

Lord Bennett's View of the Roman Catholic Question in Canada

The Gospel Witness and Protestant Advocate

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The Jarvis Street Pulpit

The Kind of Protestants Canada Needs To-day

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 13th, 1947

In this address Dr. Shields relates the substance of a conversation of some hours' duration with the late Lord Bennett in which he expressed profound concern for the peace of Canada, and for its place in the Empire; even going so far as to say he could see nothing immediately in prospect which could avert civil war in Canada.

(Stenographically Reported)

"And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."—I Chron. 12:8.

THE preacher who speaks clearly and logically, from one point of view suffers a disadvantage. People are likely to remember his sermon, as, of course, they ought to do; but he will be unable, without detection, to repeat himself. When visiting England on several occasions I stumbled upon men who had heard my father preach fifty years before. They could remember his text, and the argument of his sermon. I hope that may be true of my father's son.

Because of that possibility, however, it makes it necessary for me to say that the text I have selected to-night was the basis of an address delivered a good many years ago. The sermons in THE GOSPEL WITNESS are indexed, and sometimes when I select a text I have to call the office to find out when, and how many times, I have preached from that text. The sermons are published, therefore all are in print. But every word of God is a well of water, from which we may draw continuously, and never exhaust it. So I take this text this evening for the purpose of making application of it to the exigencies of our time.

The historical tragedy of Eden, in principle, is repeated in every human life of all generations of the world's history. It is not only repeated in individual experience: it is repeated socially, nationally, and internationally. Wherever the good works of God appear, and they are everywhere apparent, "for the invisible things of him from the creation of the world are clearly seen",

there is always thereafter to be heard the sophistry of the whispering serpent. Wherever light shines, darkness opposes it. Wherever righteousness is proclaimed, evil declares war against it. Always at the east of any promised garden of delight will be found "the cherubims and a flaming sword which turned every way, to keep the way of the tree of life."

The Historical Background of the Text

I shall give you the historical background of my text as an illustration and example of that principle.

Saul, the son of Kish, as you know, was the first of Israel's kings. Physically, mentally, and morally, he was a magnificent figure of a man; and he was exalted to the throne. But very soon he forgot by Whose power he had been elevated; and, listening to the serpent's whispers, he turned a deaf ear to the voice of God. As a result, the kingdom was taken from him. There followed the usual forfeiture of his dominion, and the promised gradual expulsion from his kingdom. God found another: "I have found David my servant; with my holy oil have I anointed him." David was anointed to become Israel's king; but for a good while the majority in Israel did not recognize that the Spirit of the Lord had departed from Saul, and so they clung to him, and generally to his régime.

There were some, however, to whom discernment was given, and the members of one of the tribes are described as men who had "understanding of the times, to know

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what Israel ought to do." God anointed David, and raised up many "mighty men" to be "helpers" of David in the war, "to turn the kingdom from Saul to David, according to the word of the Lord". Of that number were the Gadites, whose characteristics are described in the text I have read.

The Analogous Situation To-day

That bit of history is typical of, and analogous to a spiritual situation which obtains in this present dispensation of grace. We are told "the whole world lieth in the wicked one". Satan is described as "the god of this world", "the prince of the power of the air", and "the spirit that now worketh in the children of disobedience". But from that great, subtle, attractive prince God has taken His Spirit, and has declared war upon him. Another is anointed Who is ordained to rule, as we heard and believed, I am sure, in the prayer of this evening, universally. In the purpose of God He is already King. He is seated on the right hand of God, and all authority is given to Him in heaven and in earth. But His universal kingdom on this earth is not yet made manifest.

There are those to whom spiritual discernment is given to recognize that the present order of things in this wicked world is under sentence of death, and must, in the nature of things, some day pass away. On the other hand, the One Who is anointed has a kingdom which is an everlasting kingdom, and of His dominion there can be no end.

It is said of this period in Israel's history, that David "kept himself close because of Saul the son of Kish." He manifested himself to a few, as he did not to the many. The disciples of the Lord Jesus asked, "How is it that Thou wilt manifest Thyself unto us, and not unto the world?" He was not manifested in the days of His flesh generally to all the world. But there were then, as there are now, many by whom He is no longer "despised and rejected", but who discern in Him their rightful Lord and King—they are the blood-bought company of the redeemed, those who are actually saved men and women,

who have been born again, regenerated by the grace of the divine Spirit. Their eyes have been opened to behold the Lamb of God, and in Him they have beheld the King of kings, and the Lord of lords.

The Special Function of the Church

The special function of the redeemed church of Christ in this age, in this dispensation of grace, is to turn the kingdom from Saul to David, according to the word of the Lord, to turn the kingdom from Satan and all his works, to the Lord Jesus Christ. Therefore, it is possible even now to anticipate something of the glories of that kingdom that is yet to be manifested in glory. We who are Christians are raised up to sit together in heavenly places with Christ; and we are already blessed with all spiritual blessings in Him, "according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love".

What Is It To Be a Christian?

What is it to be a Christian? What is it to be enlisted as a soldier of Jesus Christ? What is it to be chosen by Father, Son, and Holy Ghost, to become the instrument of His power to effect the accomplishment of His purposes on earth? I shall try to tell you in the unfolding, the exposition, and application of the principles of my text.

Satan's Chief Agency on Earth

One of the chief agencies of this Saul, from whom God has taken His Spirit, one of the principal, I think indeed the principal agent, he has upon earth, is the Roman Catholic Church. If people only knew it, it is the centre and source of most of the evil in the world. Religiously, economically, politically, militarily, in every way, Saul the son of Kish, the man who sits in the Vatican, or his successors, the perpetual person of the Papacy, is beyond all possibility of doubt, in my judgment, the generalissimo of the Devil himself, and of all his hosts of darkness on the earth.

Do We Exaggerate?

You say, "That is an exaggeration". I know exactly what some of you will say: "Dr. Shields is an extremist, and on this Roman question he is almost, if not altogether, fanatical." No man can be an extremist who tells the truth. If he tells anything less than the truth, he is not wholly truthful. If he tells anything more than the truth, he is not wholly truthful. But if he tells the truth, to those who deny the truth, and who cannot see it, he is bound to be regarded as an extremist. I still believe in some mathematical fundamentals. Two and two are always four. Whether you like it or not, I shall have to tell you that. In all the realms of human knowledge factual history, observation, and experience, the three sources from which we derive our knowledge, must be proclaimed.

The Late Lord Bennett's Visit

I announced that I would report this evening, and I do it before I come to my text, the substance of a conversation I had in this church not so very long ago, with the late Lord Bennett, once Premier of this Dominion. I have referred, anonymously, to some things he said. He did not enjoin silence, or secrecy, upon me; but he did say that as a Member of the Parliament of another country, he could not involve himself in Canadian political controversy. So for that reason, while he lived I felt under obligation, to keep to myself that which he had

said to me, for my own comfort, and the strengthening of my own resolution, because I could not tell it to others as coming from him.

Lord Bennett's Last Visit to Canada

On the occasion of his last visit to Canada one Saturday morning Miss Lindsay telephoned me, and said, "I have just had a telephone call from Lord Bennett. He would like to see you some time to-day." An appointment was made, and I came down to the office. In a little while he came, and we sat down and talked together for several hours.

I put my office staff under bond that they should not report to anyone that Lord Bennett had called to see me, because I did not want to involve him in political controversy.

If I now say some things that may appear to be somewhat immodest, I can only say that I am repeating, as accurately as I can recall, exactly what the former Canadian Premier said.

He gripped me warmly by the hand, and said, "I have long desired to see you." I may say that for years he had been a reader of THE GOSPEL WITNESS—as you all ought to be! He read it weekly, and assiduously, for years. He said, "There are many things that I could not well write to you, and I thought it better that I should wait until I had an opportunity to talk with you face to face.

"First of all I have wanted to tell you this, that in my judgment—now here is what seems immodest—you are doing now, though a thankless task, the most important piece of work being done by any man in the Dominion of Canada, and upon the success of the movement you have inaugurated, whether carried on by yourself, or your successors, upon the success of that movement will depend the continuance of Canada as an integral part of the British Empire, and as a member of the British Commonwealth of Nations; for to my certain knowledge there are subversive forces at work in this country which are aiming to alienate Canada from the British Crown, to sever all connection with the Empire, and to make it a separate, independent, republic which shall be absolutely dominated by the Roman Catholic Church."

