

The Gospel Witness and Protestant Advocate

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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"Dipping Doll Parts"

An Example of National Selective Service

From before the outbreak of war, this paper has consistently and constantly urged the necessity of an "all-out" Canadian war effort. Right from the very beginning we insisted that steps should be taken immediately to build up an armed force of a million men. All the world knows the pathetic, not to say tragic, record of the present Canadian Government. If ever there was an aggregation of governmental incompetents, or incompetent governance, the Mackenzie King administration is it.

We have frequently observed skilled workmen at their task. To us, it is a pleasure. The workman's tools are sharp. They are dexterously and easily employed. The man who is without skill in his trade usually substitutes force for skill. The proverbial "jack-knife carpenter" substitutes main strength and ignorance for the easy technical skill of the trained artisan.

The same is true of Governments. Men who lack the essential qualities of statesmanship, develop into dictators; and, lacking the ability to discern and appreciate principles essential to a nation's rational regimentation for war, they resort to a philosophy of "must", and substitute penalty for persuasion. Because the present Government are so devoid of real statesmanship, they have all but abolished Parliament, and by Order-in-Council have put themselves—again the proverbial—"six feet above contradiction".

Canada to-day is governed by a party which has developed into a blundering, blustering, bludgeoning, blathering, boasting, bullying, bureaucratic, bumbledom. And if our readers can think of any other adjectives signifying governmental stupidity, and which begins with "b", please add them—for the present Government is just that. In any field of human activity the subordination of principle to policy, and conviction to compromise, inevitably leads to confusion.

THE GOSPEL WITNESS is a religious paper, and in our view religion relates to everything that goes to make up

human life and experience. While the letter of things, without the spirit, always kills, the spirit cannot dispense with the letter. While the requirements of our spiritual natures must ever receive primary consideration, it must never be forgotten that even spiritual men must, of necessity, until God calls them hence, live in the flesh. While the great body of Christian believers—Christians because they are believers—constitute the true "church of the firstborn", it must never be forgotten that the state, with the church and the family, is a divine institution. When God committed His law to human hands for enforcement, saying, "Whoso sheddeth man's blood, by man shall his blood be shed", He laid the foundation of organized human society, capable of expressing its collective will, and safeguarding the most precious of all human possessions, human life. Thus a state, to fulfil the divine ideal, must exist for the promotion of the highest welfare of the human individual.

Indispensable to such welfare is the principle of human liberty, involving the "four freedoms" of which we have heard so much. All this being true, men of spiritual discernment must ever be on the alert so that they may intelligently contribute to the highest welfare of their kind; for what, after all, is this but an elaboration of the fundamental divine precept given for the regulation of human relations, "Thou shalt love thy neighbour as thyself"?

This writer loves freedom more than life. He would not choose to live one day as anyone's slave. The Government of Canada is notoriously subject to the dictatorship of a foreign Hierarchy, the supreme head of which "reigns" in the capital of one of the countries with which the Dominion of Canada is at war; and all the actions of the present Government bear the impress of that authoritarianism of which the Papacy is the supreme example.

We are not opposed to governmental authority. Gov-

ernments must rule. We are not opposed to any sort of emergency regimentation in time of war. We ought long ago to have had universal conscription for military service in this country. And we ought long ago to have had some form of national selective service intelligently formulated, impartially administered, and wisely applied. It is our conviction that every man, woman and child, in the Dominion should know and feel that Canada is at war, and should be led in such a way that while their energies and abilities are governmentally directed, their services will be heartily rendered.

Only those who would exalt their own private, racial, or religious interests, above the public good, would object to such regimentation. But the present Government has divided the country by its subservience to a racial and religious minority; and has clothed itself with bureaucratic powers enabling it to grant special privileges everywhere to its Roman Catholic masters. It is because we see the steady occupation of nearly all positions of importance by men who, by their own preference and choice, or otherwise for policy's sake, are subject to this sinister politico-religious malignancy that we find ourselves compelled again and again to protest.

Man-power and woman-power—in a word, human service of all sorts—constitute the major problem of government in this, and in every other country that is at war; and in such an emergency as this, every patriot ought gladly to suffer, and submit to the curtailment of his ordinary freedoms. He ought to be willing to have his energies and abilities directed to the place where they will make the most effective contribution to Canada's successful prosecution of the war. But he has a right to expect—and a democratic right to demand—that these directives and controls shall be intelligently and therefore effectively exercised. We must not for a moment acquiesce in the peacock, tail-spreading presumptions of unintelligent martinets to whom their own little brief authority is more important than the winning of the war.

We have read with satisfaction decisions of the court by Judge Parker in Toronto, and by a magistrate in Kingston—not because we are opposed to national selective service—we are for it; we are opposed only to the crass stupidity that is masquerading under that name. Instead of furthering our war effort, it is retarding it. It is complicating business everywhere. Men who want to be at work helping the war, are wearing out their shoes running for permits—and their patience in waiting for them; and when they receive them, full often suffer such a sense of frustration and defeat that they are all but stunned. Employers, instead of finding their executive anxieties lessened, are finding them so complicated that conformity to the regulations—many of which are simply silly—exact a greater nerve strain than the doing of the war job which is entrusted to them.

Example Number One

We give an example—and that example has furnished the inspiration for this article. The case is that of a young man of twenty-seven, with a wife and two children; a fine, upstanding fellow, we should suppose, of approximately six feet in height, with a fine open countenance, whose reflected character needs no letter of recommendation. He was a street-car motorman, and some months ago a man crossed through the traffic between intersections and stepped right in front of his car, and sustained fatal injuries. The motorman was absolutely exoner-

ated, the law said no motorman could have done more to avoid inflicting injury upon the careless pedestrian, than this splendid young man did. But, being a man of conscience, and sensitive to a degree, and though fully aware that he was blameless, the thought that he had unwittingly been the occasion of another's death, led him to resign his position. He resigned. He could have been driving a street-car still had he wanted to.

Thereafter he found it difficult to obtain suitable employment sufficiently remunerative to maintain a wife and two children. Sunday evening last he consulted us about the matter, and we recommended him to go to a certain munitions plant, to see what course he should take, for he was anxious to further the war effort; and in this day when fine discriminations are being necessarily drawn between "essential" and "non-essential" industries, he wanted to get into something where he could feel he was doing his bit for the war. But that he had a wife and two small children, he would have been in one of the armed services before this.

This young man went to the munitions plant, but of course could find no access to anyone in authority, and was sent back once again to get a permit. This time, he had to stand two hours or thereabouts in a queue awaiting his turn. At last this physically strong, capable young man received a permit, and here it is, a complete copy of the permit:

A. Name: *Rodgers, C., 306 Pape Avenue.*
is hereby permitted under NATIONAL-SELECTIVE SERVICE REGULATIONS TO SEEK EMPLOYMENT at the following:

Occupation (s) *Dipping Doll parts*
in (city or district) *York*
in (industry) *48 Reliable Toy, 258 Carlaw Ave.*

Office of issue *505 Toronto* Date *Nov. 16/42 G. A. Buckley, #2, M.P.*

B. An employer as described in "A" is hereby authorized to engage the person named in the permit at the occupation (s) specified. If the person is engaged, the employer must complete certificate (C), retain one copy of this form, and send the other to the National Selective Service office named above.

C. The above named person has been engaged within the limits set forth on this form.

Employer's name: _____ Date of commencement of work: _____
Rate of pay: _____

Address: _____
§
NATIONAL SELECTIVE SERVICE
Permit to seek or enter employment.

(1. Should the employer wish to engage the applicant at an occupation other than as shown, he must first secure permission from the National Selective Service Officer. If this permit is restricted to a single employer and the applicant is not engaged, the applicant must return both copies to the Office of Issue.

2. This permit does not in any way affect the applicant's status with regard to compulsory military training in accordance with National War Services Regulations.)

We call attention to the fact that this young man, anxious to do war work, is sent to a place of employment named, "Reliable Toy Factory", and the occupation in which he is specifically permitted to engage is

"dipping doll parts".

And let it be observed, that if the employer, even in that factory, should have some more manly job for a manly man than "dipping doll parts", he is restricted by the following provision:

"1. Should the employer wish to engage the applicant at an occupation other than as shown, he must first secure permission from the National Selective Service Officer. If this permit is restricted to a single employer and the applicant is not engaged, the applicant must return both copies to the Office of Issue."

We have no idea who G. A. BUCKLEY is, but this permit sends C. Rodgers to "Reliable Toy Factory", and if he is employed, the employer must restrict this employee's energies to "dipping doll parts"! He cannot give him any other job, apparently, in his own factory.

We wonder what G. A. BUCKLEY knows about "dipping doll parts"? Would he know the "doll part" before it was dipped, or after it was dipped, or how to dip it? And has he any idea whether this fine, upstanding, twenty-seven-year-old, physically perfect, open-countenanced man is specially qualified to "dip doll parts"? And if he is, has he any knowledge of the rest of the business? And whether the employer could more usefully set him at another task?

If this is not national selective service gone mad and deserving of classification with a lunatic asylum, what is it? Of course we should like to see the children have their toys, and the little girls have their dolls with which to play; but at a time when hundreds of thousands of children have been murdered, hundreds of thousands of others have been incapacitated for life, vast numbers of others, through Hitler's fiendishness, have been born blind or perhaps imbeciles, can anyone in his senses say that "dipping doll parts" is an "essential" war industry? And can anyone other than one who might be legitimately categorized as an out-patient of a lunatic asylum, believe that the war is furthered by sending such a man as we have described, to give his time to "dipping doll parts"—and incidentally, at the magnificent wage of twenty-five dollars a week, on which to support a wife and two children?

If this is a sample of National Selective Service, we suggest to Prime Minister King that if he were to appoint some people to sign these permits who are now confined in insane asylums, they could not do worse.

