

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.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

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Whole Number 1046

PROTESTANTS, AWAKE!

The great mass of so-called Protestants in respect to the principles their name connotes, seem to be fast asleep. Failing to "add to (their) faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity", which would have made them "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ", they have relegated themselves to that category of half-blind people of whom the sequel of the passage just quoted, says, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

Having lost consciousness of the inestimable debt which Calvary paid, these so-called Protestants see no difference between the free grace which is cardinal to the Protestant gospel and the sacerdotal, sacramentarian legalism of Rome. Hence, to them, Romanism is only a Christian variant toward which we should not only show the utmost tolerance, but which we might well embrace with Christian charity.

We suppose it is for that reason that Romanized Protestantism is as bitterly opposed to the principles of the Reformation as are Roman Catholics themselves. More than twenty years ago we said that Modernism would prove Romanism's greatest ally; for the reason that it constituted a denial of the whole principle of grace, and of the supernaturalism of grace, which was the basic doctrine and dynamic force of the Protestant Reformation. The truth of this is becoming ever more apparent as so many so-called Protestants contend that the Reformation was a mistake; and that the Roman Catholic Church commands their respect and veneration.

What are the facts of the case? In Canada to-day the Roman Catholic Church controls and directs nearly every phase of Canadian life. Premier Mackenzie King is the abject, servile puppet of the Roman Catholic Hierarchy. He does what Cardinal Villeneuve directly or indirectly commands, and refrains from any action which the same power forbids. Thus in this Canadian democracy, the Roman Catholic minority insolently defies the expressed will of the majority of the Canadian people.

Mr. Chaloult is to be prosecuted for his treasonable utterances, but we know in advance what the verdict of

any Quebec court will be. But two or three months ago a Baptist Pastor, a missionary of the Grand Ligne Mission, Pastor of a French Baptist Church in Quebec City, was sued in a Quebec court for \$5,000.00 damages. What had he done? The Protestant wife of a French Roman Catholic had attended his services, with her children. She had sought his advice in respect to the children, and he had dared to give advice! For this, he was found guilty in a Quebec court, and fined \$225.00, with costs of \$379.04, a total of \$604.04.

When THE CANADIAN PROTESTANT LEAGUE heard of it, they sent for this French Pastor, and paid his way from Quebec to Toronto. This was done by the Executive Committee of the League, and it was done in this Editor's absence. It was an action of which we are sure every member of the League would approve. After hearing this minister's story, it was decided to set aside a certain sum of money to appeal the case, and he was given a cheque to cover his expenses, and to make his initial deposit for an appeal. On his way back, he was called before a specially convened meeting of the Grand Ligne Board in Montreal, instructed to return his cheque to THE PROTESTANT LEAGUE, and promised that the Grand Ligne Mission would pay his fine and costs amounting to \$604.04.

The Grand Ligne Mission wanted no controversy! Supporters of Grand Ligne Mission will now know where \$604.04 of their contributions went: it was devoted to paying for this piece of persecution. There was a time when Grand Ligne missionaries stood uncompromisingly for the gospel. In the days of George McFaul and others, it was not unusual for them to be pelted with ancient eggs and overripe tomatoes. They were apostolic in their zeal, and New Testament witnesses in their testimony. That day is past; and now even Grand Ligne allies itself with the enemies of THE CANADIAN PROTESTANT LEAGUE. But Grand Ligne's attitude is only a symptom of decadent Protestantism, a Samson shorn of his locks, grinding the Philistines' mill.

The Roman Church is not only aggressively interfering with the political life of Canada: it is equally a menace in economic affairs. The bankruptcy of Quebec Province has been brought about by this Roman Catholic horseleach which never says, "Enough". The recom-

mendations of the Sirois Report, that the other eight Provinces be tapped for a blood-transfusion for a Province that is richer in natural resources than any other Province in Canada, were another symptom of the cancerous disease from which Quebec is suffering.

But there recently came to our knowledge another matter. One of the great industrial organizations connected with one of the great transportation systems had been largely an employer of Protestant labour. Our information is that on the personal insistence of the head of the Canadian Hierarchy, this condition was completely changed. A Roman Catholic superintendent was put in charge, and Protestants were little by little let out until it was largely transformed into a Roman Catholic factory.

That is going on everywhere. These Roman Catholics in high places are always demanding their full share; yet everyone knows they have the sinecures in all Government offices, and most of those who wear the King's uniform, whether in the army or the navy, are comfortably ensconced in safe office positions. A very large part of the personnel of the permanent staff of several of the camps is Roman Catholic. The Commander-in-chief of the Canadian Forces, if he is not actually a Roman Catholic, is in fullest sympathy with the Roman Catholic Church, and his daughter attends a Roman Catholic convent. But still this Romanist horseleach is ever crying for more; and now our gnat-and-camel Government at Ottawa is ever seeking out some new titbit with which to placate its insatiable hunger.

