

# The Gospel Witness

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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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## Our Contention Justified

We print below a translation of part of an article from the French-language paper, *Le Jour*, of July 5th, 1941, signed by the Editor, Jean-Charles Harvey. We ask our readers to study every word of it, and then to read our comment.

### At War, Softly and Gently

("La Guerre en Mollesse")

From *Le Jour*, July 5, 1941.

The leaders of this country have often allowed themselves to be intimidated in their war policy by what they call the danger of the province of Quebec. We understand their motives: they are respectable. But are they founded on realities? That is to be seen. For those of us who live among the people and who, better than some ministers, know the various currents of thought which stir the great mass of French-speaking Canadians, we are in a position to make this affirmation: Ottawa has submitted to a kind of blackmail and has trembled before scarecrows.

We publish on this page to-day a striking table of French-Canadian opinion regarding the present war. It is the result of a questionnaire due to the initiative of a great corporation of our province, the Quebec Power Company, which last May addressed the following questions to 900 of its employees.

1. Are you in favour of the "Free France" movement of General Charles de Gaulle?

2. Are you in favour of the Pétain-Darlan-Laval group?

3. Do you think that the French Colonial Empire should continue to fight against Nazism even at the risk of civil war with France proper?

4. Are you in favour of the occupation, by military force, if necessary of the French bases of Martinique and Dakar to prevent them from falling into the hands of the Nazis?

633 replies to the circular were received, which is a considerable, not to say exceptional proportion.

To the first question 98.3% replied in the affirmative.

To the second, 95.2% in the negative.

To the third, 94.3% in the affirmative.

To the fourth, 98% in the affirmative.

The average in favour of a total effort against Vichy is 96%. If one takes account of the fact that the majority of the employees that replied were French-speaking Canadians, this expression of opinion is one of the most definitive and convincing which we know. It really means that 96% of our fellow French-Canadians are logically heart and soul with the rest of Canada and the British world for the success of our arms and the crushing of Nazism.

Is it possible from now on that there should be left at large indefinitely a handful of saboteurs and fifth columnists who since 1939 have carried on a demagogic agitation to blacken our war aims, defame our allies, excuse or exalt our enemies, undermine the confidence of honest people, denounce our participation, sow disunion and hatred, and thus destroy the springs of Canadian action at the moment when all the energies of the country ought to be employed in dealing with the most formidable danger of our history?

Quite recently an obscure fellow was arrested for displaying his zeal in an association of so-called patriots who were in reality fifth columnists. Besides him and with him other persons much more influential and harmful had accomplished publicly and privately their work of demoralization but they were not troubled. A mouse is taken but the hyena is allowed to go. Why? Fear, always fear! It is by weaknesses of this sort that we allow the gangrene to eat its way into our vitals, and if the enemy should knock one day at our doors he would find before him a rotten corpse which would fall of itself.

In order to excuse such a do-nothing policy, a very noble formula is hoisted to the mast: we must safeguard *national unity*. But we are safeguarding nothing at all. On the contrary! We are contributing above all to maintain animosities and fatal divisions between French-speaking Canadians. The formation of clans of every kind has been favoured: for Vichy and anti-Vichy; participationists and isolationists; British and anti-British; Fascists and anti-Fascists; conscriptionists and anti-conscriptionists; all which may be resumed in two words, loyal and disloyal. Never have so many hateful passions troubled opposing sects. And they claim to have formed a holy union.

Jean-Charles Harvey.

*Le Devoir* and some other French-language papers, as well as our Romanist critics in the House of Commons at Ottawa and the Legislative Assembly at Toronto, have charged that this paper has spoken against French-Canadians and Roman Catholics. We have never spoken or written against either. We have insisted that we have no quarrel with French-Canadians as such. Always we have expressed our conviction that if they were left to themselves, and freed from the disloyal influence of the Roman Church, they would be as loyal Canadians as any. Indeed, we have repeatedly acknowledged with gratitude that large numbers of French-Canadians are just as loyal as anyone else, and just as ready to fight for the Empire as anyone else—and this, in spite of the effort of the Roman Catholic Church to influence them in a contrary direction.

We have written nothing against Roman Catholics as individuals. Many who see in the Roman Catholic Church nothing but a religious institution, and who blindly follow her, believing there is no salvation out of Rome, in spite of it all, being largely ignorant of Rome's political machinations, are ready to do their full duty as citizens of Canada and of the Empire. Our quarrel is with Roman Catholicism as a politico-religious system, and with the Roman Catholic Church as a politico-religious organization whose primary loyalty is pledged to a foreign potentate whose headquarters are in a country with which Canada and the Empire are at war.

We do not believe that the Roman Catholic Church is gaining ground in Quebec: we believe it is losing. We believe there is widespread disaffection toward the Roman Catholic Church. And we believe the Editor of *Le Jour* is right in saying that the leaders of this country have allowed themselves to be "intimidated." We have on more than one occasion observed a minority try to stampede a convention by an endeavour to make the most noise and create the impression that they were really the majority, and to be feared. We believe, as *Le Jour* says, "Ottawa has submitted to a kind of blackmail, and has trembled before scarecrows."

