

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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Editor: T. T. SHIELDS,

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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"SHORT OF WAR" - "SHORT OF NOTHING"

THE OPINION of a large number of people in the United States—perhaps the majority—seems to be that the United States should render all assistance possible to Great Britain "short of war". Prominent men and journals all over America seem to agree that the British Empire is fighting just as truly for the United States as for herself. They are fond of saying that the British Navy is "America's first line of defense". For this reason they hold that everything should be done to assist Britain "short of war". By which of course they mean that industrial America should provide Britain with all the war equipment for which she is able to pay cash, and which she can carry home.

The United States did the same thing in the last war. For two and a half years Britain stood in the breach and nearly bled to death. We are constantly reminded of Britain's debt to the United States—most of which was incurred in behalf of Britain's Allies for whom she made herself responsible. But we seldom hear any American speak of the debt of the United States to the British Empire for all the blood she gave in defense of the world's liberties, while the United States was trying to make up its mind what to do.

We are, of course, thankful that the tremendous industrial potentialities of the United States are available to us. We are thankful the doors of the United States "wariteria" are open so that we may purchase its supplies and carry our parcels home with us. We recall, however, an incident which occurred in July, 1918, when we crossed from New York to England in a convoy of sixteen troopships carrying American soldiers to the war, when we were one of four civilians on board the flag ship. Another of the four was Clarence Darrow, the noted criminal lawyer from Chicago, who was an atheist. At the ship's concert one evening, Mr. Darrow gave an address in which he referred to the question as to whether the United States had been justified in selling munitions to Britain. He said that in his opinion she had no justification whatever for such a course—and then added, "The United States ought to have supplied Britain and France with all the munitions they could use, FOR NOTHING."

If it be true that the British Navy is America's first line of defense, why should not America help to bear the tremendous expense of this war? If our American friends would change their slogan to another to this effect, that everything should be done to help Britain *short of sending an army overseas*, no objection could be offered. We believe the British Empire is well able to defend itself so far as man-power is concerned; but if the United States were to take her place at Britain's side as a belligerent, it would throw open all her ports to Britain's ships; it would help to settle such a problem as that which now obtains at Martinique; and the moral effect upon the world would be incalculable.

But we are familiar with the attitude this slogan illustrates. We have never been able to find scriptural justification for religious pacificism. We have believed it necessary to contend for the faith once for all delivered unto the saints. We have believed that every faithful "steward of the manifold grace of God" must, at the same time, be "a good soldier of Jesus Christ". For that reason, we have had to participate in many a battle for the *Book*; and we have had to do, not with hundreds but with thousands, who professed to believe all we believed, who offered us their sympathy and encouragement, who assured us they were with us, who not infrequently recommended various methods of combatting Modernism—books that could be bought, devoted to its exposure—indeed they told us they were with us in everything "short of war".

But they did not want to break their friendship with men of the opposite camp; they did not want to jeopardise their material interests; they did not want to have trouble, at home with their wives and children who had little religious conviction; they did not, in short, want to abandon an outward attitude of neutrality; they did not want to share the obloquy of those who go with their Lord without the camp, bearing His reproach. They hoped we should win; our victory would make it much easier for them; they were even praying that we might succeed; they were ready to help us in everything "short of war".

That, of course, means very little in the last analysis. That is not the scriptural standard. But here is something we read in the press under a *London* date of *July 8th*, under the caption, "American Group backs Britain". The item is as follows:

"Professor Arthur Newell of Boston, lecturer on international politics, who is now in London, to-night announced the formation of an organization of Americans in England to aid Britain 'with all support of which the American nation is capable—short of nothing.'"

That must always be true of any man or group of men devoted to principle. They will fight for their principles "short of nothing". A true Christian will follow his Lord to the very end "short of nothing". The man who merely defends himself because he must is not a hero. The lowest order of animal will do that. The man of conviction, whose life is moulded, and his actions inspired by a high principle, will stand, and will fight for what he believes to be right and true—"short of nothing".

THE POPE AND PETAIN'S TREACHERY

The sermon on the above subject appeared in our issue of June 27th. We published a larger edition than usual, but it was exhausted that same evening; a second edition was published, and that too is exhausted. We may have to issue it in pamphlet form. One esteemed subscriber wrote questioning the wisdom of such an utterance. If anyone else should have such a question in his mind, let him read below excerpts from *Time*, published in the United States (issue of July 8th), and from *Protestant Action* for July, published in Toronto.

Protestant Action describes the Roman Catholic Church as the "fifth column" of the Empire. All who know anything about the history of the Roman Catholic Church—not its ancient history, but the history of its machinations in our own time—will, we are sure, agree that *Protestant Action* does not exaggerate. Particularly significant is the extract from a speech by Cardinal Villeneuve of Quebec. It shows that the Roman Catholic Church in Canada is anti-democratic. Roman Catholicism has always taught, and so far as she was able practiced totalitarianism. She has established a totalitarian State in Spain by fire and sword; she has destroyed the Republic of France, and would, if she were able, destroy the Dominion of Canada, and the British Empire.

LAMENT FOR AN ALLY

From "Time" July 8th

No better friend of France ever lived than Sir Robert Gilbert Vansittart, who for more than a generation in the British Foreign Office fought valiantly for Franco-British solidarity. When Neville Chamberlain became Prime Minister in 1937 and set out to appease the dictators, he kicked Sir Robert upstairs from his post as Permanent Under Secretary to a vague something called Chief Diplomatic Adviser to the Foreign Secretary. Winston Churchill brought him downstairs again as one of his key advisers. Last week, as the French colonial armies and fleet joined the Pétain Government in surrender, fifty-nine year old Sir Robert could no longer contain his sorrow. He expressed it, as many an Englishman would, in a letter to *The London Times*. The letter was a poem whose title embraced the years of the Entente Cordiale:

1904-1940

Was I not faithful to you from the first?
When have I ever failed you since my youth?
I loved without illusion, knew the worst,
But felt the best was nearer to the truth.

You were indulgent, too, and open-eyed
To the shortcomings I was frank to own.
So we were mingled, destined side by side
To face a world we could not face alone.

Did you keep faith with me? When all was well,
Yes, but I claved to you when all was not.
And, when temptation touched your citadel,
Your weakness won again, and you forgot!

Forgot yourself, and freedom and your friends,
Even interest; and now our vaunted glow
Becomes a blush, as the long story ends
In sorry separation at Bordeaux.

You hate me now; you will not hate me less
If I go on unshaken by your fall,
If for your sake, devoid of bitterness,
I face the world without you after all.

(*Time*, July 8, 1940)

POPE TO GET JERUSALEM?

In a Rome clinic last week lay Myron Charles Taylor, 66, slowly convalescing from his second gallstone operation in a twelvemonth. Despite his efforts as special ambassador to Pope Pius XII., World War II. had spread further than ever. Reports were persistent that Mr. Taylor would resign when he was well enough.

Mr. Taylor started with a strike against him when U.S. Protestants hotly protested his appointment, cried that it encroached on the historic separation of Church and State. Last week the U.S. Evangelical and Reformed Church added its official outcry to those of the Methodists, Presbyterians, Lutherans, Baptists, and Seventh Day Adventists. Strike two was Italy's entry into the war, which fouled the Pope's peace efforts, left Mr. Taylor no one with whom to co-operate.

Third strike and out on Mr. Taylor—the Catholic Church's tacit participation in the spoils of Fascist victory—last week became a distinct possibility. To Il Duce went a telegram from thirty Italian Bishops, urging him to crown "the unfailing victory of our Army" by planting the Italian flag over Jerusalem. In England, *The Manchester Guardian* reported that the Axis powers plan to turn Palestine over to the jurisdiction of the Vatican and transport Palestine's Jewish population to Ethiopia. Under the plan, said *The Guardian*, the Pope will care for the holy places in Palestine, let Italy run the country.

(*Time*, July 8, 1940).

