

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Telephone Elgin 3531.

Registered Cable Address: Jarwitsem, Canada.

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Dr. Shields Agrees With Mr. King!

Readers of THE GOSPEL WITNESS will say, Never. Dr. Shields has spoken and written against Mr. King again and again, in strong language. He has thought the Canadian war effort, under Mr. King's direction, far from "all out", as it must be. He has declared that the King Government is too much ruled by Roman Catholic Quebec and its interests. To this end Dr. Shields' analysis of the Sirois Report, as circulated all over Canada in this paper, did much to shelve it, showing that it was a clever attempt to sell Canada "down the river" in the interests of our backward and recalcitrant province, Quebec. When the holding of a plebiscite on conscription was mooted, Dr. Shields denounced it as iniquitous. But now there is one thing on which the Editor of this paper and the Prime Minister of this country agree.

The plebiscite on April 27th next is designed, according to the Government, to relieve that Government of its pledge not to enact or enforce conscription for over-seas service. A plebiscite has no binding power, of course. It does, however, reveal the will of the people.

Conscription a Necessity

Dr. Shields has said from the beginning that we ought to have conscription. It is the fairest and most efficient way. We need it to win this war, and winning the war is the one thing that matters right now. Germany has been getting ready for this war ever since the last one, but especially since 1933, and bending every effort to that end. For twenty years Japan has planned her Greater East Asia Co-prosperity Sphere. We can lose the war. We must win it. We need faith in our cause. We have such faith. But with faith goes works, and in this case they must be works of the most strenuous kind of which we are physically, financially, and morally capable. We must co-operate to our utmost capacity with all the United Nations. Great Britain and the States already have conscription for service anywhere.

A "yes" vote on the plebiscite does not bind our Government to enact conscription. Many of us believe that the Government that would enact conscription is

already free to do so. A pledge given at the time of the last Dominion election was not an issue—it was given similarly by both major parties and so could not have greatly influenced the voting. Further, "circumstances alter cases", and our case has much altered for the worse since that election. But the Prime Minister demands, before any move to make over-seas service compulsory, that his Government be relieved of its pledge. Accordingly he has called for this plebiscite.

We ought to have had conscription long ago. We ought not to have had an anti-conscription pledge. The plebiscite may be "iniquitous". But it is here. The Government asks us to vote "Yes". Not to vote is like voting "No". To vote "No" is to bind our Government, no matter what the need, not to send conscripted troops beyond Canada.

Dr. Shields and Mr. King agree that all citizens should vote, and that they should vote "Yes".

Moral Obligation of the Government

If this country is to have conscription, at least in the near future, it must be enacted by the present Liberal Government. The Liberals at Ottawa are well entrenched; they have an overwhelming majority in Parliament. They were put there by vote of the Canadian people. If Canada is to have conscription for over-seas service, Canada must say so, not in isolated groups or organizations here and there, but as a people. Canada now can speak in an unmistakable way. Let there be a tremendous "Yes" vote on the forthcoming plebiscite, let our elected representatives at Ottawa know that we certainly want conscription. Then they will be under moral, not to say political, obligation to remove the barrier that debars conscripted men from being sent wherever they are needed in the present world conflict.

Finally, . . .

On April 27th, that is Monday next, whatever the weather, whatever your personal affairs, let nothing hinder you from getting to the polls to vote "Yes".

—W. G. B.

Remember April 27th and Vote YES.

The Jarvis Street Pulpit

THE GRACE OF ETERNAL LIFE

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, November 10th, 1940

(Stenographically Reported)

"Being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus 3:7.

The years and days and hours of life are more than disconnected and unrelated units of time. They are part of the stream of life which flows from the cradle to the grave, and out into the great beyond. And so the thoughts, and words, and deeds—every expression of life, which belonged to any moment of time—cannot be considered and appraised by themselves alone, but must be viewed in relation to all that has gone before, and to all that follows after. And after all there is a continuity of life, a persistence of responsibility, for all that we are, for all that we say and do. And because of that, it would be difficult for one at any particular point of time to turn back the stream of life, and to become, by any means, other than he is.

Suppose a section of, let us say, the great St. Lawrence, just where it is widening out into the Gulf, could become animate and vocal, and could resolve and declare that it would separate itself from the great river, and would begin all over again somewhere as a mountain stream! How impossible it would be! There would be the momentum and weight of all the waters behind it, the Niagaras and the Great Lakes pushing it forward into the wide sea beyond.

Thus it is difficult for any one, on a particular day, or hour, to say, "I will begin again, and be a different man", "a different woman." The accumulated responsibilities of the years, the momentum of the stream of time just bears people onward, and leads them to say, "Well, it is too late. I am what I am, and must so continue to the end."

And yet there is a way by which even a mighty river can be born again. By the operation of laws which are older than time, by the processes of evaporation and distillation, the waters rise in vapour, and mist, and fog, and cloud. And so, perhaps if we could trace each tiny drop, we should find it carried away back to its mountain origin, flowing as a pure and limpid stream, not out into the Atlantic, but perhaps in the opposite direction into the wide Pacific.

