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

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The Jarvis Street Pulpit

IS THE SOUL OF "HANGMAN" HEYDRICH IN HELL OR ONLY IN PURGATORY?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 7th, 1942

(Stenographically Reported)

"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."—Psalm 75:8.

To the attentive observer, circumstantial, visible, or other movements are often a revelation of inherent, intrinsic, essential principles. For example, a Newton discerns in a falling apple the fundamental law or principle of gravitation; a Watt, in the stuttering, lifting, kettle-lid, the principle of heat expansion, and hence the mighty potential of steam which has transformed the world. One may measure the potency of poison by observing its effect upon a living organism. Thus too the therapeutic qualities of certain drugs and serums may be tested by the reactions they produce in the organisms into which they are injected.

Moral laws and principles may similarly be tested and appraised. In the development of human character and personality, with its ultimate climactic whatever it may be, the potentials of good and evil may accurately be observed and estimated. So, too, qualities of mind, racial dispositions, find endemic expressions; they pervade and determine national courses, behaviours, and destinies.

Heydrich, "the hangman", was more than an individual: he was a symptom of a kind of endemic sadism, a symptom of a racial degeneration inviting a just extinction. Modern thought has all but excluded all such just considerations. Bent upon evil, resenting, rejecting, and resisting all restraint, the natural evil of the human mind has repudiated all conceptions of divine judicial restraint or retribution.

In a ministerial meeting in this city some years ago I heard a very prominent minister say to the assembled brethren, ministers of all denominations, that when he was very young and knew no better, he once preached a sermon from the text, "The wicked shall be turned into hell, with all the nations that forget God." Then he added, "A little while afterward I promised the Lord that

if He would forgive me that one indiscretion I would never repeat it." And that was greeted by the laughter of the brethren!

The attitude of compromise and appeasement toward moral evil has become general. The terrible blunder of Mr. Chamberlain at Munich—no comparable diplomatic error has ever been committed in British history—was inexcusable. He handed Czechoslovakia to the wolves, and now more than two hundred hostages have been murdered for the death of one man whose life had no moral value.

Theologically, religion has been regarded as a narcotic of prolonged effect, designed as a morphetic preventive of the consequences of evil. So far as Modernism and its variant philosophies are concerned the infidel Darrow was right when he said that religion is a kind of dope, a lullaby to rock people to sleep, and to persuade them that they may do all manner of evil and escape the consequences.

The war in general, and individual characters in particular—and the wickedness of heart which they have displayed—are serving to bring the great principles of the moral government of the universe into bold relief. Heydrich's swift descent into hell is seen by any morally-minded man to be as inevitable as the fall of Newton's apple from the tree; the expansion and overflow of divine indignation and wrath, ten thousandfold more potent than the power of steam that lifted the lid of Watt's kettle.

There are laws, moral laws, operative in the created order which are as inexorable as gravitation. It is useless to pray against them. That is what inexorable means: something that cannot be prayed against. If one should jump from the top of the Bank of Commerce building, it would only be tempting God to ask the Lord

to work a miracle to save him from death. Gravitation would answer. And similarly there are moral principles that operate in the formation and development and ultimate fate of human character, that are just as inevitable, just as certain in their operation, as any law written into this physical universe.

What do we mean when we speak of natural law? You never saw a law. You cannot see these forces that work so potently in the natural world: you see only their effect. When we speak of natural law, we mean merely the way in which men have observed certain natural forces operate. But what those forces are, and how they operate, no man knows. That which we call law in such cases is something that is inherent in the physical constitution of the universe as a whole, or in the particular atom or part of it that may be under observation. The law of its own nature will express itself.

Similarly, there are laws which determine the course of human destiny. You cannot evade them; you cannot invert them, or put them into reverse. Inevitably they work. And it is written in the moral universe as truly as in the physical: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." That is just as true of nations as it is of individuals. Our bane in this country is that we have many men in positions of authority, who have no moral sense. Hence, some of the laws we have, though they are written on our statute-books in the name of the King, are positively criminal.

We are rationed in our sugar, in our tea, and our gasoline; and presently we shall be rationed in other things. But the thing that has more damnation in an ounce than anything else on earth, is licensed and allowed to go on and on. I wish you would all come down around this corner at about twelve o'clock some night. I wish you would look into these damnable beer-parlours around here, and see what is being perpetrated under the aegis of the Ontario Government. I am never able to drive about this neighbourhood late at night without thinking of the scripture which describes Benhadad and his captains drinking themselves drunk in the pavilion—and then going out to defeat. Whether we are Canadian, or British, or German, "though hand join in hand, the wicked shall not be unpunished."

It is a coincidence, but a cartoon in one of the papers interested me last night. The cartoonist did not know what my subject was to be to-night, nor did I know what was in the cartoonist's mind; but here is a picture of Heydrich falling into hell, and the devil himself—horns and hoofs complete—"checking him in". I will borrow the cut and insert it in THE GOSPEL WITNESS in connection with this sermon if I can. I do not know why Hitler should be represented as being the last of the set-up to leave this earth, but the devil is here represented as checking them off one by one with a pencil as they arrive: "Roehm, Streicher, Todt, Heydrich, Borgmann, Von Papen, Quisling, Terboven, Seyss-Inquart, Goebbels, Ribbentrop, Goering, Himmler, Hitler." They are all destined for the same fate.

This Psalm is appropriate to a situation like ours. It is nearly always unwise for a preacher to wrest a text from its context, and here the Psalmist is thankful, notwithstanding all the wickedness and confusion of this earth, that there is Someone Who is over all blessed forever. He begins by saying, "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name

is near thy wondrous works declare." Then God answers, "When I shall receive the congregation I will judge uprightly. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: lift not up your horn on high: speak not with a stiff neck"—the wicked are likened to a horned beast lifting its head proudly, facing its victims to destroy them—"for promotion (or lifting up) cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another"—so notwithstanding Hitler and Mussolini and the war lords of Japan, it is God that lifteth up, and this is the argument, "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

Do you think Heydrich has gone to heaven? Some good brother called me and said, "I saw your subject, but Heydrich is not dead yet." I care not whether he is dead or not, it is only a matter of tense. Think of this man, responsible first for a large part in Hitler's "blood purge" of nineteen-thirty-four, and since then wading waist-deep in human blood, a veritable fiend in human form, his life suddenly snuffed out if he is dead, terminated by the hands of men—can anyone conceive that there is no future retribution, no judgment to come, no hell for such a sinner as that? If there were not, I could not believe in the moral government of the universe. There is bound to be a hell—and it cannot be too hot or too deep for those who have so richly merited its torments.

I know that some men from Christian pulpits to-day tell us that we must preach love. It is because I think, by the grace of God, I love my fellows; it is because I love this country, because I love human freedom, because I love the gospel of the grace of God, because I love His Word, because I love God, that I hate with perfect hatred, as intensely as the Holy Ghost may enable me to hate, the qualities of a human character like Heydrich or Himmler or Hitler. We ought to hate. It is impossible that we should love purely until we have learned to hate intensely the things which God hates, and hates so much that He has prepared a hell in which to bury them.

