

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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Vacation Over?—Soldiers Had None

By this time nearly all vacationists have returned to their homes, and to their work. During the vacation period—the last two weeks of July, and the month of August—THE CANADIAN PROTESTANT LEAGUE launched a campaign for the raising of funds to provide Mobile Canteens for THE PROTESTANT TRUTH SOCIETY OF ENGLAND, which is under the direction of Mr. J. A. Kensit.

At the initial meeting of July 16th, when Mr. H. G. Martin and Dr. Shields reported on their Western tour, an appeal resulted in subscriptions of over \$1,200.00. Subsequently a letter was sent to every member of the LEAGUE. There was a very generous response, which enabled us to send two drafts of three hundred pounds each, to Mr. Kensit; for he had advised us by cable that such canteens as they used could be obtained for three hundred pounds, and could be put on the road in six weeks.

These canteens are used throughout the military camps of England and Scotland, and those who operate them, not only supply tea and coffee, sandwiches and like refreshments, but also preach the gospel. We suggested that the canteens should bear the name, "PROTESTANT TRUTH SOCIETY", and underneath, "THE GIFT OF THE CANADIAN PROTESTANT LEAGUE". In that suggestion, Mr. Kensit heartily concurred. We are now well on the way to the third Mobile Canteen. We have not the exact figures, but it must be that we have at least \$500.00 out of the \$1,345.00 necessary to make up the third three hundred pounds.

While the response has been most generous and gratifying, there are still some thousands of LEAGUE members from whom we have not yet received a contribution. Among the thousands there may be many hundreds who are readers of THE GOSPEL WITNESS. When our letter reached you, you were either away on vacation, or just going, and you laid it aside until you should return. Now that you have come back, will you not look into the matter immediately? Somewhere you will find the letter, and with it an envelope in which to put an offering for the KENSIT CANTEEN FUND, and a covering postpaid envelope.

All you have to do is to put your name and address on the offering envelope, put your money in it, insert it in the postpaid covering envelope, and mail it.

We have asked every member of the LEAGUE to give a minimum of \$1.00, and as much more as they can possibly afford. Will you not help us by an immediate answer, to roll up the balance of the third three hundred pounds?

To All Members of the League Whom We May Reach directly or indirectly through THE GOSPEL WITNESS, we desire to say that the EXECUTIVE OF THE LEAGUE is planning great things for the coming year. This will include a tour of the Maritime Provinces, and a return visit to Western Canada.

In the West we hope immediately to effect an organization of LEAGUE members in Winnipeg, Regina, Saskatoon, Edmonton, Calgary, Vancouver, and Victoria. When these Provincial, and perhaps Municipal, LEAGUE organizations are set up, we hope that each Provincial organization will institute a vigorous Provincial campaign, with an endeavour to establish branches in all cities and towns where groups of fifty, one hundred, or more, may be enrolled. We are planning also the preparation of easily-read booklets, giving information about the encroachments of Romanism.

We hope by these methods to enlist hundreds of ministers who will expound these great matters from their pulpits. It is our hope also that Bible classes and young people's societies will take up the matter as a subject of study. We know of nothing that will more certainly drive people to their Bibles; for Romanism, set in contrast with the gospel, gives tremendous emphasis to gospel principles as representing the very opposite of all that Romanism teaches.

Will those who read this simple word, who have any acquaintance with other members of the PROTESTANT LEAGUE, please pass on this information, that the EXECUTIVE is laying plans to make this next year a time for the intensive cultivation of the whole Dominion in the interests of Protestantism.

How to Discuss Disputatious Subjects

There is perhaps scarcely any religious subject concerning which so many really devout people differ, as the millennial question. There is the broad division between pre- and postmillennialists. Certain views which premillennialists are accustomed to label "post", however, are not entitled to that designation; for included in that category are nearly all Modernists, few of whom believe even in the personal return of Christ. The only millennium for which they look is that which in their view is to be the ultimate result of countless ages of evolutionary progress. But all such ought properly to be eliminated from the postmillennial category.

There are others who are called "post," who magnify Christ and His work as much as any premillennialist could do. They conceive of a period of gospel triumph when, by the operation of the Holy Ghost through the preaching of the Word, whole nations should be brought to the feet of Christ. Thus all postmillennialists cannot be included in one group, for there are varied views of that matter.

Premillennialists are still more divided, or rather, divided into more groups. There are pre-tribulation rapturists, and post-tribulation rapturists. Among the "pre-tribs," not all subscribe to the idea of a secret rapture; but they insist the church will be raptured before some great tribulation yet to come. Apparently they do not see that that view would necessitate three comings of Christ, not two.

Again, there are selective rapturists, who believe the rapture will be the privilege of a sanctified few. There are some premillennialists who teach that Christ actually came to set up an earthly kingdom, and offered the kingdom to the Jews, and that had they accepted it, He would there and then have allowed Himself to be proclaimed King. There are others, who still call themselves premillennialists, who are logical enough to see that the theory of a postponed kingdom necessitates the picturing of Christ as one who was limited both in His knowledge and in His power; and, while still insisting they are premillennialists, they reject the postponement theory because of its implications in respect to the person of Christ.

But time would fail us to enumerate the divisions and subdivisions into which dispensationalism has divided the people of God. If dispensationalism be a method of "rightly dividing the word of truth," it must be admitted that it is far more than that. Whether rightly or wrongly, it divides the people of God into groups almost innumerable. We have long believed that such speculative prognostications as some so-called "students of prophecy", and "great Bible teachers," are accustomed to make, must result in great confusion of mind to those who, having accepted their oracular pronouncements, discover by the mere lapse of time, that they have been mistaken.

But the pity of it is that we know of no subject about which good people can so easily become angry as the question of the millennium. One can get up a row on that subject even with confirmed pacifists more quickly than a summer thunder storm can surprise a Sunday School picnic! We are far from decrying the value of discussing such subjects, but we do, as kindly as possible,

insist that Christian people ought to learn how to compare spiritual things with spiritual without heat.

One of the most gracious personalities of our acquaintance is Dr. Percy W. Hicks, the great Editor of *The Christian Herald*, London. For more than forty years he has kept that paper true to the great principles of Evangelical Christianity. So far as we understand his position, Dr. Hicks, for himself, would accept the pre-tribulation rapture theory—although we are not absolutely sure of this. But what we have always admired about this saintly Editor is that, while firm in his own conviction, he is always graciously tolerant in respect to those matters about which even good people may so reasonably hold contrary opinions.

Dr. Hicks is never tolerant of positive error, he stands like a rock for the "faith once for all delivered unto the saints"; but in respect to those subjects about which such a multitude of good people hold differing views, it has always seemed to us that he has never allowed himself to be dogmatically exclusive of all opinions but his own. There is no finer illustration of this than his latest issue of *Prophetic News*. There is first an article of his own relating to the theory held by so many, that Germany and Russia would be sure to come together and fight side by side. This view was held to be clearly set out in Ezekiel chapter thirty-eight. Now that Russia and Germany are fighting each other, many who held that view are forced to reconsider their position, or at least to ask questions about it.

There are several other articles in the same issue of Dr. Hicks' magazine which disclose the attitude of the Editor, that all sides of these questions should be considered, and that then each man must be thoroughly persuaded in his own mind. What lovely times Christian people could have together if they could discuss these highly controversial matters in the gracious way in which Dr. Hicks presents them! As the crowning illustration of his charitable attitude—which after all is a revelation of great wisdom—is Dr. Hicks' publication of an article by Mr. Fromow, Editor of *Watching and Waiting*, which, if we understand Dr. Hicks' position, would be almost exactly opposite to the position he has long held.

Let us learn from this not to be content with a one-sided view of subjects concerning which good people entertain differing views.

