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PREACH THE WORD

A FEW years ago a Toronto newspaper published an interview with a religious leader that was written by a reporter who had himself at one time been in the ministry, but had given it up for other more congenial tasks. In the printed account, either the interviewer or the one interviewed was reported to have said something like the following: "One might just as well talk about systematic sunshine as about systematic theology. And as for the old-fashioned phrase, 'the plan of salvation', it is just as meaningless as if one were to talk about a plan for falling in love." Such witticisms as these may be considered clever by some, but a visit to a physics laboratory would certainly help to clarify their thinking while at the same time it would show them the fallacy involved in the reference to 'systematic sunshine.' Anyone who has seen a ray of white light broken up into its constituent colours of the spectrum merely by passing through a prism, would be strongly inclined to think that sunlight is, after all, a most systematic affair. Scientists did not decree the laws of refraction, but they freely confess that having discovered their existence they have found them to be unchanging.

And as for it being folly to talk of a plan of falling in love, the young man or woman who fails to have some measure of intelligent choice in such an important matter, will probably find his romance leading him to the divorce court or the asylum. The greatest love story in all history is recounted in a very familiar text of the Bible, and it is there revealed that all the Divine wisdom and knowledge are displayed in the provision a gracious God made when "He gave His only begotten son, that whosoever believeth in him should not perish." Is anything else conceivable? Would the Creator, Who in the beginning established the laws governing the behaviour of light rays, be less wise or loving when he undertook to "shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Theology is Inevitable

Theology is a word that has a sinister sound for many modern ears. It seems to them to have a sombre, forbidding tone that at best deals with a realm of abstractions far removed from the living realities of experience. Yet theology is the Doctrine of God, or more literally, the Word of God, just as biology, according to its derivation,

is the doctrine or the science of life, and geology is the doctrine or science of the earth. It is inevitable that the human mind should give itself some account of the life with which earth teems and of the ground whereon we tread. It is both inevitable and necessary that man, because he is a man, should have some understandable account of his Creator. The purpose of the Bible is to tell men about God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18) This being so, the man or woman who believes the Bible and accepts the revelation God has given to us in His Son, will have a theology, that is to say a doctrine of God.

Theology is not a dead thing, divorced from the realities of everyday life; it is as near to us as God, "in whom we live and move and have our being." It is not a series of vague propositions devoid of power, but the truth of God by which men live, and which calls men from death to life eternal. This, at least, is true of the doctrine revealed in the Word of God, though there is a "false theology" just as there is also a "science falsely so-called."

An Experimental Reality

One characteristic of that school of thought generally referred to as "Modernistic" or "Liberal" is the attempted divorce between theology and religion, in the supposed interests of the latter. It is the life, the experimental reality that counts, we are told, not the intellectual explanation of it. No greater importance could be given to the necessity of personal experience of the saving power of Christ than is found on every page of the New Testament. The Apostle Paul did *not* say, as he is sometimes quoted inadvertently, "I know *in* whom I have believed." He said rather, "I know whom I have believed." The latter includes the former and goes beyond it. In this passage, the Apostle speaks of his personal knowledge of the living Christ. "I live," he says in another verse, "yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But to know Christ necessarily involves knowing something about Him, and believing in Him must of necessity be conditioned on believing certain things about Him. No poor sinner could believe on Christ, unless he first believed that He is able to save unto the

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and

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitzem, Canada.

uttermost all them that come unto God through Him. "He that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Hence theology and religion are inseparable in practice, though we may divide them in our thought as two aspects of the same divine truth.

The first sermon preached after the coming of the Holy Spirit on the day of Pentecost was a theological message. It was based on the divine inspiration of Scripture and set forth the doctrine of the incarnation of Our Lord Jesus Christ, His Deity, His resurrection and His power to save. It was not a sentimental appeal, but a doctrinal discourse that pricked men in their hearts, so that they cried out, "Men and brethren, what shall we do?" The earliest epistles of Paul as well as the later ones are essentially doctrinal. Their exhortations to Christian living and their practical admonitions spring out of the great truths of the revelation of God in Christ, and would be impossible without them. Triumphant certainties of Christian hope are possible because the foundation of God standeth sure; without that solid basis of truth they would be nothing but empty wishes or vain illusions. Here, for instance, is the practical conclusion drawn from the doctrine of the resurrection: "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Paul could say that, and the Corinthians could hold fast to it, because of the certainty of the doctrine of the resurrection of Christ. And so one could name all the great lines of Christian teaching and show that they are the foundation stones on which Christian conduct and Christian expectation are built.

A Word For Evangelicals

It was to an ardent Christian believer that Paul addressed the word of exhortation that forms the title of this article: "Preach the word." And in the present age, evangelicals, or by whatever other name people may

call those of like faith with Timothy, stand in need of the same exhortation that the apostle addressed to him. It is not our business to entertain people, or to tickle their fancy by leading them into the mazes of speculation or even to draw tears from their eyes by means of sentimental stories. What is the practical difference between a Modernist who does not preach the great doctrines of the Word because he does not believe them, and an old-fashioned evangelical who does not preach them because he finds that sort of solid teaching does not fit in with the "jazzy" hymns, the clever quips, the general levity of the whole service, which is supposed to be "in the tempo of the times"?

We close with a quotation which started us on this train of thought; it is taken from the Preface to James Dennéy's book *The Death of Christ*: "If kings were philosophers or philosophers kings, we should have the ideal state, according to Plato. If evangelists were our theologians or theologians our evangelists, we should at least be nearer the ideal church." To which we might add that a true evangelist must be a theologian, seeing that the evangel is God's Good News, the unfolding of the doctrine of God, theology, in the redemption that is in Christ Jesus.

—W. S. W.

NOVEL CHARITY

STRANGE zeal, indeed! which gets angry at those that censure public faults, and not at those that commit them! Novel charity this; which groans at seeing error confuted, but feels no grief at seeing morality subverted by that error. If these persons were in danger of being assassinated, pray, would they be offended at one advertising them of the stratagem that had been laid for them; and instead of turning out of their way to avoid it, would they trifle away their time in whining about the little charity manifested in discovering to them the criminal design of the assassins? Do they get waspish when one tells them not to eat such an article of food, because it is poisoned? or not to enter such a city, because it has the plague?

Whence comes it, then, that the same persons who set down a man as wanting in charity, for exposing maxims hurtful to a religion, would, on the contrary, think him equally deficient in that grace were he not to disclose matters hurtful to health and life, unless it be from this, that their fondness for life induces them to take in good part every hint that contributes to its preservation, while their indifference to truth leads them, not only to take no share in its defence, but even to view with pain the efforts made for the extirpation of falsehood?

BLAISE PASCAL, *The Provincial Letters*.

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THE LATEST NEWS FROM FRANCE

LETTERS have been received in the last week or so from several pastors in France, and we hasten to share the good news with our readers. All of them tell of their joy in the cessation of hostilities in Europe and, in spite of the sufferings and hardships they are still undergoing, they give thanks to God for His many deliverances and rejoice in the opportunity of giving their undivided attention to the preaching of the Gospel. The first letter from which we quote was written by one of our own pastors, Rev. Bernard Jeffery, chaplain with the Canadian Army, who spent several days in Paris.

A Canadian Chaplain Writes From Paris:

"Dear Brother:

"Since last writing to you I have had some big changes and interesting experiences. I received your box of foodstuffs and sent them to Fred Buhler, who is now in Alsace. I had the privilege of spending two days in Paris with the French pastors there. Pastor Guyot arranged for me to stay in an apartment in the same building as himself. It had formerly been used by the French Gestapo and was well furnished and very comfortable. One of his nephews had just returned from five years in a German prison camp, so he offered to show me the main sights of Paris—the Arc de Triomphe, the Louvre, and the palace of Versailles and other places. In the evening I attended the prayer-meeting at Asnières, where Mr. Guyot lives. There were about thirty present and they seemed a very happy crowd, in spite of the shortage of so many necessities. I spoke briefly by an interpreter.

"I also paid a short visit to Pastor Emile Guedj, who gave me a thrilling account of his four-hour interview with the Gestapo. Fortunately, he was able to get out of their clutches and to continue his work. He told of his work and showed me the church which was in good repair and gave evidence of a prosperous work. He told me that the Young People's Work was specially prosperous, meetings lasting two and three hours filled with prayer, praise, and testimonies. I met the son of Pastor Georges Guyot, aptly named Daniel, who had just returned from the infamous Buchenwald concentration camp in Germany. He looked it! (Daniel Guyot's thrilling story up to the time of his arrest by the Franco-German Gestapo, was told in the May 10 edition of this paper.) Because of his connection with the French "Resistance" group, he had been sent away about a year ago. They said that when he first returned, he was unable to chew anything solid, having lived on soup for so long. When I arrived, his appetite was beginning to return and the poor fellow could hardly stop eating! He simply smiled when we had finished eating, and reached for more bread or anything there was at hand. I was able to bring them some rations and they were delighted to get some white bread and tinned milk, among other things. One of the highlights of the visit was seeing the good folks fulfilling I Corinthians 16:20, in good measure, on both cheeks! (Merely an old French custom, Brother Jeffery.—Note of editor).

"I am now on the Zuyder Zee, with a new unit, with whom I expect to be returning to Canada, since the men here are being gathered together from the Toronto

Military District. I am trying to arrange a gathering of all the Christian men I know over here on June 16 in Nijmegen, Holland. I covet your prayers for it. My work is largely personal at present as my men are spread out over 60 miles of the Zuyder Zee in small groups, catching any German prisoners or Dutch Nazis who may be loose. There were about 5 per cent of the Dutch people who were fanatical Nazis. The Underground was very well organized and is doing police work very well. The Dutch people have been very kind and grateful to the Canadians. I enjoyed a very pleasant leave in Ireland during April with my wife. She is expecting to go to Canada soon.