Example Number Two

One other example we quote. We do not know anything about the permits issued by this gentleman. The town of Orangeville is almost exclusively a Protestant town. There are so few Roman Catholics living in the place that the Roman Catholic Church is built beyond the town limits. But there is a National Selective Service Office there, and the man at the head of it was not long ago fined as a bootlegger, and so far as we can ascertain has no very special qualifications for his office except that in this little Protestant town he is a Roman Catholic. Perhaps if the young man to whom we have referred in the other instance had been a French-Canadian Roman Catholic—or a Roman Catholic of any sort—he might have found a better and more remunerative way of furthering Canada's war effort than "dipping doll parts".

Will the Minister responsible for the administration of this department, please rub his eyes and wake up, and try to get something done so that he may not plunge employers and employees throughout the country into a state of nervous prostration.

KENSIT MOBILE CANTEEN

From *Canadian Protestant League*

PROTESTANT TRUTH SOCIETY
KENSIT MEMORIAL COLLEGE

104 Hendon Lane, Finchley N. 3,
15th October, 1942.

Dr. T. T. Shields,
130 Gerrard Street East,
Toronto 2,
Canada.

Dear Dr. Shields:

It is good indeed to have your splendid support in the matter of the second Canteen and we have now received the third gift of £190 for which I send our official receipt.

The first Canteen is splendidly appointed and is greatly admired. We have had a photograph taken of the exterior and this will be on its way to you almost immediately, showing quite plainly that wherever it goes it carries the news that it is the gift of the CANADIAN PROTESTANT LEAGUE. The second Canteen will be similarly inscribed.

We had a fine Service of Dedication on Thursday last 8th October the Fortieth Anniversary of my beloved Father's martyrdom. Mr. Colin Kerr, who as you know, is a very powerful Evangelical on this side, conducted the service and dedicated the Canteen to God's glory, and there was a large congregation. I am sending you one or two of the cards showing how the Service was announced.

The work of the Canteens is extending week by week and you will be interested to know that the Chaplain in chief of the Birmingham area only last week gave full and hearty approval of our work with permission to officiate in any spiritual work amongst the units under his authority. Everywhere we find the officers opening camps and billets to us and they are not slow to express appreciation of what is being done. Contacts are frequently made with Roman Catholics, Agnostics and I suppose almost every shade of religious professor, and the Canteen not only bears its faithful witness but it is a joy and encouragement to those who are definitely on the Lord's side.

Renewed and heartiest thanks to you and the CANADIAN PROTESTANT LEAGUE and all friends in Canada for what they have done.

With very kind regards,
Yours faithfully,
(Signed) "J. A. KENSIT."

40th Anniversary of John Kensit's Death *Canadian Protestant League's "Gift Canteen"* Dedicated

From *The Churchman's Magazine*, November, 1942

The Fortieth Anniversary of John Kensit's death which occurred in Liverpool on the 8th October, 1902, was most suitably marked by a service at St. Paul's, Portman Square.

A large company of earnest friends assembled and the service was conducted in a most impressive manner by the Rev. Colin C. Kerr. After the opening devotions Mr. Kensit read the forty-sixth Psalm and gave an address, stressing that by means of the Psalm they were led heavenwards in a world at war. The Psalm had been the favourite of Luther, Cromwell and Havelock and had become the battle song of the Reformation. Martin Luther as he surveyed the field of contest realising the strength of the enemy and the fierceness of the struggle, as well as his own insignificance, would call his companion Melancthon to his side with "Come Philip, let us sing out our hearts in the forty-sixth Psalm." Doubtless with that precedent in mind the late John Kensit had this Psalm read at nearly all his great Protestant gatherings throughout the country. He died at the hand of the assassin exactly forty years ago that day. It was

with a prophetic voice that Prebendary Webster said at the funeral:—

"John Kensit's body we leave in Hampstead Cemetery today but his soul with all its courageous confidence and uncompromising protestantism goes marching on. Brethren in the Name of our Lord Jesus, and standing by the sacred remains of one who suffered and died in the defence of our Protestant Faith, I charge you to consecrate yourselves afresh this day to God that you may both in life and doctrine set forth His most Holy Word and set forward the emancipation of our church and nation from all soul-destroying error."

We are convinced that John Kensit's witness still lives. It has not faltered these forty years. The flag he carried is still held aloft; the priestly party has been challenged and is still challenged by the work of the Society which he personally created, and the sacerdotalist has reason to fear it as it wields the Sword of the Spirit in its flaming watchword:—"The Bible, the Whole Bible, and Nothing but the Bible." Yet let it ever be remembered John Kensit was more than a contestant, he was a Protestant in the greatest meaning of the word—a witness to the Gospel. In keeping with that the Society has developed an Evangelistic campaign for war days by turning its caravans into Mobile Canteens for service amongst the troops.

This was the plan of my younger son who is today himself serving in the ranks and writes from within to tell of the value, the urgency, and uplift which the Canteens mean to the men. His last bit of service before his call-up was "Let us solicit the aid of our friends in Canada for this Canteen effort." That it was of God is evident for Dr. Shields and THE CANADIAN PROTESTANT LEAGUE responded promptly and generously, and they have cabled sufficient money to fit out two Canteens. These will carry good fare both for the bodies and souls of men, hundreds of whom are served every day with rations of tea and cake and an unrationed Gospel.

General Sir Wm. Dobbie

We had hoped that Gen. Sir Wm. Dobbie might have dedicated this new Canteen today, but that has been impossible. He has, however, sent a message:—

"I do hope that God will richly bless the new Mobile Canteen, and make those who work in it wise to win souls. May I take this opportunity of thanking you most deeply for having prayed for me while we were in Malta. The prayers of God's people meant much to my wife and me."

It is with such prayerful hope we ask that interest in prayer and gift may be knitted to this forward step on the Fortieth Anniversary of John Kensit's death.

The Rev. Colin C. Kerr then preached from the text Heb. 11, 33, recalling men and women who had maintained a virile robust Christian witness—a real healthy type of character. Going back to early days their minds turned to Polycarp who had but to breathe the Emperor's name and his life would be saved. It meant however, the denial of the one Name and by God's grace he said—"These eighty and six years have I served Him, how can I now deny my Lord." In the centre of the Reformation what a robust character was that of Ridley, who when his brother offered to share his presumed sleepless hours on the eve of martyrdom calmly replied—"I shall sleep as well as ever I have slept." Here was a man unbroken though the faggots might be piled heaven high. Alas that such a stand for Christian faith was seen so little today. How came it that men waxed

valiant in fight? It was due to a conviction. The greatest loss to our nation today was the loss of moral background. The plummet line has gone because the Bible has largely disappeared from the life of the people. The Reformers knew "Thus saith the Lord;" they knew the points which mattered most and stressed them. Alas that we should find ourselves temporarising, refusing to face up to vital differences betwixt truth and error. Expediency ranged in politics and ranged in religion too, and the call was for more clarity of thought, to be well-taught in the Scriptures, and ready for anything in God's Name.

They had come together not merely to consecrate a van, though they could not even think of men and women serving us lacking good cheer, but it was a great thing if when they wanted tea and cake they could find it in the right atmosphere. So the call was for righteousness of life and the reliance of a humble spirit, as they continued to press forward in the work of the Protestant Truth Society.

After the offering then received, an adjournment was made outside the church where the Rev. Colin C. Kerr offered a Dedicatory prayer, specially giving thanks for the wonderful gift which had come to them from THE CANADIAN PROTESTANT LEAGUE. The hundreds of friends who had gathered expressed much gratification at the splendid appointments of the new Canteen.

A Priest Orders That the New Testament Be Burned

This note is being written at the end of a week spent in extensive visitation of French-Canadians with whom we have made contact through our French Testament Campaign. In the last seven days Rev. John Boyd of Sudbury and I have travelled more than seven hundred miles by train, car and on foot through this rough backwoods section of Northern Ontario. We have eaten and slept in all sorts of places and have met with various receptions, but altogether it has been the most encouraging and most fruitful experience I have yet had in this great task of giving the Word of God to French-Canadian Roman Catholics. Time and again in the last week we have been thrilled to the depths of our being by the eager response given to the Word of God by French-Canadians to whom a few months ago it was an unknown book.

After what we have seen and heard for ourselves among these people so long kept in ignorance, we cannot restrain our enthusiasm for the work of French-Canadian evangelization. We wish that we could fire every one of our pastors and people with the same eagerness, for our workers stand in need of their earnest prayers and liberal support. If there are any so-called Protestants who doubt the value of giving the Bible to French-Canadian Roman Catholics, we have seen that their views are not shared by the French priests. Later on we hope to write of some encouraging visits we enjoyed, but in this note we should tell of our conversation with a woman who, on the priest's orders, had burnt the New Testament received from us.

What reason first led this rather elderly, intelligent, French-Canadian housewife to write and ask for a New Testament, we did not discover, nor did we learn how the priest found out that she had received the Book. We only know that the reception she accorded Mr. Boyd and me was decidedly cool. When we entered her large and

(Continued on page 14)

The Jarvis Street Pulpit

THE LONG-SILENT BELLS OF BRITAIN RING AGAIN "FOR THANKSGIVING AND RENEWED PRAYER"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 15th, 1942

(Stenographically Reported)

"And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

"And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir; which were come against Judah; and they were smitten.

"For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another."—II Chronicles 20:21-23.

Prayer Before the Sermon

O Lord our God, with multitudes of others throughout the world, we unite our hearts in thanksgiving to Thee for Thy great goodness to us, and to all the sons of men. We thank Thee that it is written that God loved the world; and though the whole world lieth in the wicked one, though there be none that doeth good, no not one, yet in Thy great mercy Thou hast deigned to have regard to the cry of Thy believing children who have presented their petitions to Thee again and again in the name of the Lord Jesus, beseeching Thee to hear in heaven Thy dwelling place, and, hearing, to deliver us.

