

# The Gospel Witness

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

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

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

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Vol. 21, No. 9

TORONTO, JULY 2, 1942

Whole Number 1050

## Protestant Statesman Visits Victoria

Rev. J. B. ROWELL

Central Baptist Church, Victoria, B.C.

The Protestant spirit of Victoria has been aroused during the past few days as this has been seldom done in British Columbia.

As soon as it was known that Dr. T. T. Shields was really coming to Victoria, arrangements were set in motion for an "over-the-top" campaign. The Centennial United Church was secured for the two outstanding rallies, which were held on Sunday afternoon and Monday night. Hearty appreciation is due to the minister, Rev. John Turner, and the Session, for granting the use of the church. All other meetings were held in Central Baptist Church.

Imagine, if you will, the citizens of Victoria, challenged by posters on the street cars, giving Dr. Shields' subject, "Who Will Rule Canada? Pope Pius or King George?" The bold lettering made it almost impossible for anyone to miss seeing the sign, and then going their way with the startling question impressed upon their minds. This, together with the newspaper advertising, soon started the people talking.

### Roman Catholic Bishop Protests to Minister of Justice

On the fourth day of the appearance of the notices on the street cars, there was published a front page news item in *The Victoria Daily Times*, Wednesday, June 17th, with this caption in large type, "Victoria Catholics Ask Ban On Shields". (This was given in full in THE GOSPEL WITNESS last week.—B.)

Sometimes we think of Roman Catholic bishops as astute leaders, but, if ever a man bungled, Bishop Cody, of Victoria, certainly did, as results have proved. His appeal to the Minister of Justice to prevent a Canadian citizen enjoying the blood-bought liberty of freedom of speech, was surely the poorest diplomacy and evidence that he was not trained in Jesuit psychology.

### The Bishop's Action An Eye-Opener

This attempted interference with the right of freedom of speech awakened a spirit of resentment in the

hearts of men and women everywhere. It came as an eye-opener to the public as to the policies and purposes of the Papacy. If the reaction was resentment, there was also a springing to alertness and a determination to put on vigilance and stand by the Protestant cause.

### Undertone Becomes Articulate

In view of the bishop's opposition, a last-moment decision was made to hold a special preparatory meeting on the Saturday night, when Dr. Shields was announced to answer the question, "Why the Effort to Silence the Voice of Inquiry?" Even though many were unaware of the meeting, a large audience gathered in Central Baptist Church. It was soon evident that the Protestant spirit had been aroused, and that a stirring of heart was taking the place of lethargy.

### "Though There Be As Many Devils As Tiles!"

As soon as Dr. Shields, in Vancouver, was informed of the Roman Catholic bishop's protest, he immediately became a Martin Luther, as, with great energy of soul, he declared: "Though there be as many devils in Victoria as shingles on the house-tops, I'll go." The question in the minds of many was, Will Dr. Shields be prevented from landing in Victoria? However, Dr. Shields not only landed in Victoria, but the Victorians received him with open arms.

### Posters Removed from Street Cars

On the Thursday prior to Dr. Shields' arrival, our advertising expert, Mr. H. Penman, received the following telegram from the agents:

"Strong objections regarding Protestant League dash-copy (Street Car Poster) necessitates removal of cards to-night. Will repay unused portion of contract."

The Rome of to-day is the Rome of old, and she knows how to threaten as well as protest. When the writer, telephoning from Victoria to Vancouver, mentioned this to Dr. Shields, he buoyantly responded, "Their removal

will be just as good an advertisement as leaving them on." So it proved.

### Smouldering Fire Fanned to Flame

Many have affirmed that never before have they witnessed such Protestant fervour, at any rate in Victoria. Some thirteen hundred people assembled on Sunday afternoon, when Dr. Shields spoke on the subject, "The Roman Catholic Church—Fourth Axis Power"; and long before the time for beginning the meeting on Monday night, the church auditorium, seating eleven hundred, the Sunday school room and gymnasium, were filled, which, together with many outside, made up a splendid audience approximating two thousand.

No one with any intelligence at all can listen to Dr. Shields without coming to the conclusion that he is in the presence of a man of great intellectual powers, with a comprehensive grasp of national and international affairs. On these occasions his well-informed and fertile mind overflowed, and it was with intense satisfaction that one watched critical faces change expression as the lecturer proceeded. As light was shed on the present situation in Quebec and elsewhere, criticism vanished and interest was evident, then approval, and, at last, a joining in the spontaneous applause which frequently broke forth from the assembled hundreds.

### Shafts Which Went Home

"I defy the Roman Catholic Hierarchy," said Dr. Shields. After issuing a challenge to the Roman Catholic Bishop of Victoria, he pungently observed, "There is not one of them who would dare to come into the light." "Roman Catholics would be horrified if they knew what their church stands for." "I would fight for the religious freedom of Roman Catholics just as willingly as for Protestants."

### Boldness of Utterance a Strong Appeal

"Though we win the war, the religious enemy will still be the Vatican." This and other statements were punctuated by applause. The bold charges against the Roman Catholic Hierarchy made a strong appeal to thinking men and women, in that, while his impeachment of the Roman Church was of the gravest character, and his challenge fearlessly made, none came forward to meet him, not even to ask a question.

### Error Answerless Before Truth—"Intern Him"!

It can be well imagined that no small tempest swept through the Roman Catholic headquarters in Victoria, when there appeared in the press

"Protest on Shields Brings No Response: No replies have been received so far to protests made by Bishop J. C. Cody of Victoria and the Fourth Degree Knights of Columbus to the Minister of Justice at Ottawa on the public appearance here of Rev. Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church, Toronto."

If the Minister of Justice would not do his bidding, then the bishop could try another way, and so there was inserted a large advertisement which many would consider inflammatory. In this notice, addressed to "Citizens of Victoria," and signed "The Holy Name Society, St. Andrew's Cathedral", the declaration was made

"It is high time to call a halt and confine the orator's further remarks to the seclusion of a suitable concentration camp till victory be achieved."

(The advertisement is reproduced on page 3 of this issue.—B.)

### Information the Fuel of Enthusiasm

No wonder the dynamic discourses of the Doctor were greeted by almost two thousand citizens of Victoria with enthusiastic approval, clearly demonstrating the fact that Protestantism is neither dead nor dying since God's champion came to vindicate our righteous cause.

Men in public life were to be seen displaying real interest and practical support. Some, in fact, walked the aisles securing enlistments in the Canadian Protestant League. This awakening to an appreciation of the menace of the Papacy intriguing for world supremacy, as well as the spirited determination to show that Protestantism still lives for the exaltation of a glorious Christ, is the grand and telling answer to the bishop's challenge.

Mr. H. G. Martin, of Yonge Street Mission, Toronto, gave a graphic account of life in Quebec, which was warmly appreciated. He also preached in the Christian and Missionary Alliance Church on the Sunday morning, and in Centennial United Church on Sunday evening.

### The Kindled Flame Still Burns

Dr. Shields has left Victoria, but men and women are still talking about the heart-stirring messages they heard. In offices, workshops, and over the telephone his serious question is being discussed. May God grant that the fire kindled shall never go out.

### Dr. Shields' Lectures

(The following letter appeared in *The Daily Colonist*, Victoria, B.C., Sunday, June 21, 1942.)

