

# 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.

Telephone Elgin 3531.

Registered Cable Address: Jarwitsem, Canada.

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## The Jarvis Street Pulpit

TESTIMONY OF LIEUT.-COLONEL D. C. D. MUNRO, D.S.O., M.C.,  
GORDON HIGHLANDERS

Given in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 15th, 1942

(Stenographically Reported)

*(Colonel Munro attended the morning service in Jarvis Street, and we asked him to give us his testimony at the evening service. There was a large congregation and the service was one of great power and blessing. We ask our readers to help us circulate this testimony among men of the armed services. The Pastor omitted the evening sermon.—T. T. S.)*

When Dr. Shields asked me if I would say a word this evening, I readily agreed because I feel that it is an honour and a privilege at any time to testify of what God can do for a man. I will to-night, by God's grace, try to tell you something of what the Lord did with me before I could with honesty stand where I am to-night and tell you that God saved me for time and eternity; and I pray that my testimony may be such that those of you who have come to hear Dr. Shields preach about the Great Tribulation and the Rapture, will find yourselves in the position of not just hoping you will be all right, but knowing of a certainty that when the Lord Jesus Christ comes again, you, as I confidently expect to be, and others, will be among those who are to be taken up.

I was born in Aberdeenshire, Scotland, in a Christian home; and went to Sunday School, Bible Class, and the service of the church. When I tell you that we were some considerable distance from the church, and had to leave for Sunday School Sunday morning a little after nine, and did not get home until half-past one or quarter to two, you will know that it meant something. Those were the days when, in Scotland, the Lord's day was honoured as it ought to be honoured to-day, but alas, is not.

In those days to which I refer, almost without exception, everyone went to church on the Lord's day. The mere going to church on His day, or being a member of the Lord's church, of course is not sufficient in itself to keep men from drifting into sin—as I very well

know. In due course I became a member of the Church of Scotland; and soon afterward I entered the army. It was then I found that my church membership was not sufficient strength to keep me from drifting. Slowly and gradually I drifted into sin.

I never lost my liking for the church. I loved to go to the house of the Lord, loved to join in the singing of the hymns—I cannot sing, but I like making a lot of noise when other people are doing the same! And I think, if we really praise Him, the Lord is as pleased with that as with your fine tenors and basses.

In time I left the service, retired after the last war and went to Africa, where the pace of drifting was accelerated. I came home from Africa in nineteen hundred and twenty-nine, and went to live at a Missionary Headquarters—and then I found myself in trouble. I used to think missionaries were rather an odd sort of people. In fact, I had little time for them, and they had little for me; except they prayed for me. And I am convinced that it was their prayers, and the prayers of others, that brought me at last to the Lord Jesus Christ. I can see the hand of God in it from the end of nineteen hundred and twenty-eight. I had a piece of land in Central Africa, and at that time things were bad. The possibility of disposing of a piece of land was almost negligible—so much so that my wife and I did not trouble to advertise that we wished to dispose of it. One Sunday evening a neighbour brought along a man who wanted to buy a farm. She had tried to sell some of her land to him, but it did not suit. He described

what he wanted, and she said she knew the very place for him, but did not know whether the owner would be interested in selling. She brought the man along about six o'clock Sunday evening, and made known his business. I told him we did not do business on Sunday, but arranged to meet him at six o'clock the next morning. You may think that a very early hour to arrange a meeting, but we begin early in the tropics, because we must finish early. I showed this man my property Monday morning, sold it to him by eight o'clock—for cash, which was very unusual—and we got home in nineteen-twenty-nine; and I found myself at the Headquarters of the Worldwide Evangelistic Crusade, a mission founded by my wife's father (Mr. Studd). There I found myself rubbing against people who spoke of God and of the Lord Jesus Christ in such a way that I could not understand. I used to reason with myself, why these people wanted to go to different parts of the world; and the devil suggested it was because they wanted to see the world, that many of them would quite obviously never have seen it except they went as missionaries. But I was always brought back by God to the fact that my wife's father, a wealthy man, had given his all to the Lord, and stepped out without a penny. I knew it could not apply in his case, and therefore probably not in the case of the others.

Finally I began to long that I too should know the Lord as those people said they knew Him. My brother-in-law's little boy, as a special treat one morning, was allowed into the bathroom when I was shaving. He was not well—but I do not know what that was supposed to do for him. He evidently thought shaving a very dangerous occupation, for he said, "Uncle David, are you going to heaven?" I replied, "I hope so, Paul." "But are you not sure?" I was not! I most certainly was not! I was living only in the realm of hope—and it was not a very great hope.

I talked with Paul's father about the incident. Some of you may have met him when he came to Canada a few years ago, Mr. Norman Grubb. By God's guidance—as I believe—he left me alone. If he had pestered me, I should have turned my back and gone away from Headquarters, and been a wanderer, might not even yet have been saved. All he said was, "David, you *can* be sure; you can be absolutely certain", and said a few words of how one may be certain.