Mr. Fromow's article is reproduced below:

Will There Be An Intervening Period Between the Lord's Coming for His Saints and His Coming in Glory?

NO!

By G. H. Fromow

It is remarkable that in the outstanding passage, 1 Thess. 4:13-18, usually advanced as proof, by those who teach a coming of the Lord FOR His saints, at some period prior to His return WITH them, the word FOR is *not* used; in fact *no* Scripture uses the words "coming FOR the Saints"! In the above passage there is no hint of the coming preceding the great tribulation or before the Day of the Lord (both being mentioned in the context) and there is no suggestion of a period of time between coming FOR and WITH.

(Continued on page 7)

The Jarvis Street Pulpit

WHY WE MAY EXPECT GOD WILL REALLY FIGHT WITH OUR ARMIES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 6th, 1942

(Stenographically Reported)

"But my people would not hearken to my voice; and Israel would none of me.

"So I gave them up unto their own hearts' lust: and they walked in their own counsels.

"Oh that my people had hearkened unto me, and Israel had walked in my ways!

"I should soon have subdued their enemies, and turned my hand against their adversaries.

"The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.

"He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee."—Psalm 81:11-16.

Prayer before the Sermon

We thank Thee, O Lord, for the truth of which we have been singing. We rejoice that we have learned from Thy Word, and that it has been verified in our own experience, that the Lord loveth the gates of Zion more than all the dwellings of Jacob. It is Thy delight to grace the place dedicated to Thy praise with Thy presence; and there to manifest Thy saving power. Many of us can say, We have loved the habitation of Thy house and the place where Thy honour dwelleth. About the place of public prayer and worship, many of the holiest and happiest memories cluster. Here we have worshipped with many who have gone into Thine immediate presence. We think of them this evening, the great company of the redeemed,

"One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now."

We thank Thee for the communion of saints, for the place where men and women whose hearts Thou hast touched, who have been made partakers of the divine nature, whom Thou hast taught to love the name of the Lord Jesus Christ, love to assemble. We thank Thee that here we find a fellowship that is even like to that above. This evening we have come together that we may praise Thee, to give unto Thee the glory due unto Thy name, and worship Thee in Thy glorious sanctuary, even through Him Who fulfils all that the tabernacle and temple typified and prophesied. He is our glorious habitation, and in Him and through Him we worship toward Thy holy hill.

How great are Thy mercies! How vast the multitude of Thy lovingkindnesses! They have been ever of old. Indeed, Thou hast appeared to us saying, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Thou hast said to Thy redeemed people that we are the salt of the earth, the light of the world. We are but few in comparison with the multitude, yet Thou hast said to us, Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

This evening we would unite our hearts with multitudes of others who approach Thy throne to invoke Thy mercy, and to seek the power of Thine outstretched arm in order that victory may attend the standards of righteousness. We thank Thee that from the smoke of battle, and all the confusion that everywhere obtains, from the noise of the Babel voices that are crying, we can turn to this fixed centre. Thou dost hide us in Thy pavilion from the strife of tongues. Thou dost permit us quietly to come where Thou art, and have audience with the King, that so we may petition His grace and His abounding mercy to the exercising of His unlimited might in behalf of those who fight for righteousness, and who this very night press the battle to the gate.

We thank Thee that notwithstanding all our sinfulness, our national wickedness, there is a remnant according to the election of grace; and Thou hast Thy people who in the midst of

it all call upon Thy name. We would remind ourselves that Thou didst promise Abraham that even for the sake of ten righteous men Thou wouldst spare the wicked cities of the plain. We believe that multitudes throughout the Empire have called upon Thee during the week, and that to-day in our own nation thousands bow the knee, and cry to God for help. We are confident that our prayers have been heard on high, have been registered before Thee, and that Thou, the Lord of Hosts who doeth as Thou wilt in the armies of heaven and among the inhabitants of the earth, to Whom none can say, What doest Thou, Whose hand no earthly power can stay, wilt command deliverance to Jacob, and hear in heaven Thy dwelling place, and hearing, forgive and bless us according to Thine abounding grace.

We confess our sins. We have forsaken the fountains of living water; we have hewn out for ourselves broken cisterns that can hold no water; we have turned away from the counsels of Divine Wisdom, and have walked after the sight of our own eyes, and grievously erred in our way. Forgive us individually; forgive us as a nation. Be pleased, O Lord, in the midst of wrath to remember mercy; and grant us, if it please Thee, a victory of righteousness and peace in our time. We thank Thee for evidences of Thy presence with us, for divine intervention on behalf of the United Nations. If it had not been the Lord Who was on our side, now may we all say, if it had not been the Lord Who was on our side when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us, then the proud waters had gone over our soul. But we have escaped as a bird out of the snare of the fowler, the snare is broken and we have escaped.

We entreat Thy help. Go forth with our armies to battle. Wherever men may sail, or stand, or fly for righteousness, let the good hand of God be upon them. Sustain our leaders, and those of all the United Nations. Ordain, O Lord, a unity of command, and let the hand of Omnipotence be upon them all. Compel men to recognize the hand of God in the affairs of men.

We pray for the church of God. Oh that Thou wouldst revive us again, until every pulpit would be a place from which the Word of the Lord should be proclaimed with power, that the hearts of the people should be turned back to God, that we may be a godly nation among whom God shall dwell in grace and power.

Forgive us all our sins. Wash us and cleanse us in the precious blood, and for the sake of Him in Whom Thou art well pleased, our Advocate on high, Jesus Christ the righteous, send us an answer to our prayer, since we ask it in His name. Amen.

It is always easier to say pleasant things, to pay compliments, rather than to express criticism or censure. That is especially true, I think, in national affairs, and where national interests are concerned. We should like to persuade ourselves that we are a great deal better than others, and that there is not very much that is

wrong with us. I have often entered sympathetically into the experiences of Jeremiah who was called to prophesy to the people of God in a time of national declension, when calamities were multiplied. He had to prophesy to people who were spiritually blind, who could see no relation between the disasters by which they were overtaken and the disobedience of which they were guilty.

It is uncommon to-day even to speak of divine guidance or interposition because modern thinking has very largely elbowed God out of His world. But it is necessary that we should face the facts, and consider whether we are in right relation to the God to Whom we pray. This is a day of national prayer in Canada. With our fellow-citizens in Britain, we observed the day here on Thursday from morning to evening, and I am sure those of you who were able to be present, were aware of the nearness of God as we prayed, as we confessed our sin, and sought His forgiveness. But this day has been appointed especially as a day of prayer in Canada because Canada formally declared war a few days after Britain. Personally, I think it ought not to have been so. I have not much sympathy with Premier King's meticulous concern for "Canadian sovereignty". But for the British Navy, and for the fact that Britain stood across the path of the enemy, we should not have very much opportunity to boast of our sovereignty! But the facts being as they are, we have been observing this day as a Canadian national day of prayer.

For that reason I think it appropriate that we should consider somewhat our own condition as a nation, and whether indeed we deserve anything at the hands of God. I join with all who insist that we are guiltless toward Germany. We have committed no offence against her. She is the aggressor. But equally I am sure we are not guiltless toward God. It is of that I want to speak this evening.

I have been reminding myself during these days that though relatively we are few, the people of God, the people who know Jesus Christ, and who really pray—not merely going through a form of prayer, but knowing something of fellowship with God, and of the privilege of waiting before Him, for His interposition in human affairs—we are, I say, comparatively few here and throughout the world; but it does not require a multitude to move the arm of God. Abraham prayed alone for Sodom, and yet God told him He would have spared the wicked city could he have found ten righteous men therein. Those who really pray may be a great reinforcement to the armies in the field, sailors on and under the sea, and those who fight for righteousness among the clouds.