Who are the blackmailers? The Roman Catholic Hierarchy. It is they who bludgeon politicians into the doing of their will; and the politicians know that an organized and regimented minority who will obey orders can often defeat an unorganized and independent majority. We do not know whether *Le Jour's* miniature Gallup poll could fairly be taken as representative of the entire Province; but it is at least significant that out of nine hundred invited to express their views on these great international questions, and being allowed to express them by ballot, ninety-six per cent. of the French-speaking Canadians should have voted as they did. And as Jean-Charles Harvey says,

"It really means that 96 per cent. of our fellow-Canadians are logically heart and soul with the rest of Canada and the British world for the success of our arms and the crushing of Nazism."

The Editor of *Le Jour* says:

"A mouse is taken but the hyena is allowed to go. Why? Fear, always fear!"

And so Mr. King cannot go to London because he must stay at home and look after his mouse-traps!

We shall have more to say about this question of "national unity". Meanwhile we agree with Jean-Charles Harvey, that the Government is "contributing above all to maintain animosities and fatal divisions between French-speaking Canadians." The fact of the matter is, the Roman Catholic Church is always a divisive force in any nation, or in any community. Of this, we shall give further proof elsewhere.

### Premier King in the Canadian West

When it was reported by Mr. Churchill a week or ten days ago that he had been advised that Mr. King could not attend an Imperial Conference in London because the exigencies of war work required his presence in Canada, many people were led to wonder what particular crisis was facing the Government. We venture to think that few people could see any good reason why Mr. King could not go.

Now we are authoritatively informed. In a recent speech, reported in *Le Devoir* of July 2nd, 1941, deliv-

ered at Sorel in the province of Quebec, but so far as we know, not reported in any English-language paper anywhere else in Canada, speaking French the Honourable Ernest Lapointe said:

"Mr. King was obliged to make an essential trip to the Canadian West, relative to the military effort of Canada. The task which he has to accomplish is gigantic; he must first of all keep Canada united, and for that reason it is necessary for him to remain in Canada and to fulfil his task."

This is interesting news. Let us analyze it. We are told that "Mr. King was obliged to make an essential trip to the Canadian West". Why was he "obliged"? Why was the trip "essential"? It is said to have been "relative to the military effort of Canada". Mr. Lapointe answers. He tells us that Mr. King's task is "gigantic". What is this "gigantic" task of Mr. King's in the Canadian West?

Mr. Lapointe says: "He must first of all keep Canada united." But who is threatening the unity of Canada? The great majority of Canadians, we are certain, are of one opinion that Canada's war effort should be nothing short of her utmost. Does Mr. Lapointe mean to say that Mr. King had to make a tour of the Canadian West to keep Canada "united"? We are certain that the implication of the remark is an insult to the Western Provinces.

As yet, Mr. King seems to have made no effort in Ontario "to keep Canada united"! Has anyone heard of Ontario's being halfhearted in Canada's war effort? So far as we know, the only complaint from Ontario is that Canada's war effort is not great enough. The Maritime Provinces are a little nearer to the Nazis than the rest of us, but has anyone heard of any lukewarmness toward Canada's war effort from Nova Scotia, New Brunswick, or Prince Edward Island?

Does Mr. Lapointe mean to imply, then, that Mr. King's presence in Canada is necessary to keep the Province of Quebec in step with the other provinces? Why not throw off all camouflage and face the facts? Mr. King's "gigantic" task is to persuade eight provinces to continue to acquiesce in the dominance of Quebec, and in the name of "national unity" abjectly to submit to the rule of the Roman Catholic Hierarchy.

The Canadian picture is just this. Here is a family—father and mother, and nine children. Of the nine, eight accept the fare that is spread upon the family table three times a day. They are well disciplined; they obey the rules of the household. But there is one boy, a veritable imp, who rebels against everything. He says he is a minority—which is true enough; and being a minority, he claims the right to special dishes which can be afforded for no other member of the family. He insists that he must have strawberries in December, and green peas and asparagus in January—whatever his palate demands in season and out of season he must have, irrespective of the cost. It costs more to feed this one rebel than to feed any four of the rest of the family. But it makes no difference: he will have it—"or else"! Or else? The peace of the household will be disturbed. In short, there will be a regular family war unless this one rebel is allowed to have all he wants; and for the sake of what is called "family unity", this imp is allowed to rule the whole household.

That is the picture of the Dominion of Canada—and that intransigent imp is none other than Quebec. And so

(Continued on page 6)

# The Jarvis Street Pulpit

"IN REMEMBRANCE OF ME"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 6th, 1941

(Stenographically Reported)

"This do in remembrance of me."—I. Corinthians 11:24.

As we are, at the conclusion of this service, to come to the Table of the Lord, I thought it would be well to remind ourselves once again of some of the blessings to be derived from the observance of this ordinance. I shall speak very simply. I do not know anyone who needs the exhortation of one of our hymns more than preachers:

"Tell me the story often,  
For I forget so soon,  
The early dew of morning  
Is passed away at noon;  
Tell me the story simply,  
As to a little child,  
For I am weak and sinful,  
And helpless and defiled."