We thank Thee this evening for Thine outstretched arm. We thank Thee that Thou art hearing even now the cry of Thy people. We would acknowledge that the turn of events is due to Thine intervention, to Thine over-ruling power. We thank Thee for what our ears have heard to-day, as we have listened to the ringing of the bells so long silent in England. In faith we anticipate with thankfulness the day when peace shall return, when the enemy shall have been wholly defeated.

We pray that Thou wilt humble Thy people. Help us that we may see ever more clearly our own sins as a nation, and as an Empire. Oh do Thou turn the hearts of men toward God. We pray that Thou wilt give us victory at last in such a way that all the ends of the earth may know that it is the result of Thine intervention, that it is a mercy which the great God has vouchsafed to the wicked sons of men. O Lord, do Thou help us to be true to Thee, who know Thy name. Thou dost hear the prayer of two or three as well as of the multitude. God forbid that we should sin against those who fight for us, in ceasing to pray for them. We thank Thee for the men Thou hast raised up in the governments of the Empire, and in all the armed services; and for the way in which Thou hast brought us thus far on our way. Grant we beseech Thee, that still better news may reach us. Wilt Thou so humble us that we may be able to receive Thy blessing, that we may not arrogantly assume that this has been done by our wisdom or our own might.

The Lord bless His Majesty the King, all the Royal family, and all his ministers throughout the farflung Empire. Be gracious to the President of the United States, and to all the leaders of the United Nations. We pray that Thine hand may be upon the affairs in North Africa. Save us from treachery and deception. Give to Thy servants, whether they know Thee or not, those whom Thou dost sovereignly make to serve Thee, discernment that they may not be deceived. Grant that the tide of victory may continue to rise until the people who delight in war shall be completely scattered.

Bless us as we turn to Thy Book this evening. Give us instruction and inspiration therefrom, that we may be able to stay our souls upon Thy holy Word. For Jesus Christ's sake we ask it, Amen.

Many times I have tried to make it clear to you that the basic elements of life do not change. The principles of righteousness and of truth are always the same. They are, indeed, of the very essence of Deity, and are as in-

imitable as God Himself. That is why these inspired records of different phases of human life never wear out. If they were other than true, they would soon become obsolete; but truth is eternal. Just because they are true, they are as applicable to us as they were to the people of whom they were originally written. Though we may eat somewhat different kinds of food, and speak different languages, live in different styles of homes and wear different clothes—differ in our external habits of life—we are fundamentally the same. We are just like the human beings who lived, not only in the days of Jehoshaphat, but in the days of Abraham.

Let us look at this story for our inspiration and encouragement this evening. I suppose most of you heard the bells of England ring this afternoon, from Westminster; and from St. Cuthberts in Edinburgh; from the cathedral of Armagh, Northern Ireland; then from Cardiff; then from a village in Lancashire; then from the cathedral of Coventry—the tower of which still stands though the cathedral is in ruins. They pealed out their praise to God for the victory He has vouchsafed to us.

I was back in Old England to-day in thought. I was in London at the time of the last Armistice, in Paris, in Brussels where I saw—and heard—they celebrate the great victory which God had given them in 1918. This is a foretaste of still better things to come. But the extraordinary feature is that the bells were allowed to ring before the battle is over. That is why I speak to you from this text this evening. It is not often that Britishers ring the bells until the final victory is won. We usually wait until it is finished; and then talk about what has been done, rather than about what is yet to be accomplished. The fact that people were called to "thanksgiving and to renewed prayer", and that the long-silent bells were allowed to peal again, must indicate the Government's confidence that, while it is not the end—as Mr. Churchill said, nor the beginning of the end: they have confidence that it is at least the end of the beginning.

Here is a story of a war with three axis powers. When the king of Judah received information of the coming of a vast force—three nations uniting against one—he took his trouble to the Lord, and pleaded the divine promise. The Lord gave him a promise through a prophet; and as soon as he received the promise, while as yet there was no division among the axis powers, and no evidence of the disintegration of the enemy confeder-

acy, he bowed his head and worshipped. Then the Levites rose up and began to praise the Lord with a loud voice on high.

King Jehoshaphat did an extraordinary thing. I like to hear a military band. I do not think we have heard half enough of them. If I had had my way, you would have heard military bands every day. It would have helped to develop an *esprit de corps*. When the battle is set in array, usually the bands are somewhere in the rear; but on this occasion, Jehoshaphat called together the Levites, the professional singers of the temple, and with all sorts of instruments he sent them out before the army—almost like a peacetime parade. They began to play and to sing, and to say, "Praise the Lord, for his mercy endureth for ever."

Surely that was a dangerous thing to do! And was it not presumptuous to begin to sing before the victory was won? Oh no! Not for men of faith. Jehoshaphat had the promise of the Lord God Almighty. God said, "Do not be afraid. The battle is not yours, but God's. He will look after the enemy." The moment Jehoshaphat heard that he said, "We must hold a thanksgiving service"—and he sent the singers out to praise the Lord. They did not put an arrow to the bow, they did not unsheathe the sword at the moment: they went out as a vast choir, singing the praises of Jehovah. Did you ever hear of so strange a procedure? They did not wait for even the end of the beginning. The enemy was as menacing as ever. But they took God at His word, believed His promise, and began to praise Him, and at that moment the Lord went forth to battle: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir." And what followed? "The children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of mount Seir, every one helped to destroy another. And when Judah came toward the tower in the wilderness, they looked unto the multitude, and behold, they were dead bodies fallen to the earth, and none escaped."

I.

THE PEOPLE OF GOD, THE CHILDREN OF RIGHTEOUSNESS IN ALL WALKS OF LIFE, MAY EXPECT TO FIND OPPOSITION. They may expect to be opposed by some axis powers who will unite in order to destroy them.

That is true of the *individual Christian*. If you are a true child of God, you must be a fighting man or woman: none are exempt. I do not know that there ever was a greater delusion than the philosophy of pacificism, in the religious realm, and in the political realm. The popular idea is that if you are good, you will have no trouble. I think the opposite is the truth. We used to hear a gospel of success, I heard it so often that I wearied of it, to the effect that whoever would be successful, and prosper in worldly matters, whoever would grow rich, should make a profession of religion, call oneself a Christian and join a church: that all, or nearly all, the successful business men were Christians. I have known many men whose faith in Christ occasioned them the loss of everything they had, at least for a time. It is no easy thing to be a Christian.

If you belong to Judah, you will find Ammon and Moab and the children of mount Seir against you. If you conduct your business in a Christian way, in the office, in the shop, in the factory, you will find that you will have to fight for it. It never has been easy: it never

will be. Christ taught us to expect that. Jesus Christ never offered easy terms to His disciples. He never lowered His standard. He always taught that it is a very hard thing to be His disciple; that, indeed, no one could follow Him without taking up his cross, denying himself, and following Him. And remember, whenever Jesus Christ spoke of a cross, he spoke of something with blood on it, an instrument of crucifixion. He promised us difficult times, as Christians. He told His disciples they would be "hated of all men" for His name's sake—and they found it true. The apostles had no easy time. They were not invited to address any kind of social or "service club". They were familiar with clubs—but of a very different sort. According to the Acts of the Apostles the disciples of Jesus Christ had a hard time everywhere and all the time.

So has it been ever since. *It is true of every faithful church, every local church.* Let any church be true to God, let it stand for the things of God, let it be uncompromising in its opposition to evil everywhere, and it will have many enemies. I am rather proud that so many people do not like Jarvis Street. Not, of course, because I find any satisfaction in being disliked; but if I should find that this church, professing to be a New Testament church, was popular with the world, the flesh, and the devil, I should begin to think we had missed the path somewhere. You cannot be true to Christ and His gospel without encountering opposition, and incurring enmity.

It is true of nations. In the measure in which the principles of the Bible become the principles of their jurisprudence, and to the extent to which these principles direct a nation's affairs, that nation will have enemies. There are a great many people who seem always to be happy at the suggestion of the possibility of the dissolution of the British Empire. Even our good friend, Senator Claude Pepper, who has spoken so frequently in support of the Allied cause, and of American participation in it, said his heart was chilled when he heard Mr. Churchill say that he had not accepted the position of the King's first minister in order to preside over the liquidation of the British Empire. I nearly shouted, Hallelujah, when I heard Mr. Churchill say that. If anyone had said that President Roosevelt had remarked that he had not accepted the Presidency of the United States in order to preside over the liquidation of the United States, that would have been all right. The difficulty with Senator Pepper—and with a considerable proportion of Americans—is that he has not an international mind. Few of our very excellent Southern neighbours have developed an international mind. But they will! They are being helped to develop it even now. I rather think we shall all understand each other a little better by and by. But here we are, with all sorts of combinations against us, nationally. You remember how Kipling said that Britain was disliked because she took up too much space on the map. No wonder! That is human nature. Again and again have we had to fight.

What strange combinations of enemies there are! Strange combinations in our *individual warfare*. There is a man whom you thought was your friend, who had been your friend for years; and another man who was not. But when you were forced, on principle, to take a given position, to your amazement, this man opposed you, and by and by he and the other joined hands against you. Presently you had a confederacy, a union of enemies determined to destroy you. Do not be afraid

of that. The children of Ammon and Moab and of mount Seir always unite against the children of Judah.

Churches may find that true in their collective experience. We are called "narrow" because we declare that we can have no fellowship with Rome. Because we refuse in any relationship to be yoked with unbelievers, and boldly proclaim that righteousness can have no fellowship with unrighteousness; nor light any communion with darkness; nor Christ any concord with Belial; nor he that believeth any part with an infidel, we are said to be "bigoted", or "pharisaical", or "fanatical". I do not complain of the worldly appraisal of our quality. I should be sorry to believe that the membership of this church was of such a nature as would prove a coalescent ingredient in such an amalgam of religious incompatibles as present day "union" protagonists naively propose. On the contrary, uncompromising loyalty to Christ and His gospel will invite the bitterest hostility of the undivided "union" of the kingdom of darkness.