"Sir,—In your issue of Thursday, June 18, there appeared a news item with this caption, "Seeking Ban on Dr. T. T. Shields." As a representative in Victoria of the Canadian Protestant League, permit me to say that Dr. Shields differentiates between Roman Catholics as individuals and the Roman Hierarchy. One statement in the Protestant League booklet affirms: "We further hereby declare that we have no antipathy toward the Roman Catholic people, and that we so speak and now propose to act as much in defence and in the interest of the Roman Catholic people as in our own."

In the article in your paper to which I allude, it is stated that Dr. Shields "has accused Catholics of fifth column tactics and a subversive attitude toward Canada's war effort." It is well that it would be generally known that a copy of Dr. Shields' weekly magazine, *THE GOSPEL WITNESS*, is sent regularly to the headquarters of the Censorship Department in Ottawa, and all that Dr. Shields has stated on this issue is on file at these headquarters. Further, Dr. Shields has not dealt with the attitude of individual Roman Catholics, but with the official statements and public utterances of the leaders of the Roman Catholic Church, as well as charges made in official parliamentary records.

Permit me to say, that, Dr. Shields is not responsible for existing conditions, but, seeing things as they are he is seeking to safeguard our common interests, and, in his visit to Victoria, he proposes shedding some light on the situation, not merely from his point of view but from transactions and records which ought to be understood by all if they are to pass a considered judgment on his coming to our city. To stifle the voice of inquiry never helps any cause.

(Signed) J. B. Rowell.  
Representative of the Canadian Protestant League for Victoria, B.C., June 18, 1942."

## JARVIS STREET CHURCH

Last Sunday was a good day in Jarvis Street. Special honour was done to the Canadian Army at both services. The hymns were of a national and international character, made possible with our fine new hymn book including:

Land of our birth we  
pledge to thee.

Lord of the lands, make  
Canada Thine Own!

Break day of God, O  
break.

Judge Eternal, throned  
in splendour.

O Lord of love, O God of  
Peace.

In the evening, for instance, representatives of the navy (Mr. Foy Britton), the army (Dr. Ray Porcheron), and the air force (Mr. Stanley Jarvis) came to the pulpit from the south side and then Deacon S. C. McKee brought a large Union Jack which the army representative received. Mr. Samuel Ivey, R.C.A.F., then read the 20th Psalm, which is, as Spurgeon said, "a National Anthem". Then this party stood silently at attention while all joined in singing all three verses of God Save the King. The prayer which followed specially brought before the Lord our armies in the present titanic struggle. The sermon was entitled, "Our Flag — and our God", and had two texts "Jehovah-nissi" (The Lord is my banner) and "In the name of our God we will set up our banners". There was response to the Gospel appeal at the close, as all sang,

"Fight the good fight  
with all thy might."

Next Lord's day in our Bible School we shall begin a new series of lessons in the Gospel of Luke, the lesson for next Sunday being chapter two with chapter one for reading.

After the gospel service Sunday evening we shall celebrate the Lord's Supper and a number of new members will be received. In spite of the fact that some are on holiday, it is hoped that there may be a large attendance, for the Lord's Supper must ever remain a central point in the worship of true Christians.

At both services on Sunday last a message from Dr. Shields was read, telling of the progress of the work of the League in the Canadian West and expressing appreciation of the way in which Jarvis Street Church stands with its pastor.

A good number of memberships for the Protestant League were obtained at the services and we were able to add this to the number of Jarvis Street already paid-up members of the League in the telegram of greeting sent to Calgary Sunday night, in which we remarked that we are all anticipating greatly Sunday, July 12th, when we shall welcome the Pastor back after more than a month of strenuous effort in the service of the Lord and in the interest of Protestantism, and Thursday evening, July 16th, when he and Mr. Martin will tell the whole story.

# CITIZENS OF VICTORIA

In the interests of freedom of speech even a professional bigot ought to be allowed considerable latitude but when he goes so far in wartime as to impugn publicly repeatedly and insolently the loyalty of more than 40% of Canada's population, citizens of all creeds and of none must agree that it is high time to call a halt and confine the orator's further remarks to the seclusion of a suitable concentration camp till victory be achieved.

The Holy Name Society,  
St. Andrew's Cathedral.

Above is an exact duplicate of a paid advertisement appearing in *The Daily Colonist*, Victoria, B.C., Sunday, June 21st—demanding the internment of the Editor of this paper.

## Dr. Shields in Parliament

Many of Dr. Shields' friends and admirers have long wished that he could speak in the Canadian House of Commons. Then there would be "something doing"! The next best thing, of course, is to have his speeches quoted in that body. Last week we gave a number of quotations from *Hansard*, in which Dr. Shields and the Canadian Protestant League were mentioned. The issue containing the debates of Monday, June 22nd, has another passage which was given in French by Mr. T. Adelaar Fontaine (St. Hyacinthe-Bagot), which the supplement to *Hansard* translates as follows:

"According to a Canadian Press dispatch sent from Winnipeg on the 11th instant, Mr. T. T. Shields, of Toronto, who is president of the Canadian Protestant League, is reported to have stated in a speech he delivered in that city, that 'the Catholic Church is the most dangerous fifth column in any country in the present war', and to have added:

"The Roman Catholic Church is the greatest and most profitable 'racket' in the world; it is responsible for the opposition shown by the French Canadians of the province of Quebec to conscription, and it enjoys in Canada a privileged position."

"According to another dispatch from the Canadian Press, the same reverend gentleman is reported to have made here in Ottawa, very recently, a speech in which he repeated substantially the same charges he had uttered against the Roman Catholic Church a few days previously in Winnipeg, adding further, according to the report, that, to his mind, the Catholic faith is the most powerful force of evil in the whole world, and that . . .

"The real prime minister of Canada is Cardinal Villeneuve, the archbishop of Quebec, and that is why we have no conscription but only a partial war effort."

"Finally, he is reported to have added that, 'Roman Catholicism is not a form of Christianity but the negation of all Christianity.'"

The Honourable Mr. Fontaine attempts to answer Dr. Shields at some length. First of all he repeats the abuse which we have already published from *Le Canada*:

"Mr. Speaker, I do not believe it necessary to answer in detail those assertions and statements made by sectarians, by men who are evidently, in the majority of cases, suffering from a disease which *Le Canada* recently termed cases of religious mania."

Following abuse the honourable member gives what is supposed to be an answer to the accusation that the Roman Church in Canada, under the leadership of Cardinal Villeneuve, is blocking conscription and an all-out war effort. The answer is twofold. First, "the fine definition of patriotism given a few years ago by Cardinal Villeneuve"; and, second, an anti-totalitarian statement by Cardinal Hinsley, primate of the Roman Catholic Church in Great Britain and a greeting from Cardinal Hinsley to the French-Canadians. The member then proceeded:

"After such statements, Mr. Speaker, I feel it unnecessary for me to answer, as regards both the French-speaking Canadians and the Roman Catholic Church, those stupid and ridiculous outcries heard recently in a rather disconcerting chorus, from people apparently imbued with a narrow and sectarian disposition, who spread insults and abuse directed at the French-Canadians and Catholic minority in this country."

The candid observer finds no real answer to the charges in these more or less pious platitudes which the member from St. Hyacinthe-Bagot quotes.

Further on in his speech he says,

"Nobody in the province of Quebec is willing to give up the freedom and the democratic system under which we live in this country".

In contrast we are reminded of the clear advocacy of Fascism by the Apostolic Delegate, Mgr. Antoniutti, in a speech delivered in the Province of Quebec, which was printed in *THE GOSPEL WITNESS* of October 2nd, 1941, in which he says:

"The great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism which is in open opposition to charity which from the point of view of morality should direct the activities of concrete beings and act as a rule of life for collective entities.