From the pulpit or a chair of a theologian college perhaps that might have sounded rather harsh a few years back, when people's memories were short and they had forgotten the atrocities of the last war; but when we look at Europe to-day, and think of the hundreds of innocent French hostages, and Czechoslovakian, and Greek—patriots of every nation whose only crime has been that they loved their country and wanted to be free; that these should have been murdered on a wholesale scale to satisfy the lust for power of these fiends. If you do not hate them, there is something wrong with the constitution of your moral nature. That is New Testament principle, as truly as Old Testament.

I.

Look at THE METAPHOR OF THE CUP. "In the hand of the Lord there is a cup." A cup may contain a draught of good or of evil. I read the story of some newspaper men in the Libyan desert, who were days without water, and of how they felt when at last a cup was put into their hands. Did it affect their palates only? Oh no! There was an element of refreshment

that went through their whole physical frame. When they had taken a deep draught of water, they were new men. That is a very expressive, suggestive, metaphor: "In the hand of the Lord there is a cup." Not a sword, though He has a sword: "If I whet my glittering sword, and mine hand take hold on judgment; I will render

bless his holy name." Have you any idea of what is "within" you? Have you any idea of the measureless, all but infinite, capacity of the human heart, and of the human mind, when so they are engaged in the worship of God? And this cup is to affect all that is within us, whatever it may be.



—By courtesy of *The Toronto Evening Telegram*.

vengeance to mine enemies, and will reward them that hate me." It is not a rod, though He has a rod. This is something more than a sword, more than a rod: it is a cup. It contains something that takes possession of the whole man, whatever there is of him.

In our prayer meetings sometimes the verse is quoted: "Bless the Lord, oh my soul, and all that is within me,

There is a cup of salvation: "I will take the cup of salvation, and call upon the name of the Lord." With the cross immediately in prospect, our glorious Lord took the cup saying, "This cup is the new testament in my blood, which is shed for you." This cup! He put everything there is of salvation into that metaphor. It is called in Scripture a "cup of blessing". It is a cup of

joy and gladness. How marvellously grace has dealt with us, to make it possible for us poor sinners to drink the cup of salvation!

God comes to the parched soul, to the soul of man, as rivers of water to a dry and thirsty land. You remember how the Psalmist in another Psalm says, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" He will if we consent, He will if we invite Him, put to our parched lips the cup of His salvation, and satisfy us forevermore.

But there is a cup for the wicked. What a terrible figure that is: "In the hand of the Lord there is a cup"! This cup is not for good men, not for those who have put their trust in Christ; there is a cup for those who have rejected Him—and it is in the hand of the Lord. That which is meted out to the wicked is a terrible fate: "In the hand of the Lord there is a cup."

II.

What about THE CONTENTS OF THE CUP? It is a cup of wine. I do not know what it is to be inebriate: I have never tasted the stuff. But I have seen men who have utterly saturated themselves with it, until there was not a part of them, mind or body, that was not inflamed by the liquor they had taken from the cup. There is a punishment awaiting the wicked that is comparable to that. Whether the flames of hell are literal fire or not, I do not know; and it makes little difference. In what is usually called the "parable" of the rich man—it is really not a parable, but a revelation of the future, a pre-resurrection scene—the disembodied spirit of the man was in hell, in torments; but not as to his body. His body was not united with his damned spirit as yet. It was his spirit that suffered, and yet he said to Abraham, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." You remember Abraham's answer? "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

That whole figure of the cup does not imply merely external punishment, but something that enters into the man, that affects the whole man. "In the hand of the Lord there is a cup, and the wine is red." Turbid! A cup that is full of mixture, says the text. It is thick, turbid, muddy, thick with the ingredients that a holy God has put into that cup for wicked men to drink. "It is full of mixture."

Innocent men have suffered. Many a man has been imprisoned unjustly, like Dreyfus on Devil's Island. There have been miscarriages of justice, and possibly some men have been hanged who were innocent of the crime with which they were charged. Certain we are that multitudes were burned at the stake for their faith in Christ. How was it that those men were able to smile at the flames? How was it that one could cry, "Be of good cheer. We shall this day light a candle in England that shall never be put out"? Did the flames hurt them? Yes; but conscience provided an anodyne. Conscience made it possible for them to endure such excruciating anguish. They were able to reflect, "It is a temporary thing. We suffer at the hands of wicked men, but God is on His throne." But when a man knows he has sinned

against the divine mercy, when a man knows that he has rejected the love of God, that he has mocked at His abounding grace, that he has lifted up his hand against the supreme Ruler of all worlds—when he knows that, and when at last he must drink His cup, there can be no conscience to alleviate his sufferings, or mitigate his woe.

I delight to think of what is symbolized by the cup we shall take at the Lord's Supper this evening. Therein are truth and righteousness and justice. And is that all? Oh no! There is mercy in it; there is love; there is faithfulness; there is power; there is grace; and what otherwise might have been bitter is made sweet to the believer's taste because it is God's supreme achievement in finding a way whereby He might be just, and the Justifier of him that believeth in Jesus. But that other cup prepared for the wicked is turbid with this vengeful mixture—what does it contain? There is truth in it? Yes. Righteousness in it? Yes. Justice in it? Yes. Power in it? Yes. Eternity in it? Yes. But there is no mercy, no love, no grace! The day of judgment has come. It is full of mixture.

"And he poureth out of the same." Can you see it? A holy God pouring out the wine of wrath! The New Testament speaks of "the wine of the wrath of God which is poured out without mixture", that is, without the mixture of these gracious elements, into the cup of His indignation. A terrible draught that! There is no rationing of that cup. But that is the teaching of Scripture. Such a cup is reserved, not only for men, but for nations. I quote again the text that the minister almost mocked at: "The wicked shall be turned into hell, and all the nations that forget God."

There is such a thing as collective moral responsibility taught in the Scripture. Our Lord, when He began to upbraid the cities in which many of His mighty works were done, said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

That judgment was spoken not against individuals, but against a mass of people who had augmented each other's iniquity, by their collective rebellion against God; and He says in effect, "I will judge their collective sin, and cast the nation into hell that forgets me."

As sure as God is true, there is a hell. You have only to read the records of the monuments of the past, or study the work of the archaeologist as his spade uncovers the graves of forgotten empires, to learn that God judges individuals and nations—and be assured, Heydrich is only the firstfruit. A judgment swift and terrible must fall upon these wicked nations.

III.

WHAT DOES GOD DO WITH THE CUP? What did He do with the cup we are to take at the memorial feast to be observed to-night? "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

for this is my blood of the new testament, which is shed for many for the remission of sins. Come feast with me. Sit down at this feast of reconciliation." He took the cup, and gave it to them. And the time is coming when God will take the cup of His indignation, and put it to the lips of every sinner; and no one may escape the draught. They must drink it! "All the wicked of the earth," must drink it! I repeat, "God is not mocked." He will not be mocked, the theological professor notwithstanding.