And God, in His mercy, has made it possible that the turbid, turbulent stream of life could be lifted out of itself, and carried back to its heavenly origin. All the springs of life may thus be purified, made clear, until that life partakes at last of the very nature of the river of the water of life, "clear as crystal, proceeding out of the throne of God and of the Lamb."

Oh, what meagre, superficial, views of the salvation that is in Christ Jesus men entertain! He Who is our Redeemer was also our Creator, and the power loosed in the great scheme of redemption is not less than that which spake the worlds from nought. And so the divine Potter—to change the figure—can make every vessel again as it seemeth good to His infinite wisdom and

skill to make it. Now that is what my text declares, that we may be justified by His grace, and be made heirs according to the hope of eternal life.

I.

WHAT DOES IT MEAN TO BE JUSTIFIED? That is a great word which comprehends that work of grace which completely destroys the work of the Devil, which undoes all the effects of evil, which makes men to be new creatures in Christ Jesus. You and I need more than the forgiveness of sins, more than deliverance from the fear of the consequence of an evil life. Ask the soldier what he needs. I have seen him in the days of the Great War, wearily stepping down from a train at Waterloo or Charing Cross or Victoria Station, his heavy boots covered with mud, his face begrimed, his uniform soiled, his pack upon his back, and his rifle slung over his shoulder—he just trudges out as though his feet were lead, with bowed head, into the London crowds. What would he like? If he has strength enough to speak at all, he would, perhaps, say, "Oh, first let me get a bath, a little food, and then a long sleep." He has been so long in the trenches, in the life of the trenches, the life of few privileges, that he has come to loathe himself, and he wants to be clean, he wants a little food, and a long rest.

And so the spirits of men need more than forgiveness: they need cleansing, purification, a sense of deliverance as well from the guilt, as from the power of sin.

A friend of mine, who was a very rich man, said to me one day: "I have an idea that it ministers somewhat to one's self-respect to be decently clothed. Sometimes I feel as though there were a new spring in my step when I put on a new fresh suit of clothes—it is not all objective: it is subjective; I feel different."

Oh yes; and there is all that in salvation:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

We are clothed afresh; we are justified freely by His grace; we are declared righteous. All that He is before God, Who is our Saviour, we become in Him, and, in Him, we stand complete as though we had never sinned. The very stream of life, turbid and putrid, is just kissed by the Sun of Righteousness, back again to its origin. And we are made like Him.

That, my friends, is possible only by divine grace. What other message can we ever have for anyone with part of his life behind him? We cannot recover our yesterdays. We cannot expunge the stain of sin; we cannot bring back, or restore the years that the locust

hath eaten. Only God can reach into our yesterdays, and bring back the captivity of Jacob. That is the function of divine grace, the philosophy of the great saying that the Lamb was slain from the foundation of the world. Divine grace has anticipated every requirement of the sinful soul, and made provision for us; hence the cross; hence the atoning efficacy of the blood; hence the great fact that salvation is all in God, and consists in being born from above. It is the stoop of Deity to the limits of our humanity, and the uplifting of the soul to God. Oh, how we sing!—I wonder do we always take into account the significance of some of these great hymns—

"O the deep, deep love of Jesus,
Love of ev'ry love the best;
'Tis an ocean vast of blessing,
'Tis a haven sweet of rest.
O the deep, deep love of Jesus,
'Tis a heaven of heavens to me!
And it lifts me up to glory
For it—lifts—me—up—to Thee!"

And so the alienated spirit, notwithstanding the pollution of the channels through which it has flowed, by grace divine finds its way back again to God, even as it is written, "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." That is the grace of God.

II.

AND WHAT IS IT FOR? THAT WE MIGHT HAVE ETERNAL LIFE. I spoke to you two weeks ago of the eternal security of the believer. A good friend met me at the door and said, "I don't believe a word of that. If you had read on in the same chapter you would have found that it speaks there of a sin unto death. If you knew your Bible . . . !" Oh, yes; and he said: "It says 'If a brother sin unto death—'!" It does not say anything of the kind. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." The soul that is saved in Christ Jesus is delivered from all such possibilities.

If you go into a store, and you are offered an article, after you have made known your desire, which may be obtained in several qualities, you examine it. You are not an expert, and perhaps two or three articles seem to you to be quite alike, and you say to the salesman, "What is the difference?" "Oh, this is a better quality." "Better in what respect?" "Well, it is more durable. It will last longer." Or perhaps on another occasion you handle something, and you say, "It is very good, pretty expensive. Can you offer me any choice?" No; we keep only one quality, and that is the best there is. We have no second or third class in this style of goods. It is the best only."

The Lord Jesus does not keep a cheap store, wherein you can get a second or third class salvation, if you don't like the first. He has only one quality, and when He gives life it is life of one quality; it is eternal life, which does not mean mere everlastingness—it does mean that; but it means that in its very essence, in its essential quality, it lasts forever. You cannot wear it out. It is part of God. My hand is the same age as the rest of my body. Life is one, and the gift of God is eternal life. And that is the hope that believers are called to cherish. Paul said he lived in hope of eternal

life, which God, Who cannot lie, promised before the world began. By hope we are not to understand a mere expectation of better things. We are to abound in hope through the power of the Holy Ghost. It means that we are to live in certain expectation of eternal life. The life we now have is the beginning of life eternal, and it will never end.

