completely in love, and we have little doubt that in no small measure she is the power behind the throne.

Certain we are of this, that the warmest possible welcome awaits Dr. and Mrs. Schwarz and Mrs. Inglis whenever they are able to return to Toronto and Jarvis Street; and furthermore the welcome will be equally warm and intense however long they may be able to extend their stay.

BOOKS AND BOOKLETS

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

THE SPOKEN AND THE PRINTED WORD

WE ONCE heard the great Dr. Russell H. Conwell differentiate between oratory and elocution, and appraise the relative values of the spoken and the printed word, that is, of the orator and the journalist. And Dr. Conwell, who had himself been a journalist, voted in favour of the spoken word. We humbly agree with this great authority of a few years ago. We do not hear much of the spoken word, because we have but little opportunity. That is true of most men who are kept busy speaking or writing. But we do read sometimes in the small hours of the morning, and we read the accounts of religious assemblies, denominational gatherings, and the addresses delivered to the brethren who there assemble. We are always interested in the name of the speaker, for the reason we cannot help asking, "What has the speaker done to entitle him to counsel others?"

Recently we have read of a gathering known as The Baptist Federation of Canada, whatever that may be. Certainly it is something in which we have no membership. The report tells us that the speaker said, "The challenge to the churches today is to Christianize Christianity". With that we agree, for much that is called Christian today is really the antithesis of Christianity. Such is Roman Catholicism; such is World Councilism; such is Modernism in general; it bears a Christian name, but is the opposite of the Christianity of the Bible.

It is reported the speaker said,

"While Christianity has created a high type of life, and has many other accomplishments to its credit, it has not solved the problems of the world, or brought the redemption of human society. The church has Christianized individual man, but it has not yet Christianized the relations of men, or reconciled industrial classes, or brought peace among the nations."

Again, we are told the speaker gave two reasons for the church's failure to solve the world's problems:

"The wrongful abandonment of the ideal of the Kingdom of God on earth, and the consequent substitution of lesser and lower ideals and the individual conception of Christianity. Wars and industrial strife have been caused because the church has failed to make men realize that the love of God implies and demands the love of men, and that men cannot be in wrong relations with men and in right relations with God."

Now all this is very good as far as it goes, but after all, what is Christianity as disclosed in the word of God, and the divine program for remaking individuals in the image and likeness of God? The business of the church is to seek the conversion of the individual, and it is just as futile to attempt to Christianize society, and to hope fully to incorporate the principles of the Christian religion in all national affairs among men who are themselves not Christians, as it would be to try to build a granite temple of bricks of clay. Everything depends upon the quality of the material that is put into the structure; and we can never have a regenerated society unless and until we have regenerated individuals to compose it. We agree that too little has been said of the Kingdom of God, and that there is a type of evangelical Christianity that persists in telling us that the Kingdom of God is necessarily in all its aspects a thing of the future.

We believe, on the contrary, that the church is the Divine instrument for the salvation of individuals, and

that the individuals released into society will effect and exercise a Christian influence that will do much to mitigate the social ills of our day. But after all, the Kingdom of God in its entirety, and in its full manifestation, will never be known upon earth until the Lord Jesus Himself shall come and take to Himself His great power and reign. Then, and not till then, will the kingdoms of this world become the Kingdom of our Lord and of His Christ.

But what impressed us as we read this speech was the record of the man who made it, whose leadership brought one church to extinction, and whose leadership threatens to necessitate the obsequies of another. We heard of someone who was recommended to go (that person a converted Roman Catholic) to the church over which this man presides. Whether the resultant report was numerically accurate or not; whether the person failed properly to number the people who were there or not, we cannot say, but we do know that the report was made—"I went to the church and I found the four walls and six people within."

Surely we are not competent to advise other people what to do until we have demonstrated by the power of God that we are able to do something ourselves. Reporting on one occasion to the mother of this Editor what we had heard, she remarked, "A great many men, I am afraid, my son, have mistaken their calling; they thought they were called to be preachers, where properly they should have become undertakers." We know a lot of preachers who ought to have been undertakers, and we know some preachers who, in spite of the fact that they are in the ministry, are, as a matter of fact, undertakers. For ourselves, we have formed the habit of measuring a minister by the work he does in his own workshop, and if a man cannot bring something to pass by the power of God in his own workshop, with all his own tools about him, it is useless for him to go abroad and to tell other people what to do and how to do it. Amen and Amen!

WILL THE PAPACY ADOPT COMMUNISM?

Will Such "Birds of a Feather Flock Together"?

IT MAY seem to many that there are scarcely two principles which have less in common than that of Romanism and Communism. Romanism is ultra-conservative; it boasts that it never changes; it claims that its church is "a perfect society", composed of two classes, the rulers and the ruled; it is governed by a hierarchy, in which the rank and file have no voice; the people exist for the hierarchy's exploitation. It is not a totalitarian system in one sense, because it gives the common people no voice in the conduct of its affairs, but it is totalitarian in the sense that it claims the right to pour all the human material into one mould, and compel its obedience to one will.

Communism, on the other hand, superficially claims to be a movement of the common people; it professes to stand for a community of interests; it speaks about "the dictatorship of the proletariat". Yet, as a matter of fact, as Dr. Schwarz so clearly and ably explained during his week-end visit, Communism is a philosophy of government, a system that has an economic and a political aspect, and Communism claims the right to impose its will upon everybody, and to compel the peoples of the world to become Communists, even though to effect that purpose it may be necessary for them to slaughter count-

less millions of people and exterminate whole nations. Communism, in fact, is an ideology which depends in the last analysis upon physical force, upon actual violence for its defence and propagation. And in this last particular Communism and Romanism differ from each other not at all.

Romanism claims infallibility for itself; it insists that the Pope, speaking *ex cathedra*, can make no mistakes; the truth, in a word, resides within the pale of the Roman Catholic church and whoever differs from its dogmas and decrees is a heretic. It is a cardinal contention of the Roman Catholic church that error has no rights, and by error it means, of course, whoever and whatever may disagree with the dictates and decrees of the Roman Catholic church. Having no rights, therefore, it is perfectly legitimate for Rome to put to death those who differ from her. It is idle to say that the passage of time has changed the Roman Catholic church, either theoretically or practically. If and when and where the Roman Catholic church does not persecute, even unto death, it is only because it is in the minority, and has no power so to do. But Rome teaches today, as she has always done, that it is the right of the church to punish heretics with death.

Indeed it was that principle exemplified in the counter reformation which stayed the progress of the evangelical reformation of Luther's time and subsequent years. The rack, the thumb-screw, the dungeon, and the stake stayed the progress of the Reformation. One can be sure of this that as it is proverbially true that a dead man tells no tales, so also is it true that a dead man ceases to be a propagandist, save only as the example of his death, and the influence of it may illuminate the understanding of those who have witnessed it. In this latter sense only is "the blood of the martyrs the seed of the church." In principle that is exactly the program of Communism—you either submit to communism or die. That, in the last analysis, is the philosophy of Communism.

Because Rome speaks so generally against Communism and Communists there are people who foolishly suppose that the Papacy is a bulwark against the spread of Communism. Nothing could possibly be farther from the truth. That Communism is opposed to the Roman Catholic church there is no question; and that so long as it has hope of effectively staying the progress of Communism towards itself, it is equally true that Rome is opposed to Moscow.

But what is the history of Romanism? Nearly all the Religious Orders within the Roman Catholic church, including some who are the most zealously fanatical, began as reform movements, intending to reform the Roman church from the inside. In the beginning these Orders were opposed, they were, even excommunicated. Indeed, even the Jesuit Order has been banned by the Popes again and again; but when these Orders have grown sufficiently numerous and strong to menace the integrity of the Roman Catholic Church, the Papacy has invariably thrown its mantle over the Order, adopted it, and incorporated it into its system.

If the evangelical reform begun by Wesley had been begun within the Roman Catholic church there never would have been a Methodist church as such. When it grew to large proportions, so that the Papacy could no longer oppose or control it, it would have tolerated it, and then adopted it, and the Methodist church would have become an order of the Roman Catholic church,

The Roman church would never have excluded Methodism from its ranks, as did the established Church of England.

Here, then, are two great systems of aggrandizement; one is the Roman Catholic church insatiable in its passion for expansion, and as unscrupulous and immoral as it is insatiable. Nor could better adjectives be employed to describe the nature and determination of Communism. Therefore we can see that it is well within the bounds of possibility that these two systems like huge drops of quick silver, or mercury, may flow together and become one. If anyone should object that the Roman Catholic church is a spiritual and religious system, our answer is that it is nothing of the kind. It is a system of authoritarian earthly government that has invented its damnable doctrine of purgatory and other erroneous dogmas only to further its carnal and temporal aims, and the more firmly to establish its rulers in the seats of the mighty.

Therefore, philosophically, in respect to the basic nature of these two systems, there is no reason in the world why they should not soon become one. Our fear is that they are moving now generally in that direction. We have seen it happen in Australia, when the Labor movement was completely captured by the Roman Catholics; we have seen it in operation in the Netherlands, where the Roman Catholic party has united with the Socialist party to destroy the Dutch East Indies, and to leave not far short of a hundred millions of people utterly defenseless against the onrush of Communism. We live in dark and perilous days, and it would be the part of wisdom in all of us to look below the surface and see how easily and how probably birds of a feather may flock together.