God be with you in your great work for the Master.

Yours in Royal service,

Bernard Jeffery."

A Church Damaged

Pastor Georges Guyot, whose son Daniel is mentioned in the above letter, also writes of the damage suffered by one of the Paris churches:

"Our hall at Bois-Colombes, a suburb of Paris, suffered considerable damage in the course of two bombardments on September 15 and December 31, 1943. The building is in the neighbourhood of a group of factories, almost all of which were destroyed or rendered useless by the bombardments. Almost all the windows in the hall where we meet were broken, a part of the roof was destroyed, and three of the walls displaced by the force of the concussion, though the chapel itself was not directly hit. We shall have to spend at least 10,000 francs or more in repairs, though for the moment there is neither labour nor materials to be had. When we see the destruction that surrounds us on every hand, we marvel at the good and powerful hand of God that has preserved us amid dangers. We never had a bombardment during the hour of service, though we were interrupted several times by alerts. What a relief that we have had neither one nor the other for several months now!"

The Return of Captives

From the South of France, "le Midi", Rev. Robert Dubarry the beloved president of the French Bible Mission writes:

"Captives are now coming back from Germany, generally rather weak, but in fine spirits and enriched spiritually. The first to come among us was Maurice Chauvin, after terrific experiences in Mannheim, where he was the instrument of the successive escapes of 88 other prisoners. One of the two twins came back last Sunday and his brother is expected soon. Two fine boys returned this morning, one of whom, freed by the Allies in the vicinity of Wien, found his way to the camp of another brother, and they went across Germany together in helpful Christian fellowship. I have just learned that another one unexpectedly reached the Colombes Church in the midst of the Sunday service. We have had spontaneous services of praise in most of our places of meeting. Another young friend of our Montbéliard Church, a Gestapo victim also, was liberated on the first of May, when the horrid Dachau Camp of reprisals was overrun. But on the second of this month, he died. . . . He was an only child, and the house of his poor parents was entirely destroyed by a bomb."

From Alsace

Mrs. Frédéric Buhler writes as follows from Alsace, to express her thanks for a parcel of food and medicine sent for her little Hélène, now slightly more than a year old:

"We thank you for the parcel and letter. It has all been much appreciated. The doctors agreed on the necessity of our going to Alsace as soon as possible, as they thought that the change of air and good milk that we should be able to obtain there, were essential for the baby's health. We left Nîmes, therefore, just as soon as my husband returned from his trip to the churches of the East, that is to say at the beginning of May.

"Mr. and Mrs. Paul Bauman of Toronto had the kindness to send us some Christie's Arrowroot Biscuits in a parcel. I gave some to our little Hélène and the result was most gratifying. During the time that they lasted, she grew noticeably. I have tried to find some here, but without success. If you can possibly send us some more, I shall be most grateful. Our little daughter's wardrobe is very slim indeed. Something warm for the winter in Alsace would be very much appreciated. I must excuse myself for importuning you thus, but for five years now, we have not been able to get any woollens whatsoever, so that what we now have is all worn out.

"We expect Mr. Dubarry to visit Alsace toward the end of the month. But he is very weary and I do not know if he will be able to undertake the trip at that time. Here in Alsace the people have had much suffering and their needs are still great."

To the above note, Mr. Frédéric Buhler, our former student-professor of French at the Toronto Baptist Seminary, adds this post-scriptum: "Thank you very much for the whole parcel but especially for what was not intended for little Hélène, i.e., razor blades and shaving soap. I must tell you of the joy I have in reading THE GOSPEL WITNESS every time I am able to see a copy. By the way it was a smart idea to use that kind of literature for packing in the parcel."

The above letters will enable friends of the French Bible Mission to follow the work of the pastors and churches more closely and to pray for them more intelligently. We thank God for these faithful witnesses that God has raised up and sustained in war-torn France, in the army, among the sorely tried civilian population, and even in the worst of the German concentration camps. Now that the clouds of war are being removed from the skies of France, may the Spirit of God use these courageous people and their testimony to the glory of His name and the salvation of souls.

—W. S. W.

THE WORK OF THE MINISTRY

"I apprehend the man who is once moved by the Spirit of God to His work, will prefer it, if attainable, to thousands of gold and silver; so that, though he is at times intimidated by a sense of its importance and difficulty, compared with his own great insufficiency (for it is to be presumed a call of this sort, if indeed from God, will be accompanied with humility and self-abasement), yet he cannot give it up."

—JOHN NEWTON.

THE CHURCH OF ROME AND THE BIBLE

IT is unfortunate that few readers of that great monument of English literature, The King James Version of the Bible, are not familiar with the preface written to it by that gifted body of scholarly men who are generally known as the translators, though in truth their work consisted less in translating than in revising previous versions and particularly that of the martyred William Tindale. Their address "To the Most High and Mighty Prince James" is often printed in modern editions, but rarely their longer address entitled "The Translators to the Reader". As a sample of their spicy seventeenth century prose, but still more as a sample of the great plainness of speech employed in those days with reference to the Church of Rome in Anglican and in court circles, we append the following paragraph which appears in the above-mentioned address under the following title:

¶The unwillingness of our chief adversaries that the Scriptures should be divulged in the mother tongue, &c.

"Now the Church of Rome would seem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in their mother tongue; but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a licence in writing before they may use them; and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet soured with the leaven of their superstition. Howbeit it seemed too much to Clement the eighth that there should be any licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of Pius the fourth. So much are they afraid of the light of the Scripture (lucifugae Scripturarum, as Tertullian speaketh) that they will not trust the people with it, no not as it is set forth by their own sworn men, no not with the licence of their own Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the people's understanding in any sort, that they are not ashamed to confess that we forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touchstone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deeds should be reprov'd; neither is it the plaindealing merchant that is unwilling to have the weights, or the mete yard, brought in place, but he that useth deceit."

The Church of Rome and its "dictators", as the King James company called them, boast that they are always the same, that they never change. That is true of their attitude to the Bible. Even in our enlightened day, the Primate of the Roman Church in Canada commanded his "faithful" to burn the Bible; and to English-speaking Catholics, the Word of God is still given sparingly, if at all, and then subject to all manner of hedges and conditions, and to cap all, it is made dependent on the traditions of men. The Church of Rome is indeed a church without a Bible, and its fear of the Word of God is, as the King James Translators point out, its greatest condemnation.

—W. S. W.

The Jarvis Street Pulpit

"THE TREASURES OF THE SNOW"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, February 8th, 1942

(Stenographically Reported)

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"—Job 38:22.

Prayer before the Sermon:

O Lord our God, we approach Thee this morning with hearts full of gratitude for Thine infinite condescension in coming to us in a way that we can understand. Thou hast spoken to us in Him Who is Thy well-beloved Son, and Who has taught us when we pray, to call Thee our Father. We had never dared to think of such a relationship had He not in mercy made the truth known to us. But we come this morning as Thy children:

"We are but little children weak,
Nor born to any high estate."

We confess that we are nothing more than that in Thy sight. Nor would we ever be more than the children of God, for if we are Thy children, then are we heirs, heirs of God and joint heirs with Jesus Christ.

We thank Thee for all Thy tender mercies. We delight to remember that like as a father pitieth his children, so the Lord Jesus, Thy well-beloved Son, Who died for us, Who gave He remembereth that we are dust. And Thou wilt, O God our Father, put a father's interpretation upon our follies and our frailties, and Thou wilt in the greatness of Thy love for us, make allowance for all our defects, for our trust is in the Lord pitieth them that fear Him, for He knoweth our frame; His life for us that our sins might be washed away.

So help us, every one, first of all this morning to rejoice in the fact that we are brought into the family of God, made members of the household of faith, if so be that we have believed on the Lord Jesus Christ as our Saviour.

We thank Thee, too, that Thou hast spoken of Thyself even as we have been singing this morning, as our Shepherd, as the Good Shepherd Who gave His life for His sheep. We are sheep; we have all gone astray; we have turned every one to his own way, yet Thou hast said to us, One has come to seek and to save that which was lost. We bless Thee that so many this morning have been found. We have felt His strong arms about us, as they lifted us in our weakness, and laid us upon His strong shoulders, and so we are upborne by the grace and power of our God.

We thank Thee for the truth of Thy Word, for so many promises that Thou art our Shepherd, and we shall not want. Thou dost make us to lie down in green pastures; Thou dost lead us beside the still waters, and in paths of righteousness for Thy name's sake. In Thy shepherd-care we rejoice this morning.

We thank Thee that Thou hast told us of heavenly fields where there are no wolves to ravin, nor enemies of any sort. We rejoice to believe that Thou wilt never leave any one of us until Thou hast brought us home upon Thy shoulders, saying to all heaven: Rejoice with Me, for I have found my sheep which was lost.

We come to Thee this morning as men and women, boys and girls, full of faults and frailties. We have not served Thee as we ought. We have done many things we ought not to have done. We have not made the progress which was possible to us as Thy children. We have been dull scholars. We confess it all. But this morning we rejoice in Thine abounding grace; that whatever our state we are still Thine; and we shall go on in the confidence that as Thou hast helped us, so there are still better days ahead: "The path of the just is as the shining light, that shineth more and more unto the perfect day." So we pray this morning

that Thou wilt search us out. Speak to every one of us in such a way that we may know that God Himself is here, and He has come laden with blessings for our poor souls.