Well now, I have said that, transposing the order of the text just that you may see the logic of it: "Being justified by his grace, we should be made heirs according to the hope of eternal life."

III.

And if we are given eternal life, and we are to live for ever—and that is the prospect of faith; no end to it—how are we to carry on? We are made "heirs according to the hope of eternal life."

A man of vast wealth leaves a certain inheritance to his son. It includes, perhaps, some great estate upon which there is situated a great mansion. Would you like someone to give you Casa Loma? You would say, "What could I do with it? It would cost several large fortunes to pay the taxes, to heat the place. One would have to be a millionaire to furnish it, and a multi-millionaire to maintain it. It would not be of any use to give me a great thing like that if you could not at the same time make provision for me to maintain the place." The rich man leaves his son a great estate, and a great house. But because he knows all that is involved in its maintenance; in order that he may live in enjoyment of his inheritance, he makes him heir to such resources as will enable him with comfort, and without anxiety to maintain his estate.

Do you see the significance of the text? God, having planned some great future for us, stretching out into eternity, giving us eternal life, inspires within us that hope of everlasting felicity; He makes us heirs according to that hope. What does that mean? It means that there is laid up for you, my dear friends, as a Christian in Christ Jesus, such treasures of grace as will insure that in the hour of temptation you may be so fortified as to withstand it; that in the hour of stress and of conflict there is strength enough to insure victory; that in the hour of soul-depression, and almost despondency, there is grace in Him to make Him become to you your "glory" and the "lifter up of your head": in short, there is in Christ everything you need. And of all that He is and has, we are made heirs, according to the hope of eternal life. To this we are begotten again by a living hope: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving"—

Ah, that is it—"receiving the end of your faith, even the salvation of your souls."

Thank God we are saved! Hallelujah, what a Saviour!

Let us give Him thanks: We thank Thee, O Lord, once again for Thine abounding grace. O help us who are Christians to rejoice in it. And if any have not yet received Christ, help such to receive Him, for Jesus' sake, Amen.

Jarvis Street Baptist Church

We are always glad to have friends who wish to see our work, particularly in the Bible School, come to us for a Sunday and be shown from department to department. Last Sunday we were happy to have Mr. T. Fred and Mrs. Hussey studying our methods of Bible School work. Mr. Hussey is general superintendent of the Sunday School in Central Baptist Church, London, where Rev. S. Franklin Logsdon is the new pastor. Indeed, we also had many other visitors last Lord's Day—from Huntsville, London, Port Dalhousie, Tottenham, etc. Men and women in uniform were here from Calgary and Vancouver, and from training centres at Burford, Dunnville, Trenton, Ontario; Three Rivers, P.Q.; etc.

Sunday was a good day, with response to the invitations both morning and evening.

We had a message from the pastor to read at the services, dated at Knoxville, Tennessee, where he was from the 12th to the 19th:

"Please assure the members of the church and Bible School that I greatly miss them all. I am homesick for Jarvis Street, especially on a Sunday. I have delivered twenty-two addresses in eighteen days, and have driven thirteen hundred miles.

"Spring foliage is everywhere, the temperature is eighty-five degrees, it is delightful.

"We are having much blessing everywhere. I am praying you may have a great day in Jarvis Street on Sunday. Mrs. Shields joins in warmest love to all.

(Signed) T. T. SHIELDS.

We expect the Pastor home for the first Sunday in May.

Hymnals are now being purchased in memory of Pilot-Officer Percy McKee and in honour of all our men in the forces. They will cost One Dollar each. Members and friends are asked to let us know at once how many books they will be responsible for, within the next month.

Mr. Barham Writes

Jarvis Street people often ask after Rev. A. H. Barham, our former pastoral visitor, now in England. Here, then, is part of a letter from him:

21, Monks Walk,
Reigate,
Surrey.

Dear Mr. Brown:

THE WITNESS generally reaches me, and I am glad to see things are going on so well, and I am glad also to believe that the youthful Protestant League is a lusty infant. There has been reason for its birth, and in the days to come there will be constant opportunities for the exercise of its muscles.

You ask, "How goes life with you? Your community?" Well, much about the same. I don't think I am becoming used to the uniform spiritual apathy, I am glad to say. It is

said with respect to this particular town that it was the only place Wesley met with no success. But I have as much preaching as I care for, and, what is more successful, I have a mid-week Bible Class of girls, each of whom are supposed to be "problems" in an Institute. But there is some movement among them, and two or three have made decision for Christ.

My last news from Marie was dated in August last. The only mails to and from her can now be per the Burma Road. But why worry? since she is in the Lord's hands. Her eye trouble had, I believe, cleared up after an operation performed by a Chinese lady doctor. . . .

We have had quite cool weather, and with our lack of central heating it is some cold! Folks say, "But your Canadian heating system must be stifling"; but I should rather stifle in comfort than be frozen in misery. What say you?

"How about diet?" you ask. O for the onions of Egypt (and Canada)! . . . Restrictions are coming upon us so gradually that we don't feel the need of these things so much. But we can talk about these things more fully when we meet, as I am anticipating.