And against this the majority of Protestants are doing nothing. But THE CANADIAN PROTESTANT LEAGUE is making headway. Our membership is steadily increasing. But what could we not do with the help of a few whom the Lord has made stewards of large portions of His wealth? Canada needs instruction. It needs to be deluged with information about the Catholic menace. If we had the money, we would buy space in every newspaper—daily, weekly, and monthly—in Canada through which to make our national danger known.

We ought to have several men giving their entire time to the work of THE PROTESTANT LEAGUE, and each would need to be a strong man—but we ought to begin immediately with one. Why should not some rich Protestants give their hundreds and thousands to THE CANADIAN PROTESTANT LEAGUE? Rich men give thousands of dollars to party funds, Conservative and Liberal: why should not rich Protestants give thousands to THE CANADIAN PROTESTANT LEAGUE? *The work the League is doing is far more important to the national welfare than that of any political party.*

This is an appeal to any such who may read this article. You see the menace of Rome; you wish that something could be done; you are highly commendatory in your speech respecting the "courage" of those who are trying to do something. But perhaps it has not occurred to you how much could be done with some of your money. THE CANADIAN PROTESTANT LEAGUE does not owe anyone a dollar. It has a very respectable balance in the bank. But we need a balance ten times the size to justify—indeed to make practicable—a great forward movement. We make our appeal to the Lord's stewards. Money given to THE CANADIAN PROTESTANT LEAGUE will be one of the most fruitful missionary investments possible. Send us your cheque yourself; and then interview some of your business associates, some of your friends who are Pro-

testants, and equally able to give—and let us together see what can be done.

Protestant League Meetings in the West

The Editor of this paper is booked to speak in Vancouver three times on Sunday, June 14th, the evening of the 15th, and twice a day for the next four days. He is also booked to speak in Calgary afternoon and evening of Sunday, June 28th, and Monday, June 29th. The meetings in Vancouver, June 14th to 19th, will be under the auspices of the Regular Baptist Convention of British Columbia, and in Calgary under the auspices of the Convention of Regular Baptists of Alberta.

Having accepted invitations to these places, it has been arranged to conduct, independently of these dates, PROTESTANT LEAGUE meetings throughout the West. Dr. Shields will be accompanied by Rev. H. G. Martin, member of the Executive of THE CANADIAN PROTESTANT LEAGUE, who has had large personal experience with Romanism in the Province of Quebec. They will leave Toronto, Monday evening, June 8th, and will hold meetings on the following dates at the places named: We do not know at this writing the particular hall or building in which these meetings will be held, but persons reading this note in the neighbourhoods named will be able from local advertisements to ascertain the particular place of meeting.

Here is the schedule of engagements: *Winnipeg*, Wednesday, June 10th; *Calgary*, Friday, June 12th; *Victoria, B.C.*, Sunday and Monday, June 21st and 22nd; *Vancouver*, Tuesday, June 23rd; *Kamloops*, Wednesday, June 24th (probably); also near that date, *Kelowna, B.C.*; *Edmonton*, Tuesday, June 30th; *Saskatoon*, Wednesday, July 1st; *Regina*, Thursday, July 2nd; *Winnipeg*, Friday, July 3rd and Sunday morning and afternoon, July 5th; *Fort William, Ont.*, Monday, July 6th; *Sault Ste. Marie* (probably) Wednesday, July 8th; *Sudbury* (probably) Friday, July 10th; returning to Toronto in time for services in Jarvis Street, Sunday, July 12th.

The arrangements for part of this programme are tentative, and there may be some readjustments. But we ask all our western friends in the cities named, or in the neighbourhoods adjacent thereto, to watch the papers for announcements of the meetings, and to attend themselves and bring as many of their friends as possible.

There never has been a time in Canada's history when this Italian Church has been more aggressive than she is to-day; and why this church, ruled from the capital of one of the enemy countries with which we are at war, should be allowed to honeycomb the life of this country with its fifth column activities, it is difficult to understand. We are determined to throw all the light possible upon its evil machinations, and thus to do our utmost to awaken the Canadian people to the perils of the hour.

This Paper Makes Them Speak

We get not a little amusement out of the antics of some of the Romanist Quislings of Quebec. We have before us a press despatch date-lined, "Saint Lin, Que., May 31 (CP)." It reports a speech by "Liguori Lacombe, sole member of the Canadian Party in the House of Commons", in which he makes the usual demand for larger representation in the Dominion Cabinet. He tried to discuss the matter in the House Wed-

(Continued on page 6)

The Jarvis Street Pulpit

A SHELTER FROM THE STORM

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 31st, 1942

(Stenographically Reported)

"Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."—Psalm 57:1.

This is one of the psalms of David, and David was a man of war from his youth. He lived through storm after storm. He had very little rest from the beginning to the end of life. Perhaps it is that fact which makes his psalms so useful to us all. They are a reflection of his own experience, and we turn to his inspired sayings again and again for comfort, as to the word of one who thoroughly understands us.

I.

Here we have AN EXAMPLE IN THE OLD TESTAMENT OF WHAT TRUE FAITH REALLY IS. We often labour to find an adequate definition for faith. "Faith is the substance of things hoped for, the evidence of things not seen." Perhaps we may most clearly understand what it is to trust in God by a study of the lives of men who were men of faith. Here David declares his faith in God: "My soul trusteth in thee."