The Lord will hear those who pray, and even if we have to pray alone, like Abraham, if we cannot secure the deliverance of the city, if there be not enough righteousness there, we may at least be able to deliver some who are righteous from the midst of the overthrow.

But in order to pray, it is well to consider our situation. Here is a psalm descriptive of Israel at a certain time, but equally descriptive of the people of God of other times—and of our state to-day.

I.

The Psalmist reviews A RECORD OF UNBELIEF. It is the voice of God, the voice of the Holy Ghost, Who complains of the record of the past in respect to those who

professed and called themselves the people of God.

What was their distinguishing mark, their chief offence? Among other things, the Lord said, "My people would not hearken to my voice." They turned a deaf ear to the Word of God. How characteristic that has been, not of the unbelieving world merely, but of the professed church of Christ. They have been the chief sinners. How frequently throughout the years, we have warned and exhorted men to hold fast the profession of their faith without wavering! Yet among all denominations there has been an epidemic of unbelief. Here in Canada, in England, in the United States, our colleges—educational institutions of all classes—have become centres for the dissemination of infidel principles, attacks upon the Word of God. I have not attended a ministerial association meeting for twenty-five years or more. I gave it up for my own spiritual health's sake. I found men who were called ministers gathered together of a Monday morning to tear the Word of God in shreds, and to commend the men who thought they were able to find some defects in the divine oracle. Denominational schools here in Toronto and elsewhere have been purveyors of such principles as were at one time propagated by such infidels as Tom Paine and Voltaire, until ministers of religion who believe the Bible to be the Word of God, are in the minority, and our pulpits have become sounding-boards for unbelief.

That is no exaggeration. The supernatural quality of the Bible and of Christianity in general has been discounted. Professors and preachers have busied themselves for a generation and more telling people that God does not interpose; that God will not be entreated; that it is all nonsense to suppose that there is anything that is above the realm of the natural; or to suppose that God can suspend His laws and sovereignly manifest Himself in the lives of His people. The very thing for which the nation has been called to pray, to ask God to make bare His arm, the churches of all denominations for a generation past, in the majority of cases, have been busy teaching people He will not do. Now in our distress, now that we face a crisis, we come to ask God to do things which the professed church has declared He cannot, and will not, do.

No denomination can throw stones at another. There have been no greater sinners than Baptists. That is why we had to separate from our own people, so far as we are concerned. It has been true of those who ought to be the salt of the earth and the light of the world, that "they would not hearken to (God's) voice; and would have none of (him)."

A United Church minister only last week asked me if I had seen the United Church periodical, *The Observer*, in which there appeared a letter expressing the hope that that great body of people who profess and call themselves Christians, would never again so demean itself as to preach conversion, or expect people to be converted—which is a denial of everything that is essentially Christian. I do not say that that is true of the people, nor of all ministers. Thank God, there are great numbers everywhere who hunger and thirst for better things. I speak of official bodies; and the worst of all sinners have been the ministers, the clergymen so-called. They have been the promulgators of infidelity and unbelief. I do not wonder that prayer meetings are not only neglected, but have ceased to be in many places. I

would not go to prayer meeting if I were an evolutionist, and believed the only power that can be exercised is exercised strictly in conformity with inexorable law, and that God is not transcendent, over all, blessed forever, able to suspend His laws; to hear the cry of His children, and do for them that which they ask. That has been characteristic of our day: "My people would not hearken to my voice."

"And Israel would none of me." They turned away from the Lord Himself. The Lord said in effect "I was not welcome in your assemblies. You did not want me. You would have none of me. You wanted to get along without me. Israel would none of me."

Do I exaggerate when I say that in the estimation of a great many people, religion is a sort of Sunday employment and exercise, and that anyone who would carry God with him every day of his life and really behave as though the fear of God were before his eyes, will be reckoned out-of-date, narrowminded, very religious, a fanatic? "Israel would none of me." From what I know of many religious bodies, no one would be so unwelcome in their midst as God Himself: for the simple reason that the whole organization is planned apart from God, and not based upon what God has said. We live in a godless age.

I remember some years ago a minister now gone to glory told me that when he attended college in Toronto, in the late eighties, it was useless to go to any church in the city as late as seven o'clock. This building was always thronged; Cooke's Presbyterian Church could not contain the people who tried to get in; Metropolitan, the same; St. Andrews Presbyterian; Sherbourne Methodist—everywhere the houses of worship were crowded. But not now! Not now! I do not blame the people. I would not go to church either if my minister did not expound to me the Word of God. I would leave him. That is what we have in our day. Very little of God. "Israel would none of me." That is not an exaggeration.

At that time, God "*gave them up to their own hearts' lust.*" We hear much to-day about the "way of life." God said in effect, "If you do not want me, I will leave you alone. Have your own way, and see how it will profit you." Like a father who out of his larger experience has counselled a headstrong, wayward son, but the boy will not hear. I have had many a father say to me, "It is no use. He will have to learn by bitter experience some of the things from which I would fain have saved him. By and by he will find out that the counsel which was offered him was the counsel of wisdom."

That is how God leaves people alone at last. "If you will not have my way of life, have your own—So I gave them up unto their own hearts' lust." As He saith in Hosea, "I will go and return to my place till they acknowledge their offence, and seek my face: in their affliction they will seek me early." There are men here who can remember thirty years, perhaps forty years ago. I am not a pessimist, I shall have words of comfort and cheer for you; but if we are to be healed of our diseases, we must recognize and acknowledge we have some disease to be healed. Some of you can remember when the standards of life were a good deal higher than they are to-day; when religion was, in larger measure and among a greater number, looked upon as a "way of life", not for Sunday, but for seven days in every week. What is it to-day? Look abroad. Was there ever a time when

national morals were at a lower ebb than they are to-day?

Someone said to me the other day, "I would rather have Hepburn in Ottawa than the present Premier." I do not want either of them. When Mr. Hepburn says, "Let us get on with the war," he does not command my interest. He would not act as the enthusiastic agent of the liquor interest that is ruining the souls and bodies of our soldiers, if he were greatly concerned about the issue of the war. We cannot drink ourselves to victory. Mr. Lloyd George said in the last war that of all our enemies, drink was the most dangerous, and the most difficult to combat.

But that is only one symptom of a seered public conscience. If the public conscience in this country were what it ought to be, it would close the beer-parlours over night. There are ten of them in this district, so we know whereof we speak. And what is to be done to better conditions? Close the beer-parlours? No! They are going to train eight policewomen to keep order. There are nearly always two or three policemen standing on the corner across the street at night. I am ashamed that it is so, and I call down God's judgment upon the men who are responsible for this iniquity—and the chief of them is Premier Hepburn. Leader in the war? No! Since he came to power, this Province has been ruled by the underworld, by the basest elements in society; and there seems to be no public conscience that in a large way will protest against it.

And the churches are to blame. The ministers of religion are responsible. They would not hear His word. They would have none of Him. "All right", said God Almighty, "see how you will get along without me." And this is how we are getting along!

"They walked in their own counsels." They substituted their own thoughts for the thoughts of God. I attended many meetings of the denominations that came together as a United Church. I discussed the subject in the West with the late Ralph Connor, Dr. Gordon. The initiative was his, I did not seek him. I listened to the debates in the assemblies of those churches, and the Word of God was scarcely quoted. One might have supposed it was a conference of business men considering how they might form a great trust, to economize here and there. They would not hearken to God's voice, they would have none of Him—and you know the result.

I make no apology for thus speaking. When you have men who are leaders in that Church, and among Baptists and Presbyterians and Anglicans, discounting the Word of God, to whom religion is little more than an empty form, one must bear witness against it. They walk in their own counsels. They are concerned about what *they* think, what *they* plan—not what God has revealed. That was Israel's record, and I greatly fear it has been ours.

