

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Mr. King Says "Yes-No" to Conscription

When I saw the headline of *The Globe and Mail* last Thursday morning, my heart sank. It announced simply: "No Conscription this year—King."

That was the point of the very long speech of the Right Honourable W. L. Mackenzie King in the House of Commons last Wednesday, June 10th. It occupies some nineteen double-column pages in *Hansard*, a considerable amount in small print. It was made in moving the second reading of the Bill to amend the National Resources Mobilization Act, 1940. Obviously Mr. King was in a very tight corner, trying to do something to satisfy the expressed will of the people of this country who asked for an all-out war effort and at the same time to hold the support of Quebec in the Liberal party. The Honourable R. B. Hanson, Leader of the Opposition, in his reply called the speech "skilful political strategy"; which beyond a doubt it was.

Conscription and the Plebiscite

This country held a plebiscite, or have you forgotten that? It seems ages ago. It was really on April 27th last. The form of the question was:

"Are you in favour of releasing the government from any obligation arising out of any past commitments restricting the methods of raising men for military service?"

Mr. King was very careful to explain that "an affirmative vote was not a vote for conscription". He very roundly denounced those who wished to construe it that way. Of course, he told them that "conscription has been a law of the land since June 21st, 1940", but this conscription

"may not be exercised for the purpose of requiring persons to serve in the military, naval or air forces outside of Canada and the territorial waters thereof."

That is not the kind of conscription we mean when we talk about conscription. We mean conscription for military service anywhere—the sort of draft in effect in the United States, who came into the war long after we did. Indeed Mr. King himself uses the word "conscription" in that sense of conscription for military service anywhere. We shall so use it here.

We are told, then, that "an affirmative vote was not a vote for conscription". But even if this be true tech-

nically, literally, it is also true that in the minds of the people a "Yes" vote was a vote for conscription. There was only one province that voted "No", that was Quebec, and Quebec is opposed to conscription. They voted "No" for that very reason. Conversely to vote "yes" was, in effect, to vote for conscription. The people of Canada voted "yes" two to one in the aggregate and eight to one in terms of provinces. Now what is the Government doing about the express will of the people? Here is the intention of the Government as stated by Mr. King:

"It was made perfectly clear that the government had no thought of resorting to conscription for overseas service so long as the voluntary system continued to produce the necessary recruits; also, that we honestly believed the voluntary system would suffice to secure the necessary enlistments for the 1942-43 programme . . .

"If the bill is amended as proposed, it is not the intention of the government to resort to conscription for service overseas unless circumstances should arise which would render the use of compulsion imperative, such, for example, as the maintenance of the necessary reinforcements for Canada's army overseas."

'Conscription Not Intended'

This reminds us of a statement of the Minister of Justice, the Honourable Mr. St. Laurent, to his constituency party association in Quebec East, assuring them that they

"misunderstood the real meaning of the bill introduced by the Prime Minister . . . there is no intention, for the time being, to bring in conscription for overseas service . . . Further, it is just as true now as it was during the election campaign and during the plebiscite campaign that conscription for overseas service is not necessary at the present time, and, in fact, it may never be needed . . . I am here in Ottawa, where things take place, and I am well aware of the situation . . . During the campaign I stated that I would be true to Mr. King as long as he would be true to himself and his record. That is exactly what I intend to do."

Some way or other that got into the papers and Mr. St. Laurent was forced to explain publicly the next day that this was his own personal opinion. But in matters of government policy so expressed by ministers of the Cabinet, and particularly by the Minister of Justice, who in a special way represents the interests of Quebec, there is no mere personal opinion.

Mr. St. Laurent thereby expressed the wish of Quebec in what he understood to be the plan of the government: 'There is going to be no conscription.'

"Yes," "No" and "Yes-No"!

But to return to Mr. King and his laboured speech. He pointed out that there were three views of conscription: One, that such should be brought about at once. Two, it should never be undertaken. Three, the view of the government:

"There is, fortunately, a third view—a view which I believe, accords with the opinion most generally held throughout the Dominion. It is that conscription for service overseas should be inaugurated only if and when, in the opinion of the government, it becomes necessary to the security of our country and to the maintenance of its war effort. That view is the one which is held by the government. It represents the government's policy with respect to conscription for service overseas. In a word, that policy may be described as not necessarily conscription but conscription if necessary. Considering all relevant circumstances, I submit that no other policy will serve to keep Canada united, or to further Canada's war effort in the manner which, at this time of war, will best serve the interests of Canada, the interests of the British Commonwealth of nations, and of the other united nations which are linked together in the common cause of freedom."

So the view of the government then is that there should be conscription "if and when" it is necessary, "not necessarily conscription but conscription if necessary."

This is supposed to be a democracy. The people have spoken two to one in the aggregate and eight to one by provinces. They have said "yes"—to conscription. But the government says "conscription if necessary".

"In Jeopardy Every Hour"

This country is in peril of its life. German submarines have operated in the St. Lawrence. Across the Atlantic Britain is our bastion. Farther east Russians by the thousands are dying for us. Face west and what have you? The Japanese on this continent are preparing for far more than landings on islands well off the coast. It is said the Japanese are training 10,000,000 men for attacks on Siberia, Alaska and North America in general. Yet Mr. King says, "Not necessarily conscription but conscription if necessary."

What makes the Prime Minister so timid, if it be timidity? What but the veto vote of Quebec? Since when in democracy did the minority secure the right to veto the express will of the majority? That is precisely the power that Quebec demands and the power which Mr. King is conceding to it.

Why Conscription?

We may have conscription for overseas service by next March, but to say that we need it now, at once, is, according to Mr. King, an extreme view. We do not need it now. We should have had it years ago!

Conscription is scientific. This is a war of science, in machines, whether on land, sea or air; a war of science in explosives and incendiaries; then why not of science in the calling up of men? No voluntary system can be thoroughly scientific in such a war as this against totalitarian powers.

Conscription is efficient. It is the only efficient way. There is no time to waste. There never has been. How much less now?

Conscription is equal. It distributes the burden properly where it belongs.

Conscription is influential. Mr. King makes it a point that we have an army of some 500,000 men who have voluntarily enlisted. But how can we in this comfortable land make hesitancy understood among our great allies such as Britain and the United States who have conscription for service anywhere? Who will persuade them that we are doing our best by a purely voluntary system?

Quebec the Stumblingblock

Quebec is the stumblingblock. The will of Quebec is the will of the Roman Catholic hierarchy presided over by the Prince of the Church, Cardinal J.-M. Rodrigue Villeneuve, O. M. I., Archbishop of Quebec. On Cardinal Villeneuve rests the responsibility for blocking the all-out war effort which is not possible without conscription and of which conscription is the symbol. Yet last Sunday throughout the Catholic Churches of this country a pastoral letter was read, signed by "His Eminence and their Excellencies the Archbishops, Bishops and other Ordinaries" of Canada, urging full support of Canada's war effort. What shall we call the man who effectually blocks our war effort and then issues a pastoral letter urging support of it?

Winnipeg "Free Press" Misinterprets

Dr. Shields and Rev. Harold Martin held a large meeting in the Walker Theatre in Winnipeg last Wednesday evening. They received warm criticism in the *Winnipeg Free Press*. A Winnipeg lawyer, Mr. H. P. Blackwood, K.C., wrote to *The Free Press* in answer to their mis-interpretation of the stand taken by THE CANADIAN PROTESTANT LEAGUE. His review of the situation is so good that we reproduce the letter herewith:

I venture to advert to the two editorials in *The Free Press* published under the respective titles, "The Conscription Debate Opens" and "Why Not Take Action?", the latter obviously referring to the Rev. T. T. Shields. The former was in temperate, the latter in intemperate language.

In the first paragraph of the latter editorial, apart from the manifest violence of the language, are two mis-statements: first, "This man (the expression an obvious vulgarity), lives on his hate of the Roman Catholic Church", and, "The French-Canadian Peoples of Canada." From first to last in the Rev. T. T. Shields' address at the Walker Theatre (Winnipeg) on the evening of the 10th instant, there was not one word of hate expressed towards "the Roman Catholic Church" or of the "French-Canadian People." There was criticism of the Roman Catholic Church, and justifiable criticism.