If you look at the text and the context, you will see that *David's faith was of a quality that excluded all other dependencies*. It was an exclusive trust. He trusted in God, and he trusted in God only. We have a proverbial saying that it is not wise or safe to carry all one's eggs in one basket—the meaning being that if the basket should fall, one's fortune would be gone. It is well to have something in reserve. It is sometimes said of a man that he has more than one string to his bow. He does not depend upon one weapon of defense or offense, but on several; so that if one should fail, the other may succeed. That is common in human life. In many buildings designed for public assembly you will see doors with a red light over them, and the word, "Exit". They are emergency doors to be used in case of fire or panic when other doors are not sufficient. If you were to examine an elevator in a store or an office building, you would find that it has more than one cable, so that if one should break there is still another that will hold. When you put to sea, you will find the top deck of the ship is lined with lifeboats. They are designed to serve you if the main vessel should be wrecked: thus you have a secondary ground of confidence in which to trust. The man who has money to invest usually says, "I will not invest it all in one place; I will have some diversification in my investments, so that if one fails, I shall still have revenue from something else."

Thus in our human confidences we are seldom willing to concentrate upon one object. We like to have two or three so that we shall not be left without something.

That is not faith so far as God is concerned. We are to trust in Him alone, with no secondary confidence. That is of the very essence of faith. We do not trust God when we link Him up with someone or something else. We trust Him when our confidence is in Him alone, when

we shut ourselves up exclusively to Him so that we say, "God must help us or we are entirely lost."

That is how David trusted, in God alone, and in no one else: "My soul trusteth in thee."

How true that is in respect to the salvation of the soul! There are some people who say they are not superstitious, they do not believe that bad luck follows the breaking of a looking-glass, or the upsetting of the salt. Oh no! They are quite intelligent; they have outgrown such superstitions. But sometimes you find one such who says, "I am not superstitious, but I like the signs to be all right"! There is an element of superstition there, after all.

Pure faith is reposed in God alone. "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." It is for that reason that we are "in heaviness through manifold temptations." The man thinks he trusts God, but he has a little trust in God, and a little in his circumstances. He says, "I am fairly well placed." He has a little confidence in his friends, a little confidence in himself, in his ability to make his way, and a little trust in some other thing. Then experiences come to him which destroy all these other grounds of trust, until by and by he is left alone, as Job was, when his family was gone, his property gone, his health gone—everything gone but life itself. Then it was he cried: "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." All the dross purged away, and taught by many a painful experience to trust in God alone.

That is what faith is. Did you ever step out when there seemed to be nothing to step upon: Whittier said:

"The steps of faith fall on the seeming void,
And find the Rock beneath."

Then it appears that God has not forsaken us. He is there when every other aid and every other person has failed. We can say, like Paul on the sinking ship, "I believe God, that it shall be even as it was told me."

This exclusiveness of faith was made the ground of faith's plea. David said: "Be merciful unto me, O God, be merciful unto me"—what is his argument?—"for my soul trusteth in thee. I have no one else in whom to trust; I have cut all the lines; I have abandoned all other confidences; I have shut myself up absolutely to God. Now Thou must help me or I am ruined."

That is the way to pray. When we are trusting in no one but God alone; and because we trust in Him alone, that is our master plea. We say to God, "We have come to Thee; we go to no one else; we have no one else upon whom to depend; now help me." Have you prayed like

that? The sinner must always pray like that for the salvation of his soul. He has no confidence in himself, in the church, in the priest, or in anyone else. He says, "It is Jesus only." Now that he has trusted in God exclusively, that becomes his master plea. He says, "Now I have depended upon Thee: do not let me down." You have heard people say they trusted in someone else, but were "let down". That is our argument: everything depends upon God's coming to my deliverance:

"His honour is engaged to serve
The meanest of His sheep;
All that His heavenly Father gave,
His hands securely keep."

The proper ground of petition with all of us is the abounding mercy of God. David was a good man; measured by ordinary standards, he was better than most men. He is described "as a man after God's own heart"; yet all he asked for was mercy. We can never ask for more than that. Whatever we receive from God comes to us of His mercy, for mercy is for sinners. Thus it comes to pass that the true believer never outgrows his initial prayer, "God, be merciful to me a sinner." We never earn any kind of merit of our own. Right to the end of the chapter, we must always plead the divine mercy.

II.

Let me try to show you that DAVID FELT A REAL NEED FOR DIVINE HELP BECAUSE OF THE CALAMITIES THAT HAD COME UPON HIM. One of Job's comforters said, "Man is born unto trouble, as the sparks fly upward." There are few men of history who knew that better than David. His psalms tell us some of his troubles. He was pursued by Saul, and when he wrote this psalm he was hiding in a cave, hiding from his enemies—for David had plenty of them; and he describes some of them, and his experiences with them.

