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# The Gospel Witness

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

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

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## The Day of Prayer September 3rd

September 3rd, the anniversary of the outbreak of war, will, by Royal appointment, be observed in Britain as a day of intercession. We think it would have been well if the Ottawa Government had appointed the same day. However, there is no reason why that day should not be observed by those who desire to observe it. We shall recognize the day in Jarvis Street Church as a day of prayer, and the church will be open from noon on Thursday, September 3rd, right through to the evening hour.

It was not possible to consult the members of the Executive of the Protestant League on this matter, so as officially to hold such a meeting under the League's auspices. We did, however, write to each member of the Executive on the subject. Those who have had opportunity to reply, have approved the suggestion. It really does not matter, however, under what auspices the meeting is held. The church will be open, and we shall arrange for various brethren to lead the meeting an hour at a time; that is, someone will be in the Chair from twelve to one, another from one to two, another from two to three, and so on to the evening hour. Very few, if any, will be able to stay throughout the whole period. The proposal is that friends should come and go as it may be possible. Some may be able to stay only ten or fifteen minutes, others a great deal longer. We have named the hour of twelve, assuming that a number of people who will be downtown might find it possible to drop in for a few minutes between twelve and one, or between one and two, who could not possibly attend at a later hour.

**Everyone Is Cordially Invited**

## "Who Is On the Lord's Side?"

Missionary Sunday, September 13th

Such was the battle cry heard by those who formed our Union of Regular Baptist Churches some sixteen years ago. It was a day when enemies came into Baptist institutions and pulpits like a flood, but in the sure confidence that the Spirit of God had raised a banner, we rallied to it. Were we right? For the answer read the following confession of faith taken from the constitution of our Union of Churches and ask if these doctrines are worth fighting for. The very sound of them is like the roll of a drum that bids the soldier gird himself for battle. Who will stand with us for these glorious doctrines of saving grace?

3. Churches shall be deemed Regular Baptist Churches within the meaning of this Constitution, which hold and teach the following doctrines: the Being and Unity of God; the existence of three equal Persons in the Godhead—Father, Son, and Holy Ghost; the divine, supernatural, inspiration of the sixty-six books of the Bible, comprising the Old and New Testaments, as being the very Word of God, written by holy men of old as they were moved by the Holy Ghost, absolutely free from error, as no other writings have ever been or ever will be inerrant, and, therefore, a complete, infallible, and divinely authoritative rule of faith and practice; the direct creation of man in God's image and likeness by divine fiat, as recorded in the Book of Genesis, and not by evolution; the fall of man in Adam, and the consequent total depravity of all mankind in the sense that man, in his natural state, is without capacity to receive the things of the Spirit of God until such capacity is created by the quickening grace of the Holy Spirit; election according to the foreknowledge of God; the virgin birth, and its corollary, the essential Deity of Christ; the all-sufficiency of His expiatory, vicarious, atonement; justification by faith alone through the imputed righteousness of Jesus Christ; the work of the Holy Spirit in regeneration and sanctification; the eternal security of all believers in Christ according to the specific promises of God's Word, and as the corollary of the truth that salvation is by grace alone, and not of works; hence, the perseverance of the saints; the answerability of all men to God for the acceptance or rejection of Jesus Christ as revealed in the record which God has given to us of His Son; the bodily resurrection of Christ, an historic fact, and the pledge of the resurrection of the dead; the second, personal and visible coming of Christ; the judgment and eternal punishment of the wicked and the everlasting blessedness of the righteous; the immersion of the believer in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper as an ordinance to be observed by the church, and a privilege peculiar to immersed believers; a church, a company of immersed believers voluntarily associated and meeting in one place on the first day of the week for mutual edification, for the observance of the ordinances, and the maintenance and propagation of the gospel; the religious observance of the first day of the week; or churches whose doctrinal position may be generally defined by the Baptist Confession of Faith, London, 1689, or the New Hampshire Confession of Faith, or the Philadelphia Confession of Faith, or the Baptist Bible Union Confession of Faith as revised and published with this Union's first tentative constitution, or any other Statement of Faith which enunciates the same truths though in other words. But in view of the too common professed acceptance, with certain mental reservations, of evangelical Statements of Faith by Modernists or anti-supernaturalists of varying degrees, it is hereby specifically stated that churches which permit, under their auspices the repeated denial of the supernaturalism of Christianity, either expressed or implied; or which acquiesce in the omission of the teaching of the supernaturalism of Christianity, as such supernaturalism affects the character of the Scriptures, the Person of Christ, His expiatory, redemptive work, the New Birth or other principles of Christian super-

naturalism; or shall modify the conditions of church membership, or shall in any way change the form or order of the ordinances of the New Testament, shall be debarred from fellowship in this Union, and from seating messengers in any meeting of the Union.

Has the day come when we no longer need to emphasize these fundamental truths of the Word? Will it ever come? better ask. "The time will come when they will not endure sound doctrine." And then what shall we do? "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." These inspired Words describe the present ills of Protestantism and their remedy better than any other which we know. They give the *raison d'être* of our Union and its sole justification for existence.

As a concrete illustration of the need of our Union testimony against modernism we give the following story as it was told us a short time ago by a member of a certain Baptist church. There was a promising young man in the membership of this church who gave every evidence of being called to the work of the ministry: he was a successful Sunday school teacher, active in mission work and lived a devoted Christian life. After a short course in a Bible College he felt the need of further training for the ministry and asked his pastor's advice regarding schools. His pastor was a thorough evangelical but unfortunately one who had taken no definite stand against the inroads of unbelief in the denomination. He had made it a matter of some pride that he stood for the old-fashioned truths without offending the sensibilities of those who differed with him. He advised the young man to take a course at McMaster University. After some few years' absence the young man returned to preach in the pulpit of his home church. His former associates and fellow-members listened to him without prejudice of any sort for they had been kept in almost total ignorance of our protest against McMaster's modernism. But as they listened to the sermon they observed a new note in the young man's preaching and were forced to confess that it had lost the evangelical ring of former days. In consequence of what they heard for themselves the members of the church requested that this McMaster student should not be asked to occupy the pulpit again.

Such sad examples could be multiplied many times over. We deplore the short-sighted and wicked policy of some professed evangelicals that refuse to protest against unbelief because it happens to wear the label of Baptist. Church members and pastors who by their presence and money lend countenance to modernism in denominational institutions have to answer for the shipwreck of faith made by young men who are trained there. The churches and leaders who formed our Union made the most effective protest against lax teaching that was ever made in Baptist circles in Canada. That is why they were and are the chief butt of criticism from anti-evangelicals. But we continue to stand on the authority of the Scripture. In our comparatively brief history we have seen the workings of the good hand of God upon us in the salvation of sinners and the establishment of many New Testament churches—Gospel lighthouses in dark places. Greater doors and greater needs are opening up before us now. Our sole reason for asking for loyal and unstinting support of our Union of Churches is in order that the Gospel of Christ may run and be glorified. The special Missionary Sunday on September 13th will, we trust, be a time when all our churches and pastors will raise afresh the battle cry.—W.

# The Jarvis Street Pulpit

## "THE SHADOW OF THY WINGS"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 23rd, 1942

(Stenographically Reported)

"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

"How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."—Psalm 36:5-7.

I suppose the war has come home to us during the last week with a new significance. Such casualty lists as have been published remind those of us who remember the Great War of some of its dark days. So far many people in Canada scarcely feel the war, but this last week Canada has actually participated in it in a new way; and we have been thrilled with the stories of the heroism of our men. I think we ought to be proud of the men who worthily represent us in this fight for righteousness; and so far as I can judge, our men have maintained the traditions of the last war—as we expected them to do.

I only wish we had a Government that was even half worthy of the exploits of these splendid men. The men themselves have served nobly, and have fulfilled their duty as good, courageous, valiant, Canadian soldiers. We have read of how perfectly all the branches of the armed services were coordinated, with what marvelous precision they cooperated with each other. It is a stirring tale of the protection afforded the landing forces by the Navy and Air Force, and the mere fact that some thousands of men actually landed on French soil, did their work, and that the majority of them reembarked and came safely home, is encouraging to us from a national point of view. The story of their passage across the channel, at that point some sixty or seventy miles wide, in, I doubt not, many hundreds of craft of different sorts and sizes, protected by the Navy on the surface and by the Air Force above, proves that Hitler is still largely the prisoner of Europe. It really appears, notwithstanding all the misfortune that has attended us from time to time, which should properly be rated as part of the fortunes of war, that Hitler does not rule the waves.

I enjoyed reading the various accounts of Mr. Churchill's peregrinations across Africa, and to the Middle East, and thence to Moscow. No one else has done it; and while we honour the leaders of all nations, it appears that, in the providence of God, the British Empire remains the keystone of the arch of the world's liberties.

We honour our Air Force, and are proud of their achievements. Whether they be Canadians, or Americans, or the Royal Air Force itself, let us give them due credit. But I should myself despair of ultimate victory without Divine help. In view of Britain's history, I am compelled to believe that God has a singular favour to the British Empire; since more than any other national entity in the world, He has been pleased to use it for the furtherance of His kingdom—and I think He

will continue to do so until the day when Christ Himself shall return.

I am sorry Canada is not officially observing the day of prayer which His Majesty has appointed for the third anniversary of the beginning of the war. Surely the Government ought to call the people of this country to a recognition of God; we shall, as I have already announced, observe the day here, and I thought perhaps I might do a little in our limited sphere through the spoken and printed word to make up the Government's default with such as we may be able to reach, by speaking to you of the Defense which is greater than that of any navy or air force, which we have in the Lord God Himself.

Somewhere I have read of a woman who, finding her sight was failing, consulted an oculist. Having carefully examined her, he inquired how far she was able to see from her windows. She replied that the street was narrow, and that only brick walls could be seen across the street. The oculist then inquired whether there were not an upper storey from whose window she might look over the roofs of the houses opposite. She said there was, and that from the attic window the mountains could be seen in the distance. He then immediately prescribed half an hour at the attic window every morning, gazing at the distant hills. The busy housewife replied that she had no time for such idleness; but the oculist insisted that she must find time, and that the half hour should be extended to an hour or more as it might be found possible.