"Individualism in religion has resulted in the divisions of the Christian family by a 'reformation' which has made the individual master of his 'credo', consequently of all his errors.

"In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the church.

"In order to combat these errors and disasters caused by individualism, we exhort all Catholics to rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social order in full accord with the doctrine and directions of the Church."

But the Honourable Mr. Fontaine continued:

"Whilst she remains strongly opposed to conscription for overseas service, Quebec, since the beginning of this war, has made and will continue to make her share of sacrifices."

Would God this were true. The figures (given elsewhere in our pages) for voluntary enlistments contradict this boast.—B.

## Quebec Enlistments Away Down

Major-General LaFleche, D.S.O., is the authority for the figures of enlistments in Canada, which were recently published in the *Edmonton Journal* and again in the *Peace River Record*:

### Total Voluntary Enlistments

Quebec .....	66,133
Ontario .....	158,691
Nova Scotia and Prince Edward Island .....	33,005
New Brunswick .....	21,861
Manitoba .....	38,384
Saskatchewan .....	32,437
Alberta .....	35,391
British Columbia .....	39,254

### Enlistments per 1,000 Population

Nova Scotia and Prince Edward Island .....	495
Manitoba .....	490
British Columbia .....	483
New Brunswick .....	428
Alberta .....	444
Ontario .....	426
Saskatchewan .....	366
Quebec .....	204

### FURTHER PROTESTANT LEAGUE MEETINGS:

City:	Auditorium:	Date:
Regina, Sask.	City Hall Auditorium	Thurs., July 2nd.
Winnipeg, Man.	Walker Theatre	Fri., July 3rd.
		Sun., July 5th.
Fort William, Ont.	Municipal Hall	Mon., July 6th.
Sault Ste. Marie	Tech. School Auditorium	Wed., July 8th.
Sudbury		Fri., July 10th.

All meetings are at 8 p.m., except the Sunday afternoon meeting in Winnipeg, which is at 3 p.m.

# The Jarvis Street Pulpit

## THE PERSPECTIVE OF FAITH

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

Preached in Jarvis Street Baptist Church, Toronto, Thursday Evening, October 18th, 1940

(Stenographically Reported)

"If it had not been the Lord who was on our side, now may Israel say;  
 "If it had not been the Lord who was on our side, when men rose up against us:  
 "Then they had swallowed us up quick, when their wrath was kindled against us:  
 "Then the waters had overwhelmed us, the stream had gone over our soul:  
 "Then the proud waters had gone over our soul.  
 "Blessed be the Lord, who hath not given us as a prey to their teeth.  
 "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken,  
 and we are escaped.  
 "Our help is in the name of the Lord, who made heaven and earth."—Psalm 124.

This is one of David's songs. He views some experience—what particular experience, we do not know—in retrospect. The Psalm is really a lesson in spiritual perspective. He sees things now as formerly he could not see them. He views the experiences of the past in the light of present mercies, and he is able to say something to-day that he could not have said yesterday; and to say something to-day about the experiences of yesterday which, at the time, did not appear.

It is a commonplace to remark that the Songs of David, on the human side, owe their great popularity to the fact that they were so largely written by a man whose experiences were parallel to our own. David had plenty of trouble, many difficulties, endless conflicts; but the Lord delivered him out of them all. It is perhaps because of that fact that people generally find themselves possessed with a sympathetic faculty of discernment developed perhaps by their own experiences, which enables them to understand so thoroughly the reflections of a soul's troubles as they are found in the Psalms of David.

I suppose it is true of the Word of God in general, that it is written for particular experiences. It is not given to us to treat as a cross-word puzzle. We profit very little by our study of it if we look upon it as affording us a subject for discussion and debate and argument. There are many portions of the Word of God that can never be understood in the study or in the classroom. They were made for the hard road. The Word of God was written as a guidebook, not for those who would like to go somewhere, but for those who *are* going, and are on the way.

Your motor guidebook is not very interesting to study at home by the fireside in the winter, but is marvellously useful on the road when you come to the intersections. The Bible is designed for practical, everyday, use; and it may be understood, even its profoundest teaching, by simple minds while they are passing through the experiences for the enlightenment of which certain passages were penned.

This is a Psalm that would fit us at any time, because life is not easy. We frequently find contrary winds, and sail over tumultuous seas; but it is especially appropriate for war time. It may teach us some lessons in our day.

### I.

Our text gives us a glass through which to look at some of the things we have passed through, that we may see them now as we could not see them then. We must

note the tenses of the Psalm: "If it had *not* been the Lord who was on our side" back there somewhere, we could not now say what is possible to declare with a new light, the light of present experiences. It comes to this, that the Lord is often on the side of His people when they have no consciousness of the fact. God may be nearer to us than any of us know. He may be doing things for us of which we are unaware.

God is often invisible in the life of the children of faith. It is said of Moses, as giving the secret of his whole career, of his choices, of his strange ability to repudiate and surrender all the advantages and emoluments of a worldly life, that he "endured as seeing him who is invisible".

"Thrice blessed is he to whom is given  
 The instinct that can tell  
 That God is on the field when  
 He is most invisible."

In your personal experiences as a Christian, if you are a Christian—and if you are not, you may become one—God has often wrought in your life invisibly. Perhaps at a time when you were so preoccupied, so overwhelmed by present difficulties, so sorely oppressed by conflicting interests, and by opposing enemies, that you scarcely had a consciousness of anything but your immediate trouble—overwhelmed with something that threatened disaster. Perhaps I shall shock you when I say this: even though a Christian, you may at some time be momentarily scarcely in a religious frame of mind at all, so absorbed with your present concern that you would not know whether God was near or far away. You give all your attention to the things at hand. But He was there just the same, working for you, standing by you, supporting you, leading you, even at a time when you had no consciousness of it.

I do not say that we may not be conscious of His presence, but it is possible in the stress of such circumstances as are here mentioned, that we are so absorbed in our situation that we do not know that God is near; but He does see. I have found many people, in the days when more than I do to-day, I was able to call upon people in their homes, so occupied with common matters, so absorbed in them, that I was very sure they did not want me or anyone else to engage them in any kind of religious conversation.

That may sometimes be unfortunately true of a woman who has an especially large washing of a Monday morning. She scarcely knows her own name, and is quite

unwilling to be diverted from the task in hand. It was some such experience as that the Psalmist had had—though it was a more serious matter than that. He had for a while been unconscious of the presence of the Lord, or of His active assistance.

That, I suppose, is true in national affairs. We look out upon the field and we cannot see the hand of God, we cannot for the moment hear the voice of God. As you look at the map of Europe to-day, and view it in the light of latest intelligence on the war, perhaps you have thought what a splendid thing it would be if someone with authority and power would step in and untangle the skein, and bring some sort of order out of the chaos. There is Someone Who is doing just that. That is my point. We do not see Him, but He is working.

I heard one of our deacons the other evening praying about these great matters, asking the Lord's blessing upon our effort in the war. He did not attempt to give the Lord direction, telling Him what to do. I felt it was a real prayer, when he said something like this: "This is too much for any of us. It is too big a problem for us; we cannot see our way through, and do not know how to pray." Do you know how to pray except it be that God would be with us, and would take charge? I believe He is taking charge. I have no doubt that if we had eyes to see, we should see the divine Alchemist at work in His European laboratory, compounding something which will issue at last for man's good, and His own glory. He does things invisibly, and He is doing it to-day.