There was *one thing by which Jehoshaphat was surprised*. He mentioned it in his prayer: "And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not: behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit."

Did you ever experience anything like that? I have, as a Pastor. The people for whom you do most, are readiest to turn against you. I know a pastor of experience who had a great deal of difficulty, not only with wicked men, but with "unreasonable men" which is worse still. When he heard of someone's taking up an attitude of opposition, he said to his wife, "I wonder why? I cannot remember ever having done that man any special favour! Why should he turn against me?"

Some years ago when the present Lord Halifax was Viceroy of India, as Lord Irwin, India was threatened with trouble by that charlatan, Ghandi. He ought to have been put in jail twenty-five years ago, and kept there, had it been possible. Lord Willingdon succeeded Lord Irwin and settled the trouble, temporarily at least. I recall that Sir William Mulock said at the time, that Britain was about due for trouble in India, and on being asked by the reporter for a reason for his remark, he said, in effect, "There is a peculiar tendency in human nature that leads it nearly always ultimately to turn against those who do most for it." There is no part of the world that has been more richly blessed by British rule than India.

Judah was now attacked by the very people whom they spared in their triumphal march toward Canaan. That has been our experience in this war. We could have prevented Germany. We could have stopped Hitler quite easily eight years ago. Why did we not? I throw it back upon you and your own experience, for an answer. That is where most of your trouble has come from: people to whom God has made you a blessing, and a minister—Ammon, Moab, and mount Seir.

II.

WHEN TROUBLE COMES, PEOPLE ARE DRIVEN TO PRAY. Jehoshaphat, when he heard the news, prayed. Anything that makes people pray, will do them good. How terribly the place of prayer has been forsaken! In our own country! Do *you* ever go to prayer meeting? Come now, you evangelicals, do *you* ever go to prayer meeting? Do

you ever unite with others who pray? "No; I do not." Then you are one of the delinquents. You ought to. The Lord deals with us all in such a way that we find at last we cannot do without Him. Trouble has often driven people to their knees. You, me, all of us. When we have nowhere else to look, we look to God.

Eyes that the preacher could not school
By wayside graves are raised,
And lips cry, 'God be pitiful'
Which ne'er said, 'God be praised'.

We have prayed as a nation. I do not remember that any days of prayer were proclaimed during those terrible years of the depression. We ought to have prayed. But since the war began again and again we have been called to prayer. That is all to the good. Anything that will make people think of God is likely to prove a blessing.

I read an extraordinary statement by one of the reporters in Libya, that even among the German soldiers taken prisoner at a certain point, nearly all of them carried somewhere either a cross or a Bible. He said that of young German soldiers, supposed to be so utterly irreligious. True, there may have been a bit of superstition about it, as with the Romanist who wears his scapular about his neck; but whether or no, in the midst of great trouble, men find themselves driven to a recognition of God. God has a way of compelling men to think of Him. He so compelled Judah, and He has so compelled this country, and the whole Empire, and the United States. The great Anglo-Saxon world has had to turn to God—at least outwardly. We have not turned to Him with full purpose of heart, I fear, but there have been forms of prayer.

What a blessing it was to Judah that she had a godly king in Jehoshaphat! Who can estimate the value of such a leader, who led the people in prayer to God? I believe our King is definitely a Christian. I know that Queen Mary is, in the evangelical sense of being born again. But we have been led in ways of godliness by the one whom we delight to honour as our Sovereign. That is something to the good.

But *the menace was not immediately removed*. What you and I would like is to have an immediate answer to prayer. We try to treat God as some of you women treat your butcher or grocer. You wait until you need the meat for dinner, or sugar to make the dessert, and then call your grocer: "Now, you will make delivery right away?" I used to know a man who went shopping for his wife at eleven o'clock Saturday night. They seemed to forget the week-end was coming until half an hour before the stores closed.

Perhaps it will do us good to have only one delivery a day! Instead of getting into the unholy habit of putting off everything until the last minute, we may attend to things when we ought. Thus we are all impatient, and we want God to answer at once. We treat him as many foolish men have been treating Mr. Roosevelt and Mr. Churchill. "Why not a second front?" "Let's get something done." Something was being done! Mr. Churchill said, "I am not one who needs to be prodded. My difficulty is to exercise patience, and wait." But prayer was being answered when we did not know it. God's blessing was on the way as His people prayed; now at last we see.

Take that to yourself. Troubled, perplexed, in the midst of many difficulties, you want immediate relief; and you pray. I do not know how many people call me,

people whom I do not know, people who never come to this church, people I have never seen, saying, "You do not know me, but I am in trouble and I would like you to pray for me." We can pray for each other—we ought thus to pray. But sometimes when thus we pray, we see no immediate results. In this case, the answer was on the way, and God was ordering the battle.

III.

GOD GAVE TO JEHOSEPHAT A PROMISE, AND AS SOON AS HE HAD THE PROMISE THE CLOUDS WERE LIFTED, a smile overspread his countenance. He consulted with others, and told them he was going to have a great thanksgiving service. "But why, Jehoshaphat? That vast multitude is there exactly as it was yesterday." "I know, but I have the promise of God, and I believe it so implicitly that to me the victory is won already. It is time to give God thanks."

Do you know how to receive a promise from God like that? For instance, some man here is not a Christian, but he wants to be. He does not feel as though he is saved. But if you would simply take God's promise that "whosoever believeth in him shall not perish, but have everlasting life", and put your hand of faith on that promise, saying, "O Lord, I thank Thee for saving me", you would be saved. "But I am just the same sinner?" Ah yes, but you have His promise. That is faith. While as yet there is no confirmation within sight, and you have nothing but the promise of God, that is the time to begin to praise the Lord. The next time trouble threatens, spread it before the Lord; get His promise; and when you have His promise, say, "It is all right. Lord, I thank Thee that Thou hast heard me."

If one should give you a cheque as a gift of money, would you receive it without any expression of thanks? Would you insult the donor by receiving it in doubtful silence, or otherwise by saying, "I will present this cheque at the bank, and if and when I have received the money which this cheque promises I will send you an acknowledgment and an expression of thanks"? Of course you would not be guilty of such discourtesy and ingratitude. Shall we then treat God so? His promises are certified cheques which guarantee their own fulfilment. Heaven's cheques are never returned marked "NSF"—"not sufficient funds". Therefore, the bells should ring and praises ascend as soon as they are received irrespective of unchanged circumstances.

I believe we ought to do that in this war. We have the promise. "What promise?" That righteousness must prevail; that our glorious God is never defeated. He is bound to win, no matter how dark the day. Let us take His word for it. I do not mean specific prophecies—they are all true, but we may not always be able to identify their fulfilments—but the great underlying, everlasting principles of this divine revelation: "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest." Let us believe it, and thank God for it.

I am sure we shall hear the bells ring for victory. I am positive of it. I am sure God is going to give us an overwhelming victory. Of course, we must be ready for more hardships, more losses—but the Lord will give us

the victory in the end. Meanwhile, "Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling."

Mr. Churchill said once that we may have the victory earlier than we expect. Why? *Here was something that could not be foreseen in Judah's case.* Someone perhaps said, "There is no use to expect to see a 'crack-up' among the children of Ammon, Moab, and mount Seir. There is a real union among those powers, and their leaders insist it is indestructible. The morale of the Axis powers is very high. We shall have to fight through to a victorious end." The Lord said, "The battle is not yours but God's." Ah, yes! Every battle for righteousness in all fields of conflict, individual, ecclesiastical, national, is God's.

You who come here know that I have ventured, on the basis of these principles that are so often set out in the Word of God, to express the belief that that is just what will certainly take place at last. The United Nations are calling upon the French to rise now. I thought—and so did you—that Admiral Darlan was a candidate for the rope, a trickster of the worst sort. He seemed to be. But now he seems to be on our side—and, I hope he is. I would handle him with care if I had anything to do with it. We have not yet heard from General de Gaulle. But what a marvellous transformation has taken place in Algeria, in Morocco, in French North Africa—and we do not know all yet. Our God has so many "secret weapons" in His armoury, so many ways of defeating men. The Scripture says, "The heart of the king is in the hand of the Lord." Read your Book if you want up-to-date news on world affairs. You will find that kingdoms have been destroyed, others maintained; armies have been defeated without material weapons at all, because the Lord was able to change the minds of men. "The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host." "I will send a faintness into their hearts—and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from the sword; and they shall fall when none pursueth." While Judah stood still, for some unaccountable reason the children of Ammon and Moab began to fight each other. Why? Because God was working in their minds. When they had all but destroyed each other, at last they turned upon mount Seir, and they fought until there was not a man left. Judah had not to fight at all.

I am appalled when I think of the terrible judgments awaiting hundreds of thousands of men in Europe, men who have forfeited all right to live. There must be executions by the hundreds of thousands, or the world cannot be free. Who is going to do it? You say, "But British people could not do that." No! Going over the battlefields of France during the last war within sound of the guns while the battle raged in the distance, and hundreds of dead lay still unburied, a familiar scripture cried out in my mind conveying a new significance.—"Vengeance is mine; I will repay, saith the Lord." Yes, He will repay for not all the powers of earth can! The Lord may not allow us even to try to repay, because He will release avenging powers which will take it out of our hands, at least much of it. When the time comes He will provide His own judges and executioners. There are sins which will go before unto judgment. In Austria, Yugoslavia, Poland, Germany, Norway, Denmark, Belgium, and in France and Italy; I repeat, God will find His own executioners. We shall not have to do it, but it will

be done—and the world will be a cleaner place in which to live when Hitler and his minions, like Iscariot, have gone to their own place. I make no apology for saying that. I have no sympathy with the maudlin talk of the appeasers. Judgment must be meted out to these human fiends; and I am positive God will see that it is done. Such crimes as are written in the record of these men cannot go unpunished if there be a just God upon the throne. He will see to it, somehow, that these wicked men shall not go unpunished.