A minister told me a couple of weeks ago of a certain professor in a theological college in this city who said, "When So-and-So is dead, he will be dead; there is no future life." He does not even believe in personal immortality, yet he is training ministers in a denominational college. Let the professors say what they will—"God is not mocked." He will allow no man to mock Him. He will be justified when He speaks, and clear when He judges, and every mouth shall be stopped, and all the world become guilty before God. "In the hand of the Lord there is a cup, and the wine is red." And just as surely as He poured out the cup of blessing for His disciples, which was the new testament in His blood, He will pour out the cup of His wrath—the cup of the old testament, which man's sin has violated. We do not know when the war will end, when Hitler's day will come, or Himmler's—nor does anyone else but God. But He has His set time. There will be a great assize, and the date is already set, though you and I do not know it, when men and nations will be brought to account.

Let us examine this metaphor a little further. Did you ever sip a cup you did not like? Did you ever sit at a table and drink tea, when you wanted coffee; or coffee when you preferred tea? You sipped the cup, but it did not suit your palate. You were too polite to say you did not like it; but you did not drink it. But when God undertakes to make men drink, they will not sip the cup. It says that the dregs thereof, right down to the bottom, must wicked men drink. There is an advertisement of a certain beverage that says it is "good to the last drop". This cup is not good to the last drop, but bad; it is unspeakably bitter. Notwithstanding, the wine of the wrath of God to the last drop evil men must drink. The rich man said to Abraham, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame." "No", said Abraham, "drink your cup. Drink it! Drink it! And keep on drinking it to the very dregs."

Nothing that is put in that cup will be left in the bottom as you used to leave your sugar before you were rationed. "The dregs thereof, all the wicked of the earth shall wring them out, and drink them." The Scripture, from Genesis to Revelation, in spite of the mockery of many modern theologians, is full of that doctrine. That is the very basis of the cross. It is the foundation of redemption. It is the background of Calvary. Behind Calvary is Sinai. If there had been any other way for a wicked man to escape the consequences of his sin, Jesus Christ had never died. "If it be possible, let this cup pass from me"—but by no other means could the cup of blessing be substituted for the awful cup of the text. It was because there was no other way that He Himself, as our Substitute and in our behalf, drained damnation dry:

"Death and the curse were in that cup,
O Christ, 'twas full for Thee;
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup, Love drank it up,
Now blessing's draught for me."

There is no purgatory. All we know of the future is revealed in the Bible, and there is nothing there about purgatory. That is an invention of that racketeering organization called the Roman Catholic Church. There is no purgatory—but there is a hell. There is a place of punishment. There is a time of punishment. There is a day appointed when God will balance His books; and no sinner can hope to escape in that day, unless there is written down to his credit the infinite merit of the Lord Jesus; unless the blood of Jesus Christ, God's Son, cleanses him from all sin, he must die in his sins, and face them through all the eternal future.

In the light of this present world-conflagration we are able to see something of what sin really is. Do you believe there ought to be a hell? I do not think that any man would dare to say, in the face of what we now see, that a just God could pass such iniquity by. There is a hell! He will by no means acquit the wicked. I appeal to you, my friends: how many of you have really committed your soul to the safe keeping of Jesus Christ? You saw those believers baptized this evening. Their baptism simply meant that they had seen in the death and burial and resurrection of Christ, their salvation accomplished by their Substitute; and believing in Him, all that He did and all that He is are reckoned to their account. In confession of their unity with Him, their identity with Him before God, they were buried with Christ by baptism into death, that like as He was raised up from the dead by the glory of the Father, even so they also should walk in newness of life.

What a blessing it is that the picture is not all dark! I call you—oh, I call you! I wish I had the power to reach heart and conscience, as I call you in the name of the Lord, to repent, those of you who have not done so, and believe the gospel, and receive Jesus Christ as your own Saviour for this life, and for the life that is to come.

Let us all pray:

O Lord, we can but speak in Thy name. We have no power to quicken dead souls, to bend the obdurate will, to persuade men to turn to God; but the life-giving Spirit can do it, and we pray that that power may be exercised this night. Grant it for Thy name's sake, Amen.

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GOD'S MOMENT

By Rev. Wm. Thomas

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We shall return to the warfare and work of life the better fitted to perform our tasks if we take time to reflect upon the less obtrusive elements of our human experience. In a world at war it is comparatively easy to become impatient of the more regular happenings and to miss the glory of the ordinary.

Startling headlines and colorful descriptions of the results of our war effort in the various theatres of war compel attention. We have become habituated to the grievous fault of "despising the day of small things". It is very natural of course, and we must all contribute gladly of our time, talent, and substance to the fulfilment of our great purpose, namely, the preservation of our way of life and the utter destruction of any powers seeking to deprive mankind of the decencies we have enjoyed so long. Many who lived in a fool's paradise have had a rude awakening. The struggle of the last great war was halted too soon, and the silly jargon concerning the war to end all wars has been hushed. The hopeful talk of a few years past has given place to the saner and more informed discussions of the present, and to the formulation of constructive instruments, such as the Atlantic Charter, which will better provide for the future when this war is won. A former Prime Minister of England speaking to the students of the University of Edinburgh, said, "Civilization itself is but the ice formed in the process of ages on the turbulent stream of human passion, while this ice seemed to our fathers secure and permanent, it has rotted and cracked during the agony of the Great War (1914-1918), and in places the submerged torrent has broken through, leaving fragments in constant collision, threatening by their attrition to diminish and ultimately to disappear."

At last the truth of these impressive words is being realized and the belated intervention of our Empire and associated Powers is being felt. Let us hope that the errors of the past will serve as a guide to the ultimate decisions regarding the future.

Accustomed as we are to measure our lives by the standard of years, it may seem strange to point out that the smaller measure is in truth the more accurate. The brief space of a moment may determine the greatest issues. Some moments are weighted with anxiety and concern. Returning from vacation three years ago the quiet peace of the Sunday morning hours was disturbed by the tremendous announcement over the air waves that at a given moment that morning, that fateful morning, Great Britain had issued a declaration of war upon Germany. It was a moment packed with the vastest issues. So vast that we are now beginning to realize the extent to which that pregnant moment was to colour the years that followed.

Such moments are bound to come. The prophet Jeremiah laments, "Suddenly are my tents spoiled and my curtains in a moment." Jeremiah 4:20. Calamity falls upon us when we look not for it and the whole fabric of our prosperity seems shattered by a single stroke. But overshadowing these grim experiences of life, these moments of intense grief, hangs the great Word of the Lord, "For our light affliction which is but for a moment worketh for us a far more exceeding

and eternal weight of glory (2 Cor. 4:17). Writing to the Corinthians St. Paul thus explains the compensations which come in such moments of distress by reminding us of God's great Moment of explanation and enrichment.

"O blessed hope, with this elate
Let not your heart be desolate,
But strong in faith, in patience wait
Until He come."

We shall endure hardness as good soldiers of Jesus Christ if we learn to make much of God's moment. In the hour of testing grief and pain, let us lift up our eyes and our hearts to One Who is not only God of Eternity but the God of the present moment, a Refuge and a Strength, yea a very present help in time of trouble.

God's moment may be great with particular opportunity.