RELIGIOUS INTOLERANCE IN SPAIN

THERE is no possible doubt as to the denial of religious liberty in Spain to Protestants. The situation there is the same as it always is wherever the Church of Rome is in power: Error, the papal church affirms, has no rights; and further, that intolerant system affirms, non-Romanists are in error, and hence they have no rights. Where non-Romanists are comparatively strong, they may be granted special "privileges", in order to avoid reproach being cast on the Roman hierarchy, but whatever "privileges" a Roman Catholic government may grant those without the church's pale, Romish dogma steadfastly denies that they have any rights.

Spain is the home of the infamous Inquisition that filled that land with blood in the Middle Ages and stifled the spirit of progress and enlightenment with such dire results as are known to all. And it is only too evident that the spirit of the Spanish Inquisition is still regnant in the government of Franco, the Spanish dictator and former ally of Hitler and Mussolini. Roman Catholics on this Continent, who claim the benefit of the Protestant conception of equal freedom for all religions, frequently deny that there is any repression in Spain, but the facts speak otherwise. The following documents give additional proof of the present intolerance of the Roman Catholic Church in that land. The first is a translation made from *L'Etoile du Matin*, published by the French Mission of Haut-Aragon.

Francisco Government Refuses Tolerance to Protestants

Last February, Spanish Protestants addressed an appeal to General Franco couched in respectful terms,

begging him to clarify the difficult situation in which they found themselves and in particular making the following requests:

1. Precise regulations regarding the reopening and the inauguration of places specifically devoted to Evangelical worship, in such a way as to remove any doubt in the mind of local authorities.

2. Guarantees to assure the holding of our services of worship without hindrance or trouble.

3. Authorization to hold our services in private houses wherever no other place is obtainable, by notifying the authorities in advance.

4. Authorization to print Bibles, hymns and other religious and theological works written in a spirit of respect toward other denominations, such as is now general among Christian confessions, and reserved exclusively for the use of our churches.

5. The re-opening and the inauguration of schools for Evangelical families.

6. Respect for the conscience of pupils and students attending public or private institutions of learning.

7. Guarantees of obtaining the right to civil marriage when that is requested by members of our churches.

8. The right of Spanish Evangelicals to apply for public social assistance without submitting to conditions, either implicit or explicit, which would make it either impossible for them to accept or, in any case, painful for their consciences.

9. Exemption from Catholic religious practices for Evangelicals in the army or in prison, as well as the right for them to receive the spiritual aid from their pastors.

10. The assurance of being able to bury our dead with a religious ceremony in civil cemeteries, and if there are none, the absolute guarantee that the place in which they are buried will fulfil certain conditions that remove the danger of profanation.

To these respectful requests for a very small measure of liberty, the Spanish Protestant leaders received in reply a copy of a circular which the Franco government had sent to the governors of the various provinces two years before, in 1948, and not hitherto made public. This circular of which we give the following translation, shows the restricted interpretation put upon the Spanish Bill of Rights by the Franco government. Following is the text of the circular. We add that other messages addressed to the authorities by Protestants, had remained unanswered.

The Official Spanish Interpretation of the "Bill of Rights"

To the Civil Governor . . .

Article 6 of the *Fuero de los Españoles* (The Bill of Spanish Rights), after having declared in the first paragraph that the Catholic Religion is that of the Spanish State, adds in the second paragraph: "No one shall be molested for his religious beliefs, nor in the private exercise of worship. Ceremonies or public manifestations other than those of the Catholic religion will not be permitted."

Under cover of the tolerance granted by the above-mentioned article, abuses have been committed. Protests from civil and ecclesiastical authorities have been numerous because recognized rights have been exceeded. As it has already been stated, before our crusade, in Protestant churches were camouflaged masonic centres, where people conspired against public order. It is, therefore necessary to clarify, so that not the slightest doubt may exist, the difference between private exercise of worship for confessions and the respect of their conscience, on the one hand, and on the other the abuses and infractions that are being attempted under cover of the aforesaid tolerance. It is therefore necessary to define this legal text, both in spirit and in letter, for solely the following interpretation and application may be given to it:

1. The private exercise of non-Catholic religions is recognized.

2. By "private worship" must be understood, either strictly private personal worship, or worship which takes place within buildings devoted to the practice of the religion in question.

3. This worship may not, in any case, take place outside or in public; on the one hand, it would then no longer be private, the sole form in which it is permitted, and on the other hand, because only ceremonies and manifestations of the Catholic Religion are authorized.

4. In consequence, the following are not legal: the practice of any effort of proselytism or of religious propaganda, whatever method may be used, as for example the founding of schools for teaching, gifts which appear to be benevolent, summer camps, etc. . . . for these necessarily imply a non-authorized public manifestation.

In view of this Your Excellency will exercise the greatest zeal in keeping a close surveillance of the activities of the religious confessions mentioned, bring every infraction to a stop with the greatest possible speed, and send me an account without delay of the offenses committed and the penalties exacted.

Kindly acknowledge reception of the present circular with the strict application to which Your Excellency will give the greatest attention.

May God keep you, Your Excellency, for many years.

Madrid, February 23, 1948.

Don Quixote Rides Again

If this were not a matter in which the souls of men as well as their bodies were at stake, the above document would be as ludicrously funny as the famous episode of Don Quixote and his trusty squire charging the windmills in full armour. We thought Spaniards had a sense of humour, but the spirit of the Inquisition must destroy it all, judging by these stupid and wicked documents that emanated from the bureaux of Dictator Franco, the favourite son of the pope at Rome.

The following document has been sent to us by a friend in England and explains itself:

(Translated from *El Expositor Bautista*, November, 1949)

The Town Council of San Feliu de Llobregat, No. 1307

Having examined the petition signed by the evangelical pastor D . . . in which permission is solicited to hold evangelical services in No. 22, Paseo Nadal, of this town in accordance with Article 6 of the Bill of Spanish Rights the Standing Committee of this Town Council, meeting on the 4th inst., taking into account that the celebration of any dissident act of worship would cause serious offence to the inhabitants of this town, so deeply rooted in the principles and practices of the Catholic Apostolic Roman Church, unanimously decided not to grant the petition.

I accordingly inform you of this decision as a reply to your petition of the 2nd inst.

God keep you many years.

San Feliu de Llobregat, 13th July, 1949.

The above document is reminiscent of Quebec, where it is regarded as an offence to preach the Gospel in French to French-speaking Roman Catholics, and where a little chapel belonging to a Protestant group was wantonly destroyed by an organized group of Catholic Actionists or a similar body. On the basis of the above documents, again we remark that Rome is the same in Quebec as in Spain, whether to-day or in the days of the bloody Inquisition!

—W.S.W.

Perseverance (that golden clasp) which joins grace and glory together.—THOS. FULLER.

The Jarvis Street Pulpit

What Shall the End Be?: According to Joseph Stalin

A Sermon by Dr. F. C. Schwarz
of Sydney, Australia

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 16th, 1950
(Electrically Recorded)

Prayer by Dr. Shields before the sermon

O Lord, what shall we say unto Thee as we invoke Thy leading in this service? We must, first of all, bless Thy great and holy Name for the open door into Thy presence. We thank Thee that we need no other mediator than Christ Jesus; we need no priest to stand between our naked souls and the omnivident gaze of the Holy One. Thou seest us as we are, nor would we hide anything from Thee if we could; we come rather, praying. Hide Thy face from our sins, and blot out all our iniquities. We thank Thee for that impervious covering, the blood of Christ, the Propitiation through which even God Himself does not see: Blessed is the man whose transgressions are forgiven, and whose sin is covered. We rejoice that our sin is covered, and that the availing blood has taken it all away. This is a great mystery, which we cannot understand, although the grace of it many of us have rejoicingly experienced. We thank Thee that so many of us stand before Thee this evening, though sinners in ourselves, yet complete, in Him, Who is the head of all principality and power.

We remember that Thou didst say, I am the truth; and well do we know that truth, O Lord, cannot be known apart from Thee, therefore to this unalterable Norm would we come in our thinking this evening. So help us to understand the events of our time, the perils which beset us, the dreadful dangers which menace us, in the light of Thy Holy Word. As Thou didst gather Thy disciples about Thee, and privately expound to them the parables which Thou hadst publicly proclaimed, so put Thine arms about this congregation; let no one escape on the floor, or in the balcony; bring us every one so close to Thy bleeding side, that we may hear The Holy Spirit's softest whisper.

We thank Thee for sending to us Thy servants, and for the blessing Thou hast made them to be to us already; and we pray that this evening Thou wilt again clothe them with Thy power that they may sing and speak effectually to the praise of the glory of Thy grace.

All that we ask for ourselves, we ask also for all Thy people the world around. We thank Thee for the prospect of which we have read this evening, of the coming in Thine own time, of the great day of the Lord. O God, break in upon our darkness; hasten the hour of Thine appearing; let it be so that, ere long, the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever. We ask it in His name. Amen.