II.

How pathetic THE DIVINE COMPLAINT! This gracious God of ours said, "Oh that my people had hearkened unto me, and Israel had walked in my ways!" Like a father who sees a son going on in his folly until at last he is all but ruined, and the father says, "O son, son! If you had only hearkened unto me! If you had only taken my counsel. I wanted to save you from all this, but you would not let me. You might have walked in my ways, and escaped the troubles that have come upon you."

It is no wonder the world is at war. And but for the mercy of God, Britain would have been overwhelmed—and if she had been, she would have been herself responsible for her defeat. If she had remained true to the Word of God, she would never have disarmed herself; never have been guilty of Munich, or a great many other things. If Britain had been what she ought to have been—and what once she was, if the Word of God had been regnant in her life, Ramsay Macdonald would never have come to power; Stanley Baldwin would never have been Prime Minister; nor Mr. Chamberlain. These were men of exemplary character, I have no doubt, but they were without discernment, as blind as moles or bats. You who come here know that year after year I have been telling you it was coming—not because I had better judgment than they, but no man could look at public affairs through the medium of the Word without knowing. “Oh that my people had hearkened unto me, and Israel had walked in my ways.”

What then? “I should soon have subdued their enemies, and turned my hand against their adversaries.” You will find this principle set out in many passages in the Word of God: when His people were faced by the peril of the sword, He told them plainly they would have to suffer for their disobedience, but that when they had been sufficiently disciplined, when they had learned their lesson, He would come to their help: “I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.”

If we had invoked His aid, if after the last war the hearts of the people had turned back to God instead of away from Him, we should not have had this welter of blood to-day. Let me say to you, that that is the teaching of God's Word, that He can do it; that He does it. You remember His review of Israel's history even in this Psalm? He tells how He went forth through the land of Egypt, delivering them from the Red Sea, feeding them in the wilderness, bringing forth water out of the rock—a record of miracle. And the whole history of Britain is a miraculous one. I am unable to accept the conclusions of our British Israel friends. Nor do I think it is necessary so to do, in order to believe that God has been with us. If you read the history of Britain from the days of Henry VIII. forward—that horrible king—when I read about Henry, I am not particularly proud of being an Englishman! There are many pages in British history that are not inspiring reading to Britishers. We marvel at the mercy of God, that He should have overruled our sin. But read on to the days of Cromwell—first the Spanish Armada, Cromwell, the days of William and Mary. God is on every page of it, putting forth His hand for the deliverance of His people.

There is more than a subjective result of prayer. Mr. Mackenzie King, in announcing this day of prayer, said it would honour the men of Dieppe. They do not need that. We gratefully remember their splendid service. But that is not the purpose of prayer; nor the holding of a military parade. *The purpose of prayer is to pray to God, and invoke His aid, so that He will make bare His arm, and do something for us objectively; that He will actually go forth with our armies, and fight.*

I believe He has done so. I do not think Britain would be standing to-day but for that. Dunkirk, and what followed, when read in the perspective of history, if the

Lord should tarry, will show that God was with us in spite of our record of unbelief that lies behind us. “I should soon have subdued their enemies, and turned my hand against their adversaries.” It is for that we need to pray, but if we are to be, to use the old Methodist phrase, standing “on praying terms, and on interceding ground with God,” we must repent of our unbelief and get back to God.

If the whole nation does not, then let us. Let us make it personal. Let us confess our sins; let us repent; let us make sure we know how to pray, and that there is no reason why God should not answer our prayers. It may be you will be mightier than many battalions. When Elisha the prophet was dying, and the king of Israel came to him in his dying hours, he lamented the passing of the prophet of Jehovah and exclaimed, “O my father, my father, the chariot of Israel, and the horseman thereof.” He recognized that the man who had taught them in the ways of God was mightier than Israel's chariots of war. All honour to the men who fight, but let us aid them. If we are of military age, let us volunteer—whether Quebec comes in or not. We will have to do without them anyway! But let us remember that over and above our men, we need the hand of God turned against our adversaries. He will do so if we walk in His ways. He has done it, and will do it again.

If thus Israel had repented, *there would have been a revival of religion*: “The haters of the Lord should have submitted themselves unto him.” It is for those of us who know the Lord, to seek by God's grace such power from on high that those who now hate the Lord, will submit to Him.

How many there are who hate the Lord! Have you noticed that? I remember years ago, in my earlier ministry, that I met with people who were indifferent to matters of religion, who did not go to church regularly; but they were not bitterly antagonistic. They did not accept the gospel, their lives were not regulated by Christian principles; but they were not avowed enemies of the Lord and His truth. They were “enemies in their minds by wicked works,” it is true, but not pronounced “haters of the Lord.” But men are to-day. Young people of this church tell me of their experiences in their places of employment, where men and women almost hiss at religion—“haters of the Lord.” We cannot change their hearts, but if we ourselves are right, in due time even the haters of the Lord will be submissive to the gospel.

“But their time should have endured for ever.” I believe that such a religious condition is inseparable from any true national prosperity. I know we have had a kind of prosperity. Following the last war, the world went on a spree. People were drunk with the wine of prosperity—and the more they prospered, the less they prayed. Then came the depression when men of millions became paupers over night. The depression was worse than the war.

But how many stopped to ask, “Has God anything to do with this? Is He calling us back to Himself by giving us ‘cleanness of teeth in all our cities, and want of bread in all our places?’ Is there a providence in this?” But no! Little of that was heard. People wondered where the money was. There was plenty of money, but people who had it, locked it away. But God has a way of opening men's pocketbooks. In the midst of the depression, I recall speaking on this wise: A man is a miser, grasping at everything. His family have learned to live on very short commons; and yet beneath all his

penuriousness, there is a love for wife and children. By and by the doctor comes and says, "It is a very serious case. It means hospital; it means an operation; it means nurses day and night; it means a great deal of expense." The man replies, "All right, doctor. Spare nothing." He pours out the money he would not spend before, to save life.

I remember saying during those years, "It will not be long before God will make some people spend their money; He will find out where it is." Now it has to flow like a river. Someone just returned from vacation sent me a postcard some years ago on which was the picture of a man who was "broke." He had all his pockets turned inside out, with the lining showing. There was nothing left! We are all going to be like that by the time the Income Tax collector is through with us. But we have asked for it.

But it need not have been. "Oh", said the Lord, "if you had made me your manager, if you had done as I counselled you, if you had walked in my ways, I would have fed you also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." There need not have been all this if people had not forsaken God. Let us hear the voice of God in all these things, and turn again to Him in full purpose of heart. He will be entreated of us.

III.

To me it is very wonderful that the God Who is over all blessed for ever, is willing, of His grace, to take the last place, Who deserves the first. When we have tried everything and everybody else, when we have gone away as did the prodigal, proud of our independence, going to show everybody what we could do—when at last we have had to come back in rags, with empty pockets, empty hearts, confessing the far country is but a dreary desert, where living with any degree of comfort or peace is unknown; when we have come back like the prodigal, making up a speech for ourselves as he did, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants", to our great surprise we find, as he found, that our Father with storehouses unexhausted, with grace abounding, smothered our prayer with His forgiveness, and cries to those who serve Him, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." The Lord, speaking in contemplation of the wickedness of His people, at last says, "You deserve nothing but judgment, but because you are my people, I will forgive you, and will go forth with your armies against your enemies, and give you victory."

The only appropriate attitude for us is that of the prodigal. Not that we may come, saying, "We have done valiantly; we are the people." It is amazing to me that Canada should have any victories. Of all parts of the Empire, there is no part that deserves victory less than Canada. We have done less proportionately than any other part of the Empire. But my comfort is that though we have failed miserably, and do not deserve victory, for the sake of righteousness, for the cause in which we are enlisted—and in which we ought to be wholly enlisted instead of half—God will help us.