The Supper which we are to observe to-night is not a sacrament as our Romanist friends say. It is not the offering again of an "unbloody sacrifice." "Once in the end of the age Christ appeared to put away sin by the sacrifice of himself." "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." We celebrate a work that is finished and complete; and as we observe this ordinance, we do so merely for a remembrance, to remind ourselves of our everlasting dependence upon that which the ordinance symbolizes.

There is no virtue in the elements of the Lord's Supper any more than there is in the water of baptism. The ordinance you have already observed has no value apart from the spiritual quality of the person baptized. It is only an outward confession. Water can never wash our sins away. So this memorial feast is simply a proclamation on our part that our dependence is upon the merits of the death of Christ. We are admonished to do it, not with the idea of storing up merit for ourselves. I repeat, it is not a sacrament. I do not like that word as applied to the Lord's Supper. That implies it has some virtue in itself, and that the observance of it communicates virtue to the participant. It has none whatever save as by faith we enter into its spiritual significance. We remember the Lord Jesus Christ.

That is before us this evening: how we may fix our minds upon Him, and refresh our memories as we contemplate His work in our behalf.

## I.

How gracious our Lord was when in the person of His Son this ordinance was instituted—on the negative side, INSTITUTED TO SAVE US FROM THE DISTRESSES THAT OFTEN COME TO US BECAUSE OF OUR COMMON HABIT OF FORGETTING THE GOODNESS OF GOD. It is said of Israel that "they soon forgot his works." We are admonished to "forget not all his benefits". With the wicked who are

to be turned into hell, "the nations that forget God" are associated. There is a real sin as well as a real misfortune and loss in the habit of forgetting the goodness of God as manifested in the good things of life.

We have within our own memory a source of inspiration and joy if we could but cultivate the habit of recalling frequently the goodness of God to us. Too often we allow our present miseries to obscure our view of past mercies. To hear some people talk, one might suppose they had never been partakers of any sort of grace, or of the goodness of God in any form. Very often we all require sympathy from others because our present distresses may be so great that we forget we have never had anything else. We live in the gloom of the present instead of in the glory of the past.

It is so in respect to the weather—a very common thing. Let it be a cold day in the winter or a hot day in summer, a period of drought, or a very rainy season. How prone we are to resort to the superlative! "It is the coldest day we ever had"; "It is the hottest day on record"; "It is the driest season we have known"—or "the wettest". That which is present, close to our view, is allowed to blot out our recollection of the multiplied mercies of the past.

I do not know what your personal experience is this evening. It may be there are some here who are especially in need of a word of comfort. It may be that your personal affairs are troubling you; difficulties are multiplied; some great sorrow may almost have overwhelmed you; you cannot see anything beyond this present trouble; it is allowed to blot out the record of the goodness of God, whereas goodness and mercy have followed you all the days of your life.

It may be so in respect to our religious state. There are people who get into the doldrums religiously. They are ready to write bitter things against themselves, and allow themselves sometimes to question whether indeed they ever were the children of God. They get into a kind of religious delirium. They do not know their own friends, and are scarcely responsive to the name of the best Friend of all because they forget—forget the past.

How often it is so that the particular trials of the present lead us to forget about our former triumphs. We have all had our high days when we have ridden on our high places, when we have been made to triumph in Christ Jesus. We have had our little experiences, like David, when we have been able to lay the giants low, when we have wrought valiantly in the name of the Lord. Yet we have our blue Mondays, as David had. Though he had the record of a victorious life behind him, one day when he was especially tried he said, "I shall now perish one day by the hand of Saul: there is

nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any court of Israel: so shall I escape out of his hand."

So it is with all of us, that the imminent danger, the present burden, the immediate sorrow, beclouds our minds; and we are numbered among those who no longer praise the Lord—only because we have allowed ourselves to lapse into a state of forgetfulness.

Sometimes our present disappointment in persons may lead us to be forgetful of the one Person Whom we ought always to remember. I suppose you have met with people who have disappointed you; we have all had our share of betrayals, and are sometimes inclined to become cynical and to say unkind things about everyone because we have had some kind of unhappy experience. David declared, "I said in my haste, All men are liars." When someone has failed to implement his promise, you are inclined to believe no one can be trusted. You get into a state of unrest of mind and bitterness of spirit that is bound to be unhealthy.

To save us from these lapses into forgetfulness of the goodness of God, this ordinance was instituted. We have our periodic despondencies, and we forget the joys that characterized our yesterdays. I remind you that if you will but stir up your pure minds by way of remembrance, in your own experience of the goodness of God, there is a record of so many mercies, so many triumphs, so many manifestations of the divine faithfulness, so many miracles of grace, that they will lead you to praise the Lord from a full heart without reading any book but the book of your own experience with the record written therein of the goodness of our gracious God. Let us then not be forgetful.