IT WAS my privilege, six months ago, in the city of Sydney, to sit on the platform with, and chair one or two meetings, and to sit around the supper table with one of God's great men, one of the historic preachers of the Gospel, and contenders for the faith, none other than your own pastor, Dr. T. T. Shields. When they came to our land they made a very great impression. That impression has not passed away, and one of the fruits of that is a letter that Rev. Carl McIntire, the President of the International Council of Christian churches, received during the week, where, for the first time, a denomination in our country, the Free Presbyterian denomination, has written asking for membership in the International Council of Christian Churches. There were a lot of issues lying dormant, a lot of principles that we

did not understand, and the visit to our country of Dr. McIntire and Dr. Shields was of historic significance, and a lot of future events will trace back to those days.

During their visit it was my privilege to make their acquaintance, to stand with them, to unite what strength and testimony I had with the testimony they gave, and, as a consequence, here I am, accompanied by my wife, and the soloist whom you have already heard, a singer without peer in Australia, Mrs. Clarice Inglis. Tonight I do count it a very great privilege to stand in this pulpit, on the same platform with your pastor, who has been here over forty years, and just feel some of the struggle and the turmoil and the battle and the triumph that is represented in Jarvis Street Baptist Church.

Now tonight the title announced is "What shall the end be?" For the last few years the entire world has been smouldering in what has become known as the "Cold War". During the last few weeks we have seen the smoulder burst into open flame. A long way away from here, in a peninsula of far distant Asia the open flame has flared, and there tonight our American allies, the forces of the United States, aided and assisted by airmen from our country of Australia, aided and assisted by England and other Nations, and prospectively, by Canada, are locked in deadly grips with a fanatical foe. The news has been very black and very grim. What the next few weeks are going to bring to pass nobody knows, but we do know this — we are standing on the very brink of a precipice; the outlook for the future, whichever way we regard it, is fraught with the most serious problems, to which there seem to be no solution, and the one great question in everyone's mind is this: "How will it all finish? Is there going to be a third world war of major significance, of horror, carnage, slaughter, and destruction, incomparably greater than anything the world has yet seen?"

Tonight I want to ask you to bring to bear upon this question what intelligence you have; to face the issue honestly; to listen to witnesses who speak to give evidence as to what will come to pass and not to hide your head, turn your back on facts, bury your face in the sand, because you are afraid to acknowledge and to face the truth. I want, with all soberness, without exaggeration, to face the possible issues that confront the world, to see where they are taking us; and to call into the witness box to give evidence those folk who, humanly speaking, determine what the future of the world will be.

A few weeks ago anyone who was asked about the future of the cold war would have said one of three things could happen: The first was this, that somehow, somewhere, some time, in manner unspecified, this cold

war between Russia and the Western powers, between Communism and free Democracy, would give place to a condition known as peace; that somehow out of this class-distrust and preparation for war, there would come to pass a stable and a lasting peace. For many years this has been the teaching of the Modernist church, that as the world improved, as mankind became better, as the Spirit of God worked slowly, yet surely, upon the characters and the minds of men, so peace and the Kingdom of God would come to pass upon the earth. Many statesmen, diplomats, ambassadors, although they cannot see clearly how it will be done, nevertheless have this hope; everything is pinned on this hope, that somehow or other this world cold war, smouldering outright, will give way to peace. So the first of the three possibilities is that somewhere ahead of the world lies an era of peace.

The second, until a few weeks back, looked much more likely, and that was this, that the Western world, the United States, Canada, Britain, the forces of the democracies would retreat step by step before the advance of Russia and Communism, and that without open war country after country would disappear within the greedy maw, the insatiate belly of Soviet Russia. We saw the process happen with Poland, with Roumania, with Bulgaria, with Czecho-Slovakia, with Yugo-Slavia, though Yugo-Slavia has undoubtedly been hard to digest and caused a considerable amount of indigestion; we saw it happen with China, we see the process continuing in Indo-China, in Malaya, in the Netherlands East Indies, in the Philippines, in Korea, in Japan, where the forces of Soviet Imperialism are working, openly engaged in parts in Civil war; and during the last few years, one after the other, we have seen these countries absorbed within the Soviet boundary, until the country of Russia which at the outbreak of the last war, contained less than two hundred million people, today has as its slaves over eight hundred million people on the face of the earth. Such conquest exceeded the greatest dreams of the avarice of Hitler.

However, this possibility has receded; the possibility that the Western Democracies would retreat step by step, while Russia aggrandized herself, increased her power, till at the ultimate, America, and Canada would stand helpless and defenceless, a ripe plum ready for the Soviet picking. That seemed a very likely end until three weeks ago, when President Truman spoke historic words, when he said, "Thus far shalt thou go, and no further," and when he ordered the active participation on the Korean peninsula of the army, the air force, and the navy of the great United States of America. Now we know that the retreat has stopped; that further expansion by Russia will be countered by arms. So the middle alternative no longer exists.

We turn to the third alternative: the third alternative, which is war — naked, unlimited, horrible, atomic, incredibly destructive in its scope. So tonight before the world, apparently there stand two possibilities, the possibility that somehow, by means not seen as yet, the longing for peace in the human breast will be fulfilled, that there may be peace on the face of the earth. The other possibility is that there will be war, open, limitless, deadly.

Now, humanly speaking, who has the answer to this question? If you were to go to President Truman today and say, "Will there be war on a major scale?" his answer, I presume to state, would be something as fol-

lows: "That depends on what the Russians intend to do; that depends upon what Joseph Stalin intends to do." And consequently, from a human viewpoint, if we had an insight into the mind, into the thoughts, into the heart of Russia and Joseph Stalin, we should have evidence as to what the future is to be, peace or war. So the question everyone must ask themselves is this: "Is there anywhere anything written where Joseph Stalin has declared himself? Has he stated lucidly, clearly, definitely, what he and the Russians intend to do in the future?"

You may remember that history relates that there was a man called Adolph Hitler. He came to power in a country called Germany. While coming to power, imprisoned in a German jail, he wrote a book called "Mein Kampf," and in that book he laid down specifically, clearly, without reserve, what he intended to do. Later on he came to power in Germany, and he went ahead step by step, with meticulous faithfulness and complete accuracy to do what he had proclaimed in that book he would do. And the world suffered inexpressibly in agonies and tears, in the blood of the sons of countless mothers, because the leaders and the statesmen of the world ignored and turned a blind eye to the revelations that Adolph Hitler had given of what he intended to do.

The question is this, "Has Joseph Stalin written any similar book? Is his concept of the future, what he intends to do, written down anywhere?" And here I have the answer. In my hand I hold a book: "Joseph Stalin: Problems of Lenin's." It is published by the Foreign Languages Publishing House, Moscow; the date of publication is 1945; it is on sale at the book stores of the Communist party wherever you like to go; it is a text book in every Communist school throughout the world, and in it Joseph Stalin lays down lucidly and clearly what must come to pass, from the very basic nature of Marxism, and Leninism, to which he has devoted his life, and which governs the actions of the entire Russian people.

In April, 1924, Joseph Stalin is lecturing in a University on the subject, "Foundations of Leninism", the very foundation of their system of Government, and here in 1924 he makes this statement, hints the third conclusion:

"Under Imperialism wars cannot be averted, and a coalition between the proletarian revolution in Europe and the colonial revolution in the East in a united world-front of revolution against the world-front of Imperialism is inevitable."

Let me translate that into English. Hints the third conclusion, that war is inevitable, that Capitalism and Communism cannot live together, that war is inevitable. But he goes further than that, and he says what the sides will be; he says the sides will be the proletarian revolution in Europe, that is Russia and the associated countries, *in further association with, or allied with the Colonial revolution in the East against the Imperialist powers of the West.*

The Imperialist powers of the West, in Communist language, are primarily Britain and America. There is in this statement one fact of tremendous significance. You see Joseph Stalin says, the Allies will be Russia and the Eastern Colonial revolution; and when he made this statement that revolution had not yet come to pass. Joseph Stalin knew it was coming to pass. Joseph Stalin,

in the earliest days of the Communist party, was the great authority on Eastern affairs. Lenin appointed him Commissar for Nationalities, and his attention and outlook has always been towards the East, and what we have seen come to pass in the East was planned away back before 1924, as part of the long range Communist plan, to bring the revolution to pass in the East, to unite China, Korea, Indo-China, Malaya, India if possible, (and don't think that India is not faced with a tremendous Communist menace because folk returning from India tell of Communist rallies in Calcutta attended by well over one hundred thousand people, and I would not be surprised to hear of a Communist revolution in India at any time, akin to that which took place in China, which everyone thought was of no significance, akin to those in operation everywhere throughout the East today). Russia openly proclaims that the idea is to consolidate the Eastern revolution, and then Russia and the rest of the East hand in hand will engage in inevitable war with the West. The man on whom the peace of the world depends has spoken; the Communist press is openly publishing what he has declared. Joseph Stalin has declared that there will not be peace. The answer is war!