When Judah went out to inspect what had been the battlefield, it was like the road of Rommel's retreat: it was so strewn with wrecks that there were more spoils than they could carry away. Did you read how Rommel did not stay long enough to take the food he had captured from the British? They got it back again. I do not know whether he kept it in a refrigerator for them or not, but they have it! So Judah were longer gathering the spoils than they had been fighting the battle. Out of it came at last great enrichment.

I do not believe it is an accident that these awful judgments have come upon the world. I believe we were ripe for judgment. God grant that as individuals, we may find shelter beneath the cross—repent of our sins, receive salvation, and take the only possible course that can justify any expectation of immunity from judgment. Otherwise, we are just as due for it as they. We need to learn that in Canada, as individuals, as churches, and as a nation. What a glorious thing it would be if we could see whole churches—and denominations—and the whole nation—prostrating themselves before God, seeking His mercy. Then indeed we should have a lasting blessing.

And so—and this is the important thing—that scene of conflict which had so filled Jehoshaphat with alarm; they called Berachah, the valley of blessing. Someone may say, "You do not mean to say, sir, that the war can be a blessing?" Not by any human power; but God can make it a blessing. God can purge from our national life the things that have been displeasing to Him: I trust He will, and that in the years to come we shall find that even these sad experiences have not been without blessing for us. Only let us praise the Lord for what He has done; renew our vows to Him; and continue to praise Him for what He is yet to do—and in the end, victory overwhelming and complete will be ours. Then we shall understand what is written, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay—nay, in all these things"—in all these things, the very things we so much feared—"in all these things we are more than conquerors through him that loved us."

Another Appreciated Letter

Toronto, Ont.
November 17th, 1942.

Dear Dr. Shields:

I wish to join the other people of this column to express my sincere thanks for what your GOSPEL WITNESSES have meant to me. They have been a source of inspiration to me and many others. I have been sending them to a Wireless Operator on the Canadian National Steamships. His work was very hazardous and your magazines have been a comfort to him. He has passed them on to the other men on board and although many haven't had any interest in religious literature, they did read the GOSPEL WITNESS.

I wish to thank you for the many copies supplied to me through Mr. _____.

God bless you.

(Signed) _____.

WHAT IT TAKES TO BE A PREACHER IN 1942

An Address by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto,
Thursday Evening, November 12th, 1942

In Recognition of the Ordination of Rev. Harold
G. Martin, Superintendent of Yonge Street
Mission, October 29, 1942.

(Stenographically Reported)

"Who also hath made us able ministers of the new testament."—II. Corinthians 3:6.

Who are "able ministers of the new testament"? What are they? How are they produced? Perhaps there is no subject of the New Testament which receives so little public attention as what constitutes the qualifications of a New Testament minister. We talk more about deacons than we do about preachers. I suppose the reason is that a minister feels some reluctance in speaking about his own particular calling; and if he fails to do so, there is no one else to speak for him. As a result, people little know what the New Testament teaches in respect to the qualifications of a real minister of the New Testament.

When we had our service a little while ago for the ordination of Mr. Martin, it was in the afternoon and we dispensed with several things which are usually part of an ordination service, among which was the ordination sermon. Mr. Martin missed it, and asked that I preach on the subject of the ministry at a later date. That is why I speak of it this evening—and not wholly for Mr. Martin's sake, but for our own.

I believe that, under God, a New Testament church has a great deal to do in producing New Testament ministers. It ought to be the concern of every one of us that we should see young men rising up with a conviction of their call to the ministry of the gospel. Nothing is more evident in this present war than the importance of leadership. The value of one man cannot be estimated. I remember during the last war someone's saying to me, "It is not humanly possible for any one man actually to earn a million dollars." At that time the man who was standing in the gap and affording leadership to the nations of the world was Mr. David Lloyd-George, and I said to that critic, "Can you estimate, in dollars and cents, the value to the world of that one man? He is worth, not millions, but billions of dollars."

Can anyone estimate the value to the world just now of men like Mr. Churchill or Mr. Roosevelt? Can anyone estimate the value of one man who is a real "minister of the new testament"? I am going to magnify the work of the gospel ministry, for I believe if we had had a sufficient number of true ministers, they might have prevented the war. I have often said to you that the weakness of the testimony of the Christian pulpit, affecting our educational and political life, has brought us where we are to-day.

I do not think anyone can estimate the value of a true "minister of the new testament". An eminent doctor who had himself been ill, and whose ailment had been relieved by the ministrations of another surgeon, said to me, "I do not believe there is money enough in the world to pay a good doctor. I am not saying that for myself: I say it for the man who relieved me of pain." That is true. And it is equally true of an able minister of the New Testament. I think if we look into the New

Testament, we shall find that a minister is a divinely ordained medium of blessing to the world.

I.

What is "an able minister of the new testament"? **HE MUST BE ONE FOR WHOM THE GRACE OF GOD HAS DONE MUCH.** Very simply, he must be, first and foremost, *definitely a converted man.* That is why, in all our ordination services, we first ask our candidate to tell us his religious experience, that we may be assured that the man has been genuinely converted, that he knows Christ.

I fear we have a great many men in pulpits to-day, of all denominations, who have never been converted. You may call that uncharitable if you will, but I am sure that is true—men who are the professed leaders of the people of God, who have never come to know Jesus Christ personally.

I have talked with ministers about the things of God, about the Bible, about their experience of divine grace, only to be convinced that they did not know what I was talking about. They are strangers to the gospel. That is why religion in so many quarters is at such a low ebb. Ministers have become mere religious officials: they are not "able ministers of the new testament". We have all too many of that sort already. What we need is men who have experienced themselves the power of the New Testament gospel.

There is a lovely story in the Old Testament of how certain preachers were made. They came from a far country where there was no bread. They came twice, and the second time they were returning with their full sacks when they were overtaken and brought back to Egypt. You know the story of how at last the governor identified himself to them and said, "I am Joseph your brother." The news spread through all Egypt, and a great banquet was prepared for them. Joseph's brethren were arranged in the order of birth, and all the good things of Egypt were spread before them; and the governor, with all the splendid accoutrements of his office, appeared before them. Then he filled their sacks, and prepared a long train of wagons, and filled the wagons; gave them changes of raiment—and to Benjamin he gave an extra supply. And finally he said in effect, "Go and preach. Go back to that famine-stricken country, the far country, and tell them there is bread in Egypt. Tell my father that Joseph is governor over all the land of Egypt; and ye shall tell my father of all my glory in the land of Egypt, and of all that ye have seen." They went back equipped as eye-witnesses, qualified to tell because they had tasted the good things of Egypt themselves. They were not mere theorists, they were more than philosophers: they had had definite personal experience of the wealth of Egypt, and had seen the governor for themselves. As a last warning before they went, Joseph said, "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. If when you get there, anyone should doubt your message, say to them, 'We are ourselves witnesses of these things. We have seen him for ourselves. We have sat at his table; we have experienced his grace; we know that all these things are true.'"

You see the application of that Old Testament story, do you not? No one can preach the gospel who has not for himself beheld the Lamb of God. No one can speak of the glory of divine grace, of all the luxuries of the house of God, who has not been himself a partaker there-

of. It is not difficult to discover whether a man's speech is expressive of his own experience, or whether he is only speaking out of a book. If he has tasted of the viands of the divine banqueting house, and like Benjamin has received special love-tokens from the Governor Himself, he will be able freely to tell to all around what a dear Saviour he has found.

Equally must it be true of everyone who would teach, and of everyone who would witness for Christ anywhere: "We are his witnesses of these things; and so is also the Holy Ghost." Without that, a man cannot possibly be an "able minister of the new testament".

A true minister is divinely ordained to his office. We speak of him as being "called". We ask our candidate to tell us what reason he has for believing he has been divinely called to the ministry. I do not believe that it is within the power of a church, or of a group of ministers, of themselves, to communicate any authority to a preacher. That, of course, is the Romanist doctrine, that authority resides in the Pope, and through him, in the Church; and that that authority can be transmitted to its ministers. Ecclesiastics, by virtue of their office, claim possession of a certain authority. I do not believe a word of it. I do not believe authority can be transmitted at the end of a bishop's fingers—or at the end of the fingers of presbyters or pastors who lay their hands upon a candidate for ordination. All that is involved in such a service is a recognition of his divine ordination, that God has first of all called him as a minister.

I am old-fashioned enough to believe that no man can preach the gospel who has not, by divine decree, been separated unto the gospel of Christ. "How shall they preach, except they be sent?" That does not mean, How shall a man go to India, or Africa, or China, or elsewhere, unless a mission board authorizes his going and pays his fare, and promises to support him. That has nothing to do with a minister's commission from God. No man can really preach the gospel unless he is a man whom God has sent. "There was a man sent from God whose name was John." God does actually call preachers.

In confirmation of that, you have the great passage in Ephesians: "When he ascended up on high, he led captivity captive, and gave gifts unto men . . . and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The minister's task is so to teach that people will become like Christ, will attain to the "measure of the stature of the fulness of Christ".

I quote that passage here to reinforce the statement that ministers are definitely called to the ministry by God Himself. Not merely because they think they would like to preach; a minister is a man upon whom God has unmistakably laid His hand, and separated him unto the gospel. Our human ordination services are but a recognition of that fact, that we discern in the man a certain gift for the ministry, and some evidence of his having been called to be a minister.

That ought to lead us to pray earnestly that God would send forth labourers into His harvest, that God will lay His hand upon young men and commission them to preach His gospel.