## II.

### THE CONSTANT REMEMBRANCE OF JESUS CHRIST IS A NECESSITY OF LIFE.

There are people who like to talk about other people. They do not talk about things, about books, or places: their conversation nearly always turns upon people, the discussion of persons they know, analyses of their characters—and sometimes such discussions are not particularly edifying. But there is one Person Whom we may all remember with profit, and Whom we can always discuss with the greatest possible advantage.

I heard a story of the great Spurgeon, and I repeated it once to his son, Thomas, who said he had never heard it, but that it seemed to be so transparently true that what was recorded of his father in the story he believed to be a fact.

There was a man in London in the early days of Mr. Spurgeon's great ministry who was very popular, not quite so well known as Spurgeon but still widely and favourably known. He was a preacher, but was more popular as a lecturer. His name was Arthur Mursell. One Saturday afternoon Spurgeon called on him, and asked him to go into the woods for a walk, he wanted a companion. Mursell said, "No; I do not think I could go to-day; I have other things to do." "Very probably", said the great man, "but perhaps you could set them aside and accommodate a friend with your company." At last Mursell said, "I will tell you what I will do: I will go with you on one condition, that you do not talk 'good' to me." Mursell, telling the story, said, "It seemed to me a shadow crossed the great man's countenance, but he said, 'Well, if you will have it so, it shall be. I

will not cast my pearls before—but there, put on your hat and come along'."

Mursell put on his hat, and they went into the country, and into the woods. As Mursell told the story he said his companion was the perfect gentleman, that he had never observed him to be more considerate or courteous; he was the essence of politeness and cordiality. But he said, "I had a feeling all the time that it was not Spurgeon. It was not natural to him; he was uncomfortable. At last we sat down on a fallen log, and Spurgeon discoursed about the glories of nature as only he could. But still it was not like the Spurgeon I knew and loved. At last I put my hand upon his knee and said, 'Forgive me, friend; I should not have put that restraint upon you; let us talk about the Beloved.' 'Oh,' said Spurgeon, 'thank you, my friend; I shall feel very much more comfortable'. Then he began to speak about Christ. I had heard him discourse on Him to assembled thousands, but he never was more eloquent than when we sat together in the woods that summer afternoon, and talked together of our common hope in the great Saviour."

We are to think of Him, and talk of Him, and let our minds dwell upon him, so that we shall be able to say, as did the Psalmist, "My meditation of him shall be sweet: I will be glad in the Lord." We are to remember Him as *One Who is still alive*. Sometimes we talk fondly of those who have left us. We forget their faults, and magnify their virtues, as we think of our friends whom we shall see on earth no more—and that is pleasant and profitable. But it is a great thing to have Someone of Whom we can speak as a living Friend, Who abides forevermore; for that is the great truth of the gospel.

I read a notice in the paper the other day about the present Premier of Canada paying his respects to the memory of Sir John A. Macdonald on the occasion of the fiftieth anniversary of his death. It is well to be remembered for fifty years after one is gone. I could not help asking whether there will be any good reason for remembering Premier King when he has been dead fifty years; unless he greatly improves, I do not think there will be. People pass away and they are forgotten—there is no great reason why they should be remembered. But our Lord is alive forevermore.

Some years ago we had a somewhat heated controversy over doctrinal matters. We contended for the faith against those who denied some of its verities. At that time there was one man who was always in the background. He was not Religious Nazi Number One, but he was Religious Nazi Number Two. He planned the warfare. When I challenged him once, he got up in a Convention—as someone told me he would—and concluded his apology, his defense, by quoting a couplet I had previously quoted:

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my all in all."

That man is gone, but his Pastor told me not long ago that I was not mistaken in him. He told me he conducted a burial service one day at which that man was present, and read at the graveside the usual passages relating to the resurrection. After the benediction, when the people had gone away, that man turned upon his Pastor fiercely and said, "Why read those passages about the resurrection? No one with any sense believes that bunk now."

We do here. We are old-fashioned. We remember a living Saviour, just as much alive to-day as He ever was. We delight in this ordinance this evening to celebrate that fact.

What a comfort for us to know, as we remember Him, that He has not changed! So many people do. You meet people after the lapse of years, and they have changed. You retained in your mind the picture of someone whom you knew twenty-five years ago, you had a picture of him as being young: you forgot that, with yourself, he was growing older. When you met him, the marks of age were there, and you scarcely recognized your friend. I read the other day something of a man I had entirely forgotten. He had retired from public life, and I supposed he was dead. He must have greatly changed through the intervening years.

But not so the Lord Jesus. He is the same, notwithstanding all that men have written against Him. We think this evening of One Who is "this same Jesus", One of undiminished resources. We talk about the resources of Russia, and of Germany. Germany reports the destruction of thousands of Russian planes, hundreds of tanks. Russia reports similar destruction and captures. Each side would like its opponent—and all the world—to believe its enemy's resources have been diminished to that extent. We ask ourselves, How long can Germany continue? What are her resources economically? Is she nearly worn out?

There was a time when God greatly helped us? He is just the same to-day. I am interested in reading sometimes of the millions of dollars in the banks of Canada that seem to have been forgotten by the people in whose names the deposits stand—some of them small, and some large. No one claims the money, no one issues cheques against the deposits—it is forgotten, but it is there deposited in certain names. It was suggested in one of the loan campaigns that the Government might well make use of all these unclaimed deposits, holding them in the names of the persons, but making use of the money.