The Nature of Such a War

At this time a little bit of consideration as to the nature of such a war is in order. Most of us have heard of the atomic bomb. We know that it was dropped on Hiroshima and in one flash of flame over one hundred thousand souls went to meet their Maker. We know it was dropped on Nagasaki, and in a similar flash of flame over one hundred thousand souls went to meet their Maker. We know that America is stockpiling atomic bombs, and we also have the official report that Russia has the atomic bomb. There is one power that Russia possesses that no enemy or invader of Britain or America in the world's history has ever possessed, and that is this — a disciplined, fanatical, trained, treacherous minority, ready to do their master's bidding at any time.

For a minute just let us think of the possibilities of atomic warfare. Of course a bomb dropped from an airplane over a city is dreadful to contemplate, but there are worse ways of using the atomic bomb than that. Toronto itself is a lakeside city, it is adjacent to the lake, and I ask you to consider what would happen if a saboteur exploded an atomic bomb in Lake Ontario within a mile of Toronto city some night when the wind was blowing from the Lake across the city. Probably not very much would happen immediately. Some folk might hear an explosion in the night that would startle them, but from that explosion there would arise an atomic mist. That atomic mist would be carried by the wind across the city of Toronto, and those folk within the radius of the atomic mist suddenly would begin to feel nauseated; they would begin to vomit; they would experience a sensation of weakness. Then the news would spread that the atomic bomb had exploded, that a radio active cloud had swept across the city; and can you imagine the dreadful riot that there would be of people trying to escape from the deadly, creeping death? Folks trying to get out of the city in all directions, because those who came within the range of that atomic cloud would be condemned to die a slow and creeping death of progressive anemia. Imagine that same incident repeated in New York harbour, and you have some idea of the possibilities latent in the atomic bomb.

The Hydrogen Bomb

However, the atomic bomb fades into insignificance when we come to consider the hydrogen bomb. Now if you will forgive a little talk on physics I will just try to explain to you the principle of both the atomic and the hydrogen bomb, and its significance, its deadly significance for us today. The atomic bomb is a fission bomb, that is it explodes in terms of the fission, or the division of the atom, and the trigger mechanism that explodes an atomic bomb is that two portions under a certain mass are brought together, and when the fissionable material reaches a certain mass it automatically ignites and explodes. The explosive mechanism of an atomic bomb is simply that you bring together a mass of fissionable material greater than what is called the critical mass. Once that critical mass is reached the explosion is spontaneous, awesome, dreadful! However, any thoughtful person can see that this mechanism of ignition automatically limits the size of an atomic explosion. As soon as the mass of atomic material reaches critical size the explosion takes place, consequently the largest practical atomic bomb is just under twice as big as the minimum size, because the largest you can get is to take two portions of fissionable material, each just under the critical mass, bring them together, and the atomic explosion takes place. Therefore the size of the atomic bomb is limited, although it is incredibly vaster than anything conceived by the human mind before.

Fifty Million Degrees Centigrade

However, let us turn to the hydrogen bomb. It has been known for quite a number of years that the heat and energy of the sun is maintained by the ignition, or fusion of hydrogen atoms within the center of the sun, that the energy liberated by the sun is brought to pass, not by the fission, but by the fusion of hydrogen atoms. However, such fusion, it was said, could not happen on the earth because it requires a temperature of fifty million degrees centigrade as an ignition point to ignite the hydrogen to make this terrible liberation of energy come to pass. Such a temperature, fifty million degrees centigrade, was unknown and inconceivable upon the earth.

Such Degrees Actual Upon Earth

However, here is the very grim fact. Such a temperature has existed on the earth at least six times. It exists at the center of an atomic explosion. It existed at the original atomic explosion in the United States; it existed at Hiroshima; it existed at Nagasaki; it existed at the Bakini atoll; it existed at the reported atomic explosions in Russia; and if hydrogen of the right sort is taken, added to an atomic bomb, there is no limit to the size of such a bomb, and the explosion that can come to pass.

And it is theoretically quite possible that a hydrogen bomb one million times as powerful as the atomic bomb can be created. All the elements necessary are in the possession of both America and Russia at the present time. The scientists of the world, not the preachers, are saying that the world is faced with its own annihilation; the very possibility of universal suicide is facing the world today, but the method of this suicide varies. Einstein says that the suicide will come to pass by the poisoning with atomic radiation of the entire atmosphere of the earth, so that no creature, human, animal or plant, can continue to live. Another leading scientist says, No.

Once we have reached the magnitude of the explosion of the hydrogen bomb, it is impossible to predict what will follow. There is always the possibility of the setting up of a chain reaction, that people do not like to think about, and there is the possibility that suddenly a planet will disappear from the sky, and its place will be taken by a new blazing sun, giving out light, with a temperature at its centre of fifty million degrees centigrade. In the light of what the scientists are saying, without any exaggeration, I would like to re-read to you these verses in the third chapter of the second epistle of Peter, Verse 10: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." And then, fearing that we won't be able to take it in the Spirit of God repeats it, to impress upon us its deadly seriousness: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Truman, Stalin—and the Supreme Authority

So far we have considered what President Truman has to say; we have considered what Joseph Stalin has to say; we have considered the powers latent in atomic and hydrogen bombs. Now we come to the greatest Authority of all, and we find the words, under inspiration of God, written by the apostle Peter, in which he tells what the end shall be. I would come now therefore to the greatest authority of all, the One to whom all future is revealed, the very revealed Son of God, the One who proclaimed and told what the ultimate end of the age would be, and the One who has been betrayed treacherously, consistently, by the kiss of His alleged followers, who have said, "Yes, we are Christians, we acknowledge Christ" but they have distorted and perverted and prostituted the very words of Christ, and refused to believe that which He proclaimed. The gracious, loving Son of God says that there shall be wars and rumours of wars, but the end is not yet. And he says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." And the Lord Jesus comes into the ranks, the ranks that already include such authorities as President Truman, Joseph Stalin, Albert Einstein, the apostle Peter, and the Holy Spirit of God, and the Lord Jesus says, . . . "these things must come to pass . . ." "Ye shall hear of wars and rumours of wars . . ." " . . . there shall be famines, and pestilences, and earthquakes, in divers places;" and the question that you ought to be asking yourself is this, "In the light of these things, what sort of a person ought I to be?"

The gracious Son of God said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." And Noah prophesied that God would destroy the earth by flood, and to show his genuine faith he went and built an ark upon a mountain top, and as he preached the crowds spurned and laughed at the message that he gave. Looking at it from the human angle you cannot blame the people for laughing at Noah. What evidence did Noah have to show, compared with the evidence that we have tonight? What could Noah point to to convince people? They simply had to accept by

naked faith in the conviction of God, that his message was true. But God has been much more gracious and kind to us, because the very heavens and the very earth are filled with the signs that must convince the most logical, unbiased mind that these things are true. And I ask you, If you are still unconvinced, what more do you need? What more could you have? What more could there be? You know the rich man in hell said, "Let me go back to the earth to warn my relatives," and the word of God says . . . "neither will they be persuaded, though one rose from the dead." And One has risen from the dead! And if, in the light of this evidence tonight, you are still unconvinced, you are hopeless, your mind hasn't the power to accept facts, and in the cowardice of the escape from your own castle you await the inevitable destruction that will come upon you. Remember, "As it was in the days of Noe, so shall it be also in the days of the Son of man." Through the years and years Noah preached, nobody listened, and then the floods came.

A Probability

For a few minutes I would like to, consider a saying. In the day of Noah imagine two farmers meeting in the early days of the flood. One comes up, "How are you today, Mr. Brown?" "Oh, very well. Great rain, isn't it? Great rain." "Yes, a great rain. Oh, we're going to have a good season, a good crop; things will be wonderful after this." They are just full of happiness, they shake hands, and they part.

They meet a week later, and it is still raining. "How are you today Mr. Brown?" "Very well, Mr. Smith." "What do you make of all this rain? I wish it would stop, don't you? My ground has had all it can take, it is beginning to get under water, the land will be soured; we won't be able to grow anything." The other says, "Yes, I'm in the same boat." Rather glumly they part, and they meet again a week later. It is still raining. One says to the other, "Oh, isn't this dreadful, Mr. Brown?" The other says, "Yes. I have never seen the like of it. You couldn't have believed it would happen. I have had to leave my place, it is under water. The house is under water and I'm making for the higher ground. Everything is lost and ruined; I've lost all my sheep, all my cattle; the family have been drowned. I wonder what the end will be." Looking away climbing the hillside who do we see? There we see a man going along with a little boy holding his hand. The little boy is speaking, and he says, "Daddy, when am I going to get something to eat? I'm so hungry." Daddy tries to hush the little boy, but he won't be hushed. He says, "Daddy what are we going to do, where are we going to sleep? Daddy I haven't had anything to eat, and where is Mummy and little sister? You know, when we had to leave our house they were carried away, and what happened to them?"

The father tends to hush and to quiet the little boy. He walks on, and he says, "Daddy, what is going to happen? Why didn't you listen to Mr. Noah, Daddy? Why didn't you listen to Mr. Noah?" And with that cry ringing, the Deluge of the water sweeps down, and they are carried away to doom and destruction by drowning.