The clear answer to your article about the Rev. T. T. Shields and his justification, is contained in the last paragraph of the first article. The difference exists only in the reference. You address your remarks to the French-Canadians, but unfortunately you are afraid to go to the root of the situation in the Province of Quebec and lay the blame where it ought properly to be placed; whereas the Rev. T. T. Shields does.

Why does *The Free Press* not tell the whole truth instead of temporizing and endeavoring to disguise the real issue by shifting its ground to this attack on criticism? The real issue is this, as *The Free Press* must know quite well, and rests on the duplicity of Mr. Mackenzie King and the Liberal Party.

Prior to the General Election for the House of Commons in 1940, the Liberal Party by means of the late Mr. Ernest Lapointe made an arrangement with an authoritative body in the Province of Quebec which, I believe, was the Roman Catholic Hierarchy, that if the Liberal Party would agree not to impose conscription in Canada for overseas service the Province of Quebec could be relied upon to vote for the Liberal Party. In order to persuade the other Provinces of

(Continued on page 9)

The Jarvis Street Pulpit

THE RAINBOW ON THE CLOUD

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, June 7th, 1942

(Stenographically Reported).

"So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?"

"And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

"I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?"—Ruth 1:19-21.

The Evolutionary philosophy, or the philosophy of Evolution, would crowd God out of His world. In the thought of a great many people He has become little more than a remote Spectator of human affairs. And because of that the precious biblical doctrine of Divine providence is scarcely believed, by many utterly neglected, and in many quarters, wholly denied. And yet the Bible is full of that great truth. And this morning I take this story of the experience of Naomi as an illustration of God's dealings with His own.

There had been a famine in Bethlehem, and Naomi and her husband and two sons emigrated to the land of Moab. There the two sons married women of the land, and apparently married very happily. But in due course Naomi's husband, Elimelech, and her two sons died, and she was left a widow in a strange land, having with her only her two daughters-in-law. The relationship of these two strangers to their mother-in-law seems to have been a peculiarly happy one.

Then the day came when Naomi heard that conditions had changed at home: the Lord had visited His people in giving them bread. Times were really better at home than they were in Moab. So Naomi decided to return to her homeland. She set out on her journey accompanied by her two daughters-in-law. She kindly remonstrated with them, suggesting that it would be more profitable for them to remain in Moab. In response to her insistent demand that they consider their own interests rather than her's, at last one of them, Orpah, kissed her mother-in-law, bade her an affectionate farewell, and returned to her own people. Ruth, however, was unwilling to part company with her, and you will remember her immortal reply to Naomi: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." When Naomi saw that Ruth was stedfastly minded to go with her, she left off speaking to her, and they two came to Bethlehem.

It was soon noised abroad that Naomi had come home, and when they observed her, they noticed a great change in her. I suppose there were marks of grief about her countenance. Her spirit was bowed. And they said, "Is this Naomi"—which means *pleasant*. She said, "No, no; do not call me Naomi. Call me Mara"—which means *bitter*—"for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home

again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me."

Let us look at this story, and see what we may learn therefrom.

I.

In the first place NAOMI WAS PERFECTLY CORRECT IN ASSUMING THAT GOD HAD NOT REMOVED HIMSELF FROM THE COMMON AFFAIRS OF LIFE. She said, "the Almighty hath dealt . . . with me." That is true. God deals with us. He is never like a careless parent who allows the children to run out and play, and to get beyond all possibility of parental observation and care. His eye is always upon us. He is never separated from us. He deals with us according to His own wisdom, and all the common affairs of human life are subject to His sovereign direction. It must be so if the verse which Mr. Bennett quoted in his prayer this morning be true, that all things work together for good to them who love God. If all things work together for good, then all things must be subject to the benevolent will of God, and He makes them work together for the good of those who are called according to His purpose.

We must not, however, assume that everything that comes to us of necessity comes to us directly from the hand of God. It comes either by the direction of His positive will, or by His permission. But the will of God is not the only potent factor in human life. There are other powers operating in your life and mine than the will of God. I read the first chapter of Job to you this morning that you might have certain principles very clearly in mind. When God asked the question of Satan as to whether he had considered His servant Job, Satan replied in the affirmative. He said in effect: "Indeed I have considered him very much. But does Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? I cannot get at him. I have tried a good many times, but I find every door shut against me." So then the Lord permitted Satan to afflict Job. He could not do it until the Lord gave him permission.

Satan afflicts the people of God, but never beyond the permission of the divine will. Just see what power he has. He had power *over the lives of evil men*. Satan was able to bring the Sabeans and the Chaldeans against Job's family. You meet with people day by day who seem not to be under divine direction. You say of a man, "The man is positively evil. His doings are positively satanic." Very probably they are. There are men who

are thus subject to satanic power, and sometimes the people of God have to suffer at their hands.

Satan seems to have had power over certain of the forces of nature too: fire from heaven fell,—I suppose a severe electrical storm, something that came as a result of the operations of "the prince of the power of the air." Satan is so described. Furthermore, there came a great wind from the wilderness, and smote the house of one of Job's sons. And more than that, Satan had the power of death, when he was permitted to exercise it, for many of the servants died because of his action. But Job was spared because the Lord said, "Do not touch his life."

My dear friends, there are many things that come to us which we cannot say come directly from the gracious will of God, but they come only by His wise permission. Later Job was afflicted in his body. He was smitten with boils. It is not hard to believe that Satan has something to do with boils. I have never had one, but if any of you have, you can well believe that the devil is not unrelated to such affliction. The devil does make people sick too. Not as some people think. But you remember that the Lord Jesus, speaking of a certain woman, said: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond?" Our Lord Himself attributed that particular illness to the devil's action. We have all seen illnesses which seemed to suggest that they came from the same quarter.

In various ways evils come to us, but the teaching of the chapter I read to you is that not one of them can come unless the Lord gives permission. There is an hedge about God's people so that Satan is unable to afflict us unless God permits. But His permissive will sometimes allows great sorrow to come to His people for their own good, ultimately, as we shall see.

Then there are some things which come to us directly by the will of God: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The Lord's children may be bitten by one of the Devil's dogs because they have run away from the Lord's care. But sometimes they may feel a little of the smart of His rod. There are things that come to us directly of God's sending. Thus He deals with His own. We ought therefore, ever to think of the affairs of life, whatever they may be, as having a direct relation to the will of God, and as being some of the "all things" which His sovereign mercy will make to work together for our good.

But while God thus deals with His own people, very often the experiences of His people are very bitter. It would not be true to say that you can smile at everything. I heard a woman say once that she always smiled. She had never had anything come to her that really troubled her. I fear her memory was short. We have all had our bitter experiences. There is no exception whatever to the rule. It was a bitter thing for Naomi to follow her husband and her two sons to their graves. It would have been useless to say to her, "You ought not to weep: you ought to rejoice." It is not within the ability of human nature to rejoice with unmixed gladness in experiences of that sort.

There are certain kinds of medicine that the advertisements say children love and ask for. I never could understand how anyone could like cod liver oil. Horrible stuff! I dare say it is very good, but it is horrible to take. I could not take it. I never did like taking medicine

when I was a child, and I don't like it now. I have a very vivid recollection of being ill when I was a child. I do not suppose it was at all serious. My father was a minister, and the wife of my father's assistant was in the home—I suppose because one of the children was sick. One day she was playing nurse to me, and I can see her yet, as she took that ugly bottle of medicine, and poured something out into a spoon, and came to my bed. Naturally I objected: I did not like it. She said, very solemnly, "Would you not rather take this than die?" Well, I did not want to die, neither did I want to take the medicine. So as between the two evils I decided to take the medicine. I can taste it yet! Doctors did not do then as they do now: try to sweeten their concoctions in some way. It seemed to me in my childish days they set themselves to work to see how bitter and nasty they could make the stuff. Well, I took the medicine, and I suppose it did me good, for I am still here. But it was very bitter, very unpleasant.