My longing for salvation grew, and I began to pray. I prayed that God would make me a better man, and forgive my misdeeds—and I assure you they were many. I wanted God to work at me from the outside, to make a new David Munro. I prayed and prayed, but the heavens were as brass. I had no assurance of any kind that God was hearing my prayers. I was very sensitive about the matter, and I would not go and have a talk with Norman or anyone else. I am positive they would have helped me through; but no, I puzzled it through, between myself and God alone.

To you people who think because you come to church, join in the singing, enjoy the service, that you are on your way to heaven, let me tell you that you are greatly mistaken. Salvation is a personal matter between the individual soul and God. You yourself must fight that matter, and come to the place where you want God, desire His salvation, desire a Saviour about Whom, in your heart of hearts, there is no doubt.

This condition went on with me for some months, until I was beginning to despair. One evening as I was walking along a street in London about half past eight—I can see the spot now in my mind's eye. In spite of the fact that landmarks have been blown away, I believe I could stop in the dark on the very spot where God met me. I was getting much discouraged, and I prayed this prayer, "Lord Jesus, come into my heart, and keep me from sin." And God met me there, and answered my prayer!

You see the difference between that prayer and my previous petition? This time I asked Him to come inside, and work from the inside instead of working on me from the outside. I do not know where my feet went, but I got back home. I was overjoyed; but that feeling of exhilaration did not last for ever; yet since that time I have had the definite assurance that God met my need in the Lord Jesus Christ, that the Lord Jesus did there and then come into my heart—and I have not doubted it since. I do not imply I have done nothing since to displease Him, but it has been done unwittingly and unwillingly; my whole desire is to please Him.

Everyone was happy at Headquarters when I got home that night. The place became a scene of thanksgiving, and many a Hallelujah ascended to heaven when they knew that the man for whom some of them had been praying twelve or fifteen years, was now saved. And the happiest man was my father-in-law, Mr. Studd. I had never met him, but I had been told he held me in high regard.

I come to the next part of God's way of salvation. I had practically no sooner got over the state of exhilaration than the Holy Ghost began to remind me of things I had done many years before, and which I must put right. Some were easy, but the simplest took nearly three years to accomplish. It was simple, and I tell you because it shows how the devil can play upon one and keep him from pure and absolute fellowship with God.

When I was a young fellow, I came across a nest of hen's eggs. I knew they did not belong to me—in fact, I knew the farmer to whom they did belong. I had no money—I have not much now, but I had less then. I sold the eggs for half a crown—well, about sixty cents. Years rolled by, and every time I ate an egg—and people seemed bent on serving them to me—I always remembered the eggs I took from the farmer, and sold. The devil used to tell me that I could not straighten the matter out after so long a time, and I allowed myself to be persuaded that I could not.

In my thought that farmer was an old man, but I ultimately discovered that he was really not much older than I. Seeing I was, as a Christian, now determined to make the matter right, the devil whispered, "But you cannot do it. Imagine what it would look like for a Colonel of the army to be brought before the magistrate for stealing eggs!" You laugh—and so can I now—but it was not funny to me then. I could see myself hauled before the magistrate for stealing eggs many years before.

After three years I wrote the letter, the devil suggesting that I need send the money only, and not write and identify myself; that then I would have made restitution. A good many years had lapsed, and I had difficulty compounding interest, but at last the letter was written and the amount arrived at. I told the farmer

what I had done, and when; and why I was sending the money to him. Then I waited for a reply. A week went by, and nothing came. Every time the bell rang, I thought it was the policeman! Another week, and still no reply—and no policeman. Then I got a wonderful letter from him, in which he said what I had done was a boyish prank, and that he thought it a very fine thing that I should have written as I had, and sent the money.

In my letter I had said to the farmer that I hoped if I was ever in his neighbourhood, he would allow me to come to see him, and he gave me a most cordial invitation to do so. I have not been that way yet, but if I ever am, I shall see that man.

I tell you these things not in any boastful way. I do not boast of things for which God has forgiven me. There are many things I would give anything to forget. I can never tell you what a joy it is to me to know that God has forgotten them, wiped them out. There may be scars which will remain all the days of my life on my memory, but God has wiped them out: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Is it not grand to know that everything you have done wrong, God has blotted out!

And now I am back in the service with which I had thought I was through, back in the King's uniform; and I should like to tell you that God has not left Himself without witnesses in the services. I could tell you of fine Christian men in the navy. One I think of at the moment is a nephew of Mr. Studd, Commander R. G. Studd of Plymouth, bombed every night for weeks and weeks. You people do not know what war is—and I hope you may never know in that sense. Day after day, night after night! Some of the people with nothing to which they may cling, and facing sudden death.

I heard the other day of a friend of mine, Commander D. Williams. We feared he went down in the *Repulse* when it was sunk at Singapore; but we heard through our Officers' Christian Union that he is alive and well. I think of several admirals, fine men, such as, Admiral Sir Harry Stileman, than whom there is not a finer Christian man in the country.