Please give my love to the Pastor, and tell all friends who enquire after me that I am not forgetting them.

Yours cordially,

(Signed) A. H. BARHAM.

A Tenth in the Box

(A writer in the current issue of *Saturday Night* has a delightful article recalling experiences driving to town with an "old auntie" of hers. As they passed one farm and another, the wise old lady would pointedly describe the people on them. In the article is this fine bit of religious value:)

A big square house loomed up next along the road with a couple of old barns and a lot of little ones as a background for a hundred or so apple trees in bloom. The lane was gravelled, the wood pile stretched from barn to house, and six cats sat on the porch in the sun.

"There is the only home I know of now where they have a tithes-box and use it. The wife told me they had never once failed to put the tenth of every farm sale into their box by the fire-place; and she has always given to every person or cause that asked them for help and never yet has she come to the bottom of the box. Also she said she had never seen the bottom of a bin or of the hay mow. They are the only really contented happy farmers I ever knew. They act surprised over their blessings for the little they give and do to to deserve them. All their neighbors think they are a wee bit queer. They can't understand why they don't complain of something."

Before I call

He answers—

He does it every time—

No wonder when I think of Him

The bells begin to chime

Within my heart, for which He died,

And where He doth as King abide.

Whate'er I ask

He giveth,

According to my need,

And always more on me He showers—

Is this not grace indeed?

Such lovingkindness, humbles me

And makes me long like Him to be.

—A. HELEN PHILLIPS.

Faith implies three things:

Human incapacity,
Heaven's veracity,
Holy audacity.

Roman Catholic Church Organizes to Destroy Copies of the New Testament

A letter has just come to my desk that brings startling news from one of our French-speaking pastors: The Roman Catholic clergy in the North have set up an organization for the special purpose of gathering up and destroying the French New Testaments we have distributed by the hundreds to French-Canadians who ask for them.

We earnestly hope that the news of the fantastic organization—the report is vouched for by Pastor Frey's letter—will startle our readers into action. Here is Mr. Frey's letter:

"When Mr. Wellington and I were visiting French-Canadians we met a priest of the Roman Catholic Church. He told us, with a pleasure that he did not seek to hide, that they had an organization extending throughout the whole North which enabled them to collect the New Testaments we have given out. He boasted that he had a pile of several hundred of them. The means employed is to offer a prize (probably an 'indulgence') for each New Testament brought to the priests. According to him the Testaments are not good because they are Protestant and he does not like our tracts because they indirectly attack the Catholic Church.

"We had a very lively discussion with him concerning the fundamental doctrines of Grace. I finished up by telling him that he was a victim of a system which has turned aside from the teaching of the Word of God, and that God would help him to come out and find the truth if he were sincere. When he left the house where we were he had lost his assured air.

"One thing which made Brother Wellington laugh was the ignorance of the priest regarding the Bible. When I asked him to read in the Epistle to the Romans he said, 'Which Epistle to the Romans, the first or the second?'"

Some Protestants who view Roman Catholicism from afar through the rosy tinted spectacles of a supposed tolerance, are totally ignorant of what Romanism in practice really means. This incident affords the proof: Romanism to-day is the same as it was in the Dark Ages. Torture and the stake remain throughout the centuries its sole argument. The hierarchy have been startled into action by our campaign for the distribution of French Testaments and here is their answer—an organization to obtain the Word of God by deceit and treachery in order to destroy it and keep their people in ignorance.

What shall our answer be to this organized attack? Concerning the answer of our pastors and workers there will be no doubt—we shall renew and redouble our energies to put the Word of God in the hands of our French-Canadian fellow citizens. This article is written to lay bare the purpose of this iniquitous Roman organization and to ask our readers what will *you* do about it? Will you supply the munitions of war to our workers? Will you put the French Testaments in their hands and stand behind them as they go out to defy the edicts of the priests who deny the Light of the Scriptures to their poor deluded people? Shall we give up in despair because Rome has unleashed its forces of darkness against our French Testament Campaign? The whole edition of Tyndale's New Testament 450 years ago was bought up by Roman priests and publicly burned by the hangman, but that did not deter Tyndale. He revised his translation and printed another edition

which touched with divine fire the heart and mind of the Anglo-Saxon world as no other book has ever touched any other age or race. "Give us the tools", we repeat, "and we shall finish the job."

We are grateful to these poor ignorant priests of Rome for the compliment they have unintentionally paid our French Testament Campaign. They regard our work as being so important, so threatening to their supremacy in North-Western Quebec that they have set up a special organization to follow in our footsteps collecting the New Testaments we have put in the hands of French-Canadians. The Roman Church in this district has received, and still receives, thousands upon thousands of dollars of public money each year. The laws of the province are Catholic Laws, the overwhelming majority of the population is French speaking; there are large church buildings in every town and village, the schools are French and Roman Catholic; there is at least one large Roman Catholic hospital and a 'classical college'—all largely supported by public funds but directed by Roman Church authorities. What can this great and wealthy corporation fear from a handful of workers armed only with free copies of the New Testament in French? But Rome fears the open Bible! Its answer to us: "Burn! Destroy!"