I am positive that had I been Prime Minister I could have had a million volunteers without conscription. It is pusillanimous Government that leads us, the tool and puppet of an enemy that sits in the Vatican, that has

crippled our war effort, and retarded everything that has been attempted. I find it difficult to pray for the Premier of this Dominion. I can pray only that the Lord somehow will teach him wisdom, and if in no other way, He will lay his rod upon him. Otherwise, God may let us suffer more, until we learn wisdom.

Be that as it may, we who believe in the Lord Jesus Christ have the privilege of direct access to the throne of Heaven; and we can earnestly supplicate His mercy, move the arm of Omnipotence for our relief—not only to-day, but all the days until victory complete and overwhelming shall crown the armies of the United Nations.

NO!

(Continued from page 2)

Matt. 24, it is agreed, teaches our Lord's coming WITH His Saints. It is therefore remarkable that the Thessalonian passage is in striking harmony with that chapter. Compare thus:

1. Matthew: "The Son of Man cometh," and the "Son of Man is Lord," verse 42: "Your Lord doth come."
Thessalonians: "The Lord Himself shall descend."
2. Matthew: "In the clouds of heaven with power and great glory," verse 30.
Thessalonians: "Shall descend from heaven."
3. Matthew: "With a great sound of a trumpet," verse 31.
Thessalonians: "With a shout," *i.e.*, a battle shout.
4. Matthew: "He shall send His angels," verse 31.
Thessalonians: "The voice of the archangel."
5. Matthew: "Great sound of a trumpet."
Thessalonians: "Trump of God."
6. Matthew: "Coming in the clouds," they shall see Him, verse 30.
Thessalonians: "Caught up . . . in the clouds, to meet the Lord in the air."

It is clear from these passages that our Lord will send His angels to gather His Saints, as He descends, with the shout of triumph, "on His Kingly conquering way." They will "meet" Him and return with Him on that very day. It is not He that "meets" them to return to heaven, but they who *meet* (see the consistent New Testament use of the word "meet") Him as He is about to descend on to the Mount of Olives.

There is no other way in which Scripture teaches He shall "appear the second time," besides this; in publicity, in manifested glory, with the trump of God, the Archangels and Holy Angels, in the power of God, the Voice that wakes the dead, the triple Glory of the Father and the Son and the Angels, in His Apocalypse (Revelation) Epiphany (outshining) and Parousia (personal arrival).

How could it be otherwise, as the Father has said (Psa. 110:1): "Sit Thou at My right hand UNTIL I make Thine enemies Thy footstool"? Can one conceive that the Lord, contrary to the Father's word, could leave the "Throne," "at the right hand," "in heaven" (see *all* New Testament quotes of Psa. 110:1) *before* His enemies are made His footstool, and come to the earth's air region? Any theory which contradicts this key Scripture quoted in the New Testament more than any other Old Testament passage *must be invalid*. The day of our Lord's leaving heaven, in the last day of the age when the Man of Sin will be destroyed by the "epiphany of His parousia," at the "Last trump" and the *First* resurrection. These two words *Last* and *First* fix the day for they synchronise the end of this age and the beginning of the next.

The prophetic Scriptures reveal no Second Coming of the Lord, or Resurrection of the Saints, or Rapture of the Church, or exemption from the Wrath of Antichrist or from the period of Jacob's Trouble, or the Great Tribulation, before the Coming of the Lord in manifested Glory and in triumph over His foes. Wherefore we appeal to all to give most careful heed to what the holy Scriptures definitely state. He has said: "Lo, I am with you always, even unto the (full) end of the age." There is no sentence in Holy Scripture to suggest that He is coming again before that full end is reached.

—From *The Prophetic News and Israel's Watchman*.

The Province of Quebec Consecrated to the Holy Virgin

On the thirty-first of May the Province of Quebec was officially consecrated to the Holy Virgin. So we read in a French-Canadian Roman Catholic paper published in Winnipeg, Manitoba. The consecration was made by Hon. Mr. Adélard Godbout, Prime Minister of Quebec, over a radio hook-up—no doubt on free time as a donation from the C. B. C. which collects a fee for radio licenses from all Canadians, Protestant and Catholic alike. For the edification and instruction of our readers we translate the Prime Minister's prayer in full:

The Act of Consecration

Translated from *La Liberté* of Winnipeg, Manitoba

From Quebec the Prime Minister, Mr. Godbout, then consecrated the Province to the Virgin Mary in the following words:

O Our Lady, we thy children are happy solemnly to recognize thee to-day as the true and first founder of Montreal.

And because thou hast deigned still to make thyself the guardian of all our Province, we desire by an official act (*dans un acte bien officiel*) to consecrate it entirely to thee.

In imitation of the gesture of Champlain, who at his death, made thee the inheritor of all his goods, we choose thee for our sole and perpetual sovereign.

O Mary wilt thou thyself govern our country which abandons to thee all its natural and spiritual riches, that thou mayest dispose of them to the sole glory of God.

Reign over all our parishes and in each home, making thyself the gentle ruler of them, O thou whom we wish to see preside over all our family joys.

Above all anchor us in the holy traditions that thou hast inspired, thus aiding us better to fulfil the mission that thy Son has given us.

O Mary look upon these one hundred and fifty churches or chapels that we have dedicated to thee and by which we mean to repeat perpetually the rosary of thy glory.

These one hundred and fifty churches will above all things say to thee, O Mary, that thou art at home among us and that our country is thy domain and that we are thy people, a people of righteousness in a kingdom of grace and purity.

O Our Lady, accept this consecration that thy people make to thee, not with our lips only but from the depths of our heart as we bear witness, before the choirs of angels which serve thee, that it is our irrevocable will to belong from henceforth to none but thee.

In a free country there is no law against private individuals, whether laymen or priests, consecrating their country to their god or their saints. It would, however, be exceedingly bad taste for a government official to perform such an act in public, even though it was made clear that the act was the official's personal desire and not that of his government. But Mr. Godbout has gone far beyond bad taste; he has committed a public crime against every Protestant in the province of which he is Prime Minister. Mr. Godbout's prayer emphasizes that his consecration of Quebec to the Virgin Mary is an *official act* (*dans un acte bien officiel*). According to Mr. Godbout's act of consecration, all property held by Protestants belongs to the Roman Catholic Church, as do their persons. It was in this fashion that Inquisition fires were lit in Mediaeval days, and Rome has never relinquished its self-asserted claim to burn heretics. We protest in the name of fair-play and religious liberty against Mr. Godbout's *official act* of the consecration of the Province of Quebec.

The theological implications of this French Roman

Catholic Prime Minister's prayer are revolting and disgusting to the Protestant mind. Mary is "the sole and perpetual sovereign." Jesus Christ the Son of God is superseded by the Virgin. Or again, read Mr. Godbout's prayer:

"We bear witness, before the choirs of angels which serve thee, that it is our irrevocable will to belong from henceforth to none but thee."

According to this theology Mary is on the throne—Christ is forgotten. Has Mr. Godbout not read what the Eternal Son of God, the One Mediator between God and man, said in the days of His flesh to Mary, His mother after the flesh: "Woman, what have I to do with thee?"

But we do not expect theology from a Prime Minister even in his prayers, which in any case were doubtless written for him by the hand of a priest. In political circles it is an accepted principle that "Elections are not won by prayer." But in Quebec the proverb does not hold. There elections are won, if not by prayer, at least by prayers: Roman Catholic prayers recited before men, broadcast by radio with a blare of publicity. Thus did Mr. Lapointe recite his prayer in Notre Dame. Public prayer in Quebec has become a political instrument to win elections by giving irrefutable proof of supine servility to priestcraft.—W.