A man thus called *will himself have a profound con-*

viction of the fact. He must know that he is called. I do not know anything else that can sustain him in the arduous work of the ministry. There are many people who think it is rather an easy job. You have heard of the Irishman who was asked what he would choose to be, and replied, "For a nice aisy, clane job, I think I would like to be a bishop"! But the task of a bishop is not an easy one—nor is it always a clean job. The minister himself must be clean. But he may have his name dragged in the mire, and go through many a difficult place in the execution of the duties of his office. He will have hardships; therefore he must be sure, beyond all possibility of question, that he is in his right place, that God has called him to be a preacher. Otherwise, he would give up in the very first year.

I remember my father's telling me as a young man, some of his experiences. He told me of a Sunday evening when he had had a wretched day. It was before he was married, and he returned to his lodgings that night utterly disheartened, as "blue" as could be. The ground under the juniper is pretty well worn by the feet of the prophets. There are times of terrible reaction to those who preach the gospel. This was one of those nights when the preacher was in utter darkness.

Some godly man in the congregation had discerned my father's discomfort. He did not go home with the preacher, but not long after he arrived at his room this man came in. He sat down beside my father, and he told him he had had a bad day. (He advised me, however, if I had a poor time never to let anyone know, saying that if I told no one probably no one would discern it. The people may have a good day when the preacher does not). This man sympathized with the preacher, and my father told him that he thought he would never preach again, but resign forthwith. He did not oppose my father, but said, "Perhaps you ought to. Sometimes it is necessary for a man to turn rightaboutface if he fears he is in the wrong course. But I would not do it to-night. Ask the Lord to give you at least one more good Sunday; and when you have had the blessing of the Lord in your own soul and upon your congregation, and have seen the fruits of your ministry—on an evening after a day like that is the time to resign."

That was good advice! Few people know a minister's experience. The only time when the existence of some sort of purgatory seems possible is Sunday nights. I am half inclined then to believe in the possibility of experiencing something of its misery. And I usually visit it! And often stay there until the birds are singing Monday morning.

I met a very, able and distinguished man on one occasion, a very austere sort of person. Any time I had ever seen him leave the platform after a great address, it seemed to be as a conqueror, as though he thought he had fulfilled his duty ably. I was half inclined to believe he was a little conceited. But I met him on this social occasion, and as we talked, the bars being down, I told him something of the terrible reactions that a minister experiences when he has poured out his soul, and there is nothing of him left, when there is a sudden psychological reaction and he is plunged into outward darkness. He stood back a minute, all his austerity vanished, and said, "Let me take your hand. You do not mean you have experiences like that?" "Always after an address I have it, but I thought I was the only one. Are such experiences common to you?" He replied, "Always. But I thought you were a blessed exception!"

At those times, unless there is born in the man's soul the profoundest conviction that he *must* preach the gospel, he will be inclined to give up.

There are so many difficult experiences in his church, so many disillusionments, so many disappointments, so many betrayals, so many times when he thinks he has got to Tripoli and finds himself driven back into Egypt and he has to do the thing over again. You remember what Kipling said?

"If you can see the things you gave your life to, broken,
And build them up again with half-worn tools;

If you can fill each consecrated minute
With sixty seconds' worth of duty done,—
Yours is the earth and everything that's in it—
And what is more—you'll be a man, my son!"

I do not know anything more trying than that, when you think you are building a house, and by some means someone brings it down about your head. You find yourself saying, "I fear I did not build very well; it is all my fault." I used to think when people left the church, it was all my fault; someone who had long been faithful, perhaps, and I wondered what I had done. I have learned that such defections may not always justly be laid to the preacher's charge. But when these experiences come, and the clouds hang low, and neither star nor sun, in many days appears, only a conviction of duty will enable one to persevere.

Sometimes I think the Lord has ordained that ministers should be of that temperament, real ministers! There are some who ride upon their high places all the time, but a real minister is easily brought low. It seems to be necessary for most of us to be brought low once a week—sometimes oftener. Nothing can possibly sustain a man in times like that but the deepest conviction: "I cannot help it. It may be I have failed, but I must go on. Others may drop out, but woe is me if I preach not the gospel. I must go on."

Grace must do all that for a man: make him to know Christ; build him up in Christ; make him to know he is called to be a minister. Otherwise, he cannot long continue.

II.

A "minister of the new testament" **MUST BE ONE FOR WHOM NATURE HAS DONE MUCH.** "Why did you put grace before nature?" Because grace is always before nature. Preachers are born, not made. You cannot make a preacher. God is not as we are. We look upon some rising young man, and say, "He displays qualities that encourage one to hope he might become a preacher." But God knows from the beginning. All God's preachers are so born. I have said it is necessary that a minister be born again: it is equally necessary that he be well born the first time. When I say "well born", I do not mean born with a silver spoon in one's mouth. On the contrary, most ministers are found to have come from places where they have experienced hardships from their youth. Most ministers have been nurtured in, at least, comparative poverty, and adversity. Nothing else can make a real man of him.

Sometimes in my folly, I have wished I had much money, to make it easy for young ministers. I am positive we made a mistake in the Seminary: we made it too easy. We did not exact a sufficient test. When we re-open, I shall propose that we make it as difficult as possible, so that we shall exclude all but the truly called. We need men who are born to be men, who have certain natural qualities of manliness. Look back through your

Bible and see what the record says. Next to the one and glorious name of our Lord Jesus Christ, the greatest name in all human history is that of Moses. No one has ever equalled him. His is the only name that is joined with that of the Lamb in glory: there they sing "the song of Moses and the Lamb".

Who was Moses? He had not a lovely cradle, as some babies have. He had a cradle of bulrushes. Read Steven's sermon about the hardships of his people, the persecutions they endured; and then note the pregnant phrase, "At which time Moses was born." Was there any significance in that? Yes! All the characteristics of that time were reproduced in Moses. He was the embodiment of the indestructible qualities of God's elect.

Have you ever wondered why this war is such a terrible war? Has it occurred to you that millions of soldiers now fighting, were war-babies, born during the last war? They did not know it, but some of them came into the world soldiers. They could not help it. We speak of the "lost generation". Their fathers in many cases died; but I believe that a generation so produced will be likely to overtake the arrears; and who knows but that out of this war we shall find a generation of young men who, if they survive, will be greater than their fathers?

I am praying that some of our boys, hardened in war, made tough, made of the stuff that God makes ministers of, will come back to be preachers. Do you remember Bob Shaker? A quiet, reserved sort of fellow who was always in our Saturday night meetings, giving his testimony. He was one of our faithful teachers. The other day someone told me of his addressing a great meeting in Tent Hall, Glasgow. It may be that many of them will come back to be soldiers of Jesus Christ.

But my point is that Moses came into the world with certain latent powers, certain natural potentialities that fitted him to be the leader of his people, and a prophet of the Lord. He was born to that estate; and God knew before Moses was born what he was going to be. He had ordained him to be the deliverer of his people, though neither his father nor his mother knew it. Moses was discouraged first of all, because his brethren did not recognize his calling: "He supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." And he had to wait forty years longer before he got into the fight—but he was endowed with such qualities as enabled him to endure as seeing Him Who is invisible.

And whatever those qualities be, no seminary can put into a man what God has not put there. I remember a young fellow whose chief endowment was conceit—and he had enough to serve a town. He came to the Seminary, but he knew everything before he came. I met him one day as he was leaving, and I asked him what was wrong. "I am going to Moody." "That is a good place, but why are you leaving us?" "I cannot get anything out of Dean Stockley's lectures." "Do you know why?" "No." "Because, young fellow, you have no place to put it; and neither Moody nor any other school can give you that capacity."

You have heard the story of Mr. Newly-Rich who sent his daughter to a school to be trained to be a lady? After she had been there a couple of terms the principal wrote her father, asking him to call. When he came, she advised him to take his daughter out of school, saying she was only wasting his money and her time. "But why?" "We feel she has no capacity for the work." "No capacity? Then buy her one!" said Newly-Rich.

Ah, there is something that God gives, and if it is lacking no one can put it there.

Look at Jeremiah. God said to him, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Before he was born! And what a prophet, he was! John the Baptist was ordained to be a preacher before he was born. Read the story. God knew exactly what John was going to be. He was "a man sent from God". Even as to his physical birth, he was God's gift to the world, as well as by his spiritual endowments.

It was true also of the Apostle Paul. That is a significant saying of his: "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." He linked his birth and his conversion and his commission to preach, together, and gave all credit to God. No school in the world could have made the Apostle Paul. He was a brilliant scholar, and acquitted himself well as a pupil of the great Gamaliel; but God did for him first by nature what no school could ever have done. He was born to be a preacher. So is everyone who is a real preacher—though in the beginning only God knows it.

It would sound egotistical were I to tell you anything of my own experience, yet perhaps after the years one may, without immodesty, say that he has seen some evidences of God's call even in his own ministry. One day I telephoned my mother not very long before she went home, and she said before we finished she had something to tell me that she had long wanted me to know. My mother was a very reticent woman. The only time I ever heard her speak a word in public was when, at my twelfth anniversary in Jarvis Street, she was called to the platform and presented with flowers. She merely bowed, smiled, and said, "Thank you." We used to call her, "The Duchess". She was reserved, dignified, and of few words.

But speaking this day not long before she went home, by long distance telephone, she said there was something she had long wanted to tell me, but had never had the courage to do so. I said, "All right, mother, what is it?" I could feel her emotion as she said, "I had often talked about it with your father, now in glory. We used to talk together about his work. It has always been the greatest grief of my life that I had no gift for public speaking: I so longed to be able to speak publicly for my Lord. But this is what I wanted to tell you. Your father used to read his sermons to me, tell me what he was going to preach; and I was always an interested listener; always wanted to know how he got on. I was his critic. But before you were born, I definitely laid it before the Lord, and asked this favour of Him, that He would allow you to speak for me."

Do you mind my telling you that? I had felt it before, but after that, I felt more convinced than ever that God had a little for me to do. If you mothers would pray that God would give you children who might be preachers, pray for your children before they are born. Commend them to God—who knows what the results would be?