An Appeal to Fathers and Mothers

Tonight in this gathering we have fathers, we have mothers, we have those who held those lovely little babies in their arms, and listened to their first cries, and observed the first toddling step that they took, and heard

that first word of "Mummy," and "Daddy," and how their hearts have expanded and grown as they have seen those lovely children come up to girlhood and boyhood, perhaps to young manhood and womanhood. And I say to you tonight, if you are careless about your own destiny, for the sake and for the love of those children whom God gave you, won't you heed, and won't you listen to the word of God? Won't you heed, and won't you listen to it? I want to ask you this question: "Have I exaggerated anything tonight?" Stop for a minute and answer that to yourself. Have I exaggerated? Have I told you honestly what President Truman said? Have I shown you the evidence of what Joseph Stalin said? Has the atomic bomb been exploded with the consequences that you already know? Is it or is it not public knowledge that the hydrogen bomb is in process of production? Are these words written in the epistle of Peter? Did the Lord Jesus say, "As it was in the days of Noe, so shall it be also in the days of the Son of man?" And if you dare to say that I have exaggerated I say to you too, you lie!

We Are Not in the Dark

Brethren, we are not in the dark that this day should come upon us as a thief in the night. What we must do is heed the word of God, see the writing on the wall, listen to the message of Christ, and escape to the ark that God has prepared, the ark of safety, before it is too late. And to anyone outside of the ark of God's safety tonight, outside of the grace of God revealed in the cross of Calvary, I say to you, flee to Christ for refuge; come to the open arms of Jesus; come into the fold of God's love and mercy and grace, and know the security and the happiness, of the peace of God. For the end shall certainly be as God has ordained.

Those Who Are Christians

Those of you who are in the ark, those of you who have come to Christ, those of you who know the glorious salvation and security that Jesus gives, won't you hear the word of God which says, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" What do you say to that question?

Let us pray.

Lord these are serious hours; the evidence is such that no honest, intelligent mind can doubt. Lord, we do thank Thee that Thou hast said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Lord to-night we can hear the very rustling of the angels' wings; we can hear the oncoming steps of the Son of Man, and we hear Thy word, "Flee to the ark for refuge. Occupy till I come." Lord grant us honesty to come to Christ, to flee to Thee for safety, really to heed Thy word to occupy, that we may be the manner of men in all holy conversation and godliness that Thou hast ordained. Amen.

FRANCO'S SECRET CATHEDRAL

An Editorial in *The Toronto Star*, July 14, 1950

NOT much has been published outside of Spain — or within that country either — about the massive \$21,000,000 cathedral General Franco is secretly building in the heart of the Guadarrama mountains. Charles Foley, of the London Express, has just returned to London with an account of the amazing structure. His report is reprinted in the Roman Catholic publication, *The Canadian Register*, and gives some interesting details of what Mr. Foley thinks will be a sacred edifice "that will endure not for centuries but for millenniums."

In the construction of the cathedral and the tremendous illuminated cross that will surmount it, thousands of men with pick and dynamite have been tunnelling and quarrying in the face of the mountains for 10 years. They fought their way through from one end of the crest to the other. The mountain has been hollowed out. Below, the spilt-out rock was crushed and built up again to form a great imperial stairway down the valley.

Over the mountains, reaching from peak to peak, a pilgrim's way, "all in wide, shelving stairs", is being built. A great new building long and white, with cloisters and colonnades, is to be a monastery to house 50 priests and 200 visitors from every continent. The main axis is described as a mighty tunnel nearly 800 feet long, said to be the lengthiest nave in Christendom. The overall length of St. Peter's basilica in Rome is about 700 feet. In the centre of the cruciform design a cupola soars upward with a gallery around it. Along the aisles are 16 chapels cut in the rock. Behind the high altar is a circular staircase of 250 steps cut in the rock. An elevator will go to the pinnacle of the crest, 450 feet above the floor of the cathedral.

Now this great project constitutes a "forbidden city" protected from public intrusion by armed guards and blocked roads. But when completed the lighted cross, three times the height of Nelson's monument in London, and built on a platform 4,500 feet above sea level, will shine across the whole centre of Spain. Thus is being created in Franco's domain what Mr. Foley terms "an architectural miracle, the eighth wonder of the world."

ONE HUNDRED YEARS AGO

From *The Globe Files*

Thursday, July 11, 1850

THE SCHOOL BILL.

We much regret that the Inspector-General should have given way to the pressure upon him and altered his School Bill; so far as to admit of separate schools for the Roman Catholic inhabitants. The thing is done and perhaps cannot now be helped, but we think the principle thus admitted strikes at the root of our whole system of national education. It is the entering wedge, which if once pressed home will break it into fragments. Why should the rudiments of education not be given to the children of every denomination assembled, care being taken that the religious views of the parents should not be interfered with? And if one denomination is entitled to have separate schools why not others? There are four very numerous religious divisions in Upper Canada—Church of England Episcopalians, Presbyterians, Methodists and Roman Catholics — and a fifth may be supposed to consist of less numerous bodies, Baptists, Congregationalists, etc. Supposing our three thousand schools were multiplied by four or by five—where would the teachers come from, or where would the funds to pay them be procured? The teachers' salaries are now too low to secure competent persons, but how could five times the number be procured or paid? The amendment of Mr. John Hilyard Cameron, which was to allow all sects to have their own schools, was rejected by the majority, who supported the Roman Catholic clause. If carried, it would have effectually destroyed the School Bill. If the member for Cornwall was only shewing the inconsistency of letting in sectarianism of one kind and keeping out another kind, he could not be much to blame.

—Reprinted from a recent copy of *The Globe and Mail*.

ORDINATION OF REV. GEOFFREY ADAMS

ON WEDNESDAY, July 6, another of our Seminary graduates, Mr. Geoffrey Adams of last year's class, was ordained at Harriston, Ontario. A great company of friends from fifteen churches packed the fine new auditorium for the afternoon service and in the evening they overflowed into the basement after having filled every available space in the church itself. The following churches were represented: Churchill, Courtland, Essex, Guelph, Lavigne, Mitchell Square, North Bay, Calvary, Ottawa, Sudbury, Tilbury, Timmins, Jarvis Street, Minnow Lake, Stouffville and Second Markham. A chartered bus brought forty persons from Jarvis Street Church, Toronto, some hundred miles away, and a number of other friends from there drove by car. Mr. Adams is greatly beloved in Jarvis Street Church where he acted as pastoral visitor for one summer.

A council with Rev. H. C. Slade as Moderator, and Pastor B. Oatley-Willis as clerk, heard the accounts of Mr. Adams' conversion, call to the ministry and statement of faith, and unanimously agreed to extend to him the right hand of fellowship as one evidently called of God to the work of the ministry. Mr. Adams' doctrinal statement was brief but excellent, and he answered a number of questions in a most satisfactory way. Especially commendable was the fact that it was not read from a manuscript but delivered *viva voce*. As someone remarked, it is easy to give a résumé of some theological textbook without telling one's own personal convictions or revealing one's knowledge of the Word of God. There was no question that this candidate spoke from the abundance of his heart and that he gave ample evidence of a well-trained mind.

The charge to the candidate was appropriately given by his class-mate, Pastor Bert Oatley-Willis of Essex, who led Mr. Adams to the Lord as he served with him during the war in the British Navy. These two ship-mates, who later became class-mates, were directed to Toronto Baptist Seminary by a Spurgeon's College man, an avid reader of THE GOSPEL WITNESS, who had spent his long life in the service of the Gospel in England. We have often thanked God for sending us two such stalwarts and rejoice in their increasing usefulness in the ministry among us.

The charge to the church was given by the writer, and Rev. George Olley of Calvary Church, Ottawa, extended the right hand of fellowship, while Rev. John Boyd of Sudbury led us in the ordination prayer. By special request of the candidate, Dr. Shields preached the sermon in the evening. It was a glorious exaltation of Christ as Lord and Redeemer that lifted us up into the heavenly places and made us all rejoice in God our Saviour. We are sure that not only the friends of the Harriston Church and their pastor will long remember this day as one filled with good things, but all who shared in its blessings will also recall it to mind with delight. As a token of their Christian affection for this heroic band of believers who first built their church home with their own hands and were then compelled to pay for it a second time, the assembled friends gave them as a love token, an offering of some three hundred dollars. We shall continue to pray for the Lord's increase on the work at Harriston with confidence that He will bless His Word abundantly.

—W.S.W.