Lord Bennett Not a Fanatic

Now Lord Bennett was not an extremist—blame me if you like. I have quoted to you so far the words of one who knew the politics of this country, one who was Premier of the Dominion during what I think we should all admit was the most difficult period of Canada's history, from nineteen hundred and thirty to nineteen hundred and thirty-five.

Why Elections Are Held on Monday

Lord Bennett said, "I wonder if it has ever occurred to you to wonder, or enquire, why all elections in Canada are held on Monday?"

I said, "I think I know, but I should like to hear it from you."

He said, "That was instituted and established as a custom by the influence of the Roman Catholic Church. You will readily see why: all political speeches are ended on Saturday night. The last editorial has been read, the last word written and spoken—except for the directions to be given by the priests at mass on Sunday morning."

I said, "I believed that always, and I am glad of your confirmation."

Then clenching his fist, and raising his voice, he said,

"I was determined if I had remained in Canada that that should be changed!"

I said, "I can give you an illustration of that principle:

Mr. Slade and I visited a friend, who is a supporter of the Seminary, in the Ottawa Valley, a farmer. He told us that, prior to the Plebiscite on Conscriptio, he had visited all his French-Canadian Roman Catholic neighbours. He said, "Nearly all my neighbours are French-Canadian Roman Catholics now, because they are just swarming in and buying up every foot of land. I am almost like one on an island, surrounded by them." Then he said, "I went the rounds before the last Plebiscite, and asked them, 'How are you going to vote on Monday?' Without one exception they all replied, 'We are going to vote "Yes"'. A country that is good enough to live in is good enough to fight for. We believe in the equality of military service, that every man capable of bearing arms, when his country needs him should do so. If he does not do so voluntarily he should be compelled, conscripted, for the purpose. We are going to vote "Yes" on Monday.'" (That confirms a judgment often expressed that if our French-Canadian people were left to themselves they would be just as loyal citizens as anyone else.)

This farmer said, "You don't know how you are going to vote until you attend mass on Sunday morning." Then he said, "After the Plebiscite I visited them all again, and asked, 'How did you vote?' They dropped their heads: 'We voted "No"'. 'But you said you were going to vote "Yes"'. 'We intended to do so, but the priest forbade us to do so, and commanded us to vote "No"'. "

I told that to Lord Bennett. He said, "That is always so. They control all their people who do as they are told."

Is It Too Late?

Then he said this: "My one fear is that your movement has begun too late. They have everything now." To someone else, when he was asked why he left Canada, I was informed he replied: "For two reasons. One, I was wearied to death of having priests pulling my coat tails every day, all the time, wearied of the Church's asking for favours. The other reason was that it was impossible for me to sit in the house under Manion".

Oh, these Lilliputian Conservatives! these little bits of men; for whom Lord Bennett was too big a man, wanted a lesser man, and they thought to win Quebec, so they elected Dr. Manion as Leader of the Conservative Party, thinking to win Quebec. But they did not. They lost Bennett, and they lost everything with him.

I said to him, "I grant you that it is very serious."

He said, "They have everything in their own hands now."

"Well," I said, "going up and down this country—you may not agree with me—I have a fear that Canada is drifting toward civil war."

He said, "I am sure of it. I can see nothing immediately in prospect that can prevent civil war in this country."

I said, "There are some encouraging signs. Some Protestant ministers are getting courage enough to say a few things. They speak rather weakly, I grant you, but they are speaking; and the secular press now and then dares to print things that are not favourable to the Roman Catholic Church."

Is It Immodest to Report This?

Then he said this extraordinary thing, and I felt as though I had grown a little when he said it:

"For that, Dr. Shields, the Dominion of Canada is exclusively indebted to yourself, for until your voice was raised, there was not a voice of any kind in Canada to which the Hierarchy paid any attention. But they are listening to you."

I said, "I know they are, and they are going to hear a great deal more from me, if I live long enough" (great applause).

Lord Bennett's Tribute to *The Gospel Witness*

That was Lord Bennett's tribute to THE GOSPEL WITNESS—that it is the only paper in Canada to which the Roman Catholic Hierarchy pays any attention. And it is true. You had better get it! It does not profit us at all. I am like the Jew who was trying to sell some clothing to a customer. He said, "I give you this for less than it cost me." The customer said, "How can you afford to sell goods for less than you pay for them?" "Oh, well, we sell so much of it." Well, that is really true of THE GOSPEL WITNESS, because the more subscribers we have, the larger our family, and the larger our appeal; and our friends throughout the world, by their generosity, make the continuance of that voice in the wilderness possible.

What Is Taking Place in Middlesex County?

We talked of many other things. He called my attention to some things that I did not know, and I told him some things that he did not know.

He said, "Do you know what they are doing in Middlesex? There are real estate agents in the form of priests, going about Middlesex County, where London is, and buying up every farm."

I said, "Do you see the reason for that? They are forming a group here, separated from the next group of Roman Catholics, because the Ontario School law permits any five Roman Catholic families to have a Separate School."

"Surely not," he said.

I said, "It is true. Any five Roman Catholic families can demand a Separate School, and divert their taxes to its support. But it would be the taxes of only five families. They could not afford it. And so your Conservative Government in Ontario—George Drew—promised them fifty percent of the cost of education, then graduated his grants so that in small communities he gives as much as ninety-five percent. Now every little Roman Catholic colony in Ontario with only five families, can have a Separate School at the public expense."

"In Eastern Canada, through here, and out in the West, they are establishing these cells of Roman Catholic influence, and by and by these cells will coalesce, and they own the whole country, unless some of our sleeping Protestants wake up."

When Lord Bennett was leaving I went out with him across the Rotunda.

I said, "I have regretted your departure from Canada only once, and that has been ever since you left it."

He stood there, and again with his characteristic gesture he clenched his fist. He said, "I will tell you of one time when I regretted that I was not in Canada. That was when Premier King made his speech in the Commons, attacking you, and saying that the only way of dealing with you was to hand you over to the Attorney-General that he might prosecute you under the Criminal Code."

Raising his voice, he said, "That was the most diabolical thing I have ever read of any man's doing in all my public life—from a place of privilege thus to attack a

public man when he could not answer. I tell you if I had been in the House he would have 'got it.'" I said, "Yes, sir, and if I had been in the House he would have 'got it', too." (Great applause).

The Great Value of Lord Bennett's Opinion

So Lord Bennett left me! I cherish the memory of that visit, and that opinion about the work in which we are engaged, from a former Premier of this Dominion, who had been in its public life for thirty or forty years, and one of His Majesty's Privy Councilors, and who thereafter became a Member of the House of Lords. When I hear of the criticisms of some clerical Lilliputians, who say, "Oh, that was just Dr. Shields"; I find comfort in recalling Lord Bennett's opinion. I don't know them, but they know me! When I hear of their criticism it comforts me to know that though we have not the support of the pygmies, we had the support of a Premier and a Privy Councilor who knew Canada as few men know it.

What Can We Do?

What are we going to do? Just let things drift? I will tell you something of the drift on Thursday night, as we have seen it in the Maritime Provinces. What are we to do? Just say, "It is too late"? No; it is not too late.

Canada's Present Need

I think there is a way, with the blessing of God, by which the kingdom could be turned from Saul to David, according to the word of the Lord, if we had MEN LIKE THE GADITES, "SEPARATED" UNTO GREAT DAVID'S GREATER SON. What do we need to-day? When I hear of religious enlistment campaigns, of campaigns to increase the membership of churches, it wearies me. What advantage would accrue were they to increase their membership by a million members? It means nothing unless men and women are "separated" unto Christ. That is what it is to be a Christian: to be completely separated unto Christ. That means incalculably more than just being a church member. Separated unto David meant that they were separated to his authority. They recognized no other authority in their lives but the command of the Lord's anointed. Our need to-day is of Protestant Christian men and women who know no higher authority in life than the revealed will of God in Christ Jesus; men and women who are submissive to Him; who will always ask, not, "Does it pay?" "What does this one, or the other one think of it?": but men who will always ask, as did Saul of Tarsus when lying prostrate on the Damascus Road, "Lord, what wilt thou have me to do?" That is the only thing that matters. That is what made Luther. That is what made the Reformers. That is what made these heroes of faith, of whom Mr. Wilnot read this evening. They knew no will but the will of God, and they counted not their lives dear unto themselves. It means that in the pulpit we need men separated unto Christ.