When I think of the army, my mind immediately goes to General Sir William Dobbie, in command at Malta. He holds a prayer meeting every day—not a day goes by but Sir William Dobbie holds a prayer meeting—gathers up his officers and takes them along. To a prayer meeting! You may not agree with me, but I am firmly convinced that Malta stands to-day because of General Dobbie's prayer. Oh that men and women—you people here—would pray! Oh that the hearts of the people of the Empire would turn back to God! We have drifted from Him. God enters into the life of very few of us, in the sense that we give Him a chance to lead, and guide, and control. We are playing at being Christians. It means nothing. It is a mere outward garment, shed when we leave the house of God: whereas we ought to be praying that God would again arise, and show Himself strong.

Another godly man of whom I think and it is strange that these men should be along the Mediterranean—is General Sir Arthur Smith, a fine Christian man, Chief-of-Staff to General Auchinleck. At the other end of

the Mediterranean there is another Christian, but not quite so pronounced, Lord Gort at Gibraltar. He is not ashamed of the gospel. I heard General Arthur Smith one night at a meeting get up and say, "Some people say it is impossible to be a Christian in the army. That is a lie. I have been one for many years."

I think men like that running the services ought to bring things to pass. And do you not think it would be fine if men in civil life bore such testimony? If their counterpart could be found in the political life of the nation? If our politicians were God-fearing men, seeking His help and guidance? Would we then not have a chance to change the whole situation? But men have got away from God.

And now a word to those of you who do not know the Saviour. If the Lord Jesus Christ were to come to-night, are you sure, in your heart of hearts, that you would be among those who would be taken up to be forever with the Lord? Are you sure? If you are not sure, you might as well not have come to church. Nay worse, for God's condemnation of you will be greater than as though you never knew the plan of salvation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." If you continue to refuse to let the Lord Jesus Christ come in and take possession of your life, you will be lost—and it will be your own fault. You will have no excuse whatsoever. God's Word tells us, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." No condemnation to them that are in Christ Jesus! Not to them who are members of the church, who go to church on Sunday and sing the hymns, but to them that "are in Christ Jesus".

Here is a test for you, if you find the world still calls you. Unless you have died to the world, I would say, examine yourself. If you feel you cannot go on without the pictures—I am not condemning them; but if you belong to the Lord Jesus, and yet go to these things, answer to Him. If in your heart of hearts, you feel that you cannot bear to be parted from such things, you are putting those things before God. And the first and great commandment is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If you cannot be satisfied and happy with the Lord Jesus Christ only, examine yourself. You have not fully surrendered to the Lord Jesus Christ; you have not laid your all on the altar.

I pray that those of you who have not yet accepted the Lord, will do so. He satisfies. You remember the wonderful verse in the third chapter of Revelation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." That is the attitude of the Lord Jesus Christ, knocking at the unsaved heart, asking, pleading to be let in. Express it any way you like, only ask Him in. And if you do that honestly and sincerely, He will come in.

And I can honestly testify that God can keep. God has not told us that we shall be exempt from temptation. Why should the devil trouble to tempt the unsaved—he has them anyway. The people he tempts are those who are walking with God. And this is what I do: I remind the Lord Jesus Christ of what He did for me, and then say, "Lord Jesus; come and help me."

(Continued on page 7)

# JAPAN AND THE VATICAN

For a long time THE GOSPEL WITNESS has insisted that the Vatican is the fourth Axis power. We made this statement long before Japan came into the war. In the press of last week the following brief despatch occurred:

## Vatican-Japan Link Evokes U.S. Protest

"Washington, March 18—(AP)—The state department has made representations to the Vatican objecting to the establishment of relations between Japan and the Holy See, asked by Japan.

"A spokesman said the department's communication was to inform the Vatican the attitude of the United States to such relations would be regarded with suspicion because Japan had no interest in Catholicism and the state department believed that such a move was made solely to stir up trouble."

Our readers will, we are sure, bear witness that we have been saying this over and over again for a long time. Diplomatic relations with the Vatican—by any state, or the recognition by any state of the presumptuous claims of the Vatican to statehood—can never have other than one effect, namely, "to stir up trouble".

The Vatican is a trouble-maker, always has been a trouble-maker, the disturber of the peace of individuals and of nations. The Roman Catholic Church thrives on trouble. It lives on it just as vultures living on carrion. It is like an arsonist who sets a building on fire, and then stands by to loot it. The Vatican provokes trouble, and then steps in to enrich itself by the confusion it has caused. The union of church and state anywhere in the world can have but one effect, and that is "to stir up trouble".

But *The Globe and Mail* of March 14th had an editorial entitled, "A Strange Move", in which it says:

"The report that the Japanese Government has made approaches for the establishment of official relations with the Vatican, which would include the reception of a Japanese mission by the Pope, seems to have provoked considerable disquietude both in Washington and London. It is indeed a very curious departure that Japan, a country in which the native Christian community is a tiny element in the population, should seek to establish direct diplomatic contacts with the central authority of one of the most important Christian sects."