AU REVOIR TO TWO STUDENT-PROFESSORS

THE French have a saying to the effect that to part is to die: "*Partir, c'est mourir un peu*"! Several hundred English-speaking friends of two of our student-professors of French experienced something of the truth of the French proverb a week ago Monday evening when they gathered to say farewell, or rather *au revoir*, to two brethren greatly beloved in the Lord who are now on their way to France, Wilfred Bauman and Guy Appéré. Less than four years ago Mr. Guy Appéré arrived in Toronto without any known friends here and without a word of English with which to gain any. He had just passed through the horrors of war, which included a term in the Underground Forces where he was hunted by the Germans with a price on his head, then after the Liberation he saw action in the French Tank Corps under the famous Général LeClerc. Since that time Brother Guy has learned our tongue, has found the way to the hearts of all by his unaffected sincerity, and developed into one of the best students ever to be graduated from Toronto Baptist Seminary. In summer vacations he did invaluable service among French-Canadians with Mr. Boyd in Sudbury district, and served as pastor of the *Eglise de la Grâce* at LaVigne where he loved and was loved by our French-speaking brethren. Brother Appéré returns home to France feeling that he has a second home in Canada, and our prayers will continually follow him as he takes up new fields of service in that needy land as a missionary pastor of the French Bible Mission.

Mr. Wilfred Bauman, who has also served as student-professor in French during his four years at the Seminary, was born in Switzerland but brought up in Jarvis Street Church, Toronto. And in so speaking our language will bear a very literal sense, for he spent much of his life in the church. He comes from a fine Christian home that owes much to this great church and which has also made a valuable contribution to the spiritual life of the church family. Brother Wilfred passed through every department in the Sunday-school, with the exception of the Cradle Roll, and has been for the last year or so, Superintendent of the Young People's Department. His purpose in going to France is not to learn the language but to gain a fresh appreciation, by personal contact with, of French life and culture and to see the methods and the spirit of our French brethren as he labours among them as missionary-pastor. He, too, is no novice in the work of the ministry as he has spent several summers preaching among French-Canadians and for some years has carried on a weekly radio ministry in that language which has introduced the Word of God to many French-speaking Canadians who otherwise would not have known it. Mr. Bauman goes to France as a missionary of Jarvis Street Baptist Church and our entire church family will follow their spiritual son with the deepest interest and most earnest prayers, eagerly looking forward to his return to Canada where his ministry is greatly needed.

Under the chairmanship of Mr. Bruce Inrig, Superintendent of the Junior Department, and another of our Jarvis Street young people, a very pleasant evening was spent enjoying a programme given by our own talent. Dr. Shields then made several valuable presentations to those departing friends in the name of various groups and organizations in the church. Mr. Slade and the

writer also spoke, and suitable replies were made by Mr. Bauman and Mr. Appéré. Both of them spoke in appreciation of the ministry of the Jarvis Street Church and Toronto Baptist Seminary. All who shared in this great evening will carry with them a new realization of the work that is being done in the Seminary and we pray that God will raise up many more such young men who are willing to heed the call to give themselves to the service of the Master of the great field that is already white unto harvest.

—W.S.W.

THE KILSYTH REVIVAL

THE spiritual awakening that has made Kilsyth memorable in the records of grace is naturally associated with the name of William Chalmers Burns, its most honoured instrument, but there was a long, patient preparation in the faithful ministry of his father. When W. H. Burns commenced his work there as a parish minister, in 1821, the population of the town was about 3,000, for the most part consisting of miners and weavers. Its morality was very low. Drunkenness and its kindred vices were rampant. All bargains and payments were made over the "friendly glass." The session clerk had his office in the public house, where he speedily became the victim of the prevailing sin, while the typical funeral service was composed of long prayers interspersed with rounds of drinking.

One of Mr. Burns' first acts was to found a Temperance Society, but his chief and abiding hope was in the revival of God's work. He stirred and quickened the embers of a Prayer Meeting which had sprung from the Cambuslang Revival of 1742. Like a trail of holy fire this meeting stretches through a hundred years, connecting the movements in Cambuslang and Kilsyth, and suggests the fact that revivals which seem so sporadic are really intimately and vitally related. One of the most precious fruits of a true Revival is the establishment of a living prayer meeting, and it is here also that we find the seed of Revival.

As the years went on the need of a Divine awakening burdened the pastor's heart increasingly, and more and more his ministry was directed to this great and glorious end. He studied eagerly the story of Revivals, and in 1822 we find him with Dr. George Wright of Stirling bending over the old records of the kirk session, reading of wonders of grace in 1742, and fervently praying that again the glory of God might be revealed. In those distant days God had largely used a very devoted pastor of the Church, the Rev. James Robb, and that he might impress afresh the lessons of that fruitful ministry, Mr. Burns took his stand one Sabbath afternoon upon the grave of his honoured predecessor, and preached earnestly to his people. Gradually it became evident that rich blessing was yet in store for Kilsyth. There was a deepened seriousness in public worship. The prayer meeting was thronged. Gracious drops, the forerunners of the coming shower, began to fall. There were some undoubted conversions, and faith grew strong.

In 1839 the full blessing was outpoured. In His sovereign grace God was pleased to use the minister's son as His fitting instrument. William C. Burns had been labouring in Dundee, in the church of the saintly Murray M'Cheyne, and he had deeply felt the fragrance of that beautiful spirit. There he had seen a genuine work of grace, and there God had been preparing him. One

touch only was needed to make him a polished shaft in the Divine hand—the touch of sorrow. It was given through the death of a near relative, and as the young man stood by the grave of his brother-in-law in Paisley, the shadow of death was the shadow of God's hand, laying firm hold of his servant. On his return home a very manifest unction accompanied his preaching. He spoke with power at Banton on Saturday, and again on Sunday.

On Tuesday, July 23rd, the great refreshing came. On that day a large assembly gathered to hear him in the market place of Kilsyth. Rain began to fall, and they entered the Church, which was soon filled to overflowing, stairs, passages and porch being blocked by an eager people. Solemn prayer was followed by the reading of the second chapter of Acts, and then taking for his text Psalm 110:3, "Thy people shall be willing in the day of Thy power," the young man began to address the people. As he spoke a wonderfully sweet and tender spirit came upon the gathering. Hearts melted and tears began to flow. At the close he told the story of the Shotts Revival in 1630; how John Livingston, himself a native of Kilsyth, in preparation for an after-communion service, spent a whole night in prayer; how God gave him such a vision of His glory and his own unworthiness that he turned to flee; how his friends found him in the fields and gently forced him to return; how the trembling youth stood up to speak, and was suddenly clothed with irresistible power so that on the spot five hundred people, from all ranks of society, were converted through that one sermon. As William Burns recounted this marvellous work of God, he saw that the same spirit was moving the people before him. An intense earnestness seized him, and he urged the people there and then to accept Christ, clinching his message with the solemn words, "no cross, no crown." As he uttered them the whole audience broke down and an indescribable scene followed. The arrows of conviction smote the people, and from every part of the building there was a cry of agony, "What must I do to be saved?"

Happily there was a band of prepared servants of God ready for such an emergency. The stricken ones were gathered in the vestry and session house, and there dealt with individually. Many soon obtained the peace of God, but others remained under painful conviction for days. The church was opened for a daily service, and night after night for months a great reaping took place. In the market place and in the church yard assemblies of three or four thousand were blessed by Mr. Burns. A great hunger for prayer and for the Word of God possessed the people. They could not be satisfied! The effect upon the community was very great. It was largely transformed. Drink received a fatal blow. The town was cleansed from its vice. Loom shops became places of prayer, and many a home became a Bethel. It proved an abiding work. The converts went on from strength to strength, and the very memory of the Revival has remained a blessed influence in the place to this day.—*Old Time Revivals*

The devil describes Christ as an exacting and cruel judge who condemns and punishes men. Tell him that his definition of Christ is wrong, that Christ has given Himself for our sins, that by His sacrifice He has taken away the sins of the whole world.

A LETTER FROM BRITISH COLUMBIA

THE CONVENTION OF REGULAR BAPTISTS OF BRITISH COLUMBIA

3880 Pandora Street,
Vancouver, B.C.
July 3, 1950.

Dr. T. T. Shields,
Pastor of Jarvis Street Baptist Church,
130 Gerrard Street East,
Toronto 2, Canada.

Dear Sir,

This year marks the fortieth anniversary of the incumbency of Dr. Shields in the great Jarvis Street Regular Baptist Church, Toronto, Canada. So long and so great a ministry in one church surely must be an occasion of rejoicing. Throughout the whole world, wherever the gospel is preached in its sincerity and power, and wherever the powers of evil are challenged, God's servants must rejoice and take courage for so mighty a defender of the faith.

Be it resolved, therefore, that we, the Convention of Regular Baptists in session, June 22nd, do hereby join with a great host of others of like precious faith in felicitating Dr. Shields and Jarvis Street Regular Baptist Church on the occasion of the fortieth anniversary of Dr. Shields' pastorate.

On behalf of the Convention of Regular Baptist Churches of B.C.

Yours sincerely,

N. P. EAGLES, Corresponding Secretary.

GUILTY OF ASSAULTING BOY, 9 ORDER PROBE OF ORPHANAGE

Special to *The Toronto Star*

Hamilton, July 15—A provincial investigation is under way into activities at Mount Mary Immaculate school and orphanage at Ancaster following conviction of a nun on a charge of assaulting a pupil. The investigation was announced yesterday by B. W. Heise, deputy minister of welfare.

Following a charge laid by Paul Kovacs, of Hamilton, Sister Juliet, 24, pleaded guilty of assault, causing actual bodily harm to nine-year-old Elmer Kovacs, son of a railway section foreman.