The present writer spent the early informative years of his life at a sea-coast town in Southern Ireland. Considerable shipping sailed in and out of the port. Cargoes of various kinds were delivered and other cargoes taken. Watching the arrival and departure of such ships was one of the major delights of life. It was impossible for any ship to leave the harbour and cross the bar at the mouth of the harbour at low tide. There was a moment of particular opportunity entirely favourable to such sailings when the tide was at its flood. Safety and security depended upon the tide. Experienced seamen took the tide at the moment of particular opportunity. Occasionally, however, some seamen in an endeavour to save a little time would take a chance and invariably the ship grounded on the sand bar and frequently sustained damage. No seaman can control the tides. He must obey the laws of the great waters or suffer the consequences of his indifference to them. In the realm of the spiritual the analogy holds.

"There is a tide in the affairs of men which taken at the flood leads on to fortune."

Yes, and not merely in the material affairs of men but in the lofty places of the human spirit. This great moment of particular opportunity is the moment when God draws near to the soul. That moment is the acceptable time. God's voice is heard to be a much finer organ than the outward ear. In the gracious moment of particular opportunity if the response is sincere, "with the heart man believeth unto righteousness", and Jesus Christ comes in as the Saviour and the Guest of the human soul. This moment may be variously described; it is the moment of regeneration; the moment of conversion; the moment of the renewal in the spirit of the mind; the moment marking the passage out of darkness into marvellous light; the moment descriptive of the passing from death unto life. And it is all of grace, God's immeasurable grace, "Not of works lest any man should boast."

"The days
Can never come when anguish can atone;
Enough for me were but Thy pity shown,
To me as to the stricken sheep that strays."

"He has made me weary of self and sin. Yes, my Saviour has bid me grieve
For the days and years that I did not pray
When I did not love, nor believe."

There is no stereotype manner of His approach. The gracious moment of divine visitation is of His own ap-

pointment. The simple strains of a child's hymn; the handclasp of a friend; a familiar passage of Scripture; an inward longing for rest and peace of mind and heart. How happy we are if we avail ourselves of God's moment of Grace which He never fails to grant. Let us not miss this moment of mercy by seeking some confirming or strange portent. No need now for the "hand-writing upon the wall"; no need for the drawn sword across our pathway; no need for nocturnal visitant; "If they believe not Moses and the prophets, neither will they believe if one should rise from the dead" (St. Luke 16:31).

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies,
But take the dimness of my soul away."

That last line suggests our chief requirement, "Take the dimness of my soul away." "Jesus said unto Thomas, Because thou hast seen Me, thou hast believed: blessed are they that have not seen and yet have believed". (John 20:29).

Once more there is the moment of challenge to a great venture of faith and service. It is the moment of rededication to some great task when we brace ourselves to see that the torch of spiritual liberty, truth and love will be handed on to the generations yet to be. Such moments came to the great spiritual leaders of the past. The galleries of history are enriched with their portraits and we are their heirs. . . One thinks of Nehemiah who refused alike to be influenced by the threat of foes or the suggestions of his friends. He would neither seek his own personal advantage, nor be frightened into flight. "Should such a man as I flee? And who is there that, being as I am would go into the temple to save his life, I will not go in. I am doing a great work and I cannot come down."

Of Daniel, preferring to lose his life rather than be disloyal to his God and to his habit of prayer.

Of Ezra, spurning a military escort and braving the perils of an untracked desert, thus preserving his testimony in the God Who had promised to safe-guard His people.

Of Paul, when bound with his own girdle, a dramatic prediction of coming bondage and abundant trials, if he persisted in going to Jerusalem. "What mean ye to weep and break my heart? I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21:13).

Of Luther whose friends counselled him, "Don't go to the Diet." "I will go, if it should rain Georges; and even if there were as many devils as there are tiles upon the housetops, I will go to the Diet. I can recant nothing unless I be convinced, either from the Word of God, or from clear argument. It is as clear as day that both Pope and councils have often erred. My conscience must submit to the Word of God: To act against conscience is unholy and dangerous; and therefore, I cannot and will not retract. Here I stand; God help me, I can do no other. So help me God. Amen."

The Protestant Church is again endangered by persistent Romish superstition and idolatry. It is Protestantism's great hour of challenge. The Editor of this GOSPEL WITNESS whom I have the honour to call my friend has thrown down the gauntlet. His powerful voice is enlisted on the side of the great doctrines of the Reformation. In labours abundant, he is now on a

preaching tour to the West Coast bringing a great campaign of enlightenment to the peoples of our distant cities. His voice has sounded loudly and urgently, and it would seem as if God were signally honouring his noble testimony to the truth as it is in Christ Jesus.

"The easy roads are crowded,
And the level roads are jammed;
The pleasant little rivers
With drifting folks are crammed.

But off yonder where it's rocky,
Where you get a better view,
You will find the ranks are thinning,
And the travellers are few.

Where the going's smooth and pleasant,
You will always find the throng,
For the many—more's the pity,
Seem to like to drift along.

But the steps that call for courage,
And the task that's hard to do,
In the end results in glory,
For the never-wavering few."

Lastly, there is God's great moment—our final exaltation. We are rapidly approaching the moment when all shall be atoned for, when in a moment, in the twinkling of an eye we shall be changed. We shall be like Him for we shall see Him as He is!

The Editor's Western Tour

We published last week the Editor's itinerary in the four Western Provinces, and the northwestern part of Ontario. For the information of our friends overseas, it is approximately twenty-five hundred miles to Vancouver, so that with side trips to the interior of British Columbia and elsewhere, we may cover from five to six thousand miles on the tour.

The trip is not designed as a joy ride, but a bit of rather strenuous service. We publish this note to ask our readers to remember these meetings when they pray: the meetings held for the promotion of the work of the Protestant League, and the meetings held in connection with the Convention of Regular Baptist Churches in British Columbia, at Vancouver; and the Convention of the Regular Baptists of Alberta, in Calgary. In all these services, as in everything, we are dependent upon the presence and power of the Spirit of God.

Once more, however, we ask our readers who may be able to do so, to come to the nearest rally to their place of residence, as indicated in our itinerary as published last week.

From Oil to Coal

The new Jarvis Street building is just a little over three years old, and during that time the church has been heated by two large steam boilers operated by automatic oil heaters. The bunker oil we have used is needed for warships, and other war units; and we have been advised by the Oil Controller's office that we must convert from oil to coal. This will be a rather expensive matter, and will cost in the neighbourhood of \$2,500.00. However, this is one of the war disabilities from which we suffer. But how trifling is that in comparison with what many Christian churches have suffered in Britain and elsewhere. Even such little readjustments as this serve to stimulate us to greater effort for victory.

THE FRENCH TESTAMENT CAMPAIGN

In the Roman Catholic Church we have the strange spectacle of an organization that claims to regard the Bible as the inspired Word of God and that yet denies to its poor deluded devotees the right to examine that book for themselves. Protestantism has often been described as the "religion of the Bible". In the sixteenth century the most hotly contested battle of that many-sided revival known as the Reformation, was the battle for the Bible. The first and the greatest act of the Reformers was to translate the Word of God into the vulgar tongue. Luther's translation into German began the movement, Tindale the Englishman followed his example, though he paid for it with his life. The French translations of the Swiss reformers made possible the mighty work of Calvin, the great French theologian of the movement. The only force that has ever successfully opposed the power of the Roman Church has received its impetus from the Word of God. Roman priests know its power, and fear it above all things.