We must be on the lookout for men whom God has sent into the world with some natural aptitudes for the ministry. I believe a man must have a good physical constitution to be a minister. You would not think of

sending a man into the army unless he were physically complete, a really vigorous man.

The ministry is a hard job physically. Men are called to the "work" of the ministry, not the rest. Nothing affords a better opportunity for a man to be lazy if he wants to be—and nothing affords a better opportunity for work.

A minister must have *certain mental endowments*. If there were an instrument by which one could analyze a preacher's brain, I suppose it would look like anyone else's; but there is something there to be found nowhere else. Another man may be abler, and yet not a preacher. He must have a memory. It must be trained, but the potentiality must be there. He needs imagination. Did you ever know a man who had no imagination at all? What wooden creatures they are!

I was guest in a minister's home once where there were several daughters, one of whom was a bewitching little creature of six or seven. Every day she had a new story. How she could romance! The things that child could create! She would come down of a morning and begin to tell her story. Her father was a glum sort of man, without any imagination—except that faculty which exercised itself in fancying he was an important man. He told me about the trouble he had with this little girl. "What is wrong?" "She tells such lies." "She does not lie. Every story-teller creates an imaginary world. If you had any imagination, you would thank God every day for the mental qualities that child displays."

The preacher needs to have an imagination, to be endowed with a creative faculty, to have the bump of imagination that the phrenologists talk about. "The kingdom of heaven is like"—"is like"—"is like"! That is the preacher's business. He must see things everywhere that are "like" the truth that he has learned from the Book, so that he can bring it forth; and the people will say, "I understand now." I knew a preacher who was a combination of an adding-machine, a typewriter, and every other mechanical office device. He was a machine. He never made mistakes. I often wished he would! He was a painfully mechanically accurate man, but destitute of any imagination. One day we were walking up Sherbourne Street, and under the trees in a garden there was a bed of lilies-of-the-valley, white as the driven snow, and their fragrance filled the air. As we walked along he said, "Look at those lilies, thick as the hair on a dog's back"! He was quite unconscious of their beauty or their fragrance. He was not a tailor who could make new clothes for the truth. Everything he said, and everything he did, was painfully colourless and unattractive. There was no adornment about it. He was incapable even of pinning a bouquet on the lapel of Truth's coat, when he sent it out walking!

A man needs to have a logical faculty that will enable him to reason. A real preacher needs to be possessed of such qualities as are indispensable to the making of a philosopher; he must be able to relate one thing to another; and unless he can do that, he cannot be a safe guide.

A true preacher is a man whom God has made; and we shall do well to pray constantly that He will send forth such labourers into His harvest: God's men to preach His gospel.

And a man needs *certain training*. It is not enough to say that a man is naturally a genius: unless he is a

hard worker, he will soon wear out. He may flash like a meteor across the sky, and outstrip everyone else at twenty-one, and be out of the race at thirty. He must to be trained for his work. Moses, before he was called to lead God's people, was called the son of Pharaoh's daughter. He was given every advantage of the palace. He was "learned in all the wisdom of the Egyptians". On natural grounds, before ever he saw the burning bush, Moses was one of the most erudite men of his day, one of the greatest scholars, if not the greatest. All that added to his natural advantages. When, at last, he was ready to graduate, he had that little fuss with the Egyptian and the row with the Israelite, and he was sent into the wilderness to take a post-graduate course of forty years.

A young man applied to enter the Seminary for "a short course", he wanted to be through in two years so that he could get into evangelistic work without delay. I asked him what he had been doing, and he said he was a butcher. "How long did it take you to learn your trade?" He said "I was apprenticed for seven years in Ireland." Seven years to be a butcher and two years to be a preacher!

David was not a graduate of a military school, but he had been providentially trained for his future career. It was no accident when he put the stone in his sling and brought the giant low. That was science. The same was true of the Apostle Paul. He was a great scholar before he was converted. "But I thought the apostles were unlearned and ignorant?" Were they? Even by ordinary standards Paul was not; and as for the rest they had had three years at the feet of Jesus Christ, in the enjoyment of His personal ministry. That was an advantage which no man since has enjoyed. The Lord did not send out untrained men: He Himself trained them. I believe God ordains a providential training such as that which came to Moses for all His preachers. Moses did not know he was at school, but all his training was preparing him for his divinely appointed vocation. David did not know he was being trained to be the greatest warrior of his time, and to be a king, when he kept his father's sheep. Some men are called into the ministry who display extraordinary ability without special training; but on questioning, you find they were trained in this way or that; and when God put His hand upon them, they found that all that had gone before was a preparation for that ultimate call.

There is the *specific mental discipline that may be obtained usually in college*. Sometimes a man may be strong enough to train himself. When he is, he must be not only a student but faculty as well. Wm. Carey was loaded with academic honours and was recognized as the greatest linguist of his day; but he never saw the inside of a college. He had been his own faculty—only a strong man can train himself. But by some means a man must be trained.

There is no language, no literature, no chapter of history, no science, that may not be put under tribute to the ministry of the gospel. There is no man who needs to know so much as the minister. He must take a broad view of life, so that he may minister to all sorts of people. And all that, that he may be "an able minister of the new testament".

III.

AND WHAT IS THE "NEW TESTAMENT"? The exclusion

of the Old? No! The New Testament is the fulfilment of the Old. "This cup is the new testament in my blood." He must be an able minister of that gospel which finds its centre and sum in the death and resurrection of the Lord Jesus Christ. To know that, will take him all his life. There is always something new in the Word of God.

I have no time to speak of the doctrines of the New Testament, but certainly a man must know his Book. It will follow that a man born again, thus qualified naturally and spiritually, thus equipped, will become a man who, in the power of the Holy Ghost will preach the glorious gospel of the blessed God. He will be an expositor of Scripture; and that Book of Truth which is related to Truth in all realms will compel him to be a diligent student of the recorded thought of all the ages.

I believe God is going to give us the victory in the war, and I believe that the fields of the world will be opened to missionary endeavour after the war as they perhaps have never been opened before. We shall need missionaries abroad, and missionaries at home—if indeed the Lord should tarry, as He may. Let it be the burden of our prayer daily, that some among our men in the armed services—such men as He has before ordained to preach His gospel—may be discovered, intellectually equipped, and, being made able ministers of the New Testament, sent forth into the whitened harvest field.

A Priest Orders New Testament Burnt

(Continued from page 4)

spotlessly clean kitchen, she did not ask us to sit down. In response to our enquiries about the New Testament, she replied that she did not like it—it was not a good book for Catholics. But what was wrong with it, we insisted. That seemed to be a new angle of approach to the lady, and she was somewhat ill at ease as she admitted that she did not know what was wrong with it. Finally she said that it was not Catholic, therefore, not good. I withdrew my French-Catholic Testament from my pocket and allowed her to read the "Imprimatur" and "Nihil obstat" on the fly-leaf, and Mr. Boyd suggested that she get the New Testament we had sent to her and compare it with the approved Roman Catholic version in French. Then the truth came out, as she said with a malicious little smile, pointing to the kitchen stove on which dinner was cooking, "But I burnt it!"

"You burnt it," we said with indignation, "why did you do that?"

"Monsieur le curé told me to burn it." Our horror at her act seemed to make some impression on her and in spite of her triumph at having obeyed her priest, she was willing to compare the two versions—the Roman Catholic approved translation and what she called the Protestant Testament. Verse after verse she read aloud from each version in turn and both she and the little audience of her men folk had to admit they were almost identical in text and the same in meaning. Their chagrin was obvious. Why, then they asked, do our priests forbid us to read the New Testament? We threw their own question back to them. They were intelligent people. Why had the priest not told them the reason for his condemnation of our New Testaments? Mr. Boyd asked them if they would read a Roman Catholic version of the New Testament, if they had it. Most decidedly not—Monsieur le curé would not permit it. Almost pathetically the woman of the house repeated her question, why

had her priest forbidden the reading of the New Testament? Seeing her genuine perplexity, we used it as an occasion to preach the Gospel and we gave her the real reason why the New Testament is in practice a forbidden book to Roman Catholics. Using the approved Romanist version we asked her to read aloud passages which showed the obvious contradiction between the Word of God and the traditions of her church. With trembling voice she read in the Gospels of the healing of Peter's mother-in-law—she seemed little comforted by her husband's interjection that it was another Peter, not the first pope who had a mother-in-law! The mention of the brothers of Jesus in several Gospels was a stunning blow to her, though her husband insisted, that, in spite of the context, they were spiritual brethren. Finally, we had her read of the "gift of God which is eternal life through Jesus Christ our Lord" and of this great invitation of the last book of the Bible, "Whoever will, let him take of the water of life freely." It was scarcely necessary to draw the attention of our little congregation to the salient contrast between the freeness of scriptural salvation and the pay-as-you-go variety sold by ecclesiastical Shylocks.

We left them in amazed silence, as Mr. Boyd urged them to discover the priest's reasons for burning the Bible, and he offered to come at any time and meet the priest with the Word of God as sole arbiter.

What the result of our visit will be, we do not know, but we ask our prayer-helpers to remember this household before the throne of grace. The Seed has been sown, the message of the Testament was not destroyed by the flames that burnt the book to cinders. It may be a long time before we see the fruit, but short or long, we commit it to the Lord of the harvest who alone can give the increase.—W.S.W.

FROM A UNITED CHURCH MINISTER

Montreal, Quebec,
November 16th, 1942.

Dear Dr. Shields:

KEEP IT UP: I am the recipient of your THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, a subscription gift to me of a Baptist Airman, Mr. ——. I have read your timely articles and addresses on the Romanist situation in Canada, and I wish they could be put in the hands of every Protestant in Canada. They might stab our slumbering Protestants broad awake to the realization of our danger before it is too late.