What shall our response be to this attack on the Bible? Let us sow the Word even more thickly than before. Let us not hold our hand. God has promised to bless His own Word and to give it His increase:

"Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up; Some fell upon stony places, where they had not much earth; . . . And some fell among thorns; and the thorns sprung up, and choked them: But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold and some thirtyfold. Who hath ears to hear, let him hear."

The instructions of the Head Gardener shall be our authority in this. Who will help us to sow the seed?

We have abundant evidence that many of our New Testaments have not gone astray, nor fallen into the hands of the priests. Scores and hundreds of those who requested French New Testaments have been visited by our workers and we know that the Testaments have not been burned because we have seen them in the homes of the people and have talked with those who have read them. Once again these wily priests of Rome have overstepped themselves. In spite of their worst efforts we have put the Word of God in the hands of French-Canadians. If the priest can boast of a pile of several hundreds of them in his spacious presbytery, we know of a still larger number in the poor homes of his humble charges. And our prayer is that these may bring forth fruit "some an hundredfold, some sixtyfold and some thirtyfold".

We believe that a definite answer should be given the vain boast of this priest, and we propose the following definite and practical response: The purchase of at least one thousand French New Testaments for distribution between now and the Fall; a fund to print and distribute thousands of Gospel tracts and offers of free French Testaments to French Roman Catholics in this district.

We are now at work upon this very task, but we need and ask for an immediate practical response from those who believe that "the Word of God is living and powerful and sharper than any two-edged sword." First of all let us pray. We ask pastors to read Mr. Frey's letter to their people and to invite them to pray for the blessing God has promised on His Word. Second let us give of our substance generously. We suggest that pastors, Sunday school superintendents, leaders of Young People's and W. M. S. groups make this a matter of special prayer and special giving. It will encourage us if you write and let us know what you intend to do. We shall be encouraged to receive your letters and gifts at once. Send them to the Office of the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto.

One thousand French Testaments will cost \$200.00 and these we have already ordered. Will you have a share in paying for them? We already have another edition of tracts on the presses. Help us print them by the tens of thousands and enable us to sow them broadcast in Quebec and Northern Ontario. This will only be a beginning, for our real task is to send out French-speaking pastors and workers and to build up a body of believers who will pray fervently and give liberally to support them in their difficult task.

What will your answer be to the boast of this Roman Catholic priest that he is systematically destroying the Word of God? Let us hear from you.

W. S. W.

"What Do the Clergy Think?"

Translated from *Le Jour*

The following article was written by that intrepid French-Canadian editor Jean-Charles Harvey of *Le Jour*. We wish that there were a few editors of English language papers in Canada who possessed one tenth of the insight into Quebec affairs of this French Catholic journalist and a like percentage of the courage he displays in expressing his views. If the English language press were so endowed we should have fewer daily sheets and more real newspapers in this Dominion and, we may add, our Dominion politics would not be so muddy as they are at the present moment.

Mr. Harvey appeals in this article to the Roman Catholic Church in Quebec not to bite the hand that feeds it, even though that hand be English and Protestant. The argument is pitched on the lowest level of selfish advantage; we wonder what effect such a line of reasoning will have on the attitude of the Roman clergy to the plebiscite.

Mr. Harvey begins his article by remarking that the higher clergy of the Province of Quebec have not made any declaration which is contrary to the higher interests of the nation. This is faint praise indeed, so faint as to be damning. But Mr. Harvey proceeds to enquire to what degree the official episcopal directions have been carried out in some ecclesiastical circles. While Mr. Harvey ventures to assert that the majority of the clergy earnestly desire to see the Nazi régime defeated, he observes that there are certain ecclesiastics who abuse the authority they enjoy to blacken our war effort systematically, and that in certain French-Canadian Roman Catholic circles there is an underhanded, insidious and disloyal campaign carried on by ecclesiastical personages. Mr. Harvey

might have added that the disloyal campaign to which he refers is carried on with the full knowledge and consent of the highest ecclesiastical authorities of the Province. In their public and official utterances the hierarchy is discreetly correct but their real wish is made known by the instructions given out by the words and deeds of the local priest and their tools in Catholic Action—witness the hundreds of meetings to obtain a negative vote in the coming plebiscite carried on by Catholic Action groups and newspapers in the neighbouring Province. The following is a translation of the latter part of the article in *Le Jour*:

"We believe that we are expressing the mind even of the higher clergy when we affirm that the Catholic Church under British rule, has enjoyed privileges that it could not enjoy under any conquering power. A German victory would not fail to produce one of the two following results: either the setting up of the Nazi régime in Canada or the annexation of Canada to the United States. In either case the Quebec Church would be brutally taken down from its pedestal. In order to realize the truth of this statement we have only to enumerate a few of the special privileges enjoyed by the French-Canadian clergy.

