

# The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 6

130 Gerrard St. E., TORONTO, MAY 31, 1951

Whole Number 1514

## TAKING UP THE SLACK

WE have not had a very great deal of experience with horses, but we are inclined to think, on the basis of the law of averages, that even the most finely matched team of horses could not be described as being quite equal. One would be almost sure to have a little more eager spirit, or a little more strength than the other. And the pulling power of the team, we are inclined to think, would not be exactly fifty-fifty. (We should be glad to hear from some experienced teamster on the farm, or elsewhere, as to the accuracy of our assumption).

In any event, we have had more experience with people than with horses or mules. And if human virtues of all varieties were ponderable, and could be weighed in the balances, we venture to believe it would be difficult to find any two people who would weigh exactly the same.

That is true of every human company, whether in the home, in business, in politics, or in the church. No two are alike. And even assuming that in a given company every one does his or her very best, the best of one man may fall far below the best of another.

We remember hearing Mr. Neville Chamberlain's speech when he explained to the nation, and to the world that he had sought strenuously for peace; but that when war proved inevitable, he said, "I sought to wage it with all my might." Hearing him, we said, "But your might, Mr. Chamberlain, is not sufficient." Someone had to take up the slack. His name was Churchill. In spheres of smaller dimensions, and of less importance a Chamberlain must be supplemented by a Churchill.

Unfortunately, however, it seems to be ingrained in the human nature that the observation of another's slackness too often inspires slackness in the observer. Men say, "Why should I carry one hundred pounds, when someone else is willing to carry only fifty, and others still smaller weights?" Of course, the proper answer is that the man who is able to carry the one hundred pounds is under moral obligation to do so, regardless of the weakness or unwillingness of others.

It is said of the famous Lord Chesterfield, who was supposed to be the embodiment of courtesy and politeness, and who was always immaculately attired, but whose character, unfortunately, was anything but admirable,

that when walking along the street one day, dressed to the utmost as a prosperous gentleman, he was met on the sidewalk by a ruffian, who recognized him, and who threatened a head-on collision, as he said, "I never make way for a blackguard". Lord Chesterfield raised his hat, and stepped to one side, allowing the ruffian to pass, saying as he did so, "I always do".

Should we make way for crass selfishness and inconsideration? Should our conduct be regulated by other people's defaults? We shall never find a perfect society on earth. We shall never meet in any group equality of devotion or of ability. And if our conduct is made to accord with the careless, and the slacker, we shall never do our best in anything.

What is the Christian's duty, but anywhere and everywhere to take up the slack, if slack there be. Commending Epaphroditus to the Philippian believers, having spoken of his devotion, the Apostle Paul said, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me". Epaphroditus did a little more, because others did a little less.

To the Corinthians also Paul said, "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied." Here were two others who took up the slack.

We may well wonder whether we are as friendly as we might be. "Did you speak to such an one on such an occasion?" You answer, "No; I was not particularly in the mood to cultivate strangers. I have never felt that that man and I had very much in common, and really I did not bother to speak to him." Not a very great offence, was it? No; but "If ye salute your brethren only, what do ye more than others?" It is what we do more than others that proves the reality of our Christian profession.

Need we remind our readers that this whole world was in default? There was not one who had not come short of the glory of God. There was not a soul possessed of merit enough to save himself, and, of course, there was no one possessed of a surplus of merit which he could share with another to cover up his slackness. But

what saith the Mighty One, prophetically? "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."

He took up the slack in the Garden: He went a little further. He always did. But for that we had never been saved. Let us do, everywhere, for everyone, in every work, every day, our very best, and show that we are Christians.

### HOW TO HELP YOUR PREACHER

**L**AST week a young man from Western Canada came in to our office to obtain information about Toronto Baptist Seminary with a view to enrolment as a student. He was of attractive appearance and evidently endowed with many natural gifts that are essential to a minister of the Gospel. We learned from him that he was of Central European birth and that he had been converted from Roman Catholicism only four years ago, just as he was about to enter a Seminary to train for the priesthood. Since that time he has been attending a Bible School in one of the Prairie Provinces and has had considerable opportunity for preaching. In the light of his experience, he came to the conclusion that he stood in need of further intensive training and so sought us out. After listening with deep interest to his testimony, we asked him where he had learned of Toronto Baptist Seminary. His reply was of special interest to us as he forms part of a group that is evangelical though not Baptist. He told us that while he was preaching in a rural district, a school teacher shook hands with him at the door and asked him if he had ever seen THE GOSPEL WITNESS. "Is it worth reading?" he asked. Her reply was equally direct: "I will send it to you and you may see for yourself." Since that time this paper has been sent on to him each week and he has found so much encouragement and profit in its pages that he determined to come to Toronto and make our acquaintance.

It was a pleasure and a blessing for us to meet this young man and hear his testimony. We give God thanks again for using this printed messenger to help one of His servants in the work of the ministry. We do not know the name of our subscriber who has been the human intermediary of this blessing to the young man, but the account he gave us of her sincere interest and faithfulness in the work of a servant of God reminds us of the example of Aquila and Priscilla who took the eloquent Apollos to themselves and "expounded unto him the way of God more perfectly". Mature Christians often find it easy to criticize young ministers, but comparatively rare, alas, are devoted men and women endowed with the spiritual insight and kind tactfulness of Priscilla and Aquila who instructed a great preacher without offending him or appearing to boast of their own superior knowledge. Our school-teacher subscriber hit on what proved to be a very effective means of helping a devoted preacher of the Gospel. We tell the story as it was told to us for her encouragement and for that of others who know preachers young and old whose ministry would be helped by the tonic messages of these pages. Good preachers always relish sermons, and poor preachers always need them. And we venture to think that no preacher worth his salt would be offended by receiving notification that his name had been placed

## The Gospel Witness

and

## Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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on our list for a fully-paid year's subscription. Here is a genuine missionary work that may be undertaken by many of our readers. Send us the price of the subscription—three dollars per year—and we will undertake to see that your Apollos receives 52 issues of this paper in the course of the next year.—W.S.W.

### SEMINARY GRADUATES IN FRANCE

Two of the members of last year's graduating class of Toronto Baptist Seminary are now at work in France and Switzerland. Mr. Guy Appéré, who has been assisting Dr. Dubarry in his great church at Nîmes, is now making a tour of the Swiss churches. According to a letter received from one of the leaders, Mr. Appéré and his wife have made an excellent impression on the friends there. We are not surprised at this news, knowing well the sterling qualities of Brother Appéré. Speaking of these two young men, our Swiss correspondent writes, "They will certainly make two good servants of God and do honour to Toronto Baptist Seminary." We have learned with joy that Mr. Wilfred Bauman is to spend part of the summer with the "roulotte"—"sound-bus" he calls it—sponsored by the aggressive Pastor of the Colombes Church, Paris, Emile Guedj. In this way a large territory in France will be covered and open-air preaching services, tract distribution, and house-to-house visitation carried on. We commend these young workers to the prayers of our people.—W.S.W.

### IS SCRIPTURE AGAINST YOU?

"Oh, one sentence of the Scripture did more afflict and terrify my mind—I mean those sentences that stood against me, and sometimes I thought they everyone did—more, I say, than an army of forty-thousand men that might come against me. Woe be to him against whom the Scriptures bend themselves."

—JOHN BUNYAN

# The Jarvis Street Pulpit

## "The Grace of Our Lord Jesus Christ"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 27th, 1951  
(Electrically Recorded)

"For ye know, the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."  
—2 Cor. 8:9.

**A** GAIN I desire to stir up your pure minds by way of remembrance, that we may be the further established in the present truth. How often that principle is enunciated in the word of God—the necessity of calling to mind the things we already know. "Thou shalt remember;" "Thou shalt remember," again and again in the Old Testament, and the same principle is enunciated in the New.

My text speaks of the grace of God, of which the choir sang this evening. The Bible does not deal very frequently with verbal definitions of great truths; it rather points us to exemplifications of the great principles, because, after all, that has always been from the beginning the design of God, to communicate His word and will to men by means of an incarnation of the truth. You remember perhaps how Tennyson says:

"Tho' truths in manhood darkly join  
Deep-seated in our mystic frame,  
We yield all blessing to the Name  
Of Him Who made them current coin.

For Wisdom dealt with mortal powers,  
Where truth in closest words shall fail,  
When truth embodied in a tale  
Shall enter in at lowly doors.

And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought

Which he may read who binds the sheaf,  
Or builds the house, or digs the grave;  
And those wild eyes that watch the wave  
In roarings 'round the coral reef."

"The Word was made flesh, and dwelt among us," that we might behold His glory.

The text speaks of the grace of our Lord Jesus Christ. He is the Embodiment, the Incarnation, the supreme and ultimate Manifestation of the Grace of God. And, that we may understand something of that grace, we are told what He did, and why He did it. We can never understand the grace of God in Christ unless we fully apprehend, or at least in some measure apprehend His pre-incarnate glory. We shall never understand Christ, as I have said to you I think on more than one occasion, if we try to begin with Him at Bethlehem. "From everlasting to everlasting (He is) God," and we are referred, in order to the understanding of His grace, to that pre-incarnate life, the life He lived before He appeared among men.

### I.

And we are told that THEN HE WAS RICH. How rich was the Lord Jesus? We are disposed to define riches in terms of material possessions; but this text means vastly more than that.

How rich He was *in creative wisdom* before the worlds were made! The old theologians used to speak of "the argument from design". That is to say that the world about us is so full of evidences of design, of pre-planning, that it argues the existence somewhere of a Divine Designer. He was rich in creative wisdom. There are some people who cannot create anything; they have no imagination. You find it sometimes if you go to get service in some of the ordinary things of life. I remember some years ago I had a car with a spot-light through the windshield, which could be turned with a handle inside in any direction. One of my windshield wipers failed, and I stopped at a garage, and said, "I want you to put on some new windshield wipers." It was of the old fashioned sort, that went the full length back and forth across the windshield. So he brought them out, and he put one on one side, and then he said, "I cannot put this other one on." I said, "Why not?" "Well," he said, "your light will not let it work." "Man alive!" I said, "have you no imagination? Give me your pliers." I took the pliers from his hand, and just bent it so that it would pass the light, and I said, "Now put that on. Can't you improvise anything?" When you want something perhaps for a car or something else, they say, "Can't do it, can't do it." "Why?" "Oh, I have to send for a new part." "Can't you make a new part? Can't you think? Can't you plan? Can't you design anything?" Some people cannot. They do well if they execute what somebody else plans for them.