We pray for the nation to which we belong, that out of the present confusion Thou wilt bring, in Thine own way, some kind of order, and help us that we may fulfil our duty, and play our part in the world's great conflict. We commend to Thee the cause of righteousness throughout the earth. We think of all the noise of battle, on the sea, in the air, and on the land. We have no skill; we know not in these matters what to pray for. But we pray that Thou wilt show Thyself strong in behalf of those who fear Thee. May the forces of righteousness this day prosper; may all those who delight in war be scattered.

Graciously bless our rulers, the King and all his advisers, and hasten the day of a righteous peace.

And now, Lord, as we come to Thy Holy Word, we confess that we are not sufficient for the understanding of it. This is the Word of the Infinite, which no one can understand unless God the Holy Ghost shall enlighten the mind, and make the page to glow with spiritual light. We pray that this may be so this morning, and that when we go from this service we may go with hearts warm, with spirits that have been encouraged, with souls that shall have been made more resolute, strengthened for the conflict, fortified for all that awaits us in the days to come. At this moment we come with humble hearts to offer, to Thee our sincere worship. And this we present to the Father, the Son, and the Holy Ghost, in the name of Jesus Christ our Lord, Amen.

I SUPPOSE all you housewives have, at some time or other, been perplexed to know how to introduce some kind of variety into your household menu. That husband of yours has peculiar tastes—at least I know my wife says her husband has; and that there are not very many things he likes. And yet you do not want to give him the same thing every day for luncheon, and every evening for dinner. You would like to have a little variety, and sometimes you are bothered to know what to do next.

The preacher has a great deal of sympathy with you, because that is his problem. Just as you have to feed your household, I have to feed mine; and I must be sure to give "the finest of the wheat." It must be the "Bread from heaven." That is a staple. But how to present it with any sort of freshness, and maintain some kind of change and variety is a real problem, especially at a time like this.

When I was a young preacher I used to begin to study the weather on Thursday or thereabouts. I wondered what sort of day we should have on Sunday. If the weather was rough on Saturday, I knew very well it was going to affect the congregation on Sunday. Then the question arises for the preacher, Are you to get a big roast, or a little one; are you going to have many people to feed, or few? In what frame of mind will they come, and what may be palatable to them?

Yesterday afternoon when I tried to get out of my driveway I got stuck, and I had to have somebody dig me out. When I went home again I found that I could not get in, and had to have help. Two or three young men came along, and helped to push me in. And what with the digging out, and pushing in, I managed fairly well. Last night when it was snowing, I said, What sort of service can we have to-morrow, if other people are like I am? What can I do? I looked out of the window, and as I saw the snow falling, a text flashed into my mind: "Hast thou entered into the treasures of the snow?" And I said, "Whoever is at church to-morrow will have given a little thought to what we call snow."

I am not going to try to lead you very far into the treasures of the snow. Once when I was in Kentucky, I went to see a part of the Mammoth Caves. I walked under ground for miles and miles. I spent the whole afternoon just exploring one part of the Caves. There are many parts, and they told me it would take weeks to explore them all. But it was very interesting going away back into the heart of the earth. It would make a magnificent bomb-proof shelter. From the outside there was not much to see, just an entrance into this Mammoth Cave.

A little while ago I was in Timmins, and I went down into a gold mine, far more than a mile below the surface. Then we walked for a long distance, it seemed to me; and there were treasures there.

Now if I were an expert, with a microscope, or a specialist as a chemist, I could lead you, no doubt, into the treasures of the snow, and show you a great many things that the casual observer would never notice, that would be full of instruction. But I have neither the time nor the competence for such profundities. So I propose to show you a little of that which any of us may observe from without.

I.

The snow, of which we have had a good deal lately, IS FROM THE LORD'S TREASURY. "The earth is full of the goodness of the Lord"; "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Sometimes we give a good deal of honor and credit to men of science. We applaud their ability, their discernment. But after all, all that they do is just to examine the works of God. It may be of value to be able to read the face of a clock, but it is still more difficult to make the clock. I once read in a certain magazine of a number of astronomers gathered somewhere in Spain to observe an eclipse of the sun. On that occasion they said it was possible to predict the exact moment at which the shadow of the moon would be seen upon the disk of the sun a hundred years in advance. And people said, How wonderfully clever men are! I said to myself, "Well, you could not predict what time of day it would be by my watch a hundred years from now. But the clock of the universe is so perfectly ordered that men of science know it will not vary by a fraction of a second, and they can tell exactly how the heavenly bodies will appear a hundred years hence.

Now there are treasures in all of God's works, and I speak to you for a few minutes this morning of the snow. This is part of the divine challenge to Job, issued by our Lord Himself, when out of the whirlwind He speaks to this troubled man, and asks him this ques-

tion: "Hast thou entered into the treasures of the snow?" One thing—and it is a very simple one—I want to remark is, that we may learn that *the source of all supreme and final standards is from above, and not from below.* How often you come upon the phrase in Scripture "whiter" or "as white as snow"! "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow"—not whiter than the washing that some of you women will hang out on the line, but "whiter than snow." That is our standard of whiteness as it comes down from God out of heaven. Where shall we find the standards by which to measure things?

I receive in the course of a few months scores of letters—I think I can say hundreds—asking me certain questions. Many of them are framed in such language as this—I got one only yesterday: "To settle an argument, can you tell me so and so." Some people strangely seem to think I am an authority, and that if I should give them the answer to their question that would finally settle the argument. I remember once, Dr. George Stewart, who was a companion of the famous Sam Jones, the great Southern Evangelist, telling a story about Sam Jones. When they came home from a meeting one time, Dr. Stewart took his friend to task for a certain illustration he had used, which Dr. Stewart did not like. He said, "Now, Sam. I want to ask you for your own sake, and for the people's sake, and even for the Lord's sake, not to use that illustration again. I do not like it." Sam had a way of going right to the heart of everything directly, and with his Southern drawl he said, "Well, George, if I were dead sure you were an authority, I would not use it again."

Ah, yes; who is an authority? Where shall we find our authority? Where shall we obtain our ultimate standard of things? Not in this world in which "all have sinned and come short of the glory of God": our standards must come from above. The Lord Jesus said: "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

And so, dear friends, in all matters touching the conduct of men our standards must be from above. There is no authority below. It is one of the treasures of the snow that it supplies us with the ultimate standard of whiteness, and suggests, in principle, that from the same Source all standards come.

II.

Another thing I find suggested is THE INFINITE VARIETY TO BE FOUND IN THE WORKS OF GOD. We pride ourselves on making things that are alike. Even our motor cars come from the assembly line and they are so much alike that but for the license plates you could not tell them apart. And you ladies know the value of that. You went down to the store one day to buy a coat. You got one, and the salesman assured you that it was the only one in town; it was quite unusual, and you could be sure of having a distinctive article. It was sent home, and you put it on, looked in the glass, and you said, "Well, that suits me very well." Then you walked out, and you did not get very far before you met yourself! Someone

else was wearing a coat exactly like yours!

Our God never does that; He never makes two blades of grass exactly alike. I attended a series of lectures some years ago, when a very eminent man lectured for a week on Snowflakes. He showed hundreds of slides of magnified snowflakes. I cannot verify it, because I have never worked with snowflakes, excepting as I have worked with a snow shovel! but this man said that no two snowflakes had ever been found that were exactly alike. Under the microscope they were the most beautiful things you ever saw. No piece of lace woven by cunning hands could compare with the beauties of a simple snowflake. No; our infinite God is not shut up to a pattern. He is not a Mechanic: He is an Artist. Mechanics must have some kind of pattern to work from. A mechanical painter must have a stencil, and he just paints over it. But the real artist paints with a free hand. Have you not admired the skill that puts a picture on the canvas? Well, God is the Source of all beauties, of all loveliness; and He makes countless billions of snowflakes. He has been making them for a long, long time; and He is still making them, yet no two of them can be found which, under a microscope, are exactly alike.

If you were going to someone to make you a hat or a dress or a coat, would you not like to find someone who could make his or her own designs, and who could just take a good look at you, and say, "Well now, I think I can design something for you that will be different from anything you ever saw, because I never make two coats alike. I never make two hats alike: everything is different. I will make something just for you." Do you know what we do? We go to God with an ugly pattern that we have sketched for ourselves, and we say: "Lord, we should like a life like that. We should like it to be formed and fashioned according to our design." Why not ask the Creator of the infinitely varied snowflakes, to plan for you an uniquely beautiful life?

Shortly after I began to preach I delivered an address to rather a large company of people. It was at a Young People's Convention. They were very enthusiastic about the address. It seemed to take hold pretty well. There was a great response. A minister proposed that it should be printed. Someone else seconded the motion, and it was carried by a standing vote. There was great enthusiasm over it. I took that manuscript home to my father, and I said, "Would you read that, and tell me what you think of it?" He read it, and said, "Why did you want me to read this?" "Well, I delivered it at a Convention a short time ago, and they seemed to like it very much, and voted to have it printed, and I thought I should like to have your opinion of it." My father said, "I would not print it if I were you." I was quite cast down. The wind was taken out of my sails. I enquired, "Why not?" "Because when once you have printed a thing, you cannot unprint it. It will be always turning up somewhere. The time will come—at least, my boy, I hope the time will come—when you will not be half as satisfied with that address as you are to-day. My advice is, let it pass into oblivion. Don't give it the permanence of the printed page."