We hear much in these days about the enemy's Propaganda Department. Hitler, in *Mein Kampf*, lays special emphasis upon the effectiveness of human speech, and speaks of the tongue literally as a weapon of offense. He discounts the newspapers, and relegates all printed matter to a secondary place, declaring that there is no power in the world that exercises such influence, no instrument that can accomplish so much as the human tongue. He magnifies the power of oratory. Hitler made his way by delivering great speeches—not great by proper standards, but he harranged the crowd.

On an anniversary of Marconi's first successful transmission of electric signals across the Atlantic by wireless, there was a worldwide broadcast, in which people spoke from every part of the world. I remember distinctly a speech delivered on that occasion from Poland, in English, in which the speaker spoke of the fearful potentialities for evil that lay in the new discovery. He said, "It has now become possible for one man to make his voice heard, and to make the impact of his personality felt, by millions. What would happen if some evil man should arise, and exercise that terrible potentiality?"

That evil man did arise. I do not believe Hitler could ever have come to the position at which he has arrived—nor Mussolini either—if it had not been for the radio, and their ability to touch millions with the power of their own voices.

On the other hand, there is a credit side as well as a debit. We have all felt the force of men like Churchill and Roosevelt. That principle is not new. David felt it.

He said, "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." You remember how the New Testament speaks of the tongue? "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison." You remember too the awful description in Romans, taken from the fifth Psalm: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness."

Our enemy has learned to make use of that weapon. We have it in newspapers, over the radio, and sometimes people are exposed to it in private life. There are people who are like lions, people whose tongues are so sharp that, personally, I should just as soon find myself in a nest of snakes as to be where they are. That ought never to be true of a Christian. Our tongues ought to be different. It ought to be true of us, "My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word: for all thy commandments are righteousness"; "I cried unto him with my mouth, and he was extolled with my tongue."

But you see, some of the calamities from which David suffered, and of which he was afraid, were calamities produced by the tongue. How careful we Christians ought to be to see that our mouths are filled with His praise, that we should be so occupied praising the Lord that we should have no breath left for damning our fellow-men. These were some of the calamities of David—not all of them, for his life was in danger.

In this war-time we are likely to be exposed to all sorts of calamities. Just now we suffer a few inconveniences: we may before long have real calamities. I read an article by the greatest expert in aeronautics in America, in which he said that within two years there would not be one spot on earth that would not be as open to deadly bombing as London was to the German air force. Within two years the airplanes will have an active radius of twenty-five thousand miles without re-fueling, able to carry tons of death; to bomb the interior of the American Continent as readily as they can bomb London. God grant the war may not last two years!

That is why we ought to get it done at once. That is why we ought to do something with the rebellious Province of Quebec, and our utterly reprehensible and servile Government at Ottawa. We ought to be fighting while we can instead of marking time until these evils increase and accumulate, and no one on earth will be safe. There are calamities now: there may be others. There are many in Europe to-day. I think often of the multitudes of believers—for there are many—in these occupied countries, our brethren in France and elsewhere. How must they feel in the midst of all their calamities?

There never was a day when there were such perils abroad as there are to-day—and they are on the increase.

But blessed be God, *after a while they will be overpast*. I was coming home from Hamilton last night, and there was storm after storm. Indeed, it was that experience that brought the text to my mind. We had to stop driving again and again, for we could not see to drive. The roads were rivers, and hundreds of cars were stopped, pulled off to the side of the road. When it was coming down very much like a Niagara, Mr. Martin, who went with me for company and to drive, said, "There is one good thing about this: it is too severe to last long." It was one of the calamities that would soon be overpast: it was such a perfect deluge he felt it must soon pass over.

There are some experiences that are so severe that they are bound to burn themselves out. One cannot look upon this wicked world without feeling in our day that these calamities must, in the very nature of the case, soon be overpast. It is bound to be so in one way or another: either an end will be put to them through the instrumentality of the United Nations under divine direction, or the Lord Himself will come and make short work of them all.

I do not know what your experiences are, but I dare say the housewife runs into inconveniences and has to readjust herself—they are not troubles, but just annoyances. But in all walks of life people are troubled. They scarcely know which way to turn. They say, "These calamities multiply; every hour increases my difficulties, and I come home at night worn out by trying to adjust myself to some new emergency." Cheer up! These calamities must be overpast ere long!

III.

But what I want to tell you is **WHAT TO DO IN THE MEANTIME**. Said David, "I have found a place to trust. Therefore in the shadow of thy wings will I make my refuge, until these calamities be overpast." There are calamities that cannot be escaped, some evils that cannot be cured, some difficulties you cannot remove. They are beyond human power. What are we to do in the meantime? Find a place of refuge: 'In the shadow of thy wings will I make my refuge, until these calamities be overpast.'

It is the familiar figure which our Lord used when He said to Jerusalem, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." I am not a farmer, I never lived on a farm; but I have seen a little of it. Watch the next time you go to the country, a hen with a brood of chicks. The sky is darkened by some lurking hawk, or a storm is approaching, and instantly you will hear that mother-hen call her chicks to herself, lift her wings, and cover them all until the "calamity" is overpast. The Lord Jesus said, "I called you, I sent My prophets, I wanted to get you under My wings until these calamities were overpast—and you would not listen to Me; now behold, your house is left unto you desolate. You are going to be left out in the storm." And it was! And what a terrible storm broke upon Jerusalem!