There are many experiences in life like that medicine. We may make a wry face about it. We endure it. We swallow it, but it is of no use to say it is pleasant. It is not. And if you are honest you will have to say just as did Naomi: "I have had a very bitter experience." It is bitter. But it is the Lord, after all, directly or indirectly, who administers the medicine.

In such experiences we are likely to think and to say some very foolish things. Job did not. It is said of him: "In all this Job sinned not, nor charged God foolishly." That was not true of Naomi, and I expect more of us have more in common with Naomi than with Job. This is what Naomi said: "I went out full, and the Lord hath brought me home again empty." "Are you quite sure, Naomi?" "Yes, quite sure. He brought me home again empty." "What do you mean?" "Well, when I went away my husband and my two sons were with me; and I have come home without them." "Yes, but are you sure you have been brought home quite empty?" "Yes." "What about Ruth? Have you not got Ruth, the Moabitess with you?" "Oh yes! Ruth is a very fine girl. I am very fond of her; in fact we are very fond of each other." "Have you any idea what you have in Ruth, Naomi?" "Yes; a very affectionate and considerate companion. But she is not like my husband, nor one of my sons."

What I am trying to point out to you is this, that notwithstanding all our foolish talk, there is always somewhere an element of potential good in the immediate experience. We may not see it at the time. Our minds may be so beclouded that we cannot understand it, and so we talk as Naomi did. Perhaps someone is talking like Naomi to-day. The present grief blinds us to the perspective view of the past or of the future. All that we are able to see, all we are conscious of is just the thing that comes to us at the moment.

Did you ever drive in a fog? A few years ago I used to drive a great deal at night. I thought nothing of driving home one hundred or one hundred and fifty miles after a meeting out of town. And very often I have had to drive in a fog. There is nothing so unnerving, at least to me, as attempting to make my way in a fog. I remember just at the break of dawn, after an all night's experience in a fog, crawling into Hamilton utterly worn out. I simply had to stop there. I felt I could not go any further. Another night, not very many miles out of

the city, I had to bring my car to a full stop. I got out and felt around the side of the road, and found there was a place to pull off the pavement. I pulled off, and stopped, and waited for the fog to lift. I said, "I cannot go on." I wonder if you have the same feeling that I have in a fog? I always have the feeling that on my right and on my left, even on a familiar road, there is a great precipice, and that if I move the least bit to the right or to the left that would be the end of me. When the fog lifted there was not a precipice, there was not even a decent ditch—nothing to be afraid of. But I felt afraid because I could not see where I was going.

Have you been in a fog when you could not see behind you, you could not see ahead, nor could you see what was on either side of you? You were wrapped about in a fog bank, and there was nothing to do but stand still and wait for fairer weather. And while you are standing still in all probability you will say just what Naomi said: "I went out full, and the Lord hath brought me home again empty. There is nothing pleasant in life. You young people who have had little experience in life, laugh, and play, and behave as though life were one long summer's day. But wait till you get a little older, and have had a little experience of life such as I have had, and see how bitter life will be."

That is how Naomi talked. And that is how we all have talked, if we will be honest with ourselves, even though we are the children of God.

But now, dear friends, what was there in the future for Naomi? She had Ruth with her. One day Ruth came home, and Naomi looked at her, and said, "Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee." In effect she said, "You did not get such armfuls of barley by accident. They must have been very careless reapers who let so much fall." "Oh!" said Ruth, "I went to glean in the fields of a man called Boaz, and there seemed to be a good deal of barley left behind." She did not know then that Boaz had said to his reapers: "Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." And then she told her mother-in-law how at noon time she had been invited to sit with the reapers and eat, and how Boaz had given her with his own hand some parched corn, and a drink of the vinegar. Then Naomi began to see a little patch of blue, and she said, "You keep fast by his maidens. Let them not find you in any other field."

Ruth came back another time with another marvellous story. And then Naomi said: "The man will not be in rest, until he have finished the thing this day."

By and by there was a wedding, and all the bells were ringing, and all the city was happy, and all the people thronged about this destitute Naomi, and said to her, "You are a happy woman." Then by and by they said something more than that; they said, "Naomi, you told us when you came back that the Lord had brought you again empty. But this daughter-in-law, Ruth, is better to you than seven sons."

Then we are permitted to look down through the years. A child was born and he was called Obed, and he was the father of Jesse, and Jesse was the father of David. Down still farther through the centuries there was the likeness of a throne, as Ezekiel saw it, and the likeness of

a Man above and upon it. That person who had become part of Naomi's life, even when she said, "the Lord hath brought me home again empty" was one of the progenitors of great David's greater Son. And so you see all was well in the end.

What that potential good may be in the life of each of us, we may not say. It is not always as it was in the case of Naomi. But potential good there is, and when it has completely developed, we shall find that God has not forsaken His people. He still has been with us, and all is well in the end of the day. The Bible is full of it. Jacob said: "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." And yet when the day was ending for Jacob by and by you remember how he crossed his hands, when he was able to read clearly the sequel of the divine providence; he laid his right hand upon the head of Ephraim, and his left upon the head of Manasseh, and said, "The Angel which redeemed me from all evil, bless the lads." So Jacob saw that it was all good in the end. So was it in Job's case, for the Lord gave him twice as much in the end as he had in the beginning. So was it in Paul's case; when everybody felt that the day was as black as it could be, this preacher on a sinking ship said to his shipmates, captain included: "I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship."

It may seem sometimes as though we have been shipwrecked, but in the end it comes to pass that "some on boards, and some on broken pieces of the ship" we all escape safely to land:

"I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond His love and care."

Some day we shall be able to sing more intelligently, and more heartily than we do to-day:

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted by His love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's land.

"I've wrestled on toward heaven,
'Gainst storm and wind and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's land."

This is the language of faith:

"O Christ! He is the fountain,
The deep, sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land."

Let us pray:

Help us all, O Lord, to recognize and to acknowledge that our times are in Thy hand. Give us grace that we may be ever willing to accept the present distress in view of the prospect of faith, and the brightness of the morning that must surely come.

Bless our meditation this morning for Thy name's sake, Amen.

Rising Interest in Protestantism

A week ago Monday evening Dr. Shields and Rev. Harold Martin left for the Canadian West. On Wednesday evening, although the meeting was not extensively advertised, one thousand and twenty-eight, by actual count—we suppose this would be two thousand five hundred by estimate—gathered in the Walker Theatre at Winnipeg for a Protestant League meeting, addressed by Mr. Martin and Dr. Shields. A large number joined the League and Dr. Shields writes:

"Both Mr. Martin and I are greatly encouraged by the meeting and the people were so enthusiastic that they promised the theatre would be packed out for our return visit. I see no reason why we should not have still larger results from the next two meetings."

The next meetings in Winnipeg are to be held on Friday, July 3rd, at 8 p.m., and Sunday, July 5th, at 3 p.m., in the Walker Theatre, Winnipeg.

On Friday evening the building engaged in Calgary was far too small, but about nine hundred did manage to crowd in. A large number of memberships were received here, and a further meeting is to be held in a building twice the capacity on a return visit June 28th.

On Sunday three great services were held in Vancouver, a League meeting being held in the afternoon. This crowded the building and a large number of memberships were received, although the real League meeting is still to come in St. Giles United Church. Indeed, the situation in Vancouver is developing splendidly and surpasses that in any other place.

The Toronto Evening Telegram of Tuesday, June 16th, contained the following report from Vancouver:

"Vancouver, June 16th.—An organization meeting of the Canadian Protestant League was held in Ruth Morton Memorial (Baptist) Church here yesterday, and was addressed by Dr. T. T. Shields, League president, who renewed charges against the Roman Catholic Church made in an address last Wednesday at Winnipeg.

"Congregation of the meeting was invited by letter. A booklet distributed said the League was formed in Toronto at a mass meeting in Jarvis Street Baptist Church September 18, 1941, by a 'group of Protestant ministers and laymen alarmed by the increasing breadth and intensity of the aggression of the Roman Catholic Church in Canada, culminating in the holding of a Pontifical Mass at the entrance to the Peace Tower in the House of Commons, Ottawa.'