But He was rich in the resources of wisdom. I cannot reverently apply the term "imagination" to God, but He could see things before they were created, and in the little part, the very little part of His vast creation which we are able to survey and examine, just this little speck of the universe, which we call the earth, what infinite variety of designs there are! I heard a man lecture for a whole week on snowflakes, and they were illustrated with beautiful photographic slides—millions of them put on exhibition, all of them of the most delicate lacy, like the most exquisitely spun lace, and no two of them alike—as though God had to provide, what shall I say, infinite, immeasurable, innumerable opportunities in which to express His creative genius. "All things were made by him; and without him was not any thing made

that was made." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist," or hold together.

He was rich, rich in creative power; not only in design, but in the execution of the design. We do not know much about it; we think we do. We use our microscope and our telescope, and do the best that we can, poor blind moles that we are. Some people are much excited when they read about flying saucers, and they try to imagine some extra mundane visitation from up there in the infinite spaces, and we wonder what the larger universe is like. We split the atom and find a solar system in the smallest particle of matter, and then with our telescope sweep the spaces. I wish I were an astronomer. But there they are, these myriad, myriad worlds—all of His creation. Sometimes when I have gone to a big industrial concern, bearing the name of some man who was its creator, and I have seen him walking about amid the wheels, and the vast organization, I have said to myself, "He must be rather a proud possessor of all these things. It was because he could see things and do things that he surrounded himself with this great industrial plant, and this vast wealth." And yet, what a pauper he is compared with the Lord of glory, Who was rich; Who made not only this world, but all other worlds, and has to His credit the glory of accomplishment. Everything originated with Him. Don't you dare talk of my Saviour as though He were Joseph's son, a mere man. No, before the worlds were framed, or the foundations laid, or the mountains piled, or the heavens spread out as a curtain to dwell in, in solitary grandeur He dwelt, rich beyond all computation, rich beyond all human imagination. In contemplation of the marvels of it all,

"Imagination's utmost sketch,  
In wonder dies away."

But, my dear friends, He was rich in another and higher sense than that. Whenever we try to expatiate upon the doctrine of the Trinity we are face to face, of course, with the profoundest of all mysteries. We cannot understand it, yet we can believe it, because it is so clearly revealed. But He dwelt with the Father before the world was. How rich was He in that holy and unique relationship, where He was one with the Father and the Holy Ghost, in everlasting, in unbroken, in unchallenged tranquillity! What the peace of Deity must have been in that pre-incarnate state of wealth is unimaginable! How rich He was in the ministry of angels! Seraphim and cherubim bowed before Him, inferior in every respect to Him, and yet how immeasurably exalted above the highest of all human standards are they. Let us think of Him often as He was before He condescended to that infinite stoop, and came from the glory to Bethlehem's manger. O how rich He was, and how rich in His possessions, as the Proprietor of all worlds, not this only. This was but a small province of His vast and immeasurable estate. But it was His in unchallenged possession. Rich, rich, rich beyond compare!

I suppose we could try to use our imagination still further in picturing to an enlightened mind something of the pre-incarnate glory of the Lord Jesus Christ. Of course He owned this little planet too. "The God of the whole earth shall be called." So He is, but He came to earth.

## II.

Now HE WHO WAS RICH DID SOMETHING, and the greatest of all His achievements is cited—what He did; this rich Man, this Prince of glory. I have heard people boast of their rich acquaintances, especially when their acquaintances were far away. How some people like to get into the train of important people, and talk about a certain man of note as though he were an intimate. But, my dear friends, here is the richest of all personalities, of all persons, and my text says that He did what He did, outclassing and surpassing all that He had ever done,—He did it for your sakes. What a marvellous thing that is, that the richest of all the rich should have done something because of me! John D. Rockefeller Sr. used to carry a pocket full of new dimes that had never been in circulation, and when anyone was introduced to him, whether he was a pauper or a millionaire, he handed him a dime. You couldn't very well ask a man for a thousand after he had given you ten cents, could you? It was a most shrewd and clever procedure, but coming to the rich man you always got something anyway, if it was only a dime. But here is Someone Who has taken account of us, Somebody Who knows about us in Heaven, His dwelling place. He who was rich, "for your sakes" did something. That in itself is a marvel, to have been taken account of by such an One as He. Did you ever feel a little bit offended because someone whom you thought ought to know you could not call you by name? I have known a lot of people who seemed to be quite disturbed, because when someone met them they said, perhaps politely, "I am sorry, but you have the advantage of me; I do not recall your name." "What!" They think they are so important that everybody ought to know who they are. Well, some people do; some are more easily remembered than others. But here we are told that something about us, our need, or something about us anyway, was registered in Heaven, and He Who is over all, God blessed for ever, did something for our sakes.

## III.

WHAT DID HE DO? FOR OUR SAKES HE BECAME POOR. Language would fail me, as the mind behind the word would fail, adequately to describe His riches. Equally impotent are we to plumb the depths of His poverty. But He was rich, and for our sakes became poor. I suppose I might again enumerate some of the elements of His everlasting advantage, and then set it in reverse and say that He Who was rich abandoned all these things. But that would not be true. When Jesus came to this world He did not abandon His Godhead. When He became Son of man He did not cease to be God the Son. O no, I am not subscribing to the *kenosis* theory that when He emptied Himself, He reduced Himself merely to a human level. Tempted in all points like as we are, taking upon Him our flesh, made in the likeness of men, yet you remember how His Deity, and the qualities of His Deity shone out at His will through His humanity. When He walked the earth He could still command the winds and the waves; in the days of His flesh He could still bid that black-winged enemy depart, and send death scurrying from His presence. He still had power to heal, but He did not exercise those powers for His own advantage. Study the life of Christ, and you will observe that all these out-shinings of His Divine power were permitted as "signs," and all for the profit of others, and never for Himself. Still possessed of all these powers,

He held them in restraint. Only Almightyness could have kept Almightyness in check.

"If thou be the Son of God, command that these stones be made bread." He could have done it, for he was an hungered when that temptation came to him, for He had clothed His Divine Spirit in human flesh, and He was not immune to the requirements of a human body. He could be hungry and thirsty and weary and tired; He could sleep as others sleep. But though possessed of that power, He did not use it; He could not have done less if He had had no such power. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And so of the other elements of that three-fold temptation, He refused to tempt God by violating the law of His physical nature, and casting Himself down from the pinnacle of the temple. He refused to indulge His human imagination, and respond to the tempter's subtle appeal to possess the kingdoms of this world, and their glory, without the cross. Study that and you will see how this rich Person, if I may so say, became so poor that, though He could have commanded Divine resources, He refused to use a penny for His own advantage, so that He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

I am speaking of these things at the moment, only because in the days of His flesh the poverty which there He endured was scarcely poverty at all. That was not the thing that impoverished Him. He came from the Father's presence, and the holy atmosphere of the Divine Palace, to breathe the putrid air of this sinful world. You Sunday School teachers go visiting sometimes, and I am glad you visit the poorest of the poor. But you have gone into some squalid house, where soap and water seemed never to be employed, and such ill odours smote your nostrils, that you said to yourself, "How can people live like this?" You felt as though you wanted to break the windows and let in a little air. When Mr. Spurgeon began his ministry as a very young man, and the new Park Street Chapel was crowded, the atmosphere was bad; there was no ventilation. Some of the Deacons came to him of a Monday morning to report to him that all the windows in the Chapel upstairs had been broken; a pane had been knocked out of every window. They were very upset about it. He had urged upon them the necessity of arranging for some better ventilation for the great multitudes that came. When they reported the broken windows he said, "Gentlemen, I think you had better investigate it, and if you can find the culprit give him ten pounds from me for his services." Then he added, "I hope you will not suspect me, for if you do I shall have to confess that I have used the walking stick that knocked those panes out."

How must our Lord have felt when He breathed the atmosphere of this wicked world of ours; when He came down to the level of our squalour, and for our sakes became poor? But to reach it He had to leave His Father; to reach it He had to be made "a little lower than the angels". He stooped to our lowest estate, to become bone of our bone, and flesh of our flesh.

Poor, did I say? Yes, poor, in that at last *He was stripped of all His friends, all men forsook Him.* And do you know the mightiest thing that Jesus ever did? Remember, omnipotence, almightyess resided within Him; in His will were inherent and resident the great powers which spake all worlds from naught. And yet,

in the garden He declined the legions of angels. Peter drew his sword and cut off the ear of the servant of the high priest, and Jesus touched it and healed it. He let His power flow to the healing of one of His enemies, but not for His own protection. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels? But how then shall the scriptures be fulfilled, that thus it must be?" So He declined the help of angels, and He went to the cross. Sometimes I try to imagine it. That latent will, if I may so say, that absolute control of all the powers of Deity; and His acquiescence in the judgment, and at last yielding His hands to the nails, and allowing mere men to nail Him to a cross! No one but God could have done that. What engineer could dam back the mighty waters of Niagara, and command the mighty cataract to sleep! Only God. "By the breath of God frost is given." Fosdick may say that no intelligent man believes in salvation through the blood any more. I dare to set opposite his statement the assertion that no one of moral intelligence can see any way of salvation but through the blood of Incarnate Deity. There is no other way. He Who made all worlds, yielded Himself to the nails. For our sakes He became poor, poor, poor, descending to the level of a malefactor; and so identifying Himself with this world's sin that He did not resist when wicked hands chased Him from light into darkness, and drove Him out of the world. That is grace! That is grace! "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor." Just for our sakes.