Did you read the grace that Lord Woolton, Minister of Food, offered at a National Defence Committee luncheon the other day:

"By the grace of God and the vigilance of the Royal Navy, the courage of the mercantile marine, the devotion of dock labourers and transport workers and food traders, and the patient efforts of farmers, these good things have been brought to our table, and for these benefits we thank God."

I printed it in THE GOSPEL WITNESS this week lest anyone should have missed it. But all these elements are at work; and it is well that we should recognize that, though we do not see God, He is there.

He very often works, not only invisibly, but incognito; He does not announce Himself. He does not always disclose His hand. That is an interesting story in the Book of Esther, a very important chapter of history, very necessary to the complement of this whole Book and the history of God's people. I have not the slightest doubt of its divine inspiration, but you will search its chapters in vain to find so much as a mention of the name of God. But it is in the Bible; it is a link in the chain of divine purpose—a link that is unstamped in the purpose of the divine Forger Who fashioned the chain. The Lord is not mentioned, but He is there, bringing down Haman, and exalting Mordecai, and delivering His people.

There are many chapters in your history and mine, and in the history of the nations, like that, where God is at work but is unnamed; doing for us more than we could ever ask or think, and willing to work invisibly and anonymously. As Christians, we are to believe what the Psalmist tells us, that He is always on our side.

*What a significant phrase that is!* The Lord on our side! There are some people who never take sides on any issue. They are neutral. When any clearly-defined issue between right and wrong is concerned, they have a habit of taking the position that is sometimes de-

scribed as sitting on the fence. You do not quite know where they are. They never commit themselves; they are neither on one side nor the other.

Russia has seemed a little like that, but I am inclined to think that the bear will be found on one side of the fence before so very long—that is, if he is welcome there. I do not think he will be against us because he is rather looking to see where his best interests lie. But there are people like that, who never take sides. I must confess that I do not get along very well with people of that sort. I do not like neutral people. I remember being in a restaurant some years ago and sitting at a table with a blind woman, a woman who was very intelligent and gave one the impression of being very widely and thoroughly informed on many subjects. She spoke very critically of someone whom I did not know personally, a public man. I said, "Are you quite sure of your judgment? Do you know all the facts? Perhaps there is some wisdom in his middle course in this case." "There cannot be. I do not like middle courses." "You do not?" "No. I am fond of a cup of tea. I like it strong! I like it hot! I like people who are strong, who are pronounced. I like to know whether they are going east or west, north or south. I have no patience with these colorless folk." I have not either, but I drew her out, and let her say it for me!

There is not much to be done with neutral people. They are hitchhikers who are not particular where they go so long as they get a ride. They wait at the side of the road to see whether the car is comfortable, and has a radio! I have a convertible car: I like to travel sometimes with the top down. Hitchhikers do not know how comfortable it really is—and I am not bothered very much. There are some people in life who wait to see which is the most comfortable direction to travel, and who will be likely to take them most speedily and comfortably on the way. They are on nobody's side, and if no one is against them, no one is particularly for them. They are ciphers with the rim rubbed off who count for nothing, and can easily be dispensed with.

God is not neutral; He is on our side, be sure of that. Whether we see Him or hear Him, we can be absolutely sure that if we are in Christ, God and the angels are on our side; that we are not alone.

It is a great thing to be sure we are not alone. I heard someone speak from England, discussing the war. He referred to the time of France's collapse and said, "So we were left alone. But we are not alone—and have never been alone. While now they are inarticulate, while at the moment they cannot express themselves, I venture the assertion that Britain has far more friends in Europe at this hour than Hitler has; far more people who in their hearts are on our side." I believe that is true. But what a blessing it is that so far as the believer is concerned, we need not speculate on these matters, but may be always absolutely certain that God is on our side.

That is true in respect to the principles, the moral qualities which make up the divine essence, which are of the very nature of God Himself, righteousness and truth for instance. If you stand for righteousness, insofar as you stand for it and seek to promote it, you may be sure that God is on the side of the principles and the cause you have espoused. I have no doubt for myself about God's being on Britain's side. I have a long letter from a friend in which he endeavours to show that the history of Britain in the past and her

present stand are proof positive that God has been on her side. I agree, heartily agree; but that does not necessarily mean that we are the lost ten tribes of Israel. I do not quarrel over the matter, but I do not see it. But if we are allied with righteousness, and insofar as we stand for righteousness, God is on our side.

That is the teaching of the Bible. That is what God said to His ancient people, that so long as they pursued righteousness and truth, kept His law, did that which was right in His sight, He would be with them. God is always bound to be on the side of those principles which radiate from His own nature, for God cannot be at war with righteousness. Notwithstanding all our defects—and they are many—we are sure God is on our side. And it is for us to believe when we cannot see it.

And to have God on our side means inevitable, ultimate victory. I believe that that was true at the River Platte, at Dunkirk, in the Mediterranean encounter. It was true of hundreds of our air men who have wrought so heroically. It has been true of thousands of others who have been able to fulfil their duty under great stress. They have done it because God was on their side. And perhaps many of them scarcely knew that He was.

## II.

But that is not the emphatic word of our text. "If it had not been"—back there—"the Lord was on our side, now" the clouds have been dissipated, the fog has lifted, the night is past, the morning is come, now I can say something I did not know at the time—"NOW MAY ISRAEL SAY." What will she say? "That I was more nearly overwhelmed than I had any idea of."

I remember in the last war being in the office of the Minister of Munitions in England, the technical head of all war supplies of the British Empire. He showed me some charts by which the Ministry had been able to know hour by hour every day exactly what supply was available for the guns. He had in the book two long lines: "Army requirements", and "Army supplies." For nearly three months there was a great gap between the army requirements and munition supplies, and the Minister said to me, "See that long blank? We had to ration our munitions, and put up a great bluff. During that period there was absolutely nothing to prevent the whole German army from marching clean through to Calais. We had guns, but nothing to fire with. We rationed the guns, allowing the men to fire a shell occasionally to put up a bluff. We tremble when we look back at that gap. The marvel is that we were not completely overwhelmed."

Who stopped the gap? Who stood in the gap? Was it British bluff or divine interposition? I heard one of the chiefs of the Air Force speak from London late last night. He said something to the same effect: "As we look back now on the occurrences of last summer after Dunkirk, when France collapsed and we had lost nearly all our equipment on the Continent, and we stood alone and unarmed, we shudder to think of how nearly lost we were."

That is what is in the text. The air officer said it was little short of a miracle that Britain had been able to emerge from such a state of defenselessness, now to become invulnerable and invincible on land, and sea, and in the air, after a few short months. It may be that some would attribute it to the splendid leadership of the Premier, and to his skill in surrounding himself with

energetic men of all parties, and the patriotism of the people who are willing to work all hours to get things done. All that is true. The help received from the United States and the Navy's command of the sea, are large factors. But surely those of us who are Christians see something more than that, and we are able to say, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick."

Is it not abundantly evident that the Lord was on our side, that He stood in the gap, that He made it possible for us to get ready? I remember during the last war hearing Mr. Theodore Roosevelt speak in Toronto. It was at a time when the United States had not become an active participant in the war, and he said something to this effect: "There are those who tell us that we can prepare for war as soon as war is found to be necessary; but you cannot prepare for war after war is once declared unless you are fortunate enough, as we have been, to have someone stand between us and the foe to ward them off while we are making up our minds to get ready."