"Dr. Shields, pastor of the Jarvis Street church, said a picture of that mass 'was published throughout the world, giving the impression that Canada was a Roman Catholic country.'

"He said he believed the Roman Catholic faith 'the most potent agency for evil in all the wide, wide world,' and that the 'real Prime Minister (of Canada) is Cardinal Villeneuve,' Archbishop of Quebec. 'For that reason we have no conscription . . . only a half-hearted war effort.'

"He said 'Roman Catholicism is not a form of Christianity; it is a negation of Christianity,' and declared that 'every one of the leaders of the Axis powers, without exception, is a Roman Catholic.'

"'Not a married man nor women here is really married in the eyes of the Catholic Church,' said Dr. Shields. 'That is a sacrament that can be performed only by a priest. A damnable assumption. It is a wonder people do not rise up in rebellion.'

Roman Catholic Priest Advertises New Testaments

Rev. John R. Boyd

"The priest warned us not to read the books you offered, and strongly condemned all who possessed them: so I decided to get a New Testament, and study it well for myself." Thus a bright, and enterprising young French-Canadian explained his reasons for requesting the Word of God, which we offered and gave him. And thus he gained his first acquaintance with the Book which he now cherishes as one of his most treasured possessions. Due to that introduction given by the priest, in his vain efforts to gather copies of God's Word for his fire, this deluded man brought us into contact with one who promises to be a brilliant trophy of God's great grace, and a worthy witness to the wisdom of working unceasingly now, to scatter the seed to the farthest corners of our waiting field.

French-Canadians are now being sifted and tested as Gideon's hosts were before the great battle, and in their blind rage, these Bible-burning sons of the broken-skulled tempter seem lacking in subtlety, such as their father possessed, or they surely would see that by their campaign they are greatly assisting our work, by showing us which is the stony and weed-infested ground, and which are the fearful and careless, and who are courageous and sure to be fruitful. So thanks, Mr. Priest, for the free advertisement. Please do it again. We like those whose hunger you sharpen by telling them they must not eat.

Perhaps the Cardinal Archbishop would like to hear this one. If so, let him lay off his robes, and dress like a man, and we shall visit a farmer, who is not a young man, but a well-matured, very respectable lover of God's blessed Word. We saw him at home, and we talked in response to his truth-searching questions until it seemed that the seed he was covering would soon sprout; but that only made him desire more of the Word. So he came two weeks later to see me, and to learn still more of the truth from the Book, which speaks to him now as the only and fully sufficient guide of his life. "I still go to the church," he declared, "and expect to continue to go, and tell all that I meet about Jesus, Who only can save." "But," I said, "they will not approve of your reading, and telling the Word. They have threatened some whom I know, very recently, for that offence." "If they try to take God's Word from me, I will leave the church then," he replied, "for I would rather be friendless and hungry than live if I could not have God speak to me through His Word. I quit reading it once because I could not argue my case with my priest; but now if even the Cardinal came, I would politely tell him he never will stop my reading God's Word."

It was no empty boast, Mr. Villeneuve, either. He loves many things in the church and his friends are nearly all there; but he is an Abraham, born from above, and he will not waver, but dauntlessly leave you and all you control, if you press your demands against reading and following God's written Word:

So friends of this work, take heart and press on. The threats meant to frighten us only drive to us the best they have among them to give, and the Word you have laboured and helped us to send is going to hearts specially prepared to assure rich and speedy returns for your labour.

\$232,000,000 a Year for Liquor

Two months ago we reported that the Ambassador Hotel, 335 Jarvis Street, had had its liquor licence cancelled for "unsatisfactory conditions existing as revealed by the Toronto Police reports." This hotel is situated on the south-east corner of Jarvis and Gerrard Streets. Jarvis Street Baptist Church is on the north-east corner. Another beer hotel is on the south-west corner. By rights—the rights granted by the provincial government—there should be another beer parlour on the other corner; but fortunately there is a residence on that corner, so the one that should be on the north-west corner is halfway between Gerrard and Carlton on Jarvis Street! But in the block between Gerrard and Dundas Streets there are no fewer than seven beer parlours. Nowhere else in this country are there so many in such a small space.

But suspension of licences in this province means very little. The Ambassador Hotel has its licence back. They are now running special advertisements in the daily papers in order to attract business, and to help, of course, with the consumption of beer and wine—with special profit to Mr. James Starr, proprietor.

The liquor controller is not called upon to give reasons for withdrawing a licence nor, we presume, for giving it back. As far as we have been able to observe, there is a little publicity given to the withdrawal of licences, so as to make the public think something is being done to maintain a semblance of decency in the country. But if the licences are taken away by the front door, they are returned by the back, and the beer hotels go on with their nefarious business.

From time to time Premier Mitchell F. Hepburn says there has been no change in the government policy in regard to the beverage rooms. That policy is very simple, and, as far as we have been able to discern, it is the support of the liquor interests in selling as much as possible of beer and wine, and, through the "liquor control" stores, of hard liquors also.

\$20 Annually per Canadian for Liquor

The sale of liquor in Ontario amounts approximately to \$88,000,000.00. Throughout Canada the total is now approximately \$232,000,000.00 at consumer's prices and of this 38.2% goes to the governments of the country. The other 61.8% is worse than wasted. Canada has about 11,500,000 people so that this country is spending approximately \$20.00 for liquor each year for every man, woman and child in the whole land.

Prime Minister King says that according to the British North America Act the control of liquor is the business of the provinces. Premier Hepburn says, "Let the Dominion government do something." "And so between them both, you see, they" have not "licked the platter clean", but they have filled the bottles and barrels to waste the substance of this young and vigorous nation in riot.

At present the government, by press, radio and other means, is fostering a campaign against forest fires. We are told that last year the total loss to this country through forest fires was approximately \$100,000,000.00. The loss to this country through the sale of liquor, even after you have deducted the monies taken therefrom by the governments of the land, was about twice as much as this tremendous loss. The ordinary Dominion Government budget, aside from war expenditure, is \$393,-

000,000.00. Canada wastes on liquor over 59% of so great a sum.

Just north of the Jarvis Street Church property is a home for unfortunate girls, maintained by the United Church of Canada. Concerning its work and the relation of the beer parlours thereto the following letter appeared in the *Voice of the People* column in the *Toronto Daily Star*:

Sixteen Beverage Rooms

"To the Editor of *The Star*:"

"Sir:

"Miss Gertrude Aikenhead, the efficient superintendent of the Fred Victor home for girls, in making her report of the very fine work done by that splendid institution said: 'In the conditions in which we are carrying on, neither our institution nor the girls have a chance. Our home is situated on Jarvis Street and we are surrounded with sixteen beverage rooms. What chance have girls, none too strong morally and physically attractive, in such conditions as these?'

"What have you to say, Mr. Hepburn, and your yes man, Mr. St. Clair Gordon, about the deplorable conditions in which this home is compelled to carry on? Either close, or at least reduce, the number of the sixteen beverage rooms, or compensate the United Church of Canada in removing this home to more favourable surroundings where they will have a fighting chance to carry on their work.

"Yours for fair play,

"(Signed) (Rev.) W. W. Wallace."

Leaside.

Degrading Influence

The influence of the beer rooms is wholly evil. Nobody really could believe that it would be otherwise. The social workers, especially in this community where beverage rooms are more numerous than anywhere else in Canada, are terribly concerned over problems, personal, domestic and social, thereby arising. These beer halls breathe in an atmosphere of hell, and when their frequenters go on the streets, they carry it with them.

Monday night last I had occasion to walk by the Frontenac Arms Hotel, located on Jarvis Street between Carlton and Gerrard, about eleven o'clock. Two men were fighting. The hotel attendant in uniform was doing nothing to stop it. One or two of the witnesses were women. Presently one of the men was laid out cold right in front of the hotel entrance, while a woman bent over him. The victor put on his coat and marched triumphantly down the street with a friend. A few minutes later the victim was being helped into the hotel.