#### IV.

TO WHAT END? "That ye through his poverty might be rich." How rich? What is the scope of redemption? What is the height and depth and length and breadth of the Divine purpose in the Incarnation? That ye might be rich. I spoke to you this morning a little of the privilege of possessing, or rather of being possessed by, as an indwelling power, the Holy Spirit. Yes, He is the Creator of moral, as well as of material wealth, and He can make us rich morally, in that He can re-enfranchise our wills, and engage our affections, cleanse our imaginations, and enlarge our intellects and our capacities for the understanding of Divine things. He can make us morally rich.

I have in mind two men with whom I once travelled. Both were men of prominence. One was a very popular man; the other was prominent, but not so popular. They were both preachers, and this man of prominence—I have heard him speak to a great multitude of people, and have heard the heart-touching stories he related. He had rather an appealing voice; he could stir the emotions, as few men I have ever heard could. But when one travelled with him he found that his mind was a cistern, not a spring. Nothing came out that had not first of all been poured in. There was not a streak of originality in him, and if one propounded any ordinary subject, not to say abstruse matters, he would look vacantly at you, and have hardly anything to say. The other man was like a bubbling fountain all the time. His mind was rich, a veritable storehouse, and it was a delight to converse with him. One felt that a little while in his company left you freighted with new wealth. I like to meet people like that. I haven't very much to give them, but I like to meet people who have a lot to give me, like

the old coloured woman, who was once reminded of the Scripture, "It is more blessed to give than to receive." She said, "That is true, because it is in the Book, and it is more blessed to give than to receive, but this coloured woman won't be selfish, and she will let other folks have the bigger blessing of giving, and she will be content with the lesser blessing of receiving." Well, I feel like that when I can find the company of someone whose conversation is enriching.

He came to make us rich; He came to teach us to think God's thoughts after Him; to hold converse with Heaven and the angels. O yes, all that. But, my dear friends, one may be rich in this world's goods, and be as poor as Job's turkey (if he had one). You know the proverbial saying. A man may have plenty of money, and not a ghost of an idea what to do with it. I wish he would let me try! No imagination, nothing aesthetic about him. Such are like a man I once knew. Over here on Sherbourne Street there used to be a house on a big lot, I think it is still there, where the C.P.R. was planned in one of those little rooms over the vestibule. I was walking up the street one day, and under the shade of the shrubs the ground was carpeted with lilies of the valley. You were advised of their presence before you saw them; the air was sweet with their fragrance. As we came along, there they were under the shrubs, just carpeted with lovely lilies, and my unimaginative friend, or perhaps he was imaginative, but of the wrong sort, said, "Look at those lilies, as thick as the hair on a dog's back." I wanted to throw him into the middle of the street. I hadn't a dog then! Perhaps I should not be so incensed about it now. But he was not rich. His mind was as wooden as a wooden soldier. The Spirit of God comes to fit us for Heaven, for the company of angels, for the society of Deity; to enlarge and enrich our minds with the things of God. And what if we haven't very much of this world's goods, yet we may perhaps enjoy the beauties of the earth, of which we have been singing today, more than if we had the title deed to the parks and the vast estates where nature puts on her beautiful garments. O it is a great thing to be a Christian!

What is it to be a Christian, to be rich? I saw in one of the papers a photographic representation of a number of new Canadians. They had come from European countries, where people lived in bondage, and for the most part, many of them in utter poverty, in abject need. They had been admitted to this country, and after a certain time they had become citizens, and in this free land they were displaying their certificates of citizenship with a broad smile—free at last. Ah, but to become a Christian is something better than that. Your citizenship is in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." It is a high privilege to be a citizen of the New Jerusalem, isn't it? I do not think any of us know what it means yet.

Some of our friends are very much concerned about the Jews and Palestine. I do not believe very much of what they say. I know the Lord is coming, but the Lord gave to Abraham something more than that little patch of ground called Palestine. He made Abraham "heir of the world"; the people of God are to inherit the earth—"the meek". You say, "I do not see it. It is the people

who elbow their way through life that get on." Well, now, perhaps, but "the meek shall inherit the earth". Not this old sin-stained earth, but what of it? But when the whole creation has been delivered into the glorious liberty of the children of God, and this earth has become regenerated — for that is the teaching of Scripture — a regenerated people in a regenerated earth, a new heavens and a new earth wherein dwelleth righteousness—and the New Jerusalem shall come down from God out of Heaven—You may have the Jerusalem in Palestine if you want it; I do not want it. But there is a Jerusalem, a Jerusalem which is from above, and which is free, and which is the mother of us all, and to that, by grace, we are come, the Holy City, Mount Zion, the Heavenly Jerusalem. That is where we belong, all of us. I have an idea—I am not going to press it upon you, but I just indulge it. I think it is quite legitimate to indulge some holy fancies, providing we are sure that they are not in any sense contrary to the teaching of Scripture. But I have an idea that this earth is going to be the metropolis of the universe; and in a day to come, when our glorious Lord has been recognized universally, not here, but in a million other worlds—unfallen worlds perhaps; I do not know—here will be the Divine dwelling place; of this earth it shall be said, "The tabernacle of God is with men, and He will dwell with them."

But there is something even better than being citizens. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Members of the Divine family; "heirs of God, and joint-heirs with Christ." All the wealth of the universe, which is His, is now to be shared with us. This is "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

What shall we do about it? Shall we receive the last will and testament of Him Who died for us; shall we explore it; shall we examine its provision; shall we find out just what He has left us, and how rich we are? We had better do it now.

I heard my father once tell—I do not know, but I suppose it was a home-made parable of his, such as he was sometimes accustomed to indulge in. I may have quoted it to you, I do not know, but, if so, I will do it again.

There was a merchant whose name was Worldly Mind, and he was busy in his counting house one day, when a servant knocked at the door, and informed him that there was a visitor without, desiring to have audience with him. To the servant he replied, "Tell him I am very sorry, but I am very much engaged just now with Mr. Business, and I cannot possibly see him. Ask him if he will be good enough to call again." The servant withdrew and delivered the message.

Some time later, on another day, he called, and to the same servant the merchant gave another excuse. He said, "Tell the visitor, will you, that I am busy now engaged with Mr. Domestic Care. He is giving me a lot of anxiety, and I cannot see him now. Ask him to call again."

Still later the servant came again, and the merchant said, "How unfortunate, but I am just now engaged with Mr. Pleasure. Tell the visitor I regret that I cannot possibly see anyone now, and ask him to have patience with me, and call at another and more convenient time." Once more the persistent visitor called, but this time Worldly Mind was busy with Mr. Fame; he was engaged in an advertising scheme, and was becoming quite prom-

inent. He said, "I have so much on my hands I cannot see anyone now; ask him to come again."

As the servant was withdrawing, the merchant called him back. The servant's name was Conscience, and he said, "Conscience, you are a good fellow; you are very faithful to me, and I would like to treat you a little. Take a good draught of this wine of Good Resolution. It is prepared by Pleasure, Procrastination and Co. Drink freely of it, and go and lie down, and take a rest, and when I need you I will call you."

Conscience drank the goblet dry, and retired, and delivered his master's message.

But before he left he asked him, "By the way, Conscience, who is this messenger?" Conscience replied, "His name is the Holy Spirit, and He says He comes to bring you news of a great legacy." "Oh, that is good news," said Worldly Mind, "but if it is a legacy I can still presume a little; it will keep until tomorrow, so you tell him that I am busy with Mr. Pleasure, and ask him to come again."

Conscience withdrew, and delivered the message. That night the merchant was alone in his office, and he opened his books, and began to look into his affairs. To his amazement he discovered that the balance was on the wrong side of the book, and that he was hopelessly in debt, on the verge of bankruptcy. He said, "My, what a fool I have been to let things come to such a pass as this. I thought I was all right, but everything is all wrong. I know what I will do. I will send for Conscience, and have him go and call that messenger. If I can get that legacy perhaps it will balance the books." He paused a little, and heard the clock strike the midnight hour; everything was silent. Then he opened the door, and he called, not very loudly first of all, "Conscience." But there was no response. "Conscience," but still no answer. "Why doesn't he come? Conscience." There was no answer. The wine he had given had put Conscience into a very deep sleep.

While he deliberated what he would do, he heard along the hallway footsteps approaching. "Ah," he said, "I expect that is the messenger returning. I will open to him myself and let him in." He advanced toward the door, and he heard the steps coming closer and closer. He was just about to put his hand upon the knob of the door when the door opened of itself, the door he supposed was locked. Someone was entering who had the key. He stepped back, and in walked one with bony fingers, with sightless eye-sockets, without heart or thought or feeling—cold as his own home, the grave. The merchant stepped back, but the visitor leaped upon him. "Spare me, O death!" he cried. But it was too late! Too late! Too late!

Let us pray.

It is written in Thy word that to those who receive Thee, Thou dost give the right to become the sons of God. If there is an impoverished soul here this evening within the reach of whose faith a vast inheritance of inestimable value lies, help him or her to stretch out the hand of faith, to claim all there is in Christ Jesus for those who believe, for Thy Name's sake, Amen.

If I were to see a needle running across a table all by itself, I should know that under the table a magnet was at work out of sight. When I see a sinner running after Christ, I feel certain that divine love is drawing him; the cords may be invisible, but we are quite sure that they are there.

—C. H. SPURGEON

## MORE ABOUT QUEBEC'S BURNING HATRED

THE Superior Court of Quebec has condemned Premier Duplessis of that province to pay some eight thousand dollars of damages for what, in our opinion, was an act of religious persecution. We are most happy to note this further proof that British law and freedom are not entirely extinct in what Mr. Duplessis loves to qualify as "Our Catholic Province". To the fine editorial on this matter we reprint herewith from *The Toronto Daily Star*, we should like to add that this "verdict against dictatorship" is really a verdict against the inquisitorial principles of the Roman Catholic Church of which Mr. Duplessis is the willing tool in this instance. In all the discussion appearing in our daily press concerning the Argentine dictator Perón, we have yet to see any suggestion that he too is a puppet of the Romish priests. Daily newspapers are notorious for the tendency to deal with symptoms, not with root causes, and when the interests of the Roman Church are concerned, few if any of them are willing to run the risk of naming the chief offenders for whom their political henchmen merely hold the bag.