It was well said. But in our case, we were stripped of our defenses. It has been variously estimated that from eighty to ninety per cent. of all that Britain had was lost in Belgium and in Northern France—and after war was declared we had to begin all over again. I feel like saying to the apologists of Munich that we were far worse off after Dunkirk than at the time of Munich. We were better prepared to meet the foe at the time of that shameful surrender than we were after Dunkirk. We have not been overwhelmed notwithstanding our losses, and I believe that the God Who in infinite mercy has helped us since, would have helped us then. At all events, we can look back and see that the Lord was on our side, and it was because of that that we have not been overwhelmed; otherwise "they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul."

## III.

But it is for us who are Christians to be always on the alert to see the hand of God, that we may be able to say, "Blessed be the Lord, who hath not given us as a prey to their teeth." I wonder how many of us really believe that God does, as truly now as in the days of the manifestation of His supernatural power in the Bible, actually come to the side of His people, and though invisible and unrecognized, by the exercise of His divine power, do for us what no material force could ever accomplish. I am sure of it. I am positive that no prayers ascend to the throne of God that are unanswered. He may not answer them at the moment, nor precisely in the way of our prescription and definition, but He does answer; and because of that, He hath not given us "as a prey to their teeth".

There is a phrase in the Old Testament—I will not tell you in what way I have seen it—which I have seen illustrated again and again; where God made promise to His people in times of war, and said respecting some enemy of righteousness, "I will deliver him into thy hand." And He did actually deliver the foe into the hands of those who trusted Him. And God will deliver the foe into our hands, as He has refused to deliver us

into theirs. He has not given us "as a prey to their teeth".

-What a figure! Did you ever see the lions fed in the zoological gardens? Did you ever see them throw great sides of meat into the cage, and watch the lions tear it to pieces—beasts of prey. That is the figure here. We have not been thrown to the lions: We have not been allowed to become a prey to their teeth. Is not that a picture of Europe to-day? It is the jungle over again, beasts of prey, jaws dripping with blood, roaring after their prey. But the Shepherd of Israel has not given His sheep "as a prey to their teeth".

And so ought we continually to bless the Lord. We pray in times of stress and emergency, and too often fail to give God thanks when our prayers are answered. It is well to have services of intercession, but I wish we might have more services of thanksgiving when we are able to say at last, "Now may Israel say . . . our soul is escaped as a bird out of the snare of the fowlers."

There are people who saw the fowlers setting the snare. I saw them setting their snares from the days of the last war. I shall shock you when I say I became easier after war was declared than I had been for nearly twenty years. It was bound to come. The Wise Man said, "Surely in vain the net is spread in the sight of any bird." But Hitler set his net right in the face of the democracies, advised the whole world what he was going to do. Mussolini joined him, and it was patent to everyone that they were planning to catch us. But Britain was so blind officially that she would not see. Men like Ramsay MacDonald, Baldwin, Sir Samuel Hoare, Sir John Simon, and Neville Chamberlain, and a host of others now in the Labour Party. "There is not going to be any trouble"—and they were setting the snare for us all the time, declaring that was what it was for. Hitler's book is reported to have netted him millions of dollars. It was read by millions, known to all the governments of the world—and not one of them believed it. Setting his snare to catch us, declaring he would subdue France, Holland, Belgium—and Britain; and no one believed it. We were just so many little canaries that were going to be easily snared. It is a wonder we were not.

The Psalmist had an experience like that. He says, "Our soul is escaped as a bird out of the snare of the fowlers." Did you ever see a bird-catcher? I have seen them in England as a lad, as I started for Sunday School, going out on their nefarious business. They set their nets with a rod at each end, hinged and stapled in the ground. There would be a space, and then another net the same size. They would put a little canary bird in the cage in the middle, with some food about it—and then sit back with a string waiting for some bird to come for the food and to visit its little feathered friend. When one lighted in the net, the string would be drawn, and the man would have a bird to offer for sale.

Well, the nets were spread to catch us, and the marvel is that there is any British Empire left to-day. It is a marvel! We do not deserve to be left. Canada does not deserve to be left. I do not believe there is a country in the world more guilty than the Dominion of Canada. In time past we have taken all the advantages of our British connection, and paid nothing for it. I am not proud of what we have done. We are doing better now, but the marvel is that we have escaped. "Our soul is escaped as a bird out of the snare of the fowlers."

And I think we have escaped. Britain has more ships, the Navy is mightier, the air force is rapidly overtaking the numerical disparity between ours and that of Germany, and before long we shall be numerically equal as we are now superior in quality. "Our soul is escaped as a bird out of the snare of the fowlers."

And, best of all, "The snare is broken, and we are escaped." Not fully have we recovered ourselves; nor is the danger past; but I am sure that our conclusion must be that "our help is in the name of the Lord, who made heaven and earth." Have you noticed how frequently in the Word of God the creative power of God is associated with such passages as that I have read? "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord"—who is He?—"which made heaven and earth." We are reminded of the fact that all the resources of Deity are engaged in the defense of those who trust in the name of the Lord.

We who are Christians ought just now to be full of praise and thanksgiving to God for the present war situation. Difficult as it is, menacing as it appears in some quarters, taken as a whole it seems to me that the time has come when we may say, as a matter of history, as a matter of established fact, that the Lord has been on our side, and has seen us through thus far.

I leave you to make application of the principles to your own individual case. It may be there is someone here this evening who is just emerging from some stress of circumstances, some peculiar trouble that you thought at the time would overwhelm you; yet the clouds have lifted, the way has been opened, the waves have subsided, the winds have died down, and the sun has begun to shine again. Who did it for you? "The Lord." Then give Him thanks. Let Him have all the praise for these deliverances. We miss much blessing by not acknowledging the good hand of our God upon us, particularly in little things. We thank Him for the big things—but there are few big things in your life and mine. The day is full of little irritations and inconveniences, and yet somehow we escape as a bird from the snare of the fowler, and when the day is done we have survived; we can say, "The Lord has been on our side. He has helped me to-day. Before I sleep I will take time to count my blessings, and name them one by one, and give God thanks for all His mercies." So ought we to recognize the hand of God, and bless the Lord at all times, and let His praise continually be in our mouth.

### Protestant Truth Society

(From the June issue of *The Churchman's Magazine*, edited by J. A. Kensit, we take the following from the speech made by Mr. Kensit at a meeting of the Protestant Truth Society in the Old Country.)

Canada is calling the British Isles and the British Isles calling Canada. Unity of heart and purpose in ensuring the overthrow of the Nazi and Fascist onslaught is evidenced in every Canadian province except Roman Catholic Quebec. Eight of the Provinces have given a majority of 5 to 1 in support of fullest co-operation in the war effort, but Quebec, the strongly held Papal citadel, shouts No. Of those voting on the wrong side over 70 per cent. are in Quebec. Dr. Shields of Toronto has led a brave crusade and is faithfully warning the Protestant masses of Rome's intrigues throughout the Dominion.



## Mr. Chaloult and Mr. Godbout

In the *News-Herald* of Vancouver, dated June 3rd, and in *News* of Toronto, June 13th, Elmer Philpott discusses the Chaloult case, and says in part:

One of the most remarkable comments on this case is in *l'Action Catholique*, which is usually held to be the official organ of the Roman Catholic hierarchy in Quebec. This article is entitled "Liberty During the War."

In regard to Mr. Chaloult, it says:

"We would regret it if action were taken against the man who has made use of the tolerance towards everyone thus far. If the Government wishes to show greater severity henceforth, we think that it should: 1—Give notice to the public of its new disposition; 2—Place everyone on the same footing. This is imperative in our humble opinion."