In this observation the writer makes the mistake of supposing that there is a great gulf fixed between a pagan country like Japan and what he calls, "One of the most important Christian sects." If only people would recognize that the Roman Catholic religion is not Christian, but from top to bottom, through and through, in every aspect of it, is wholly pagan, they would recognize in such a case as this that there is a close affinity

between the paganism of Rome and the paganism of Tokyo.

In a further paragraph *The Globe and Mail* says:

"But the Japanese Government scarcely can hope that, even if the Vatican consents to welcome a Japanese mission, it will reciprocate by sending a Papal delegate to Japan. Such a step at the present juncture would imply a condonation of the terrible atrocities at Hong Kong, as well as of Japan's general policy of brutal aggression, and would indicate that the Vatican had definite sympathies with the cause of the Axis Powers. It would come as a profound shock to the many millions of Roman Catholic citizens of the United Nations who have thrown themselves wholeheartedly into the struggle for civilization."

But *The Globe and Mail* should go back to its own files, and recall that it expressed amazement when the Pope sent his apostolic benediction to Japan, and eulogized Matsuoka as one of the world's great statesmen. On that occasion *The Globe and Mail* spoke as follows:

## "MEASURE OF STATESMANSHIP"

"The despatch from Rome attributing highly complimentary remarks by His Holiness to the Japanese Foreign Minister, Yosuke Matsuoka, must leave the intelligent world bewildered. Matsuoka went to the Italian capital as the representative of one angle of the Axis, after visiting Moscow and Berlin, a tour manifestly not concerned with the welfare of peoples who believe in liberties, either religious or political.

He is reported to have had a sixty-five-minute private audience with the Pope and a later conference lasting three-quarters of an hour with the Papal Secretary of State. The Pontiff is alleged to have expressed pleasure with the audience, called Matsuoka a great statesman and given Japan his blessing.

It may not be known to *The Globe and Mail* that all Protestant missionaries have had to leave Japan or be interned, while the Roman Catholic missionaries carry on. We have the authority of the Roman Catholic press for this statement which we published some weeks ago. Whether the diplomatic exchanges between Tokyo and Rome are conducted through duly accredited representatives to the respective capitals or not, makes little difference: such diplomatic exchanges will take place as they have been taking place. We are morally certain that while Pearl Harbour was a surprise to the United States Government, it was no surprise to the Vatican. The Vatican knew what was coming.

But *The Globe and Mail* naively remarks, "Such a step at the present juncture would imply a condonation of the terrible atrocities at Hong Kong, as well as of Japan's general policy of brutal aggression, and would indicate that the Vatican had definite sympathies with the cause

## 12 DAYS TO THE YEAR'S END

The financial year of Jarvis Street Church ends March 31st. Some time ago we sent our usual Annual Letter to *Witness* readers, from many of whom we have received replies; but there are still some thousands from whom we have not heard.

*The Gospel Witness* is a missionary enterprise, carrying no advertisements. It could not maintain itself at its subscription price, and depends for its continuance upon the annual contributions of its friends. If you believe in the mission of the paper, and especially if you have received some blessing through its pages, we suggest you send us a thankoffering before March 31st.

of the Axis Powers." Does it need a bomb on *The Globe and Mail* building to convince that paper that the Vatican has just such definite "sympathies" with the cause of the Axis Powers? Did not the Vatican condone the rape of Abyssinia? Did it not pronounce its blessing upon the soldiers responsible for the crimes of the civil war in Spain? With full knowledge of all that Japan was going to do, did not the Pope send his apostolic blessing to "that dear far-off country"?

We believe *The Globe and Mail* is right in saying "it would come as a profound shock to the many millions of Roman Catholic citizens of the United Nations who have thrown themselves wholeheartedly into the struggle for civilization." We believe—as we have always contended—that there are "millions" of Roman Catholics who know nothing about the deep-laid political schemes of the Vatican—Roman Catholics to whom their church is but a religious institution. We have repeatedly said that there is no religious body in the world the rank and file of which are so ignorant of the objectives of its official head, as in the Roman Catholic Church. It is of the very essence of the Romanist system that its laymen are not to concern themselves with these matters: they are to leave that to the Hierarchy, to those who profess to monopolize the divine wisdom, and who are alone competent to direct the affairs of the church.

Meanwhile, the Pope and his minions in all the Capitals of the world play the devil; and many Romanists, and the Governments concerned, seem unwilling to recognize the patent fact. Now Washington and London express concern. We are for Washington and London. We love the Empire as life itself. But why—oh why—must statesmen be so blind as not to see, in the face of a thousand years of bloody history, and in the face of its constant boast of *semper eadem*, that it is always the same, will they not recognize that the Vatican and all it represents are the satanic enemies of all human freedom.

We predict that before the war is over the "fine Italian hand" of the Pope will be more and more clearly revealed.

### Always the Horseleach

Wherever you find the hand of Rome, you will find it in someone's pocket. In a report of the Toronto Board of Education, in one of the Toronto papers, there occurred the following:

"I was informed to-day that in Ottawa the government rents its buildings from the separate schools, and that it's the same in Quebec," Dr. Butt declared. "Here in Ontario we give our buildings free, but in Quebec they collect good rentals."