Have you any unclaimed deposits in the bank? Do you not wish you had? It must be quite interesting to have so much money that you do not know how much you have—it would be profoundly interesting to me! If one should say, "Oh yes; I forgot. I must have a million in that bank." To forget such resources as that! I do not suppose it is likely that you or I would forget anything like that! But I understand there are people who are guilty of such forgetfulness.

But I do know there is a deposit of vast wealth to your credit and mine in Jesus Christ—a fortune unclaimed by some, and claimed but little used by others. We are admonished not to forget what we have in Christ Jesus the Lord. He is always the same distinctive character. He stands as a Saviour to the end of all time.

I talked last week with a number of young men who are ministers, able young fellows they are, soundly evangelical—all Presbyterians. I told them among other things, as we spoke of Spurgeon—to whom I refer again—that the wonder of that man's character and work—the charm of it—was that from his first public utterance to his last, he never had anything of which to speak but Jesus Christ; and always in the character of a Saviour. Right to the end of life, he never outgrew the wonder that he, a poor sinner, had been saved by the Lord Jesus. I think that is how the Lord Jesus would

have us think of Him, in terms of His Saviourhood; for He will never step down from that exalted position.

### III.

Very simply I remind you that it is of ONE PARTICULAR ACHIEVEMENT MORE ESPECIALLY THAT WE ARE TO THINK, and of that one achievement we are to keep ourselves always in remembrance. He took the bread, and broke it, saying, "This is my body which is for you." He took the wine, and poured it out, saying, "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." As though He would say, "If you would honour me, think of me as dying. If you would comfort yourselves, think of me as having died for you."

How simple! Little children can understand what I say. I had a compliment last week—I do not get very many, and I appreciate those I do receive. I preached to a company of people where there were a good many boys and girls, and when I had finished a little boy came up, just a little chap with bright eyes. He held out his hand and said, "I sure did enjoy that sermon." Afterward, as I walked along with a friend, there was a car full of children at the curb. The window was down, and a little boy put his head out and, waving to me, said, "Say, I liked that sermon." I said to my ministerial friend, "I am far more complimented when the little children say that than if some theological professor should say it."

Let us be as simple as little children, and remember those things which are of supreme importance. Great as He was as a teacher He did not say, "Remember me as a teacher." Great as He was as a reformer, He did not ask to be remembered as such. Great as He was as our supreme Example, He did not bid us remember Him as an example. He gave us the bread and wine, and said, "When you gather together as redeemed people and remember Me, keep these symbols before you and remember my death, my body broken, my blood out-poured, for your comfort and for my glory."

I do not think we meditate enough upon the tremendous fact that we owe everything to the stripes of Jesus Christ, to His death. Our present peace depends entirely upon the truth of that which is symbolized here. Everything depends upon that. My debt as a poor sinner is fully paid. My obligation to the law is completely fulfilled. The righteousness which the holiness of God requires is through faith imputed. It is all in the blood. We have peace through the blood of His cross—and there is no other way. Remember it to-night. Go back to the day when first you trusted Him:

"O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad."

And so all that is symbolized by these elements is indispensable to our comfort in the future. I do not know how long you will live, or how long I shall live; how many years we shall have to ask that He forgive our sins, how many years we shall have to seek grace for the daily task. But I can tell you this: no matter how long you live, or what advancement you make, you will never outgrow the necessity for the blood of Christ. Though you may become one of the most advanced saints, though many of the things that now trouble you,

by God's grace shall then be put under your feet, and you grow up into Him Who is the Head in all things, until some discerning minds may say, That man is almost ripe for heaven—if that should be, when you pray, you will still always have to say, as a reason for God's giving, "And this I ask in the name and for the sake of Jesus Christ Who died." You will always need it, and, therefore, you must always remember it. Never get away from it.

Alas! there are some preachers who, in their early ministry, laid much emphasis upon the blood of Christ, who in later life scarcely mention it. Let it not be so with us. Let us keep this central truth in everlasting remembrance, because it is our hope of eternal security. You and I need a salvation that will last for ever. We need a salvation that will be good a million years from now. According to my reading of the Word of God, through all the unending future, when time shall be no more, when we shall have been brought by divine grace to that celestial city where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away—when we shall reach that city, and when we have been there a million years, if time can be measured in heaven, we shall still find that the Lamb—the Lamb of God that taketh away the sins of the world—the Lamb will still and forever be all the glory of Immanuel's land.

Do you trust Him? If you do, rejoice to remember Him this evening. Have you never trusted Him? Then will you trust Him now? Let there be a complete abandonment of the soul to the finished work of the living Saviour. Trusting Him, you too will remember Him for ever. May He bless us every one, for His name's sake.

Let us pray:

We thank Thee, Lord, for the blood of the Lord Jesus Christ, that our hope is in Him, that our salvation is secured to us by the blood of the everlasting covenant. Oh help us that with grateful hearts we may this evening remember the Lord's death. For His name's sake, Amen.