This astonishing statement, coming from such a responsible quarter, is of national importance. It is so directly contrary to the facts. There has been no liberality to date in regard to expressions which some might consider subversive. The only laxity there has been, has been to one particular section of the Canadian people—of one race and one religion. . . .

*L'Action Catholique* must be blind at least in one eye, if it fails to see that any violators who escaped prosecution under Defence of Canada Regulations, are invariably from one province of Canada.

A brief report in *The Toronto Evening Telegram* of June 23rd, concerning the speech of Mr. Godbout fits in exactly with the picture:

### SAYS QUEBEC PEOPLE WOULD SHUN BRITAIN

#### Haven't Any Family Ties There, Declares Godbout —Cowardice Denied

Montreal, June 23—Premier Godbout declared in an address here last night that the people of Quebec voted "No" to the plebiscite question because "they thought that it was best to keep the voluntary system of enlistment for overseas service."

"Our people are not cowards," said Mr. Godbout. "They do not need to be compelled to do anything. They will do it willingly."

Mr. Godbout said it was "not surprising that French-Canadians are not anxious to go to England to fight." English-Canadians have friends and relatives in the United Kingdom—family ties with the British people. But the French-Canadians have none of these ties.

"This is one reason why it does not appeal to the French-Canadians. Another reason is that in our armed forces, in the Army, in the Air Force and in the Navy, the great majority of the commanding officers are English speaking. How do you think that will appeal to our sons? When he knows that the man commanding him does not speak his own language?"

We understand that the Defence of Canada Regulations prohibits anyone discouraging enlistments. If this speech of the Prime Minister of Quebec does not discourage enlistments of French-Canadians, we should like to know what it does do.

Very different was the speech delivered by the same gentleman to an assembly of newspaper editors at a banquet in Quebec City the next night and broadcast across Canada by the C.B.C. The speaker, for instance, talked of victory "to which we are all equally pledged", and a "resolve to overthrow Nazism and Fascism, and win this war." He declared that "we co-operate loyally and effectively with our fellow citizens of the English tongue. . . . We are represented substantially in the army, navy and air force. . . . We are Canadian, . . . we are British, we are North American, your comrades and your allies."

The contrast between this brief excerpt, from a speech in English delivered to Americans and broadcast across Canada for English listeners, with the address of June 23rd in Montreal is so evidently great that we think any comment is quite unnecessary. Every candid observer will draw his own conclusions.—B.

### Dr. Shields' Lectures

(Following is another letter appearing in *The Daily Colonist* of Victoria, B.C., a week ago Sunday.)

Sir,—Since reading the various reports on Rev. Dr. Shields' lectures and the protests his remarks have called forth from the local heads of the Roman Catholic Church against his right to lecture in this city, one is left with a sense of lack of fair play and undemocratic prejudices.

I know nothing about Dr. Shields or his "message", but I suggest that if this man is quoted correctly much of what he has to say may find an echo in some of our hearts. I also think it fair to suppose that if he has reached the West Coast without the authorities discovering fifth column proclivities, then he might be allowed to lecture here. Allowing for the fact that he may be unwise in some of his statements, he nevertheless has the courage, at a time like this, to come out openly with his convictions, and this should earn for him at least the respect of his fellow-countrymen. There is nothing new in the basis of what he says. Many of his remarks are often said by the man in the street and therefore will come as no "shock". Public opinion where it criticizes the political aspect of any religious body should be free for discussion. The suppression of opinion asked for by the Roman Catholics is a demand for sectional protection which would be a far greater danger to the unity of our war effort than to permit democratic freedom of speech. We have the striking example of Russian toleration of religious as of anti-religious views that has welded that nation into a complete brotherhood in sacrifice and national loyalty.

Let us, therefore, hear what Dr. Shields has to say, and may we ask the Catholics to allow us to form our own conclusions? In so doing it might be well to remember the warning Milton gave to England in his famous Sonnet, after praising Cromwell for his victory over intolerant rule:

" . . . much remains  
To conquer still; peace hath her victories  
No less renowned than war, new foes arise  
Threatening to bind our souls with secular chains:  
Help us to save free conscience from the paw  
Of hireling wolves whose gospel is their maw."

—H. WYLLIE.

Richmond Court, Victoria, B.C., June 18th, 1942.

### The Church of England

In one of the newer books, entitled *The Church of England*, Bishop H. H. Henson expresses himself as

"in favour of the disestablishment of the Church of England as the state church; he confidently predicts that disestablishment will soon become an accomplished fact. Other interesting opinions are expressed: that no union between the Church of England and Rome is possible; that the effort to bring about a union between Anglican and the Eastern Orthodox churches would, if successful, probably result in a split within the Anglican Church; and that, while the way is not yet clear, some form of union between the Anglican and Free Churches of England is inevitable."—*The Review and Expositor*.

## Protestant League Meetings at Pacific Coast

Personal Message from Dr. Shields

"We had good meetings in Kamloops and Kelowna, B.C., the latter place necessitating a 260 mile drive over winding gravel mountain roads on return journey after evening meeting to catch the train at 5 a.m. We had two nights spent without meetings in 17 days up to Thursday, since leaving Toronto. Beside those Mr. Martin gave, I have given twenty-six addresses, to an aggregate of not less than 15,000 people by most careful and conservative estimate. We have secured nearly 2,500 League memberships, with receipts totalling \$2,554.00, (besides membership to be paid). We have travelled 3,500 miles. Kamloops and Kelowna are small places, but supplied over 100 memberships, and paid the expenses of the meetings.

Last Thursday's issue of THE GOSPEL WITNESS reached us this morning. It is a magnificent number, and deserves especially wide circulation, particularly all members of both Ottawa Houses. This would greatly assist all-out war effort.

Mr. Martin is to the manner born. His contribution to the success of the tour, in preparation and organization, has meant much more than half the total success. Shall not want to go anywhere on such a mission in future without him. Think I have never known a more strenuous 17 days than these, but both of us have felt much of God's presence and blessing. We believe many faint-hearted saints have been strengthened to follow Him, and feeble knees lifted, and courageous warriors reinforced by these meetings, in answer to your prayers. The opposition, as revealed in THE GOSPEL WITNESS, greatly encourages us as showing that "the sinners in Zion are afraid, and fearfulness hath surprised the hypocrites".

I venture earnestly and lovingly to appeal to every member of the congregation not now a League member to help us through the remainder of our tour by joining the League this Sunday, by capitalizing publicity the enemy has given, so I can hear by wire Monday.

Expect to preach in Jarvis Street at both services of July 12th, and at a special service in the auditorium on Thursday evening, July 16th, when Mr. Martin and I will relate our experiences on the whole tour. All this has been made possible by the support of the noblest people in the world, and the able ministry and wholehearted cooperation of my devoted colleague, Mr. Brown; and best of all, through the presence and power of a covenant-keeping God. From one day's rest amid the quiet of the Rocky Mountains I send my heart's love to the most faithful and valiant host any captain was ever privileged to lead, who have stood with me in many a hard-fought battle for the faith these more than thirty years. Like these awe-inspiring, majestic, snow-capped mountains of rock with which I am surrounded as I write you this Saturday night, I exhort you and my own soul that together we may be counted worthy of the design, encomium, and promise, of Revelation 2:17 and "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcome will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

T. T. SHIELDS.

## R.C. Proportion of Canada's Forces

It is said "that Romanists, constituting 43% of Canada's population, have provided 21% of its fighting force, while Protestants, constituting 55% of its population, have furnished 77% of such force."