Oh, he was wise. I have always been glad I did not print that address. And the time will come when you and I will not be half as well pleased with the proposals we make to God, as we may be to-day. We think we can fashion our lives. We think we are rather good designers. And we think we can wisely ask God to do

this or that or the other thing for us. But do you not think you had better bring your life to this Source of infinite variety of beauty, and say, "Please fashion things according to *Thy* will, and according to *Thy* wisdom. Let this poor, ugly, life of mine be made beautiful from above." "Let the beauty of the Lord our God be upon us"!

Then, you see, we shall have something distinctive, something especially suitable for us. We shall not be lost in the crowd. I like to think of that. I think of a great snow bank made up of tiny particles, no two alike—and what infinite care God has expended on every one of them! I like to remember that we are not lost in the crowd. We are not just one of many, but individuals before God, each with his distinctive characteristics, each with some qualities that differentiate him from everyone else.

I wish I could lecture to you for a week, if I were competent to do so, on the treasures of the snow just on this point. But I offer this suggestion to you, that the next time you ask God for anything, that you suggest that you would like Him to select *His* pattern, and to frame things according to *His* wisdom, for He will make a far better "job" of it than if it were something which you, yourself, attempted to design.

III.

And there is another point: I have to accept what other people say because I am not an expert chemist. I read an article some years ago by someone who was an expert agriculturist. He knew all about the constituents of the soil. And he said there was something in the snow that was not to be found in the rain, and that the soil in this northern clime needed snow for a good harvest. He said rain was not enough; we needed plenty of snow in the winter time. It carries something into the soil which will make it far more fruitful even than the rain. It needs the rain; but it must have the snow too. When I read that I remembered the Scripture: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud," and I said, "That is just exactly what the Bible says; that we need the snow as well as the rain." "Hast thou entered into the treasures of the snow?" You must not think that you can do without that which comes from above, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." There is no substitute for that which the hand of God Himself confers.

IV.

Have you ever thought of THE AGGREGATE MIGHT OF MULTIPLIED TRIFLES? You are walking along the street. The ground is bare. What is that? Rain? "Oh, no; just a snowflake"—and you brush it away. But let the snow keep on coming, and that mighty locomotive by and by, equal to several thousand horses, tries to pull that train, and it comes against—what? A lot of snowflakes; just an aggregation of those little things that you brush away from your eyes. And yet that mighty engine is stopped. It cannot go on any farther.

Life is made up of trifles. Someone said: "Trifles make perfection, but perfection is no trifle." We need to be very careful about these little things that can be so easily managed, each of itself; but when they are

multiplied, what a tremendous barrier they make across the path. Life is full of snow drifts. The man says: "Oh, I cannot do it!" "Why?" "Because these trifles have accumulated for so many years which you thought did not matter, until by and by you come face to face with a barrier that you cannot pass over. That ought to teach us the importance of little things. The next time it begins to snow on the way home, just remember there are no unimportant things in life. In the aggregate they mean a very great deal.

V.

And THERE ARE ELEMENTS OF DIVINE JUDGMENT IN THE TREASURES OF THE SNOW: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" "What! A snowflake, a weapon of war in the divine armoury! Do you mean to tell me that God Almighty fights with snowflakes while we fight with big guns, with tanks, with planes, and with great battleships that cost millions?" Yes; but God can fight with snowflakes too, and He does. He says He does. And if you have any doubt about it, ask Hitler. He will tell you. He says that is his trouble on the Eastern front. He is not bothered with the Russians! It is just the winter, the snowflakes. And that is exactly what the Bible says—"Which I have reserved against the time of trouble, against the day of battle and war."

VI.

Did you ever think of THE STRENGTH OF DIVINE GENTLENESS? How softly the snow falls! It does not hurt you when a single flake comes down, nor even a shower of them. They do not trouble you. But when our gracious God is gentle in His approach, you must not mistake that for weakness. You remember how the Psalmist had learned His secret, when he said: "He teacheth my hands to war; so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great." Ah, yes; because God is patient and longsuffering we wonder sometimes whether He is strong.

I have had several letters sent to me by someone who signs himself, "Atheist". I read the signature, and then omit the letter. I throw it away. But occasionally a word catches my eye: "What is the use of believing in a God Who permits war? Who permits so much evil in the world?" Well, our God is very gentle, very gracious, very patient. But remember there is Almighty in His gentleness, and even those very qualities which lead men to presume, He has reserved against the time of battle, and of war.

VII.

And then I would call your attention to THE POTENCY OF THE SILENT. Did you ever hear of smokeless powder? They have tried to invent a powder that would be smokeless, and they have succeeded partially, but not entirely. But they have not invented one that is noiseless. When the gun is fired, it makes a noise. I wonder what would happen if someone could invent a noiseless aeroplane, or a noiseless submarine, even as it is invisible, and inaudible to the natural ear. We have instruments now that can advise us of the approach of aeroplanes. And the men on the sea do not need to see a submarine. During the last war we used to spend most

of our time going through the submarine zone with our binoculars scanning the sea everywhere, to see if we could see a periscope. But now they have instruments to tell them just where the submarines are. These instruments point to them, and they can find them. But the submarine, although it cannot be heard with the natural ear, makes a bit of noise. There are certain vibrations that come through the ether. But if these things could come silently, how it would increase the terrors of the war! The Germans have some screech bombs that make a terrific noise coming down. The purpose is to try to terrorize people. But the British Admiralty has learned not to announce the sinking of submarines. They have learned that silence is more deadly than sound. When a submarine goes away, and never returns, and they never hear a thing about it, it almost makes the heart stand still. But if all these terrors could come upon a man without sound, if judgment could fall without a sound, how terrible it would be! How silently the snow comes down! We go to bed at night, and drop off to sleep, and billions of snowflakes fall all around us, on the roof of your house, everywhere; but they do not wake you up. They are silent, and yet in that silence there is fearful power. It stopped the Germans; and, of course, the Russians, too, have had to overcome it. How different God is from us!

VIII.

And then let me mention THE IRRESISTIBILITY OF THE THINGS THAT COME FROM ABOVE. You cannot altogether protect yourself from things that come from above. You can fight a ship on the surface, or under the sea. You can protect yourself against many things. But there is not power enough when it comes down from above. No one can protect himself against it. And so, my dear friends, when God goes forth to war, when He unlooses His silent artillery, when He undertakes to bring men to judgment, then it is judgment indeed!

IX.

Does it not suggest THE INFINITE RESOURCEFULNESS OF GOD? "The treasures of the snow"! If God can cover up the ugliness of this old world so that when we wake in the morning it is immaculately white, do you not think He can cover up the ugly scars of life; wash us and make us whiter than snow? The God Who can make this world so infinitely beautiful, can beautify us with His own beauty. Indeed, the infinite wisdom displayed in these almost infinitesimal particles which show the works of God, ought to teach us a lesson of faith. Such a God is worth trusting. Shall we not all trust Him this morning? Think of it as you look upon the snow. Let it speak to you of all the other wonders of this natural world, of the wisdom, power, and grace of our God.

Let us pray:

Lord, we would learn to trust Thee, for without faith it is impossible to please God. Help us that we may rest in the Lord Who is able to do such wonders as we see about us. We ask it in the name of Jesus Christ our Lord, Amen.

THREE GREAT BOOKS

"BEHIND THE DICTATORS"—66 Pages

"SHALL THE POPE BE SUPREME ARBITER?"—60 Pages

"THE ANTICHRIST: HIS PORTRAIT AND HISTORY"—128 Pages

A BIT OF BAPTIST HISTORY

AS we were going over the Seminary Library at the close of the school year, a most interesting book was brought to our attention. It is entitled *A Jubilee Review of the First Baptist Church, Brantford, 1833-1884*. Its quaint recital of the establishment of the first Baptist church in Brantford is a fine illustration of the sentence of the Preacher: "There is no new thing under the sun." If the dates and names of men and places were changed, the book might well be the account of the pioneer labours of some of our own home mission pastors who are preaching the same Gospel in very similar circumstances and with similar results to those in which the workers of a century ago laboured.

Here, for instance, are the words used by William Rees, the first Baptist minister in Brantford, to describe how as a young man of twenty-nine he began his labours in that thriving new settlement of 400 to 500 souls :

I came here on the 31st August, 1833, as it appeared to me by the direction of Divine Providence. There was no Baptist Church in the village. Never did I feel so much alone in the world, and so entirely destitute of human consolation; yet I felt that God was with me, and His blessed promise afforded me support. That dear old father, Elder Mabee, came and laboured with me for two days in the power and love of the Gospel. The preaching was plain, solemn and affectionate; the prayers short and fervent. The meetings were indeed solemn. There was no gust of passion, no enthusiastic excitement; true, now and then was heard the deep sigh, while the tears of penitence rolled profusely from many eyes unaccustomed to weep under the sound of the Gospel. In a few weeks, we trust, there were at least eight souls translated from the Kingdom of darkness into the Kingdom of God's dear Son.

On the 23rd of December, 1833, according to previous arrangement, a church of twenty-six members, including myself, was regularly constituted. Elder Crandall preached the organization sermon, Elder Pickle gave the right hand of fellowship, and Elder Mabee gave the charge. . . . For the first year we were under the necessity of meeting in small and uncomfortable buildings, and from house to house, and sometimes, on the borders of the Grand River in the depth of winter. There I had the pleasure of baptizing many willing converts. Some of those seasons were affecting beyond the power of language to describe. Now we have here a good edifice, it being the best Baptist meeting house I have seen in all this region of the country, occupied by a church of eighty members. Their standing in society is quite equal to that of any denomination in the place.