UNION NEWS

Cannington Association Meeting

On Wednesday, June 12, in spite of first threatening and then pouring rain, a fine gathering of Baptists from churches of the Cannington Association received a hearty welcome from Rev. M. B. Gillion and the members and friends of Bobcaygeon Baptist Church. In the afternoon, after encouraging reports from the various churches, Rev. J. Fullard gave an inspiring message on the ministry of the Holy Spirit. The accommodation of the Baptist Church being limited, the Presbyterian Church basement was the place for a delightful supper furnished to about one hundred and eighty delegates and friends. For the evening gathering the church was packed. Special music was furnished by the teen-age girls of the newly recognized Baptist Church at Kinmount. The writer spoke on "The New Testament Commission of Baptists". It was a real day of fellowship.

The Jarvis Street Pulpit

A FORSAKEN BRITAIN'S COMPENSATIONS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 7th, 1940
(Stenographically Reported)

"And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rose upon camels, and fled.

"And David recovered all that the Amalekites had carried away: and David rescued his two wives.

"And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all.

"And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil."—I. Samuel 30:17-20.

Prayer before the Sermon

O Lord, we seek Thy grace that we may address Thy throne. We are assured that Thou art ready to meet us at a throne of grace. We need Thy Spirit that we may worship Thee aright. We are like the prodigal: by nature we have dwelt in the far country, and have been so long away from the Father's house that we have forgotten even the idiom of the speech of the household; we must needs therefore, learn a new language.

Teach us, O Lord, by Thy Spirit, how to pray. We confess before Thee that we are very sinful. We have altogether gone aside: we have turned every one to his own way. Therefore, we all need Thy forgiving grace this evening. And we rejoice that Thy word assures us that if we confess our sins, Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Enable us to call upon Thee now with contrite spirits, with penitence in our hearts, and confession upon our lips. Help us all to pray again the prayer of the publican, God be merciful to me, a sinner. Oh that in Thine abounding grace Thou wouldst send everyone down to his house from this congregation this evening, justified! We pray that it may be so.

If any one in this assembly is without the assurance of sins forgiven, and is not certain that he or she is a child of God, we pray that even now, before we proceed further in this service, the hearts of such may cry out to Thee, and rest upon Thy promise that whosoever shall call upon the name of the Lord shall be saved. So may there come to all who were without Christ as they came in here this evening, the Spirit of adoption which teaches us to cry, Abba, Father!—thus may everyone in this congregation enjoy the assurance that he has been born again into the kingdom of God.

In this confidence, O Lord, we would now come as Thy children; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ. Sharing the inestimable wealth of our glorious Lord, how rich we are! We would live as children of the King. Our faith would appropriate that measure of grace which is our portion, which is the earnest of our inheritance, so that to-day and each day, and all the days, we may walk worthy of the vocation wherewith we are called.

To this end, do Thou still further instruct us out of Thy Word this evening. May the word of Thy grace be very precious to our souls! May the God, who commanded the light to shine out of darkness, shine in our hearts, to give in ever fuller effulgence, the light of the knowledge of the glory of God in the face of Jesus Christ.

So, presently, send us away wiser, and stronger in faith, with a truer courage, inspired by nobler purposes, better altogether for having been present here this evening. This is the object of our coming; and this, we are sure, is the purpose of Thy grace in bringing us here.

And now we would unite our petitions as we bow before Thy throne on behalf of the nation to which we belong, and the great Empire of which we are part. We have reason to thank Thee that Thou hast not suffered us thus far to be

tried above that which we were able to bear. We thank Thee for the good news of the week just past; for further evidence of Thy hand upon us, and of the blessing of the Lord being vouchsafed to us. Continue to be gracious, we pray Thee; and direct all those who are to be Thine instruments in this great war: the King and his Prime Minister, and all his counsellors, and all those who have command of the armed forces on land, and in the air, and those who go down to the sea in ships, and who, verily to-day, do business in great waters. We thank Thee for the business they have done this last week! Lord, be gracious to them still. Be Thou the Commander of every warship that flies the flag of liberty, and that battles for righteousness.

And for our own country we pray, that Thou wouldst help us all to fulfil our mission, to bear our particular burdens, to do our little bit, whatever it may be, in this great crusade of righteousness. Help us more and more to be stout-hearted, and courageous, ready to do and dare in the name of the Lord.

We mention before Thee, O Lord, all these little ones, and young people who have crossed the sea to find asylum in this favoured land. We thank Thee for their safe passage. Give Thy rich blessing to those who have the care of them. Guide these little feet; and may the angels who do always behold the face of our Father in heaven, be their guardians always. Make their coming a blessing to this land, and make us a blessing to them. Remember in grace the lonely parents they have left behind. Protect and preserve them for a future safe and happy reunion with their children. Mayhap there are others crossing the sea at this hour. The Lord be their Captain, and give them safe passage!

And now be pleased to help us as we open Thy Word, that once again we may read it in the light which the Holy Ghost sheds upon it. We are strengthened by the remembrance that Thou art never surprised: Thou art equal to every emergency; Thou art the King of kings, and the Lord of lords, Who speakest in righteousness, and art mighty to save. We worship Thee! We adore Thee! We rejoice that we are able to rest in the sovereignty of Thy grace, and to believe that all must be well because Thou art God.

Now bless us every one with a sense of Thy presence, with an experience, indeed of the grace of the Spirit of God in our hearts. We ascribe blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

Because brief life is here our portion, we attach a value to the years which they do not bear in the long purposes of God. We measure life by the rise and set of sun. Wisely we pray, "So teach us to number our days, that we may apply our hearts unto wisdom." But because of the shortness of life, our vision, our penetration, our ability to understand the events of our time. There are principles operative in human life which, in their unfolding, are very much like the century plant, the bloom of which may never be seen by the person who plants it; and because of that we often under-estimate

the potentials of current events. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." So I say, because of the shortness of our vision, principles which history records have ever borne a crimson bloom, men in their imperfect judgment have assumed would never again bear the red bloom of war.

Hence when many read the Old Testament with the microscopic glasses of an alleged scholarship, they said, "Much of this is obsolete; these things will never occur again; these principles have now no place in human life." They examined the motives and aims of men as recorded here, and of some of the roots of human conduct, they said, "They will never grow again. Human society has outgrown and sluffed off these ancient ambitions, and violent methods. We have now come to a new order of things. We have evolved"! Did you ever hear that word?—"We have left behind our ancestral jungle habits; all the ruder and coarser elements of life; we have risen to higher levels than our forebears knew."

I am glad Germany has "evolved"! If Germany has really "evolved," I wonder what she was like before she became "civilized"?

But now the Bible—not only the New Testament, but the Old, is saying to us every day, "You thought I was out of date. The fact is, I spoke in advance of your date." Now we see that the ancient roots are producing after their kind. This is the everlasting Book; it is contemporary with all the ages. It is the word of the Eternal Who is "the same yesterday, and to-day, and for ever". As I have said to you on more than one occasion, through the medium of this Book you may learn more accurately about the war and about current events of human life in general, than can be learned from the latest news despatch. I do not mean that we have here an exact prophetic and specifically named mould into which all the events of past, present, and future history are to be run; but rather that it is true to the general principles of life. Indeed I feel it incumbent upon me constantly to warn you of the danger of attempting specific identifications; for the later inevitable, recurring, discoveries that you were wrong, may, instead of merely disproving your interpretations, have the effect of gradually undermining your confidence in the Bible itself.

Here is a story that is not ancient history in the sense of being obsolete. It is a chapter from the life of David. As yet he was "without in desert places"; and had been joined by a band of six hundred men. Many of them were not Israelites, but Gittites; but David was their captain. These men had left their wives and families in a city called Ziklag, and had gone off on a military expedition in the direction of some of their common foes. When they returned, they found instead of the well-ordered city of Ziklag occupied by their wives and families, a heap of smoking ruins; the city had been burned to the ground. All that was portable had been removed. Their wealth and their cattle had been taken away—and what was worse, their wives and families had been carried away captive. They were stripped. There was nothing left.

When the six hundred saw it they, with David, wept. You must not suppose that a man is a weak man because he can still weep. It was distinctly to the credit of the British Prime Minister—and in that I think he represented the whole Empire—that, when having reported the drastic action the Government had been compelled

to take in respect to part of the French fleet, he sat down in tears.