#### PREMIER KING IN THE CANADIAN WEST

(Continued from page 2)

Papa King cannot leave his family because he must exercise all his powers of persuasion upon the eight provincial children, to constrain them to let Family Fascist Number One have his own way.

Nor is that the worst of it. This imp claims all the privileges of membership in the household while shirking nearly all family responsibilities; and so the other eight members of the family, in the work of the household, have to make up for what the imp refuses to do. Thus Father King insists no compulsion must be exercised upon the imp. We must have family unity. We wonder how long the other eight members of the family will consent to the rebel's dominance?

We listened to Mr. Lapointe over the radio recently in a Government broadcast of the news, veritabily screaming an appeal to young men to enlist. We second it. We have been appealing ever since the beginning of the war. But Mr. Lapointe knows perfectly well that while he makes that general appeal, the Roman Catholic priests will privately instruct the men of

their flock not to enlist. Some will disobey, but the majority will do as they are told.

Our translations from The French are made by Rev. W. S. Whitcombe, M.A.

On Barnum's principle, that "the public like to be humbugged", very probably Mr. Lapointe's speech—the one quoted above, not the one from Ottawa—was most palatable to his hearers.

### NEWS OF CHURCHES

Union of Regular Baptist Churches of Ontario and Quebec  
337 Jarvis Street, Toronto 2, Canada.

REV. W. S. WHITCOMBE, *Secretary*.

#### The Secretary's Itinerary

The Secretary has been on the road continuously for the past six weeks and has visited the following places: Sudbury, Manitoulin Island, Dalesville, Brownsburg, Lachute, Westport, Westboro, Fenelon Falls, Norland, Scotch Line, Lindsay, Tottenham and Churchill. His visits included a week's special meetings at Dalesville, the Ottawa Valley Conference, and the Northern Conference at Sudbury.

At Westboro a splendid audience greeted Mr. Whitcombe and listened to the story of our missionary exploits not only attentively but enthusiastically, as the fine offering demonstrated. This fine church is looking forward to great things under the energetic leadership of Rev. Robt. Brackstone.

It was a great pleasure to greet old friends at Westport and to bring a missionary message. We have heard since that this church has extended a call to Mr. Robt. Morrison to become its pastor.

It is always an inspiration to visit Pastor Frank Vaughan at Norland. We know of no better tonic for preachers facing particularly difficult tasks. Mr. Vaughan has not only succeeded in a hard job but he has succeeded in it joyfully. Unfortunately the foundation which he laboured to construct last year was toppled over by the frost and three sides of it will have to be rebuilt. But there is no word of complaint from this missionary-builder.

Mr. Vaughan labours in a district that is almost completely without any other religious services. In homes and school-houses, even in a summer hotel, and from door to door, he ceases not to proclaim the unsearchable riches of Christ. He is known and loved for many miles around by both residents and tourists. We recommend this country as an ideal place for Christian men and women in which to holiday and at the same time to see Mr. Vaughan's ministry at first hand.

I was asked to express Mr. Vaughan's gratitude to THE GOSPEL WITNESS friends whose gifts have been of great assistance in his building work. It is encouraging both to Mr. Vaughan and to us who are responsible for these church notes that they are not only read but responded to in this practical way.

We found Scotch Line church in good condition under the ministry of Pastor H. Butler, who has recently accepted a call to the Niagara Falls Church. May the blessing of the Lord follow him there also.

The Lindsay Church is experiencing times of blessing under Rev. J. Fullard as shown in the baptisms recently reported and in the steady reduction of their financial obligations.

At Tottenham and Churchill evidences of the faithful work of Rev. Matthew Doherty were evident. At Churchill the fine new building is a great asset to the work.—W.

#### Tent Meetings at Brownsburg

During the two week's special campaign in the tent conducted by Rev. Jack Scott of Forward Baptist Church, Toronto, there was a good attendance from the neighbouring churches and a number of newcomers to this busy munition centre were reached. A young married woman made her first public profession of faith in Christ and another little girl found Christ as her Saviour. Rev. John Armstrong of

(Continued on page 8)

## The Russo-German War

The press of the world is full of discussions of the latest development of the war, Germany's attack upon Russia; and the great question being everywhere asked is, What is Hitler's motive, and what is his principal object?

In a guessing contest in which all the world has membership, one guess may be as good as another. We shall not presume even to hazard a guess; but it seems to us that the fact itself, that Germany has attacked Russia, must be full of encouragement to those responsible for the direction of the Empire's war effort. One thing is beyond question, like a boy who is set at the task of splitting wood, and who first selects all the blocks of straight grain which are easy to split, and thereafter so grades his work as to leave the toughest knots to the last, Hitler has consistently followed a similar policy, striking first at that which promised quick success. Hence he marched into Austria; then into Czechoslovakia; then into Danzig and Poland; then in order, Norway, Denmark, Holland, Belgium, France, Roumania and Bulgaria; then Yugoslavia.