THE GOSPEL WITNESS dares to defend the liberty of the so-called "Jehovah's Witnesses" because their liberty is our liberty. If Mr. Duplessis can be successfully employed by the Roman Catholic Hierarchy to suppress this misguided sect by force of law, the same procedure will forthwith be employed against Protestants and all others who dissent from Romanism. It is evident that the leaders of that hitherto all-powerful ecclesiastical corporation in Quebec are beginning to feel a sense of insecurity; they have been compelled to take account of the willingness of their usually docile flock to listen to other teachers. As the easiest way of maintaining their privileged position, the priests are intensifying persecution against all who dare to challenge their authority by going to the common people in their own French language.

It is an interesting sidelight on the character of the "Jehovah's Witnesses", so-called, that one of their leading men, the one who possessed seemingly inexhaustible resources of cash for bail, is one who makes his money by selling intoxicating liquors. The alliance between rum and Rome is too well-known to require comment. We wonder if the priests resent the so-called "Jehovah's Witnesses" because they are invading their monopoly on this terrain quite as much as on the religious invasion? The two systems, Romanism and Russellism, have much in common but chiefly this: they offer no effective rebuke to worldliness and they are in essential agreement on their false gospel of salvation by works; hence, both in their own peculiar way belittle Christ and His all-sufficient atonement.—W.S.W.

## A VERDICT AGAINST DICTATORSHIP

From *The Toronto Daily Star*, May 3, 1951

Canadians are roused to indignation by the fascistic tactics of Peron in Argentina. But it might happen here. They must be alert to cope with similar manifestations of dictatorship nearer home. And they should rejoice when an abuse of governmental power is effectively rebuked by either the people or the courts.

In Quebec province Premier Duplessis is found by the superior court to have unjustly cancelled a restaurant license because of the proprietor's alleged activities as a member of the Jehovah's Witnesses sect. These activities

consisted of furnishing bonds for Witnesses accused of infractions of certain by-laws. In doing so, the man took a course which the law specifically permits. Yet Mr. Duplessis said: "It was I, as attorney-general of the province, charged with the protection of good order, who gave the order to annul Frank Roncarelli's permit. By so doing, not only have we exercised a right, but we have fulfilled an imperious duty. The permit was cancelled not temporarily, but definitely, and for always."

The court finds that Premier Duplessis did not exercise a right, but inflicted a wrong, and unless he can appeal successfully, he must pay the victim of his unauthorized act \$8,123.53 damages. The licensee, Roncarelli, had a good record as a restaurant keeper; the license commission had nothing against him; his alleged offence (which was not an offence at all) had nothing to do with his fitness as a licensee. In instructing the commission to cancel the restaurant's permit, Mr. Duplessis was not performing "an imperious duty," but interfering in the administration of a body over which the law gives him no authority.

The Star has often expressed the opinion that the Jehovah's Witnesses, good as their intentions may be, are an aggravating sect, and that they go far beyond the bounds of reason in their hostility to other faiths, Protestant and Catholic. But as long as they keep within the law, they are entitled to the law's protection, not to the law's vengeance or the state's vengeance. They have been outrageously treated in Quebec, and we have had occasion in the past to protest attacks upon them in some parts of Ontario, too. Such sects thrive upon persecution, but that is no reason for tolerating it.

And we think there should be general rejoicing over what has happened to Mr. Duplessis.

### RALLY AT TILBURY

A twenty-fourth of May rally held at Tilbury was attended by a goodly company from various churches that filled the fine new building there. Rev. W. S. Whitcombe of Toronto Baptist Seminary was the special speaker at the morning and afternoon sessions, which were under the leadership of Rev. Clifford Rogers and Rev. Bert Oatley-Willis. Student-Pastor Jones of Courtland-Delhi gave a good word on the work of the Seminary from a student's point of view. The offering of the day was devoted to the Dempster Fund and a message of good cheer was sent to Brother Dempster from the gathering. A fine spirit of fellowship prevailed throughout the entire day and all felt that it was a very profitable way to spend the holiday.

### HELP IN TROUBLE

Many people seem to think that the escape from trouble is everything, without regard to the door by which escape is made; and that the finding of help in need is everything no matter who may be the person of whom the help is sought. But really the door by which we escape from trouble is of more importance than the escape itself. There are many troubles from which it is better for a man not to escape than to escape wrongly; and there are many difficulties in which it is better to struggle and to fail than to be helped by a wrong hand. In the first words of one of the greatest psalms of David, the nobleness which we immediately feel seems to lie in this, that David will seek help only from the highest source. "I will lift up mine eyes unto the hills, from whence cometh my help." Nothing less than God's help can really meet his needs. He will not peer into the valleys. He will not turn to fellow-men, to nature, to work, to pleasure, as if they had the relief he needed. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who hath made heaven and earth." —PHILLIPS BROOKS

### ABOUT KOREA

ALL the world is puzzled about Korea, and we believe all the free world is anxious to avoid any extension of the conflict. Notwithstanding, we must frankly confess that our sympathy has been with General Douglas MacArthur; not on account of his dismissal—that amounts to nothing—but because of the principles involved in his policy.

We cannot see any hope of reaching a conclusion in Korea so long as the U.N. forces confine their activities to territory south of the Manchurian border. It has been reported that Stalin had advised Communist China that at least one hundred millions of Chinese should be liquidated, because, of course, there are too many Chinese! But it would not be possible, even if it were permissible, or morally conceivable, to exterminate four hundred millions of people. The fact is, far more Chinese children are born every day than the number slain in Korea. The argument of President Truman, and those who think with him, is that if Red China is pressed too far, Russia would come to her aid, and a third world war would be precipitated.

We do not believe President Truman's fears are well-grounded; and inasmuch as his judgment is nothing more than a mere human opinion, without immodesty, we venture to believe that we are quite as competent to judge of the matter as President Truman.

Many years ago Napoleon, speaking of China, said, "There sleeps a giant. Let him sleep". But China is very much more of a giant to-day than she was in Napoleon's day. Her population is at least twice that of Russia. Personally we do not believe that Russia wants China to be victorious in Korea. We have little doubt but that Stalin is just as anxious to see Red China defeated as we are. He is anxious that China should keep on fighting, and keep on losing as many men as possible. Why? It is generally believed that Russia wants to dominate Asia. But Russia will never be able to dominate four hundred millions of Chinese. It is doubtful whether among the four hundred millions there are even as many as ten million Communists.

Historically, China has always absorbed her conquerors. But what if China should really succeed in Asia? What if she should become the supreme arbiter of the fate of the Asians? India is to be reckoned with, and so are the nearly eighty millions of Indonesia and Malaya. Could Stalin hope to succeed against nearly one thousand million Asians, led by a China flushed with victory? Russia is no more willing to take second place to China than to the United States or Britain.

These larger matters can sometimes most clearly be understood in miniature. We, and our readers too, have known of some capable and ambitious man who has built up a great industrial organization, and with it a great empire of wealth, until the thing has become almost unmanageable. He calls to his help another man whose capabilities and dynamic force he has admired; and he makes him Vice-President. But very soon the Vice-President displays powers equal to those of the President, and, without any treacherous intent, his very success threatens the President's supremacy. Does the President want him to go on succeeding? How often such partnerships have been dissolved for that very reason!

Does Stalin want the Chinese Communists to be as successful as he has been? If China should become vic-



torious in Korea, she would undoubtedly threaten Russia's supremacy in Asia. To that we are sure Stalin would never consent. Therefore we do not believe that Russia would ever come to China's aid beyond sending her munitions and keeping up the agitation, and, incidentally, contributing to the mutual slaughter of Chinese Communists and the U.N. forces.

This game of shuttlecock and battledore in Korea is merely converting Korea into a veritable slaughter house. One finds it difficult to become enthusiastic about U.N. successes. We have read of it before, that countless thousands are being amassed, perhaps, in the unassailable sanctuary beyond the Manchurian border, ready to renew the attack. And the Chinese can better afford to lose ten millions than the U.N. can afford to lose a half million.

It has been said that the contributions made by other nations to the general effort in Korea have been insignificant; so much so that General MacArthur did not even refer to them in his speech to Congress.

We remember some years ago a father and mother who had an only son in hospital, critically ill. The mother felt her son was not receiving proper attention, and complained to the head nurse, who rather impatiently inquired, "Do you think your son is the only patient in the hospital?" To which the mother replied, "He is our only patient, and our only child".

Only last night we read of a force of six hundred of the Gloucestershire regiment, who had been surrounded by vastly superior numbers of the enemy, and, with the exception of one man, had been completely exterminated. Only six hundred! A relatively small number! But every one of the six hundred was somebody's son, or somebody's husband—or both. Will the bereaved relatives of the six hundred be inclined to say, "There were only six hundred"! Each of them may, rather, say, "Each one of the six hundred was the only one that really mattered to me."

We do not believe the Korean affair will ever be settled but on the principle laid down by General MacArthur. He is not a political theorist like President Truman; and not one of even the Chiefs of Staff has had such experience as would give authority to his opinion, as General MacArthur has.

We hope we are wrong: we hope President Truman is right; but we believe he is just about as mistaken in his policies as any man could be. Only time will tell.

To-day we gladly read of the victories of the U.N. forces. But who knows but that within a few weeks we shall be reading again that other hordes of Chinese are let loose upon our men?

On the other hand, if General MacArthur's policies were carried out, and the handful of Chinese Communist leaders beaten to the ground, it would do more to give pause to Stalin's ambition than anything else could do.

We put our opinion on record, and must wait and see.

### WARNING TO PREACHERS

Many a tailor goes in rags, that maketh costly clothes for others; and many a cook scarcely licks his fingers, when he hath dressed for others the most costly dishes. Believe it, brethren, God never saved any man for being a preacher, nor because he was an able preacher; but because he was a justified, sanctified man, and consequently faithful in his Master's work.