I remember standing at Charing Cross Station during the last war, on my way to the coast, as a military train was about to pull out. Officers and men had been home on leave, and were going back to the front. There was a great crowd of mothers and wives and others there—and little children. They stood on the platform until the sign was given that it was time to move, and then the soldiers got in and the doors were closed. The windows were down, and two or three heads were trying to look out of every window. I saw women pick up little toddlers and hold them up for fathers to get their last kiss. There was not a dry eye there. Those men were going back to duty—and to death. They were not weak men because the tear fountains had not yet been emptied. Do not make light of men who know how to weep in the path of duty, and yet pursue their course. They will prove dangerous men if evil should cross their path!

David wept, and the six hundred wept with him, as they looked upon the ruins of their city. Then the others, not sharing the vision of their captain, turned upon him. You must not think that the treachery of Leopold and Petain and Weygand is a new thing. They spoke of stoning David. "It is all his fault." That is always the penalty men pay for leadership. They must bear the blame of their own errors, and of everyone else's beside.

What did David do? He "encouraged himself in the Lord his God". AT LAST DAVID WAS ALONE. Even the six hundred men were discouraged, and he had to supply courage and resolution to the whole company. Presently they rallied to his aid—four hundred of them. Two hundred were too tired: they had to stay at home; but four hundred went with him. They met an Egyptian, a young man, and asked him who he was. He said he was the servant of an Amalekite, and David said, "Tell me about them." He answered, "We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb; and we burned Ziklag with fire." Said David, "Canst thou bring me down to this company? And he said, Swear to me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company. And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day"—and he recovered every bit of the treasure that had been taken away. The men counted wives and children: there was not one missing—"David recovered all." He completely obliterated the results of the conquest. Then they drove the cattle before them, returning in triumph, saying, "This is David's spoil. He is the man who won this victory. To him be all the honour."

I.

I want first to make application of it as AN HISTORICAL ILLUSTRATION OF THE ULTIMATE OVERWHELMING TRIUMPH OF GRACE.

The history of David is a pre-written gospel containing a record, in predictive principles, of the achievements of his great Antitype, great David's greater Son.

David had related himself to a company of people who had been overwhelmed with disaster. Ziklag was in

ruins; everything was gone; the interest which David had represented seemed now to be wholly bankrupt. But David had identified himself with it all.

That is a picture of human nature. Whether viewed as an individual or in the mass, the world is full of the smoldering ruins of smitten Ziklagns. I have seen many a man like that, one who had lost everything, who had fallen into the hands of some enemy, who literally had lost his wife and his children because he had lost his character. He had lost his property, lost everything, and had become a hopeless wreck.

You need not exercise your imagination very much to see that some Amalekite principle has been at work in human life. A couplet in one of our hymns speaks of earth as a place "where every prospect pleases, and only man is vile." Did the world ever look so beautiful to you as it did this spring? I received a letter from Mr. Barham who recently arrived in England. He told of his trip from the port of his arrival to his home, and said, "Dear old England never looked so beautiful as now." Why did he say that? Because there is not a loyal heart in Britain from Land's End to John O'Groats, that does not feel bitter anger that there should be anyone abroad who would despoil that land of its beauty. The same is true of Europe.

If you turn the chapters of human history, you will find every page tells of some despoiling evil that reduced all the pleasant things of earth, not excepting its manhood and womanhood and lovely childhood, to nothing better than smoking ruins. In my experience as a Pastor, how many hundreds of men have I met—and women too—who had lost all. There was nothing left to live for. Some enemy had despoiled them. You know what that enemy is. View life in any aspect, and everywhere you may see heaps of smoldering ruins.

Our Lord has identified Himself with a ruined race. "He took not on him the nature of angels; but he took on him the seed of Abraham." Hitler may be ashamed of Abraham's seed, but the Lord of glory is not; nor is He ashamed to call us brethren. How marvellous it is that we should have in this Book a revelation, and a record of that revelation, of God's infinite stoop from the highest throne in glory to the cross of deepest woe; by which He so completely identified Himself with us as to share vicariously our disaster, and almost despair; indeed, to share our foresakenness, for so He did when He cried, "My God, my God, why hast thou forsaken me?" He was forsaken for you and for me.

When David came upon them, he wept. The Bible tells us that Jesus wept. We are not told that He ever laughed, perhaps He did; but we are told of His weeping. He wept at the grave of Lazarus. He wept over Jerusalem, just like David. He looked upon it, and saw it ruined: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes . . . your house is left unto you desolate." Still that is His attitude toward any of us who have been the victims of the Amalekites. And, oh, how full life is of such desolations!

The people talked of stoning David, as though he were responsible for the ruin of Ziklag.

Perhaps there is someone here to-night who does not go to church very often. Why do you not go? Why do you not serve the Lord? "I have had such a hard time. I do not see why God should do as He has done to me." Like Naomi you exclaim, "The Almighty hath dealt very

bitterly with me." The arch-propagandist of all time insinuates in the human mind the thought that God ought to have prevented it. We become rebellious against God, and we want to stone Him as these men wanted to stone David. David did not burn Ziklag. God is not the author of this world's ruin. The drunken man who staggers along the street, little better than a beast, does not represent the world of God's making. God made everything "good". God made man upright. It is the Amalekites that burn Ziklag: it is sin that does the damage.

Then David stood alone. We had it in our lesson this morning. I have read it hundreds of times, but it came to me with peculiar freshness and power. As our Lord came to Gethsemane He said, "Sit ye here, while I go and pray yonder." He took Peter and James and John, and said, "Tarry ye here, and watch with me"—and He went a little farther, until He was alone. But He said to them, "Watch and pray, that ye enter not into temptation; watch with me." When He came back, He found even the best of men asleep. He wakened them and said, "What! could ye not watch with me one hour?" He went away and prayed again, and coming back a second time he found his three most faithful aides asleep. He did not disturb them, but went away alone. Alone! The world's Deliverer, the world's Saviour, and "prayed the same words." "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him." David was left alone. Jesus was left alone.

And as David encouraged himself in God, so did our Lord. And as David went forth to the battle, so did He. David came upon the enemy revelling in the fruits of his victory. I wonder what the Lord Jesus thinks of the prosperity of some people? Do you envy a wicked man his gains? I do not say that all prosperous men are wicked, but there are many like the Amalekites, filled with the spoils of war. I wonder how He regards them?

David came upon them, and then he attacked. He smote them until the evening of the next day. We have not had that note in modern preaching for a long time. There has been much talk of the goodness of God, but not of His severity; much has been said of His love, but nothing of His righteousness and truth and equity and justice; nothing of His dreadful holiness that will never acquit the wicked. That is the background of the Christian revelation; that is the philosophy of the cross. Because sin could not go unpunished, He came forth as a warrior. I feel almost a contempt for that religious sentimentality that has no vigour in it, nor justice, no truth, no righteousness. You cannot make men of stuff like that.

David smote them; and you do not understand the cross of Christ unless and until you see it as the greatest of all victories over evil. It was no gentle and weak Jesus Who went to the cross. It was there He fought with principalities and powers, there He vanquished the enemy of men's souls, there He put His heel upon the neck of the accursed enemy, and bruised the head of the spoiler of all mankind. The greatest victory the world has ever seen was the cross; the symbol, not as Hitler has said, of weakness, but of power. It is a battering-ram that will destroy the very fortress of hell itself. Our Jesus triumphed over principalities and powers, and won for every believer overwhelming and everlasting victory.

By that victory, *David recovered all*. He recovered *all*. Do not forget: there was nothing lacking, nothing! "There was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all."

Nothing less than this is the promise of grace. The gospel is the record of the revelation of Him Who came to destroy the works of the devil. He comes to destroy, to undo, so to overmaster the powers of evil that He shall be King of kings and Lord of lords—and He will recover all.

Is there one here this evening who says, "I wish I could have known something of this Saviour you preach when I was younger, but it is too late now; everything is in the past." No, it is not. Saith He, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." He will "bring back the captivity of Jacob"; He will "recover all". "He restoreth my soul."

This same David said to Saul, as he expressed his readiness to accept the challenge of the Philistine, "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him . . . and slew him." He restored that poor wounded sheep, and brought it back. Thus does our glorious Lord restore to us that which the Amalekites had taken away. Jesus Christ recovers all, everything; and when we get to heaven we shall find we have lost nothing.

"In Him the tribes of Adam boast
More blessing than their fathers lost."