A professor of McMaster University some years ago, when we broke from the whole business, said, "I must always put the authority of science above the authority of the Bible." I say that man is not worth five cents a shipload; even if the ship were the Queen Elizabeth, to anyone. We must be separated unto Jesus Christ, to do His will—never mind what science says: no matter what the modern trend of the times may demand. Cut loose from it all.

The men were no longer amenable to the authority of

King Saul. If it were said, "Saul said so and so" they would have answered, "We don't care what he said. What does David say?" We do not care what the world, the flesh, and the Devil, the Baptists, the United churchmen, the Anglicans, the Presbyterians, or the Roman Catholic church, and all the other churches, say—the one question is "What saith the scriptures." Upon that we stand, and in that we shall abide—separated unto Him, from every one, and every thing.

There are *legitimate interests in life.* A man ought to love his wife. He ought to be dutiful toward her. But if he is a Christian man, he will put Christ before his wife. I have known of wives who were so exacting that they ruined the usefulness of their Christian husbands. They could not recognize that there is no more honourable position in the world than to come second to Jesus Christ. He must be first. I beg of you wives, do not stand in the way of your husband's doing anything for the Lord. Encourage him, if he is going on in the work of the Lord. And your children! In my early years, I used to read those verses in the Bible and say, "Oh, we have left all those conditions behind, that except a man love his father, and his mother, and his wife, and his children, and his own life also, less than he loves Me, he cannot be my disciple". But it still holds: one cannot be, in this or any other day, a true disciple on easier terms. Wife, children, everything must be secondary, subordinate to the will of Jesus Christ.

A Man's Business, Too

That includes *a man's business, too.* There are people all over this country who say, "The Lord bless you. You are doing a great work; but my business won't allow me to help you." You have no right to allow your business, though it pay you a million dollars a week, to stand between you and obedience to Jesus Christ. You had better not make a god of it, or God may destroy it. The biggest business in life is serving the Lord. I have known many preachers who have come to me, and said, "I am in a difficult situation". I will dare to say that, standing in this pulpit I had a situation that was as difficult as that occupied by any minister of the gospel upon earth. Twenty-six years ago I had to say to all my worldly or denominational friends, "You may go if you want to, but I am going to abide by Jesus Christ, and let Him have all there is of me to the last day I live." They went; and the record of this church, and its worldwide influence, I will dare to say, is God's answer to our dedication of ourselves, Pastor and people, to Jesus Christ: separated unto Him.

Before Your Minister and Before Your Church

Yes; put Christ before your minister! You must put Christ before your minister. Be loyal to your minister, to your church, to your denomination, just so long as your minister is loyal to Christ; just so long as your church is loyal to Christ; just so long as your denomination is loyal to Christ. But when either ceases to be separated unto Him, separate yourself from it or from him. I will tell you on Thursday night of how the Maritime Provinces are blighted by ecclesiasticism. People belong to churches, organizations, and denominations, who obviously do not know much about Christ. Do not stay by your church, or by your minister, or your denomination just because you were brought up in it, if any one of them has ceased to be loyal to Christ.

Let me say this to you Jarvis Street members: I will not ask you to stand with me any longer than, with all the strength of my being, I try to stand with Christ, and

for Him. If at any time you find your Pastor departing from Him, remember that releases you from all obligation to be loyal to me.

And so of this church. I am concerned for what may become of it when I am gone. I hope it will always be a lighthouse. I say to all of you, young men, to Deacons, and to everyone: do not allow any man to stand in this pulpit who will put any body, or any thing before Christ. If you do, you may as well write "Ichabod" on the doors. "Jesus Only" must be our motto.

"Men of Might"

These men were "men of might". The problem of strength and of power is always a problem of insulation. Why does this light on the pulpit come on when I turn the switch? Because the wire which conveys the power to this film is insulated. There is no leak. If there was a cross-circuit there would be darkness. Today all the Denominations talk about Union. Our friend Mr. Rockwood talked about the church being ecumenically sick. Church leaders seem to think they must unite with the world, the flesh, and the devil, to get God's work done! Union! That is not God's way. No; He says: "Come out from among them, and be ye separate . . . touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." If you would prove the Almightyness of God, be separated to Him; be insulated from the world, and all that is in it.

It was because these men were so separated that they were men of might. There is nothing the church needs more than men of might. We do not need a new organization. Oh, these committees, and commissions, and all the rest of it! wasting their time, and the people's money trying to think out some way of doing God's work other than in the way in which God has said it should be done! Nothing in it! The church that is separated, the individual that is separated will be a man, or a church of might.

"Men of War"

"Men of war"! You say, "I don't like to hear about war." Twice we have had a war to end war, and we shall go on having wars to end war; and you never will end war until the Lord Himself puts an end to it. My friends, the church must always be at war. We must be battling all the time. As soon as you finish one battle, get ready for another.

Sometimes I have been almost inclined to laugh, when we go to certain places, and I hear people sing:

"Onward! Christian soldiers
Marching as to war"

Sometimes I see people I know. They have a potato vine where they ought to have a backbone. There is no valour in them. But there they sing:

"Onward! Christian soldiers."

I believe the Devil is laughing at them. I tell you the service of God means war; yes; sometimes bloody war, but real war. And no man is worth anything who is not, as a Christian, a man of war, a man of war fit for the battle.

"Fit for the Battle"

How are men made fit for battle? It is indispensable that they be properly fed first of all. You cannot make a soldier of a half-fed man. He must have plenty of the right kind of food to develop him. You cannot have a church militant made up of men of might, fit for the battle, unless you have in the pulpit good chefs, who

know how to feed their people with the strong meat of the Word. And when people are well fed, when they have good appetites for divine things, when they are able to distinguish between the precious and the vile, between light and darkness, between good and evil, when they are well fed, they will enlist as men of war.

And they need discipline and training. We have crossed this continent two or three times. What a lot there is to learn, to be fit for the battle! Some men say, "How are you?" "Oh, feeling fit." Fit for what? For nothing! Just feeling fit. Are you fit? Fit for what? Fit for the battle? Can you say, "I am ready to go to war for Christ. I am ready to forsake everything for Him. I am ready, if need be, to lay down my life for Him"?

I wonder how many would do that if the days of martyrdom were to return. It is my daily prayer that the Lord would give me such strength that if ever the time comes I shall not require a moment's meditation if I have to choose between obeying Him, or betraying Him. Let us be fit for the battle!

The Story of a "Sensitive" Deacon

I had a Deacon once—not in Jarvis Street—a most important, pompous man. He was like those soldiers we had when there was no war on. I saw a body of Naval men once in Washington, all dressed up. I said to someone, "Who are those men?" "Oh, they are arm-chair admirals." Some people love a uniform. They are almost as ornamental as the door man in a big hotel. What are they fit for? Well, this Deacon was a little bit like that. He thought he could preach. He thought he could do almost anything. One day he came to me and handed me his resignation. I looked at it, and I said, "Yes; what is up?" "Oh, I could not stand that business meeting last Wednesday night." I said, "What was the matter with it?" He said, "You know what So-and-So said?" "No; I don't. We had a discussion, but I do not think there was anything unusual. Men may express their opinions if they desire so to do." "Well," he said, "I could not stand that. I am not cast in the same mold as others. I think I have a little more native refinement. I am very sensitive." I said, "Brother, you have the wrong word there: you are not 'sensitive': you are just *touchy*."

Now put a man like that in the army, and what would happen? The enemy might poke fun at him! They might point a gun at him! They might actually hit him, and then if he had any legs left he would run home to his mother or his wife as fast as he could go. This man thought he was a big man; but he was, not. We must have "Men of war fit for the battle", who can stand anything.

Where Did They Go?