What their "standing in society" in the new settlement involved for our Baptist forebears of a hundred and more years ago we do not know. Probably their social duties were not particularly onerous as it was then only three years since the Six Nations Indians had surrendered the land to the government. But their descendants and successors prospered and are now to be reckoned among the great and wealthy of the land, while Brantford and the surrounding district is one of the most strongly Baptist sections of the country. This material and spiritual prosperity is largely the fruit of the vision and labours of the young Welsh pastor who, as he puts it in his own words, "consecrated my life and energies both of soul and body to God on the banks of the Grand River at Brantford; and there I really *must* go." Thank God for men of that indomitable spirit!

If pioneers are to persevere in the unremitting and seemingly fruitless toil that falls to their lot, they must lift up their eyes and by faith look into the future.

The abundant harvests reaped from the field whereon the hardy pioneers sowed the Gospel seed more than a century ago may help present day labourers in equally difficult fields to catch a vision of the glorious things that are to be. Here too is demonstrated the strategic importance of establishing strong bases in centres from which the Gospel may be sounded out in the surrounding territory.

It is not necessary to emphasize the doctrinal position of the founder of the Baptist testimony in the city of Brantford, for he makes it abundantly clear in his own statement. Modernism builds no churches; it is content to enter into the labours of others, creeping in unawares to capture the fruit of others' toil. Could Elder William Rees revisit the scenes of his former labours, once again in the heyday of his youth, he would not hesitate as to where he might find churches and pastors of like mind and doctrine. The Union of Regular Baptist Churches of Ontario and Quebec stands precisely where he stood in matters of doctrine, and the experiences of our pastors and churches parallel those of the Brantford Baptists of 1833. In further witness of this we add the testimony of Mr. Rees' daughter regarding her father's experiences:

I have often heard my dear father say that, as he rode into Brantford that day, his heart was joyous and as light as air. On his arrival, he went to the trustees of the only schoolhouse in Brantford, and begged leave to preach therein, which was readily granted. With his own money he purchased some candles and a broom, and fitted up the schoolhouse for preaching. Pa's preaching soon began to create no small stir; and the schoolhouse was refused to him. Father, nothing daunted, procured a barrel, on which he stood, and hundreds gathered around him to hear him proclaim Christ crucified.

A student or professor of a theological institution that undermines the authority of God's Word and teaches young men to mock at the precious blood, would never be guilty of the indiscretion of "creating no small stir" by preaching the Gospel in a schoolhouse. They would never even dream of using a barrel as an open air pulpit, from which to proclaim Christ crucified. But this is how the early Baptist Churches were built and it is through lack of this positive note that they are being emptied and closed up in our day. But we thank God that in the Toronto Baptist Seminary, He has raised up an institution where young men are taught to preach the Gospel of the Grace of God in schoolhouses, on barrels or soapboxes, in English and in French, wherever sinners are to be found. Already we have seen a large ingathering from their labours, and we are confident that the future will reveal still greater things.

—W. S. W.

"WHY

The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League Members.
Send for sample copy. If convenient enclose 3-cent
stamp for postage.

HOW TO LEARN FRENCH

THERE is no painless method of learning a language, not even one's mother tongue. But the following paragraphs from the pen of Rev. Robert Dubarry of Nîmes, France, give some excellent advice with respect to learning French that will render the study as painless as it can well be made. The message was written in response to a suggestion of the writer that some word of encouragement from this master of French and of English, would be most useful to the members of the French classes of the Toronto Baptist Seminary. As the students are now scattered all over the provinces of Ontario and Quebec—a dozen or more of them in districts predominantly French-speaking—the original message in French is printed herewith, followed by a translation in English:

Message en Français

Suivant l'excellente suggestion de Mr. W. S. Whitcombe je me permets de vous demander de recopier ou lire, et en tout cas, de transmettre la pauvre mais cordiale élucubration ci-contre:

19-5-45

Bien chers amis de la Classe Française,

Je suis assez confus d'avoir autant attendu pour vous dire combien j'apprécie la grande peine que vos professeurs et vous-mêmes prenez dans l'assez ingrate étude de notre bonne langue. J'ai la ferme confiance que vous en serez récompensés par la possession d'un excellent instrument de travail mental et d'action chrétienne. Il est d'un grand secours pour la pensée de disposer de plusieurs mots pour la même chose et d'acquérir de la virtuosité dans un groupement heureux et nouveau de ces éléments. Il y a, d'autre part, grand profit spirituel dans une recherche plus précise du sens nuancé des expressions de la Parole de Dieu. Je me permets donc de vous engager vivement à lire autant que possible à haute voix et à étudier les Saintes Ecritures dans nos versions françaises. C'est probablement là la meilleure et la plus facile des introductions à la maîtrise d'une langue.

Afin d'épargner des égratignures à nos trop sensible tympan français, je m'aventure aussi à vous suggérer des exercices gradués et persévérants de prononciation. Je ne vois guère d'empêchements à des résultats quasi impeccables en suivant cette méthode. Quelques phrases répétées jusqu'à la perfection pourront y aider, comme par exemple le fameux: "Pour qui sont ces serpents qui sifflent sur vos têtes", de Racine, ou bien: "Sous le marteau tonnant retentit l'atelier", de Baour, ou encore: "En chassant, Charles Chincholle pourchassa un chien chinois", ou enfin: "Chaque jour, le chasseur sachant chausser cherche à changer nos choix. . . ." Mais le pauvre instructeur que je suis devient ici amuseur. J'y mets vite bon ordre, en vous souhaitant, chers amis, beaucoup de plaisir, de profit, et de bénédiction dans la communion de ce service.

Votre bien chaleureusement dévoué en Lui,
Robert Dubarry.

Translation in English

In accordance with the fine suggestion of Mr. W. S. Whitcombe, I am taking the liberty of requesting you to re-copy, or to read, or in any case to transmit the poor though cordial elucubration that follows:

May 19, 1945.

My dear friends of the French Classes:

I am somewhat ashamed to be so late in telling you how much I appreciate the great trouble that you and

your professors are taking in the difficult study of our good tongue. I have the firm conviction that you will be well repaid by the possession of an excellent instrument of thought and of Christian work. It is of the greatest help in thinking, to have several words for the same thing at one's disposition and to acquire artistic skill in a felicitous re-arrangement of these elements. There is also great spiritual profit in searching for the exact shade of meaning of the expressions of the Word of God. May I, therefore, earnestly exhort you to read aloud, as much as possible, and to study the Bible in our French versions. That is probably the best and easiest introduction to the mastery of any language.

In order to spare pain to our too delicate French eardrums, I venture also to suggest to you graded and persevering exercise in pronunciation. I do not see any reason why you should not arrive at practical perfection by following this method. Several phrases repeated until you can say them without fault would help. . . . But here, poor teacher that I am, I am becoming amusing. I put an end to it by wishing you, my dear friends, much pleasure, profit, and blessing in the fellowship of this service.

Most affectionately yours in Him,

Robert Dubarry.

To this masterly piece of counsel, we dare to add that no finer advice for learning any language could be given than Mr. Dubarry's suggestion of paying special attention to the text of the Bible. In our language, the common version is a well of English undefiled, that has moulded English speech and English thought for more than four hundred years. William Tindale, the first translator of the Bible in English, was one of God's choicest gifts to our race and language, and no one who would write or speak in the tongue he employed, can hope to succeed unless he gives special attention to the text of the English Bible. The same principles apply in the study of the French language, and we trust that the Seminary students, all of whom take French, will pay special heed to Mr. Dubarry's fine message.

—W. S. W.

A CALL TO THE MINISTRY

"If it be the Lord's will to bring you into His ministry, He has already appointed your place and service, and though you know it not at present, you shall at a proper time. If you had the talents of an angel, you could do no good with them till His hour is come, and till He leads you to the people whom He has determined to bless by your means."

"We must try whether we can endure brow-beating, weariness, slander, jeering and hardship; and whether we can be made the off-scouring of all things and treated as nothing for Christ's sake. If we can endure all these, we have some of those points which indicate the possession of the rare qualities which should meet in a true servant of the Lord Jesus Christ."

C. H. SPURGEON, *Lectures to My Students.*

WITNESSES

"Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. O that Christ crucified were the universal burden of men of God."

—C. H. SPURGEON.

A COMMUNIQUE FROM THE BISHOPS' ASSEMBLY

(Translated from the French-language Roman Catholic press)

The Catholic Church disapproves of non-sectarian institutions because revealed religion, the fundamental principle of Christian formation, is there put to one side.

Therefore the Church reminds Catholic parents that they must not send their children to non-Catholic schools, or non-sectarian or mixed schools, that is those open to non-Catholics. (canons 1372 and 1374).

So too Catholics, even adults, must not be entrusted to orphanages, charitable institutions or other such institutions which are not Catholic. (Synod of Montreal, art. 246. par. 3.)

Full of condescension for the person of the initiators of works of public welfare, We do not wish however that Our Catholics be led into error on this question of non-sectarianism in teaching, hospitalisation and the like, and that is why We declare that the Church, open to all legitimate progress, does not wish and cannot expose her children to the "danger of religious indifference, of the errors of heresy, of the scorn of religion and the loss of all godliness." (S. Office, Instruction of March 21, 1866).

Besides, at some distance from Saint-Hilaire de Rouville, the site proposed for "The Dieppe Home," there has existed for more than two years the "Etablissements Notre-Dame", at l'Île-aux-Cerfs, a Catholic institution destined for the education and care of epileptics and worthy of all Our encouragements.