Have you heard God call you sometime, saying, "Come a little nearer. Do not go too far away from home." Your wife or mother says, "Have you got your rubbers? Are you going to take your umbrella? Have you got your raincoat? Are you ready for the storm?" How

often the Lord warns us, "Come under the shadow of my wings until these calamities be overpast." Did you ever rest there? Have you felt He has put His wings about you? Then you could not even hear the thunder, nor the rain. You have got to heaven in advance of the time—and all was well under the shadow of His wings.

You will need it to-morrow. Let us see that we make the shadow of His wings our refuge. I wish I had time to nurse that figure, and you had time to listen; but I must content myself with saying that *in the figure God is represented as coming between us and the storm*: "In the shadow of thy wings will I make my refuge, until these calamities be overpast." Between me and the calamities which threaten, stands God, with all His gracious power. Therefore said David, "I trust in Thee,

"My heart is resting, O my God,
My heart is in Thy care;
I hear the voice of joy and health
Resounding everywhere.
'Thou art my portion', saith my soul,
Ten thousand voices say,
And the music of their glad amen
Will never die away."

THE SUMMER CONFERENCE OF THE MONTREAL-OTTAWA ASSOCIATION of REGULAR BAPTIST CHURCHES

meeting in

Emmanuel Baptist Church

350 Woodland Ave. - Verdun, P.Q.

Tuesday and Wednesday—June 9 and 10, 1942.

Moderator: Rev. J. R. Armstrong, Montreal, P.Q.

TUESDAY

3.00 p.m.—Inspirational Study—"The Church at Work"—Rev. M. B. Gillion, Buckingham.
Address—"What is the Fundamental of Baptists?"—Rev. W. G. Brown, Toronto.

7.30 p.m.—Song Service.
Annual Sermon—Rev. J. R. Armstrong, Montreal.
Address—"Is Hitler Anti-Christ?"—Rev. W. G. Brown.

WEDNESDAY

10.00 a.m.—Inspirational Study—"Power for Service."
Rev. Robt. Brackstone, Westboro, Ont.

11.00 a.m.—Address, "Why is there no such thing as THE Baptist Church?"—Rev. W. G. Brown, Toronto.

2.30 p.m.—Reports from the Churches
French Canadian Evangelism—Rev. T. D. M. Carson.
Address—"What About Ordinances?"—Rev. W. G. Brown, Toronto.

7.30 p.m.—Song Service
Election of Officers
Address—"May we have the 'City of God' after the War?"—Rev. W. G. Brown.

Offerings will be received at evening services.

Meals Served 25c.

Good Fellowship

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Special musical features.

GOD SAVE THE KING.

THIS PAPER MAKES THEM SPEAK

(Continued from page 2)

nesday, but was ruled out of order. The despatch proceeds:

"Mr. Lacombe, referring to a T. T. Shields of Toronto, asked why the Government had not yet investigated 'some men's behavior threatening national unity, as for example Shields'. He did not elaborate.

"(Rev. T. T. Shields is pastor of Jarvis Street Baptist Church.)"

One can well imagine the kind of training this man Lacombe must have received when his parents named him after the infamous Liguori! And he wants this Editor "investigated"! We have been just where we dictate this article now for thirty-two years. But creatures of darkness, like Mr. Lacombe, may scarcely be expected to know anything about those who live in the white light of public knowledge for many years. It is quite evident that the testimony of THE GOSPEL WITNESS is rather disturbing to this Honourable Member of Parliament.

Another Quebec despatch of May 27th, reporting the proceedings of the Quebec Legislature, includes this gem:

"Johnny Bourque (U.N., Sherbrooke) later rose on a question of privilege and urged that "this House do something to have some action taken against Dr. Shields of Toronto who every Sunday ridicules French-Canadians."

"The member for Lotbiniere," Mr. Bourque said, "states that because of the pressure of the English press proceedings will be taken against him. I wonder then if something could not be done to have some action taken against Dr. Shields of Toronto. (Dr. T. T. Shields of Jarvis Street Baptist Church.) I don't know whether I am the only member of this House to receive the weekly speeches of Dr. Shields. He criticizes and ridicules French-Canadians every Sunday. It is a shame to read such speeches."

The sermons of Jarvis Street pulpit are all recorded, and the evening sermons are printed. We shall be glad to make the most abject apology if Mr. Bourque can produce one single line in proof of his contention that we "criticize and ridicule French-Canadians every Sunday." Our hearers and readers by the thousand will gladly bear witness that, even though it involves much repetition, we never refer to the matter of Quebec without pointing out that the French-Canadians would be all right if left to themselves; but that they are being victimized by the villainous Roman Catholic Hierarchy of Quebec.