—RICHARD BAXTER

### R.C. MAYOR CONTRIBUTES TO GROWTH OF CRIME

THE former mayor of New York City, Mr. William O'Dwyer, who is noted as a staunch Irish Roman Catholic, was named by the Senate Committee investigating crime as contributing directly and indirectly "to the growth of organized crime, racketeering and gangsterism in New York City."

This is indeed an unsavoury reputation to be attached to a prominent Roman Catholic layman. Mr. O'Dwyer is now the United States ambassador to Mexico. For our part we should like to nominate him for the post which his friends, the R.C. Bishops of the United States, are so anxious to create—that of Ambassador to the Vatican. We should be willing to do so, however, solely on condition that he be the official representative of the Hierarchy in the United States and that they pay his salary and expenses. It is apparent by the friendly relations they have maintained with Mr. O'Dwyer that they are in no wise shocked by his connections with crime and gambling, nor is the pope any more likely to be perturbed than they in view of his predilection for such workers of iniquity as Hitler and Mussolini.

A news dispatch from Washington contains the following details of the Senate Crime Committee's report:

#### The Crime Committee's Report

Both as mayor of New York and earlier as Brooklyn district attorney, the committee said, "neither he nor his appointees took any effective action against the top echelons of the gambling, narcotics, waterfront, murder or bookmaking rackets."

In fact, the committee's report held Mr. O'Dwyer's action impeded promising investigations into these rackets.

It taxed him directly with "defense of public officials who were derelict in their duties . . . and failure to follow up concrete evidence of organized crime, particularly in the case of Murder, Inc., and the Waterfront."

Submission of the report led to almost immediate debate on the Senate floor on whether the findings left Mr. O'Dwyer under a cloud in his role as ambassador. The White House had no comment.

At great length, the report traced the former mayor's association, as an individual and through connections, with Frank Costello, tagged as an underworld emperor whose sinister influence was still strong in the councils of the Democratic Party organization of New York County.

The political influence of other gang leaders, including Joe Adonis and Albert Anastasia, also was revealed.

Nearly 14,000 of the 80,000 words in the report, covering investigations in fourteen major cities, were devoted to the O'Dwyer-Costello tie-up. The committee said this phase was treated in such detail because the cases illustrated so dramatically how law enforcement could be paralyzed when racketeers and gangsters had great influence in selecting public officials.

We have a clear and strong presentment that the Senate Crime Committee will be the target for a severe strafing from the heavy bombers of the Roman Catholic propaganda department in the United States. We are reasonably sure that the Roman Catholic bishops and priests fear the revelations of this committee very much more than the devil is reputed to fear holy water.

Roman Catholic "Moral" Theologians condone gambling; Roman Catholic priests exploit "bingo" and lotteries as one of their most important sources of income; the Roman Catholic headquarters staff, the Hierarchy, casts a cloak of respectability and religiosity about the

notorious gangsters and gamblers in order to profit by their political favours. Romanism is indeed the religion *par excellence* of the natural, unregenerate man, and for such it will ever have an irresistible attraction of a cut-rate religion that offers the advantages of both worlds.—W.S.W.

## THE PSALMS, "A MIRROR OF THE SOUL"

A kind friend sent us a clipping containing the following excellent discussion of the Psalms taken from *The Monthly Record of the Free Church of Scotland*. We reprint it here in the hope that it may inspire our readers to turn afresh to the inspired hymn book and prayer book of ancient Israel so as to feast their souls in fatness. While we cannot wholly agree with the writer's conclusion that all hymns other than the Psalms ought to be excluded from the public worship of the Church, any more than that the prayers and the words of this inspired book ought to displace all other praying and preaching, yet the very suggestion may prove to be a salutary warning against the other extreme of "jazzing" the singing of the sanctuary in "tune with the times", which is generally very much out of tune not only with good taste but with the requirements of genuine worship.

In the introduction to the article, it is noted, "That the Psalms held a place of honour in the early church may be seen in that of 283 quotations from the Old Testament that appear in the New Testament, not less than 116 are from the Book of Psalms." That is an added reason for studying them.

### I.

The Psalms are pre-eminent in the unveiling of God as Creator of the ends of the earth, and the Covenant God of His people. The transcendent majesty of Jehovah and His imminent presence with His people are the two great thoughts that ring constantly through the Book of Psalms, giving to it height and depth that have not been paralleled by any other book of praise. Inasmuch as the Psalms call upon us to "sing praise with understanding", so the glory of God, His nature, His character, His purpose, is proclaimed in the sublimest strains of inspired poetry that appeal to the intelligence and understanding of people of all climes and all ages. And God's government in the world is but the manifestation of His nature and character so that amidst earth's turmoil and sorrows we can give thanks "upon every remembrance of His holiness." Yet to the Hebrew psalmists God's omnipresence was as real as His omnipotence and, though His throne was above the flood, His presence was within the flood, restraining, guiding, overruling, comforting. How conscious they were of the shadow of His wings, the scrutiny of His eye, the sound of His footfall, the pressure of His hand, all-comprehending, all-pervading, all-embracing! What comfort they found in the holiness of His character, the righteousness of His rule, the justice of His law, the tenderness and compassion of His grace, the certainty of His judgment! His holy character was the sheet-anchor of the universe and the haven of refuge of the weary and oppressed soul! How readily the Psalms come into their own in times of national peril, in hours of personal sorrow and perplexity, amidst the clamour of the world's hatreds and strife, because they reveal a God whose character is eternally relevant to man's deepest need and the unfolding of whose purpose gives meaning to the tangled skein of the world's history! Little wonder that men fall back upon them where there is anything really serious on hand, for they fit into every human situation and present God as the answer to every human problem!

### II.

The Psalms are unrivalled, too, in their utter fidelity to man's true nature and condition. Elsewhere we may find a false optimism regarding man's inherent powers or an equally false pessimism regarding man's position in the universe and his final destiny. The Psalms harbour no illusions about man. They strike a note of realism that surveys man's position as a creature of God and a child of His purpose, yet a rebel and a sinner in the presence of His Maker. Man's dignity as "made a little lower than the angels" is not allowed to obscure his position as a transgressor of the central law of his own being and in revolt against the law of his God. Man's sin is throughout related to God as a personal affront, an act of defiance, for which every man shall give account of himself unto God. It is this placing of sin in the light of God's presence that gives to the Psalms their peculiar insight into the nature of sin and the feelings of the penitent sinner that is absent from any merely human composition. What may be resplendent righteousness in the eyes of men can be folly and sin in the eyes of God. The man who can, with truth, say "They that hate me without a cause are more than the hairs of mine head", can add in the next breath, with perfect consistency, "O, God, thou knowest my folly, and my sin is not hid from thee." Thus there is no grovelling subjection at the feet of man when there is abject prostration at the feet of God. Where else is the balance between man's dignity as a creature of God and his condition as a sinner before God so exquisitely preserved? Certainly nowhere outside the inspired volume. Thus the Psalms that foster reverence towards God foster humility and dependence in man.

### III.

The Psalms must be accorded a unique place in the praises of the Church because of their portrayal of Christ as Redeemer and Lord. The objection has frequently been raised that the Psalms belong to the Old Testament dispensation and are, therefore, not adequate for expressing the praises of the New Testament church. Here it is apparently forgotten that the New Testament church throughout its entire course used only the Psalms in worship and apparently found no difficulty in reconciling them to the New dispensation. It is also forgotten that our Lord Himself not only used the Psalms in His private devotions, but made them His textbook before His death and after His resurrection in instructing His followers in the mystery of His Person and work. It is not surprising, therefore, to find that the Apostles made similar use of them in their earliest preaching after the Resurrection. It is, therefore, obvious that the Old Testament Church and those who had known Christ intimately in the days of His flesh had no difficulty in recognising Him in the Book of Psalms. It is often pointed out that the Psalms have a serious inadequacy in that they, at least, merely pointed forward to the coming of Christ, while the New Testament outlook is that of realisation and fulfilment. This is to ignore the very significant fact that prophecy in the Psalms, as elsewhere in the Old Testament, had the vision of redemption as accomplished fact. The Psalmists, in words so graphic that they might in very reality be eye-witnesses, portrayed the humiliation, sufferings, death, resurrection and exaltation of Christ, and in almost every instance the matter was dealt with as history

rather than as the mere fore-telling of events. The truth would seem to be that as the New Testament writers behold by faith the finished work and the living Lord, so the existence of a like faith, given the vision of revelation and the certitude of inspiration, enabled the Old Testament writers to behold the incarnation and redemption as events that had taken their place in world history as they already had their place in their own spiritual history. Thus it is that the Psalms view the Lord as having passed through the bitterness of death and risen triumphant over principalities and powers. And it cannot be forgotten that Christ in the days of His flesh sang the Psalms as expressive of His own inmost experiences, and gave fulfilment audibly on the Cross to many of their prophecies. In such a case, it was the Author singing His own songs, and singing them, need we add, with an understanding and significance that no other could give them! In truth, as we read the Psalms in the light of the Gospel narrative we come to realize how accurately and fully they represent the inner thought and heart of the Divine Sufferer, so that we can say that if the Four Gospels are His biography, the Psalms are His autobiography. For that reason no man can say that the Psalms do not constitute fit material for expressing the praises of the New Testament Church.

#### IV.

One thing more remains to be said: it is that the Book of Psalms deals with the depth and variety of spiritual experience as no other hymn book does. It is with this in view that Calvin called the Psalms "an anatomy of all parts of the soul," and Athanasius "a mirror of the soul of everyone who sings them." They do, indeed, seem to touch the spiritual experience of man at every point and give expression to the deepest yearnings and the loftiest hopes of the soul. Augustine states with profound emotion what the Psalms had been to him at the time of his conversion. "How did I then," he said, addressing God, "converse with Thee when I read the Psalms of David—those songs full of faith, those accents which exclude all pride! How did I address Thee in these Psalms, how did they kindle my love to Thee, how did they animate me, if possible, to read them to the whole world, as a protest against the pride of the human race? And yet they *are* sung in the whole world," he adds, "for 'nothing is hid from their heat.'" It matters not what our experiences may be; we discover that they find adequate expression somewhere or other in the Psalms; it matters not where we may be, we find that the Psalmist has been there before us! In this, the Book of Psalms is absolutely unique.