Fifth Columnist Honoured at Ottawa

While the men of Vichy work hand in glove with the German oppressor for the overthrow of freedom in both the French and British Empires, the accredited representative of these Collaborationist Traitors enjoys full diplomatic honours at Ottawa, by the grace of the Liberal Government of Premier W. L. M. King. The reason is not far to seek. The puppet government of Pétain-Laval-Darlan is acclaimed by the French Catholic Press of Quebec as the instrument of a Roman Catholic Revival in France. Pétain is a devout Roman Catholic; he has revoked the Combes Law by which Roman schools and institutions were subject to government inspection; he has restored the great religious orders to the powers they enjoyed under the Catholic Kings of France. And so Mr. King purchases French Catholic votes in Canada by honouring the perfidious representative of the devout Romanist pro-Nazi men of Vichy.

Thousands of Canadians and Americans have lost their lives in the Pacific Area because the miserable and treacherous cowards of Vichy handed over French Indo-China to the Japanese. But still the tool of Vichy continues to enjoy official position and prestige at Canada's capital. Much noise was made when several branch offices or consulates throughout Canada were closed, but Monsieur Ristelhueber, the agent of Hitler's agent, basks in the benevolent smile of the King Government. Thus are elections won in Quebec, which Province sent a solid bloc to-Ottawa in support of Mr. King's party.

It is of particular interest to know that Monsieur Ristelhueber enjoys the privilege of diplomatic immunity, which means that he can send any message directly to Pétain-Laval-Darlan without submitting it to British censorship. Mr. King has assured the Canadian public that Mr. Ristelhueber will not abuse the privilege. How the Canadian Prime Minister received that full assurance of mind we do not know. We do know that Mr. Ristelhueber turned traitor to the Government of the Third

Republic which appointed him to office, and that he now collaborates with the Collaborationists. There is said to be honour among thieves. In view of the Prime Minister's assurance it must be that Mr. King and Mr. Ristelhueber have arrived at some reciprocal understanding. Be that as it may, the diplomatic immunity enjoyed by the Vichy representative at Ottawa is a matter of prime importance, especially since the Vichy radio has entered the field as the propagandist of Hitler in French-Canada.

An article of the first importance by William L. Shirer in the *Montreal Star* of August 22nd describes the manner in which the French collaborationist radio, beamed toward America, is sowing dragon teeth in this country, of the variety "Made in Germany". The appeal of Pétain as a devout Roman Catholic revivalist has far greater powers of attraction to Latin America and to French Canada when it is spoken in French, from (penitent and chastened) France, newly restored to the papal fold, than if the propaganda emanated from Berlin.

And the Vichy radio is at America's front door by reason of its strategic position on Guadeloupe and Martinique.

"Daily", says Mr. Shirer, "Radio Martinique and Radio Guadeloupe pour their poison into the homes of our Latin American friends. . . ."

"On the whole, Radio Stations Guadeloupe and Martinique echo Vichy's official news service, Telemondial. This means they are anti-American, hysterically anti-British, pro-Nazi and of course pro-Japanese."

The following paragraph from Mr. Shirer's article lays bare a threat to national unity that ought to stir every Canadian:

"The Vichy Government in its propaganda is also trying to stir up trouble in North America by appealing to the separatist tendencies of the French-Canadians. This campaign began early in May. French-Canadians were told in broadcasts beamed toward Canada from Vichy that they were being persecuted for their opposition to the war. 'French-Canadians are French, our brothers by blood and tongue,' said Vichy, adding that there is a 'solidly founded hope' that a French Catholic State may arise in the St. Lawrence valley. The 'mother country' will not forget the French in Canada, Laval's henchmen continued, nor will it forget the treaty of 1763 which put the seal of 'British robbery' on the French of the New World."

And while this direct attack on Canadian unity is in progress Monsieur Ristelhueber has a grandstand seat in Ottawa to "spot" the hits. He can report the success of the radio bombardment of French Canada to his Masters at Vichy who are the servile slaves of Hitler, and no censor will see his report. Mr. King's government guarantees that privilege to the official representative of Vichy. The world knows what Mr. Churchill thinks of the men of Vichy—he made his strongest speech on the subject in the Canadian House of Parliament when Mr. Ristelhueber was there to hear him. But Mr. King still persists in giving the hand of fellowship to Mr. Ristelhueber who in turn extends his to Pétain-Darlan-Laval, who in turn take orders from Hitler.—W.

Maitre Chaloult Enters Suit

As a number of readers have expressed special interest in our translation entitled, "A Blunder" from *Le Jour* of M. Jean-Charles Harvey, it will be of particular interest to them to learn that Maitre René Chaloult has

notified *Le Jour* of his intention to enter suit against it because of the article. We did not suppose that such an article was libellous, but we frankly admit that we gravely fear Maitre Chaloult would win his case in Quebec where, it seems, the major offense is that of telling the unvarnished truth. If Maitre Chaloult could be acquitted by a court which admitted he was guilty of breaking the Defense of Canada Regulations but let him off because he claimed to have done so in "good faith", then there is no law in Quebec that could hinder his winning, or losing, any case that suited the ends of his masters the French Roman Catholic Nationalists. Lawyer Chaloult is thus far, however, too preoccupied with other matters to pursue matters farther and we note that the last issue of *Le Jour* carries a polite question gently reminding him of "their little court case".—W.

News From a Chaplain in England

We delight to share the following letter received from Mrs. Wood who tells of the safe arrival in England of her husband, Rev. E. C. Wood, formerly of Chatham, and now with the Canadian troops overseas:

"I know you will be interested to learn of my husband's safe arrival in England on the 29th of July. He was supposed to have gone a month earlier but was detained. However, during that time three more of the men came to know Christ as Saviour. Since his arrival 'over there' he has had the privilege and joy of serving the Lord. On one occasion he preached in the Aldershot Baptist Tabernacle, a quaint little church which was founded sixty years ago by C. H. Spurgeon. That same evening he baptized a young Canadian soldier who had been converted in Vancouver. He has had some rather strenuous training for a month which he thoroughly enjoyed, and says he now waits patiently till he is attached to some unit so as to get back again to the regular work of Chaplain and especially to the preaching of the glorious Gospel.

"He has been to a few churches, but finds, that while a great many good things are said by the preachers, there is a dearth concerning the things of the Gospel.

"He wishes me to remember him to all his friends."

—W.

Why Quebec Is Poor

The following translation is from *Le Canada* of June, 1942.

Supported by the Hon. Adélar Godbout, Mr. Perrier gives attention to culture by helping youth. The A.C.J.C. (The Catholic Association of French-Canadian Youth) receives from the Government of Quebec its request for a grant of \$25,000.00 for a gymnasium.

The upkeep of this establishment is expensive and to maintain it in good order the Catholic Youth Association had to ask for help from the government, without which the very existence of its work was threatened. A work among youth ought not to perish in a well governed country. The Hon. Adélar Godbout understood this when the owners of the gymnasium came to ask for help from the province.

The Hon. Hector Perrier, Secretary of the Province, brought about the adoption of the law which is the sixth chapter of the "Statutes of Quebec, 6 George VI".

The preamble of the law reveals the high thought which inspired the act of the Godbout government. It says:

"Whereas the Catholic Association of French-Canadian Youth has for its object the formation of our youth for a life of devotion and of service to the fatherland. . . ."

The sixth chapter of the Statutes decrees that on the request of the Secretary of the Province the treasurer is authorized to pay the A.C.J.C. the sum of \$25,000.00 in ten annual payments, of which the first is to be paid during the year 1942-43.