A little later Mrs. Brown and I were just entering our apartment house misfortnately situated right across the road from the St. Regis Hotel on Sherbourne Street. A man of large proportions suddenly took off his coat; crossed the street and caught up with another man. In a moment he had him on the sidewalk and was pounding him unmercifully. Soon friends rushed over from the hotel, among them a woman, and pulled him off, in the doing of which the woman was thrown against the lamp post, her white hat knocked down in the dirt. Now such things are nothing unusual outside these hotels, but that their proprietors and the attendants whom they hire should assume no responsibility for order seems itself quite usual. We could repeat descriptions of women fighting while men looked on right across from this church. What goes on behind closed doors in rooms available for rent at these places, in which mixed drinking is the order of the day, God only knows.—W.G.B.

"Pastor Shields' Cited in House"

The following Canadian Press dispatch appeared in *The Globe and Mail* on Saturday last, under the above title:

"Ottawa, June 12 (CP).—Dr. Gaspard Fauteux (Lib., Montreal-St. Mary) asked today in the House of Commons if Justice Minister St. Laurent had been informed of a statement made by 'Pastor Shields' against Quebec Province.

"Dr. Fauteux said that with the permission of Speaker Glen he wished to draw the Minister's attention to an article appearing this morning in *Le Canada*, Montreal newspaper, 'on the subject of Pastor Shields.'

"Speaker Glen conferred with Dr. Arthur Beauchesne, Clerk of the House, and then said: 'From the form of the question I judge that there is no urgency about the matter, and the question should be placed on the order paper.'"

We have yet to receive the article in question, appearing in *Le Canada*. (It is not obtainable in Toronto.) We have, however, received an editorial from this paper which is the French-Canadian organ in Ottawa, from which we venture to translate part, though it is scarcely fit:

"Shields the Possessed"

"The sinister 'what-have you?' who calls himself Shields again opens his mouth to make himself heard. This evil citizen has a grudge against the Catholic Church, which he describes as 'racket' and 'fifth column'. This semi-fool finds in reading the Sirois Report a sort of vague plot to 'make the other provinces of Canada pay the debts of the Roman Catholic institutions of Quebec!'

"It is clear that we have before us a case of religious insanity. That is why we should be in the wrong to be too much excited. But the wars of religion were the nightmare of the 16th century. Someone of authority in the English Protestant churches ought to take the above-named Shields aside and whisper in his ear that we are in the middle of the 20th century. And if that does not succeed, one could always try showerbaths . . ."

Such abuse shows that Dr. Shields, THE GOSPEL WITNESS and THE CANADIAN PROTESTANT LEAGUE are having effect. Certainly the man who wrote this vituperation was excited, his language is so unrestrained. Of course, anyone who saw through the Sirois Report as an attempt to sell this country, and particularly Ontario, "down the river" in the interests of priest-ridden and therefore poverty-stricken Quebec, is a "semi-fool"—in the eyes of Quebec interests. To be sure, anyone who recognizes that Rome tells the truth when she claims that she never changes—even from the 16th to the 20th centuries—ought to be ducked in a horse-trough or at least put under a showerbath. O yes, anyone who has the temerity to oppose the money-grabbing racket of the Church of Rome with its "Klondike" doctrine of purgatory to be shortened by liberal fees paid to its priests, is "possessed". This is abuse, it is not argument. Anyway, it shows that our campaign to prevent this country from falling completely into the clutches of the Italian Church is making real progress.

According to newspaper account Dr. Shields' name and stand on the present situation came up again in the House of Commons on Monday, June 15th.

"Describing the bill as a 'piece of anti-national legislation,' a French-Canadian, Lionel Bertrand of Terrebonne, launched an attack on Dr. T. T. Shields of Jarvis Street Baptist Church, Toronto, and Grand Master Carson of the Grand Orange Lodge of Ontario West. The latter, Bertrand declared, had said that he did not wish to see the control

of Canada pass into the hands of 'such a reactionary power as the Roman Catholic Church.' 'A statement of this kind proves blind fanaticism on the part of the man who made it and ignorance of Canadian history,' declared Bertrand.

Flays Shields

"'Pastor Shields,' he continued, 'who should have been interned long ago because no single Canadian has done so much to fan the flames of prejudice, still continues to attack our province, our clergy, our institutions. Do not these people know that not a province in the Dominion has shown more tolerance and more charity than Quebec? We have no need to blush for the tolerance we accord minorities. We have no need to blush for our clergy.'"

French-Canadian members of Parliament "have no need to blush for (their) clergy", they say, yet the standard of education in Quebec is lower than anywhere else in Canada. Quebec is our most illiterate province, and Quebec education is in the hands of the clergy. They "have no need to blush for (their) clergy", they say, in a country where there is supposed to be religious freedom, while this same clergy, not only withhold the written Word of God from their people, but advise those who have received copies of the Holy Scriptures unannotated by Roman Catholics to burn them. When Dr. Shields points out the errors of Quebec, their answer is true to the history of Rome—a demand that he be interned.—B.

TRACTS

Lt.-Col. D. C. D. Munro, D.S.O., M.C., gave a glowing personal testimony of conversion in the evangelical sense some weeks ago in Jarvis St. Church. Under the title, *How An Army Colonel Was Saved*, it was printed in a convenient fifteen-page tract, the fourth edition of which is now ready. It is an excellent way of presenting the gospel of personal salvation to anyone, particularly to men in the forces. Copies cost us about one cent each. Help us distribute them widely now.

THE FOURTH AXIS POWER

A fellow minister called this week and in conversation remarked: 'I think the Roman Catholic Church has a lot more to do with this war than many people think.' 'That,' said I, 'is what THE GOSPEL WITNESS has been saying over and over.' He had not been reading it.

The series of articles published by Rev. Dr. Lehmann, editor of *The Converted Catholic*, in this paper about a year ago are to be issued in book form. They deal in a scholarly and direct way with the close relation between Romanism and the Axis. Watch for further announcement.—B.

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man"	\$1.00
"Other Little Ships"	1.00
"The Plot That Failed" (The story of Jarvis St. Church)	1.00
"The Oxford Group Movement Analyzed"05
25 copies	1.00
Russellism or Rutherfordism (103 pages)35

SERMONS ON THE WAR

Sermons on the War preached in Jarvis St. Five cents each single sermon or any 25 for \$1.00 post paid from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto, 2, Canada.

MR. KING SAYS "YES-NO" TO CONSCRIPTION

(Continued from page 2)

Canada to believe in or swallow the assumed integrity of the Liberal Party, that Party devised the principle of "National Unity." So Mr. Mackenzie King went to the country with his tongue in his cheek knowing that whatever happened the Constituencies in the Province of Quebec were safe, and concentrated his efforts on the other Provinces, and these Provinces foolishly believed that a politician could mean what he said and say what he meant, and voted for the Liberal Party.

The Conservatives, who were no better, but somewhat less adroit than the Liberals, attempted to follow the same tactics, but did not have enough money nor were they quick enough to devise the tactical position.

It is true that the Liberals advocated that enlistment for overseas service should be voluntary, but they never disclosed the real corrupt bargain. Now the truth, known to some before, is coming to light; and when thieves fall out, honest men come into their own.

Mr. P. J. A. Cardin, who can be all things to all men, and who was formerly a Cabinet Minister in the "You have and you have not" Government, has stated in the House of Commons on Thursday, the 11th instant, according to the newspapers, that

"The efforts made in Quebec by himself and the late Mr. Ernest Lapointe and others to win that Province to the war cause in the Quebec Provincial Elections soon after the war started, and in the 1940 General Election, have succeeded because they were able to promise on the word of the Prime Minister that there would be no conscription for overseas service. It took some courage.

"When the Plebiscite came it was again necessary to use what the Prime Minister had called those solemn pledges regarding conscription for the people of Quebec."

Then Mr. Cardin said he participated in that campaign "at the risk of his life".

The remarkable fact about this statement is that it discloses how much trouble had to be taken in the Province of Quebec to implore the French People to do their duty, and that they were persuaded to do so only for an unworthy reason and after extracting a promise which they had no right to ask for, and which the Prime Minister, Mr. Mackenzie King, had no right to give and to make. What more cogent statement could be given to prove a corrupt bargain?