## Paying For the Seed

Our French Testament Campaign to put the Word of God into the hands of French-Canadian Roman Catholics is meeting with widespread support. As a result, our hands are freed to carry on an intensified campaign to sow the seed broadcast in many fields. This morning the following letter came to our desk from Minnesota:

Union of Regular Baptist Churches,  
337 Jarvis St.,  
Toronto, 2, Ontario.

Dear Sirs:

Enclosed you will find an offering from this church to be used in the purchase of French New Testaments for your work amongst the Catholics of Eastern Canada.

We learned of your work through one of the men of this town, who is our brother in Christ.

Yours in faith and prayer,

(Signed) \_\_\_\_\_

As a sample of how our Sunday schools are responding to the Dime Bank appeal, we give the following from the *Temple Tidings* of our Sarnia Church:

"We are happy to announce that our campaign to obtain twenty-five dollars for French New Testaments has already been 'oversubscribed'. We quite easily could have given out another ten of our dime collectors if we had had them. At the present moment, all the collectors have been returned except two, and we expect that they shall be brought in this Sunday. We already have \$28.00 for Testaments, and these two remaining collectors will bring the total to \$30.00. That will buy one hundred and fifty French New Testaments. Perhaps some of them will be burned by the priest. We hope not. But of this we are confident, that wherever the seed of the Gospel goes, it will fall into some good soil and bring forth a harvest. Let us follow these Testaments with our prayers that God will direct them to the homes where they will be read and used, where souls shall be saved."

We suggest to Sunday School treasurers that they send along the amount collected in the Dime Banks (not the banks themselves), and that they note the amount which was collected through the Dime Banks.

A large proportion of our Sunday Schools are sharing in this work, and we earnestly hope that in the days to come some of these boys and girls will themselves give out the Word of God in French or English or some other language. We urge superintendents, teachers, and pastors of Sunday Schools that have not yet had a part in sowing the Seed, to write us at once telling us of their desire to share in this cause. If this great missionary work is not brought to the attention of our boys and girls now, they will not know about it in the years when they are making the great decisions of their life work. Here is a great opportunity for superintendents and teachers. Let us hear from you at once.—W.S.W.

## Ammunition

We are grateful to our many readers who, from time to time, send us "ammunition"—newspapers and magazines, articles and clippings concerning the progress of Rome and its constant attempts to dominate this country and in many quarters to work against the interest of the Allies. Such material is very welcome even though we cannot always use all of it. In sending the same, be sure to give the name of the paper and date, and send it as soon as possible after its publication.—B.

## Second Telegraphic Message from Dr. Shields and Mr. Martin

Calgary—Edmonton—Saskatoon Meetings

Second visit to Calgary (Monday) eminently successful. Total attendance was about 1,500, with more than 100 additional memberships for Protestant League. Offering, without fees, covered all local expenses, and great enthusiasm was generated.

Edmonton meeting, Tuesday evening, was a tremendous victory. The meeting was held in the Masonic Temple, and every inch of space, including the platform, was occupied, with extra chairs—and all overflowed with a flood of humanity. Many prominent and representative people were present, and we have not had a more responsive audience. A multitude of friends were made for the League, and a large number of members obtained. The offering covered all local expenses, and both of us felt it was one of the very best meetings we have held.

Conviction is deepening with us that a strong anti-Romanist tide is running, which will soon rise to a flood.

Saskatoon meeting (Wednesday evening) just dismissed as we send this message—meeting was one of the greatest and most triumphant of all. The hall was crammed in every inch, with hundreds standing long before the hour of meeting, and as many turned away as got in. The tide is rising everywhere. The audience was wildly enthusiastic, and service one of incalculable power for Protestantism. Mr. Martin and I are literally on the mountain top. Ask all GOSPEL WITNESS readers to continue to pray.

T. T. SHIELDS.

## UNION NEWS

### Two Ordination Councils

Two ordination councils have been called for Thursday, July 9th. The Orangeville church has asked for a council to consider the advisability of ordaining their pastor, Mr. Arnold Dallimore. The afternoon session meets at 3 o'clock and supper will be served before the evening meeting.

The Geraldton church has delegated its authority to a council to be called at Sudbury on the same date, July 9th, in connection with the Northern Conference which is meeting there.

We hope that a large number of our pastors and their people will enjoy these councils when these young men will tell the story of their conversion and call to the ministry and give their doctrinal statements.

We regret, however, that the two councils have been called for the same date and hereby renew the offer of the services of the Union Office to avoid in the future such clashing of dates.—W.

### Northern Conference

The annual meeting of the Northern Conference of churches will meet at Sudbury on July 8th, 9th, and 10th. The ordination council for Pastor G. B. Hicks will meet at the same time and it is also planned to combine several sessions of the conference on July 10th with a Protestant League Rally at which Dr. Shields will be the speaker.

### Cannington

Pastor Donald Day is now settled on the Cannington field. Last Sunday morning the secretary of the Union preached there and noted with joy that the church is rallying nobly to support the efforts of this devoted worker. If Mr. Day had a bicycle he would be able to put it to excellent use in reaching the outlying districts in the country. Are there any unused bicycles lying about in Baptist homes? Send word to the Union Office at 337 Jarvis Street, Toronto, at once. Or we should be pleased to receive contributions for the purchase of a missionary bicycle.

### Conference at Fenelon Falls

Although we have received no detailed report of the Association which recently met at Fenelon Falls we have heard from several brethren of the good times enjoyed there and we particularly wish to express our appreciation of the gift sent by the Conference to one of our faithful French workers.

### Orillia

Rev. R. D. Guthrie recently baptized three believers at his first baptismal service in Bethel Church and extended the hand of fellowship to eleven new members at the June communion service.—W.

## Among Ourselves

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

The ordination of Pastor D. S. Dinnick took place at Scarboro Baptist Church, East Toronto, on Thursday evening, June 25th. Particularly heart-warming was his account of conversion and call to the ministry. A fine ordination sermon was preached to an audience very attentive in spite of the lateness of the hour by Rev. J. Scott of Forward Baptist Church.

I am looking after two units now, one in the engineers and a road construction company. Could you send me about 500 copies of the sermon by Col. Munro to give out.

I understand Captain W. Hughes is over now, although I have not seen him as yet. I have two of my deacons over here now, so things are looking up.

I had a good laugh the other day when I went to the town in England from which my ancestors came on my father's side. In a book published about the early days of the town, it states that on Michaelmas day in 1790 Burnard and Jeffery were paid the sum of one shilling for stalking Mary Muford, our sole claim to prominence in the good old days!

We are enjoying exceptionally fine weather over here and the country district in which we are located is very beautiful. Daffodils, narcissi, and crocuses grow wild everywhere. And the birds are singing to their heart's content, nightingales and cuckoo birds (no joking) are plentiful.

Then the unit is moving a lot these days with all kinds of schemes on hand, which keep them on the hop quite often. That makes meetings more difficult. So the main work is in the personal contacts. These are often the best anyway.

I had a very happy time a month ago with Bob Shaker, George Parfitt and a man named Lumsden, in a service in the local church near where they are located. We had the Queen's Own Band of Toronto in the service and I spoke. There was a good number of soldiers and civilians present.

Please give my best wishes to all the church folks and the Doctor.