The trustee's remarks were prompted by a communication noting that the National Defense Department's free lease of William Houston School would expire on April 5, and that the government had given notice it would exercise its option of renewing the lease on a month-to-month basis for as long as the property was required.

"Let's get to the bottom of this," Dr. Butt urged. He moved that Business Administrator Fuller write to Defense Minister J. L. Ralston and ask for information on "what system prevails in this regard throughout Canada."

Another trustee suggested no answer might be forthcoming, and Dr. Butt replied: "Surely, as the constituted Board of Education in this city, we have the right to make such inquiries and to expect an answer."

"Perhaps we had better write the letter in French," remarked Committee Chairman R. Alan Sampson.

This is the parasitical institution that is always prating about national unity!

### An Officer's Testimony

The regular sermon is displaced this week by the splendid testimony of Lieut.-Colonel D. C. D. Munro. Colonel Munro was present at the morning service, and we had an extended and delightful conversation with him after the service. Finding he was not engaged in the evening, we asked him to speak, and give us his testimony as a Christian soldier. To this, he readily agreed.

Colonel Munro did not know his address was being reported, and it is printed without any revision, exactly as delivered. But the delivery of it was accompanied by very definite spiritual power and blessing, and we are sure that every member of the great congregation present felt that it was a great service. We publish the address in this issue, first, for the benefit of all our readers; and we publish it also with a desire that it will be circulated among the men of the Armed Services everywhere.

This address will immediately be printed in pamphlet form, and we shall print it in a size which can easily be put into a Number Eight envelope, so that friends writing to soldiers, relatives or others, may be able to slip one of these booklets into the envelope with their letter. We believe it ought to be circulated by the tens of thousands, and we here and now open a fund for contributions, so that we shall be able to print it in such quantities, and at such a price, as will permit its general distribution.

We invite all who would like copies of this address for distribution to soldiers, seamen, and airmen, to write for it. We ask all who are able to do so, to enclose a contribution toward the printing of it, but if you have not the contribution, send for the booklets in any case.

What we especially desire is that this testimony may reach the hands of our soldiers, in the hope that it will be blessed of God in the conversion of multitudes of them. We believe it would be of value for Christian workers to have a supply of these booklets in their pocket, to hand to soldiers on the street-car or elsewhere. We believe it would be an advantage for evangelical Chaplains who are really anxious about the souls of men, to have a supply of these on hand.

Following Colonel Munro's address Sunday evening we gave an invitation, and a splendid young soldier came forward. He said, "I am a Christian. I was led to Christ by Rev. W. N. Charlton of Sault Ste. Marie (Brother Charlton is a Jarvis Street and Seminary boy), but I got such a blessing through the Colonel's testimony that I just had to come out and show my colours."

Colonel Munro, as the story shows, is not a Canadian, but a Scotsman, who is out-and-out for God. His story ought to be circulated among the troops in England. We will undertake to send supplies of this booklet to any who want them, and in the numbers they ask, only stipulating that they shall not be wasted, but put into the hands of soldiers, airmen, and sailors. We do not make this offer conditional upon any financial contributions, but at the same time we say to our readers, Send us what money you can—and as much as you can; so that we may publish this testimony by the tens of thousands, and have them on hand for free distribution. The booklet will be printed immediately, and will be available at the end of this current week.

## Frustration

Years ago, when we had scarcely attained our majority, we marked one of Whittier's poems as being very suggestive. In fact, our volume of Whittier is marked all through. We thought we had some idea of what Whittier meant when we read it—but we did not understand it as we do to-day.

We have repeatedly said to men in uniform that we envy every man who wears it, and would give everything in life for the privilege of being able to strike a blow at the thing against which we fight. We have no doubt there are thousands of veterans of the last war, men who were officers and men who served in the ranks, who feel just as we do—like a fire-horse who hears the fire-alarm, but is not allowed to go to the fire.

This feeling of frustration is intensified by the actions of the Government at Ottawa. It would be no exaggeration to say there are millions of Canadians who feel that sense of frustration. They want a total war-effort, they feel in themselves there is much they could do; but the aggregation of incompetent dawdlers that call themselves the Government stand across their path in every direction.

All this has led us to read Whittier's lines with a deeper understanding. Here they are, and they are entitled, "The Waiting":

I wait and watch: before my eyes  
Methinks the night grows thin and gray;  
I wait and watch the eastern skies  
To see the golden spears uprise  
Beneath the oriflamme of day!

Like one whose limbs are bound in trance  
I hear the day-sounds swell and grow,  
And see across the twilight glance,  
Troop after troop, in swift advance,  
The shining ones with plumes of snow!

I know the errand of their feet,  
I know what mighty work is theirs;  
I can but lift up hands unmeet,  
The threshing-floors of God to beat,  
And speed them with unworthy prayers.

I will not dream in vain despair  
The steps of progress wait for me;  
The puny leverage of a hair  
The planet's impulse well may spare,  
A drop of dew the tided sea.