"At the beginning of 1936 after a political storm to which the priests and monks of this province were not entire strangers, an influential politician wrote to a high ecclesiastical dignitary and reminded him of the following facts, which we give here in brief:

"There never has been an anti-clerical Government in the Province of Quebec. In order to conform to the wish of the clergy, every attempt to set up a Ministry of Education has been resisted; the full control of education is in the hands of the Council of Public Instruction which is not under political control and is composed half of bishops and half of laymen who are entirely under the control of the bishops. By way of deference to the clergy, obligatory school attendance and free schools using uniform books have never been instituted; the Normal schools, although supported by State grants, are under the control of monks and nuns and three bishops are their principals.

"That is not all. The Government has poured millions of dollars into the coffers of the Laval and Montreal Universities although these schools are private institutions. Every year each one of our thirty classical colleges received the sum of \$10,000.00 without any conditions whatsoever attached to the gift. The Government has invested approximately \$30,000,000.00 in two hundred institutions of Public Assistance, the majority of them directed by monks and nuns, to which is given in the neighbourhood of \$7,000,000.00 each year. These institutions have not even been asked to give an account of their stewardship of these enormous sums.

"Every law which in any way touches the clerical interests in our province undergoes an examination by the Church authorities before being passed. These consultations between the civil power and the ecclesiastical power are neither public or official, but we know that they exist. It often happens that when the head of the Federal Government comes to Quebec City he goes first of all to present his respects to the Prince of the Church. A few naïve persons may think that these continued marks of respect given to the Roman religion in Canada may survive a British defeat, but they ought to know that Nazism would not suffer for a single instant the presence within its bosom of an authority that is superior and sometimes equal to its own. We ought also to recognize that if we were annexed to United States, American schools, that is to say, neutral schools, would be set up at once. And the institutions of Public Assistance would certainly be asked to give an account of the public grants given them. In other words, nowhere outside of British rule would the Catholic Church enjoy so many extensive privileges as those which it has at the present time in this Province. Personally I have a very strong sympathy for Americans and their institutions and I admire without reservations

the Bill of Rights of Virginia and the great principles of the Constitution of the United States: the whole charter of human liberties and individual rights is contained in it. Within the bosom of this immense community of men and women who have come from every corner of the world, humanity has attained its highest point of generosity, progress, and the desire for perfection. But as I put myself for a moment at the point of view of the Church in Quebec, I wonder what would become of that church in the immense melting pot of North America.

"It is easily seen that the clergy in the Province of Quebec, more than any other group of citizens, has an interest in arousing, by every means at its disposal, a total effort to win this war. If patriotic reasons and love of political liberty are not sufficient to convince the clergy, a sense of their own advantage ought to push them to encourage every Canadian who looks to them for guidance to make the necessary sacrifices to gain victory, even though that victory would profit England as well. The Canadian clergy need not defend the Empire: they ought to be willing to fight for their own skins."

JEAN-CHARLES HARVEY.

UNION NEWS

Farewell for Rev. R. D. Guthrie

Tribute was paid to Rev. R. D. Guthrie, pastor of Briscoe Street Baptist Church, who has accepted a call to Bethel Baptist Church, Orillia, by his congregation and co-workers at a meeting held in Briscoe Street Church.

During his ten years' ministry in London, Mr. Guthrie has seen his charge grow from a canvas tabernacle to the present fine edifice. A progressive church membership, Bible school and Young People's Association have been built up during his stay.

On the last Sunday evening which Mr. Guthrie spent with the Briscoe Street Church two persons were baptized on profession of faith.

Montreal

Pastor Carson of Verdun reports that one young man recently followed his Lord in baptism and several others have manifested a desire to do so.

The Government office which controls building in war time has decreed that the Snowdon church must postpone their building project until after the war. This will work real hardship for our friends in this promising cause, but we trust, as they do, that even this will fall out for the furtherance of the Gospel.

Special Meetings at Brantford

Rev. H. C. Slade of Timmins is now conducting special evangelistic services at Shenstone Church, Brantford, during the absence of the pastor, Rev. A. C. Whitcombe, who is in the hospital. Mr. Slade reports that he is enjoying the hearty co-operation of the entire church membership who are earnestly praying for an outpouring of God's blessing on the Word preached. The attendances have increased steadily during the course of the first week and the prayers of God's people are specially requested.

Blessing at Fort William

"For sometime now the spirit of conviction has fallen upon our meetings. On Sunday evening, March 22nd, the spiritual showers fell in abundance when six adults answered the usual altar call, two for salvation and four for baptism. Last night, April 12th, another faithful attendant gave his heart to the Lord. We do rejoice and praise the Lord for His mercy and great kindness in bringing into the Kingdom these precious souls.

"On Easter Sunday evening, in a very impressive service, four candidates followed their Lord in baptism before a full church. Several others who have professed conversion are considering the matter of baptism and we hope they will take their stand soon. Several others who are almost persuaded to become Christians are young people who have been regular attendants. For these we covet your prayers.

"The Sunday School continues to grow in numbers and I hope spiritually as well. Last Sunday we had one hundred and ten in attendance, and it brought home to us the need of a regular Sunday School room.

"Our Pastor has done, and is doing a great work and as the evidence shows the Holy Spirit is honouring his ministry."—C.

Essex

Word has been received of special blessing at the Essex Baptist Church. On Sunday, April 5th, eight people followed their Lord in baptism. We rejoice, as do all our Union churches and friends, in this good news.