We feel, therefore, that there are good and sufficient reasons why we should accept from the hands of the Church the hymn book that God's Spirit has given to her, and in doing so we are confident that we may well exclude from the public sanctuary all the productions of men. They are, at their highest, but second best, a mere shallow stream that receives thoughts and aspirations that trickle into it from the ocean of the Divine Song Book. Indeed, we agree with the saintly Hooker in asking: "What is there necessary for man to know which the Psalms are not able to teach?"

"God reserves three things to Himself: the revenge of injuries, Rom. 12:19; the glory of deeds, Is. 42:8; and the knowledge of secrets, Deut. 29:29."—PHILIP HENRY.

## Bible School Lesson Outline

Vol. 16 Second Quarter Lesson 11 June 10, 1951

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

### JOSEPH EXALTED

Lesson Text: Genesis 41:25-43.

Golden Text: "Seest thou a man diligent in his business? he shall stand before kings."—Proverbs 22:29.

#### I. The Dream of Pharaoh: verses 25-36.

The dream of Pharaoh was no ordinary dream: God had shown the Egyptian king what He was about to do (vv. 25, 28). It pleased the Lord at times to give Divine revelations to others than Hebrews (Dan. 2:45; 5:5). He had chosen the Hebrew people as His peculiar people to whom He would reveal Himself, that they might witness concerning Him to other nations. However, they frequently allowed their position of favour to minister to their pride, instead of regarding their knowledge of God as a sacred trust to be preserved intact, and to be administered to others for the Lord. When it was His pleasure, the Lord dealt directly with the rulers of the nations.

Pharaoh had at first sought help from those who were merely worldly-wise (Exod. 7:11, 22; Dan. 2:2). Men are so apt to seek natural solutions for their difficulties (v. 8). They will not call upon God, or ask wisdom from Him until they have exhausted all human means and resources. God alone has perfect wisdom (Jas. 1:5; 3:17).

None of the Egyptian magicians could interpret Pharaoh's dream (v. 24; Dan. 1:20). Such matters were entirely beyond their comprehension, for they were not taught of God. Only spiritual people can understand the things of the Spirit (1 Cor. 2:6-15).

It is to the credit of the chief butler that he was willing to acknowledge his fault of forgetfulness, and that he sought to make amends for his former ingratitude by testifying to the wisdom of the young Hebrew guard (vv. 9-13). The Scriptures enjoin upon us the duty of confessing our sins, and making restitution to any one whom we have wronged (Lev. 6:2-4; Matt. 5:23; 24).

Joseph displayed a becoming humility when called upon to interpret the king's dream (v. 16). He acknowledged God as the source of all wisdom and power (Gen. 40:8; Dan. 2:20-23, 47), and at the same time he was willing to be the Lord's mouthpiece (Matt. 3:3). As teachers it is our privilege to receive the truth of God into our own hearts and to pass it along to others (Ezek. 33:7).

How simple the dreams of Pharaoh seem when one knows the secret of their interpretation! The way of salvation is plain for all who desire to know it. Even the very young, when taught by the Spirit of God, may understand and appropriate the gift of God (Isa. 35:8; John 1:12).

Joseph, although only thirty years of age, suggested a wise policy for maintaining the economic security of Egypt during the years of famine. The fear of the Lord is the beginning of knowledge, and the child of God who depends upon Christ, the Truth Incarnate, will have access to avenues of truth which are closed to unbelievers (Prov. 1:7; 1 Cor. 1:30).

#### II. The Promotion of Joseph: verses 37-43.

The promotion of Joseph should be considered from the Divine side, and also from the human side. God's plan for his life may be compared to the blue prints which the architect prepares for a building. Workmen construct the building of stone, brick or wood, according to the specifications of the blue prints. The experiences of Joseph worked together for good according to the purpose of God. Joseph was detained in prison only "until the time that his word came to pass" (Psa. 105:17-22). The Divinely-appointed release was accomplished through human means; the dream of the chief butler, Joseph's kindness, wisdom and faithfulness, Pharaoh's dream and the butler's testimony.

The change which came for Joseph was sudden and complete. In many ways it illustrates the work of regeneration in the human heart by the Spirit of God (Psa. 40:2; 2 Cor. 5:17). He was taken from a state of bondage and given his freedom (Rom. 6:22). He laid aside his prison garments

and put on raiment which made him fit to stand before the king (v. 14). Similarly, the sinner must discard the garment of his own righteousness and put on the white robe of the righteousness of Christ (Lk. 15:22; Rom. 10:3, 4).

Even the pagan ruler gave tribute to Joseph as being wise, discreet and one in whom the Spirit of God resided (Numb. 27:18; Dan. 4:8; 5:11, 12; Acts 6:10). We must guard well our testimony (1 Tim. 3:7; 1 Pet. 2:12).

Joseph was exalted to a position of authority in Egypt; he was given command of the whole land, the people and the officers. He had humbled himself under the mighty hand of God, and had shown that he was worthy to be exalted (Lk. 14:11; 1 Pet. 5:6). God honours those who honour Him (1 Sam. 2:30; Matt. 10:32).

How well the exaltation of Joseph foreshadows the exaltation of our Saviour! Christ humbled Himself and became obedient unto death, but God exalted Him to a position of honour at His own right hand (Acts 5:30, 31; Phil. 2:5-11; Heb. 2:7-11). Let us be willing patiently to share His sufferings, that we may also share His glory (Rom. 8:18; 1 Pet. 4:12, 13).

#### DAILY BIBLE READINGS

June 4—Exaltation of the Poor .....	Jas. 1:1-10.
June 5—Exaltation of the Humble .....	Matt. 23:1-12.
June 6—Exaltation of God's Ministers .....	1 Pet. 5:1-7.
June 7—Exaltation in a Foreign Land .....	Acts 13:14-19.
June 8—Exaltation Unto Inheritance .....	Psa. 37:23-34.
June 9—Exaltation of Self Dangerous .....	Lk. 14:7-11.
June 10—Exaltation of Jesus Christ .....	Phil. 2:1-11.

#### SUGGESTED HYMNS

Standing by a purpose true. The head that once was crowned with thorns. Only an armour-bearer. Gentle Jesus, meek and mild. Saviour, like a Shepherd lead us. Jesus bids us shine.

#### BOOK REVIEW

PRACTICAL EXPOSITION OF JAMES, by J. Nieboer: *Our Daily Walk Publishers*; 1158 West 29th Street, Erie, Pa., U.S.A., 438 pages. \$3.75 in U.S.A.

The Epistle of James has many features which should commend it to the serious-minded believer who desires to understand and obey the Word of God. Written probably by the James who was the brother of our Lord, it reflects the Sermon on the Mount, not merely in the matter of general atmosphere of practical Christianity, but also in regard to the particular subjects discussed and the language employed. In both portions one can discover the teaching of the Master concerning the life and duty of the Christian.

The message of the Epistle, with its trumpet call to separation from sin, is much needed in our day. Social sins and individual sins are here denounced with vigour; for example, unbridled speech, jealousy, worldliness, pride, immorality, lust for power and riches, and the profession of faith without the fruit of faith. The comparative neglect of this portion of the Bible may be accounted for on the ground that the truth, as herein stated, runs counter to the popular conception of a formal religion which is unrelated to conscience, will and conduct. Men do not like to be told that they must be born again, and that, being born again, they must live on the spiritual plane.

On the positive side of Christian living, the Epistle expounds such cardinal principles as the discipline of suffering, the eternal value of temptation and testing, the ministry of the Word of God, the exercise of patience, justification before men on the basis of works, the necessity of importunate, earnest, believing prayer, the uplift of joy and hope, the virtue of humility and the unselfish quest for souls.

This *Practical Exposition of James* is a straightforward, readable presentation of the truths of the Epistle. It is adequate, without being cumbersome or pedantic. Like the companion volume, *Practical Exposition of First Peter*, it is intended to expound the teachings of Scripture in an interesting form which can be readily grasped by the ordinary reader, thus shedding light upon the sacred page for those who might find difficulty in analyzing and applying its message. At the same time, warning is given concerning unscriptural views; such as, purgatory, auricular confession, extreme unction and modern healing movements. The illustrations from the author's own experience and ministry contribute much to the clarity of the explanations:

At the same time, students, teachers and preachers will find *Practical Exposition of James* a useful commentary. The table of contents, which sets forth in order the main subjects of the Epistle, the suggestive chapter headings and paragraph headings, and also the references at the top of every page, are unique features which render the volumes by J. Nieboer most valuable for ready reference.—DR. O. L. CLARK.

#### A MISSIONARY WRITES TO A LITTLE GIRL

A LITTLE girl who looks forward to celebrating her seventh birthday in a few months was deeply impressed by hearing from her daddy something of the hardships that a missionary in Jamaica has to endure. She heard, for example, of the tank of water with a thick scum over the top that was the missionary's sole water supply for himself and his family until the rains came. She heard of the scarcity of meat on the missionary's table and the lack of many articles of food that are commonplace in our homes. And the grinding poverty of the negroes to whom the missionary, Rev. John Knight, preaches the Gospel, makes it impossible for them to put anything on the collection plate larger than a copper coin, and even these are rare enough. The little girl in question at once thought of her savings, and although they were hard to come by and the cost of living had raised the price of many a childish necessity, she at once decided to send a gift to Mr. Knight to help him in his work of telling the saving love of Jesus to those who sit in the darkness of sin. Hence it came about that the sum of sixty-eight cents was forwarded to Mr. Slade, the Secretary of the Emergency Missionary Committee, and in due course, Mr. Slade wrote a very kind letter of thanks, enclosing an official receipt. The little girl's cup of joy was filled, but when another letter of thanks came all the way from Mr. Knight in Jamaica, by air mail, her cup quite overflowed.