I have just read your Sermon on the "Life" article in the November 12th Edition of THE GOSPEL WITNESS; and I am going to take the liberty of reading it at a United Church Ministerial Club which meets tomorrow. You may think that a large number—perhaps majority—of our Ministers are hostile to you. I can assure you it is otherwise among the Ministers I know. You have far more friends than you may realize. Keep up your work; and God's blessing be with you.

Very sincerely yours,

(Signed) _____

READ SPECIAL OFFERS
ON BACK PAGE

Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 48 November 29, 1942

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

THE CONDUCT OF THE CHRISTIAN

Lesson Text: 1 Peter 2.

Golden Text: "Unto you therefore which believe he is precious"—1 Peter 2:7.

I. The Christian as a Child of God—verses 1 to 3.

The words "therefore" and "wherefore" in Scripture are frequently like pointers indicating the results which follow certain causes. So here. The new birth is described at the close of Chapter 1, and the exhortations at the commencement of Chapter 2 apply to those who have experienced that new birth. Each Christian is responsible for the nurture of the new Divine life planted within his heart (1 Cor. 3:6-15; 2 Pet. 1:4-8). Things which hinder spiritual growth must be laid aside and removed (Heb. 12:1). Evils of thought, speech and action must be put off by those who have put on Christ (Gal. 5:24; Eph. 4:22-31; Col. 3:4-10). Sin in the life will destroy our fellowship with God and our testimony before men. As sons of God we must be obedient to the Father's holy will.

The Word of God is not merely the means used to convey the new life to the soul (Jas. 1:18, 21); it is also the means used to strengthen that new life. As milk is sufficient and suitable nourishment for the young child, so is the unadulterated Word of God sufficient and suitable spiritual food for the soul (2 Cor. 2:17; 4:2). There is something wrong with the Christian who has no appetite for the Word of God (Job 23:12; John 4:31-34; 1 Cor. 3:1-3; Heb. 4:12-14).

Christ is the Way, the Truth and the Life (John 14:6). He is also the Bread of Life, the Manna, upon Whom we are to feed constantly (John 6:51-58; 1 Cor. 10:1-4). All who have come to Him for salvation have partaken of Him (John 13:8); they have tasted that He is gracious and sweet (The Greek word translated "gracious" also means "sweet"—Psa. 34:8; Rom. 2:4).

II. The Christian as a Living Stone—verses 4 to 8.

Christ is as a stone which at first is disregarded by the builders, but is later found to be the key-stone, the chief corner-stone upon which the walls rest (Psa. 118:22; Isa. 28:16; Matt. 21:42; Acts 4:11). Christ was repudiated by His own people (John 1:11), but chosen of God to be the chief Corner-Stone of the Church of God (1 Cor. 3:9, 11; Eph. 2:20; 1 Tim. 3:15). He is the Precious One. We who believe upon Him are built into that holy edifice, not as senseless stones but as living stones; not to adorn a material temple but a spiritual temple (1 Cor. 3:9, 16, 17; Eph. 2:22). We are also chosen to be priests unto God (Rev. 1:6; 5:10), ordained to offer sacrifices—our bodies, our praise, our service, our gifts—all of which are acceptable to Him (Rom. 12:1; 15:31; Heb. 13:15, 16).

Believers know and appreciate the preciousness of their Saviour (1 John 4:16), but unbelievers are offended, and stumble because of Him (Isa. 8:14, 15; Lk. 7:23; 1 Cor. 1:23). They reject His Person and disobey His Word, until God has no other alternative than to let them continue on in their own way to destruction (Prov. 1:24-33). Believers are appointed to receive honour and salvation; unbelievers are appointed to receive dishonour and wrath (Matt. 21:44; Rom. 2:5-10; 1 Thess. 5:9; 2 Thess. 2:8-14).

III. The Christian as a Witness—verses 9 to 20.

Our conduct should be becoming to our calling; our state to our standing. God's purpose in making us priests, in honouring us to become His people, in calling us out of darkness into light (Col. 1:12, 13) is that we should show forth His excellencies by our lips and our lives (Isa. 43:21; Phil. 2:15, 16; Tit. 2:11-14). Let us walk as children of light (Matt. 5:14-16; Eph. 5:8-14). We who have obtained mercy should also show mercy to others (Matt. 5:7; Rom. 9:25, 26; 12:8).

Christians are described as strangers and sojourners. This world is not our home (Phil. 3:20; Heb. 11:9, 10), and there-

fore our thoughts, affections and aims must be centred in the things of God (Col. 3:1-4). The desires of the flesh must not be allowed to interfere with the progress of the soul (Rom. 6:11; 1 John 2:15-17).

And yet, since we live upon this earth, we have duties to perform. We must obey the laws of the land, for the powers that be are ordained of God (Matt. 22:21; Rom. 13:1-7; 1 Tim. 2:1-3). God desires us to live in such a way that men will have no ground for calling us evil-doers.

As children of God we have been made free (John 8:32-36), but there are some who use their freedom as an excuse for wicked conduct (Rom. 13:13-21; 1 Cor. 8:9-13). This truth may be illustrated by reference to some policemen in a Canadian city who were convicted of stealing. The official uniform was used as a protection to cover up sin, as a "cloak of maliciousness". Liberty is indeed Christ's livery; we are enfranchised in order to be enthralled. His service is perfect freedom (1 Cor. 7:22).

Christianity and slavery do not long exist together. Wherever the Gospel goes, shackles are removed from the hearts and persons of men. In Apostolic times slavery still existed, but it was destined to be abolished. During the intervening period the Holy Spirit through Paul admonished Christian slaves and Christian masters to adorn the doctrine of God their Saviour (Eph. 6:5-9; Col. 3:22-25; 1 Tim. 6:1, 2; Tit. 2:9, 10).

Only the grace of God will enable a man to endure patiently the suffering which comes because of well-doing (Matt. 5:10-12). In being called to be Christians, we are called also to suffer persecution for His sake (Matt. 10:38; John 15:18-21; Phil. 1:29; 2 Tim. 3:12). Christ is our great Exemplar. He suffered wrongfully (Isa. 53:9; Lk. 23:41), and He knows by experience the meaning of sorrow and affliction (Matt. 26:38). Hence, He is the source of all our comfort and inspiration (Heb. 4:15, 16; 5:7-9).

No other suffered as Christ suffered. His suffering was unique in its extent (Heb. 12:3, 4), and also in its quality. His was vicarious suffering; He poured out His soul unto death in atonement for the sin of others (Isa. 53:12; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 3:18).

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BEHIND the DICTATORS

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Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

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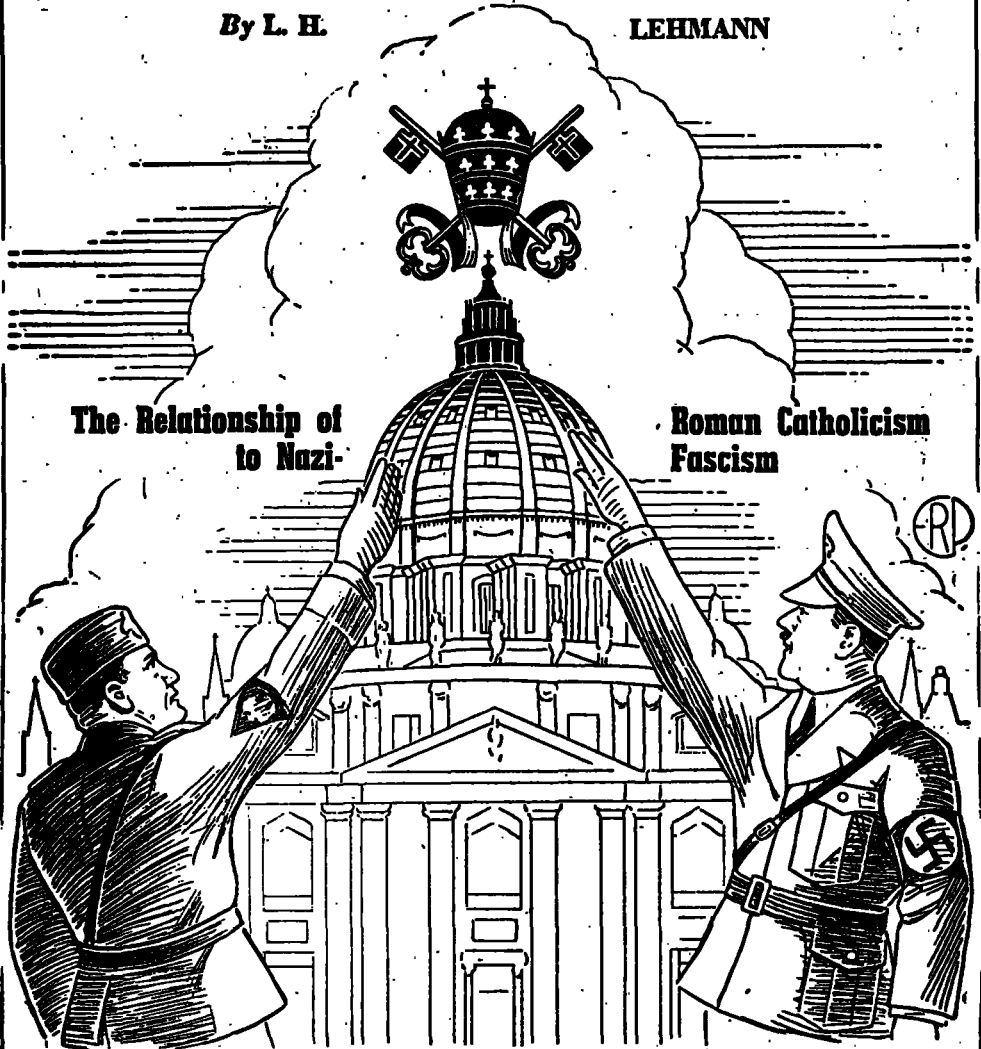
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BEHIND THE DICTATORS

By L. H.

LEHMANN



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