Let those who are not Catholic found the works which please them, that is their business; but We cannot tolerate, and We disapprove with all Our authority as Bishops, the non-sectarian or mixed charitable societies, such as "The Dieppe Home", because they constitute a serious danger for the faith of Catholics. We forbid our faithful then to go to this "Dieppe Home" which is not made for Catholics.

By order of His Eminence
and of Their Excellencies,

Bruno DESROCHERS,
Priest, chancellor.

Quebec, May 31, 1945.

Our Comment on the Above

The extent of Roman Catholic tolerance is indicated in the above official *communiqué*, which is translated from the French-language press of Quebec. The Roman Hierarchy regiments the lives of its "faithful" down to the last minute detail of their daily conduct. On pain of eternal damnation it forbids them to send their children to Protestant schools, or even to those which are neither Protestant nor Roman-Catholic, but neutral, that is to say, non-sectarian in religious matters. The same principle applies even to the choice of a hospital in case of sickness. At home, at work, at play, in school, whether well or sick, alive or dead, the Roman priest claims the entire supervision of those who depend upon his offices to get them to heaven. It is indeed a totalitarian system, in the truest sense of that word.

Those who wish to submit to this priestly yoke of bondage, are free to do so in this land of liberty. We only wonder at their blind credulity and superstition that renders them the abject slaves of men and human traditions. Roman Catholics have the right to prefer their

own hospitals, which, as the above "communiqué" suggests, are impregnated with their own peculiar atmosphere and are really missionary institutions for the protection of the faithful and the conversion of non-Catholics. But this being so, why should such institutions receive state aid? Non-sectarian hospitals have a right to it since they serve the public without any purpose of thereby furthering their own private ends. But this cannot be said of Roman Catholic hospitals.

A handbook published for Roman Catholic nurses and doctors with the usual ecclesiastical approbation, speaks of them as "the auxiliaries and collaborateurs of the priest" and remarks that they have "the supreme consolation . . . of assuring their patients of eternal life if temporal life should escape them." No one who knows anything about Romanism would ever imagine that their hospitals, like all their institutions, have as their primary object anything other than the glorification of the Roman Church.

Non-Romanist hospitals are almost without exception far superior to Roman Catholic institutions. As an example of Roman Catholic morals in hospital practice, we again refer to the book quoted above. There is found in this book, a chapter dealing with "Urgent Cases of Private Baptism", in which unspeakably horrid and detailed descriptions are given of the manner of proceeding in baptizing an unborn child, or a "monster", and finally the question is asked:

Q.—May one sometimes baptize the children of non-Catholics?

A.—Yes, if they are in imminent danger of death. (Canon 750).

The reference to Canon Law shows that the above is not a particular rule laid down in this handbook, but the settled law of the whole Roman Catholic Church. If Canon Law allows such acts to be committed on an unconscious infant, without the knowledge of the parent, as is suggested above, what is there that it would not allow?

—W. S. W.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" (New edition)	\$1.00
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"Does Killed in Action Mean Gone to Heaven?"	.05
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"The God of All Comfort"	.05

Address:

THE GOSPEL WITNESS

130 Gerrard St. East

Toronto 2, Canada

A MONTREAL EDITORIAL

WE publish below an editorial from *The Montreal Gazette* of June 14th. We entirely agree with it so far as it goes. We must of course remember that *The Gazette* is published in Montreal, which is predominantly a French-Canadian and Roman Catholic city. But if our readers will substitute in the following editorial the Roman Catholic Hierarchy for the Liberal Party, and French-Canadian Catholics for French-Canadian Liberals, they will have a fairly true picture of the present Canadian situation.

The real ruler of Canada is the Roman Catholic Hierarchy, headed by Cardinal Villeneuve. Mr. King does nothing of which the Hierarchy would disapprove. By his anti-conscription policies in respect to Europe, and now in respect to the Pacific; by his iniquitous "baby bonus" bribe; by the exemption of Quebec from responsibilities which other Provinces must carry, Mr. King compels eight Canadian Provinces to wear the yoke of Roman Catholic Quebec. However, if in their blindness, Canadian Protestants will not use their ballots now, they will feel the sting of Roman Catholic bullets by and by.

The editorial reproduced below is printed for the information of readers of THE GOSPEL WITNESS who have followed our campaign against the Roman Catholic Church through the years, but who have not access to editorial opinion as expressed in Canadian secular papers. For this reason, we pass on this editorial from *The Montreal Gazette*:

Rule By Division

THE majority won by the Liberal Party in the federal election, though it requires the inclusion of the Independent Liberals and may be somewhat reduced by the soldiers' vote, would appear to have been definitely won. In the next House of Commons Prime Minister W. L. Mackenzie King will be able to form an administration and once again conduct the government of the country.

Clearly the success of Prime Minister King has been once more based upon his ability to secure the support of the Province of Quebec. In Quebec he was able to win 45 straight Liberal seats and about another ten through independents. These seats, added to a number of others elsewhere in Canada which will be held by French-Canadian Liberals, mean that about one half of his entire majority in the House will consist of French-Canadian members.

But the importance of this unique Quebec hold lies not merely in the fact that it has served again, as it has so often in the past, to provide the Liberal administration with an important bloc. For in Monday's election Mr. King's undisputed hold on Quebec was made likely not only by his wholly voluntary policy for the Japanese War as contrasted with the conscriptionist policy of his principal rival. It was underlined by the fact that no other party felt its Quebec chances good enough to seriously contest the province. The conspicuous fact that the province was going to Mr. King, almost by default, of itself brought him support from voters in other provinces. These voters may have disagreed with certain aspects of Mr. King's administration, but they recognized the oft-proven political advantage of Mr. King's electoral strategy.

During the years of Liberal administration there were many who deplored and resented the unfairness of Mr. King's policies of national service. They felt that if Mr. King recognized that the war was being fought in the interests of the nation as a whole, it should be upon the nation as a whole that the responsibilities and opportunities of national service should lie. The only alternative to this

uniform justice would be bargaining in serious inequalities for the sake of important sectional support. Mr. King has been prepared to offer a policy to Quebec which no other party has been prepared to offer, and has, therefore, been able to place the other parties in a position of inevitable disadvantage. More than this, he has been able to compel many electors across the country to vote in favor of a party whose inequitable exemptions they may deplore, but which they believe they must yet support in order to obtain a government with the best chance of a working majority.

An appearance of national unity has been achieved, in that voters across the country have joined in the support of one party. But is not this superficial unity being achieved at the cost and price of the only true unity, which is the truly uniting experience in the heart of national responsibilities equally shared?

In following this unequal policy the Liberal Party has from time to time declared that they are following the only statesmanlike policy; that this is a very difficult country to govern; that only its unusual methods can meet the unusual national needs; that its deviousness, however criticized, yet manages to keep the Canadian Confederation in existence.

Obviously the result of this line of Liberal explanation is to shift whatever blame attaches to its policies from its own shoulders and to leave it at the door of French Canada. The members of the Liberal administration have rarely attempted to answer the accusations of their critics in relation to the unfairness or the injustice or the evasiveness of their policies. They tend, on the contrary, to imply that they act under necessity; that they have no choice but to advocate the policies they do; that the interests of "national unity" prevent them from governing in any other mode.

But though to their critics they may imply that they act under an unfortunate but inevitable necessity, they to themselves do not fail to realize that they are able, by this necessity, to reap a remarkable party advantage. The plainer fact is that their method or mode of governing is less a matter of acceptance than of exploitation; less a passive yielding than of active cultivation; less of recognizing isolation than of intensifying it; less of inspiring confidence in justice than in harboring fears of persecution; less a concession than an inducement.

Only a narrowed outlook would lead any Canadian to entertain the view that this mode of governing, though it may be unfair to the majority, is at least fair to the minority. Surely, in the deeper sense, it is to the minority such a policy is most unfair. It places those of the minority in the position of a people apart; it deepens their sense of being in danger from a majority that would force upon them participation in a war that is not really their concern; and it misrepresents them to the rest of the country, and to the world, as a people unwilling to share a task that must be met in common.

The seriousness of this mode of ruling by division is that it is not an incident of wartime, something that has to do simply with a wartime issue, and that will pass away with the war's end. In the first place the conscription issue will certainly be kept alive in years to come, as it has been in years past. But, what is of far vaster importance, conscription is only an aspect of the policy that has been long adopted and which will be projected into the future. This fostered isolationism will, by continued political manipulation, become an increasingly settled feature of our national life.

And as it is prolonged and deepened there will be little hope of union in friendship and confidence and in peace. Our relations as a people will continue to be tinged with hesitation, with suspicion, with uneasiness. Under this mode of government we must become a people that will limp and not walk; that will be doubtful and not confident; that will be depressed and not heartened; that will question the future and not rejoice in it.

Yet for all the people in this country, of both races, who have opposed this method of deepening our divisions, there should be no discouragement that, by an unhappy paradox of political functioning, the policy of division will again prolong the present rule. Having fought a good fight, and having suffered defeat, it is all the more necessary to keep the faith. Least of all is it for those who have lost in this election to begin pondering any imitation of the methods with which the victors have won.

It is rather for them to remain true in the confidence that there is a sounder way in which French Canadians and English Canadians may yet come together and hold a political faith in firmer bonds of peace and in a truer oneness of spirit. To lose this confidence would be to lose the hope that we can ever know unity as a people. There is reason to trust that beyond all the present reverses and the apparent success of a divisive shrewdness, the truer unity is widening its influence and that it will yet prevail.