Even the first morning the patient experienced a new restfulness of spirit, and a physical refreshment to which she had long been a stranger. The half hour soon became an hour; and as the household duties were despatched with a new facility, the good housewife found herself drawn to her attic window in the afternoon as well as in the morning, to find rest in gazing upon the scene of beauty beyond. The headaches ceased, the nerves were soothed, and the eyes regained their wonted vigor. She was cured by her attic window, by lifting her eyes unto the hills.

And this text prescribes the attic window for us all. It spreads before us the divine prospect which awaits the view of those who look through the window of promise with the eye of faith.

This psalmist had been looking at the blank walls of the houses across the street; and had experienced the discomforts of near-sightedness; and had learned that it is not well to dwell too long within shuttered windows,

nor to occupy the mind too much with the morally tragic aspects of human life. There are views of human nature which are not encouraging; there are evidences of human depravity sufficient to inspire one with despair of his kind. "The transgression of the wicked," so brazen and blatant, proclaimed that there was "no fear of God before his eyes." The sinner's self complacency; his deceitfulness; the persistency of his folly; his premeditated continuance in ways that were not good, all filled him with abhorrence. And it is still possible to fill the mind with horror by gazing into the backyard of the world, and upon the heaps of refuse, and the litter of its broken goblets and abandoned toys. Whoever exclusively occupies his mind with such views of life, cannot escape the infliction of cynicism. Our text shows us, however, a more excellent way.

It teaches us that we must find a place for God in our thinking. Observe how the psalmist lifts his soul out of the fetid atmosphere of the low plane of carnal living. He turns his thought toward God; and as one after another of the elements of the divine character appear to his mind, he casts about to find some standard by which they may be appraised: "Thy mercy, O Lord, is"—but on earth he can find nothing like it, therefore he cries, "Thy mercy, O Lord, is in the heavens." Then he surveys the divine faithfulness, and the long record of a covenant-keeping God. Again he can find no earthly comparison, and exclaims, "Thy faithfulness reacheth unto the clouds." He observes man's spasmodic and feeble attempts toward goodness and his determined pursuit of evil; and, in contrast, beholds the divine righteousness, and cries, "Thy righteousness is like the great mountains." And then, perhaps with his own and his people's history in view, and with the consciousness of the abounding evil about him, he observes, "Thy judgments are a great deep." "Yet the earth abides and the world of men continues,—O Lord thou preservest man and beast." And with this view of the harmonious cooperation of the divine qualities in the preservation of the race, he worshipfully exclaims, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

### I.

THERE IS NO HOLIER EXERCISE THAN A WORSHIPFUL CONTEMPLATION OF THE DIVINE CHARACTER. If I may put it simply and plainly, almost colloquially, I want you to see whose hand holds what they now call the protecting "umbrella" over men.

Who is He? What sort of God is ours? There are people who demand "practical" preaching. I think there is nothing more practical than the contemplation of the divine character. It is well to reflect that doing is easier than being. It were easier to do good for a month than to be good for an hour. The truth is, nothing is of more practical value than a clearer knowledge of God. The evil of the wicked here observed by the psalmist is due to his having "no fear of God before his eyes." We must learn to set the Lord always before us, saying in our hearts, "My meditation of him shall be sweet." As a mother is enraptured with the beauty of her child; as a maiden glories in the real or fancied virtues of her lover, so should we have always in our mind the excellencies of our God; for as He becomes glorious in our own eyes we shall be able to exalt Him before others. If we are to regain peace nationally, we must learn to look

above all earthly corruption to the Lord Who is over all blessed for ever.

"How excellent is thy lovingkindness, O God!" What a wealth of meaning is in that word "lovingkindness"! It is a word whose music is its definition. One can almost feel what it means. The psalmist has been inspired with his view of the divine mercy, and faithfulness, and righteousness, and judgment. He has, as we have said, observed all these qualities in harmonious and co-operative exercise in divine providence, and, thrilled with their blended beauty, he calls it "lovingkindness". This is an Old Testament equivalent for grace, and grace is the fullest, richest, mightiest, divinest word in human speech. It represents all that is revealed of God "in the face of Jesus Christ".

Let us view the comfort, and strength, and glory of it, in a few quotations: "Thy lovingkindness is before mine eyes." Remember, O Lord, thy tender mercies and lovingkindnesses: for they have been ever of old." "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth continually preserve me." David begins his great penitential prayer, "Have mercy upon me, O God, according to thy lovingkindness." In another place he exclaims, "Because thy lovingkindness is better than life, my lips shall praise thee." Isaiah sang: "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." In Jeremiah we read: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

The New Testament fulfils the promised grace of the Old; and all the gracious qualities of Deity represented by His lovingkindness find incarnation in our glorious Kinsman, the Lord Jesus Christ. For kindness is *kinness*, the riches of divine grace sympathetically relating the powers of Deity to me, a poor sinner. The lovingkindness of God is another name for its only complete exemplification, the Lord Jesus Christ.

We do not meditate upon Him as we ought. The Psalmist says in another place, "My meditation of him shall be sweet: I will be glad in the Lord." A maiden glories in her lover; the prospective bridegroom, in his well-beloved. I was visited years ago by a certain friend who was a bachelor, and I thought there was every prospect of his remaining a bachelor to the end of his days. He was my guest, and we went to my study in the evening. Then he began to unfold a tale—not of *something*, but of *someone*. I listened to him until I was called to breakfast the next morning! All the night long, with the greatest enthusiasm he told me of the matchless qualities of the only woman in the world! I must say

it was not particularly wearisome because it was really eloquent. It is only the heart that can give eloquence to the tongue.

A mother glories in her child. I call to mind a man who was a member of this church, a man of great prominence in the professional world, a very distinguished man whose mind was usually occupied with great matters. He had a little grandchild whose name was Dorothy, and I learned that if I wanted a really eloquent speech, and a series of interesting stories, I had but to ask one question, "How is Dorothy?" His tongue was unloosed; he was just a simple man expatiating on the qualities of a wonderful grandchild.

You have read in the news items what a wife said when she learned her husband was in the recent engagement: "I expected he would be there if he could." The father who feared that his son, a rather high-ranking officer, had fallen, proudly said, "That is just exactly as he would have chosen to go out." No doubt, his eye kindled as he said it, and his heart, too.

Even politicians, when they have elected someone to lead them, so magnify him, so exalt him to the stature of a superman that at last they persuade themselves he has no faults at all. Thus do men find profit in the exaltation of their fellows. But there is no profit like that which is derived from magnifying the Lord, and from the contemplation of His glorious person.

I wish I could exalt Him before you this evening. This is my exhortation to you: "O magnify the Lord with me, and let us exalt his name together." I wish I could send you away saying in your heart, "I did not know He was such a God. It had never occurred to me that I had such a Lover, such a Saviour, such a mighty Defender." I wish you could see Who and what He is! We do well to dwell on the lovingkindness of the Lord.

There is *an element of mercy in it*. David did not see much of man's mercy roundabout him. And what terrible tales we have read! How full of horror this world is! Surely the whole earth seems to be full of the habitations of cruelty. But there is mercy on high: "Thy mercy, O Lord, is in the heavens." I wonder what David meant by that? We read to-night that He "stretcheth out the heavens as a curtain, and spreadeth them out as a tent, to dwell in." Did the Psalmist contemplate the mercy of God as a great overshadowing protection, high enough to cover any altitude, broad enough to include everyone?

"There's a wilderness in God's mercy  
Like the wideness of the sea,  
There's a kindness in His justice  
That is more than liberty."

David had had much experience of treachery and betrayal. He had often been wounded in the house of his friends. Have you noticed that in the description of conditions that will obtain in the last days it is said, "They shall betray one another, and shall hate one another." There has always been treachery enough in the world, but was there ever a day when human faithfulness, fidelity to a person, to a principle, to a cause, to a nation, was so scarce as it is to-day? Quislings abound. There are plenty of them in Canada. I pray that God in His mercy will uncover them.

It would be easy to become cynical and say, "I do not trust anyone. I do not believe anyone. Truth is fallen

in the street. What can one do? Whom can one trust?" There is One: "Thy faithfulness reacheth unto the clouds."

I read about the American fortresses and others, flying at thirty thousand feet so as to be invisible, and to all but supersensitive instruments, inaudible. If an airman's mother were to pray for her pilot-son away up near the stratosphere, what then. "Thy faithfulness reacheth unto the clouds." The highest cloud! You cannot outfly the faithfulness of God! You are still within the realm of His care.

"Thy righteousness is like the great mountains." I have been through the Rocky Mountains many times. If you have not been once half your life is gone. You ought to see them. I thought of this text when I looked at the snow-capped peaks of those mighty rocks recently. "Thy righteousness is like the great mountains." The righteousness of man is of a rather flexible quality. You can do anything with it. Some men are outwardly righteous while it pays them so to be. But the righteousness of God is "like the great mountains"; everlastingly the same; no one can change the character of God.

"Thy judgments." How little we know of them! How full of mystery! His ways are past finding out. Verily "Thy judgments are a great deep." These divine qualities reach from the lowest depths to the greatest heights. They are as ubiquitous as God, and in their exercise they "preserve man and beast".

Then David gathers them all together, and speaks of "the lovingkindness of the Lord." How marvellous is His lovingkindness!

When he has thus tried to estimate these divine qualities, the Psalmist exclaims, "How excellent!" The excellent thing is that which excels all others. It is a comparative word. It has in contemplation other things of lesser quality. The lovingkindness of the Lord is excellent. The lovingkindness of God excels everything. David attempts no measure or comparison of the lovingkindness of God. In the sixty-third Psalm he says, "Thy lovingkindness is better than life". Here he singles out these several qualities, and struggles to find a simile which will represent them; but when he puts them all together in this one great word, he can find no comparison: he has to be content with an exclamation, saying, "How excellent is thy lovingkindness, O God!" He can find no comparison: no norm, no rule, no standard by which to measure it.