However, we are utterly incorrigible, and intend to keep on, and then to keep on keeping on in an endeavour to prod the Canadian public awake to the operations of Canada's Fifth Column with headquarters in Quebec.

**Subscribe for
The Gospel Witness**

\$2.00 per year

"STATUTORY" OR RELIGIOUS HOLIDAYS

We gladly publish this letter, but our note did not use the word "statutory", we spoke of "Roman Catholic holidays." Roman Catholic holidays may be allowed Dominion Government employees although they are not "statutory" holidays. Are they so-observed?—Ed. G.W.

Ottawa, June 2nd, 1942.

The Editor,
The Gospel Witness,
Ottawa.

Dear Sir:—

I read in the issue of THE GOSPEL WITNESS May 28th, page 8 (44) that a Civil Servant writes to say that certain Religious (R.C.) HOLY DAYS are still statutory holidays, and in this he is a long way behind times, must be a new Rip Van Winkle.

Up to 1920 the following religious holidays were statutory holidays for the Dominion.

January 6th Epiphany, Ash Wednesday moveable date, All Saints November 1st, Conception Day December 8th, but a change was made in the law in 1921 or 1922 and since then these *have not been*, statutory holidays, the following is the present list of Dominion Statutory Holidays taken from the official calendar,

January 1st New Year's Day, Good Friday and Easter Monday moveable dates, Victoria Day May 24th, Dominion Day July 1st, Labour Day first Monday in September, Remembrance Day November 11th, King's Birthday December 14th, or date appointed by proclamation, Thanksgiving Day, when also proclaimed, Christmas Day.

Yours, etc.,

A Reader and Civil-Servant.

UNION NEWS

Blessing at Kirkland Lake

We are happy to report the news of blessing on the work at Kirkland Lake where Rev. W. H. Frey is pastor. On Sunday, May 17th, some of the Kirkland Lake friends went to our church at Timmins for their baptismal service when three young people followed their Lord in baptism. Mr. Frey took the radio service at Timmins in the morning, sounding forth the Word of God in French and then preached at the evening service. We are sure it was a joyful, as well as profitable day for the friends of both these churches in the North.

St. Catharines' Broadcast

Bethel Baptist Church, St. Catharines, gives a programme of favourite hymns each Sunday evening over station CKTB, 1550 kils., at 10 p.m. Listen in each Sunday evening.

Calls Accepted

Rev. Bruce Hisey has recently accepted a call to the Bobcaygeon Church and is now installed in that field where he is looking forward to carrying on the aggressive work, conducted for the past twelve years by Rev. M. Gillion. Mr. Hisey served the Willowdale Church, with much blessing, for a number of years.

Westport

Pastor Albert Hewson has accepted the call of the Westport Church and has already begun his work there.

FROM AN OTTAWA PAPER

"Since Jean Francois Pouliot and other members from the Lower St. Lawrence don't fancy going abroad to defend their country, wasn't it accommodating of the sub to come all the way over and make faces at them on their own door-step!"

The British Spirit

In his most stirring book, "A Letter to the American People," Lawrence Hunt, a New York lawyer, tells a few timely truths to the people of the United States regarding Britain. Written shortly before Pearl Harbor, Mr. Hunt has seen many of his wishes and appeals to his countrymen to "play their part," fulfilled. In the following excerpt he pays a signal tribute to the courage and achievements of Britain in the war and we feel it merits repetition:

If ever a nation deserved loyalty, it is Britain now. She has won such a loyalty as she has never had before—loyalty from her sons and daughters throughout the Empire, from her kinsmen and friends in America, from people throughout the world who want to remain or pray to become free. They know that if Britain lives, freedom lives.

The British people once again are the pioneers of human liberty. The Mother Country of the English-speaking nations is leading the way to a better world. It is our privilege to be in her company, to share her burden, and with her to fight the good fight.

Yes, I said "privilege" and I mean it. Because the men and women of Britain have made us no longer ashamed of the eternal values, the supreme human virtues. For a while men desperately tried to find cheap and sordid and coldly selfish reasons for their own and others' actions. The doctrine of "self-interest", the philosophy and ethical standards of the hogpen were supposed to guide us in all we thought and did. We winced under the Nazi and Communist jibes at our old faith and basic ideals.

The English have given them back to us. They have poured life and meaning into our greatest words and have restored them to their ancient primacy in our language and in our hearts. Words like Truth, Justice, Freedom, Mercy and Humility, Faith and Fortitude, Prayer and Sacrifice, Love and Duty. We know again what they mean—thanks to England: Out of their blood, tears, toil and sweat the men and women and children of Britain have made a heroic age and have restored to the world the only things for which free peoples will fight and die: Their sacrifices will spare us much of their suffering, but at least we Americans must give all that lies in our power. That is our duty and our privilege:

We in America can never quite repay our debt to the British people in this war. And that is not only because they are hurling back the Nazi barbarians day and night while we get ready. More than that. They have taught us again that democracy can be tough; that democracy can summon from its people a supreme devotion more lasting than a ruthless fanaticism begotten of cruelty and lies; that democracy can make a better world than any system, however efficient, which buys so-called "material Progress" at the price of the Gestapo and the degradation of the human spirit. They have taught us that we are fighting a classless war, a war of the plain people, a war of the little homes, a war for those simple decencies without which life is not worth living. And they have taught us in America that the English and Scotch and Welsh peoples today are not our ancestors but our contemporaries, our neighbors, our friends, the same kind of men and women as we are.