MR. AND MRS. W. H. FREY

ON Saturday, June 23, Rev. W. H. Frey was united in marriage to Miss Betty Tipp in Jarvis Street Baptist Church. A great host of friends were present to express their congratulations and good wishes to the happy couple, who are well known throughout our Union churches. On the preceding evening, their many friends in Jarvis Street Church gathered to "shower" upon them a great variety of useful and valuable gifts. Appropriately the "shower" was held in the very Sunday-school hall in which the bride, as a little girl, had accepted Christ as Saviour.

It is more than seven years since Mr. Frey came from Switzerland to the Toronto Baptist Seminary to fill the double rôle of student in theology and professor of French. He has acquitted himself of both tasks with distinction and has also won the esteem and affection of all on the various fields where he has laboured as missionary-pastor or presented the needs of the French work. His charming bride, who is also a French specialist, will, we are sure, share in the high regard which all have for her husband, as she already shares in his burden for preaching the Gospel to French-speaking persons. It is said that marriages are made in heaven, and to this we give our full assent in this particular case; though we also happen to know that the happy romance had its beginning on earth in the *soirées françaises* held in connection with the French classes of the Seminary.

Until transportation to Switzerland is made available, Mr. Frey will continue his labours in Canada among our French-speaking population. To whatever sphere of service the Lord may in the future direct this fine Christian couple, they will be followed by the prayers of all our Union Churches. We wish to express to them the sincere good wishes of THE GOSPEL WITNESS and its readers both now and for the future.

—W. S. W.

"Where we are in a minority, we claim religious liberty in the name of your principle. Where we are a majority we refuse it to you in the name of ours."

A French Roman Catholic Publicist.

ROMANIST ENCROACHMENTS IN THE ARMY

FROM the occupation forces in Germany, one of our boys writes the following note telling of Roman Catholic propaganda among the troops. It is strange indeed that the organization that did everything within its power to defeat the Allied cause in Europe and in Canada, should be given special privileges to strengthen its influence among our men in the armed forces. This soldier's letter read thus:

During the past three weeks films of Roman Catholic origin and support have been shown in our formation. To-night another one is to be shown. It is entitled "Patrick the Great", starring Peggy Ryan and Donald O'Connor! I do not go to any of these, but one must read the Daily Orders and also I have been told by the men attending who express an ill-feeling towards them.

The Auxiliary Service for our formation is a Roman Catholic one. Of course they differ in other formations—for example "The Sal Army" would be with another outfit. Believe me, I take a very serious view of Roman Catholic encroachments. Every step they take is wrapped up with the most subtle propaganda.

The Roman Catholic Church at the beginning of the war claimed and received the special privilege of having proportionately twice as many chaplains as the Protestant denominations were allowed. It has largely dictated Canada's policy through its puppet, Mr. Mackenzie King, and vetoed the wishes of eight provinces out of nine in the matter of conscription. Its propaganda department censures movie films and magazines, and by fear its controls the editorial policy of almost every newspaper in the country. And withal the Roman priests do not pay income tax. Like this young soldier who has fought through the Italian and European campaigns, an increasingly large number of people are beginning to take a serious view of Roman Catholic encroachments. It is high time to awake!

—W. S. W.

JEHOVAH'S WITNESSES

WHEN Capt. C. J. Feaver returned from his recent western tour of the "huts" of the Soldiers' and Airmen's Christian Association, he told me that he found whole towns simply plastered with advertisements of Jehovah's Witnesses. Driving along one of Toronto's principal streets last Saturday night I saw at least two to a block with "sandwich-board" arrangements, papers to sell, tracts to give, holding conversations, etc. It is of the utmost importance that we should warn people against this pernicious sect, which denies almost everything distinctly Christian, such as the Trinity of the Godhead, the deity of the man Jesus, His bodily resurrection on the third day, His future bodily return to earth, etc.

We have before written of a small tract by Rev. John Cheshire, Presbyterian missionary on furlough from India, which may be had from him at Box 246, Toronto, at 40c per hundred. Mr. Cheshire has now prepared an open letter to go with the tract, showing from Scripture the unscripturalness of the teachings of the followers of the late "Judge" Rutherford, this letter to go in an envelope on which are printed words to the effect that "the enclosed will set you on your guard against the teachings of Jehovah's Witnesses." Mr. Cheshire informs me that he can furnish copies of the letter, envelopes so printed together with tracts at \$5.00 per thousand for the whole three. We heartily commend this "ammo".

—W.G.B.

CANADIAN CATHOLICISM JOINS HANDS WITH SOUTH AMERICAN CATHOLICISM

TWO articles in last week's edition of this paper discussed Roman Catholicism in South America and the designs of the Hierarchy to exclude all Protestant missionaries from the various countries of that continent. In both those discussions it was particularly emphasized that North American Roman Catholics, who claim full liberty for themselves and who love to make a show of their enthusiasm for freedom of speech on this continent, have taken a leading part in the campaign to deny that same freedom to Protestants in South America. Their action in so doing should be a warning to citizens of the United States and Canada that we have in our midst a determined, highly-organized group of men who hate our democratic way of life and would gladly, if they dared, destroy every liberty we now possess. We do not refer to the rank and file of Roman Catholics, but to their leaders. It is a cardinal principle of Romanism that: "It is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing or of religion, as if they were so many rights that nature has given to man." So said Pius XIII in his encyclical letter on liberty. The doctrine was by no means original with him; it is merely a statement of the practice of the Roman Catholic Church that is written with the blood of millions of martyrs.

It is of the utmost importance for citizens of this Dominion and of the United States to realize that Romanism is essentially the same in their countries as it is in South America, in Spain, and in Italy. In lands where the Roman Church has enjoyed the undisputed religious monopoly for centuries, its fruits are seen in the ignorance, poverty, superstition, and vice of the masses. Here Roman Catholics enjoy the liberties, the culture, the opportunities guaranteed by our Protestant heritage, but at bottom the principles and doctrine of the Roman Church are the same as in those backward lands. Though the leopard cannot change its spots, it may, by force of circumstances, put on a subdued air and meekly perform a few tricks that seem to prove to an unsuspecting public that its trainer has transformed its nature into something as kind and gentle as a little kitten. But the innate lust for blood will show itself without warning, if the trainer turns his back but for a moment. So Rome even in these lands of liberty, cannot be trusted; it is but waiting the opportunity to enslave us all, spiritually and politically.

Another exemplification of the real identity of the seemingly different varieties of Catholicism found in North America and in South America, is to be found in the French-language press of Quebec that reports the departure of a Catholic Action Mission from that Province for an Inter-American Catholic Action Week in Santiago, Chile. It is to Catholic Action in South America that we owe the intense opposition to our missionaries and the attempt to silence them. Commenting on the departure of this "benevolent mission" to South America, *Le Devoir* says:

It is we, perforce, who are the nearest to Americans who speak Spanish and Portuguese. We have the same cultural background and the same religious heritage: our language (French) is the second language of all the cultivated *élite* of those countries.

We must form more and more intimate relations with them.

It has been seen how the force of circumstances, if one may dare say so, has constrained our government to choose a part of the accredited diplomatic personnel to those lands from French-Canadian circles. The action of individuals can only strengthen that of our diplomats.

In the above paragraph, "force of circumstances" is a suave, priestly phrase for the domination of Canadian politics by the French Roman Catholic Hierarchy. Through its puppet Premier, Mr. Mackenzie King, it controls not only Canada but our foreign representatives in South America and elsewhere. Here is to be found the real explanation of the solid block that Quebec gave Mr. King in the recent elections: the priests trust Mr. King to do their bidding and to appoint their men to important key positions.

—W. S. W.

LETTER FROM WINNIPEG BETHANY BAPTIST CHURCH Winnipeg, Manitoba

June 14, 1945.

Dear Dr. Shields:

We thought you might be interested in having a little report of the work in Bethany Regular Baptist Church in Winnipeg, for the pages of *THE GOSPEL WITNESS* as well as for your prayerful interest.

Since our coming to Bethany in the middle of January, things have continued much as they were, under the blessing of the Lord. We have recently, however, opened a Building Fund account; our first step towards a new building and a new location, essentials to the future of the Regular Baptist cause in Winnipeg.

Recently we baptized one, with others now requesting baptism. Two others have asked for membership with us, so we are enjoying a few drops of blessing.

May 27th found us enjoying the fellowship of Dr. J. B. Rowell of Victoria, B.C. In our morning service he spoke from the story of Elijah on Mount Carmel; and that afternoon found us again in our little church, which was crowded beyond capacity. Dr. Rowell told the story of transferring an image of the Madonna and Child from a church in Sheffield, England, to the Archbishop's palace in York; and with his able application of the truth of God, the company was richly blessed. That evening we went to the Playhouse Theatre auditorium in downtown Winnipeg, and Dr. Rowell spoke on "The Roman Mass versus the Christ of Calvary." Here a large audience greeted us, and God richly blessed in the evening meeting.

The following Monday and Tuesday evenings, Dr. Rowell spoke for the Protestant League, to audiences of between eight hundred and one thousand people. His able presentation of the errors of Romanism, backed by his extensive knowledge and experience, thrilled those who heard him. Thus the battle goes on and victories continue to be our portion.

Yours in the fellowship of the Gospel,
EARL V. PHILLIPS, Pastor.

"YEA, HE IS ALTOGETHER LOVELY"

"There is One, so fair, so bright,
So good, so gracious! Love, and Life, and Light,
Are His rich titles. Oh, for Him I long
To be my Hope, my Joy, my Strength, my Song!
Earth's shadow melts in conquering light away
Before the rising Daystar's earliest ray."