His lovingkindness excels all others in *its immortality*. The love of God never dies. It is always the same. We are loved by a Lover who was dead, and is alive for evermore. Other lovers die. The husband and wife are separated by the pitiless hand of death; the mother is taken from the child, the child from the parent, the friend from friend. David, out of a broken heart, pours out the spikenard of his love, crying, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." Thus, since death entered into the world, men and women have had to write their ecstasies in the past tense; when the silver cord is loosed, and the golden bowl is broken, and the pitcher is broken at the fountain, and the wheel is broken at the cistern; amid the ensuing silence man goeth to his long home, and the mourners go about the streets. "How EXCELLENT IS THY lovingkindness, O God!"

"I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The love of our God is from everlasting to everlasting. Delight in it; rejoice in it; revel in it! No matter what may be said of other loves, declare to your own soul, "He never fails me"; and you will be able to keep on singing,

"Jesus, Lover of my soul,  
Let me to Thy bosom fly  
While the nearer waters roll,  
While the tempest still is high.  
Hide me, O my Saviour, hide  
Till the storms of life are past,  
Safe into the haven guide,  
O receive my soul at last!"

We should fly to Him often if we could keep this vision of His abiding love always before us.

I remind you that the excellency of His grace consists in *its changelessness*. There is a distinction between immortality and unchangeableness. Love may not altogether die, but it may grow cold. People get into the habit of taking things for granted, and do not say the nice things they used to say. W. J. Dawson, a Congregational minister of London, wrote a novel entitled, "A Prophet in Babylon". It was a mirror of the experience of many a minister. Dr. Dawson laid down the postulate that it were folly for any public man to expect anything like enduring affection from people, the people he serves. Only as long as the minister is successful, will his people speak of him as "our beloved Pastor".

When I came to this city more than thirty-two years ago I was the guest of honour at many a social function, when many important people of the city were invited—to meet me! Can you imagine it? The leaders of finance, of the bar, of all the churches, of education—and I know not what else. Great social occasions—what for? The guest of some good man, when I was introduced as "our distinguished Pastor." Actually! "Distinguished"! I told you just now that I sat among the Ambassadors in St. Paul's Cathedral, London, on the occasion of the first anniversary of The First Great War. I received a very polite note from the Canadian High Commissioner saying that a few seats had been reserved for "distinguished Canadians"—and I was one of them! That was twenty-seven years ago. But it was true, the French-language press and some others, notwithstanding. "Distinguished"!

But if a man had to live on that, he would live on husks. No! No! There is a tie that binds the hearts of Christian people to a Christian Pastor — and there is nothing to compare with it this side of heaven. I have no reason to complain on that score. But these other things are altogether lighter than vanity. It is not that "the grapes are sour"—I could have had them all, but I had no appetite for them.

Notwithstanding, some lovers change before they die. The Orpahs are more numerous than the Ruths, the Absaloms than the Ittais, the Judases than the Jonathans! In all ages the fickle Demas has more successors than the faithful Paul. Through all the tragic years of history many a broken heart has echoed the cry of the betrayed, "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou; a man mine equal,

my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." "How EXCELLENT is THY lovingkindness, O God!" "having loved His own which were in the world, he loved them even unto the end."

What if you survey all your earthly possessions; with all the companionships and fellowships of life; and all the wealth of affection which the associations of life have accumulated; these are precious, and priceless possessions. But they are mortal, temporal, evanescent. And as from it all we turn to contemplate His glory,—behold, His mercy is in the heavens; His faithfulness reacheth unto the clouds; His righteousness is like the great mountains, and His judgments are a great deep! Who then can refrain from the exultant exclamation, "How excellent is thy lovingkindness, O God!"

I travelled not long since with a friend, and went with him into a store to buy something. He said to the clerk, a young woman, "I want to get a present for my wife." "What! A present for your wife?" "Yes." "Do husbands give their wives presents? I thought they got over that after they were married." He said, "I have not got over it yet, and I do not feel there is any likelihood of my getting over it."

This appears also in *the infinity of its resources*. Have you watched, as Christmas approaches, a father or mother, or both, in the toy department of some great store? How lovely, yet how pathetic! His thought is upon the little ones at home, and he goes to the counter where the most expensive toys are displayed. What boundless love lights up his face as he handles the treasures he so longs to give his children. "What is the price of this?" he inquires. When he is told he lays down the toy with a scarcely-suppressed sigh and moves on to a counter where inferior toys are shown. And thus from counter to counter he moves until he comes to one where only cheap and tawdry things are spread to tempt the generosity of the poor. The father's love was equal to the most expensive gifts, only his love's material resources were limited.

Or perhaps you have seen a young man standing before a jeweller's window. He sees much more than the precious things so attractively exhibited there. He carries in his mind the image of one who, to his eyes, is fairer than any queen who ever sat upon a throne. He steps into the store with an inexpressible desire to be possessed of pearls, and rubies, and diamonds, of inestimable worth. He never cared for them himself, but now he wishes he had millions. And he begins somewhere near the top. It ministers to the longing of his heart, at least to look upon the jewels he would like to give. But in the end he must content himself with taking from the store for presentation to his beloved such treasures as his meagre purse can pay for.

"How excellent is thy lovingkindness, O God." "If ye then, being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" By what rule shall we estimate the excellency of that "how much more"?

And what will this Bridegroom give to His bride? What jewels of grace! What ornaments of virtue! What mansions will He prepare, what banquets will He provide, what music will he discourse, what servants will He commission, what fountains of delight will He create,

what raptures of joy will He plan, for His beloved! "How excellent is thy lovingkindness, O God!"

It is "excellent" as to its *preciousness*. Excellent is a comparative word; preciousness is a positive word. A diamond of pure water is precious in itself, not because of its money value, not because of its exchange value, what you can get for it; but because of what it is in itself, its own inherent light and beauty. It is a precious gem.

We learn as we grow in grace, to look beyond the gift to the Giver. It is not what He gives us, but what He is Himself. "Unto you therefore which believe he is precious." How precious He is when we really see Him!

Is He real to you? I can see *you*; presently I shall go down and shake hands with you—and I think you can see me as a fairly substantial person. I am not a phantom. We are "real folks." Do you *realize* the Lord Jesus? Is He real to you? Is He more real than the person beside you? If all others depart, He still remains. How great, how excellent is His lovingkindness!

His love insures our everlasting abode with Him. I met a man in a western city years ago; noticed him first in the gallery of the church where I was vacation preacher. I found out afterward that he had come from England, and was out of employment. I told him I thought he was in the wrong place. I wired one of my men, and got a wire back—he was engaged and arrived in my home city before me. He obtained a good position in the firm which employed him. He had nothing to begin with, but after he had worked for a year or so he came to me and said he was going to be married. "And who is the lady?" "You have never seen her. She is in England, and is coming out. We want you to marry us, and as I am alone and do not know your way of doing things, I should like some advice." I said I was sure my wife would be glad to get up a little dinner for six, not an elaborate affair; and it was arranged, that he would meet the young lady at the station and bring her to our house.

The prospective bridegroom said, "I have a house furnished, everything is ready for occupancy." "Does she know about it?" "No; she does not know what she is coming to; but it is a nice little house, the furniture is all new. My proposal is that we come to your house, and after we are married, I will suggest to her that we go for a walk." What a thing to do for a honeymoon, to go for a walk! But I can see them now as they went down the steps, and out to the sidewalk—in true English fashion, she holding his arm. They went to a pleasant street, and when they came to a certain house they turned in; and the wife asked upon whom they were calling. But he took a key from his pocket and unlocked the door, saying, "Step in." He switched on the light, as she asked, "But who lives here?" "We are going to live here." "You do not mean that this is our house?" "That is exactly what I mean; it is our house." And that was the best honeymoon I ever heard of.

This Lover Whose lovingkindness is so excellent will some day come for us, and there will be a marriage. We shall not go for a walk, we shall rather fly. We shall fly away to His heavenly home, to dwell with Him for ever. "How excellent is thy lovingkindness, O God!"

## II.

A CLEARER VIEW OF DIVINE GRACE IS EVER THE INSPIRATION OF A FIRMER TRUST.

"Therefore the children of men put their trust under

the shadow of thy wings." When men know Thee, he said in effect, men will trust Thee. We must know Him. "They that know thy name will put their trust in thee." I was glad to hear that when our men were going to France—I wish all padres were like that—according to the British Broadcast, the padre of one of the boats stood in the front, and facing his men, by the light of an electric torch, read to them the stirring admonition of the sixth chapter of Ephesians: "Finally, my brethren; be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand", and so on.

I have heard of men who have tried out certain tanks or airplanes, and the pilot or the driver of the new machine says "She behaves beautifully." "You would not be afraid to attack with that machine?" "I would not be afraid to go into battle with that."

If you would only try out the Lord Jesus, come really to know Him for what He is, you would put on the whole armour of God and say, "I am not afraid to go anywhere with Him." "Therefore the children of men put their trust under the shadow of thy wings." "Thy lovingkindness is before mine eyes: and I have walked in thy truth." And now that God has revealed Himself to us, we need only ask, as the Psalmist does here, "O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart." He asked for nothing better than what God had given him here.

I heard a missionary who had spent long years in the heat and barrenness of India, as he looked upon the freshness of an Ontario spring, say, "Heaven may be better than this—doubtless it is; but this would be good enough for me." If we could only taste and see that the Lord is good, even what we now know of the lovingkindness of the Lord would be good enough for us, and we should pray only for its continuance.

"Therefore the children of men put their trust under the shadow of thy wings." Do you think our men ought to be taught that? I wish I were a padre; I wish I could speak to men before their going into battle. How I long to tell them that there is One who can protect them from real evil, and even though the body be destroyed, they suffer no real harm who put their trust under the shadow of *His wings*:

Observe the *spiritual implication of this familiar metaphor*. There is an allusion to the wings of the cherubim above the mercyseat, touching the sanctuary on either side. It is the place where the blood is sprinkled of which David is speaking.

That is the place to find everlasting salvation—not in the ordinances of the church, not in any outward ceremony. Salvation is to be found under the shadow of His wings. There are soldiers here to-night. I beg of you to make sure before you go into action, as you may do, while you may be glad that our airmen are protecting you, above all things make sure that you are sheltered under the shadow of His wings; and that the blood of Jesus Christ, God's son, cleanseth you from all sin. If you know that your salvation is bought and paid

for, that the transaction is complete, that salvation is a present personal possession, you may have peace. When you know Christ after that fashion, you can put your trust "under the shadow of His wings."