Then Mr. Godbout, the Prime Minister of the Province of Quebec, at Plessisville, Quebec, during the month of November, 1940, said the following, speaking of the Mobilization Act:

"I hope that you will understand the incommensurable importance of, and merits of that legislation. We are a minority in this country. The English who came here after us are more attached to England than we are and that is easily understood. They would like to have seen conscription established for overseas service, but a little handful of French-Canadians, led by Mr. Ernest Lapointe, dictated its will to the country."

And this is "National Unity" according to the Liberal Party! Any reasonable person can understand what took place. The facts speak for themselves. There is no real or comprehensive "National Unity" except so far as policies are agreeable to the Province of Quebec, and in the sense that the Government must submit to dictation by that Province.

The St-Jean Baptiste Society of Montreal passed a resolution recently before the plebiscite and it contained this recital:

"Whereas, the very big majority of Canadians are against conscription for overseas service and the adoption of such a measure would be in the nature of dynamiting National Unity, disorganizing the production necessary to provide Armies with food and war materials and risking the country being plunged into civil war".

Here is a body of people saying that the majority in a country should rule, but in the next sentence advocating the doctrine that any law which was passed contrary to their opinion would destroy National Unity and "risk the country being plunged into civil war".

What answer has *The Free Press* to this threat from a

Society in the Province of Quebec that if conscription is introduced, civil war might intervene? This is your "National Unity" in the Province of Quebec. A majority to that Province means nothing. The rule of the majority for them is reversed. The minority is to be the controlling power,—or, in other words, as long as it is the opinion of the French-Canadians.

Supposing an Anglo-Saxon body had passed such a resolution. *The Free Press* would have recommended that all of them should be put in gaol, but if it is passed in Quebec, different principles apply.

Honest criticism to *The Free Press* because it directly or indirectly implicates the Liberal Party, must be visited with penalties.

It is time, Mr. Editor, that you faced unpleasant facts and stopped running away from them. It is still known how the Province of Quebec behaved during the last war, when the Conscription Act was passed. Most of our difficulties have been caused recently because we have run away from, instead of facing, the issues. It is time you stopped making excuses and endeavored to paint the facts in their true colors. This is an issue more momentous than has ever faced Canada:

Is the majority to rule or not without any subterfuge?

Is what is law for the rest of Canada to be law for the Province of Quebec or not?

And this issue must be met now or it will destroy us in some other form.

At the top of the editorial page of *The Free Press* are the words, "Equality of Civil Rights." Do not allow yourself to be an advocate for the suppression of honest criticism by an independent person like the Rev. T. T. Shields in order to support some unscrupulous politicians whose only attributes are that they desire to retain power at the expense of the truth.

Yours very truly,

(Signed) H. P. BLACKWOOD, K.C.

Jarvis Street Church

The Sunday before Dr. Shields left for the West was a fine day in Jarvis Street Church. The evening sermon has already appeared in THE GOSPEL WITNESS. In the opinion of this writer it was one of the best sermons on the judgment of God that we have ever heard. The evening congregation more than filled the building. Seven were baptized and nine received the hand of fellowship at the Lord's Supper which followed the regular service.

Another was baptized last Sunday morning. Last Sunday evening Jarvis Street had the privilege of the ministry of Rev. John Byers. Mr. Byers was converted under the ministry of Dr. Shields in this church. After a prolonged and successful pastorate in Orillia he has moved to Hamilton, where the Lord is honouring his work. Mrs. Byers sang beautifully just before the sermon and Pastor Byers preached with power. This writer took his place in Victoria Avenue Church, Hamilton, and enjoyed the warm spiritual atmosphere there.—W. G. BROWN.

Book Review

The current issue of *The Evangelical Quarterly* is, as always, packed with good things for the serious Christian worker. For the lover of the Greek New Testament the first article shows the use of chiasmus as "a token of John's workmanship which may be compared to the artist's signature on the margin of his canvas." The second argues that before we can know God as Creator we must know Him as Saviour. The third, "Is Sanctification a Gradual Process?" does much to dispel the too common delusion that lengthening years of Christian experience of themselves bring growth in grace. There follows a fine historical review of the background of Calvinism in Geneva. "The Sure Mercies of David" is a heart-warming gospel message. "The Foolishness of Preaching" is another searching study by Rev. H. S. Curr, now Ph.D. from the University of Edinburgh, on the power of the preached word. A magazine of such solid stuff is well worth the 75c it costs in this country. It is published by James Clark & Co., London, England; it is edited by the Reverend Professor, Donald Maclean, D.D., Edinburgh.

—W. G. B.

News of Our Union of Churches

Montreal-Ottawa Association

The fifteenth Annual Conference of the Montreal-Ottawa Association of Regular Baptist Churches was held in Emmanuel Baptist Church, Verdun, on Tuesday and Wednesday, June 9th and 10th, 1942.

The nature of the meeting made it one of the best conferences we have ever been privileged to attend. Rev. W. Gordon Brown, of Toronto Baptist Seminary and Jarvis Street Baptist Church, was the guest speaker.

On Tuesday afternoon the Rev. M. G. Gillion, pastor of Buckingham, The Gore and Mulgrave Baptist Churches, gave an inspirational address on the "Church at Work", stressing particularly cottage meetings as a means of leading young Christians into testimony for Christ and the winning of others to Him. That evening the Moderator, Rev. J. R. Armstrong, of Snowdon Baptist Church, Montreal, gave the Annual Sermon, in a strong way setting forth our obligations to proclaim the message of the gospel.

Wednesday morning the inspirational address was on "Power for Service", and Rev. R. Brackstone, of Westboro Baptist Church, set before us the power of the Spirit in the life of the believer who would win others to Christ.

Wednesday afternoon was perhaps the most interesting of the sessions when one after another gave reports of their work. It was interesting to learn that major or minor renovations are being carried through in most of our church buildings in the Ottawa Valley—in Westboro, Calvary (Ottawa), Buckingham, Snowdon (Montreal), and Emmanuel (Verdun). More important still, Mr. Gillion told us of the special evangelistic services which had been held in Buckingham, of the careful six weeks' preparation in cottage prayer meetings three times a week, and of the blessing, about twenty professing faith in the Lord Jesus Christ. He is also undertaking, beginning June 15th, a special ten days' campaign in a neighbouring community. May the prayers of our churches follow this ministry. The Westboro Church is a missionary church, throbbing with life, with especial reference to the undertaking of our Union to evangelize Canadian Roman Catholics, and especially French-Canadian Roman Catholics. Forty-eight dime banks were asked for in this church for this our great missionary task. Others of the churches also gave encouraging reports.

Rev. W. Gordon Brown gave three addresses on "Why Be Baptists?" stressing our distinctive principles found in simplicity and power in the New Testament. At the two evening meetings Mr. Brown preached on the relation of Christianity to the war.

At the evening session the chairman of the Resolutions Committee moved the following Resolution, which was seconded by Mr. Carson, and unanimously carried:

"WHEREAS we believe that the entrance of God's Word giveth light; and

"WHEREAS, on April 2nd, 1942, Cardinal Villeneuve of Quebec published a communiqué to all Romanists of Quebec, sternly commanding them not to read, and, advising them to burn, all copies of the Scriptures unauthorized and unannotated by the Roman Catholic Church;

"THEREFORE BE IT RESOLVED that we of the Montreal-Ottawa Association of Regular Baptist Churches accept this challenge and consider it our bounden duty to Christ and to these benighted souls to do all in our power through personal effort, contributions and prayers to bring to Roman Catholics in general and French-Canadian Roman Catholics in particular the printed Word of God in their own tongue."

During the evening session, Rev. R. E. J. Brackstone was elected Moderator for the coming fiscal year, Rev. M. G. Gillion, Vice-Moderator, and Pastor H. Charlton, of Lachute, Secretary-Treasurer.

It was one of the best conferences we have ever been privileged to attend. We thank God for the good time given us. May He be pleased to send a mighty wave of revival to all our Association churches, and to every church in the Union.—T. D. M. CARSON, Secretary.