One of our pastors who is engaged in the work of bringing the Gospel to French-Canadians recently remarked to us that the Roman priests in his neighbourhood had deliberately chosen opposition to the Bible as the rallying cry in their campaign against our work. As we thought of his remark we felt, with a thrill of realization, that we were on the historical ground of the Reformers, and we determined that we shall not draw back because the battle grows hot. We have the same promise as had they who put the Word of God into the language of the ordinary man and we expect the same blessings as they saw spring from it: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11). That same promise is also found in the French Bible and applies to it with the same potency as it applies to the English version. Let us see to it that we each have a share in claiming it for ourselves and for others also. As further encouragement for those who hold the ropes at home for our workers among French-Canadian Roman Catholics we give recent news of our French Testament Campaign.

Responsible For a Million Dollars

The other day it was my privilege to meet a French-Canadian of a type all too little known to most English-speaking Canadians. He was introduced under an English name but my wife noticed a very slight accent—"tree" for "three"—and recognized that by the interchange of two letters his very French name was transformed into a sound as Scotch as the heather. A few words to him in French brought a warm smile of gratitude as he at once turned from the responsible task in which he was engaged to exchange a few sentences in his mother tongue with those whom he suddenly regarded as fast friends simply because they had the courtesy to address him in his native language. His work gave him charge of a million dollars worth of goods and equipment for which he personally was solely responsible and the way this fine intelligent man took command of the gang of men under him showed that he was fully capable of discharging his duties efficiently. There is nothing dull or stupid about the average French-Canadian, though only too few of them ever attain to such posi-

tions as this man occupied for the simple reason that their priests keep them in ignorance so that they will remain docile under clerical domination. My wife told him that she too came from "la belle province" and he at once said: "Ah, that is 'un bon pays', but there are too many priests. I too was once blind, but now I see, the scales have fallen from my eyes."

Unfortunately, however, he had no copy of the New Testament in French and like so many of his compatriots that have grown weary of the corruption of the church and its priests, had never come to know that Great High Priest Who is "holy, harmless, undefiled and separate from sinners." But we shall send him a New Testament in the language he loves so well, with the prayer that God may bless it to his salvation.

In order to illustrate in a documentary way the opposition we incur by broadcasting thousands upon thousands of French Gospel tracts we give the following translation of a note written on the back of our form offering French New Testaments free of charge. It is illustrative of a certain other type of mind that finds only too common expression in the clerically controlled newspapers of the neighbouring province. As the note was neatly typewritten and contained only one mistake in spelling and one mistake in the meaning of a term employed, it must have been the work of some moderately well educated person, probably a priest or one of his hirelings. In the place we provided for the name and address on our printed form accompanying the Gospel tract, this person had written: "All the French-Canadians of the Province of Quebec." There was more truth in the author's irony than he suspected, for hundreds of French-Canadians have already received copies of the Word of God from us. Then on the reverse side of our form, this anonymous person found space to vent his spleen in the following fashion:

"Please, my dear Reverend, do not bother us with your silly tracts printed in our beautiful French language. Keep this mess for the people of Ontario and for all the other English who no doubt prefer to stay at home and read your holy bible (no capitals) rather than to face the German canon. 'Whosoever shall call upon the name of the Lord shall be saved!' And you will be saved, you pack of dogs, if you fight to the last colonial. You are calling upon the name of the Lord now because you no longer have France to defend you. But the Lord himself vomits out the English."

The author of this piece of hate was so pleased with his handiwork that he took the trouble to address an envelope and spend three cents in sending it back to our pastor whose name appeared on the form offering a free New Testament. The use made of the Scripture verse we had quoted in the tract and the curious way in which religion, race, language are mingled in the confused thought of our anonymous correspondent will prove to be somewhat amazing to those unacquainted with the Catholic French press in Canada. We leave to our readers' imagination the lengths to which such a person would go to hinder the distribution of the Word of God among French-Canadians. But in spite of the opposition the work goes on. New requests for copies of the French Testament are being received every day, and hundreds of men and women who read the Word of God in their own tongue have already been visited, and we have seen their interest in the truth of the Gospel. Let us not cease to pray for them that God may open their hearts. We have been greatly encouraged in the task to which we have set our hands by the prayers and gifts

of God's people and we urgently remind them of the need for their earnest continuance in the support of the French Testament Campaign. Write to the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto, Ontario.—W.S.W.

In Our Sunday Schools

The news of the Cardinal's command to burn the Bible has aroused no greater indignation anywhere than in the hearts of our Sunday School boys and girls. They have seized upon our dime-bank suggestion as a practical way of registering this indignation. We heard them sing of their determination in two of our newest Sunday Schools in these words:

"The B-I-B-L-E,
Yes, that's the book for me
I'll save my dimes
To send God's Word
To French-Canadians."

We commend this admirable little parody of a well-known chorus to other Sunday Schools engaged in the French Testament Campaign.

In one of these schools, which meets in a log-cabin in the woods, a young boy who was ill sent his bank filled with ten dimes in one week with money he himself had earned, running errands and even keeping house for the neighbours at night. A boy who will work and give with that spirit is surely in a fair way to giving himself to the preaching of the Word he sends now in printed form.—W.

Replacing the Seed

Space does not permit us to print all the letters we have received in response to our appeal for funds to carry on our New Testament Campaign. Every mail brings in more replies and we are grateful to those who have in a prayerful and practical way responded to our call. For the encouragement particularly of those who are engaged in the visitation work we print the following:

Bingley, Alberta.
May 29, 1942.

"Dear Friends:

Greetings in the Name of the Lord. We enjoy THE GOSPEL WITNESS so much. Our Sunday School class, about seven or so, took two collections to help pay for French New Testaments so we are enclosing a money order for \$2.00. May God bless you as you sow the seed. We fellowship here in a little Regular Baptist church and shall continue to pray for you all."

Toronto, Ontario.
June 2nd, 1942.

"Dear Mr. Whitcombe:

I am enclosing the sum of \$16.50 representing the first contribution to the Fund for French New Testaments from the officers and members of the classes of our Young People's Department. Several of the classes have arranged to contribute regularly to this fund and the amount collected in this way will be forwarded to you following the last Sunday of each month.

That the richest blessing of the Lord may attend the efforts being put forth to counteract the work of the enemy is our prayer."

London, Ontario.
May 23rd, 1942.

"Dear Mr. Whitcombe:

My wife and I have been reading your accounts of the work amongst the French-Canadian Roman Catholics with a great deal of interest, and I may add, indignation.

Enclosed please find our little gift of \$5.00 towards your New Testament Fund.

May God richly bless you and those associated with you in your great work."

Amherstburg, Ontario.
May 21st, 1942.

"Dear Friends:

I received a few copies of THE GOSPEL WITNESS from my son. I find you need money to send French Testaments out. Please accept this \$6.00 of my tithe. I asked my son about this and his reply was: 'By all means do so; the Lord's money couldn't be put to a better use.'"

Montreal, Quebec.
May 18th, 1942.

"Dear Brethren:

Enclosed please find \$5.00 for your French Testament work. May the Lord greatly bless your effort in seeking to place His Word in the hands of the poor dupes of Rome throughout Eastern Canada, and from coast to coast in due course.

This city and province abounds with teachings which are contrary to our democracy and to freedom outside of Romish doctrine. . . .