But there is this further meaning of *protection*. The figure of the text is one full of sweetness and comfort. It is a familiar one, that of the mother bird sheltering her young. Thus our Lord said He would have gathered Israel under His wings, but they would not. And thus He would gather us. As we trust Him, He puts Himself between us and all harm. When His enemies sought Him in the garden, He stood between them and His disciples, saying: "If therefore ye seek me, let these go their way".

During the Spanish American War the German admiral in command of the German fleet at Manila endeavoured to persuade the British admiral to stand aside and permit him, the German, to prevent Dewey from attacking the Spaniards. Instead of consenting, the British admiral answered by steaming between the German and American fleets with decks cleared for action. It is thus God puts Himself between us and all danger:

"Plagues and death around me fly;  
Till He bids, I cannot die:  
Not a single shaft can hit,  
Till the God of love sees fit."

But here, too, is the comfort of faith. The brood gathered under the wings of the mother are warmed as well as protected from their foe. Thus, too, we are comforted by His love: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

And what *tenderness* does grace display! How shall Almightyness be exercised in the defence of mortal man? How shall the mighty power of God be described? In its application to His children He shall cover thee—how? and with what? "He shall cover thee with his feathers, and under his wings shalt thou trust." You are familiar with the proverbial comparison that this or that is "as light as a feather". Thus Almightyness is combined with gentleness, and the power that made all worlds covers us with the tenderness of the feathers of the wings of a mother bird.

But under the shadow of His wings *it is likely to be very dark*. The young chicks now have no eyes but mother's eyes; but they are safer in the dark than in the light. And so, often, are we. But you say, "I cannot see any good purpose in this experience", or "I cannot understand; I am wrapped in shadow; everything is so dark." It is well that it should be so. That is the only safe place:

"He lends you, oft, His softening cloud,  
When sunshine makes a heaven below,  
Lest in the brightness you be proud,  
Forgetful whence the sunbeams flow.

"The cloud that meets you in the day  
Is but the shadow of His wing,  
Concealing from your sight the way  
That faith alone may homeward bring.

"The fire that meets you in the night  
Is the full brightness of His face,  
Revealing through your tears a light  
That leads you to His dwelling-place."

And that is my confidence for the nation. That is

why I would beg you to continue instant in prayer for God's blessing on the cause of the United Nations. That is why I would exhort you to join us in our special day of prayer. I told you, in announcing this day, of my thrilling experience in St. Paul's, London, in that great service of intercession attended by his late Majesty, King George the fifth. I remember, too, seeing the entire House of Commons on the day of the Armistice in London, go in procession from the House to St. Margaret's for a service of thanksgiving. And in the days of the Long Parliament, as an article in last week's GOSPEL WITNESS reminded us, which so largely laid the foundations of the civil and religious liberty for which we are fighting today, year after year, in recognition of the fact that they were doing "God's business and the King's", on the last Wednesday of each month there was held a fast day, on which Members went to St. Margaret's, Westminster, to pray, and to hear two sermons, morning and afternoon, which dealt first and foremost with personal religion, and at the end with the duties of Members of Parliament. We need that same faith in God to-day. That ought to be our national attitude: "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

#### Convention Dates — A Correction

In our issue of August 13th, the Convention of the Union of Regular Baptist Churches of Ontario and Quebec was announced as Tuesday to Thursday, October 7th, 8th and 9th. It should have been Wednesday, Thursday and Friday, October 7th, 8th and 9th.

#### Annual Meeting of The Canadian Protestant League

The Annual Meeting of THE CANADIAN PROTESTANT LEAGUE will be held Tuesday, October 6th. The business session will be held in Knox Presbyterian Church in the afternoon of that date, and the public meeting in Massey Hall, at 8 o'clock the same evening. We hope readers within reach of Toronto, and in Toronto itself, will reserve that date.

#### The Editor Speaks in Hamilton, Wednesday, September 2nd

Dr. Shields will speak in Victoria Avenue Baptist Church, Hamilton, Wednesday evening, September 2nd, at 8 o'clock, in the interests of the work of THE CANADIAN PROTESTANT LEAGUE, on the subject, "The Conduct of Quebec Reveals the Need of THE PROTESTANT LEAGUE".

All our readers within reach of Hamilton are invited to be present. Rev. John Byers, Pastor of the Victoria Avenue Church, will preside.

#### Protestant League Meeting in Stratford, Thursday Evening, September 10th

The President of THE PROTESTANT LEAGUE will speak in Immanuel Baptist Church, Stratford, in the interests of THE CANADIAN PROTESTANT LEAGUE, on the same subject as announced above. Fuller announcement will be made next week.



### Echoes From the Past

Last week we were given some cuttings which had been clipped by the Editor's mother twenty-five years ago, taken from *The Mail and Empire*. The author of, "Meditations for the Quiet Hour", was a Baptist minister retired on account of ill-health, and was a member of Jarvis St. Church. The "old preacher" to whom he refers was not so very old, the Rev. B. D. Thomas, D.D., who had been Pastor of Jarvis St. Church for twenty-one years. He was equal to a congregation of a thousand people and always an inspiring hearer. The service Dr. Stobo describes was the last service in Jarvis St. Dr. Thomas attended. He dismissed the service with the benediction. The Monday following he entertained all his children at luncheon, and in the afternoon returned to his home in Grimsby. Although apparently in good health he slept away about Wednesday and wakened up in glory. This Editor conducted the funeral service in Jarvis St. Church. Dr. Thomas was one of the truest friends we have ever known.

Rereading Dr. Stobo's "Meditations" after twenty-five years, the text made a fresh appeal, and we preached from it again last Sunday. The words may be different, but the argument is largely the same. The sermon appears in this issue.

#### Meditations for the Quiet Hour

##### What the Preacher Said

By EDWARD JOHN STOBO, JUN.

(From *The Mail and Empire*, October, 1917)

It was a dull, forbidding morning last Sunday. We slept later than usual, and almost before we were aware of it the hour for church service had arrived. It is wonderful how pains and aches multiply on Sabbath morning. It is remarkable how a man, who ranks as a first rate life insurance risk, if taken at his own estimate on a Sabbath morning, would rank as extra hazardous, and his expectation of life as very limited, and its years vexation and sorrow. I wonder what makes us so apt to grumble on Sunday. I wonder why some folks declare that they just hate the first day of the week.

Mrs. Mary A. Livermore used to tell of a little boy whose Sundays were not very happy. The time was long upon his hands. He did not know what to do with himself, and so once a week he had a day that was a bug-bear, a burden, a time of misery. One Sabbath he was expressing his lack of appreciation of the day of rest, when his mother said: "Johnnie, what will you do when you go to heaven? You know every day is Sunday there." That stunned Johnnie for a moment, but he rallied his wits and replied: "Perhaps I won't have to go there." There is something radically wrong about the manner of Sabbath keeping, if children learn to hate the day and everything connected with it.

Well, I was brought up to go to church. My father had a big family, and it was his delight to start them out two and two for the House of Prayer. It was in the days of coppers and peppermints. Every child had a coin of the realm, and each a peppermint of the strongest vintage, whose odor was rivalled only by the drop of scent on the cotton handkerchief which each carried. There was a family pew, with a long footstool, plenty of hymn books and Bibles, and we were encouraged to follow the preacher in his reading and were catechised regarding the text and the divisions of the sermon when we got back under the family roof-tree. That is why I dislike wee sermonettes, whose thoughts have as much connection as a string of beads with the string pulled out. What would I have been able to tell my father about the divisions of the sermon if I had been brought up on preaching like that? But I simply delight in a sermon that has its firstly, secondly and finally, brethren. It takes me

back to the days when I sat as a wee laddie in the family pew, gathering up the preacher's thoughts for my father's satisfaction, and, as I know now, for my own good in the years to come. And I have been going to church for a good many years now, for I was started in the days of my infancy, and have not yet got out of the way of planning to attend public worship on the first day of the week.

Sometimes the preaching is a little wearisome. But I am becoming more charitable towards the ministers. I do not condemn them because they are not up to form every Sunday. Think of how we have loaded them up with work. I remember old Elder Snodgrass who used to preach at our church. He had three appointments, but he preached the same sermon at each, and if the sermon was a good one at the first appointment, it kept growing better until, at the evening service, the old man had a glorious time, and everybody else had, too. But nowadays the preacher must have something fresh every time. In fact, sometimes I think the new theology owes its popularity to the label that has been placed upon it. Newness is the demand—the preacher must be up to date, he must not become a back number. And then just to keep him out of mischief, we have all sorts of meetings and clubs that he is expected to keep running, and which he must address regularly, and very often on any occasion when someone has disappointed the committee. Then he must have an interest in all public and social movements. He must bury the dead, marry the living, visit the sick, call upon people, who have more time to call upon him than he has to call upon them, and preach at least two first-class, up-to-date, inspiring, helpful sermons every Lord's Day, in spite of the fact that he is paid less than any professional man who has taken the same number of years of training to fit himself for his work. How would you like the minister's job?

Well, these are the men whom we depend upon to cheer us up, to tell us what righteousness means, to assure us that justice rules the universe, and to inspire us to brace up and be the men we ought to be. We expect them to coax out the goodness in us, and to aid us in restraining the badness; and, to help them on in the good work, we go to hear them perhaps once a month, and try to stifle conscience by giving as a reason for non-attendance that the minister is not a very attractive preacher. Man, do you think that if you had courted your wife one evening a month, you would ever have seen much in her? And are you so foolish as to think that you will love your minister, if you keep so far away that you do not know whether he divides his sermons into heads or, like the darky preachers, "jes' branches."