—F. R. Havergal.

SPURGEON'S HUMILITY

"We find that we have nothing whereof to glory, and if we had, the very worst place in which to hang it out would be a pulpit; for there we are brought daily to feel our own insignificance and nothingness."

News of Union Churches

Annual Conference of Northern Churches

The Annual Association meeting of the North-western Regular Baptist Churches held in the First Baptist Church, Sault Ste. Marie, from June 12th-14th, were days of rich fellowship and rejoicing in Christ. As glowing reports were brought by the individual pastors of blessing and expansion in the work of the Lord, it was abundantly evident that each of the northern churches had become a soul-saving centre in itself from which the Word of Life was broadcast to the farthest outlying districts. Two churches were welcomed to the fellowship of the Association when the First Baptist Church of Sault Ste. Marie and the Kipling Baptist Church were received. It was a happy coincidence which brought representatives of other associations from Orillia and the Ottawa Valley when Rev. R. D. Guthrie, a special speaker, and Rev. George Hicks and his bride on their honeymoon brought greetings from other brethren of like precious faith. This reporter who arrived early at the Soo and preached Sunday evening in Mr. Charlton's Church can witness to the warm welcome of these folks. Brother John Boyd, the erstwhile Moderator could testify that some kind soul even brought him a pound of butter when he mentioned the shortage in the restaurants. From beginning to end the conference was "marrow and fatness," a Mount of Transfiguration experience indeed. Each speaker led us to behold "no man save Jesus only." Rev. H. C. Slade uplifted the New Testament Church and its Head, the Lord Jesus Christ. Rev. R. D. Guthrie brought us to a consideration of things of primary importance in life and Rev. R. E. J. Brackstone outlined a complete Christian as set forth in Second Peter.

The French missionaries, Brother Yvon Hurtubise and Pastor Trudel with Rev. W. J. Wellington interpreting, gave us a first-hand account of the triumphs of God's free grace among those held captive by a system of salvation by works.

Reports of summer fields were given by Pastors Murray Heron of Noranda and George Delaney of Geraldton. Churches represented were Timmins, Noranda, Val d'Or, Fort William, Sault Ste. Marie, Sudbury, Geraldton, Kipling, Orillia, Dalesville and Brownsburg.

Rev. W. N. Charlton was elected Moderator for the coming year and Rev. W. C. Tompkins is again Secretary. Next year the brethren are to meet at Sudbury.

—REV. W. C. TOMPKINS.

Kitchener Park

The Kitchener Park Baptist Mission is composed of members who are very zealous and, to our encouragement, exemplify a willingness to devote their time and talent to the work. Since coming here only a few weeks ago, the meetings have been well attended. We have a splendid Sunday School which is blessed with capable teachers. Last Wednesday, two followed their Lord in baptism, the service being held in Scarboro Baptist Church where Rev. D. Dinnick is pastor. Two campaigns are being planned for the summer. A Daily Vacation Bible School for children will be held from July 9-24 and an evangelistic Campaign conducted some time in August.

—H. Hood.

A MINISTER'S PRIVATE PRAYER

"If you can dip your pens into your hearts, appealing in earnestness to the Lord, you will write well; and if you can gather your matter on your knees at the gate of heaven, you will not fail to speak well. . . . The commentators are good instructors, but the Author Himself is far better, and prayer makes a direct appeal to Him, and enlists Him in our cause. . . ."

C. H. SPURGEON, *Lectures to My Students.*

Bible School Lesson Outline

Vol. 9 Third Quarter Lesson 27 July 8, 1945

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

SAUL THE PHARISEE

Lesson Text: Acts 7:54; 8:3; 22:3-5, 19, 20.

Golden Text: "But what things were gain to me, those I counted loss for Christ."—Phil. 3:7.

I. As Student—Acts 22:3.

The Apostle Paul has had a profound influence upon the thought and life of the Christian Church. His missionary zeal, his statesmanship, his travels and his writings, to say nothing of his Godly life, have combined to make him a most honoured servant of the Lord. To study the life and ministry of the great Apostle should be a profitable spiritual exercise. God needs such courageous, devoted men to-day.

Saul boasted of his descent from Abraham (Rom. 11:1; 2 Cor. 11:22), and felt justly proud of his heritage as a Hebrew of the Hebrews, of the tribe of Benjamin (Acts 23:6; Phil. 3:5). He belonged to the chosen race, the people to whom pertained the adoption, the covenant, the oracles and the promises (Rom. 9:4, 5). As an Israelite he shared the hope that his people would one day enjoy the fulfilment of the Messianic promises.

Tarsus in Cilicia, Asia Minor, where Saul was born, was one of the greatest Greek cities of the world (Acts 21:39), and young Saul probably mingled in a social way with the Gentiles, and no doubt these contacts would modify his prejudices to a certain extent. His father was a Roman citizen (Acts 22:27-29). Individual Jews were sometimes granted Roman citizenship in Greek cities of the Empire because of their high standing in the community or because of some deed of valour. Saul's mother must have been a woman of piety and strength (2 Tim. 1:3, 5; 3:14, 15). The son of his aunt was a young man of wisdom and courage (Acts 23:16-22). The home environment is of the utmost importance in the training of the children.

We do not know the exact date of Saul's birth; he may have been born about the year 1 A.D., spending his boyhood in Tarsus at the time when our Lord was growing up in Nazareth. Tarsus was a centre of culture, a University city, and the Apostle would there come in touch with Graeco-Roman civilization. But young Saul's religious training at home and in the synagogue was strictly Jewish (Acts 26:4, 5). Later, when he was sent to Jerusalem to Rabbi Gamaliel, his father perhaps intended that young Saul should also become a rabbi. But God had already separated him unto Himself (Gal. 1:15). The Lord has a Divine plan for every life, and let us do all in our power to encourage the young people to find and fulfil the Lord's purpose for them.

Gamaliel was one of the greatest teachers of the day, and seems to have been more liberal in his outlook than most of the rabbis. He is pictured as a just and reasonable leader (Acts 5:34, 35). It is true that the Holy Spirit will use any consecrated Christian, be he educated or not, but, other things being equal, a more thorough training will fit a man for larger and higher service for the Lord. It is no accident that the two outstanding leaders, Moses and Paul, took much time to prepare themselves for their rich ministry (Acts 7:20-38). Urge the young people to take advantage of their opportunities to equip themselves for the Lord's work.

Saul's background was a blending of Jewish, Roman and Greek elements, and thus in his own person he represented the three great civilizations of the time—the religious, the political and the cultural. The Lord chooses suitable instruments for the high tasks of His Kingdom.

II. As Councillor—Acts 7:54-60; 22:19, 20.

It seems probable that Saul was a member of the Sanhedrin Council before his conversion, since he remarks con-

cerning the persecution of the saints, "I gave my vote against them" (Acts 26:10, Revised Version). The literal meaning of these words is the most natural one, although some think he may have been speaking metaphorically. He was young, probably about 30, but his religious zeal, his brilliant intellect, his knowledge of the law and the traditions of the elders, and his skill in debate would make him a desirable member of the Sanhedrin Council (Gal. 1:12).

It may be that Saul was one of those who debated against Stephen and was overcome by the spirit with which he spoke (Acts 6:8-10). As a member of the Council, Saul would listen to the sermon of Stephen, who was charged with crimes against the law and against the temple (Acts 6:11-14). He would hear Stephen accuse the Council of the betrayal and murder of Christ (Acts 7:52). He would hear the testimony of God's faithful witness, and he evidently uttered no word of protest when the Council did not even wait for a formal vote of condemnation, but rushed Stephen out of the city to put him to death (Lev. 24:16; Numb. 15:35; Matt. 21:38, 39). Little did Saul think that in time to come he would be called upon to defend himself before this same Council (Acts 23:1).

Saul did not cast a stone at the first martyr, but he was in the forefront of the scene, standing by, holding the clothes of the actual slayers. He gave consent unto the stoning of Stephen (Acts 8:1), the Greek word used denoting not merely passive assent, but active co-operation and complacent approval. This word is the one used of the Father's good pleasure in His Son (Matt. 3:17).

III. As Persecutor—Acts 8:1-3; 22:4, 5.

Saul thought that he was doing God service by persecuting all who were followers of Christ, as was Stephen (John 16:2; Phil. 3:6). The Sanhedrin gave him letters of authority to the Jewish brethren of the synagogues as he went from place to place, hunting out the Christians, even entering their homes and carrying men and women off to prison (Acts 9:1, 2, 13, 21; 26:9-11). In later life he bitterly regretted his actions (Gal. 1:13, 23; 1 Tim. 1:13), and marvelled at the grace of God by which he was saved, set apart and commissioned (1 Tim. 1:11-16). By the grace of God the chief of sinners became the chief of the apostles (2 Cor. 11:5; 12:11, 12; 1 Tim. 1:15).

DAILY BIBLE READINGS

July 2	..... Christ as a youth.	Lk. 2:41-52
July 3	..... Timothy as a youth.	2 Tim. 1
July 4	..... The testimony of Stephen's life.	Acts 6
July 5	..... The testimony of Stephen's lips.	Acts 7:30-53
July 6	..... All things else but loss.	Phil. 3
July 7	..... Separated unto the Gospel.	Gal. 1
July 8	..... Entrusted with the Gospel.	1 Tim. 1

SUGGESTED HYMNS

I once was a stranger.
 Out of my bondage, sorrow and night.
 The Son of God goes forth to war.
 In the cross of Christ I glory.
 Free from the law.
 Father, I stretch my hands to Thee.

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