Then the people said, "We have one person to thank for this." As they drove the flock before them they said, "THIS IS DAVID'S SPOIL." He did it; it was all of his power. I read to you with intent this evening the story of the final consummation of things, the picture of the golden city coming down from God out of heaven, with foundations of precious stones, and walls of jasper, and streets of gold—whatever these marvellous symbols mean. We read a description of the metropolis of the universe, the new heaven and new earth—no sorrow, no pain, no death, and no tears; where God has made all things new. And it is said of that great city that "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."

And when the divine purpose of grace is thus fulfilled in that sinless, sunless, nightless, city, where the glory of God doth lighten it and the Lamb is the light thereof; when all the glory of all the nations, and of all the universe, is brought into that perfect city, the whole universe will proclaim, "This is our David's spoil." The Lamb shall be all the glory of Immanuel's land.

Have I preached the gospel to you? Have I shown you that you need never despair, that Ziklag is not the last word? Our David will recover all, and bring back again that which the enemy hath taken away.

II.

I want now to MAKE APPLICATION OF THE PREDICTIVE PRINCIPLES OF THIS HISTORY AS INDICATIVE OF THE IN-

EVITABLE COURSE OF THE PRESENT WAR. We need something surer to guide us than the latest news from the front. Not many weeks ago I heard an address by Senator Pittman, Chairman of the Foreign Relations Committee of the United States, directed against the absurdities expressed in the rantings of Colonel Lindbergh. It was very good; there was nothing very vigorous about it, but it was very good. Then France collapsed, and Senator Pittman said something to this effect, "It is too late to help Britain now." Poor man; he did not know he was allowing himself to become an echo of the German propagandist. Said they, "Say after us, It is of no use to make airplanes and provide munitions. Before we can get them over, Britain will be overwhelmed"—that from the Chairman of the Foreign Relations Committee of the United States! I wonder if he is the biggest man they could find? I wonder if there is not someone there who can get something under his feet more substantial than news of the varying fortunes of war? When Senator Pittman heard the news of what England did in respect to the French fleet after all her generous proposals were rejected, he said, "It may be Britain will not be beaten after all."

I could have told him that before! But we need something better than news despatches to encourage us. Most of us have our ups and downs—our downs at least. I heard of a man once who had been for more than twenty-five years an elevator operator in an office building in Chicago, owned by an insurance company. The President of the company—who was largely the owner—gave a dinner once a year to all the office employees, three hundred and sixty-five of them. One year he said to the elevator man, "John, I am going to call on you for a speech to-night." The man protested that he could not possibly make a speech. "Yes, you can." "But what can I say? Please do not call on me." "John, you have been running that elevator for twenty-five years. You can tell them you never took anyone up whom you did not bring down." When the banquet hour arrived, that is exactly what the man said: "I have run that elevator all these years, and I can say this: I never took anyone up that I did not bring down." Well, I would rather reverse it in this war and say, I never brought anyone down whom I did not later take up. Most people are experts in bringing us down. I do not need any help to get down: I can get down myself!

Ziklag is very real to-day. The refugee children reaching this country are symbols of wasted cities, dispersed populations. What a terrible condition when it should be necessary to evacuate women and children from English cities to escape the Germans! All Europe is a Ziklag, much of it destroyed by the vandal's hand. We may well weep. The present condition ought to teach us to think seriously. It is time for tears, when you think of all the billions of dollars being spent by all the nations of the earth, and the millions of people whose backs are bent with the burden of defense, just to protect themselves, their families, and their country, from the German and Italian hordes. I was thinking to-day what a world this would be if all the skill of science directed to human destruction were turned in the opposite direction, for the upbuilding of human society, and the betterment of humankind. If the people who to-day—and rightly so—pour out their thousands, and tens of thousands of dollars, voluntarily for Red Cross and other alleviating ministries, at other times were equally open-hearted and open-handed

for the mitigation of earth's woes, what a world we should be living in! And if all governments which are now bending every effort to forge weapons of destruction—and rightly so, it is the only thing to do—could turn that human energy, mental and material, and devote it to the uplift of mankind, we might have hope for a better world. But that can never be while the Amalekites' power is here; and until we have a new heaven and a new earth we shall always have to do battle with the Amalekites. And they have their spiritual antitypes, "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."

Some people will say, "It seems foolish to hope for any reconstruction and restoration. Look at Poland, Norway, Belgium, Holland, France, the French Colonies; and nobody knows how much more destruction will yet be wrought. How can the economic disturbance of the world be corrected? How can we dare to hope that the world can ever regain its moral and economic equilibrium?"

Did you ever visit a patient after a serious operation, before he had come out from under the influence of the anaesthetic? You would not have given anything for his life; it looked as though it were impossible for him to recover. It required the trained and expert eye, and thorough knowledge of the surgeon to say, "There is life there; it may be slow, but he will come around." How richly God has endowed these bodies with recuperative powers! When I was a little boy, I thought when I heard that someone had broken his leg, he would have to get a wooden one! How marvellously the human body is restored! And there have been other Zikkags, other wars. I think it was an exile from France who said last week, "Read history, and cheer up." There have been other despots and conquerors and destroyers—and there have been restorations too.

David was bent upon that programme—and so are we. That was a great speech of Mr. Churchill's when he justified the destruction of part of the French navy at Oran, on the ground that complete British victory was indispensable to the liberation of France. We had to save France from herself in order that we may free her by and by. "Free France", you say, "and Belgium, and Holland; and subdue Germany, and restore Norway—and Britain standing alone! How can she do it?"

There is an interesting story here. It is a great programme we have in prospect. Did any nation of history ever have a greater one than this? Meanwhile our American friends, three thousand miles from the seat of trouble, are devoting nearly all their energy to their own defense. The other day the son of the great President of the United States delivered a speech in Detroit in which he said that the United States is now the only nation in the world that has the vitality and the courage to fight for liberty. I wish they would begin! Who is fighting for liberty now, I should like to know? Who is standing in the breach? The American fleet in the Pacific seemed not to know whither it was sailing, whether it would have to come to the Atlantic, or move back to the Pacific; but after John Bull took matters in his own hands as to the disposition of the French fleet, and added to the greatest fleet in the world the major part of the second fleet in the world, then the American fleet said, "We are safe now"—and went back to Hawaii.

David found an ally in his great enterprise. He came upon a young man, almost dead, very much like the man who went down to Jericho and fell among thieves. He was wounded, sick, and left in a field. David said, "Who are you?" He said, "I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick." They ministered to him, and got him on his feet. David said, "What have you been doing?" And he told him they had destroyed Zikkag, and he had been there with his master. "Will you take me where they are?" "Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company." David found an ally, in one who had been unfairly treated by his master and was ready to fight against him.

Britain alone? Yes and no. Britain has countless millions of allies in Europe to-day among the sick and suffering refugees, the enslaved millions of Europe, who in their hearts hate Hitler as no man in the world's long history was ever hated. They are inarticulate just now; but the tide will turn, and we shall have allies in France—heroic, splendid France; betrayed by her despicable political rulers. We shall have help in Holland and Norway—and in Germany, too. Do not forget the concentration camps, the hundreds of thousands in Germany who are in bondage. Some day the Nazi dam will break, and the flood of pent-up vengeance will flow over Europe. Meanwhile Hitler's military successes have only increased his liabilities. Every additional victory is paving the way for his ultimate defeat.

We shall come upon the enemy like David did. Hitler returned to Berlin recently, and one commentator said he did not "disfigure" his face by a smile. He knows that victory is not yet his. They have stolen much gold, and many art treasures of Europe; the coffers of Europe's capitals have been emptied and their wealth taken to Berlin. But a time of reckoning will come some day. Do not make any mistake about that. That is as sure as God is true.