Rev. John Paterson of Courtland is conducting special meetings at Coatsworth during this week. Here and at Wheatley work is carried on by Rev. John Hunter, pastor of the Essex Church.

Rev. John Hunter is to hold a series of evangelistic meetings in Sarnia. Remember these efforts in prayer.

Rev. Morley R. Hall

In the *News Bulletin* of the Regular Baptist Missionary Fellowship of Alberta Mr. Hall writes:

"Physically, I am slowly improving in strength. Even though I have been able to take all of my preaching services since early in December, it has not been possible to do very much visitation. A few calls have been made on the sick, and in homes where death has visited, but beyond this I have been unable to do very much. On March 4th I was able to lay my caliper aside and walk with the use of a cane. The muscles and cords of the injured leg are improving in strength, but not as rapidly as I had hoped. Like most people in the convalescing stages, I get my set-backs from time to time as I endeavour to speed down the road of progress."

Ordination at Central Church, London

Mr. Roy McBeth was ordained to the Gospel ministry on April 7th at the Central Church, London. For several years past Mr. McBeth has been full time associate of Rev. James McGinlay at this church, an office which he filled with much blessing.

A council composed of thirty-seven members representing eighteen churches unanimously voted to fellowship his statement regarding his conversion, call to the ministry and doctrine. The moderator was Rev. S. Franklin Logsdon of Central Baptist Church, the clerk Rev. Robert Guthrie of Briscoe Street Church, and Rev. W. Gordon Brown of Toronto preached the ordination sermon. We extend our best wishes to Brother McBeth for a fruitful ministry.

Canadian Protestant League

Readers and friends in and about Hamilton are reminded that it is this Friday, April 24th, that a rally of the Canadian Protestant League is being held in Philpott Tabernacle, Hamilton, when Rev. T. Christie Innes, of Knox (First) Presbyterian Church; Rev. Wm. Thomas, of Cooke's Presbyterian Church, and Rev. J. H. Barnes, of St. Peter's Anglican Church, all of Toronto, will be the speakers. They have a real message on an important mission. There will be two Protestant League gatherings in Toronto next week: On Wednesday, April 29th, at 8 p.m., in Forward Baptist Church, Gerrard East, near Woodbine, when Rev. Eric dePendleton and Mr. H. G. Martin will speak; also Thursday, April 30th, at 8 p.m., in Christ Church, Shaw St., a half block north of College, when Rev. Wm. Thomas and Rev. G. Howard King will speak. Plan now to attend and bring others who are interested—or who ought to be interested—with you.

Prayer and the C.B.C.

On March 24th last a Canadian Broadcasting Corporation feature—not a commercially sponsored programme—contained the statement: "Prayers have no influence on the Divinity. . . . The answer to prayer is in ourselves and only ourselves."

Against such blatant infidelity publicly fostered the week before the last national day of prayer, called by His Majesty the King, we strongly protested in a letter dated March 31st. Later we sent along a copy of THE GOSPEL WITNESS containing our letter. At this writing we have yet to receive an acknowledgment, not to say a reply. Yet we certainly represent a large body of Christian people of all denominations in this country who, on the basis of Scripture, definitely believe and teach that "prayers have influence on the Divinity", and that "the answer to prayer is in ourselves" and in events outside of ourselves.—B.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 18 May 3, 1942

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

DAVID'S REPENTANCE

Lesson Text: 2 Samuel 12.

Golden Text: "Blessed is he whose transgression is forgiven, whose sin is covered"—Psalm 32:1.

I. Conviction and Repentance—verses 1 to 14.

Any movement of the soul toward God originates with Him (Psa. 80:3; Hab. 3:2). Of ourselves we are prone to wander, but the Good Shepherd seeks His erring children when they go astray (Isa. 54:7; Lk. 15:3-7). In grace God sent His messenger to David.

God was pleased to use the prophet Nathan in convicting David of his sin. The ministry of restoring sinning saints is a difficult, and yet a necessary one (Gal. 6:1, 2). Building up the body of Christ means adding new members to that body and also mending the broken bones, as it were, bringing into adjustment any who may be out of fellowship with the Lord and with their brethren (1 Cor. 1:10; Eph. 4:11-16; 1 Thess. 3:10).

Nathan very wisely enforced the truth by means of a parable (Matt. 13:9-13; Mk. 4:33, 34). We should be tactful and wise in dealing with people (1 Cor. 10:32, 33). Most of us shrink from a direct rebuke, and it is a good thing to bring the truth home to the heart without arousing undue antagonism and opposition (Rom. 12:18; 2 Tim. 4:2).

David displayed righteous indignation against the unknown man in the parable who was guilty of cruelty and hardness of heart. It is strange how sternly we can rebuke the sins of others, while excusing the same sin in our own lives (Matt. 7:3-5; Rom. 2:21-23).

Someone has said that one can scarcely tell the truth and retain a friend. Nathan proved to be a courageous and faithful friend, speaking strongly to David, who was not merely his friend, but also his king (Prov. 27:6). Only one who was conscious of being sent by the Lord could safely say, "Thou art the man."