May the Lord richly bless Dr. Shields and his workers for the truth as it is in Christ Jesus our Lord."

Protestant League Meeting in Winnipeg

The following inspiring telegram was received this (Thursday) morning, respecting the first Protestant League meeting in the Western itinerary of the Editor of this paper, and Mr. H. G. Martin, Superintendent of Yonge Street Mission; and we re-arrange our paper makeup in order to share it with GOSPEL WITNESS readers:

Winnipeg, June 10th

"Most fruitful meeting yet held in the interests of the Canadian Protestant League was that of this evening in the Walker Theatre here. There were more than a thousand people present, and amid great enthusiasm over four hundred new memberships were obtained, and one hundred and thirty-seven applications for membership (Stop) There were cash proceeds of practically \$400.00 (Stop) The meeting was preceded at noon by a luncheon attended by over forty ministers and laymen (Stop) We have engaged the Walker Theatre for two meetings on our return trip—Friday evening, July 3rd, and Sunday afternoon, July 5th, at which meetings we expect far to exceed the results of to-night's gathering (Stop) We shall greatly appreciate the prayers of all GOSPEL WITNESS readers, as we continue our tour as follows: *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 afternoon, July 5th; *Fort William*, Ont., Monday, July 6th; *Sault Ste. Marie* (probably) Wednesday, July 8th; *Sudbury*, Friday, July 10th; returning to Toronto in time for services in Jarvis Street, Sunday, July 12th. (Stop) Both of us thrilled by to-night's meeting, and its results; and eager for next engagement.

Signed, T. T. Shields
H. G. Martin."

Among Ourselves

Devoted to Activities and Interests of Former Students of
TORONTO BAPTIST SEMINARY

Pte. Ralph A. Bate has safely arrived with his unit in the Old Country.

Miss Dorothy Devine is still quite ill; she recently was taken to hospital for a week. In spite of the fact she is confined to bed, she helps to direct the fine work of the young ladies' missionary society of Emmanuel Baptist Church, Verdun, P.Q.

This scribe spoke at the Intervarsity Christian Fellowship meeting in Toronto Normal School recently.

Graduates of the Seminary will learn with sorrow of the home-going of Mrs. Thos. Grigg, of Cannington—a member of the Baptist Church of that town for more than fifty years, and deeply interested in the Seminary students, many of whom have enjoyed the hospitality of her home.

We have a letter of a month ago from Rev. F. J. Carter, First Baptist Church, Kamloops, B.C. He reports that his infant son will soon be a year old and "is coming along full speed ahead". He is named Donald George after his mother's brother who was a pilot officer in the R.C.A.F. and was killed last fall while on a bombing raid over Germany.

The work of Kamloops Baptist Church is very difficult. Lack of war industry has reduced the town. Yet throughout the winter Friend Carter has had a radio programme each Sunday night over CFJC (C for Canadian and F.J.C. as the initials of the Baptist pastor!) from 9:30 to 10 p.m. His subjects for May, listed on a small paper distributed by the church, look interesting, including, as they do: "The World, the Flesh and the Devil Axis"; "The Golden Calf, 1942 Model"; "Religion in Your Wife's Name"; etc. Each week the Baptists carry on a service at the Provincial Home in Kamloops.

"Yesterday for the first time since I have been here, I saw a notice under our notice at the Home, 'Holy Mass will be celebrated here'. So the Devil has now started up his also. Bishop Wells, Anglican, left here to be Chief Protestant Chaplain, and the Anglicans decided not to appoint a new bishop until after the war; but immediately the Catholics sent one here. He is now the prime speaker at all the war effort meetings, etc. They have about six priests here now, so they are extremely busy.

"We carry one service also at the Tranquille Sanatorium once a month and visit as often as possible."

Readers will have noticed already that a Protestant League meeting is to be held in Kamloops. We hear that the Orangemen

"sent a representative to the Ministerial Association here, asking us what we are going to do about Mass being celebrated in the Parliament buildings (entrance) and some other things. They also pointed out to the pastors some of the encroachments of Rome, but the Ministerial Association has taken no action thus far. In answer to my letter they have called a special public meeting for the first Tuesday in June, and asked me to outline the reason, purpose and plans of the Protestant League."

We hope to hear more of this.

From another of our men in British Columbia we hear. Rev. E. V. Apps is pastor of the Marpole Baptist Church, at 71st and Montcalm, Vancouver. He is a busy man, doing all in the power of one pastor, with his assistants, to spread the Gospel in his own community.

"God has been blessing us all along during the four years here. . . . However, we do not overlook communities which abound here, too small for an organized work containing many people who have not the privilege of the Gospel. To be sure, our efforts are not always appreciated; we have never found a community that welcomed the Gospel ministry, most would rather be left to go to hell. Our church, though small in membership, besides its own work, Sunday School, Young People's, Vacation School, etc., has three fields of service in which a good number of the members take part. Two missions, both about 8 to 10

miles distant in different directions, reach anywhere from 20 to 50 children each a week. Then we have a hospital meeting in the Provincial Infirmary once a month.

"There are several difficulties—one to get the adults interested, and, two, to keep the children coming in spite of parental discouragements; and the limitations of tire rationing and gas regulations, which are especially hard when one is dependent upon the goodness of others who possess cars. This has caused some limitation of late on our efforts to lift the missions out of the Sunday School class. If our churches would be satisfied with one service on Sunday by the pastor, leaving him free to hold Sunday church services in these outlying districts it might help a good deal toward the real establishment of works in these communities.

"I do not believe any pastor is more blessed with faithful workers than I am, but even these have been seriously curtailed by the war. A number of married couples have had to move closer to their work, and we seldom see them now because of the awkward hours imposed by a 24-hour day and 7-day week.

"I have followed with much interest the news of Captain Jeffery. I had an A1 chance of a commission some time ago, but when I had my medical, they would only give me C1. There is a continuous pull toward the forces. . . . One seems to be doing so little to stop Hitler and Hirohito, and hence so little to open again the vast tracts of human population robbed of missionary work. And as for the 'gag' of equality of sacrifice, it doesn't convince the spirit of a man that anything can equal the sacrifice of the lads in the services."

Sargeant Elton Britton, in the dental section of the R.C.A.M.C., is stationed in Jamaica. Recently he spent a week-end leave with our friends Rev. J. W. and Mrs. Knight and family, whose postal address is Clarksonville, Cave Valley P.O., Jamaica, B.W.I. His letter to his home is of such interest that we venture to reproduce almost all of it:

"May 4th, 1942.

"Dear Mother and Dad and all:

"If you could imagine yourself away in the interior of Jamaica, up in the Dry Harbour mountains, where cool breezes are always blowing, and where one stands awestruck with the beauty of the surrounding country, then you would be at the home of Mr. and Mrs. Knight, where I am writing this letter. We arrived here Saturday afternoon on the bus. What a ride it was, too! Seventy-five miles over the roughest, narrowest and most twisting and hilly road that I have ever travelled on. No, the bus wasn't one of the new Flexible Gray Coach Line type but rather a rickety old-fashioned affair. The only white passengers aboard were two rather handsome, refined Canadian soldiers, eh! of course you have guessed who—Ted Wilkinson and 'yours truly'. In a few hours we shall be on our return trip. It was a very interesting drive, though, something new at every turn. I never realized that the Jamaicans (black people) lived in such primitive dwellings, just grass huts. We passed several small towns and saw hundreds of natives crowding into the market places. How I wished that I had had a movie camera! Unfortunately we couldn't even buy a film for my still camera and had to come without being able to take any pictures.