Here is a sombre line: "And David smote them from the twilight even unto the evening of the next day." Let us begin to get ready for peace. During the last war a campaign was waged with a view to punishing those who were responsible for the great War. There was talk about hanging the Kaiser—which we ought to have done. "You, a Christian minister, say that?" Yes. No state exists for long upon anything but foundations of righteousness. We had better settle our minds to it. Our Government passed a bill last week which prescribes the death penalty for traitors. In my judgment, before the world can be restored to peace, it will be necessary for the recovery of the world's liberties to do exactly what David did when he smote them until the evening of the next day. Hitler, Goering, Goebbels, Himmler, Hess, and hosts of others, must be brought to the judgment of death; they must be executed; justice must be done. But when the war is over, there will be a lot of sentimentalists, sweet sisters, who will be going around with petitions praying the Government to have mercy on Hitler. Do not bring it to me! When some foul murder is committed, and a man or woman is cruelly done to death, and the murderer is discovered, found guilty, and sentenced to death—there are always to be found foolish people who plead for leniency. Oh the folly of it!

It is not pitilessness I ask for, but a clear view of the essential righteousness of the case. When that time comes, it will be necessary to save ourselves from the folly of the last war. Mr. Churchill said that after we had won the victory, in our folly we threw it away. We ought then to have occupied Germany as she now occupies France; we ought then to have disarmed her, and militarily occupied her country until the virus of Prussianism had been eliminated from her national system.

But *David recovered all*. I hope you will take care of the children who are coming to you, for what a day it will be, when God has given us the victory, and we are able to send them home! When the skies have been cleared of these destroying vultures, and the seas of Hitler's sharks, how happy we shall be!

What shall we gain? We shall recover and insure *our own liberties*. That will mean more than all considerations of wealth and territory. We shall insure that Germany shall have her teeth drawn: God will smite her on her cheek bone and break the teeth of the ungodly. The air will be purified for free men to breathe, and the seas made safe for free peoples to sail.

We shall secure our own liberties—and the liberty of others. It is one thing to want liberty for ourselves: it is another thing to insure it to others. We can never consider the victory complete until the nations now under the oppressor's heel are delivered from the accursed Nazi yoke. To proclaim liberty to the captives and the opening of the prison to them that are bound, will be one of the supreme joys of victory.

We shall be compensated by the re-establishment of a reign of law in the world. Lawlessness must be ended; and that can only be effected by a British victory.

And one of our compensations will be *the recovery of self-respect*. Ever since Ramsay Macdonald became Prime Minister of England until now, through the Baldwin régime with the single exception of the abdication matter, and the Chamberlain régime, I have felt humiliated beyond expression as a Britisher. Our prestige has been dragged in the mire for these ten years. The historian of the future, writing the history of Britain, will be forced to say that there was never in all her recent history ten years characterized by such colossal folly as has characterized the foreign administration of the British Empire these last ten years. Many of us have believed and said so. But our leaders were drugged by false teaching, and while men slept the enemy sowed tares. What could we do? Where could we go? But now at last Britain is alone; and I would rather she should be alone standing for right than that all the world should be with her and she be on Hitler's side (Applause). Ten thousand times better that we should be where we are and as we are than like prostrate France whose treacherous leaders have sold her honour. Petain says, "Our honour is saved"! If that be so, so also is the "honour" of Iscariot!

When I read Mr. Churchill's speech, and heard the news of what Britain had done with the French fleet, I thought, Now we are at last standing for something; it is the beginning of a new era; we shall regain our self-respect—and the respect of others too. A man told me years ago of travelling in Asia, particularly in Palestine, where he found that the Arabs swore "by the word of an Englishman"—meaning that the officials of the British Government there were so scrupulously careful, and the Government always so faithful in imple-

menting its promises, that the word British was a synonym for unquestioned honour. May the day soon come again when there will be at least one Government in the world whose word shall be dependable, whose Nay shall be nay, and Yea, yea.

That will be part of our compensation. When it is all over, it will be a day when Britons will not be ashamed to travel anywhere. The United States had better come in while the battle still rages. If we are left to finish this task alone, British prestige will reach a height it has never known before. God is with us; and I am sure, though we shall suffer much and pay a heavy price, victory at last is not only certain, it is inevitable. We shall recover all. And then, when once again we face an ordered world, should it come soon enough for us to see it, we shall be able to say of that particular state of things, "This is Britain's spoil." Then Britain will command the respect and admiration of the world.

May the Lord garrison our hearts and keep us in perfect peace for His name's sake, Amen.

FLASHES FROM "PROTESTANT ACTION"

We reprint below a few excerpts from *Protestant Action* for July, 1940, the paper that is edited by Leslie Saunders, and published at 11 Glebeholme Blvd., Toronto. We suggest to any readers who are not subscribers to this excellent paper, that they cannot get more for a dollar anywhere in Canada than the Editor supplies in *Protestant Action*, which issues monthly at \$1.00 a year.

From "Time" Magazine, June 1940.

"May the sure victory of our arms gloriously place the Italian flag on the Holy Sepulchre, and vindicate the glory and rights of the House of Savoy, restorer of harmony amongst civilized people of Imperial Christian (?) Rome."
—Message to Il Duce by entire Italian clergy, within one week of Italy's declaration of war on Britain and France.
—"Time" Magazine, June, 1940.

About Henry Ford

Henry Ford refuses to supply airplane motors for Britain. Britishers should refuse to buy Ford products. Ford was decorated by Hitler, and he and Lindberg are meriting the decoration. Ford is owner of the company that desires to support Separate Schools in Windsor and his son, Edsel has recently married a papist and turned.

"Quebec Now in Front Line."—Hon. E. Lapointe
What Do Enlistment Figures Show?

In the Great War Quebec gave 58,000 volunteers, of whom 45,998 were British. Total voluntary and conscripted, 88,052.

Ontario gave 202,786 voluntarily.

Quebec's participation in the present war is about the same. In the 1st Div., 1/6 were from Quebec and 1/2 from Ontario. (Quebec 4,158, Ontario 11,098).

Ontario has sent more than 2 1/2 times as many men to war as Quebec.

Ontario is British and Protestant. Quebec is 79% French and over 85% Roman Catholic.

"THE SIGNIFICANCE OF THE BATTLE OF THE BOYNE"

(Excerpt from an article in *Protestant Action*, by Rev. J. Arthur Steed, M.A., B.D.)

To fully understand the significance of the Battle of the Boyne we have to leap over the centuries to the year 1690. The occasion is a speech broadcast by Cardinal Villeneuve, the leader of Roman Catholicism in Canada, but residing in

Quebec. The speech was the text of an editorial in the "Christian Century" of April 6, 1938, page 423. The writer says: "It is the cardinal's sentiments and teachings in regard to democracy and civil and religious liberty that interest us. This is so because he speaks as the leader of a Church of whom there are twenty millions in the United States. His opinions will have great weight, not only with the Roman Catholics in Quebec and Canada, but with all Roman Catholics on the North American Continent."

The writer reduces the cardinal's social and political philosophy to six definite propositions, which we can only summarise in this limited space. They are:

"1. The granting of freedom to various religions and even to a religious sect is 'perverse liberalism', the fruits of eighteenth century rationalism. States should not be 'neutral in regard to god'.

"2. True freedom is freedom to believe and practise the truth. THE ROMAN CATHOLIC CHURCH HAS THE TRUTH (capitals mine).

"3. All other Churches are false and their teachings are false except in so far as they coincide with Roman Catholic teaching.

"4. It is a false conception of liberty and of the rôle of the State to put 'the divine law and the authority of the Church' on a common footing with all other systems of doctrine and all other religious denominations.

"5. Human rights are not absolute. 'It is never permitted to ask, to defend, to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man.' These liberties may be 'tolerated' only if 'A JUST TEMPERAMENT (meaning, I presume, the Roman Catholic Hierarchy. What would history testify as to the sanity of this JUST TEMPERAMENT?)—(capitals and brackets are mine) prevents them from degenerating into license and disorder'.

"6. Democracy, considered as a rule of the majority in a State, is necessarily rejected in favour of those who have 'the truth'. 'I do not want any kind of democracy; I want an aristocratic democracy.' The cardinal makes his own the words of a Polish bishop: 'I do not admit the wild, lying, atheistic democracy which reigns in almost all the States of the world. The Masonic organizations, secret or avowed, the revolutionaries and the politicians in their pay, the scribblers, the communist orators who have explained and who still explain to the people that chance and a blind majority of votes shall decide the organization of power in the State, fill me with horror.'"