In the course of the debate the Hon. J. A. Brilliant made a happy suggestion:

"We ought to have in all the little towns of this Province centres of physical culture", said Mr. Brilliant. "A general law ought to be made authorizing the creation of these centres which are necessary for the formation of youth. Our English compatriots have their Y.M.C.A. which has done much for their young people. We ought to have a French Y.M.C.A."

The idea is launched, and when it is realized, the *La Palestre Nationale*, that the government had just saved, will serve as a model.

By way of comment on the above translation from *Le Canada*, we might remark that the same article also reported that \$15,000 was being given to the Library of "L'Institut Canadien" of Quebec City, an institution not to be confused with the somewhat anti-clerical institute of the same name at Montreal, famous for its connection with the Guibord case some seventy years ago. The news report from which our translation is taken represents an expenditure of \$40,000 made from public funds in favour of Roman Catholic movements; and, as one of the speakers in the Legislative Council remarked, this is but a model for the government to follow in similarly endowing every town and village in Quebec.

It is particularly significant that the report from which we quote above is not taken from a "Catholic Action" paper. *Le Canada* is the official Liberal party organ in Montreal. It defends the good old party with blind zeal and implicit faith. But that in no wise conflicts with its loyalty to the most reactionary forces in the Roman Church. The two seem to be one as far as *Le Canada* is concerned, which seeks to out-herod Herod, (locally known as the Hon. Mr. Duplessis), by beating the Nationalists at their own game, thus cornering the Catholic vote for the Liberal Party of Messrs. King and Godbout. The article in question was displayed in double, cross-page headlines as a demonstration of Liberal Mr. Godbout's devotion to Roman Catholic interests. No wonder Quebec is poor when public funds are used to purchase Roman Catholic votes. Pork barrel politics are always expensive and it is the taxpayer who foots the bill. This sort of thing explains the true meaning and intention of the Sirois Report. Having bled Quebec white, the greedy Roman Church casts longing eyes on other public treasuries in Canada and seeks permission to loot them also.—W.

Victoria Avenue Baptist Church, Hamilton

A recognition council composed of pastors and delegates from a number of churches unanimously agreed, on September second, formally to fellowship the Victoria Avenue Church, Hamilton, as a Regular Baptist Church. Dr. Shields, the President of the Union, was authorized by the council to extend the right hand of fellowship to Rev. John Byers and to make a public announcement to the meeting of the CANADIAN PROTESTANT LEAGUE which met in the church after the council adjourned.

Victoria Avenue is known throughout the city of Hamilton as a centre of evangelical preaching. It has a mem-

bership that is strong not only in numbers but in spiritual power and missionary interest. We heartily welcome these friends into our midst because we know they are one with us in spirit. Our Union will be strengthened by their presence and we trust that our fellowship in the work of the Lord will also prove to be of blessing to them. We are sure that many other churches and congregations will recognize, as did Victoria Avenue Church, that in unity there is strength. Our churches are linked together for the prosecution of the Lord's work without surrendering any whit of their local autonomy and independence. That is in entire accord with the New Testament teaching and practice.

Rev. John Byers, the pastor under whose leadership Victoria Avenue took this step, is a man of unusual ability. We shall not attempt to describe him and he does not need our eulogy: the splendid church at Orillia which he built from the ground up, is a monument to his work and we are confident that we shall see still greater things at Hamilton under his ministry.—W.

A Converted Romanist Asks for French New Testaments

The following letter has just been received asking for copies of the French New Testament. Who among our readers would like to pay for the "Nouveaux Testaments" that we have already sent to this converted Roman Catholic, poor in this world's goods, but holding forth the Word of Life to those in darkness around about her? Send your reply to this appeal to the:

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

.... September 2, 1942.

"Dear Dr. Shields:

It will do your heart good to know that a converted Roman Catholic is testifying here in the town of (the name of an Ontario town) where ninety-five per cent. of the population is Roman Catholic.

Two months ago the priest sent the young folks to get as many copies of the Scriptures as they could, so as to burn them; from that time on I have been bold to denounce the hierarchy, explaining to the people how I was brought up a Roman Catholic, how I twice wanted to become a nun, and that I would have given my life for that church. And God, knowing my heart, saved me through the reading of His powerful Word and the prayers of a Christian. I know God watches over me. I do not do anything for spite. I weep for these poor souls that may die without Christ. It is my duty to care for their souls. I am praying for you Dr. Shields for I know you too think of these poor benighted souls in that awful organization of Rome. It is Satan's stronghold.

As I am not able to buy New Testaments could you send me some. I will faithfully and prayerfully distribute them. I have your book 'Christ in the Old Testament', and have lent it to a United Church lady. May God's richest blessing rest upon you Dr. Shields. My prayer goes for you and for all good soldiers of the Cross.

Sincerely yours

**Subscribe for
The Gospel Witness**

**The Annual Convention of the Union of
Regular Baptist Churches of
Ontario and Quebec**

**Jarvis Street Baptist Church,
October 7th, 8th and 9th**

We shall welcome as guest speaker to this year's Convention Rev. Carl McIntire, the pastor of The Bible Presbyterian Church, Collingswood, New Jersey, and also the President of the American Council of Christian Churches.

It will be a particular pleasure to welcome a genuine Presbyterian to a Baptist Convention, for while we are aware of our differences, we rejoice in the fellowship of one who preaches Christ and Him Crucified, and who, in his own denominational circles, has stood for the doctrine he preaches without compromise. We shall have much more in common with Mr. McIntire than with many who wear the name of Baptist. Knowing something of Rev. Carl McIntire's experiences in the Battle for the Book, we are certain that he will at once feel thoroughly at home among evangelical Baptists who have cut loose from trammelling associations.

The purpose of the American Council of Christian Churches of which Mr. McIntire is President was thus described by *Newsweek* of September 29th, 1941:

"Generally regarded as the voice of American Protestantism, the Federal Council of the Churches of Christ in America, founded in 1908, embraces 22 denominations with a combined membership of 25,000,000, or roughly 70 per cent of the nation's Protestant church-goers.

"A virtual monopoly, the Federal Council has not lacked for brickbats. One of them, a charge that the organization sponsored radical groups, was aired before the Dies committee. Last week it faced another type of challenge with the launching of a small but determined competitor, the American Council of Christian Churches, by two dissident sects, the Bible Presbyterians, former members of the Presbyterian Church, U.S.A., and the Bible Protestants, or Methodist Protestants who opposed Methodist unification in 1939.

"Blasting the Federal Council's 'soul-destroying modernism', the American Council disputed its right to speak for all Protestants and made a bid for the support of fundamentalists, who believe in the Bible literally. The new group hopes eventually to become spokesman for all anti-modernist churches and individuals. One of the largest of the conservative churches is the Southern Baptist, a denomination of 5,000,000 that has never joined the Federal Council.

"By inviting local churches to join up even if their national organizations belong to the Federal Council, the newcomers, now numbering a mere 40,000, aim to bring into the open what they describe as a vast underground modernist-fundamentalist conflict now raging in every denomination. The modernists, they charge, ape political machines with ecclesiastical machines entrenched behind 'a breastwork of halos,' which so effectively tie up all church property that individual congregations of the fundamentalist persuasion find it very difficult to break loose without forfeiting their places of worship. Another complaint concerns the radio networks' alleged unfairness in giving the modernist Federal Council free time while compelling non-members of that council to pay 'hundreds of thousands of dollars' to broadcast their message."

In making public announcement of the American Council of Churches Mr. McIntire preached over Radio Station WPEN. We quote the following extract from his

(Continued at bottom of column 1, page 12)

Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 38 September 20, 1942

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

THE LOST FOUND

Lesson Text: Luke 15.