Vandals in Westboro Baptist Church

(Westboro is a suburb of Ottawa.)

Last Wednesday afternoon about three o'clock one of our friends went into the church and found everything in order. But when the members and friends gathered for the eight o'clock prayer meeting, they beheld disorder on every hand. So the desecration of our church home took place in daylight. As we were attending the summer conference in Verdun, Rev. I. Finestone graciously consented to bring the message of the evening. When he and the people assembled beheld the vandalism, he changed his message to one of encouragement for our people.

The vandals broke in through an improvised door at the back. The door was only a make-shift as we are in the midst of alterations and renovation. Those responsible for the damage carried into the church large stones and with these stones smashed three electric light switches off the wall. Then the stones were used to strike the communion table. Several hundred of our church duplex envelopes were scattered like confetti all over the building. Many of the envelopes were soiled beyond usefulness. Then we found that the culprits had walked on the piano bench, on the piano top and up and down the key-board of the piano. The organ, which is run by an electric motor, did not miss their mischievous hands. We are not sure yet the extent of the damage done to it. Some hymn books and Bibles were torn up and the choir curtain thrown down. In this fashion and in other repulsive ways was the House of the Lord desecrated.

As soon as the destruction was discovered, the police were called and they are hot on the trail of the vandals. They are still investigating and we expect shortly to receive a report on their progress.

We have not as yet been able to estimate in dollars and cents the extent of the damage done, but to replace the things damaged and scratched would be a considerable bill for us. However, we are not cast down. We are now spurred to press on in the Lord's battle. My people were magnificent in this little trial of their faith. It has united us more than ever. Who did the desecrating and why they did it will be another chapter. But the investigation continues.

—(REV.) R. E. J. BRACKSTONE.

Farewell in Timmins

On Friday evening May 29th, a farewell social evening was held in First Baptist Church, Timmins. The occasion was the departure of our pastor, Rev. H. C. Slade, Mrs. Slade, Ruth and Peter, Mr. Slade having accepted a call to the pastorate of Briscoe Street Baptist Church, London, Ontario. A large audience consisting of members, adherents and friends of First Baptist Church was present, some from outlying districts. Two former deacons, Brother Purcell, of Val d'Or, and Brother Feltmate, of Tyrant Mine, were present.

The meeting opened with Deacon Bauman as chairman. After singing and Scripture reading by Deacon Eastman our two former deacons led in prayer. Lunch was served by the ladies of the church, then all assembled in the auditorium.

Deacon Dukeshire went to the platform, asking Mr. and Mrs. Slade to accompany him. After reading an address Mr. Dukeshire presented a chest of Rogers' silverware to Mrs. Slade and a solid leather Gladstone travelling bag and a purse to Mr. Slade.

Pastor and Mrs. Slade both responded. Mr. Slade spoke of the twelve years of unbroken fellowship and Mrs. Slade, who came here as a bride eight years ago, spoke of this place being her first home of which she would always cherish fond memories.

Others paid tribute to the faithful ministry of our pastor. Many have been saved and all built up in the faith by his faithful preaching of God's Word. We were favoured with solos and duets, and by request Pastor Slade and Brother Mansfield sang, "Hold Thou my hand."

The meeting closed by singing "Blest be the tie that binds", prayer by Mr. Slade and the singing of the National Anthem.

—MRS. J. H. SKELLY, Clerk.

Among Ourselves

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

This scribe was special speaker at the Montreal-Ottawa Baptist Association in Emmanuel Baptist Church, Verdun, P.Q., last Tuesday and Wednesday, a gathering which the pastor, as secretary, is writing up. This is just to say again what a fine fellowship we have among our men. Personally, I greatly enjoyed it. I found also that this column is followed very closely by our Seminary graduates.

Recently this writer also presented the work of French-Canadian evangelism to an evening meeting of the women's missionary society of the Church of the Crusaders, Toronto, where Rev. John Dempster is now assistant.

Mr. Donald S. Dinnick, Scarborough Baptist Church, about a mile past the city limits on the Kingston Road, is asking for ordination on Thursday, June 25th.

Just a week ago now Rev. Charles Hardy went over to the Baptist Church at Lachute, P.Q., for the wedding of Pastor Harold Charlton and Miss Ethel Kettyl. We welcome Mrs. Charlton into our Seminary family, and wish the happy pair His richest blessing.

We are happy to have at long last a letter from Friend Fockler, R.C.A.F.:

Scotland, May 9th, 1942.

"Dear Mr. Brown:

"My posting overseas came as a surprise. When I joined I fully expected to come, but so much time passed after I finished my course that I had just about given up hope of ever coming across. It seems as though we are doing something more tangible in carrying on the war effort when we are able to come over and be in the midst of it.

"While I was at Pennfield Ridge, I had many opportunities for testimony. I had the privilege of preaching a number of times in the surrounding Baptist churches there and had a grand time. I supplied a few Sundays at St. George until they called a new pastor. . . . There was a good number of airmen attending the services.

"I have met a number of fine Christian people over here. Not only have I had an opportunity for testimony in camp but I have been able to do some work in the Soldiers' and Airmen's Christian Association. They do a good deal of work for the men of the forces. We have meetings in a Brethren Hall and enjoy some fine Christian fellowship. It gives us an opportunity to meet the Christian men of the services, and I find it very encouraging.

"Time and time again my training at the Seminary has come in handy in speaking the Word in season and also enabling me to live a consistent Christian life among the fellows. I attended a meeting here one night where they were singing choruses. I sang, too, and enjoyed it. The leader of the meeting, a civilian, saw the Canadian Airman in the meeting, singing, and came down and asked me if I would give my testimony. I said that I would be delighted. I am amazed at the opportunities the Lord presents. There were about one hundred or more men of the Forces at the meeting.

"I miss the messages and fellowship of the home church very much. . . . I am having a fairly good time but I miss the full-time Gospel work. I am not naturally adapted to armament work but have to make the best of it. I suppose that I express almost everybody's feelings when I say that I shall be glad when this thing is all over.

"Please remember me to our friends around the church and Seminary. I shall be back around Jarvis Street again to enjoy the Seminary life and an occasional game of hand ball at the "Y", one of these days.

"Until then, I remain, with kindest regards to Mrs. Brown,

"Yours faithfully,

"(Signed) N. E. Fockler."

Last week we had news from Jamaica; by coincidence we have two letters this week from the Island:

Amesbury House,
Savanna-la-mar,
Jamaica, B.W.I.,
June 1st, 1942.

"Dear Mr. Brown:

"On the coming week-end we hope to have Sgts. Britton and Wilkinson. Britton has promised to give the message both morning and evening at the Savanna-la-mar Church. We are to have a baptism that day, too.

"In church life we have a great deal for which to be very grateful. We are in this new sphere now entering our fourth year. The past year has been the best of the three. This year has also been doing well. At one station our friend Rev. John Knight came to our assistance for a week of meetings. That was in March, 1941. Following those meetings we baptised ninety-two converts for the rest of the year and twenty-five more in February of this year. For the week of meetings eighteen confessed Christ and from those we went on and are still going on. That station, Williamsfield, had eighty-one members when we took charge there in 1939. To-day her membership stands at two hundred and fifty-one, with a strong body of workers. The other stations have not seen the same numbers but have also done well. Savanna-la-mar had fifty-three in 1939 and now one hundred and forty-six. Mr. Knight was used of God mightily, and I have no doubt that God had been pleased to use to some degree the little I have been able to do also, but I think a great deal has been due to a splendid foundation laid by my predecessor the late Rev. A. G. Kirkham. He was called in his lifetime the Spurgeon of Jamaica.

"I should also have mentioned that our other friend Rev. Wilfred Smith came to our help at another station, Grace Hill, and much blessing attended the work there.

"Before closing I have to express my satisfaction at the strong stand taken by the 'Protestant League' against Rome. Neither must I forget to congratulate you on your uncompromising stand against the 'Canadian Breweries Limited' and their nefarious liquor sale. Alderman Saunders is also very much admired by those of us who read of his stand. We owe so much to Dr. Shields for his lead-off and leadership in the protest against Rome.