The loss, if loss there be, is mine,  
And yet not mine if understood;  
For one shall grasp and one resign,  
One drink life's rue, and one its wine,  
And God shall make the balance good.

O power to do! O baffled will!  
O prayer and action! ye are one.  
Who may not strive, may yet fulfil  
The harder task of standing still,  
And good but wished with God is done!

## Will Ottawa Answer?

In reply to a question in the House of Commons, Ottawa, a report was submitted as to the religious affiliations of the men composing the Canadian Armed Services: The Anglicans are reported as having a fraction over thirty-five per cent., and the Roman Catholics a fraction over twenty-two per cent. All other bodies, of course, had a much smaller representation.

Our Anglican friends will not be offended when we say that that reported number would far exceed the number of men who are vitally related to the Anglican Church. When attending a funeral service in association with the late Canon Dyson Hague, Dr. Hague remarked, "There are thousands of people who call themselves Anglicans when they want some service. They remember some remote connection with the church when there is someone to be buried, or some other duty that requires the service of a clergyman." It is known to all who know anything about the ways of the army, that men enlisting who, for a moment hesitate to declare their religious affiliation because they have none, are put down as Anglicans. A Salvationist reported to us quite recently that in the last war he had to protest again and again to have himself registered as a Salvationist and not an Anglican, because the recruiting officer reckoned that the Salvation Army was no religion.

In respect to other bodies, the numbers given may apply to those who have at least some family connection with the denomination named. So far as Baptists are concerned, comparatively few people call themselves Baptists who are not actually baptized members of a church, and in communion with a church.

In respect to the Romanists, all who whether willingly or unwillingly, have been baptized as Romanists—the vast majority in infancy—are so classed. But let us give our Romanist friends the full advantage of their percentage—what have we? Approximately seventy-eight per cent. of the Armed Forces are non-Romanists, and twenty-two per cent. Romanists. The Roman Catholics claim nearly forty-two per cent. of the population of the country; and instead of having forty-two per cent. of the enlistments, they have only twenty-two per cent.

There is, however, another aspect to this; and we propose to pass on to Mr. Church a request that he ask a return on this matter. We venture the assertion that of the twenty-two per cent. reported as having enlisted in the Armed Services, at least fifty per cent. of them have already been discharged from the army. The Roman Catholics come in at the front door, and on the request of a priest, are discharged by the back door. The country is put to the expense of providing them with uniforms for a few weeks; then they are discharged.

We do not believe the Government would dare to give a report taken from their records, a report that would stand on an equal basis of authority with that submitted which reports twenty-two per cent. Roman Catholic enlistments. Such a report would shock the country. We hereby challenge the Government to give to the House of Commons, and to the country, a report of the number of Roman Catholics enlisted in the various Armed Services, who were thereafter discharged. We will venture the assertion that the actual figure of Roman Catholics in the Armed Services would be more nearly ten per cent. than twenty-two per cent. But of course the Government will not give out such figures because it dare not.

## THE WITNESS

Single copies, 5c postpaid; Bundles of 25 copies or over sent to one address at the rate of three cents per copy postpaid.

**Testimony of Lieut.-Colonel D. C. D. Munro,  
D.S.O., M.C., Gordon Highlanders**

(Continued from page 3)

You say, "That is all very fine, but does it work?" Yes, it works. He does come—and He does help. He helps all His children when tempted, if they cry to Him. And as I walk nearer and nearer to God, temptation becomes less and less because my mind is more and more filled with the desire to serve God. That is the solution: "Looking unto Jesus the author and finisher of our faith." As we keep our eye firmly fixed on Him, we can walk until travelling days are done, until that day when we shall stand before the Lord Jesus Christ, saved for ever.

**NEWS OF UNION CHURCHES**

**Shenstone Church, Brantford**

We have had a remarkably fine church year. Reports show that there has been a considerable increase in our Missionary offering both in the church and Bible School. We have reduced the principal indebtedness left over from the old days by \$750. It is now \$650, and we hope to be able to clean it up this year. We have cut it down from the neighbourhood of \$2,400, in six years.

There has been a fair increase in membership, most of it by baptism too. The church seems to be in a very good spiritual condition. We are preparing for two weeks meetings under the leadership of the Rev. H. C. Slade to begin April 12th.

The church is grateful to you for your help during my absence and would like all those generous and helpful brethren who preached here during that time to know that they are deeply appreciative of their labours.

While trying to find words to thank Jarvis Street Church and Bible School for their kind thought and generous gifts to me I recall the many friends in our Union who have shown Christian sympathy in many ways. We appreciate more than we are able to say or write in many words, the kindness of our many friends whose hearts were opened to us in our time of trouble. So many of our people and of our Union Churches beside the Seminary Faculty, trustees and alumni have expressed their sympathy that I dare not take room enough to mention them all by name. I can only say simply "Thank you." All this kindness and their prayers have had a great part in helping us to stand the strain of this experience. Surely, we say, the grace of God which we have seen working in His people on our behalf will be available to us in whatever difficulties lie ahead. (For He added more grace.)