Where did these men go? They separated themselves "to the hold to the wilderness". It cost something to follow David. If you would have an easy time, stay with Saul. He will feed you well for a while. But if you follow David, you will have to go out to the "hold" and live in a cave out in the wilderness. You remember what our Lord said to the multitude about John the Baptist: "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not

risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

Where was a man like John the Baptist grown? Where did he develop? Not in a little ecclesiastical hothouse; but out in the wilderness. We do not find mighty men to-day in comfortable ecclesiastical berths, Denominational secretaries, Moderators, and all the rest of it. You don't find men of strength there. The real men of strength you will find among those who have separated themselves from all these things, and gone out to the wilderness to serve the Lord.

How long ought our men to be trained? It is useless to send them out until they know how to drive a tank, and to repair it, until they know how to operate a machine gun, the field telegraph, or telephone, or anything else. Some of these things take years of technical training to make men fit to fight. And so the men who joined David were men of skill, who could handle "shield and buckler". We want to-day men and women who know the Bible, men to whom it is a veritable "shield and buckler", the "sword of the Spirit, which is the word of God". We want men who know how to handle it. So many professing Christians today know little about the Bible, especially when we deal with Rome. We must know how to handle the "shield and buckler".

"Faces Like the Faces of Lions"

"Whose faces were like the faces of lions." "Now, you must not talk like that. You know I am a follower of the meek and lowly Jesus. I don't like anything lion-like, except in the Zoo"! No; the Devil, himself, would rather have a lamb. But the Lord Jesus is "The Lion of the Tribe of Judah", as well as "The Lamb of God". We need to be a combination of the lion, and the lamb. David said, "He maketh my feet like hind's feet: and setteth me upon my high places. 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!"

"Swift as the Roes Upon the Mountains"

The effectiveness of any army depends upon its mobility. Some of you say, "I believe all that you have said, and when the summer is over I will see if I can put it into practice." That will not do, we must be "swift!"—"Swift!"—"SWIFT!"—"as the roes upon the mountains". There is no time to waste. What we do we must do at once, now—now—"Now is the accepted time; behold, now is the day of salvation."

Such An Army Protestantism Needs

That is the kind of army of Protestants that we need. And when we have them we shall have a revival. All through the Maritime Provinces I closed every address by saying, "I have no hope for Canada short of a great spiritual revival. What we need is a revival in every pulpit, in every pew, in every Christian home, in the office of every Christian business man—a return to complete submission to Jesus Christ. And when we have that, the difference between Evangelical Christianity, between men of the Gadite type of Christian and Romanists, will be so marked that we shall see thousands of people forsaking all the mummery of Rome for the reality of the Gospel of Jesus Christ.

Shall we yield to Him? Shall we let Him have all that we have? I beg of you to do so. You who are church members, make sure of your personal relationship to Christ. And you who have never made any profession,

will you yield to Him. Let us all come back and say, "Here am I; send me." Then we can sing with good purpose:

"Stand up! stand up for Jesus
Ye soldiers of the Cross!
Lift high His royal banner;
It must not suffer loss.
From victory unto victory
His army He shall lead,
Till every foe is vanquished,
And Christ is Lord indeed.

"Stand up! stand up for Jesus!
The trumpet-call obey;
Forth to the mighty conflict,
In this His glorious day!
Ye that are men, now serve Him
Against unnumbered foes;
Your courage rise with danger,
And strength to strength oppose.

"Stand up! stand up for Jesus,
Stand in His strength alone;
The arm of flesh will fail you;
Ye dare not trust your own.
Put on the gospel armour,
And watching unto prayer
Where duty calls, or danger,
Be never wanting there.

"Stand up! stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song:
To him that overcometh
A crown of life shall be;
He with the King of Glory
Shall reign eternally."

Let us pray:

Bless our meditation, O Lord, this evening for the good of our souls, and for the glory of Thy great name, for Jesus' sake, Amen.

THE KING

"KING OF THE NATIONS"; "KING OF THE SAINTS"; "KING OF THE AGES"

THERE are verses of Scripture which are capable of more than one interpretation. The great Dr. A. T. Robertson once suggested in a class we attended that the minister might take each of several interpretations as a point for a sermon.

There are some verses of Scripture where there is a variation in the text itself. An example is Revelation 15:4, where the A.V. reads "King of saints", but where the R.V. has "King of the ages". The Revised margin (probably best supported) has a third suggestion, "King of the nations". Here is a subject-for meditation.

King of the nations is an old title. That obscure character in Genesis 14, Tidal, is called king of nations. Ancient empires came to embrace many nations. The Old Testament prophets saw, however, that above all kings is the King, and above all nations, the King of nations. They showed that God's hand was upon His world. Even wicked Assyria God used to punish Israel, and then Babylon to punish Assyria, and then Cyrus of Persia to punish Babylon.

Had we the clear view of the prophet we should no doubt be able to trace God's hand in much later history. It has been said by the cynic that God is on the side of the big battalions. But we remember the late Dr. E. M. Keirstead saying in a lecture that Waterloo was a contradiction of that. Certainly Dieppe was. The faith of the New Testament claims what the prophets said, to be still true, that God is the King of the nations.

The victors before the throne in Revelation 15, singing the song of Moses and the song of the Lamb, claim our God is actually King over the nations, though He may not yet be fully acknowledged King of the nations. Yet they say that at last all must come to worship before Him (a quotation from Psalm 86:9).

"Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns, and heav'n rejoices;
Jesus reigns, the God of love:
See He sits on yonder throne;
Jesus rules the world alone.
Hallelujah! hallelujah!
Jesus rules the world alone."

Our A.V. has *King of saints*, certainly an unusual title. A saint is one who is set apart for God, who is separated from the world to be His. But sainthood and kingship are not far apart. One must be born again to see the kingdom of God, and that new birth sets one apart from the mass of mankind. By the new birth we are trans-

lated, carried over, from the kingdom of darkness into the Kingdom of the Son of His love. And so the Saviour reigns over His own, and promises that at last they, too, shall reign with Him. So they sing:

"King of glory! reign for ever—
Thine an everlasting crown;
Nothing from Thy love shall sever
Those whom Thou hast made Thine own:
Happy objects of Thy grace,
Destined to behold Thy face.
Hallelujah! hallelujah!
Destined to behold Thy face."

The title *King of the ages* is a glorious one. Besides Revelation 15 it occurs in 1 Timothy 1:17, where it is translated in the A.V. and R.V. as "King eternal". The rabbis are said to have thought of two ages, the age that was and the age to come. We shall not quarrel about the number of ages, whether it is two, three, or seven. Our God "lives unto the ages of the ages" (Rev. 15:7), and for Him to live is to rule. So He is King of the ages, all ages, past, present and future. He is not in time, but time is in Him. So He is above time, and by His decree at last time shall be no more. So we trust and serve the King of the ages.

"Saviour! hasten Thine appearing;
Bring, oh bring the glorious day,
When the awful summons hearing,
Heaven and earth shall pass away;
Then, with golden harps we'll sing,
'Glory, glory to our King!
Hallelujah! hallelujah!
Glory, glory to our King!'"

—W. G. B.

TIPS AND TIPS

Waiters and Priests

(Contributed by one of our subscribers as his comment on the Income Tax Department ruling that waiters' tips are taxable, though it is notorious that priests pay no Income Tax.)

The waiter's tip is for a tangible and necessary service, and poor as many of them are, they must pay income tax thereon.

The value of the priest's tip is pure guess work and may easily amount to \$5,000 a year, but it is free from income tax.

What a marvellous mind the Income Tax Department at Ottawa must have!

PUERILITIES IN MARIOLATRY

"All Is Not Gold That Glitters"

By DR. J. B. ROWELL, Victoria, B.C.

THE ostentatious display at the Marian Congress in Ottawa was but an imposing show, and altogether incongruous with the inane puerilities found in the standard works of the Roman Church. Tinsel, dazzle and camouflage may deceive some, but there are still those who discern the great deception in it all. Visions, gaudy floats and fireworks may attract the crowds, but when these have passed, the human heart still craves for something which can truly satisfy.

A Bird Says "Hail Mary"!