"(Signed) O. T. Johnstone."

The Mission House,
Mt. Hermon,
Riversdale, O.P.,
Jamaica, B.W.I.

"Dear Mr. Brown:

"I honestly can say that I have read with interest and great profit every word of every GOSPEL WITNESS published since my return to Jamaica four years ago. Thus you will readily see that I am up-to-date in everything that is going on in the circles there. The new column 'Among Ourselves' is always read first (smiles).

"Our work here continues to be blessed by the Lord. Souls are being saved constantly. This is true of the five churches. In all of them we have Candidates' Class where the new converts are given special instructions for a period of time before baptism. Last month I had a splendid baptismal service at Berry Hill, when seven candidates were immersed. On Sunday we shall have another one at the same place, and four more believers will be baptized.

"Rev. Wilfred Smith was with me last week for two weeks of Evangelistic meetings in two of my churches, Zion Hill and Mt. Hermon. Great showers came every day. The rivers were swollen and the tracks thickly coated with mud, but nevertheless the people turned out. Ten souls were given to Him at both places.

"I hear from the Knights quite often. They were over recently for my missionary meetings here and I shall be going to their help in August.

"Mrs. Black and the babies (twins) are quite well and they join me in very best wishes for you and Mrs. Brown.

"Yours as ever,

"(Signed) S. A. Black."

—W. G. B.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 26 June 28, 1942

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

DAVID EXHORTS THE PEOPLE

Lesson Text: 1 Chronicles 29.

Golden Text: "Now therefore, our God, we thank thee, and praise thy glorious name"—1 Chronicles 29:13.

I. The Thank-Offering Required—verses 1 to 9.

The Books of Samuel and Kings describe the history of the Israelites from a national and prophetic standpoint, while the Books of the Chronicles tell the story from the ecclesiastical and priestly standpoint. The same facts are at the basis of the two records, but these facts are treated somewhat differently. 1 Chronicles is parallel to 2 Samuel, and 2 Chronicles is parallel to 1 Kings and 2 Kings, and yet, each Book has its own place in the Divine Library and not one part could have been omitted without destroying the unity of the whole. While we have been studying 2 Samuel, the parallel chapters in 1 Chronicles have been suggested as reading material. This exhortation of David is not recorded in 2 Samuel, but is included in our study because it forms a fitting conclusion to the present course of lessons.

The time was approaching when King David must hand over the reigns of government to his son Solomon, who had already been formally announced as his successor (1 Chron. 23:1; 28:4, 5). Above all, the way must be prepared for building a house for the Lord God, since David himself had not been permitted to erect it (2 Sam. 7:1-13).

David solemnly pleads with the people to consecrate their service unto the Lord for the building of His house (1 Chron. 22:17-19). If in that day such an appeal was rightful and necessary, surely in our day also the servants of the Lord should sound forth a clarion call to Christians everywhere to consecrate their service unto the Lord for the building of His spiritual house (Isa. 58:1; Rom. 12:1, 2).

David had a three-fold ground for his appeal. (1) The king could not execute the work by himself (1 Kings 3:7; 1 Chron. 22:5). Neither can the ministers and teachers alone carry on the Lord's work. The successful prosecution of the task demands the co-operative effort of all the members of the body of Christ (1 Cor. 12:4-12, 27-31; Eph. 4:4-16).

(2) The work was stated to be great, for the palace was not for man, but for God. Building up the spiritual body of Christ and enlarging His kingdom by spreading the message of the Gospel to the far corners of the earth is a momentous task (Matt. 28:18-20; Acts 1:8). The Lord's business requires our utmost zeal and earnestness (Psa. 69:9; Lk. 2:49); it is worthy of the best efforts we can put forth.

(3) David himself had prepared with all his might the materials for the house of the Lord, and he had set all his interest and affection upon the sacred task (1 Chron. 22). Our Saviour, great David's greater Son, gave Himself in sacrifice for the sins of the world; He alone knows the full meaning of sacrifice (Heb. 10:5-14). The suffering and the toil He asks of us are as nothing compared to that which He has given for the redemption of mankind (John 5:17; Heb. 12:1-4).

There are no conscripts in the army of the Lord. It is one of the mysteries of Divine Providence that the Creator of the universe does not force men to serve Him, but that He graciously waits for them to offer themselves (Isa. 6:8; Acts 9:6). His service is perfect freedom, and He calls only those who are willing (Exod. 25:2; 2 Kings 12:4; 1 Cor. 7:22; 2 Cor. 8:8-12; 9:7). Notice how frequently the words "willing" and "willingly" occur in this chapter.

The need for volunteers is urgent. "This day" they are exhorted to consecrate themselves unto the Lord; to-morrow may be too late (Josh. 24:15; 1 Kings 18:21; John 4:35). The king's business requires haste (1 Sam. 21:8); and yet, so

many Christians spend their time as though there were no future life for which to prepare, no lost sheep to gather into the fold, and no kingdom to gain (Lk. 22:28, 29; John 10:16; 20:21; 1 Tim. 5:6; Rev. 3:1).

The chieftains and the princes set the example in presenting their gifts and their service (1 Chron. 27:1, 25-31; 28:1). A gold talent would be about \$29,085 in our money, a silver talent about \$1,940 and a dram about \$5. The pastors, teachers and Christian workers have the privilege of being the first to consecrate themselves and all that they are and have (1 Cor. 11:1; 2 Cor. 11:21-30). Then the appeal to others will go forth with conviction and power.

The princes and the people responded splendidly to David's request. They offered their talents, time and treasures with perfect heart. Such whole-hearted devotion to the Lord's cause will bring joy to the heart of the Master and to the heart of the servant. The worldly compromising Christian will never know real happiness.

II. The Thanksgiving Rendered—verses 10 to 19.

The prayer of David is a model prayer. It commenced with adoration. He blessed the Lord for His greatness and majesty (Deut. 3:24; 2 Chron. 20:6; Matt. 6:13; 1 Tim. 1:17; Rev. 5:13). Since all things belonged to Jehovah, the Creator and Sustainer of the universe, the people were dependent upon Him for the very power to give (Deut. 7:10-18; Psa. 24:1). They were but giving back that which rightfully belonged to Him (Psa. 50:9-14; Rom. 11:36).

The prayer of worship and thanksgiving begets humility in the soul of the one who prays. The vision of the Lord, high and holy, will cause us to realize our own unworthiness and insignificance in His sight (Psa. 144:3, 4; Isa. 6:1-5).

Prayer is personal communion with the Lord. As we abide in Him, and His words abide in us, we are enabled to have deep fellowship with Him in prayer (John 15:7; 1 John 5:14, 15). The Lord spoke to David and David talked with Him. The king enjoyed freedom of spirit as he confided the secrets of his heart to the One Who understood his every thought (Psa. 62:8; 139:1-3).

The king's petition was brief and earnest, but very definite (Neh. 1:11; Acts 4:29, 30). He asked that the people might ever remember their relationship to the Lord; that their hearts be prepared to serve God acceptably (1 Kings 8:61; Ezra 7:10); that Solomon should be given a perfect heart to keep God's commandments (1 Chron. 28:9); and that he be given grace to accomplish the task of building the house of the Lord (2 Chron. 2:1).

III. The Throne Reascended—verses 20 to 30.

Consecration and prayer found expression in worship. The people offered sacrifices unto the Lord and bowed before Him. With gladness of heart they ate the sacrificial meal together, eating and drinking before the Lord as a token of fellowship with Him (Exod. 24:11; 1 Cor. 10:16; 11:23-26).

As the people celebrated Solomon's coronation they ratified his appointment as the Lord's chosen servant to rule over Israel and Judah (1 Kings 1:33-40).

Inasmuch as Solomon magnified the Lord, obeyed and glorified Him by his godly life, he himself was blessed with wisdom and prosperity (Matt. 6:33). His reign was the most magnificent of any of the kings (1 Kings 3:11-13; 2 Chron. 1:12), until spoiled by his worldliness and idolatrous practices.

King David died, being full of days, riches and honour. He had reigned over Israel for forty years (2 Sam. 5:4, 5).

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