Last Sunday I was at service, and I am glad that I went. The old habit of remembering the text was upon me, but for the life of me I cannot recall the points of the sermon. I have, however, a sense of the greatness of the text. I hear it echoing in my soul to-day. I am drawing comfort from it. My duty is being lightened because of it. What a text it was! "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains. Thy judgments are a great deep; O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." The preacher told us that that word "lovingkindness" gathered up the other great words in the text, "mercy", "faithfulness", "righteousness", "judgments", into one expression, which was the equivalent of the New Testament word "grace"; and then he began to magnify the lovingkindness of God. What a treat it is in these days of stress and strain, in these times when so many souls are complaining that they do not understand why there should be such sorrow in so many homes, and why the Kaiser is permitted to work such havoc in the world—what a treat it is just to have someone spread before our vision the lovingkindness of our God. That is what my minister did. He was like a jeweler spreading out his richest gems, showing the customers all their varied beauties, then displaying them in combination, massing them in their splendor and calling upon us to behold God's lovingkindness. As I looked about the church I saw one successful business man, who has been through the veil of sorrow recently, frankly wiping his eyes, and he went from the service afterwards with new courage in his bearing, for he had got the very word he needed. I saw an old preacher who has received

many honors, openly weeping, but weeping with shining face, for the sermon was an epitome of his experience. I heard numbers say as they went out: "Wasn't it a wonderful sermon?" The dull day looked brighter, life held more for each of us because we went to church that morning.

One of the preacher's remarks clings to me as I write: "The little chick finds that it is dark under the mother's wings. It cannot use its eyes. But the mother's eye is watchful, and the mother's love and wisdom are used on behalf of the chick," and then he told us that the soul that finds its refuge under the wings of the Great God has only to trust in Him, for His eye, the eye that never sleeps, the eye that has behind it all wisdom and all lovingkindness, is watching over us, and "who is he that will harm you," said he, "when you have such a defender as that?"

### From *The Mail and Empire*, October, 1917

#### Plain Support of Government

Rev. T. T. Shields Hopes Every Pulpit Will Speak  
Before Election Day

"A vote for Laurier is a vote against the men in the trenches and a vote for the Kaiser. Defeat of the Union Government would be equivalent to a military disaster of the first magnitude."

There were two win-the-war appeals from the pulpit of Jarvis Street Baptist Church last night. Mr. James Rylie addressed the big congregation in the interests of the Victory Loan campaign, then the pastor, Rev. T. T. Shields, made a fervent plea for support for the Union Government. He had no apology to offer his congregation for his remarks, but declared that between now and election day every Protestant pulpit in the land ought to ring with similar appeals.

Russia, he said, had been conquered not by German hordes from without but by dissension within her borders, and Italy had suffered her biggest reverse because of a gap in the line left by two battalions. Lloyd George had felt called upon to warn his people against those who were seeking to sow seeds of distrust between French and British, and the United States, after three years of war, found herself unprepared because of internal difficulties and German influence. Canada was in the same danger.

Lenine, the head of the so-called Russian Government, had practically threatened to appeal over the heads of Governments to the people, a sort of referendum, he said, along the same lines as that now suggested in Canada.

"I wonder," Mr. Shields went on, "that Bourassa has not been jailed long ago. But I am rather glad now that he has not been. He served at all events to identify the referendum party."

For all practical purposes, he added, the vote or referendum has already been taken in Canada. With bullets and not with ballots the people of Canada have already signified where their hearts are in the great conflict. The Maritime Provinces, Ontario, and the West have voted that they are in the war to stay by sending their citizens to the firing line. Quebec has expressed herself by staying at home.

"Under the circumstances," he concluded, "a vote for Laurier is a vote against the men in the trenches and a vote for the Kaiser. Our Quebec friends have boasted that they would fight when Canada is invaded. There is no doubt but what Canada is invaded at the present time, invaded by the same forces which accomplished the demoralization of Russia and Italy."

#### Mewburn to Speak

Will Address the Great War Veterans on Monday

Major-General Mewburn, minister of militia, will preside over a meeting at the Kensington Avenue Baptist Church on Thursday night, when Rev. T. T. Shields, formerly of Hamilton, and now pastor of Jarvis Street Baptist Church, Toronto, will lecture on England in War-Time. Mr. Shields has delivered this lecture to thousands of people, and it is said to be most gripping in interest.

(Hamilton paper, 1917.)

### Pilot Officer Ray B. Smith, R.C.A.F.

By Rev. Chas. Fisher, M.A., London, England

The following account of the death of Pilot Officer Ray B. Smith is from the pen of Rev. Charles Fisher, London, Director of the Mildman Mission to the Jews. Mr. Fisher is known to many of our readers, as was also the late Pilot Officer Smith who attended Jarvis Street Church during the months of his training in Toronto.

We need add nothing to Mr. Fisher's tribute, except to say that there is another Canadian soldier who attends Jarvis Street Church who told us two or three weeks ago at the Saturday night prayer meeting that he had been led to Christ by Ray Smith. It is not possible for us to explain such occurrences as this: we can but leave such matters with the Lord. We publish this tribute of Mr. Fisher's because we believe the testimony it contains will be of value to all men in the fighting-services who may read it.

Mr. Fisher's daughter, Miss Nancie, has been resident in Toronto as an evacuee for upward of two years; and in another note, Mr. Fisher informs us that his elder son was at Singapore, and they have heard nothing from him since. The younger son is at Gibraltar.—Ed. G.W.

Pilot Officer Ray B. Smith, of the Royal Canadian Air Force, made the supreme sacrifice when his bomber crashed on operational service in the early morning of July 26. He was twenty-two years of age, having been born at Harmony Mills, Queen's County, Nova Scotia, the son of Mr. and Mrs. James Smith. Prior to obtaining commissioned rank he was a sergeant-gunner.

The bomber came down near the English coast, so that at low tide it was possible to recover the bodies of the crew, all of whom perished together. One of them had tried to bale out, but the plane was flying too low, and his body was discovered among the wreckage.

An official funeral was conducted from the air-base, attended by senior officers and hundreds of all ranks. Full military honours were paid to the dead airmen, the last post being sounded and salutes fired over the open grave. Five were buried together, Ray Smith being the only commissioned officer among them; his coffin was carried by his fellow officers.

The foregoing plain statement of facts records the death on active service of a youth of exceptional character and promise. He was also a Christian of rare spiritual quality, whose bearing and influence spoke volumes for the reality of his personal contact with the living Lord.

He was led to know Jesus Christ as his own personal Saviour under the ministry of the Rev. H. C. Slade, of Timmins, Ont., and he ever spoke in terms of highest praise of the spiritual help he had received from this preacher. He also told of the great strengthening which had come into his life through the ministry of Dr. T. T. Shields and the fellowship of Jarvis Street Baptist Church during his stay in Toronto.

But there is something further which tells its own tale of spiritual growth and strength. When Mr. R. C. Thomson, M.B.E., whose house had been a second home for Ray, and Warrant Officer A. B., of a certain air-camp, came to the home of the writer of this note for a few hours rest before leaving by a very early train to attend

the funeral, the Warrant Officer said that it was only a month before that he had been led to the Lord by Ray Smith! When Mr. Thomson informed various friends on this side of Ray's death one and all expressed profound distress; my wife sobbed as though it were one of our own children that had gone. One reply brought the news that it was through Ray that his feet had been led into the right paths!

Thus there are at least two who confess that this brave young airman was also a true and fearless soldier of the Lord Jesus Christ, always ready to witness for Him, and to point others to the Saviour, whom he loved and served so well. It is reported that though Ray Smith was younger than most of the men with whom he served, he was a kind of "father" to them: thus his sterling Christian character gave him a standing and influence far beyond his years.

He was in no way afraid of death, though he loved life, and was hoping shortly to have been transferred to Canada for a special course of pilot's training, when he was to have married Miss Moire K. Drowne, of London, Ont.

This writer can truthfully say it has been a great honour and privilege to have had this fine Canadian airman so frequently in our home, and we praise God upon every remembrance of him. He was upstanding, clear-eyed, clean, wholesome and fearless. The world is poorer for his departure, for such a one as Ray Smith can ill be spared, either from the ranks of H.M. Forces, or from the service of the great Captain of our salvation.

C. FISHER.

## Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 36 September 6, 1942

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

### THE TEACHING OF CHRIST ON PRAYER

Lesson Text: Luke 11:1-32.

Golden Text: "Lord, teach us to pray"—Luke 11:1.

For Reading: Luke 11:33-54.

#### I. The Disciples Taught—verses 1 to 13.

The request of the disciples, "Lord, teach us to pray", was doubtless pleasing to the Saviour. He Himself had been praying, and His face shone with glory, while His life manifested such grace and truth (1 John 1:1, 2) that the disciples yearned to explore the path of prayer with their Master as guide.

##### 1. The Pattern of Prayer—verses 1-4. Compare Matt. 6:9-13.

Christ did not purpose to dictate the words which the disciples should use in prayer, but He gave them a representative prayer, one which would embody the main principles of prayer. Christian prayer should not be a formal exercise but a spontaneous expression of the thoughts of the heart which is in fellowship with the Lord (Rom. 8:26, 27). It is not like the pagan prayers or magic charms, the spell of which would be broken if one word were added, omitted or changed (Matt. 6:7).

Prayer is possible because God is our Father (John 1:12). He is not like a monarch without interest in the petitioner, or like a pagan deity who must be propitiated. He knows our need, but He bids us come and make our requests known (Matt. 6:8; Phil. 4:6). He seeks the means of pouring blessing upon His children.

Prayer includes adoration, worship, thanksgiving, and a desire for the increase of the glory of God (verse 2). It also

includes personal requests arising from a sense of need (verses 3, 4). We may go to Him in full confidence that every need will be supplied, for He is able and willing to give bountifully (Eph. 3:20; Phil. 4:19). He promises forgiveness to those who make confession of their sins to Him (1 John 1:9).

#### 2. Persistency in Prayer—verses 5-10.

Parables are usually intended to convey a particular lesson, and the meaning should not be strained to cover all the details of the comparison. Our Lord is not reluctant to help, as was the host in the parable, who was unprepared to meet the sudden demand; our God is more willing to give than we are to receive. The parable teaches the value of persistent, importunate, earnest, believing prayer (Luke 18:1; Jas. 5:16). Prayer is a continued looking to the Lord for blessing, but always in the spirit of submission. Notice the figures used to denote the simplicity and directness of prayer; asking (Jas. 4:3), seeking (Jer. 29:13) and knocking (Lk. 13:25). God hears the cry of those who take Him at His word (1 John 5:14, 15).