Magistrate John E. Robinson, after hearing the evidence of Sergt. John Clark, of Dundas provincial police headquarters, fined the teacher \$100 and placed her on a year's probation with the stipulation that she have nothing to do with the chastising of children in future.

The offence, according to evidence given by Sergt. Clark, July 4, in Dundas magistrate's court, occurred June 24, when the teacher accused the Kovacs boy of stealing money at the school. Clark said, from his investigations along with Prov. Const. Kenneth Kersey, that the boy had been struck with a broom handle.

The nun, who appeared in court in civilian clothing, under her full name, Olga Chicoli, was defended by Gordon Sullivan, Hamilton lawyer, but offered no evidence. She paid the fine and walked from the town-hall courtroom with her solicitor.

According to the evidence, Elmer Kovacs was "black and blue from his shoulders to his ankles." He spent nine days in St. Joseph's hospital in Hamilton after the boy's father called in Rev. Thomas P. Brennan, director of the Catholic Welfare bureau.

The father told police that "three or four" nuns had called at his little shack, located on T. H. and B. property near the Aberdeen yards, the night of June 24. They told him they could no longer keep Kovacs' two children, Elmer and his sister, Mary, six, "because Elmer steals."

The boy was accused of taking 65 cents, the father told police. When he informed the nuns he could not look after his children in the shack, he alleged they took them to his wife's sister, Mrs. John Lengel, in Hamilton.

Kovacs' wife died in September, 1948.

Asked today regarding whereabouts of the youngsters, Mrs. Lengel said: "I am instructed not to give out any information."

After Kovacs laid the charge against Sister Juliet, Crown Attorney Harvey McCulloch turned it over to Inspector

Knight of Dundas O.P.P. A later attempt by Kovacs to have the charge withdrawn was turned down by the crown.

The orphanage, located in the palatial former Dalley estate on the outskirts of Ancaster, was opened as a school and orphanage shortly after the war. Most of the children are orphans of displaced persons.

Bible School Lesson Outline

Vol. 15 Third Quarter Lesson 4 July 23, 1950

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

THE GOODNESS OF GOD

Lesson Text: Nahum 1.

Golden Text: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:7.

I. The Greatness of God: His Sovereign Holiness: verses 1-6.

Little is known of the prophet Nahum, except that he was a native of Elkosh, which was probably a village in Galilee. He seems to have prophesied during the reign of King Hezekiah, when the northern kingdom of Israel had already fallen, and the inhabitants of the southern kingdom of Judah lived in fear lest they, too, should be overcome. In that hour of emergency the Lord sent to them His prophet Nahum, whose name means "Consolation" and also "Vengeance", symbolizing consolation for God's people and vengeance for their enemies. The correspondence between the prophecy of Nahum and the thoughts expressed by Isaiah and King Hezekiah suggest that this prophecy was given when Sennacherib was demanding the surrender of Jerusalem (2 Kings 18, 19; Isa. 36-38).

The three chapters of Nahum deal with one great theme, with one "burden" (Isa. 13:1; Hab. 1:1; Zech. 9:1; 12:1; Mal. 1:1); namely, the destruction of Nineveh, the capital of Assyria. About 150 years before this, Jonah had been sent to Nineveh with a message of judgment, averted at that time by the repentance of the king and the people (Jonah 1:2; 3:2-4, 10). Condemnation, long delayed, would surely come upon that wicked city. About a century later, Nineveh was overthrown, precisely as here predicted.

The Jews were perplexed because the Assyrians had been permitted to approach so close to their city. It seemed as though the Lord was overlooking their sin and boastful insolence (2 Kings 18:33-35). But Nahum discloses the fact that the Lord is a jealous God (Exod. 20:5), that He will not give His glory to another (Isa. 42:8), that in His own good time He will bring vengeance upon the wicked (Deut. 32:35, 41-43; 2 Pet. 2:9), and will vent His just wrath upon them (Psa. 7:11; Mic. 5:15). The wrath of God must not be confused with the passionate fury of a human being, but it is rather the strong expression of His holy nature, which cannot tolerate sin (Rom. 1:18), His wrath had hitherto not fallen upon Nineveh, because He is slow to anger, giving men the opportunity to repent (Neh. 9:16, 17; Psa. 103:8; 2 Pet. 3:9, 15). He cannot look upon sin with any degree of allowance; nor can He forgive the wicked except when His justice has been satisfied (Exod. 23:21; 34:6, 7; Josh. 24:19).

Some unbelievers might suppose that the sparing of Nineveh implied a lack of strength on the part of Jehovah, but Nahum makes it clear that the Lord is great in power (Psa. 147:5; Jer. 27:5). He has all power over the sea, the land, the forests and the mountains (Psa. 18:7; 97:2; Hab. 3:11, 12), as well as over all mankind (Matt. 28:18). His sovereign power created all the forces of nature; He is supreme in the physical, as in the moral, spiritual and heavenly spheres (Psa. 62:11).

No sinful man can stand before the infinitely holy God (Job 9:2; Mal. 3:2, 3; Rom. 3:10-20); a barrier, insurmountable by man, separates him from the Lord. Unless God Himself had made a way of access, we should have been shut out from His presence forever (Rom. 5:6-8), but thanks be to His name! He has found a way whereby He can justly forgive the sinner and allow him to approach (Rom. 3:23-26). The Lord Jesus Christ, by shedding His own precious blood, opened the way for us (Heb. 9:24-28; 10:19-22); He is the Way, the Truth and the Life (John 14:6).

II. The Goodness of God: His Sovereign Grace: verses 7-15.

Although the enemies of God have cause to fear Him, His saints have every reason to trust Him (Psa. 1:6; 2 Tim. 2:19). God is good (Psa. 25:8; 37:39, 40; Jer. 33:11; Rom. 2:4). The people of Nineveh would tremble, but the inhabitants of Jerusalem might have confidence in His mercy, love and protecting care (Psa. 18:2; 27:5; 29:10; 31:21-24; 32:7, 10). His enemies and theirs would be overthrown by a flood, a prophecy which was literally fulfilled when the Medo-Persian army captured Nineveh, so we are told, by changing the course of the Tigris River so as to break down the walls and ramparts, and yet dry up the protecting moats so that the soldiers were provided with a pathway into the city (Isa. 8:7, 8; Dan. 11:10, 22; Nah. 2:6).

The destruction of Sennacherib's army was the forerunner of the complete destruction of the Assyrian Empire (Isa. 10:12). God would make an utter end of the kingdom, not in any arbitrary manner, but because of the wickedness of the people. Assyria would not cause affliction to Judah a second time, as she was at the time when Nahum was speaking (vv. 9, 12). Just as thorns are entangled when thrown together to be placed on a fire, so would all the Assyrians be involved in the destruction of Nineveh.

The Assyrian army was led by their general, Sennacherib, a man of evil counsel, one who defied the living God (2 Kings 19:20-23). Even although his soldiers should be peaceful and many, they would all be shorn and perish (Isa. 7:20), and their wicked counsellor would pass away (2 Kings 19:35-37; Isa. 37:36-38).

Thus would God free Judah from the yoke of Assyria (v. 13), which probably refers to the tribute demanded from Hezekiah (2 Kings 18:14; Isa. 10:27). The Lord's commandment concerning Assyria was that the seed of the king should no longer be propagated. His idols would be destroyed, and the sacred place would become his sepulchre, because of his sin.

In prophetic view the prophet looked forward to the time when men would have cause to herald a greater deliverance than the deliverance of Judah. The Lord Jesus Christ would vanquish Satan for ever, and the servants of the Lord would proclaim the glad tidings of peace and joy to those who had been sitting in darkness and in the shadow of death (Isa. 52:7; Lk. 2:10, 11; Rom. 10:15).

As the men and women of Judah were encouraged by this prophecy to continue their holy worship, knowing that deliverance was at hand, so may Christians remain steadfast in the hour of trouble and calamity, knowing that their Saviour has on their behalf triumphed over every foe (2 Cor. 2:14; Col 2:15).

FOR YOUNGER CLASSES:

Help the children to understand the goodness of their Saviour, and His readiness to save and to help (v. 7). He is a refuge for all who put their trust in Him. This truth might be illustrated by the story of the ship-wrecked sailor stranded on an island which seemed at first to be bare and uninhabited. He saw a glowing light in the distance, which he traced to a tiny cabin. He hesitated to knock at the door, thinking the people might be wild heathen. Breathing a prayer to the Lord, He decided to trust Him wholly and to put himself under the protection of the unknown dwellers of the island. How well he was rewarded for his trust in God! These proved to be kind missionaries, who welcomed and befriended him, giving him food, clothing, shelter, comfort and companionship.

Describe for older scholars some of the adventures of the Apostle Paul, or Peter, or John, whose feet were swift to carry the message of salvation to needy souls (v. 15; Acts 3:1-11; 10; 14; 16).