For the information of other boys and girls and their parents, we share the letter from Jamaica with our readers who will recognize that Mr. Knight has learned from long experience—he has nine children of his own—how to write to little girls of seven. Here is what Mr. Knight wrote:

Clarksonville,  
Cave Valley P.O.,  
Jamaica, B.W.I.,  
May 16, 1951.

Dear Miss Margaret:

That is how the people in Jamaica would address you! This little letter is to let you know how much we value your precious gift of sixty-eight cents forwarded

to us by Mr. Slade. We thank you for it from our hearts. I think you must be one of Jesus' little ones, or you would want to spend all your money on candy and other nice things.

The Jamaican boys and girls in our schools and Sunday Schools are all either black or brown. Some of them are pretty bad and some others are good. The good children are good because they have trusted the Lord Jesus and He is changing them. They used to tell lies and steal and do many other things that are wrong.

We were wondering what we could send you that would be of interest. Maybe you would like to see a picture of our church at Clarksonville. The elementary school is held in the basement. Its average attendance last year was 299. The building is not beautiful but it is strong and we love it, for we have seen many people come to the Saviour within its walls. Are you interested in used stamps? Here are a few.

You have the same name as our second daughter who is now attending school in Canada. With love from Mrs. Knight, our children and myself.

Yours, because we belong to Jesus,  
(Signed) John W. Knight

As one of Mr. and Mrs. Knight's former professors in Toronto Baptist Seminary, we take particular pride in this interesting and informative letter to a little girl. While we would ascribe full honour to the teaching Mr. and Mrs. Knight received in Toronto Baptist Seminary, we must in all fairness admit that perhaps his own family has taught him something about the gentle art of writing to children. We can think of no more faithful or deserving missionaries than Mr. and Mrs. Knight of Jamaica. It is now some twenty years since they left us for their field and in that time they have had only one furlough in the home-land. —W.S.W.

### THE SIGNIFICANCE OF ROME'S LATEST CAMPAIGN

TO THE casual reader, the various news dispatches describing the stages of the school controversy in Maillardville, British Columbia, may seem to be merely a tempest in a teapot. The struggle is viewed in quite a different fashion by the Roman Catholic Hierarchy of Canada, which has made it clear that war has been declared and that the issue is one of the utmost importance in their eyes. The whole campaign bears the mark of having been carefully planned out in advance and is conducted, to borrow the phrase of a Montreal French-language paper, "with great tactical ability". The Roman Catholic press of Quebec is hastening to the support of their fellow-religionists in the Pacific province and are raising funds to provide the sinews of war. Radio time has been purchased to plead the Roman Catholic argument before the public and the official press of the clergy welcomes the publicity that has attended the whole affair.

#### "Catholics Have No Choice!"

The prize for which the vigorous campaign is being waged under the direction of the priests is nothing less than millions of dollars of public money, which the priests boldly claim is theirs by right. The astute and experienced clerics of Rome are well aware of the immense value of the stake for which they are playing their game and are determined to leave no stone unturned in their unrelenting pursuit of it. Here is the account of the

matter given by the official organ of the R.C. Archbishop of Vancouver, *The British Columbia Catholic*, printed on the first page under the heading, "No Choice Left":

"Much confusion about a simple and time-worn issue has taken hold in the minds of so many this week. No, the Maillardville story is not an unexpected eruption that has suddenly exploded with sensational headlines. It is not, as so many think, a group of hot-headed Catholics who 'are getting unruly'. It is the natural outgrowth of a 40-year injustice . . . The stand taken by the Maillardville Catholics is clear and firm. Catholics have only one step to take, and that is support their fellow Catholics in their just requests. . . ."

"Catholics have no choice: either they support the Maillardville demonstration, or else they are indirectly denying their faith by condoning the existing evil of an unjust administration in our Department of Education."

#### "Injustice" and "Persecution"!

What is the "injustice" that the official organ of the R.C. Archbishop so hotly protests? One of the *curés* of the French-Canadian settlement at Maillardville uses the word "persecution" to describe the treatment accorded to the parochial schools under his supervision. What is this "persecution"? Simply this: British Columbia School Law makes no provision for subsidizing or supporting any institutions other than the public schools which are free to all children. This is the system that is general in the United States where separation of church and state is written into the constitution. In what sense is this an "injustice"? Why do the Roman priests brand this as "persecution"? It is difficult for the ordinary man to discover any sign of persecution in such equitable treatment as this. Indeed, it is quite impossible to detect any "injustice" in the state supporting the schools under its control out of public funds and allowing others who wish private, separate schools to pay for them out of their own pockets.

The source of the trouble is the assumption of the Roman Catholic Church that it is the sole church of Christ and therefore entitled by special divine prerogative to peculiar privileges at the hands of the state. The medieval doctrine that the church is superior to the state and that it is the bounden duty of captains and kings to obey the behests of the popes and priests, is still the ideal proposed by Roman Catholic priests to-day. They do not attempt to assert that the state should also provide sectarian schools for Jews, or Baptists, for United Church children or little Anglicans, or for Buddhists or Mohammedans (of whom there are doubtless some in British Columbia), they are content to clamour without ceasing for special privileges for what they dare to call the one true church of Christ, the church of the popes. This is the Romanist idea of "justice" in Canada. Is it necessary to add that in Spain, Portugal and other Romanist lands, non-Romanist schools are not so much as given space or privilege even to exist, much less state recognition and support? Again, we must ask what do fair-minded Roman Catholics — and there are many of them — think of such gross caricatures of "justice". In this land, "justice", according to the priests, means that millions of dollars of public monies should be given to the Romanist schools. In Romanist lands, "justice" means not merely the refusal of public funds to non-Romanist schools but their utter suppression!

### A Specious Argument

The specious argument employed by the subtle priests in the British Columbia campaign is that Roman Catholics pay their taxes to the public school board and receive nothing in return. This is said to be an "injustice". What shall we say of childless couples, of spinsters and bachelors who pay school taxes on their properties and who receive nothing in return? And what shall we say of taxpayers of all other denominations who pay taxes to the public schools and who never dream of asking that their church schools should be given a share of the public funds? The speciousness of this argument is apparent to all who consider the matter at all.

### Millions of Public Money for R.C. Schools

If any of our readers suspect that we are calling upon our imagination when we speak of millions of dollars being at stake in the school issue in British Columbia, let them consider the following statement made by one of the R.C. leaders in Maillardville:

"The latest statistics show that it costs almost \$209 a year to pay the school costs of each child. Multiply this figure by 840 (that is the number of children in the private (R.C.) schools) and you have a total of \$175,560. This, and it is not all, for a single year.

"If we take the trouble to calculate the sum saved during the last forty years, would not the total reach millions? Take now our buildings, how much would it cost the municipality to replace them? Surely not less than half a million dollars."

The proposed line of argument at least demonstrates once again that the Roman Catholic priests have their eye on the financial balance sheets, that they talk and think in terms of dollars and cents, like the shrewd calculating business men that they are. And it also proves that they deal in big business, not in peanuts as school affairs are too often supposed to be.

### The Priests' Argument Turned Against Them

These figures are presumed to prove that the Roman Catholic Church has saved the government millions by establishing its private religious schools, and that therefore the government ought to turn around and save the R.C. Church many more millions by paying for the cost of its sectarian schools and of hundreds of others that would spring up throughout the province like mushrooms, at public expense. Is this logical? We leave the answer to our readers. As a matter of fact the Roman Catholics of Maillardville have destroyed the cogency of their whole argument, if it ever had any, by sending their children to the public schools. Now, at least, it may be said in their own language that they are receiving value for their taxes paid to the public school boards. It may also be added that at any time they wished to make use of the services of these same public schools they were available to them. And at no time could it be said that they intended to save money for the public schools; they were simply paying for the special type of instruction that they desired their children to have.

But now put the shoe on the other foot: The Roman Catholic proposal is that the school at Maillardville, together with all other Roman Catholic schools in British Columbia, be subsidized by the provincial government. If for one comparatively small school the cost through the years is estimated at millions, what shall we say of the cost of maintaining many more schools that are

bound to spring up as soon as the strings of the public purse are put into their hands? Why should one denomination out of all, and that not the most numerous, be singled out for such superabundant largesse from the pockets of the taxpayers?

### The Camel's Nose

Let it be remembered that the present demands are but the opening wedge for still larger ones that will inevitably come. What the priests now ask is dressed up as little more than sweet reasonableness, minor concessions on small points. But they will never be satisfied until, as in Ontario, the Roman Catholic schools are put on an equal level with the public schools and supported not only by local taxes paid by Roman Catholics but also by general taxes paid by non-Romanists — Jews, Protestants and all others. Yesterday, the priests won "free" texts for their parochial schools, that is free to Roman Catholics. Next, they wanted free school bus transportation. Now they want still more, and to-morrow it will be still more, more, more!

### A Double Tax on Roman Catholics?

The Archbishop of Vancouver, Rev. William M. Duke, pled for "justice" in the following terms:

"To put a double tax on the working man and his little family especially in these days of the high cost of living and the struggle for existence . . . is manifestly unjust.

"Our Catholic working men and their families feel they cannot support the double school tax any longer."

The "double" taxes referred to by the Roman Catholic prelate are those levied by the state for the support of public schools and those levied by the R.C. Church for the support of its separate religious schools. Which tax does the eminent priest propose should be eliminated? He proposes, in effect, that the tax for public schools be eliminated and that the state collect the tax for his separate, priest-controlled, sectarian schools. And, in Ontario, the tax for Roman Catholic schools is collected not only from Roman Catholics but from citizens of all religious beliefs and of none at all, for general funds are allocated to R.C. religious schools. Again, we remark, this is the Romanist conception of "justice", which is but another name for special privilege for Roman Catholic institutions.

### Protestant Quislings Aid Priests?

A recent issue of *Le Devoir* of Montreal strikes this confident note in reporting progress in the campaign waged by the Hierarchy in British Columbia:

"The Catholics are a solid block. They are aware that it is the fate of all that is at stake.

"The resistance is also more strongly organized than was imagined at first and it is said that it can count on the support of well-known Protestants.