"The bus drives by the Knights' home, and as we got off, Mr. Knight was there to meet us. Their home is right on top of a hill and the church is close by but a little lower down the hill. Mr. and Mrs. Knight are certainly fine people, very hospitable and very loyal to Jarvis Street. They have five children, four girls and one boy. The eldest girl, Mary, who is thirteen, is away at boarding school. Everyone seemed glad to see us, even their little dog Mugs. They have a nice home, and in addition own two cows, two donkeys one 'piglet' and several chickens. (Incidentally because we came one little chicken lost his life and we are having it for dinner.) They have one orange tree and several banana trees in their back yard. Bananas can be bought here a shilling for a donkey-cart-load. (Mrs. Knight just passed around some raw pineapple.)

"The church, which seats between four and five hundred people, is made of brick and is really quite well furnished and spotlessly clean. Mr. Knight asked me to take the morning and evening services. Five or six made a decision; one was a man who hadn't been to church for over twenty-

five years. The Knights have been here for thirteen years, but were back home for a few months in 1939.

"This morning we visited the (day) school, which has an enrollment of 394. Although there were only around 250 there, the place was crowded out. The school is conducted in the basement of the church. Mr. Knight has charge of five schools and is on two school boards, besides looking after two churches. So he is quite a busy man. He is responsible for hiring the teachers and paying them, so he hires Christian teachers.

"We really are privileged to meet with these folks and the interest is increased since they come from Toronto Baptist Seminary.

"Have we a calendar or picture at home entitled 'Sunset'? The same painting is hanging on the wall in the parlour here.

"Yesterday morning I was sitting reading in my room, and off in the distance I could here the beating of the tom toms. Mr. Knight afterwards told me that these natives were holding some kind of service, when they work themselves up into a frenzy, just as in Africa. They throw themselves on the ground and go through all kinds of performances.

"Well, folks, the children have just returned from school, and I smell the chicken cooking, so I had better go and get ready for dinner, as the bell will be ringing in a minute or so.

"Good-bye for now. Love to all.

(Signed) ELTON.

"P.S. I also met Sam Black's father."

The following, from *The Evening Telegram*, will be of interest to our Seminary men, we hope also to "laymen" generally.

Ministers Needed

"There are 116 charges of the United Church in Canada without ministers," declared the Rev. James MacKay, of Toronto, supervisor of Home Missions in the Bay of Quinte Conference, in his address to conference.

Mr. MacKay added the shortage of ministers would prove a serious problem and that two reasons were largely the cause. "Ministers," he said, "are not putting the challenge before students attending college, and the salaries paid ministers on home mission fields are pitiable. There is no other group being paid less than ministers to-day."—W. G. B.

GRAVE 98

Jarvis Street members will not soon forget the memorial service held the Sunday following our receipt of the sad intelligence that one of our finest young men, Pilot-Officer Percy McKee, had been killed at Luqa, Malta, on operational flight.

We now learn that memorial services were held in two churches in Ireland, the home land of his parents, where he endeared himself to the people during a long leave before going east, namely, in Cooke Centennial Church, Dr. Cordner, pastor, and Great Victoria St. Baptist Church, Belfast, Dr. Henderson, pastor.

The parents have now received some additional information which we must share with our sympathetic readers. This pilot with all his crew were killed when their bomber crashed. His body was recovered, and lies in grave 98 at Bighi, Malta.

But, as an unknown writer shortly before the Christian era put it:

"The souls of the righteous are in the hand of God, and no torment shall touch them. . . .
For the Lord is their reward,
and the care of them is with the Most High."

Jarvis Street Annual Meeting

There was a good attendance at the Annual Meeting of Jarvis Street Church Thursday evening, June 4th, and the meeting provided an occasion of delightful Christian fellowship. Jarvis Street Church has only seven Deacons, like the apostolic church. The first church in Jerusalem must have had about eight thousand members before any Deacons were elected, and then they elected only seven. For some years Jarvis Street has limited its Diaconate to seven members. At one time we had as many as twenty Deacons. They were elected for a term of four years, five retiring each year. Since nineteen-thirty-three, Jarvis Street Deacons have been elected to serve for two years, the whole seven retiring at the end of two years unless re-elected. The vote for the election of Deacons this year resulted as follows: Messrs. Robert Downing, J. E. Jennings, Phillip-J. Jones, Thomas Kear, S. C. McKee, W. J. Thompson, and Rev. W. S. Whitcombe.

The Treasurer's report was a gratifying one, showing total receipts of \$58,635.10—\$23,584.67 for General Expense; \$10,815.43 for Building Fund; and \$24,235.00 for Missions and Benevolences.

The Deacons' report showed a healthy church life. Like all other institutions, the report showed the effects of the war upon our work, particularly on account of the enlistment of our young men in the armed services. They are greatly missed from the regular assemblies of the church, and we especially feel the lack of their presence and work as teachers in the Sunday School. There was a general feeling that though we greatly desire to see the collective ministry of the church and Sunday School more largely fruitful in conversions, there is very much in our church life for which we have to praise God.

During the early part of the church year, the Pastor was completely incapacitated for two months, and largely so for four months; during which time the pulpit was ably supplied by Rev. W. Gordon Brown and Rev. W. S. Whitcombe. This has been true also of the occasions since when the Pastor has been absent on some special duty. Mr. Whitcombe, as Secretary of the Union, is away from home most of the time, but has cheerfully shared this service when he was free to do so. The bulk of the work, however, in the pulpit and other services, is taken by Rev. W. Gordon Brown, who is greatly beloved by the Jarvis Street congregation, and his pulpit ministrations are greatly enjoyed. The quality of his fine ministry may be judged by our readers from his sermons which, when we can persuade him to publish them, appear in THE GOSPEL WITNESS.

The Deacons' report included the names of members who had departed during the year to be with Christ, as follows:

Mr. Jesse Brillinger, Mr. Fred Goldthorpe, Mrs. Robert Guthrie, Sr., Mrs. Hamilton, Mrs. May Harris, Mrs. J. J. Inrig, Mr. J. G. Jarvis, Mr. Richard Jones, Mr. William I. Kingdom, Mr. J. E. Loney, Miss Edna Mahaffey, Miss Jane McAlpine, Mr. Neil D. Reid, Mrs. William Mack Roberts, Mrs. L. A. Rush, Mr. William Scott, Mr. Fred Thompson, and Mrs. A. N. Wemyss.

THE MUNRO BOOKLET

It has been found necessary to print a fourth edition of 10,000 (40,000 in all) of this splendid testimony of an army colonel, to the saving and keeping power of Christ. Send us your order for copies, and gifts for its circulation among the young men in our armed services.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 25 June 21, 1942

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

DAVID'S SIN IN NUMBERING THE PEOPLE

Lesson Text: 2 Samuel 24.