And their magnificent leader, Winston Churchill, is the living symbol of the underlying unity of the English-

speaking world, a unity which is the best hope for the future of mankind. A heroic people and a heroic age need a heroic leader. Such is Churchill. When America has hit her stride, when she has taken her rightful place on the battle line of freedom, then we Americans shall be entitled to take pride that Winston Churchill is the worthy product of an Anglo-American alliance, that he is our man as well as England's.

Some people, especially the younger generation who have been so thoroughly educated in the hogpen theories of modern thought, are amazed in a manner reminiscent of Paul of Tarsus on the road to Damascus, by the revelation of the British spirit. They need not be. It is an old story—older than the United States.

More than half a century before the first English settlers came to Jamestown and Plymouth the great churchman, Bishop Latimer, was burned at the stake for his religious beliefs. Just as the fires were lighted, he turned to his friend at the stake next to him and said: "Play the man, Master Ridley; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

That, my friends, is why there'll always be an England.

—From *The Sentinel*.

The Opened Book

The Bible is the indispensable book. It is indispensable to culture. English literature cannot be rightly understood or fully appreciated without a knowledge of this wonderful book. It is the one book with which all authors and writers assume that all are familiar. A favorite pastime of college English professors is to collect examples and proof of the gross ignorance of college freshmen of this great book. Education is fundamentally incomplete without a knowledge of the Bible.

It is indispensable to morality. No other book presents such high and appealing moral ideals. Man's relations with his fellow men have never been so perfectly pictured. The Bible gives us the Sermon on the Mount (the Magna Charta of Christian Ethics), the Golden Rule, the Good Samaritan. Better even than the ideals presented is the apparently magical, miraculous power it inspires in those who read it and absorb its spirit to realize in their lives something of its beauty and perfections.

It is indispensable to religion. The purity and worth of any religion lies in its conception of God. The Bible has given the world the loftiest and most satisfying conception of God ever attained by the mind of man. The three great monotheistic religions of the world are derived from it. Of these the Christian religion is the most Biblical and, therefore, the purest, and Christianity in church or individual is at its best as it keeps nearest and truest to the Bible.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul.
And weary seekers of the best,
We come back, laden, from our quest,
To find that all the sages said
Is in the Book our mothers read.

—From *The Sentinel*, quoted from *The New Age*.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 24 June 14, 1942

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

DAVID'S LAST WORDS

Lesson Text: 2 Samuel 23.

Golden Text: "He that ruleth over men must be just, ruling in the fear of God"—2 Samuel 23:3.

I. David's Wisdom—verses 1 to 7.

The precise reference in the first sentence of the chapter is not altogether clear. Various suggestions have been offered: (1) Inasmuch as there are no chapter divisions in the Hebrew Scriptures this introduction by the unknown author of 2 Samuel may infer that what follows is not part of the preceding psalm. (2) This may be the last of David's poetical utterances, his last song. (3) This chapter may contain the last public message of David while his strength remained firm, his charge to Solomon being of a more private character (1 Kings 2:1-9).

Special interest is attached to the last messages of great men. They speak with the authority of experience, and from their words we may judge their philosophy of life and the secret of their greatness. It is so with the final message of David to his people. The Scriptures record the farewell words of wisdom and counsel uttered by some of God's servants; for example, by Moses (Deut. 31:1-8), Joshua (Josh. 24:1-25), Samuel (1 Sam. 12:1-15) and the Apostle Paul (2 Tim. 4:1-8).

By inspiration of the Holy Spirit the author describes the honoured position which David held in Israel. Although born of obscure family he was chosen by God and exalted to the throne (2 Sam. 7:8, 9). In Old Testament times the kings, as well as the prophets (1 Kings 19:16) and priests (Lev. 8:12, 30), were anointed with oil in token of the fact that they were God's representatives upon the earth (1 Sam. 16:12, 13); the kings to rule the people for God, the prophets to speak for God and the priests to conduct the worship of God.

As "the sweet psalmist of Israel" David has left for us a record of his experiences with God; his praises and prayers, his joys and sorrows, his victories and defeats. He tells us that his psalms were written by inspiration of the Holy Spirit of God (2 Pet. 1:21). The testimony of the authors of the books of the Bible concerning their writings should be received (Exod. 4:10-15; Deut. 4:2; Jer. 1:7-9; 1 Cor. 2:13; 1 Pet. 1:10, 11). The Word of God is inerrant and infallible (2 Tim. 3:16).

David achieved success because he followed the path laid out for him by the Lord. He accepted and obeyed the laws of government given him by the God of Israel, the Rock and Strength of Israel (Deut. 32:4, 31; 2 Sam. 22:32). Obedience on the part of the people is called "the bond of rule", and submission to God on the part of the king himself is the foundation of good rulership (Exod. 18:21; 1 Tim. 2:1, 2).