All the world is agreed that Hitler cannot win the war until he has conquered Britain. He knows that to be defeated in an attempted invasion of Britain would utterly destroy his prestige in Europe, and would mark, even without any British invasion of the Continent, only the beginning of his end. It is significant that when he was forced to make choice between an attack upon our island fortress with its something over forty million defenders, and an attack upon Russia with its one hundred and eighty million inhabitants, he chose Russia as the easier knot to split. What a compliment to Britain!

But if only half of what is reported of the conflict between these two great nations is true, the Nazis are receiving a terrific mauling. It must result in enormous losses to Germany, both in man-power and equipment—and this is bound to have serious reactions upon the morale of the German people. The fact that the greatly increased activity of the R.A.F. over German-occupied countries and Germany itself is meeting with comparatively little opposition, seems to show that the Nazis, notwithstanding the perfection of their great war machine, find it difficult to conduct a war on two fronts.

Much more than a year ago, with our little voice, we urged the necessity of a planned effort in Canada to enlist at least half a million men for overseas service. We believe it could have been done then. Men by the thousands over and above those who were accepted were anxious to enlist, but they were only rebuffed by Government agents, and told that a large army was not necessary. We ventured to say then that we ought to be looking ahead and getting ready for the day when it would be possible to invade the Continent. We ought to have put ourselves in a position to do that now. Any force designated for a continental invasion, to ensure safety, should be a force independent of, and over and above, the forces necessary to the defense of Britain itself. But the Government has frittered away the time, and has done little more than play at the business of raising an army. The stupid and wasteful plan of calling men up for a month's training for home defense, whoever originated it, has proved itself to be just what we have called it. One did not need to be a military expert to see and know from the beginning—as we saw and knew and said—that the issue of the war, in the last

analysis, would be determined, not by machines only, but by man-power. Surely for such an emergency, no other country has been handicapped by governmental incompetence as has this great country. Like Andy, whenever we think of Ottawa, we are "regusted".

### SOUTH AFRICAN WAR VETERAN'S ASSOCIATION

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MONTREAL, June 18th, 1941

To the Rt. Hon. W. L. Mackenzie King,  
Prime Minister of Canada,  
Ottawa, Ont.

Sir:

At a general meeting of the South African War Veterans Association, held Tuesday June 20th, 1941, at Montreal, the following resolution was unanimously passed:

WHEREAS in this tragic hour of conflict, between the British Empire and the forces of evil, which must end in one of two ways—collapse of civilization as we know it, or Victory for the British Empire;

AND WHEREAS in this great struggle for the survival of civilization it becomes increasingly apparent that victory can be obtained only by every part of the Empire putting forth a complete all out war effort, without reserve;

AND WHEREAS the British Empire is at war with enemies who understand no reason but force, and Force should be given without stint or limit;

AND WHEREAS the party government at Ottawa is influenced in its feeble war effort by a group of inefficient defeatists;

AND WHEREAS it is evident that patriotic leadership is lacking in Canada and the government which should provide forceful leadership in this tragic hour is endeavouring to play at war and play at politics at the same time;

AND WHEREAS the majority of the people of Canada view with the utmost concern and alarm the halfway measures of their government in passing certain regulations for home defense in Canada only, which appear to contemplate the possibility of Britain's defeat and wait for it to come to pass; for unless and until Britain is defeated in Britain and on the sea, we shall need no home defense in Canada;

AND WHEREAS the place of Canada's sons in this hour of national peril must be at the side of that great and noble Motherland—Britain—who to her eternal credit is standing erect, although deserted by her former ally France, and who faces alone the greatest combination of armed might in the world's history, that civilization may live;

AND WHEREAS a war of this magnitude can no more successfully be fought on a principle of voluntary military service than such a war can be paid for by any system of voluntary contributions instead of universal taxation.

THEREFORE BE IT RESOLVED that the Government of Canada set in motion without further delay, the necessary orders to conscript all man power in Canada in the most efficient manner for service on the seas, in the air, and on the land, wherever the place of conflict may be, so that each and every province of Canada may contribute its full share and quota according to its population in this great struggle for liberty.

It is also RESOLVED that copies of this resolution be forwarded to Government leaders and leaders of His Majesty's loyal opposition and to the press.

GOD SAVE THE KING

A. E. BUDD,  
Secretary.

## Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 29 July 20, 1941

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

### SAMUEL IN THE TEMPLE

Lesson Text: 1 Samuel 3.

Golden Text: "Speak, Lord; for thy servant heareth"—1 Samuel 3:9.

#### I. Hearing the Word of the Lord—verses 1 to 14.

The little ones who belong to Christ have a ministry to perform for His dear sake. They may so live as to please Him in all that they do at school, at home or at play. The child Samuel served the Lord in serving His aged priest Eli in the tabernacle (1 Cor. 10:31; Col. 3:17).

That God should speak His message to Samuel was especially noteworthy in view of the fact that the direct word of God to men was rare in those days (Psa. 74:9; Amos. 8:11). Israel's sins had separated them from Jehovah, and God's voice was seldom heard during the dark period of the Judges (Judg. 4:4; 6:8). But a new era was now beginning.