Our blessed Lord warned, "When ye pray, use not vain repetitions as the heathen do." Of this very thing the Roman Church is guilty. The rosary, which is made up of fifteen parts, gives evidence of the prominence given to the Virgin Mary, for in each part there is but one "Our Father" to ten "Hail Marys". These *Hail Marys* are mechanically recited with something approaching prayer-wheel repetition.

To bolster up the faithful in their zeal to recite the *Hail Mary*, many strange, weird, and ludicrous tales are told by Romish writers. Here is one so utterly fantastic as to call forth mockery from the ungodly, and no wonder; St. Alphonsus de Liguori gives this:

"Bernadine de Bustis relates that a bird was taught to say 'Hail Mary!' A hawk was on the point of seizing it, when the bird cried out 'Hail Mary!' In an instant the hawk fell dead" (*The Glories of Mary*, vol. i., p. 87).

Such childish tales may appeal to the feeble-minded, but surely earnest men and women yearn for the message of God's matchless grace to meet the real and deep needs of their never-dying souls.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16).

Image of Mary Embraces and Protects a Criminal!

In the Pope's recent radio message to the Marian Congress, he said of Mary, "She alone by her dignity transcends heaven and earth"; and the whole Congress has been a great attempt to sustain this idea, and to impress Canada with the *Glories of Mary*. All this display, however, must be estimated in the light of the puerile stories recorded by her so-called saints. Father Razzi, of the Camaldolese Order, tells the story of a young man who became a highway robber and murderer, and was cast into prison. Here is the story:

"On leaving the jail to go to the scaffold, he passed on the road a statue of Mary, and saluted it with his ordinary prayer: 'O most Blessed Virgin, help me at the hour of my death'; and the statue returned his salutation in the presence of all, by bowing its head. Moved with tenderness, he begged leave to kiss the feet of the statue. The guard refused, but at length consented, on account of the acclamations of the people. The youth stooped to kiss the feet, when Mary extended her arm, took him by the hand, and held him so tight that it was impossible to remove him. At the sight of such a prodigy, all began to cry out, 'Mercy, pardon, forgiveness!' and it was granted" (*The Glories of Mary*, by Liguori, vol. i., p. 188).

Imagine men and women being so sadly deceived as to believe that an image could bow its head, and then reach out its arm and enfold a man! Yet this is the kind of nonsense with which the Roman Church supports her claims for Mary.

An Image Speaks!

We are told that "the Blessed Alphonsus Rodriguez, of the Society of Jesus, once prostrate before an image of Mary," exclaimed:

"My most beloved Mother, I know that thou lovest me, but thou dost not love me as much as I love thee.' Mary, as it were offended on the point of love, immediately *replied from the image*: 'What dost thou say, Alphonsus? what dost thou say? . . . Know that the distance between heaven and earth is not so great as the distance between thy love and mine' (*The Glories of Mary*, vol. i., p. 59).

Another Image Speaks!

Another story is told, by Vincent of Beauvais, of a monk by the name of Ernest, who resolved to escape from his monastery:

"Passing before an image of Mary which was in the corridor, the Mother of God addressed him, saying, 'My son, why dost thou leave me? And why hast thou not invoked me?' said our Blessed Lady."

A Crucifix Speaks!

Later the monk entered a room with intent to murder, and the story is related:

"Instead of finding the young man, he beheld a crucifix on a bed, all covered with wounds. *The Image* cast a look of compassion on him, and exclaimed, 'Ungrateful wretch! is it not enough that I have died once for thee? Wilt thou again take my life?' etc. . . . "He was sentenced to be hanged, without having even the time given him to go to confession. He recommended himself to Mary, and was thrown from the ladder; but the Blessed Virgin preserved his life, *she herself loosened the rope*", etc. (*The Glories of Mary*, by Liguori, vol. i., pp. 70f.).

The Majesty and Grandeur of Scripture

In contrast with the petty inventions of Romanist writers, we have the Word of the Living God, authoritative and satisfying to human hearts, declaring the message of God's love and grace, the forgiveness of sins through the once-for-all sacrifice of Calvary, and the assurance of being kept by the power of God through faith unto salvation.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all" (I Chron. 29:11).

"The Lord is gracious and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and His tender mercies are over all His works. . . . The Lord beholdeth all that fall, and raiseth up all those that be bowed down. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth" (Psalm 145: 8, 9, 14, 18).

The Lord Jesus said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

THE SPIRITUAL ATMOSPHERE OF QUEBEC

In a personal letter from one of our students who is doing summer work in the Province of Quebec, the following remark struck our attention:

I could not stay here a day but for the all-embracing Grace and Power of God. To me the very atmosphere of the place is oppressive; I remember your saying once that one can feel the power of the Adversary in Quebec. Now I know what you meant. . . . I was unable to find rooms here. Some, indeed most of the interested folk, have French Roman Catholic landlords and fear the possible consequences of renting a room to me.

The above note may serve as a further reminder of the need of continual prayer for our workers from Toronto Baptist Seminary.

—W.S.W.

McMaster: Baptist or Pagan?

ONE of our pastors told me recently of a visit from a young man who had been taking theology at McMaster University. He came to talk over the difference between Modernism and the Evangelical religion with this graduate of our Seminary, whose position he well knew. Before going to McMaster this student had held the faith of the New Testament, but his studies there had made him think that perhaps "the Modernists have something after all". He saw that there is a clear line between Modernism and the Evangelical position, and that therefore one could not hold both. He was trying to make up his mind which way to go. Could this pastor help him? They talked together for some time and the pastor put forth various arguments, but with little effect. Finally they got down to prayer. The young man was greatly moved, as his tears showed. He was going through an agony of soul.

Theological Golgothas

Many theological institutions have become Golgothas. In them the faith of those who love the Lord and would follow His Word is crucified afresh. We are sorry to find that McMaster has become no exception to this.

In the current issue of *The Fellowship Evangel*, Rev. Leander Roblin gives a report of a sermon he preached at Christie Street Baptist Church, Toronto, where he is pastor. From it we take two terrible stories, both of them coming under the immediate observation of our friend:

Here is an illustration of how the faith-destroying effect of McMaster was brought home to me. One day while I was pastor at Otterville, a young man came to our town to represent a certain society that had frequently sent its deputationists to our church. At the supper-hour I learned that he was raised in the Southland in an orthodox Baptist Church, and that he had recently graduated from McMaster. I asked him if his views coincided with those of Prof. Harris McNeil, and he replied that they very largely did. I discovered that he did not believe in the Deity of Christ. According to him, the Bible contained errors. He said that Paul would never have mentioned blood in relation to Christ, if it had not been so prominent in heathen religions. He stated that Christ would have been just as much a Saviour to him if He had never died on the Cross. I told him that he had no Gospel left, and when he challenged me to define the Gospel, and I quoted I Corinthians 15, verses 3 and 4, he said, "I don't believe that." Needless to say, he did not preach in our church the next Sunday.

"Hell for Five Years"

Perhaps the saddest example I have seen of the way in which McMaster's Modernism cuts the ground from under the feet of our young men, and blasts the faith of prospective ministers, was the cause of a young McMaster graduate who came to my house selling brushes. After talking business for a while, I engaged him in conversation about spiritual things. He did not know who I was, but he told me his story. From a church in Brantford he had gone to McMaster for the purpose of entering the ministry. He told me how the University professors taught the evolution of man from a lower order of life, and how they denied the verbal inspiration of the Scriptures. He said, "I went through hell for five years, until I made my decision." I queried, "Where are you now spiritually?" He replied, "I believe that there is such a thing as force in the universe, but whether there is a personal God, I would not be prepared to say." I questioned, "You are an atheist then?" He answered, "That is what you would call me." I tried to stir up something of his old faith, but my effort seemed to be useless. He declared that answers to prayer were explained by the law of averages, and that there was really nothing to it. As I laboured with him, he made one of the most terrible confessions I have ever heard. It is

written in indelible letters on the tablets of my memory. He said: "I wish I could have your faith. I once believed that when I got into trouble, I had a Heavenly Father to go to, but now," and he threw out his hands, "I just have myself." As I watched that young man walk away from my home, there came into my heart a new resolve to oppose with all my might anything that would thus blast a man's faith and destroy his life.