A. C. WHITCOMBE.

**Farewell to Rev. Arthur McAsh**

"On the evening of February 23rd about sixty friends met at the home of Deacon Fred Knights to say farewell to Rev. Arthur McAsh, who for four years has laboured here as Pastor of Maple Hill Church. After an hour or so of singing, Scripture contests, etc., the young people of the church tendered Mr. McAsh an address and presented him with a desk lamp. Mr. McAsh responded in a very acceptable manner. Mr. Robert Knights then read an address from the church proper and the retiring pastor again responded and with very evident emotion thanked the gathering for their kind words, good wishes and gift of remembrance.

"The address in part read as follows:

"Perhaps your greatest work has been done among the children and young people, the men and women of tomorrow, and there are several of these who are seeking to be led of the Holy Spirit in relation to their life's work.

"Under your ministry too, the interest of the church in the great commission of its Lord to "Go into all the world and preach the gospel" has been revived.

"As Pastor you have been sympathetic and true, and as friend you have been true and sympathetic—as preacher you have preached the Word and as teacher you have taught the principles of Divine revelation. You have exalted the Lord Jesus Christ."

Readers of this column will join the Maple Hill friends in wishing Mr. McAsh the richest blessing in his new field of service at Chatham.

**Rev. J. Fullard at St. Catharines**

Rev. J. Watt of the St. Catharines Church writes:

"Mr. Fullard proved to be a fine evangelist, ministering the Word faithfully and well. Good crowds attended each week night. Four who know Christ as their Saviour, but who had gone back to walk with the world, openly came back to Him. Two others, a young man and a young woman made a profession of faith in Christ. On the final Sunday we were blessed with eighteen inches of snow but in spite of this our church was crowded and it was at this service we had three of the responses. Mr. Fullard was enjoyed by all our folk who are looking forward to his coming back to us in the not too distant future. We would heartily recommend Mr. Fullard to other Union churches as an evangelistic messenger. His ministry is a blessed one."—J.W.

**To All Jarvis Street Members**

We remind all the members of Jarvis Street Church that our financial year will end March 31st, and suggest that all regular contributors who may be in arrears will endeavour to make up their arrearage before March 31st, and that the members generally will endeavour as usual to present their thankoffering to the Lord before the year's end.

**Last Sunday Evening's Announced Subject**

The subject announced for last Sunday evening was, "Is the world entering upon the Great Tribulation?" and for Thursday evening of this week, "The Second Coming in relation to the Great Tribulation." The first was not given. We were delighted to have instead the splendid address of Colonel Munro. But the Sunday evening address will be given on Thursday evening of this week (to-night), and the Thursday evening address on Sunday evening; and by the request of many, these addresses will be published.

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## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 13 March 29, 1942

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

### DAVID BRINGS THE ARK TO JERUSALEM

Lesson Text: 2 Samuel 6.

Golden Text: "Arise, O Lord, into thy rest; thou, and the ark of thy strength"—Psalm 132:8.

I. The Journey Commenced—verses 1 to 11. Read 1 Chron. 13:1-14.

David's desire to bring the ark to Jerusalem was a worthy ambition. The ark of the covenant had accompanied the children of Israel during their wilderness wanderings, and it had occupied the central position in the tabernacle. They had carried it before them as they battled against the Philistines, who captured it in the days of Samuel (1 Sam. 4). For seven months it remained with the Philistines before being returned to Beth-shemesh (1 Sam. 5, 6), and then it rested for twenty years in the house of Abinadab in Baale of Judah or Kirjath-jearim (Josh. 15:9, 60; 1 Sam. 6:21; 7:1, 2).

The ark of the Lord had been built of shittim or acacia wood and overlaid with gold, according to the command of the Lord (Exod. 25:10-22; Heb. 9:3-5). It was called "the ark of the covenant", since it contained the two tables of the law (Exod. 40:20, 21; Num. 14:44; Deut. 10:1-5; Heb. 9:4); "the ark of the testimony", because of the omer of manna (Exod. 16:32-34; 25:22); "the ark of thy strength", as containing Aaron's rod which budded in token of the power of the Lord (Num. 17:10; Psa. 132:8). The mercy-seat with its gold cherubim above the ark spoke to the Israelites of the holiness of God (1 Sam. 4:4; 2 Sam. 6:2; 1 Kings 8:6; Ezek. 28:14), and the basis on which they might have fellowship with Him (Exod. 25:22). Summarizing these ideas we see that to the people of Israel the ark stood for the promise of God, His provision for their needs, His power, His purity and His presence. This would explain why the house of Israel had lamented after the Lord while the ark was absent (1 Sam. 7:2). At the ark "the name, even the name of the Lord of hosts, was called upon" (verse 2, margin).