#### 3. The Promise of Prayer—verses 11-13.

A human father, notwithstanding all his faults, will yet give to his son the earthly provision which he seeks and not a harmful substitute. So surely will the heavenly Father give the Divine provision of the Holy Spirit to those who ask. At Pentecost the Holy Spirit was bestowed in answer to believing prayer (Acts 1:14) and in accordance with the promise of the Lord (Lk. 24:49; John 14:16, 17). Since that time the Holy Spirit dwells in the heart of every believer (1 Cor. 6:19; 2 Cor. 13:5).

### II. The Critics Accused—verses 14 to 32.

#### 1. The Critics Who Impugned His Motives—verses 14-28. Compare Matt. 12:22-37, 43-45.

The miracles of Christ were beyond dispute. All that His critics could do was to charge Him with performing them by the power of Satan. Our Lord attempted to point out the unreasonableness of their charge, which amounted to attributing to Satan the destruction of his own kingdom. Again, if their accusation were correct, Satanic power would also account for the exorcisms practiced by many sons of Israel who made money by driving out demons (Acts 19:13). The fact that Satan's stronghold was being despoiled showed the superiority of the Saviour's power.

These exorcists were really enemies of Christ, even although they seemed to perform miracles, for they did not act under His authority. A sample of the incompleteness of their work is given in verses 24-26. They might expel the demons from the body of a man temporarily, but the evil spirits were not vanquished, and they might return with disastrous results.

The people marvelled at the wisdom with which our Lord answered His enemies. His mother according to the flesh, Mary, was indeed "blessed among women" (Lk. 1:28), but so are they who hear and obey the word of God (Lk. 8:19-21).

#### 2. The Critics Who Desired a Sign—verses 29-32. Compare Matt. 12:38-42.

To those who demanded a sign from heaven (verse 16) our Saviour cited the sign of Jonah, saying that as Jonah was a sign to his generation in his preaching and in his marvellous deliverance, so would the Son of man be a sign in His teaching and also in His resurrection (John 20:30). Christ disclosed their insincerity when He pointed out the fact that although the sign was sufficient for believing hearts, yet they would not be convinced by His words or by His works or even by His resurrection (Lk. 16:31; John 14:11). The Queen of Sheba, who accepted the wisdom of Solomon, and the heathen city of Nineveh, which believed the message of Jonah and repented, would be witnesses against those who thus openly rejected the claims of Christ.

SEND FOR EXTRA NUMBERS  
OF THIS ISSUE

## Romanist Paper Prints Rev. T. Christie Innes' Letter—and Replies

### A QUESTION OF GARBLING

Vice-President of Canadian Protestant League  
Writes to *The Canadian Register*

Knox Church,  
680 Spadina Ave.,  
Toronto, August 14, 1942.

Editor, *The Canadian Register*,  
Toronto, Ontario.

Dear Sir:—

Please suffer a word from a very interested reader regarding a long leading article by you in "*The Catholic Register*" on November 13, 1941, and again in a specially displayed leading article over the initials H. S. in the re-christened "*Canadian Register*", of July 25, 1942. You told your readers in the former I gave "garbled quotations", and in the latter that "he is always quoting somebody who is supposed to be quoting somebody else!" Now sir, as you are a champion of truth and fair-play I think you should allow me to tell your gentle readers first that in both cases you apparently relied on press reports of speeches by me, and second that in all my public utterances, if I quote (as I sometimes do, and to some purpose evidently!) I always try to give the authority, book and page!

In the case you last mention, I used Dean Inge's words as follows: "The Catholic theory is exactly expressed by Macaulay: 'I am in the right, and you are in the wrong. When you are the stronger you ought to tolerate me, for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you, for it is my duty to persecute error!'" You then go on to say, "We doubt very much whether Macaulay ever said what Mr. Innes says Dean Inge ascribed to him!" Now sir, if you will open "Labels and Labels" at page 5, you will see these words! This book by the Very Rev. W. R. Inge, K.C.V.O., D.D., F.B.A., was published in 1929 by Harper and Brothers of New York. You "doubt very much" whether Dr. Inge was right! Well, if you will turn up Lord Macaulay's, "Critical and Historical Essays," vol. I, page 310, (Everyman's Library Edition), you will find the words Dean Inge quoted! Your readers will see that both the erudite and meticulous English scholar Dr. Inge, and even your humble servant who is but a dog, are both right!

But third, you say, "A man capable of such rant is not capable of reading Macaulay's Essay on the History of the Popes!" Will you really say that I am "incapable of reading Macaulay"? It may surprise you to know that I have read this essay!—in vol. II of the "Critical and Historical Essays" by Lord Macaulay, Everyman's Library Edition, companion to the volume just quoted. It is indeed a worthy and well-weighed review of Baron Leopold von Ranke's greatest work "Die romischen Papste im 16 und 17 Jahrhundert". Perhaps it was you, sir, who did not read, or did not read carefully what one of our greatest English historians said in this essay? I happen to have been attacked by an unknown Jesuit in a local paper for my speech in High Park, and therefore note with special interest what Macaulay says on page 52 . . . "with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle for their Church, is written in every page of the annals of Europe during several generations . . . That order possessed itself at once of all the strongholds which command the public mind, of the pulpit, of the press, of the confessional, of the academies . . . Nor was it less their office to plot against the thrones and lives of apostate kings, to spread evil rumours, to raise tumults, to inflame civil wars, to arm the hand of the assassin . . . The gay cavalier who had run his rival through the body, the frail beauty who had forgotten her marriage-vow, found in the Jesuit an easy well-bred man of the world, who knew how to make allowance for the little irregularities of people of fashion. The confessor was strict or lax, according to the temper of the penitent." And when I asserted to the reverend Jesuit Father that the powerful and indefatigable Order of Jesus "rests not day or night" both in Canada and over the world, he blandly suggested in dis-

proof that we might watch the Jesuit Fathers undressing any night in one of the colleges about 10 p.m. like any other normal human being!

But did you happen to notice in the essay you fondly imagine I am "incapable of reading" (?) how Macaulay very correctly characterises a number of the popes of your church? He speaks of them as "the debauchees, the poisoners, the atheists, who had worn the tiara during the generation which preceded the Reformation" (p. 57). Or indeed, will you allow me to bring before your readers one other sentence from the pen of the historian about whom you write, "We know that Macaulay, strong Protestant though he was, had grand views of which Mr. Innes is quite incapable"? Here is one of his strong Protestant views which is also a plain historical fact, "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom . . . among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place. The stronger our conviction that reason and scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and scripture were employed in vain." (pp. 59-60). Or again, "But during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom whatever advance has been made in knowledge, in freedom, in wealth and in the arts of life has been made in spite of her and has everywhere been in inverse proportion to her power." (Vol. 1, p. 44, History of England).

In passing may I be allowed to say that we consider your leading article on September 25th as rather unique in civilized journalism? It is quite surprising to count and ponder your adjectives, "vulgar", "vicious", "recent immigrant", "unfamiliar with Canadian history", "bigot", "quite incapable" of grand views, "not capable of reading Macaulay's Essay", etc.; and your description of my imagined method of public speech is arresting—"screams", "shouts", "abuses", etc.! And when you say that I am "fresh from the Protestant underworld of the Old Country" one feels that this article is an inane burlesque, and that the boot is on the other foot! The article which so freely uses opprobrious epithets in complete ignorance of the person described, and in hereinbefore proven ignorance of the very matters in hand, is from some kind of "underworld" all right. It is not an article which would make any "recent immigrant" think any more highly of the courtesy or culture, let alone the religion of the staff of the newly so-called *Canadian Register*.

If I am wrong, let us have the facts, not abuse of personalities. If we differ, even to the uttermost, will you learn from my speech for instance, to deal with facts, and not to fly at once to all the meanest (and I may add the most ludicrous) adjectives. I recall, however, that it must be hard for you whose Church still adheres to the doctrine that heretics, that is non-Romans, can be punished, even corporally by the Pope, as taught by Cardinal Lepicier, in his papally commended work of 1910, "De Stabilitate et Progressu Dogmatis" (p. 211), it must be hard for you to restrain your wrath when an educated person produces staggering facts against your totalitarian system.

And equally it is simple for you to fall into the regular Catholic habit which again Macaulay described, "Nothing was left but to oppress the sect which they could not confute." (p. 554, Vol. I, "History of England," Everyman's Library Edition.)

Yours very faithfully,

T. CHRISTIE INNES.

### OUR REJOINDER

By H. S.

The letter of the Rev. T. Christie Innes, M.A., F.R.A.I., M.R.A.S., came by registered mail. He desired evidence of its receipt, probably not expecting a Catholic paper to give space to a long tissue of foul misrepresentation of things Catholic and intending to make capital elsewhere of a refusal

by us to publish what he would call a reply to our charges that he garbled quotations. On the one and only point where he attempts a reply he gambles afresh. He has taken nine months to reply to one of our articles and three weeks for another. We had expressed doubts whether the historian Macaulay ever expressed as "the Catholic theory" words about persecution ascribed to him. The words are found in his essay on Sir James Mackintosh and the following is a sufficient context for fair quotation:

"The doctrine which, from the very first origin of religious discussions, has been held by bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger you ought to tolerate me; for it is your duty to tolerate truth. When I am the stronger I shall persecute you; for it is my duty to persecute error."

Macaulay attributes this one-sided intolerance to bigots of all sects, to Protestants as much as Catholics. He no more expresses it as the Catholic theory than the Protestant theory. Mr. Innes is garbling Macaulay here as he garbles many other quotations.

We have not relied entirely on press reports of Mr. Innes' speeches. Our charges of garbling last November were based on an article of his in the Rev. T. T. Shields' paper dated October 23. In that article he gave many alleged quotations without "authority, book and page". Scholarly readers will notice the incompleteness of his references in his letter to us.