600 at Dance

Pastor Roblin told these stories in discussing dancing at McMaster University. Our readers have been informed of the way in which the Baptist Convention of Ontario and Quebec endorsed social dancing in this Baptist school. How readily acceptable this questionable recreation is to McMaster alumni is shown in the June issue of *The McMaster Alumni News*. There Hilary Stearn reports that 700 were present on Graduates' Day at McMaster. Apparently most of them were in the habit of the dance, for she says:

Those who stayed to the dance will perhaps agree that it was the most successful part of the whole day. Including the members of the graduating class who were our guests, about six hundred attended. It was the first time most of us had danced on the new wooden floor and I think most of us considered it a vast improvement over the cement. The refectory staff were on hand again with hot-dogs and coffee. Perhaps it was the general atmosphere of the dance that made it such a success. The orchestra was good, the crowd was just right and everyone seemed to be thoroughly enjoying himself.

In our student days at McMaster the College song went like this:

"Thy praises, McMaster, we sing with heart and voice;
Thy sons revere thine honoured name:
And when we end life's journey and all our friendships part,

May all our deeds increase thy fame."

There was a day when "Mac" students who believed the gospel to be the power of God unto salvation, and who understood the necessity of the separated life for the Christian, might have joined in this song with considerable zest. We wonder how many of those of "the old school" could still sing it. It looks to us as if McMaster is going the way of other universities, and, instead of being Baptist, is becoming pagan.—W.G.B.

THE ANNUAL MEETING OF JARVIS STREET BAPTIST CHURCH

ON account of the Pastor's illness, the Financial Report, which had been audited in due course as usual, was not presented to the Church last year, 1945-46. That, together with this year's Report, however, was submitted at the Annual Meeting held on Thursday, June 12th.

The total receipts for 1945-46 were \$118,677.28. The total receipts for 1946-47, were \$130,450.39, — the total for the 2 years being \$249,127.67, just \$872.33 short of a quarter of a million dollars.

We do not suppose many of our readers would be interested in the particulars, therefore we content ourselves with reporting the total.

LAST SUNDAY NIGHT'S SERVICE

THERE was a great congregation, when the sermon, appearing in this issue, was preached. Rev. John Wilmot preached in the morning.

WHY NOT?

IN THE midst of a debate in Presbytery concerning the Church of Christ in China, your editor mentioned the fact that those who were backing this church were looking forward to a union with the Roman Catholic Church. "Why not?" cried out one of the Presbyters, a minister.

Why not? We do not look forward to a union with a church which believes that by a few words of the priest the wafer is actually turned into the body of Christ and the wine into the actual blood of Christ. We want no association with a church that worships a wafer.

Why not? We do not look forward to a union with a church which teaches that a priest has the power to forgive sin and has jurisdiction over the souls of men.

Why not? We do not look forward to a union with a church which worships Mary and elevates her to a place occupied only by Christ. We cannot associate ourselves with mariolatry.

Why not? We do not look forward to a union with a church which teaches people to bow down before wood and stone. We do not care to associate with those who openly transgress the second commandment of God by the making and worshipping images.

Why not? We do not look forward to a union with a church which extracts money out of the purses of its people by the threat of the fire and tortures of purgatory. We do not care to associate with a church that does not believe that Christ paid the full price of our pardon upon the cross of Calvary.

Why not? We do not look forward to a union with a church which has an infallible pope. We do not care to associate with a church which allows a man to usurp the place of Christ.

Why not? We do not look forward to a union with a church that parades an image of the virgin Mary around the streets and teaches people that it has magical powers.

Why not? We do not look forward to a union with a church that encourages superstition and ignorance. We do not care to associate with a church that keeps the truth of the Word of God from its people.

Why not? We do not look forward to a union with a church that forces its priests to live unnaturally. We do not care to have any association with a church that encourages the building of monasteries and nunneries.

Why not? We do not look forward to a union with a church which has a system of penances and indulgences. We do not care to associate with a church that denies that justification is by faith and encourages its people to feel that they can be justified by their good works.

Let there be no doubt in people's minds that the World Council of Churches is looking forward to such a union. In a recent speech at Edmonton, Dr. Thomas W. Jones, moderator of the United Church of Canada, stated that it is the earnest hope "that Russian churches will be affiliated with us . . . that all churches will be represented, including the Roman Catholic."

—*Bible Christianity*, June, 1947,
Rev. J. Marcellus Kik, editor.

**SUBSCRIBE FOR
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\$2.00 per year**

PREACHING

Preaching Without Notes, by Clarence E. Macartney, Abingdon-Cokesbury Press, Nashville, 186 pages, \$2.00.

EVERY once in a while preachers should read a book on preaching by one who knows how. Here a great preacher tells how he does it, to instruct beginners, to guide the ardent and to inspire those losing the vision of preaching God's riches of grace to a sin-impooverished race. Here is a recall to gospel preaching, here are good illustrations and how to get them, here are methods of preparation and lines of study, here is an advocacy of the free method of speaking. The preacher who does not want to preach after he reads this book, has no "preach" in him.

We give a few excerpts. Our author begins by telling of an editor's visit to churches in a certain part and saying of the sermons he heard,

"Not one of them would have converted a titmouse!" (p. 9).

"So far as the quotation of poetry is concerned, there is almost none of it in the great preachers" (p. 51).

"Words are the silver notes

That ring the chord of sound,

And play the colored symphony of speech"

(p. 59).

"When Michelangelo was painting his Jonah and the other prophets and sibyls on the ceiling of the Sistine Chapel, he had a candle stuck in a pasteboard cap on his forehead. It threw light on his work, but kept his own shadow from obstructing it. That is the way the preacher should use his own experiences. The purpose is to throw light on the truth and on other characters, but not on himself" (p. 60).

"Napoleon said, 'Men of imagination rule the world.' The preacher of imagination is the prince of the pulpit" (p. 75).—B.

LIFE AFTER DEATH

The Christian After Death, by Robert Ervin Hough, D.D., Moody Press, Chicago, 1947, 169 pages, \$2.25.

Hough, a Southern Presbyterian, under whose ministry a church has grown from 150 to 1,200 members, here writes a book on a subject that never loses interest. When well handled, it offers great comfort, the need of which is always with us.

Beginning with the origin of life and death in the story of the Garden of Eden, going on to show that the Christian dead are personally with Christ, the author examines the scriptural teaching on the nature of the resurrection body and deals with such a question of practical interest as, "Shall we know one another in heaven?" This book is not mere theory, for it is based on the Word of God, and is careful from that Word to set out the way of life.—W.G.B.

WORKS OF JOHN CALVIN

We are happy to find that Wm. B. Eerdmans Publishing Company, Grand Rapids, is bringing out complete Commentaries of John Calvin, and his Institutes of the Christian Religion. These works originally appeared in 48 volumes. For many years they have been unavailable. The President, announcing this work, says: "With the current revival of Calvinism throughout the world, their reappearance in this first American edition will lend a tremendous impetus to this already fast-growing movement." Details will soon be announced; meanwhile, inquiries and comments are invited. Inquiries may be sent to Toronto Baptist Seminary Bookroom, 337 Jarvis Street, Toronto 2.—B.

THANK YOU!

WE wish to thank our GOSPEL WITNESS friend in the West, who desires to remain anonymous, for a gift of \$18.00 for THE GOSPEL WITNESS Fund.

We also desire to thank our Ottawa friend, who, at the close of last Sunday evening's service, came to the office and said, "Here, is ten dollars for that sermon to-night. It was so good."

PROGRESS OF THE GOSPEL IN SWITZERLAND

SWITZERLAND, the land of freedom, owes much to the Reformation, and has in turn made great contributions to the cause of the Gospel since Reformation days. Yet even in this historic Protestant country, there is need for the preaching of the Gospel of grace. The following news of the progress being made by the churches in fellowship with the French Bible Mission, is taken from a personal letter just received from our good friend, Rev. W. H. Frey, now the pastor at Tramelan, in the Jura Bernois, a part of Switzerland near the French frontier. Mr. Frey writes:

"We have had the joy of baptizing three young sisters who gave themselves to the Lord last autumn, and it seems that there are others who will follow their example. Last Sunday we had a great gathering of young people when two hundred young men and women were present for the study of the important subject, "Our Young People for Christ". Between sessions, the entire company went to the market square for an open air meeting in Bienne. You can imagine what a sensation would be made by two hundred young people singing and preaching in such a public place. A large company listened to the testimonies given and hundreds of gospel tracts were given out. This meeting also gave us the opportunity to renew our brotherly bonds with the friends of our churches at Bienne, Court, Péry, and Mulhouse, France.