"There is nothing surprising about that. In Ontario we have seen rise up alongside of John S. Ewart, the old advocate of the minority in Manitoba, an Orangeman as notorious as the former public school inspector, James L. Hughes.

"There is no reason to suspect that British Columbia does not possess a certain number of men of this temper."

In Ontario, there were certain Orangemen and other Protestants who were so anxious to retain political office that they forsook their avowed principles and appeased Roman Catholics in order to gain their votes. Traitors

betray any cause, and only an aroused public opinion on the Pacific Coast can prevent a repetition of such shameful political expediency there.

#### R.C. Parents Do Not Want Separate Schools

Those who know Roman Catholic people, know that many of them do not want separate schools. They prefer the public schools, for they know that their standard of education is higher, and that their children are taught by men and women who live a normal, human life and not by "brothers" and "sisters" in orders who are cut off from ordinary family life and from contact with the world in which the children live and move. But the priests have a fearful whip by which they drive their poor victims to support their ruthless campaign for priest-controlled schools. The whip is nothing less than the threat of refusal of the sacraments to the disobedient, which in effect means excommunication from the church here and damnation to eternal torments hereafter. Little wonder that the humble people swallow their own private feelings and shout when the priests command them to shout.

#### A Piece of Papal Intolerance

Here is what a recent pope wrote in an Encyclical on Education:

"There is no need to repeat what our predecessors have declared on this point, especially Pius IX and Leo XIII, at times when laicism was beginning in a special manner to infest the public school.

"We renew and confirm their declarations, as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions. Neither can Catholics admit that other type of mixed school (least of all the so-called 'école unique', obligatory on all), in which the students are provided with separate religious instruction, but receive other lessons in common with non-Catholic pupils from non-Catholic teachers." (Pius XI, Encyclical, *Christian Education of Youth*, 1929).

#### Priests Make Children Their Pawns to Gain Political Power

Note the power that papal laws put into the hand of the Ordinary, or the bishop, who has the authority to decide when Roman Catholic children may attend or may not attend "neutral" schools. A word from him transforms a duty into a mortal sin or *vice versa*. He is the judge of what tactics suit the special advantage of the Church, and his people must obey without questioning his wisdom. Until recently it was a sin for Roman Catholic children of Maillardville to attend British Columbia public schools, now it is a sin for them to do otherwise. And the reason? The Archbishop and his fellow-priests have thrown their clerical hats in the political arena and their pawns are little children and their education, the stakes millions of dollars for the priests and state recognition for their sectarian propaganda centres.

#### Priestly Discipline

The ingenuity of the priestly scheme and the disciplined obedience of the children and their parents is illustrated by the withdrawal "en masse" from the public school, one day each week of the Roman Catholic pupils for religious instruction. The fact that such concerted withdrawals seriously interfere with the educa-

tion of the children, or that they sabotage the public school system to which the priests have sent them, means nothing to the headquarters staff in the archbishop's palace. He holds the whip of eternal damnation over their backs and knows they will not dare disobey, even at the risk of ruining their children's education. It is a deliberate attempt to sabotage the public school system from within, since it cannot be blasted from without. If the school authorities invoke the tender administrations of the truant officer and he in turn hales the parents to court for withdrawing their children from school, there will be an organized cry of religious persecution. The leaders of the R.C. campaigners have declared they would welcome a court case of this sort.

#### Rome in Quebec

In "Our Roman Catholic Province of Quebec" it is not persecution when the hall of the inoffensive Christian Brethren is wrecked by an organized mob; it is merely "justice" and "duty" when "Jehovah's Witnesses", so-called, are jailed and prosecuted wholesale and one of their prominent men has his liquor license revoked because he provides bail; it is merely R.C. "fairness" when Baptists are refused the right to preach on the street corner. But in British Columbia, the church that refuses liberty of speech and freedom of worship elsewhere demands that it be the recipient of special and peculiar recognition for its strictly-religious institutions such as no other denomination enjoys. What a curiously illogical, inconsistent, greedy, and selfish system Roman Catholicism is.—W.S.W.

#### THE SAMUEL DEMPSTER FUND

IN OUR issue of May 24th on the last page we printed an article for the initiation of a fund to meet the requirements of a young minister who has just undergone a serious spinal operation, which will keep him in hospital for six months.

I repeat here a part of the article of last week as follows:

I am writing personally to tell my readers about the case of Rev. Samuel Dempster:

He is Pastor of Courtland and Delhi churches for the present, and a student at Toronto Baptist Seminary. He is one of the finest and most promising students the Seminary has ever had. Already he has shown himself to be a really great preacher of the gospel. I heard him preach one Sunday morning in Jarvis Street Church, and felt then, and have become increasingly convinced since, that he is going to be a really great preacher.

But Mr. Dempster somewhere, no one knows how, sustained a spinal injury. He was in the British Home Defence Fire-fighting Section. He is an Ulsterman from Belfast. He is twenty-seven years of age. He is married, and has two children. It is more than probable that his injury was caused by the handling of heavy hose lines in fighting the blitz in all parts of the Kingdom. While he belonged to Belfast, he was sent to Liverpool, Coventry, Bristol, London, and many other places, wherever there were fires.

But though engaged in just as hazardous a business as those who were in the army, as a member of the Home Guard apparently he is not entitled to a pension.

Mr. Dempster came to us from Manitoba, after a brief stay there, to study at Toronto Baptist Seminary. We sent him to the head Orthopaedic surgeon of Toronto

General Hospital, and he has had a spinal operation, which involved taking a piece of bone out of the leg, and grafting it on to the spine. It is expected he will be six months in hospital.

He was operated upon last Wednesday, May 16th, and is on a Stryker frame, and, of course, at the moment suffers excruciatingly; but he is as cheerful as a cricket, and smiles through his pain. He is a favourite with all who meet him, and his wife is very much like him, and is a tower of strength to him.

Like other preachers, Mr. Dempster had no money, and I personally assumed all responsibility for all expenses involved in the operation, special nurses, and six months' hospitalization.

I estimate it will cost a minimum of \$3,000 and may cost a great deal more.

I am writing this article because I am sure among our readers there will be great numbers who will recognize the value to the church, the nation, and the world, of a true minister of Jesus Christ. It was said of both Elijah, and Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof". The true prophet was more to the nation than all her armed defence. So is it still.

Without the operation, Mr. Dempster would have become a chronic invalid, his invalidism steadily increasing as the years rolled by. With the operation, it is expected he will be restored to perfect health and to a vigorous manhood.

What such a man is worth in dollars and cents it will be impossible for anyone to compute. We believe there are hundreds, perhaps thousands, of our readers, who would be glad to have some share in putting a really true minister of Christ, and a great preacher of the gospel on his feet for life.

I will, personally, acknowledge every contribution received, and will report the total from week to week in THE GOSPEL WITNESS. You need not be afraid of giving too much. Every dollar you send will go into THE SAMUEL DEMPSTER FUND.

### THE RESPONSE TO OUR APPEAL

Last week was not a favourable week for such an appeal in Canada, because the first summer holiday, the 24th of May, gave a long week-end, and many establishments closed from Thursday till Monday. That meant thousands of people were out of town, and even those who were in town may not have received their copy of our letter, or of THE GOSPEL WITNESS before Sunday. Notwithstanding, in the very short time, there has been a very liberal response. We have had only the beginnings of contributions from Jarvis Street members, we are sure, and others will follow.

We report the number of contributors, and the amounts contributed, with the total:

### NEXT SUNDAY IN JARVIS STREET

DR. SHIELDS

11 a.m. and 7 p.m.

Monthly Communion Service After the  
Evening Meeting

SEE ANNOUNCEMENT IN SATURDAY PAPERS

### CONTRIBUTIONS FROM JARVIS STREET MEMBERS:

1 x \$50	_____	\$50.00
3 x 25	_____	75.00
2 x 15	_____	30.00
18 x 10	_____	180.00
1 x 6	_____	6.00
1 x 5.50	_____	5.50
53 x 5	_____	265.00
2 x 4	_____	8.00
8 x 3	_____	24.00
41 x 2	_____	82.00
1 x 1.50	_____	1.50
23 x 1	_____	23.00
154		\$750.00

It will be seen we have heard from 154 contributors, who contributed a total of \$750.00. We have not published the names, or even the initials of the contributors, because we had not their consent to do so.

### GOSPEL WITNESS CONTRIBUTIONS

We scarcely expected to be able to report any GOSPEL WITNESS contributions in this issue for the reason that the paper would not reach our subscribers in many cases until the beginning of the week; again because of the holiday. But notwithstanding, we have heard from 24 GOSPEL WITNESS readers, who contributed a total of \$116.00 as follows:

1 x \$25	_____	\$25.00
2 x 10	_____	20.00
10 x 5	_____	50.00
8 x 2	_____	16.00
1 x 3	_____	3.00
2 x 1	_____	2.00
24		\$116.00

The total amount, therefore, from Jarvis Street members and GOSPEL WITNESS readers, up to Tuesday afternoon, May 29th, is \$866.00.

We are thankful to report that Mr. Dempster is making very satisfactory progress. The surgeon is well pleased, and Mr. Dempster is cheerful and resigned to a period of six months of inactivity. Mrs. Dempster saw her husband the day after the operation, which was May 16th, and came in from Courtland and saw him again on Sunday and Monday of this week.

We send a word of hearty thanks to all who have responded to our appeal, both in the Jarvis Street membership, and among our GOSPEL WITNESS readers; and we shall await, with eager expectation, responses from all the rest, which we shall report again next week.

Six months of hospitalization, with all the expenses that go with it, is bound to amount to a large sum. It was necessary to provide Mr. Dempster with special nurses for the first two weeks, which will expire tomorrow. But when we called to see Mr. Dempster to-day he insisted that we should dispense with his special nurses as from 4 o'clock this, Tuesday, afternoon. He believed he could get along with the regular hospital nursing staff. His reason for this was, of course, that he was unwilling that such expense should be further incurred on his behalf.

Although the letters for this Fund are addressed to the Editor, he does not open them, but he eagerly awaits the report of the mail from day to day. So let us hear from you as speedily as possible.