In questioning his capacity to read Macaulay's Essay on the Popes we did not doubt his capacity to spell the words but to understand the sense. He goes to the essay only to pick out pieces which he can throw against the Church. Macaulay, as already said, was a strong Protestant and often wrote violently against the Church. It is no more impressive when a Protestant historian writes against Catholicism than when an Atheist like Gibbon writes against Christianity. Being a Protestant, Macaulay did not believe the Catholic Church to be a divine institution and he feared the growth of its power, but as a historian he considered it the most wonderful institution in human history. His literary style abounds in antitheses. He loves to paint strong contrasts. He alleges terrible iniquity of some Popes in the generation before the Reformation, as Mr. Innes quotes, but in the very same sentence, Mr. Innes failing to quote further, Macaulay says these Popes were succeeded by others whose religious fervour and severe sanctity made them the equals of the most illustrious men in Christian history. Similarly with the criticism of the Jesuits which Mr. Innes quotes; on the same page Macaulay praises most eloquently the heroism, the self-sacrifice and the marvellous ability with which the Jesuits carried on their missionary work throughout the world. Macaulay's Essay is very accessible, it is in most public libraries, and anyone who reads it will find plenty more proofs of Mr. Innes' garbling.

The book of Cardinal Lepicier is not so accessible. We have not a copy at hand and we would surmise that Mr. Innes has never seen a copy, for it is his habit to quote from quotations and not first hand. But without waiting for an opportunity to consult Lepicier's book we would undertake to guarantee that he never says or implies that non-Romans as such, are heretics. The Pope claims no right to punish, spiritually or corporally, any except Catholics.

Returning to Macaulay, who liked to have his fling occasionally against the Church, Mr. Innes may be reminded that this strong Protestant said things just as hard against his own side. In his essay on Hallam he has the following about the Reformation in England:

"A King, whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile Parliament, such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

Mr. Innes gives us credit for some freedom in the employment of epithets and adjectives; we can only say we wish we had half the verbal resources of Macaulay for expressing our views.—H. S.

## An Acknowledgment From Mr. J. A. Kensit, Protestant Truth Society

104 Hendon Lane,  
Finchley, N. 3.  
18th August, 1942.

Dr. T. T. Shields,  
THE GOSPEL WITNESS,  
130 Gerrard St. E.  
Toronto 2, Canada.

Dear Dr. Shields:

I have to-day received the second £300 draft, and I hasten to send our Society's official receipt. I find that we did not send you our official receipt for the first gift, and so I am sending both herewith.

I do indeed rejoice in this bond of fellowship and united service, and it is a particular joy to our hearts, not merely because we are trying to serve those who are serving us, and so we desire to give every bit of cheer we can to them, but because of your own brave and faithful stand for the cause of truth. On all hands we note compromise and particularly in the ministry. A readiness to grip the hand that has been the enemy of the Gospel down the ages. You, at any rate, have sounded a trumpet blast throughout Canada which will not be forgotten. It is a summons to every lover of the truth to stand for our great Protestant heritage in these times. It is when we see our people acknowledging the Lord and bravely contending for that which has been our greatest blessing that we shall see a turn in the tide, and by God's mercy may victory soon tune our song.

Heartiest Christian Greetings our League to yours,  
(Signed) J. A. KENSIT.

## LEAGUE SECRETARY SAUNDERS AT COCHRANE, ONTARIO

(The following report of an address by Alderman L. H. Saunders, Secretary of *The Canadian Protestant League*, appeared in *The Daily Press*, Cochrane, Ontario, August 22.—Ed. G.W.).

"Liberty for every man of every religion and for every man of no religion is the ideal for the present struggle, not only when the war is over but while we are fighting to preserve this liberty," declared Leslie H. Saunders of Toronto at a public meeting held under Orange Order auspices in the Salvation Army hall here last night. Mr. Saunders is supervisor for organization of the Orange Order and editor of the publication *Protestant Action*.

He spoke for more than an hour reviewing the trends in Canadian political life and lashed out at those who would use their wartime power to prescribe freedom of religious discussion. He charged that Quebec dominated the other eight provinces and said this was evidenced in its control of the Canadian Broadcasting Commission, the post office and by the fact that Canada had not imposed conscription.

Instead of their being 135,000 French-Canadians in the active forces, on the basis of population, there are approximately 45,000, or just 90,000 short, said the speaker. He declared further that, in his opinion, Ottawa was waiting until French-Canadians got jobs in war plants in Ontario so that they could claim exemption from military service before it imposed compulsory service to take the few remaining British Protestant young men.

The plebiscite, which cost Canada almost one and a half million dollars was not necessary, nor has its verdict been implemented, because Quebec wouldn't stand for it, he said.

Mr. Saunders advised his hearers that in Kirkland Lake he was billed to speak on "Shall Quebec Dominate Canada?" An announcement containing this subject, with the further question, "Shall confederation be preserved?" was submitted to the local radio station, he said, but when they submitted it in turn to the CBC it had been refused and a new announcement merely giving the time and place of the meeting was used instead. That, said Mr. Saunders, is another evidence of the control of our public affairs by Quebec and Roman Catholic influence. He cited the case of Rene Chaloult, Quebec member, whom he said had advocated Canada's breaking away from the Empire. But a French judge—Archambault—had declined to say that Chaloult's statements contravened the Defence of Canada Regulations, the speaker stated.

He also referred to the statement of Paul Bouchard in the

Quebec East bye-election: "When this war is over, Quebec will run this country."

"They will, if we submit to it," said Mr. Saunders, who urged his listeners to oppose any and every attempt to sever ties of Empire and to oppose Fascist and Jesuit influences wherever they sought to impose what he termed their dark-age ideas of spiritual, economic and political control of the state and of the individual.

"Let us see that our liberty is not filched from us here while our boys are away fighting a similar tyranny in Europe," he concluded.

### **The Evangelical Christian Says: Cairo and Rome**

More than a year ago Mr. Churchill promised the Axis that if Cairo should ever be bombed Britain would retaliate by bombing Rome. At the time this is being written Cairo has been bombed twice, several people being killed and several injured. It remains to be seen whether the city on the Tiber will receive something of the punishment that is coming to it, but which has so far enjoyed a very significant diplomatic immunity. Personally, we have never been able to quite see why Berlin should be bombed and Rome should not, unless, of course, it be on the score of distance. Every intelligent person, however, knows that distance alone has not been the cause, but pressure upon the government from Vatican-inspired sources and British fears of offending the Pope. Mussolini asked Hitler that his airmen should have the chief place in the bombing of London, and the Pope asked assurances from the British government that Rome should be spared. Both requests were granted, much to the bewilderment of people on this side of the Atlantic, who find it hard to explain the working of the British mind. There was no retaliation on Rome except that some pamphlets were dropped, but later, when Athens and Cairo were threatened Mr. Churchill modified his stand and threatened Rome with bombing if either of these cities were damaged from the air. Evidently the government of Britain is more considerate of other cities than of its own. London, Coventry, Manchester, Plymouth, Bristol, Glasgow and a score of other cities may be laid in ruins, but the capital of one of our enemies must not be touched lest an Italian priest, who is our secret enemy, should be offended. Surely this is the limit? We hope Mr. Churchill will make good his word and put Rome on the thousand-bomber list. Nothing would drive Italy more quickly out of the war than this.

### **Mariolatry**

Here is part of an article translated from a French language newspaper in the Province of Quebec. The paper is "L'Écho de Frontenac" and it is published at Ste. Marie, Beauce, Quebec. The article is written by a priest and is addressed to the French-Canadian soldiers in the army. The extract we publish here gives one a view of Roman Catholic mariolatry. Note the lack of any appeal to the Scriptures for authority for these idolatrous practices:

"The Church says of the mother of Jesus, 'that she is as terrible as an army arrayed for battle'. With her virginal foot she has terrified Satan. Her name invoked is what one would say a magical virtue which puts the demon to flight and paralyzes the action of the wicked. Invoke her, you will always be victorious. Pray to her, and have her intercede, always you will be protected. Confide to her your faith, she will keep it intact, unharmed. Confide to her also the keeping of your souls, the safekeeping of your bodies. I have this conviction that the Holy Virgin Mary will lead back safe and sound to the country all and each of our soldiers who will have had towards her a constant recourse.

"What must you do to merit her protection? Really a very few things; to wear on you her medal (medallion); recite morning and evening three Ave Marias with this invocation, 'Marie, my Mother, protect me'; wear her rosary; say it in entirety as often as possible, above all on Saturday and on Sunday. In dangers, in perils, repeat her Blessed Name. Oh that your recourse to her might become habitual. She will save you. In your moments of boredom, of sadness, tell her your troubles; she will dry your tears and pour into your wounded hearts the strength and the courage which reanimate.

"Yes, dear soldiers, pray to Mary. Confide in Mary. Follow Mary and be on your guard from danger. But it is to be hoped that your confidence in Mary might not stop with you alone, but that she might be extended to all our armies; that she might envelope all our native land. Above all, ask Mary that the Catholic Church might emerge victorious from this terrible convulsion which is shaking the universe. Often this good Mother has been pleased to manifest her power in favour of the armies which invoke her Blessed Name.

\* \* \*

"Crusaders of the 20th century pray to Mary. Raise her image. Arm yourselves with the rosary and go away confident. Our Lady of Canada protects you!"

We have only one thing to say and that is, could sheer, unadulterated blasphemy go further or be any worse than this?

### **Chaloult Goes Free**

His name is Rene Chaloult, from the Province of Quebec. He made a speech some time ago in which he said among other things that he "hoped that after this war we shall break the ties that bind us to England", and a further scurrilous remark that "we are searching with a magnifying glass for British troops in battle". For this speech, which only a Quebec Romanist could have made, he was arrested. There are few people, however, who know anything of the administration of justice in the Province of Quebec in a case such as this, who entertained any hopes that he would be convicted. So it proved. Mr. Chaloult was acquitted by Judge Archambault, and the Roman Catholic Church can chalk up another victory to its credit. On his acquittal one of the most notorious anti-British organizations in this most anti-British Province tendered a dinner to Chaloult.