The lamp of God was burning when the prophet received the Divine revelation (Psa. 119:18). There were no windows in the tabernacle of the congregation, so that its only illumination came from the golden candlestick or rather lampstand, which was before the veil in the holy place (Exod. 25:31-40; 27:20, 21), and the shekinah glory which shone in the holy of holies (Exod. 40:34). As the sun is the source of the world's natural light, so Christ is the Source of all spiritual illumination (John 1:9; 8:12; Cor. 2:11).

We are not told exactly how the Lord spoke to Samuel, but it would seem that the lad heard the voice of God in human tones, as did the patriarchs (Gen. 3:8; Exod. 3:4; 20:1, Num. 5:1). God's revelations to men are given quietly, simply and directly (1 Kings 19:11, 12).

Samuel's ready obedience to Eli showed that he was worthy to be entrusted with a mission from the Lord. He was quick to obey the Divine call (Gen. 22:1; Isa. 6:8; Acts 26:19; Rom. 1:15).

Eli had the great privilege of explaining to Samuel that it was the Lord Who had called. Parents and teachers are honoured with the responsibility of interpreting to the children the dealings of God in their young hearts. They may also teach the little ones to pray. Eli advised Samuel to answer the Lord by saying, "Speak, Lord; for thy servant heareth" (Psa. 85:8), and the precepts of the priest were seconded by his example, in that he, too, manifested the same attitude of humble obedience to God (verses 17, 18). The picture of Samuel at prayer teaches us that the child of God should ever keep his ears open to hear the word of the Lord.

God was about to interfere in the affairs of Israel in a startling manner (2 Kings 21:12; Jer. 19:3). As a token of His attitude toward sin, He would execute without fail the stern judgment which He had foretold would come upon the wicked sons of Eli (Num. 15:30; Isa. 22:14; Ezek. 7:3-8; 18:30). Thus the matter would be established by two witnesses, Samuel and the man of God (1 Sam. 2:27-36).

#### II. Proclaiming the Word of the Lord—verses 15 to 21.

The prophet was God's representative upon the earth, and as such his mission was two-fold. It was his duty to enter the sanctuary and receive messages from the Lord, and then to go forth among the people and announce what he had heard (Psa. 119:13; Ezek. 33:7; 1 Cor. 2:12, 13).

Samuel was reluctant to utter the sentence of judgment to the elderly priest, whom he revered, but faithfulness to the Lord demanded that he speak the truth (Acts 20:20, 27, 31). The servant of the Lord is frequently called upon to tell men of their sins (2 Sam. 12:7; Isa. 6:9-11; Ezek. 33:10-16), and to speak that which is unpleasant to the natural mind (Num. 22:18, 20, 35; 23:12, 26; 24:13).

Eli's piety is shown in his willingness to hear the word of the Lord, even although the message came to him through the lips of a child (Isa. 11:6; 1 Tim. 4:12). The aged prophet did

not resent the fact that God had not spoken to him directly and personally. It takes courage to face the truth; many "hold down the truth in unrighteousness" (2 Chron. 18:11-17; Rom. 1:18, Revised Version).

When Eli heard the message he displayed meekness, humility and submission to the will of God (Job 1:21; 2:10; Psa. 39:9; Isa. 39:8). On the whole Eli was a good man, but he incurred the displeasure of God when he failed to restrain his sons from evil (1 Sam. 2:23-25).

God caused the ministry of Samuel to prosper. Every word he spoke fulfilled its purpose; not a message was delivered in vain (1 Sam. 9:6; Isa. 55:10, 11). His influence was widespread, and, young as he was, he was recognized by all Israel as a prophet of the Lord. Because of his faithfulness at the very beginning of his ministry, Samuel was entrusted with further revelations of God (1 Sam. 2:26; Matt. 25:21). What an encouragement to boys and girls and young people to give themselves without reserve to the Lord to be used in His service however and wherever He shall appoint!

### NEWS OF CHURCHES

(Continued from page 6)

Snowdon is now continuing the campaign with Pastor Hardie and his people.—W.

#### REV. MORLEY HALL OF WESTBOURNE CHURCH, CALGARY

The many friends of Rev. Morley Hall of Calgary have learned with great sorrow that he was injured in a car accident while in Victoria, British Columbia. While we have not yet received detailed news of the nature of Mr. Hall's injuries we know that a great host of his friends in the Union of Ontario and Quebec, as well as those in Alberta and British Columbia will unite their prayers for his speedy recovery.

There are few men, in the ministry, or engaged in other work who labour as untiringly as Rev. Morley Hall. The writer had the pleasure and privilege of seeing him at work in Calgary just a year ago, and he speaks from personal knowledge. Mr. Hall is the pastor of a strong and growing church in the city of Calgary, he is working President and founder of the Western Baptist Bible College, the President of the Alberta Fellowship and he has been active in the founding of a number of its churches, in addition to that finds time, or rather makes it, to write and print a monthly paper and also to carry on a radio ministry that is one of the best known in a province where radio preaching has attained an advanced technique. Brother Morley Hall is a modern Apostle and we take this opportunity of wishing him and the causes he represents the special blessing of the Lord in these days of trial.—W.

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