DAILY BIBLE READINGS

July 17—The Goodness of God to IsraelNeh. 9:7-17.
July 18—The Goodness of God to His SaintsPsa. 103.
July 19—The Goodness of God to AllPsa. 145
July 20—The Goodness of God to the Penitent.....Joel 2:12-21.
July 21—The Goodness of God to NinevehJonah 4.
July 22—Feet that are Swift and BeautifulIsa. 52.
July 23—Hearts that are Trustful and ObedientRom. 10

SUGGESTED HYMNS

Oh, safe to the rock! He leadeth me. God will take care of you. Rock of ages, cleft for me. When the storms of life are raging. Precious God hath given.

Vol. 15 Third Quarter Lesson 5 July 30, 1950

THE PROPHET'S VISION

Lesson Text: Habakkuk 2:1-4, 12-20.

Golden Text: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

INTRODUCTION:

Little is known of the personal history of the prophet Habakkuk, nor of the time of his prophecy, except that he speaks of the approaching invasion by the Chaldeans or Babylonians, who came to power during the period 625-539 B.C. Altogether there were three such invasions in the reigns of Jehoiakim, Jehoiachin and Zedekiah (2 Kings 24:1, 7, 10-15; 25:1-6), and apparently Habakkuk refers to all three. He probably prophesied toward the close of Manasseh's reign (2 Kings 21:10-18).

There is a resemblance between the message of Nahum and that of Habakkuk. Both were perplexed by the problem of the seeming freedom from punishment enjoyed by the wicked, whereas the righteous were suffering. To both prophets the Lord revealed the fact that His holiness would ultimately be vindicated in the punishment of the evil-doers (Nah. 1:2, 3; Hab. 1:5-7, 12). In one case it was the Assyrians who would be raised up as a rod to punish Israel, and then themselves perish for their sin (Nah. 2:1, 2, 8; 3:7, 18, 19); in the other case it was the Babylonians, destined to chastise Judah and afterward be destroyed (Hab. 1:6; 3:12).

The Prophecy of Habakkuk may be analyzed as follows:

I. The Holiness of God and the Prophet's Burden (chap. 1).

II. The Holiness of God and the Prophet's Vision (chap. 2):

III. The Holiness of God and the Prophet's Prayer (chap. 3).

A profitable study might be made of the duties and the ministry of the prophet of God as expounded in this book:

- (1) His burden—the sins of the time (1:1).
- (2) His resource—to call upon God in the time of perplexity (1:2).
- (3) His privilege—to hear the word of the Lord (1:5).
- (4) His duty—to watch and wait for the revelation of God (2:1).
- (5) His command—to write the vision, to communicate the sacred truth in a clear manner to others (2:2-4).
- (6) His activity—prayer to God on behalf of himself and the people (3:1, 2).
- (7) His attitude—praise to God (3:3-16).
- (8) His assurance—confidence in God at all times, under all circumstances (3:17-19).

EXPOSITION:

I. God's Holiness and the Patience of the Just: verses 1-4.

The prophet, burdened because of sin prevailing in the land, was told that the Lord would raise up the Chaldeans or Babylonians as a rod to punish the inhabitants of Judah (1:5-11; Isa. 10:5). But these men, although used as instruments in God's hand, would themselves offend by their pride and self-sufficiency (Isa. 30:31). This situation created a new problem: how could the Lord in His holiness allow the wicked Babylonians to destroy the Israelites, who were more righteous than they (1:12-17)?

In his perplexity Habakkuk prayed earnestly to the Lord and watched for a revelation of His holiness. He determined to stand upon the watch-tower, as it were, and "station himself upon his fortress" (Isa. 21:8-12), waiting to see what the Lord would say to him (1 Sam. 3:10; Psa. 85:8; Mic. 7:7), and what he should reply, as they reasoned the matter out together (Isa. 1:18; Jer. 12:1). The marginal reading in verse 2 is, "what I shall answer in my arguing" (Job 23:5-7; 31:35-37).

God answers prayer in His own time and manner. Habakkuk received an answer which abundantly satisfied his zeal for the holiness of God. Moreover, the vision vouchsafed to the prophet was to be recorded, written plainly, that those who read it might understand, and might hasten to communicate it to others (Isa. 8:1; 30:1; 2 Cor. 3:12). The Lord does not disclose His truth to satisfy a person's curiosity, but to enhance His own glory.

The promised vision would relate to the future and be

fulfilled in God's appointed time (Jer. 27:6-8; Dan. 8:26; 10:1, 14). It would, however, be sure and certain (Psa. 102:13; Heb. 10:36, 37), and would in the end be a full disclosure of truth. The problem of the prosperity of the wicked would be solved. Therefore, let the prophet be patient in his waiting (Psa. 27:14; 130:5, 6; Mic. 7:7).

The key to the moral problem which troubled Habakkuk would be found in the justice of the Lord. The Babylonians, permitted to gain power against Judah, would become proud in their prosperity (Job 40:11, 12; Dan. 4:30, 37; 5:20). Pride is a characteristic of the natural man, of the carnal sinful nature, and the wicked or unjust shall be condemned. The just man, on the other hand, is characterized by humility, by dependence upon God, rather than upon himself. Such a man will find acceptance with God, and he shall not die, but live (Rom. 1:17; Heb. 10:38). We are saved by grace through faith, and the just have faith, while the unjust have not. Although the primary reference in this passage is to the two classes, the unjust or unrighteous Babylonians and the faithful Israelites, the principle holds in our day. The unbelieving, unjust man shall perish, but the believing, justified man shall receive life everlasting (John 3:16, 36; Gal. 2:16; 3:11, 12). The righteous can afford to wait patiently for the Lord to intervene on their behalf (Mic. 7:16-18).

II. God's Holiness and the Punishment of the Unjust: verses 12-20.

The Lord, speaking through His prophet, pronounces five woes against the Babylonians, whose destiny is but a foregleam of the vengeance of God to be visited upon all the wicked.

Woe is pronounced against the grasping, plundering, thieving ones (verses 5-8); upon the covetous and violent (verses 9-11); upon the ambitious who found their power upon blood and destruction (verses 12-14); upon the cruel and insolent (verses 15-17), and upon the idolatrous (verses 18-20).

The Babylonian monarchs increased their kingdom by unlawful means; by invasion and murder. The state, city or church, founded in such a manner, is not built by God. Woe is pronounced upon all who seek to satisfy their own selfish ambitions at the expense of others (2 Pet. 2:3), for their labour is in vain (Gen. 4:11-17; Psa. 127:1; Mic. 3:10; Nah. 3:1). They put forth effort to erect a structure which will be consumed in the flames, and tire themselves to build that which will soon fall in ruin. Only that which is built for the Lord will endure, for He will at last overcome all evil, and His glory shall cover the earth (Psa. 22:27; 72:19; 98:1-3; Isa. 11:9; Rev. 11:15; 15:4).

The Babylonians deliberately gave, as it were, a cup of wine in which poison was mingled, that they might gloat

over the degradation of their victims. The Lord would give to them the cup of His wrath, that they might drink and perish (Psa. 75:8; Isa. 49:26; Jer. 25:15, 26, 27). The violence which they practised upon other lands and peoples would rebound in retribution against themselves. The designs we plan against others may work our own ruin (Psa. 7:15, 16; Prov. 26:27; 28:10).

Idolatry is vain, for an idol is but a helpless piece of wood, stone or metal (Psa. 115:4-8; Isa. 41:24; 44:10). Idolatry is also sinful, for it involves giving adoration to another than the eternal, almighty God (Exod. 20:3; Deut. 6:13-15; 8:19). He inhabits eternity (Isa. 57:15; Mic. 5:2), and the whole earth is His temple (Psa. 11:4). Let all the inhabitants of the earth stand in awe before Him, and worship Him in adoring wonder, love and praise (Psa. 145:21; 150:6; Zeph. 1:7).

FOR YOUNGER SCHOLARS:

Describe the worship of idols as practised in lands like India and China, and even in Canada in Roman Catholicism, and point out the teaching of the Bible concerning idols (Exod. 20:2-6; Psa. 115; 1 Thess. 1:9), enlisting the sympathy and prayers of scholars on behalf of those thus ignorant and bound. Point out the dangers of spiritual idolatry, allowing someone or some thing to have the supreme place in our lives (1 John 5:21).

The way of salvation by grace through faith in Christ should be stressed, illustrating by reference to the ten lepers (Lk. 17:11-19).

DAILY BIBLE READINGS

- July 24—A Vision of Holiness Isa. 6.
- July 25—A Vision of Righteousness Isa. 11.
- July 26—A Vision of Justice Jer. 12.
- July 27—A Vision of Service Acts 9:10-18.
- July 28—A Vision of Glory Ezek. 1:15-28.
- July 29—A Vision of Retribution Ezek. 7:1-19.
- July 30—A Vision of Wrath Against Idolators Ezek. 9:13-18.

SUGGESTED HYMNS

When the heart made pure. I am Thine, O Lord! When we walk with the Lord. The sands of time are sinking. Free from the law. Depth of mercy.

GOD SEES

Perhaps at the Last Day all that will remain worth recording of a life full of activity and zeal, will be those little deeds that were done solely beneath the eye of God.
—GOLD DUST.

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