The writer of the editorial goes on to say that the cardinal's argument rests on two basic conceptions: first, that the Roman Catholic Church has the right and power to declare what is true! and second, that it is the duty of the state to enforce what the church declares to be true and to SUPPRESS WHAT THE CHURCH DECLARES TO BE FALSE OR DANGEROUS (capitals mine). He agrees with the first and denies utterly and absolutely the second.

We can now begin to see the significance of the Battle of the Boyne. Roman Catholicism has not changed one iota. The Roman Catholicism that was defeated, we had hoped once for all at the Battle of the Boyne, pops up its head in Quebec in 1938. It still believes that it can conquer democracy. It even advocates the use of democratic institutions for the purpose of getting democracy under its control. What else does the stress on increase of population mean if it is not to overcome democracy in Canada at the polls? But how long, when once a majority of Roman Catholics win at the polls in Canada, will the Roman Catholic Hierarchy permit her children to retain the power of the vote? If the experience in other countries is to be our guide, then it will not be for long. Why is it that Roman Catholicism is considering herself throughout the world as the champion of Fascism? On account of the menace of Communism only? Not at all. Fascism and the Roman Catholic Church have this principle in common: it believes in the rule of the few over the majority. It is inherent in its system. It has fought and persecuted down through the centuries to maintain this principle, and unless she changes radically she will continue to do so until she or democracy is eliminated.

UNION NEWS

BAPTIST CHURCHES, EAST, WEST AND NORTH

By Rev. W. Gordon Brown

One who travels along the St. Lawrence and up the Ottawa Valley without preceding and close acquaintance with the district is struck by the strangle-hold on the Province of Quebec of the Roman Catholic Church. This is evidenced for instance in the average Quebec village where one sees a church big enough for a cathedral and a presbytery large enough for an orphanage surrounded by houses whose plainness, not to say poverty, is conspicuous in contrast. I talked with a soldier the other day on the streets of Quebec. He spoke English fairly well, though himself French. I said: "You have very big churches here. In Quebec it is big churches and little houses, in Ontario when there are big houses there are big churches, but with little houses there are little churches. Who pays for the big churches?" He answered: "The certy and *pauvre* people." Some years ago a large church was built at Papineauville. The farmers around were required to mortgage their properties to supply the cash for the church. So heavy were the demands that many through this oppression lost their farms.

To hold their members and fence them off from Protestant influences, the Roman Church uses the language barrier. The French who engage in business where English may be required, learn English much more readily than the English learn French. Where government jobs may be secured by the bilingualist, the church urges its people to learn English and so get the jobs. Where such conditions do not obtain, the church desires its people to remain strictly French Canadian. Waiting for the ferry at a crossing on the Ottawa River I talked with one of a group of small boys who had been swimming. "*Parlez-vous anglais?*" "No." (He knew some English.) "Why not?" His answer gave the truth, for it contained reference to "*le pape et le prêtre*" (the Pope and the priest). It is said that the French priest at a certain village on the Ottawa river tells his people not even to speak to the English.

In spite of the language barrier, however, there are here and there French Protestants, or rather non-Catholics. There are also nominal Catholics who are willing to discuss religion. The more discussions we have, the more likelihood of the light of the gospel-breaking in.

It is at such a time as this most unfortunate that a tourist sees far more French tricolours than Union Jacks, often the former without the latter!

The Snowdon Mission

Our new Baptist Mission at Snowdon, a district of Montreal, offers a challenging opportunity. Snowdon is a fine district containing many new apartment houses and duplexes of the middle class people. The man who commuted from the Seminary to Montreal to be pastor of this mission during the latter part of last school year, and then continued as summer pastor, has now enlisted. Pte. H. C. Wilkins is now in camp at Valcartier. Following his enlistment, Rev. W. H. MacBain supplied for three Sundays and held meetings for the two weeks between. Considerable interest was shown. One middle aged man professed conversion and is now ready to be baptized. Sunday, June 30th, I was happy to preach to a not large but certainly fine group of people both morning and evening. A number of strangers attended the evening services and evidenced real interest in the exposition of Scripture. Last Lord's Day Pastor T. D. M. Carson of Verdun Baptist Church preached at the mission, and Pastor W. C. Tompkins took his place in Verdun. Mr. Carson is challenged with the opportunity of the mission located in a splendid district as it is. The mission itself is on Decarrie Blvd., the main street of the section. On the same road, the chief sponsor of the mission, Mr. J. A. Paterson, has purchased at a fine price a large lot on which it is hoped a building or at least the first section of a building may be erected. Snowdon is a fine example of the need of co-operation such as we have in our Union in home missionary work.

Pastor Carson has been carrying on steady work in the Regular Baptist Church at Verdun. There has been a revival of interest on the part of some. A splendid Young People's Society carries on from week to week. Even in the summer the plan of campaign is vigorous, including street meeting with preaching in French.

Down in the Eastern Townships Rev. Richard Jones has now been pastor of the Sawyerville Church for ten years. A number who stood strongly by the decision of the Old Convention to back Modernism have sought to oust the pastor, who in fair weather or foul has continued in his truly gospel ministry.

Student-Pastor N. Fockler, at Avoca, Quebec, follows the former Seminary men there in gospel preaching. A number of unconverted attend the services.

Lachute

Pastor H. Charlton has now been in the work of the Lachute Baptist Church for two months. The chief opportunity there at present seems to be children's work, and fine meetings are held in the Lachute church and in two places in the country around. The last two weeks in August the usual Daily Vacation Bible School is to be held with the assistance of Miss L. M. Boyd, our French School teacher of Albanel, Quebec. For the month of July Miss Boyd is assisting with French work in Timmins, Ontario, connected, of course, with First Baptist Church. In Lachute Mr. Charlton has put in a great deal of work improving the church building both inside and out. Several new members, some of whom have come to Lachute from Brownsburg, are joining the Lachute church. This will certainly strengthen the hands of their pastor. On Wednesday, July 3rd, I was happy to preach to a fine gathering of the friends of the Lachute Church, together with a good number from the nearby Regular Baptist Churches of Dalesville and Brownsburg, led by the Pastor, Rev. C. Hardie.

The Gore

The following evening it was my privilege to address another gathering in the Baptist Church at The Gore, some miles nearer Ottawa. The church was comfortably filled, friends being present also from the St. Amedee Church, from Thurso, and Rev. Roy Hisey brought a carload following the Buckingham regular prayer meeting which was on fast time, to our meeting which was on standard time. Pastor A. E. Hewson is really getting acquainted with the district and is particularly interested in the possibilities of French work. He has already made a beginning and is holding a French meeting and has plans for the extension of this department of the work.

Buckingham

The next day we visited Rev. Roy Hisey in his own home and made inquiries concerning the progress of the work in Buckingham. When Pastor Hisey went there, he reckoned thirteen active members. In about two years' time this number has more than tripled. A week ago Sunday six were baptized. During the week a meeting is held at Silver Creek, one direction from the town of Buckingham, and another meeting in the other direction. These meetings act as feeders for the work of Buckingham itself. Further Mr. Hisey is now pastor of a church formerly receiving students from the Old Convention about eighteen miles from Buckingham. Here he preaches Sunday afternoons. Certainly the work at Buckingham has greatly improved under Mr. Hisey's strong leadership. The week preceding our visit the Buckingham Church had entertained the Montreal-Ottawa Association. The Secretary, Pastor N. E. Fockler, has sent us the following report:

The Montreal-Ottawa Association

"The Montreal-Ottawa Association meetings were held in the Buckingham Regular Baptist Church Wednesday and Thursday, June 26th and 27th. All five sessions of the Association were well attended. Representatives of thirteen churches were present and reports were heard from each church. Largely due to the able leadership of the acting moderator, Rev. C. Hardie of Dalesville, and Rev. R. Hisey and our hosts at Buckingham, the meetings were a great success.

"These two days of prayer, praise and fellowship will not soon be forgotten. From the very first of these glorious services we were on the heights. The first session began with a very inspiring and edifying message by Rev. R. E. Jones of Sawyerville, and another by Rev. J. Fullard in the evening. We never thought there could be another day like Wednesday, but Thursday proved equally as good. The theme of our Association, though not planned, was defined by one speaker as 'Practical Holiness'. We were deeply indebted to our

guest speakers for their uplifting messages. We were addressed at three sessions by the notable preacher, Rev. J. Fullard, of Lindsay. Our hearts were lifted to God in praise also when Rev. M. Gillion, of Bobcaygeon, presented slides, and we heard of the good work he is doing under the hand of God in and around Kinmount.