"Next Sunday we hope to have an installation service here, as the church has asked me to become the pastor. As you probably know, Brother Emery, the former pastor, has suffered from ill-health for some time past and has now resigned. We trust, however, that this faithful brother may be granted the health to take up again the work of the Lord. Pastor Weber, of the church at Court, will speak at the installation service as representative of the churches of our Association.

"There has been plenty to keep me busy of recent days. For example, there are always many sick persons to visit both at home and in the hospitals. And then there was one of our members who recently went to be with the Lord, after having witnessed a good confession. We have also had three weddings in our church. You know that here the weddings are 'civil' (that is performed by state officials), but the couple also go to the church for the 'benediction'. That gives the pastor the opportunity of making a speech in which the privileges and responsibilities of husbands and wives are set forth. At such times the church is decorated with flowers and the friends of the church come to the service.

"For a number of years past, the church at Montbéliard, in France, has been without a pastor. We are eagerly awaiting trained young men such as Guy Appéré, now at Toronto Baptist Seminary. We need them to fill in the gaps in our ranks and also to make new conquests for Christ. In the meantime, we have decided, in consultation with the other workers, that each one of our Swiss pastors would go regularly to hold a meeting at Montbéliard which is not far from the French border. That will ease the burden a little for our brave friends at Montbéliard. We have also been thinking of establishing a work in Geneva, which is a great international centre. There are now a number of members of our churches who have moved to this city, and the Swiss pastors from this neighbourhood are planning to go there regularly to hold meetings. I should like to request the prayers of God's people for this work. And we also pray for workers for

the harvest field that we see opening up on every side. For some time we have had a group in the Canton of Vaud. Pastor Weber has put much work on this field and we hope to see a solid work established. And at another centre, also in the Jura Bernois, he has been holding regular meetings which are making good progress. This town is strongly Roman Catholic, and is on the threshold of a bigoted Roman Catholic country, but the Lord has blessed the testimony established to His glory.

"Our local branch meetings here, held in a distant part of the village, continue to go well. Especially of late, the young people have been following the meetings regularly, and we realize that the Lord is at work in hearts at Tramelan also.

"Our friend, Pastor Antonietta of Italy, also gives us good news of his work. He reports great opposition on the part of the priests to his activities in preaching the Gospel. He certainly needs our prayers. Two members of his church are in Switzerland, one of whom is now at Tramelan. She certainly gives a good testimony for the Lord.

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PROGRESS OF THE GOSPEL IN SWITZERLAND

SWITZERLAND, the land of freedom, owes much to the Reformation, and has in turn made great contributions to the cause of the Gospel since Reformation days. Yet even in this historic Protestant country, there is need for the preaching of the Gospel of grace. The following news of the progress being made by the churches in fellowship with the French Bible Mission, is taken from a personal letter just received from our good friend, Rev. W. H. Frey, now the pastor at Tramelan, in the Jura Bernois, a part of Switzerland near the French frontier. Mr. Frey writes:

"We have had the joy of baptizing three young sisters who gave themselves to the Lord last autumn, and it seems that there are others who will follow their example. Last Sunday we had a great gathering of young people when two hundred young men and women were present for the study of the important subject, "Our Young People for Christ". Between sessions, the entire company went to the market square for an open air meeting in Bienne. You can imagine what a sensation would be made by two hundred young people singing and preaching in such a public place. A large company listened to the testimonies given and hundreds of gospel tracts were given out. This meeting also gave us the opportunity to renew our brotherly bonds with the friends of our churches at Bienne, Court, Péry, and Mulhouse, France.

"Next Sunday we hope to have an installation service here, as the church has asked me to become the pastor. As you probably know, Brother Emery, the former pastor, has suffered from ill-health for some time past and has now resigned. We trust, however, that this faithful brother may be granted the health to take up again the work of the Lord. Pastor Weber, of the church at Court, will speak at the installation service as representative of the churches of our Association.

"There has been plenty to keep me busy of recent days. For example, there are always many sick persons to visit both at home and in the hospitals. And then there was one of our members who recently went to be with the Lord, after having witnessed a good confession. We have also had three weddings in our church. You know that here the weddings are 'civil' (that is performed by state officials), but the couple also go to the church for the 'benediction'. That gives the pastor the opportunity of making a speech in which the privileges and responsibilities of husbands and wives are set forth. At such times the church is decorated with flowers and the friends of the church come to the service.

"For a number of years past, the church at Montbéliard, in France, has been without a pastor. We are eagerly awaiting trained young men such as Guy Appéré, now at Toronto Baptist Seminary. We need them to fill in the gaps in our ranks and also to make new conquests for Christ. In the meantime, we have decided, in consultation with the other workers, that each one of our Swiss pastors would go regularly to hold a meeting at Montbéliard which is not far from the French border. That will ease the burden a little for our brave friends at Montbéliard. We have also been thinking of establishing a work in Geneva, which is a great international centre. There are now a number of members of our churches who have moved to this city, and the Swiss pastors from this neighbourhood are planning to go there regularly to hold meetings. I should like to request the prayers of God's people for this work. And we also pray for workers for

the harvest field that we see opening up on every side. For some time we have had a group in the Canton of Vaud. Pastor Weber has put much work on this field and we hope to see a solid work established. And at another centre, also in the Jura Bernois, he has been holding regular meetings which are making good progress. This town is strongly Roman Catholic, and is on the threshold of a bigoted Roman Catholic country, but the Lord has blessed the testimony established to His glory.

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DEMAND VIEW OF FULL INSPIRATION

(A correspondent in the United States writes us with concern about the spread of Barthian theology. We were happy to assure him that Toronto Baptist Seminary stands fast on the full inspiration of the Bible.—B.)

I DO hope that you good people at Toronto Baptist Seminary are standing for the verbal inspiration of the Bible. The adoption by so many at— of the Cricisian Theology has led them to say that only the ideas of the Bible are inspired and not the words as originally set down by the authors. More and more they take the position that the Bible is the Word of God where it speaks to me; thus making their Bible subjective and limiting its message not to its clearly defined words; thus enabling the Bible to correct our false thinking, but rather sifting its ideas through the reader's mind. To us here the greatest menace to the Christian Church is a further spread of the Barthian heresy; we pray earnestly and often for more and more active centres of resistance to its encroachments.

SEMINARY BEFORE COLLEGE

THE ideal training for a minister or missionary is a liberal arts education and a theological course. If one must choose between the two, naturally he should take the latter. Today we have no definitely Christian college in Canada, and the current paganism has a very strong tendency to destroy the faith of young people taking arts work. One remedy is that such men should take theology first and arts after. A letter from the Registrar of The Theological Seminary of the Reformed Episcopal Church, Philadelphia, Dr. R. K. Rudolph, contains the following:

"In the current emergency we are finding our policy of seminary before college—something we've advocated for 60 years—most helpful. We give the degree when the men complete a bachelor's degree; they think more clearly, make better use of their college work, learn the theology (their primary interest) easiest and best first, give a better testimony, and come to see through the shallowness of modern 'education'."—B.

DR. W. H. HOUGHTON PASSES

WE add our sincere regrets and sympathy to those already expressed in the passing of the President of Moody Bible Institute, Chicago, who died suddenly on June 14th. He had been pastor, with distinction, of the Baptist Tabernacle, Atlanta, Georgia, and Calvary Baptist Church, New York, and since 1934 has done much for the expansion of Moody Bible Institute, both in its physical equipment and in the courses offered.—B.

CANADA'S WEST NEEDS GOSPEL

Never before has Western Canada so needed the Gospel in fulness and in truth. It requires the establishing of local New Testament churches which will continue as lighthouses to guide wandering souls home, and as fortresses which will hold and preserve the truth, until the Head of the Church returns.