What we are wondering about now is what can be considered sedition or utterances hindering the war effort. Every Quebec enemy and hater of Britain must find encouragement in the result of this fiasco of a trial to carry on their traitorous work now that they have this unprecedented precedent to appeal to for justification. Nothing could have been worse than Chaloult's statements, and apparently he is free to continue to repeat them or others equally reprehensible. The case is just another evidence of the impossibility of justice being administered in a province dominated by the Church of Rome. But the irony of the situation is that for pointing out some of these things Romanists, and some spineless Protestants, have been clamoring for the internment of Dr. Shields, a man whose patriotism has never been called in question and who has consistently sought to warn this country of the dangers of clerical domination. Events are daily proving the Baptist minister of Toronto to have been right, and even if the mantle of the prophet has not fallen upon his shoulders he is the one man in the Dominion who could point to current events and the trend of them today and say, "I told you so."

### **From Unoccupied France**

A former student-professor in the Seminary writes as follows to several of the members of the Seminary staff. We trust these few lines will serve as a reminder of the urgent need of remembering at the throne of Grace our French-speaking brethren in Europe in all their privation and distress. Knowing them as we do, we are confident that they are faithfully proclaiming the Word as they have done heretofore.

"Little by little we have got used to the many restrictions in spite of almost insurmountable difficulties of housekeeping. We have every confidence in the future of our beloved country and we are waiting for better days. As for myself I am staying with a friend and I take my meals at the canteen for refugees where we do fairly well though of course you must realize that this must be taken in the relative sense since the present ration is strictly a means of keeping body and soul together. I am taking a course at the University on Wednesdays and Thursdays and I have taken my turn at preaching at the Church in———. Lately we have had two baptismal services. I have not been able to go to

Switzerland though another pastor is now carrying on my former work there."

From another letter we take the following excerpt dated last January.

"I was very happy to receive your fine letter of Sept. 21st a little over two months ago. It was a renewed assurance of the constant interest and prayers of which we are the altogether unworthy object. But the Lord is good and faithful and we are thankful to Him for giving us such faithful and true friends as those we have in Jarvis Street and in the Union. May the Lord bless you all and in every possible respect for your love to the saints here.

"It would certainly have been a great joy for me to attend the Convention, but other things hindered my coming! Often, however, my thoughts cross the sea without any danger of being torpedoed or bombed. I have paid you many visits and have been the unseen attendant to many meetings and sermons.

"You are not alone in missing the Seminary. I do, too, and long for the time when it will open again and when there will be a post graduate course. I miss it so much that I had to get back to College work for want of a school like the Sem! I shall account it a privilege if the Lord ever grants me the grace of renewing my contacts with my Alma Mater. However, I am enjoying the work at the University. I only dread the exam in philology for we shall be asked questions on Old English. But anyhow, I'll do my best to be ready for it.

"It is very kind of Miss Lindsay to secure a set of GOSPEL WITNESSES. I am already looking forward to reading them at leisure when better times will have come.

"The work goes on here almost normally. I mean there are blessings seen in the preaching of the Word. Some have come to a knowledge of Christ. His children are being built up and their trials contribute to their spiritual welfare. We have had lately two baptismal services. News from home is scarce but in no way alarming. Yet they must have a lot of problems of which they say nothing.

"The Pastor here is well and his ministry is much appreciated especially by us refugees.

"With my best regards to all, your family, the Pastor, the Church and the Seminary Staff and friends who remember us. Mr. — sends his best messages also. (Here the French Baptist saint and leader was named).

Yours cordially in Christ,  
(Sgd.) \_\_\_\_\_"

**UNION NEWS**

**French Testament Campaign**

We have great joy in making one of the most important announcements yet made in connection with our work of French-Canadian evangelization. Rev. W. H. Frey has been requested by the Board of the Union to devote his full time to the French-Canadian work. Mr. Frey speaks French as his mother tongue beside three others in which he has acquired great fluency. He has already had considerable experience in the ministry in Switzerland, has proved himself to be proficient both as student and French teacher at the Toronto Baptist Seminary, and for two years has laboured faithfully at Kirkland Lake where a number were converted under his ministry. Brother Frey is already hard at work assisting one of our pastors engaged in French work and we rejoice both in the blessing and the opposition he has already seen. We commend Brother Frey and his work to the earnest and unceasing prayers of a multitude of friends who follow this great undertaking through the articles appearing in this column from time to time.

Several inquiries from those who wish to share in the heavy expenses of our French Testament campaign have recently been made to the writer personally asking where to send contributions. The address is as follows: Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto, Canada. May we add that no contribution can be too large and none is too small to be of help in this enterprise.

Mr. Frey's appointment will mean much to the effectiveness of our work, but it will also mean that the expenses will be much greater. Let us hear from those who desire to see the Word of God put in the hands of our three and a-half million French-Canadian Roman Catholic citizens.—W.

**Lachute Church**

An event unique in the history of Lachute Church took place last June when Miss Ethel Kettle of the nearby Brownsburg Church became the bride of Mr. Harold Charlton, pastor of the Lachute Church.

The church auditorium has been renovated at considerable cost and the entire property is now in good order. The work was done in time for the Pastor's wedding.

A faithful work is being done amongst the children: in the Bible School, in the seasonal "happy hour" gatherings, and in the annual Daily Vacation Bible School which has just been completed for this year. The latter, which was well attended, has done more than anything else to break down prejudice and many have been the expressions of appreciation on the part of parents of other denominations, who permitted their children to attend this school, of the devoted work of Pastor and Mrs. Charlton. The parents' night, Sunday, August 16th, will long be remembered.

Sunday services and prayer meetings are well attended and there is faithful exposition of the Word.

There is increasing interest in the work of our Union, which is reflected in higher missionary contributions and a goodly gathering listened with rapt attention to Rev. W. S. Whitcombe when he addressed a recent week-night meeting.

**Sawyerville**

Mr. Grahame Reeve has accepted the call of the Sawyer-ville Church to become its pastor and will take over his duties on Sunday, August 30th. The Board of the Union has made a grant to the Sawyerville Church as it believes there is a fine opportunity for growth in this field. Mr. Reeve graduated from Toronto Baptist Seminary in 1937 and did good work on the Tottenham and later the Courtland fields. From the latter he enlisted in the Army Medical Corps as a private and in eight days was made a sergeant. After almost a year in the army he received his honourable discharge on grounds of physical disability, and is therefore free to take up the work of the ministry again. Last Saturday he was married to another former Seminary student, Miss Norma Lucas. Our good wishes and earnest prayers follow Mr. and Mrs. Reeve as they take up the work at Sawyerville.

**BOOKS BY DR. T. T. SHIELDS**

- "The Adventures of a Modern Young Man" .. \$1.00
- "Other Little Ships" ----- 1.00
- "The Plot That Failed" ----- 1.00
- "The Oxford Group Movement Analyzed" ---- .05  
25 copies 1.00
- Russellism or Rutherfordism, (103 pages) ----- .35
- War Sermons from "A Sword Bathed in  
Heaven" to the Sermon in this issue—  
postpaid, individual sermons, each ----- .05

There are also still available copies reporting the great Protest Meeting which inspired the organization of The Canadian Protestant League; and of other issues dealing with the Catholic controversy.

The Gospel Witness, published weekly, per annum ----- 2.00

Address: THE GOSPEL WITNESS,  
130 Gerrard St. East, Toronto, Can.

# The Gospel Witness

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To All Readers — Especially to Residents of Toronto and Vicinity

From time to time papers fearful of Rome's reprisals are unwilling to announce subjects which are critical of the Papacy. For this reason especially we desire to secure some thousands more subscribers in the city so as to make us in this respect measurably independent of the daily press. We ask all our readers and friends to help us to get as many as possible to take advantage of our special offer set-out below. Of course, we would much rather have yearly subscriptions, for it would take 39 cents out of the dollar to mail 39 copies in Toronto. Help us to be wholly independent of everyone who is directly or indirectly subject to Rome's boycott influence.

During our tour of the West we have offered **The Gospel Witness** for nine months—from July 1st, 1942, to March 31st, 1943, for \$1.00. Even \$2.00 a year does not by any means pay for printing and mailing, but we are making this offer in the confidence that it is good advertising, and that of those who subscribe for the nine month period, the majority thereafter will continue to subscribe at the regular rate.

We now appeal to every reader of **The Gospel Witness** to cooperate with us in endeavouring to increase our subscription list; and we therefore make this special offer. To everyone who will send us ten new nine-month-for-a-dollar subscriptions, the Editor will send free of charge an autographed copy of "The Plot That Failed", or, "Other Little Ships", or "The Adventures of a Modern Young Man". We believe it is not difficult to get people to subscribe for a periodical for a period when the price is only \$1.00. You will be helping the cause of Christ, and specifically the cause of Protestantism in Canada, if you will call up your friends—or call on them—and endeavour to secure ten paid-up subscriptions of \$1.00 each for the period July 1st to March 31st. We name this period so that all dollar subscriptions will expire at the same time; and inasmuch as the issues for July thus far have been of special value, we will send to each such new subscriber the back numbers for this month, thus covering the nine-month period.

If any of our readers desire sample copies of **The Witness** to help them in their efforts to secure new subscribers, a note to **The Gospel Witness Office** will bring them as many sample copies as they require. Let us hear from you.

## JOIN THE CANADIAN PROTESTANT LEAGUE

1. The Canadian Protestant League shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious liberties of British subjects.

2. To this end the League acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, Who is therein revealed as the one and only Sacrifice for sins, the one and only Saviour, the one and only Mediator between God and man, and the one and only Person to Whom universal authority in heaven and on earth has been given;

and the League therefore acknowledges the Bible as being the supreme authority in religion; and in agreement therewith the League will endeavour to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation.

3. And all this in contradistinction to, and in defense against, the supreme authority falsely claimed by the Roman Catholic Church; and also against the Roman Church's political methods of propagating its tenets, and of extending and exercising this illegitimate authority.

Tear here.

### Application for Membership

THE CANADIAN PROTESTANT LEAGUE,  
130 Gerrard Street East, Toronto, 2, Ontario.

I hereby affirm my agreement with Article II. defining the objects of the League, and desire to be enrolled as a member.

Membership fee of \$1.00  
is enclosed.

(Please print in  
block letters.)

My personal contribution \$.....  
in addition to membership fee.

Name .....

Telephone .....

Address .....

Church Affiliation .....