"We had much cause for rejoicing, and indeed we returned encouraged and built up for the great work the Lord has called us to. Officers elected for the ensuing year were: Moderator, Rev. C. Hardie, Brownsburg; Vice-Moderator, Rev. R. E. Jones, Sawyerville; Secretary-Treasurer, Pastor T. D. M. Carson, Verdun."

Westboro

We also visited the brother of Pastor Roy Hisey, Rev. Lorne Hisey who has completed seven years as pastor of the Westboro Baptist Church. A number are soon to be baptized by Mr. Hisey and the Lord's work is going forward.

Toronto Baptist Seminary and the Union of Regular Baptist Church of Ontario and Quebec, and Jarvis Street Baptist Church in particular, have many friends who cannot attend our Baptist churches, but whose interest in our work is keen. Fellowship with them is a privilege indeed. A major link in the chain which binds them to us and us to them in a common faith and purpose is the paper in which these words appear. Week by week, month by month, and year by year, in season and out of season, THE GOSPEL WITNESS reaches friends of our work everywhere. In our Union itself, generally speaking, those churches which are most loyal and hearty in their co-operation for that work of the Kingdom of God which is given us to do, are the churches in which THE GOSPEL WITNESS is distributed among the members under the leadership of the pastor. To promote missionary interest in our churches pastors do well to increase the circulation of THE GOSPEL WITNESS among their members.

Rev. W. W. Fleischer

During the month of June Rev. W. W. Fleischer had a much needed vacation. Other pastors of the Union, including the writer, supplied the Fenelon Falls pulpit, and found that a splendid work had been going forward under Mr. Fleischer in this field.

Cannington

Recently several 'teen age girls made profession of faith in the Cannington Baptist Church, Rev. K. M. Cutler, Pastor. Three were baptized.

Kirkland Lake

Following a long and profitable trip through Eastern and Southern United States, Pastor W. H. Frey recently returned to Ontario. We publish an account of this trip elsewhere in this issue, and also report that Mr. Frey is now doing pastoral work in Kirkland Lake.

Wheatley

Mr. R. A. Bates is summer pastor in Wheatley, Ontario. In a personal letter he reports that he has begun a Young People's meeting with splendid response. He is laying particular emphasis upon the children's work with a view to the future of the Regular Baptist Church in Wheatley. "We are using the same ideas and methods as developed and used by Jarvis Street."

Kapuskasing

"We had a grand birthday party on Sunday, June 16th. Mr. Slade from Timmins was up with his family, accompanied by Mr. and Mrs. Cliff McGrath and their children. They helped to celebrate our first birthday in our new church building. Mr. Slade spoke at both morning and evening services. It is always a treat to have these friends visit us, and the congregation as a whole enjoyed every minute of fellowship with them.

"In the morning, Mr. Slade preached on the joy of giving for the Lord's work. There was a special building fund offering taken, and judging from that many took part in the joy. The evening message was from Ezekiel 37. Mr. Slade certainly could not be blamed for any 'dry bones' who did not respond. It was a blessing to hear such a sermon.

"We are rather proud of our little building, soon to be free of debt. The men, including our pastor, are busy painting the outside of it white and green. Inside painting is done. The floor which up till now had been unfinished, is now

boasting a new coat of paint. The centre aisle and pulpit floor are brown linoleum. Mrs. Brackstone and Mrs. Reid produced stained glass windows with Vitropane, which is very pleasing. Wine coloured drapes offset these very nicely.

"We are having the Northern Convention here early in September, so we are extending everyone an invitation to come up for it, and at the same time see our handiwork. Of course, there are many more imposing structures than ours in this town, but none is more outstanding for the cause of righteousness."—Mrs. M. Richer, Church Clerk.

Essex

In a letter to hand from Rev. John Hunter, pastor of the Baptist Church, Essex, we hear that the church there has recently held a remarkable evangelistic campaign under the Evangelists Fred May and Ken Baer. One Sunday 663 people in all were in the church. Forty-three made profession of faith in Christ. Others asked for baptism and some backsliders returned to the Lord.

A GRATEFUL STUDENT

"I am very thankful for the privilege of attending a school of the prophets which stands squarely upon the Word of God and teaches it uncompromisingly. There is no better place on the continent than the Seminary, where special training for Christian service may be obtained. Participating in the various services of the great Jarvis Street and taking an active part in the work of the Seminary is the acme of homiletics. The conjunction of Seminary and Church affords the very best in educational facilities, for thus both the theoretical and practical fundamentals receive attention. I greatly rejoice in the opportunity which has been mine during the past two years, and praise the Lord for having led me to such a sane and trustworthy institution of learning."

THE BRITISH COLUMBIA CONVENTION

Vancouver is almost as far west of Toronto as Paris, France, is in the opposite direction. Yet every inch of farm land, prairie and mountain that I crossed in three days and four nights of travel is Canadian territory, and this province of British Columbia is as British as its name. Indeed, I have heard it whispered that the beautiful city of Victoria, the capital of the province, is more English than England. The seemingly endless expanse of the prairies and the majesty of the Rocky Mountains beggars all description. A Canadian cannot be otherwise than proud and grateful for such a heritage as God has given us in this great and wealthy Dominion spreading from sea to sea.

My primary purpose in coming West was to visit the churches of our two Western Conventions, that of Alberta and of British Columbia, in which our Union of Ontario and Quebec has had a deep interest from the beginning. It was my privilege while here to share the blessing of the 13th annual convention of British Columbia Baptists, and I am now on my way to visit the Alberta Convention meeting this week in Calgary.

British Columbia Baptists pack their Convention programme full to the overflowing, but the best of all was the fellowship of pastors and people who stand for the very Evangelical principles our Union was formed to defend. Our Western brethren have faced the same enemy as we, and have been beset by similar dangers, but they are maintaining a clear testimony which has been sealed by the blessing of the Lord. A number of younger pastors have done fine work in pioneer causes while there are also a number of strong churches in the larger centres in the more populous parts of the province around about Vancouver and Victoria.

Toronto Baptist Seminary is represented in this Convention by five former students—Rev. E. V. Apps of Marpole, Mr. and Mrs. Dawe of Salmon Arm Church, both students with us for a time, Pastor Fred Carter is now at Kamloops in the interior, and Rev. Byron Welch is engaged in evangelistic work. It was a very great pleasure for me to see our former students in action and to witness once more the great value of Toronto Baptist Seminary as a missionary enterprise.

Pastor Howard Phillips of the Ruth Morton Memorial Church, which entertained the Convention, was baptized in Jarvis Street Church, and his wife was a member there for many years.

The following resolution regarding Rev. W. J. Thomson, who stepped down from the office of President after four years' service in that capacity, will not surprise his friends in Ontario, who will remember his unswerving loyalty and stability:

"We the Convention of Regular Baptists of British Columbia, assembled in annual convention in the Ruth Morton Memorial Regular Baptist Church, Vancouver, B.C., June 17 to 20, 1940, recognizing the faithful and stabilizing leadership of Brother, Rev. W. J. Thomson, through his presidency of four years; hereby express our deep gratitude to God for him and his helpful ministry, and our heartfelt thanks for all that he has meant to us as individuals and as a convention."

Under Mr. Thomson's wise leadership there has been a deepening of missionary interest as evidenced by the greatly increased givings reported by the treasurer. The contribution of our Ontario and Quebec Union has been an excellent investment that we earnestly hope may be increased in days to come.

Another resolution was passed by the convention "heartily reciprocating the cordial greetings conveyed by the Secretary of the Union of Regular Baptist Churches of Ontario and Quebec". It is a high honour to be the bearer of such greetings as these between sister conventions and we pray that the bonds of fellowship may be strengthened as we continue to bear testimony to the truth of the Gospel in this Canada of ours.—W. S. Whitcombe.