Golden Text: "And now, I beseech thee, O Lord, take away the iniquity of thy servant"—2 Samuel 24:10.

I. David's Sin—verses 1 to 9. Compare 1 Chron. 21:1-8.

It is only by the grace of God that believers are enabled to walk in obedience to the Lord (1 Cor. 15:10; Gal. 2:20; Eph. 4:21-24; 1 Pet. 5:10). By nature we are prone to wander, prone to leave the God we love (Eph. 2:1-6). Even David, the man after God's heart, grieved the Lord by lack of obedience very soon after being disciplined for former sin (2 Sam. 21:1). We must ever be watchful and prayerful (Eph. 6:18).

The word "he" in verse 1 refers to Satan (1 Chron. 21:1). God does not tempt men (Jas. 1:13), but He may withdraw His restraining hand and permit Satan to tempt them (Job 1:6-12; 2:1-6; Lk. 22:31). In this case the king did not withstand the temptation. In the time of temptation we should have recourse to the safe refuge provided for us, then trust in God and resist the Evil One (Lk. 4:8; 1 Cor. 10:13; Jas. 1:12; 4:7; 1 Pet. 5:8, 9).

An act may at one time be legitimate, but at other times unlawful. Circumstances alter cases. Moses had numbered the people at the command of God (Num. 1:1-3). David himself numbered the people who were with him in exile (2 Sam. 18:1), but the Lord was displeased that he should now take a census. Possibly David in his hour of triumph and prosperity was tempted to trust in the arm of the flesh, rather than in the Spirit of the Lord (Isa. 30:1-3; 31:3; Jer. 17:5; Phil. 3:3). He acted in pride, self-will and vainglory.

Joab was wiser than the king, but his objections were overruled. One must be willing to take advice, as well as to give it. In the Church of God we are to be subject one to another in the fear of God (Eph. 5:21; 1 Pet. 5:5), and help one another to live as the Lord would have us live (Rom. 14:3, 13; 15:1-7; 1 Cor. 10:33).

With the aid of a military force Joab conducted a census of the whole of the land as implied in the expression "from Dan to Beersheba" (Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10). The territory of the tribe of Dan was situated in the extreme north, while the town of Beersheba was in the extreme south. The census takers commenced in the east, travelled to the north, then crossed the country and proceeded along the west coast to the southern part of the country.

The seeming discrepancy in the two records of the census is easily explained (verse 9; 1 Chron. 21:5). Chronicles gives the full military strength of all Israel as 1,100,000, while the Book of Samuel omits the special guards of the king and the regular militia already in service totalling 300,000 and says "There were in Israel 800,000 valiant men." On the other hand, 2 Samuel includes among the men of Judah the army of observation stationed on the frontiers of Philistia which numbered 30,000 (2 Sam. 6:1, 2), while Chronicles does not mention this special force.

II. David's Sorrow—verses 10 to 17. Compare 1 Chron. 21:9-17.

God in His goodness led David to repentance through His prophet Gad (1 Sam. 22:5; 2 Sam. 12:1; Isa. 30:18; Rom. 2:4). God would have His children restore those who have fallen into sin and have wandered away from Him (Gal. 6:1; 2 Tim. 2:24-26).

When David had been convicted of sin he made immediate confession unto the Lord with contrite heart (2 Sam. 12:13; Psa. 32:5; 51:4). All sin is foolishness (2 Sam. 13:13; Prov. 24:9). He did not seek to hide his iniquity, or to go on as though nothing had happened, but he brought his sin out into the light, and faced it before the Lord (Psa. 38:18; Isa. 29:15;

Lk. 15:17, 18). In other words, he judged himself (1 Cor. 11:31). This is a difficult step to take, but it is the one essential condition of restoration to fellowship with God for the one who has sinned (1 John 1:9).

Although God forgives the sinner who is repentant (Isa. 55:7), He cannot clear the guilty or look upon sin with any degree of allowance (Exod. 34:6, 7; Hab. 1:13). The sin must be judged and put away, and the sinner must be disciplined in order that he may be made more holy (Heb. 12:5-14).

God graciously allowed David to decide which of three evils should be sent as punishment; three years of famine, three months of war or three days of pestilence. As there had been famine in the land for three years already (2 Sam. 21:1), the current year and three additional years of famine would make seven years altogether (v. 13; compare 1 Chron. 21:12). In choosing his punishment the king seems to have had regard for the people. The pestilence would fall upon all, but in war or in famine the king would have means of protection not available to the populace. Again, David would be obliged to put himself entirely into the hands of the Lord and depend wholly upon Him (1 Pet. 4:19).

The angels of God are His ministers, going to and fro to perform His will (Gen. 28:12; Psa. 103:21; Heb. 1:14). They delight to convey blessing and mercy to the sons of men (Gen. 32:1; Lk. 1:19; 2:9-14; Acts 12:7), but sometimes they are called upon to execute judgment (2 Kings 19:35; 2 Chron. 32:21; Acts 12:23). Judgment is described as God's "strange work" when it is exercised toward His people (Isa. 28:21).

David realized that it was his own personal sin which had brought judgment upon Israel and Judah. He was their leader, their shepherd, and they were but the sheep (Psa. 78:70-72). He interceded earnestly on behalf of those for whose welfare he was responsible, and such is the privilege and the duty of every teacher, preacher and Christian worker (Gen. 18:23-33; Exod. 32:30-35). Our Good and Great Shepherd Himself is now seated at the right hand of the Father making intercession for His own (Rom. 8:34; Heb. 7:25; 9:24; 1 John 2:1).

III. David's Sacrifice—verses 18 to 25. Compare 1 Chron. 21:18-30.

Two of the cardinal principles of the Gospel are suggested in the incidents recorded in this chapter. The first is that sin brings judgment and condemnation (Psa. 130:3; 143:2; John 3:18; Rom. 6:23), and the second is that a sacrifice is necessary in order that atonement may be made for sin (Lev. 16:33, 34; 17:11; Heb. 9:13, 14, 22; 10:5-14). God was interceded for Israel when sentence had been passed upon the sin committed, and when a sacrifice had been offered in substitution for the guilty soul. Similarly, the Lord can now justly forgive the believing sinner since Christ took upon Himself the iniquity of us all and offered Himself in sacrifice for us (Isa. 53:4-6; Rom. 3:23-26; 4:25; 1 Cor. 5:7; Gal. 1:4; 1 Pet. 2:24).

To commemorate the Lord's mercy in staying the plague David was commanded to build an altar in the threshing-floor of Araunah, also called Ornan (Exod. 12:13, 14, 26-28). This place was later chosen as the site for Solomon's temple (1 Chron. 21:28-22:5). Believers are to offer the sacrifice of praise to God continually because of His wondrous grace in redeeming them from sin and death (Heb. 13:15).

Araunah the Jebusite was indeed generous, but there are times when a proxy offering is not acceptable. The perfect gift is that which represents the love, the strength, the time, the talents and the personality of the giver (Lk. 21:1-4; 2 Cor. 8:5). The king offered burnt-offerings of consecration (Lev. 1:3, 4; Rom. 12:1) and also peace-offerings unto the Lord (Lev. 3:6-11; Eph. 2:13-18).

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