The war seems to be on a much better footing now. I believe we are definitely on the victory side of the war effort. The only thing the boys over here want is a chance to get at 'em.

(Signed) BERNARD JEFFERY.

## The Religious Aspects of the Sirois Report

Dr. Shields' masterly and penetrating analysis of this attempt to mortgage the Dominion for the Church of Rome will be reprinted next week. When first printed our stock was soon exhausted. Send for extra copies.

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The Gospel Witness**

## Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 28 July 12, 1942

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

### CHRIST IN THE TEMPLE

Lesson Text: Luke 2: 41-52.

Golden Text: "And Jesus increased in wisdom and stature, and in favour with God and man"—Luke 2:52.

#### I. Christ and His Heavenly Father—verses 41 to 49.

The childhood years of Christ were years of growth and years of grace (verses 40, 52; 1 Sam. 2:26; 3:19). We know that as God He was perfect and that as Man He was perfect, and yet there is a sense in which His bodily powers developed. He was omniscient, but He voluntarily willed to be ignorant when He came to earth as a child, for it is said that He grew in wisdom. He was omnipotent, but nevertheless He was willing to become subject to the laws of human growth as He grew in stature. The holy mystery of His Person with the matchless blending of the Divine and human elements defies all analysis and baffles understanding. We simply believe from the heart the truth which is too deep for our comprehension, and we adore Him for His amazing condescension (Phil. 2:6-8; Heb. 2:14-18).

Christ was the Grace of God Incarnate, bringing salvation (Tit. 2:11), and also the grace of God was upon Him throughout His sojourn on the earth (John 1:14-17). There never was a moment when He did not merit the favour of God (Matt. 3:17; John 8:29; 15:10). By virtue of our standing in Christ, the God of all grace promises that His grace shall be upon the believer (Acts 4:33; 13:43; Rom. 5:1, 2; 1 Cor. 1:3, 4; 1 Pet. 5:10).

The only recorded incident of our Lord's boyhood is this scene in the temple when He was a lad of twelve. At that age every Jewish boy was styled "a son of the law", and was put under a course of instruction to take his place in public worship and public life. Others might be content with the seven days of the festival of the Passover (Exod. 12:15), but not so the Christ. How significant that ceremony would be to Him, with its lamb and bitter herbs, its thanksgiving and prayer! It was a memorial ceremony, looking backward to the deliverance of those sheltered beneath the blood, and forward to the time when the One Who then partook of the feast should become the Passover Lamb (Deut. 16:1-8; 1 Cor. 5:7). He was at that time being tested (Lk. 22:28), just as the passover lamb was watched and inspected for any imperfections, being kept for this purpose four days after its selection (Exod. 12:3-6).

Mary and Joseph and the group travelling with them proceeded on their way, "supposing him to have been in the company". In spiritual matters it is dangerous to presume that Christ is with us; we must make sure that we are saved (2 Pet. 1:10). They are foolish whose actions are founded upon assumptions, rather than upon convictions. War strategy should teach us this principle; "I think so" can never take the place of "I know" (2 Tim. 1:12; 1 John 2:3; 3:14; 4:16).

Many Christians have become side-tracked by following worldly or selfish interests. They are no longer in fellowship with Christ, no longer dwelling with Him, no longer at home in His company, for they have gone to the far country (Mk. 14:54; Lk. 15:13-16; Col. 2:6; 1 John 2:6). They are walking in the path of their own choosing, and hence walking in darkness, rather than in the light (John 8:12; Rom. 13:11-14; Eph. 5:8-17; 1 John 1:6, 7). The sad part of it is that they do not realize that they are walking alone. Their conscience has become seared, and spiritual old age has crept imperceptibly upon them, bringing loss of memory, power and vigorous life (Hos. 7:9; Gal. 5:7; 2 Pet. 1:9).

It is no mere commonplace to state that Mary found Christ just where she had left Him. When believers lose their testimony, peace and power, they do well to examine their hearts

and ways before the Lord. They must return to the place of defeat and there win the victory (Josh. 7:1-5; 8:1); to the place of disobedience and there obey (1 Sam. 15:3, 8, 20, 30-33). Let them go back to Bethel and renew their vows (Gen. 28:10-22; 31:11-13; 35:1-7); let them hasten to regain the forgiveness, fellowship and freedom of the Father's home (Isa. 55:7; Hos. 6:1; 14:1-4; Lk. 15:18-24).

Perchance the Saviour was discussing with the learned doctors of the law the temple services, the Passover and the prophecies regarding the Messiah, asking and answering questions according to the method of the Rabbinical schools. His wisdom and knowledge in Divine things astounded all who heard Him (Matt. 7:28; John 7:15).

The first recorded words of Christ strike the key-note of His whole earthly career (verse 49). To perform His Father's will was His supreme concern (Lk. 22:42; John 4:34; 9:4; 17:4); His Father's house was His proper abode (John 2:16). Unquestioning, unreserved and unfaltering obedience to the Word and will of God should be the constant aim and practice of every born-again one (Acts 9:6; Phil. 1:20; 1 Thess. 4:1; 2 Tim. 2:4; 1 John 2:17).

The Saviour's words to Mary, "Know you not?" contain a gentle rebuke, for they imply that she should have known and understood His devotion to His Father's cause. The principle of civil law holds good also in the spiritual realm; namely, that a man is held responsible, not merely for what he knows, but also for what he ought to know (Lk. 19:42-44).

#### II. Christ and His Earthly Mother—verses 50 to 52.

The One Who was God manifest in the flesh did not exercise His Divine prerogatives till His hour had come. Christ went back to Nazareth with Joseph and Mary (verse 39), and "was subject unto them", setting us an example of filial obedience, an example too seldom followed in these days of lax family discipline (Exod. 20:12; Eph. 6:2, 3; 2 Tim. 3:2).

Mary could not fathom the mystery of the Holy One Who had been born of her, but she treasured His words in her heart and mused upon these strange happenings (Lk. 1:34-38; 2:19). She had been chosen to be the mother of our Lord, and along with this high honour came also deep suffering (Lk. 2:35; John 19:25).

Christ taught the value of spiritual relationships. The tie of spiritual life which binds the believer to Him is closer than any tie of natural life (Matt. 10:37; 12:46-50; Eph. 5:29-32). To have known Christ in the flesh would have been a marvellous privilege, and yet ours is a greater one, for we may have abiding fellowship with Him through the Holy Spirit (John 14:16, 17; 16:7; 2 Cor. 5:16; Col. 1:27).

### Protest Mr. St. Laurent's Anti-Britishism

We referred in last week's sermon to the claim by Hon. Mr. St. Laurent, Minister of Justice, that the close adherence of English-speaking Canadians to Great Britain was a barrier to national unity. He called it colonialism. We were glad to notice the next Saturday that the Independent Order of the Daughters of the Empire had taken up that point strongly at a meeting where

the National president, Mrs. W. B. Horkins, was present to explain the strong protest made to the Prime Minister and to the Hon. Mr. St. Laurent, Minister of Justice, regarding the latter's statement that "Canada is in this war on its own and for its own interests and survival."

Being an "Imperial" organization we had to make clear our belief that Canada is best served by serving the Empire as a whole, she said.

"Any red-blooded Britisher not in accord with the sentiments of our statement of yesterday is not worthy of British citizenship," declared Mrs. Horkins. "We are utterly dependent upon the Motherland and we neither wish, nor can we afford to be selfish or soulless. We have received endless phone and telegraph communications today from all types of citizens endorsing our stand," she said.

—B.