DEPUTATION TRIP TO THE UNITED STATES

A deputation trip among churches demands some preparation consisting mainly of writing and rewriting for convenient appointments. This laborious work was kindly undertaken by the Union Office well ahead of time so that when the Seminary closed its doors, an itinerary covering some 5,000 miles was already organized. Many of Mr. Dubarry's and Mr. Buhler's friends were anxious to hear about the news of war-torn France in connection with the Association of French speaking Baptist Churches. Mr. Dubarry had just been sending us news from each church of the mission, and their freshness and realism greatly stirred the interest of many who also expressed their desire of contributing to the work in this tragic moment. Thanks to their liberality we are enabled to send to our friends in France a practical help which no doubt will be greatly appreciated. We are glad to be able to assure our brethren in Europe of the full sympathy, and of the prayers, of our American friends.

From Buffalo to Providence, and from New York to Fort Worth, I enjoyed real American hospitality which added to the pleasantness of this trip across the States in their spring beauty.

To all American readers of THE GOSPEL WITNESS and friends of our mission, heartiest thanks.—W. H. Frey.

BOOK REVIEW

Did Jesus Rise from the Dead? by Rev. Alexander Thomson, B.D., Zondervan Publishing House, Grand Rapids, Michigan, 144 pages, \$1.00 in U.S.A., \$1.25 in Canada.

In these dark days many would rest their weary spirits by reading "escape" literature—some story of a better, rather than this bitter, world! Nothing can cheer the Christian heart more than a review of the evidence of the resurrection of Jesus and a dwelling upon its immediate and ultimate significance. This is what Rev. Alexander Thomson, B.D., Pastor of Mount Pleasant Baptist Church, Toronto, does for his readers in his new book, *Did Jesus Rise from the Dead?* The work itself grew out of lectures delivered to successive classes in Christian Evidences in Toronto Baptist Seminary. The theories which would explain away the resurrection are stated to be refuted, the character and testimony of the witnesses are examined, and the significance of the rising, for our Lord Himself and for us His followers, is set forth. One chapter is devoted to the uniqueness of the Bible, the Book upon which our faith is based. This is a scriptural book: with one exception no other source is quoted. This is a reasoned book: the evidence is placed in order before the

reader and the compelling conclusion drawn. Some may not agree with all details of harmonizing the accounts of the various Gospels—admittedly not without difficulty; many will not accept Wednesday as the day of the crucifixion. But to go over the story afresh and to feel its power anew is a fine spiritual tonic for any time and especially for times like these.—W.G.B.

Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 29 July 21st, 1940

THE CRUCIFIXION OF CHRIST

Lesson Text: Matthew 27:33-66.

Golden Text: "Truly this was the Son of God."—Matthew 27:54.

I. The Triumphant Death—verses 33 to 56. Read also Mk. 15:20-41; Lk. 23:33-49; John 19:17-30.

Christ was crucified at Golgotha. The word "Golgotha" in the Hebrew means "Place of the skull", and it corresponds to the Latin word from which "Calvary" is derived.

As Son of man the Saviour experienced thirst, pain and suffering. He had taken upon Him the form of frail humanity, that He might die on our behalf (Rom. 8:3; Gal. 4:4-6; Heb. 2:14-16), and He refused the vinegar mingled with gall, which would have acted as a stupefying draught. He bore the utmost for us.

As Son of God, Christ ascended the cross of His own free will, offering Himself as the spotless Lamb. He demonstrated His Deity, not by descending from the cross in answer to the complaints of the priests, scribes, elders and spectators, but by remaining there until His sacrificial work should be completed. The supernatural events at the time of the crucifixion also bore testimony to the fact that He was the Son of God: the darkness, the earthquake, the rent veil and the resurrection of the saints.

The soldiers divided among themselves the garments of Christ, and then gambled for the possession of the seamless robe (Psa. 22:18; John 19:23, 24). Another prophecy was fulfilled when the two thieves were crucified with Him (Isa. 53:9; Lk. 23:39-43).

The complete text of the superscription upon the cross may be learned by combining the complementary records of the four Evangelists. Each one, being guided by the Holy Spirit, quoted that part of the accusation which was in keeping with the purpose of his Gospel, and the whole statement appear to be, "THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS" (verse 37; Mk. 15:26; Lk. 23:38; John 19:19).

Christ endured not merely physical death, but also spiritual death on our behalf. In a manner which is utterly beyond human understanding, He Who was spotless and pure in Himself became sin for us, so that in that moment He was separated even from the Father (verse 46; Psa. 22:1; 2 Cor. 5:21). Christ lived as no other has lived, and He died as no other has died.

The last prophecy to be fulfilled on that eventful day concerned the vinegar, which was given to Christ as refreshment in the hour of extreme thirst (Psa. 69:21; John 19:28-30). He had previously refused the adulterated drink. All things were now accomplished. When he had cried with a loud voice of triumph, "It is finished", He yielded His spirit (Psa. 31:5; Lk. 23:46; John 17:4).

The veil of the temple was the heavy embroidered curtain which separated the Holy Place from the Holy of Holies (Exod. 26:31-33). The fact that it was rent from top to bottom showed that no human hand had torn it. The Lord Himself had removed the obstacle which formerly had prevented the worshippers from entering the Holy of Holies, and by this act He signified that the way into His own presence had now been opened for believers (Heb. 9:11, 12; 10:19-22).

Apparently it was when the earthquake opened the graves that the bodies of some of the saints were raised by Divine

power, and after Christ had risen from the dead, they appeared in Jerusalem.

The facts concerning the death of Christ are recorded in the Gospels, while the significance and results of His sacrificial act are expounded in the Epistles. On the cross one may see the revelation of the love of God (John 3:16; Rom. 5:6, 8), and the righteousness of God, as manifested in His attitude toward sin (Rom. 1:17, 18). His death satisfied the demands of a just law, so that God might freely justify the one who believes in Jesus (Rom. 3:25, 26). We have been redeemed by His blood from the curse of the law, and from the penalty of sin (Rom. 3:20-24; Gal. 3:13; Col. 2:14). On the basis of the righteousness which Christ wrought for us we have been given standing before God, and day by day we are given power to live in accordance with His will (Rom. 5:1, 2; 6:11; 8:1-4; Gal. 5:24).

Christ died as a Victor, not as a Victim. On the cross He triumphed over the forces of Satan (Col. 2:15; Heb. 2:14; Rev. 5:5, 6). The Old Latin version of Psalm 96:10 reads, "Say among the nations that the Lord reigneth from the tree."

II. The Tender Burial—verses 57 to 60. Read also Mk. 15:42-46; Lk. 23:50-54; John 19:31-42.

The sacred record of the life of Christ makes no reference to any conspicuous service rendered by Joseph of Arimathea until this time, but when all the disciples had forsaken the Saviour, this rich, noble councillor was at hand to perform his loving ministry. He courageously went to Pilate to ask that the body of his Lord be released into his keeping. When proof of death had been duly established (John 19:31-37), the request was granted.

Nicodemus, the ruler of the Jews, who at the first came to Jesus by night, now boldly came forward to assist Joseph. These two were among the men of honourable estate who were disciples of Jesus (John 3:2; 7:48-50; 1 Cor. 1:26).

Christ was buried in the rich man's new tomb (Isa. 53:9). As His life and death were unique, so also was His burial. On the cross He bore the penalty of sin, and in the tomb He removed, as it were, those sins from the presence of God and men (Psa. 103:12; Isa. 38:17; Mic. 7:19; Heb. 9:26).

III. The Two-Fold Watch—verses 61 to 66. Read also Mk. 15:47; Lk. 23:55, 56.

Two of the faithful women who had beheld the crucifixion of Christ from a distance (verse 55), took up their watch near the sepulchre where He was buried. One of them was Mary Magdalene, loyal and devoted to the Saviour, who had liberated her from bondage to evil spirits (Lk. 8:2).

The chief priests and Pharisees went to Pilate on a far different errand from that of the righteous Joseph. They feared that the disciples of Christ would attempt to deceive the people. The officers made the tomb as secure against intrusion as possible by appointing a strong guard and by affixing to the tomb a government seal, which it was a crime for any one to break. It is probable that a cord was drawn across the stone placed at the entrance to the rock sepulchre, and the ends of the cord fastened by seals to the walls. How powerless were the stone, the seal and the soldiers to hold the omnipotent Son of God.

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