But, while the ark was merely the symbol of God's presence in the midst of His people, Christ tabernacled among men in reality (Isa. 7:14; John 1:14-18; Heb. 1:1-3). He revealed the Person of the Father, His faithfulness, His loving care, His holiness and His majesty. At the mercy-seat God met His servant on the basis of the shed blood, but Christ Himself was the Living Way to God, the Mediator, the Propitiation for our sins (John 14:4-6; Rom. 3:25; 1 Tim. 2:5; Heb. 10:19, 20).

No amount of carnal enthusiasm can make up for lack of obedience (1 Sam. 15:22). David attempted to do the right thing in the wrong way, and the Lord could not bless him (1 Sam. 13:8-14). According to the law of Moses only the Levites were permitted to carry the ark (Deut. 10:8; 1 Chron. 15:2); the sons of Abinadab had no authority to transport it.

Again, when once the High Priest and his sons had covered the holy things ready for a journey, no one must touch them (Num. 4:14, 15; 7:9; 18:3; 1 Sam. 6:19, 20). Uzzah's zeal when the oxen stumbled was without knowledge and without justification (1 Chron. 13:9; Rom. 10:2, 3). His sacrilegious act was a violation of the holiness of God.

The Lord smote Uzzah because of his rashness, and the people also suffered, because his sin had caused a breach of fellowship between the Lord and His people (Josh. 7:1-5). The bond of sonship between the Lord and His own can never be broken (John 10:27, 28), but the bond of fellowship can easily be severed by sin (Psa. 51:12; 66:18; Isa. 59:1; 1 John 1:6-9).

David was displeased, and he complained against God's dealings. It is a serious thing to doubt God's power or His love (Mk. 4:38). Through lack of obedience and lack of faith (verse 9) David was side-tracked (Gal. 3:1; 4:15; 5:7). He and his people missed the blessing for a time.

II. The Journey Concluded—verses 12 to 23. Read 1 Chron. 15:25-29; 16:1-3.

David could not be satisfied until the ark should be brought all the way to the holy hill of Zion. He did well to enquire the cause of his first failure, and to make sure that the mistake would not be repeated (Josh. 7:1-5; 8:10-17). This time the ark was transported to Jerusalem according to the commandment of the Lord (1 Chron. 15:11-15). Backsliders should return to the place where they lost fellowship with the Lord, and should renew their vows (Gen. 35:1-7; Hos. 6:1-3; 14:1-4).

The knowledge that the Lord was blessing the house of Obed-edom, where the ark rested, acted as a spur to David's endeavour. We are justified in describing the joys of the Christian life, as we induce others to believe on the Saviour (1 Tim. 4:8). There is a place for godly jealousy (Rom. 10:19; 11:11).

The same ark, the presence of which guaranteed blessing to the Israelites, had been a curse to the Philistines (1 Sam. 5). The presence of God causes joy to those who love Him, but fear to those who do not trust Him. The Gospel is a savour of life unto life for those who believe it, but of death unto death for those who reject its message (2 Cor. 2:14-16). Christ is the power and wisdom of God to the believer, but a stumbling-block to the unbeliever and the disobedient (1 Cor. 1:22-24; 1 Pet. 2:6-8).

Sacrifices were offered at the commencement of the journey from the house of Obed-edom to Mount Zion, when the Levites had advanced a distance of about thirty feet as a sign that they were permitted by God to proceed (Josh. 4:3; 1 Chron. 15:26). Faith in the Christ Who died for us and identification with Him in His death mark the initial steps in the Christian life (Rom. 6:1-4; 10:9). Again, the Holy Spirit did not come to dwell in the hearts of believers until after the sacrificial death of Christ (John 7:38, 39; 14:16, 17). The burnt-offerings and the peace-offerings at the safe conclusion of the march probably symbolized the complete dedication of the believer to God, and the thank-offering of praise which he should continually present (Lev. 1:3; 3:1; 7:11, 12; Rom. 12:1; Heb. 13:15; 1 Pet. 2:5).

The ark was carried to Zion amid great rejoicing to the accomplishment of shouts of joy, the songs of the singers, the blare of the trumpets and the sound of the musical instruments (1 Sam. 4:5). Whenever Christ enters the human heart He floods the life with joy unspeakable and full of glory (Lk. 15:5, 10, 32; 1 Pet. 1:6-8).

David's dancing before the Lord has no connection with the modern amusement which goes by that name. He moved along alone, inspired by holy joy, unable to march quietly because of the feelings of praise and gratitude to God which surged within him (Exod. 15:20; John 16:22). But Michal his wife entirely misunderstood his whole-hearted abandon to the joy of the Lord, and she despised him in her heart. Christians must not expect the world to understand or appreciate them (1 Cor. 2:15).

The whole multitude of Israel joined in a feast of fellowship with David; together they partook of bread and wine. Surely this fellowship illustrates the communion which believers enjoy with Christ and with one another, when they gather around the table of the Lord in the ordinance which He Himself ordained (1 Cor. 10:16, 17; 11:20-34).

The triumphant entry of the ark into Jerusalem, the city of David, was celebrated by a Psalm of praise composed for that memorable occasion (1 Chron. 16:7-36).

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