Nathan went to David with a "Thus saith the Lord." Our own reasonings are without avail, but the Word of the Lord is living and powerful, sharper than any two-edged sword (Heb. 4:12). It is the soul winner's indispensable instrument (Isa. 55:11; Eph. 6:17). The Word of God, like a surgeon's scalpel, will cut, bruise and perhaps break us (Jer. 23:29), but when we allow the Lord to have His way with us, that same Word will bring health and healing (Psa. 119:9; John 15:3).

As Nathan reviewed the Lord's blessings, the king must have remembered with longing the fellowship which he had once enjoyed (Psa. 43:4; 77:5-12). As we go in search of the children of God who have gone astray, we may fan into an open flame the light which has become dim, if in the power of the Spirit we revive the memory of past days (Job 29:2-7).

David had done evil in the sight of God (2 Sam. 11:27); he had disobeyed and despised the explicit commandment of the Lord (Exod. 20:13, 14, 17; Num. 15:31; 2 Chron. 36:16; Prov. 13:13). David was just as guilty of the death of Uriah as though he had killed him with his own hand; he had slain him with the sword of the children of Ammon. In some quarters sin is lightly regarded, but according to the Scriptures it is a serious thing for the Christian to disobey the commands of God.

Family discord and disgrace came to David because of his sin. Sin is a moral plague, carrying its own punishment of misery and destruction. One cannot indulge in sin without experiencing its devastating results.

The king had thought to hide his sin from God and from the whole world, but the Lord would not allow it to be kept secret. For His own glory and for His servant's good the evil thing, like a cancer, must be exposed and removed (Num. 32:23; Job 34:32; Psa. 19:12; 90:8; Isa. 59:12; Jer. 16:17; Matt. 10:26).

David acknowledged his sin, making a sincere and complete confession to God (2 Sam. 24:10; Psa. 32:5; 38:18; 51:4). This is the essential step for the one who has sinned against the Lord (Lev. 26:40-42; Isa. 55:7; Jer. 3:13; Hos. 14:1-3; Lk. 15:17-21; 1 John 1:9).

Nathan was able to tell David that the Lord had already put away his sin (Isa. 38:17; Dan. 9:9; Mic. 7:18, 19). Divine forgiveness has been provided for us in the death of Christ for our sins (Psa. 86:5; 130:3, 4; Hos. 14:4; Eph. 1:6-8), and pardon becomes effective as soon as we believe and accept it from the hand of God through Christ (Acts 5:30, 31; 13:38, 39; 26:18; Rom. 4:5-8; Col. 2:13, 14).

II. Chastisement and Retribution—verses 15 to 23.

Even when sin has been forgiven, its results may remain, and cause sorrow and suffering. The Lord disciplines His children for their good (Heb. 12:6-11).

David besought the Lord earnestly to spare the child (Isa. 38:2-5; Joel 2:12-14; Jonah 3:6-10), but after it died he bowed before the Lord and worshipped Him. His attitude was one of sweet resignation and quiet trust in the goodness of God (1 Sam. 3:18; Job 1:20, 21). David was comforted by the sure and certain hope of reunion with the beloved one (1 Thess. 4:13-18; Rev. 21:4).

III. Conquest and Restoration—verses 24 to 31.

The Lord gave David another son Solomon, whose name means "Peaceable"; peace and quietness were given to Israel in his days (1 Chron. 22:9). The peace of God floods the soul of the one whose sins have been forgiven (John 14:27; 16:33; Phil. 4:5-7; Col. 3:15). By inspiration from God Nathan gave Solomon the name Jedidiah, "Beloved of the Lord" (Neh. 13:26). Thus did God restore to David Divine Joy (Psa. 51:12; 90:13-17), fellowship (Isa. 59:1, 2; 1 John 1:7) and blessing (Psa. 32:1; Joel 2:25).

When King David's heart had been cleansed from sin he was able also to conquer his enemies (Deut. 33:27-29; Josh. 7:1-13; 8:1); the Lord was with him in power. He took his rightful place as Israel's leader, once more equipped for service (Psa. 51:13; Lk. 22:32; John 21:15-17).

"HOW AN ARMY COLONEL WAS SAVED"

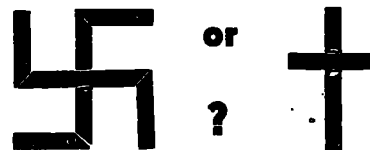
We are receiving many orders for the fifteen-page pamphlet, *How an Army Colonel Was Saved*, being the testimony of Lt.-Col. D. C. Munro, D.S.O., M.C., of the Gordon Highlanders. We expect many, many more. There are two ways friends of the gospel can help in this matter: first, by buying tracts at cost price, 20 for 25c, 80 for \$1.00, in order to distribute them personally or supply them in bundles to others to give out; second, by sending a donation, large or small, to this office so that we may send the tracts in quantity to those who can use them but have not the wherewithal to buy them.—B.

JARVIS ST. CHURCH

Youth Sunday, April 26

11 a.m.—Rev. W. S. Whitcombe, M.A.

7 p.m.—Rev. W. G. Brown, M.A.:



IS HITLER ANTI-CHRIST?