Golden Text: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"—Luke 15:10.

For Reading: Luke 14.

Introduction—verses 1, 2.

Our Master frequently experienced the unreasonable opposition of the Pharisees (Heb. 12:3, 4). They murmured against Him when He mingled with the people, and complained when He held aloof (Lk. 7:30-35). Those who serve the Lord in a public capacity cannot escape from the unjust criticism of their fellows, but it is well to remember that we have only One Person to please (Col. 1:10; 1 Thess. 4:1; 2 Tim. 2:4).

Each one of the parables of our Lord is complete in itself, but if we would understand the special significance of any particular parable, we must examine it with reference to its setting. The three parables in this chapter were recounted in answer to the complaints of the Pharisees that Christ was receiving sinners and outcasts. All three emphasize the marvellous grace of the Lord, His love for lost men, His zealous search for them, His joy at finding them. The parable of the lost sheep illustrates the love of God, giving His life for His own; the search surmounting all difficulties, and the rejoicing in heaven. The parable of the lost coin tells of love, satisfied only with the complete redemption of the lost; the search persevering unto success; and the rejoicing in the presence of the angels. The parable of the lost son speaks of the love which welcomes the sinner; the search which anticipates success; and the rejoicing upon earth. This parable also stresses the folly of self-righteousness such as the Pharisees exhibited.

I. The Lost Sheep Found—verses 3 to 7.

Compare Matt. 18:12-14.

The sheep, when lost, cannot find its way home; it is helpless unless the shepherd himself seek it (Isa. 53:5, 6; Matt. 18:11). Our salvation is entirely of grace.

The shepherd is not satisfied with having ninety and nine safe and sheltered ones, but his heart goes out after the wandering ones (John 10:16). Not that God has no regard for His children who are secure; we know that He loves them tenderly with a love of delight. But the lost He loves with a love of pity; He yearns for them as they wander about, lost, helpless and hopeless, with no means of shelter from cold, darkness and danger. Christ, the Good Shepherd, gave His life for His sheep (John 10:11), and He brings each one individually to His fold (Isa. 40:11).

The Pharisees, thinking themselves safe and just, were unconscious of their need. They were rebuked by the Master in this parable, for they were faced with the fact that the ones whom they despised were the objects of God's love and redemptive work (Lk. 5:31, 32).

The joy of earth is echoed in heaven. There is joy for the sinner whom Christ has found (Lk. 19:6; Acts 8:39; 1 Thess. 1:6), joy for those dwelling in fellowship with the Shepherd (1 Thess. 2:19, 20), joy among the angels (Heb. 1:14; 1 Pet. 1:12) and joy before the throne of God (Isa. 53:11; Heb. 12:2).

II. The Lost Coin Found—verses 8 to 10.

The value of this coin was not in its intrinsic worth, but in its significance. In Jewish times ten pieces of silver were strung on a chain to form part of the head-piece worn by the married women. These coins represented the bride's dowry, and to lose one would reflect upon her carefulness, and possibly also upon her regard for her husband, just as the loss of the wedding ring might be so regarded in our

day. The soul is of great value in the markets of heaven (Mk. 8:36, 37); the price of our redemption was the blood of God (Acts 20:28; 1 Pet. 1:18, 19).

The woman sought diligently till she found the coin. The One Who seeks us will never fail, nor will He be discouraged (Ruth 3:18; Isa. 42:4). His search is ever patient and successful.

III. The Lost Son Found—verses 11 to 32.

The three chief characters in the story of the lost son—the younger son, the father and the elder son—represent the three actors in the scene which occasioned the parable—the sinners, the Saviour and the Pharisees.

The course of the younger son, tired of his father's home and fellowship, with his eyes upon "things" and pleasures, illustrates the steps in the path of the sinner, whether he be a sinning saint or an unbeliever. These steps are evil desire, waste, wandering, want, disgrace, despair and desolation. His restoration was brought about when he came to himself (Prov. 4:26), longed for his father (Psa. 51:12), repented (Psa. 34:18), resolved to return (Psa. 32:5), returned (Jer. 3:12, 13; Hos. 14:1-4) and confessed his sin (1 John 1:9), trusting his father for forgiveness (Psa. 130:3, 4).

The description of the father as he scanned the horizon for the first glimpse of the returning prodigal, seeing him while he was yet a great way off (Rom. 5:8), yearning for him in tender compassion (Isa. 54:10), running to meet him, embracing him, accepting the confession (Isa. 43:25), pardoning, welcoming and restoring the unworthy son to a place of honour in the family as though he had never sinned (Eph. 2:13); all this is a touching illustration of the boundless mercy and love of God. To those who repent and believe He gives the robe of righteousness (Isa. 61:10), the ring of the covenant (Heb. 8:10), and shoes of testimony, that they might hereafter walk in the ways of God (Isa. 52:7; Zech. 3:3-7; Eph. 6:15).

The joy caused by the return of the prodigal was curtailed because one member of the family refused to have a share therein. How readily one bitter spirit can dampen the holy joy of God's people! The elder son remained in the field instead of repairing to the banquet-hall; he was toiling instead of feasting. He was so far separated from his father's counsels that he had not yet learned of the return of his brother. Dutiful in all outward respects, his heart was cold and estranged (Isa. 29:13). With bitter jealousy he reproached his father for the kind treatment afforded the wanderer on his return. So did the Pharisees, just in their own eyes, complain because the Saviour received sinners.

It was not the father's fault that his elder son was unhappy. The inheritance was his, but he refused to take advantage of it (Lk. 11:52). The festival was fitting; it was he who was out of place. The wrong lay in his own attitude, not in the father's procedure. The Pharisees should have rejoiced when sinners came to Christ, but their hearts were out of tune, and they could not enter into His feeling of compassion for the lost.

The saving of a lost soul is in reality the resurrection from the state of death to the state of life in Christ (Eph. 2:1).

ANNUAL CONVENTION—Continued from preceding page
message so that our Union constituency may know his position:

"It is the duty and purpose of those who are saved by faith in Jesus Christ to be interested primarily in the first things, and these, according to the Christian faith, are the presentation of the Bible as the Word of God, final, authoritative, and the exaltation of Jesus Christ, God's only begotten Son, as the Saviour of a lost world. Thus Paul proclaimed Christ crucified and only Christ crucified. The shed blood of Christ must be first, and it must always receive that place of prominence in the church of Christ. Thus it is our duty to defend the Gospel against error and to extend it everywhere and by every means possible, for 'faith cometh by hearing, and hearing by the word of God.'"

Missionary Sunday, September 13th

A most gratifying response has been received from the pastors of the Union Churches in answer to a circular letter sent to them several weeks ago. Throughout our Union Churches next Sunday will be observed as Missionary Sunday. The aim of the day is threefold:

First: To re-emphasize our Doctrinal position. One of the earmarks of Modernism is the assumption that "It doesn't matter what you believe." Nothing could be more opposed to the Word of Truth, for truth is another word for doctrine.

Second: To reaffirm our stand for the great doctrines of Grace as opposed to mere humanism, not only as a past controversy but as a living, active testimony to the Truth. The story of how and why our Union came into existence needs to be repeated, for the necessity of continuing for the faith never disappears.

Thirdly: To rejoice in the great things the Lord hath done in the last sixteen years and to pray for still greater things in the future while we ask for a still larger share of the load.

A number of the pastors have asked for Missionary envelopes and intend to use this Missionary Sunday as an occasion to take a special offering for the Union work. We are confident that this Missionary Sunday will be a day of great usefulness and blessing throughout our Union churches.

The End of the Financial Year

As our books close the end of this month we urge all pastors and treasurers to forward at the earliest possible date all monies on hand for the Union work.—W.S.W.

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