God had revealed to David the two principles which should characterize kingly rule; justice and Godliness. The true monarch will be upright, righteous and just in his dealings with the people, and he will manifest a reverential trust in God (Deut. 1:15-17; 2 Chron. 19:5-10; Psa. 21:1, 7; Prov. 29:4). Another reading of verse 3 suggests that God had spoken prophetically to David concerning the Messiah: "There shall be one that ruleth over men, a righteous one, that ruleth in the fear of God" (Psa. 45:3-6; 72:1-8, 17-19; Isa. 11:1-5; 32:1; Jer. 23:5, 6).

David's family had not prospered or flourished according to his hopes; crime and tragedy had tarnished their glory. They had not been nor would they be as the light of the morning or as the tender grass to Israel. And yet, God had not forgotten to be merciful (Exod. 34:6, 7; Psa. 86:15; 103:8; Isa. 54:7-10); He had made with David a sure and everlasting

covenant that his house and his kingdom would be established for ever (2 Sam. 7:5-16; Psa. 89:19-37; Lk. 1:32, 33). The Messiah, David's greater Son, was the object of his desire and the author of his salvation (Lk. 1:68-70). The king was trusting in the word of God, although at the time there was no outward evidence of its fulfilment (Hab. 2:3; 3:17-19; Rom. 4:20, 21; Heb. 11:13). The hope which we have in Christ is the anchor of our souls, keeping us calm and steadfast while the waters of adversity and trouble threaten (Rom. 8:24, 25; Heb. 6:19; 7:19; 13:5, 6).

The enemies of the righteous are ever at hand. Evil men are as thorns which injure all who come in contact with them (Psa. 56:1-6; 57:4; 58:3, 4; 64:2, 3). They can only be uprooted by hard instruments and violent means (Matt. 3:10). The righteous shall live for ever, but the wicked shall be consumed (Psa. 1:6; 34:21, 22; 37:18-20).

II. David's Warriors—verses 8 to 39. Compare 1 Chron. 11:10-47.

The champions of David's army seem to have been divided into three classes; the highest—three in number, the second class—three in number, and the thirty chieftains. Actually, thirty-one are mentioned in the list, making the total number of warriors thirty-seven (verse 39).

(a) The First Three—verses 8 to 11.

The one who sat in the seat of the Tachmonite, or Jashobeam the Hachmonite, was noted for his valour in slaying three hundred men in one battle (1 Chron. 11:11). Under Joab he was evidently the chief of the council of war.

Eleazar the Ahohite seems to have been left alone to fight the Philistines when the people fled but returned to gather the spoil (1 Sam. 30:23, 24). Eleazar stood his ground and the Lord honoured his courage and faithfulness by giving him a mighty victory that day (Josh. 10:42; 2 Kings 19:32-36; 2 Chron. 20:29). Shammah, the third of the chief captains, displayed similar bravery and was likewise rewarded with victory.

(b) The Second Three—verses 12 to 23.

Abishai, the brother of Joab and the nephew of David (1 Sam. 26:6; 2 Sam. 2:18), along with Benaiah and another seem to have been the three heroes who risked their lives to obtain water from Bethlehem for their king (2 Sam. 5:18). Teachers will find this incident useful for illustrative purposes. David's thirst for the water from his native town of Bethlehem (1 Sam. 16:1) may be compared to the yearning of the soul for the water of life (John 4:13-15; 6:35; Rev. 22:17), or to the wanderer's longing for the Father's home and the blessings which he enjoyed when in full fellowship with God (Job 29:2-4; Psa. 42:4-6; 116:7; Jer. 6:16; Lk. 15:17, 18). David's three mighty men counted no sacrifice too great if only they could satisfy their beloved leader's request (Rom. 16:4). Our Saviour gave His life that He might obtain for us the water of life (John 6:50-58). The preciousness of the gift which represented "the blood of the men that went in jeopardy of their lives" reminds us of the supreme value of the salvation purchased for us at the tremendous cost of the very blood of God (Acts 20:28). Our lives have been redeemed by the precious blood of Christ (Eph. 1:7; Heb. 9:13, 14; Rev. 7:14); they are not our own and we dare not spend them for selfish aims or pleasures (1 Cor. 6:20; 7:23; 2 Cor. 5:14, 15).

(c) The Thirty—verses 24 to 39.

Asahel, the brother of Joab and Abishai (verse 18), was the chief captain of the thirty heroes. His courage, prowess and devotion led to his death at the hand of Abner (2 Sam. 2:18-23).

David's sin in the matter of Uriah the Hittite seems all the greater when we remember that the injured man was a brave, patriotic and distinguished soldier of the king (2 Sam. 11:3, 6, 16).

The names of the men of the legion of honour are given. The names and the deeds of God's servants are all recorded in God's books, and one day all His faithful soldiers will receive a just reward (Rev. 3:5; 22:3-5).