—Rev. E. V. Phillips, in *The Alberta Regular Baptist Fellowship Quarterly*.

HELP US CIRCULATE THIS ISSUE

Send us names to whom this GOSPEL WITNESS may be sent—and, if possible, send us 5 cents per name for printing and mailing. Order, too, by bundles at the rate of 50 for a dollar.

REV. JOHN WILMOT'S VISIT TO JARVIS STREET

WE knew Mr. Wilmot was a great preacher before, but we did not know how great until we heard his preaching on the occasion of this visit. Jarvis Street has had many preachers in its pulpit, and many great preachers. We always think of Rev. Robert McCaul, of Brooklyn, as being one of the greatest we have heard. We still think so. Mr. Wilmot is of the British style of an earlier day. His diction is superb. Every word, while springing spontaneously from his lips, is of such precise value that one might suppose it had been carefully weighed in a linguistic scale. But in his speech there is music for the ear, as well as material for the mind. We confess that whatever the substance of the sermon, if it be expressed in slovenly speech, we are as much repelled by it as we are by a soiled restaurant tablecloth (the only place we ever see one) which ruins for us what might otherwise have been an appetizing meal. When the English tongue is such an appropriate and varied vehicle for the communication of ideas, we cannot understand why so many preachers should be careless of their speech, and use creaking wheel-barrows for delivery, when they might as easily employ a smoothly-running Rolls-Royce. Mr. Wilmot is a Rolls-Royce preacher, linguistically.

Theologically he is one of the weightiest preachers we have ever heard. He really expounds the word of God. His quotations of Scripture suggest a jeweller holding his jewels one after another up to the sun. To sit under such a ministry is to become an educated Christian. We have heard sound expositions which were like roast beef, and potatoes, and other vegetables, served without any condiment, without even salt or pepper. Mr. Wilmot's presentations of truth are well seasoned. They have a delightful flavour. They are spiritually appetizing to the last degree. His delivery is of a quiet and restrained order, which is delightfully easy to listen to. As a man, Jarvis Street has completely fallen in love with him. He seems like one of ourselves, and we hardly know what we shall do without him. Certainly he cannot visit Jarvis Street too often, nor stay too long.

Return passages to Britain are difficult to obtain. Mr. Wilmot finds it necessary to go back by plane; and at present the latest flying date on which he can obtain a berth is July 22nd. Should there be any cancellations, he might find a later date, as we have strongly urged him to do, but so far as we know, Mr. Wilmot will fly from Montreal on Tuesday, which would necessitate his leaving Toronto Monday night. We hope he may be able to give us two parting messages on Sunday, if such a service is not too exacting in view of his preparation for departure. But either Mr. Wilmot or the Pastor will preach at both services. Specific announcement will be made in Saturday's papers.

In common with the members of the Church and congregation, the Pastor has found Mr. Wilmot's preaching a great treat. In addition to all that we have written about him, it should be said that his preaching is in demonstration of the Spirit, and of power. It has a spiritual accompaniment that is most refreshing. We thank Mr. Wilmot most sincerely for his ministry, and express the hope that he will soon return to us again.

READ THE GOSPEL WITNESS

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean.

Rev. James T. M. Green, of Jamaica, says: "The blessing of the Lord is far more than I deserve. It has been my privilege to lead a number of souls to Jesus Christ, and I have baptized no less than seventeen natives: What gives my heart much joy is that these people are continuing to be faithful followers of the Lord Jesus. I wish you could hear some of their testimonies at a prayer meeting. Some can neither read nor write, but they seem to have words with which to praise the Lord." We understand that a number baptized were converted under the ministry of Rev. G. W. Smith, now on furlough, but hoping to return this fall, for which return he needs further pledged support of some hundreds of dollars.

We acknowledge with grateful thanks the gift of a table for our men's common room from Mrs. Loomes of Jarvis Street Church.

In a personal letter dated June 24th, we have the following news from Pastor F. M. Buhler, of Mulhouse, France:

"Here things are going pretty much the same. We have had several special meetings as we had visitors: the choir of the church of Basle, Mr. Jalaguier, the blind assistant to Mr. Dubarry, the choir of our church at Court. We also had a special Bible School Sunday. The Lord is giving us blessings, but we should like to see more conversions. We have now several teams of house-to-house visitors which are prospecting the streets around the church. They go out every week. We should like to have this as a permanent institution of the church. The young people who participate in this work do it gladly for the Lord. They distribute Gospels and parts of the Scriptures published by the S.G.M. We are also organizing a Bible School for a week in the mountains. It is intended for the young people of our Mulhouse and Montbéliard churches. It takes a lot of time as we have some difficulties to overcome. But the Lord will open the doors if it please Him.

"The chapel at Wittenheim is almost finished. We can use it for the meetings. The work there is somewhat neglected. Perhaps we shall get some help sometime to take care of this mostly German-speaking community."

Recently a young man in Buckingham, Que., met the tragic accident of death by electrocution in the mill where he worked. Buckingham Baptist Church being without a pastor, former pastor the Rev. Roy Hisey, now of Fenelon Falls Baptist Church, was called upon to take the funeral service. A number of Roman Catholic friends and neighbours attended and heard the Word of the Lord. One later sent to the home where Pastor Hisey was staying, and asked that he should visit. This person and a friend had turned to the Catholic Church but found no satisfaction. Through conversation with Mr. Hisey, and, as we trust, by the work of the Spirit of God, they made a definite profession of faith in Jesus Christ alone.

To Rev. and Mrs. Adam Galt, Spencer, Ohio, the gift of a son, Charles, on June 14th.

To Mr. and Mrs. Elgin Mullins, Ravenna, Ontario, the gift of a daughter, Gloria Margaret.

The people at Kimberley Baptist Church have a comfortable building. Pastor K. Cairns is laying stress on the young people's work and finding attendance of some who have never come to the church before.

A number of changes have been necessary since the original list was published for Daily Vacation Bible School work by our lady students. For instance, Mrs. Doris Woodley and Miss Florence Hincks began their work at Long Branch Baptist Church on July 7th, where they have been having a successful school. They are to begin at Runnymede Road Baptist Church on July 21st; and at Harrow Baptist Church, Mr. D. Burns, pastor, August 4th; and at Orangeville Baptist Church, Rev. H. Charlton, pastor, on August 18th.

Recently we visited a number of our students on their respective fields and found that they are all doing a good gospel work. The hearty singing of the young people at Churchill Baptist Church, Mr. Geo. Stephens, pastor, was really extraordinarily good. One of the men spoke with deep appreciation of the fine biblical preaching of Mr. Stephens. At present the church is making a real effort to increase the attendance at the Bible School, Sunday mornings.

Pastor J. W. McKay, at Alton has done a good deal to renovate the building so that it really looks attractive both in the auditorium and in the capacious basement.

Mr. Carl Robinson is summer supply at Hopeville Independent Church, located at a village about seven miles west of Markdale. When we talked with him the other day, he told us that he was in process of sending out advertisements for their work to every home for some miles around, particularly about the Daily Vacation Bible School they are holding.

Pastor J. Scott, of Forward Baptist Church, Toronto, is on the programme as special speaker at the Fair Havens Bible Conference, Gamebridge, Ontario.

Mr. Fred Vaughan has a full programme with his circuit of three churches, Maple Grove, Providence, and Rock Union, visiting in the district, etc. A meeting of the young people's society each two weeks offers a programme of recreation and social contact, linked with Bible study,—a particularly happy combination in a country district.

To Mr. and Mrs. George Delaney (née Lois Brown) the gift of a daughter, Ruth Jane, on June 30th, at Picton, Ont.

A small city church would take a student as part-time caretaker. Any man interested may write the Dean.

Mr. H. Branton, who is enrolled, to begin next fall, in Toronto Baptist Seminary, has been holding gospel services in the Orange Hall in Streetsville; Sundays, morning and evening.

D.V.B.S.

A CONSIDERABLE number of lady students of our Seminary have begun their work in Daily Vacation Bible Schools and are going on for six and eight weeks. This is an excellent opportunity to reach children, to impress them with the gospel, and to build up in the Christian faith those who have come to Christ. We ask definite prayer for these workers in their important task in many churches.

GOSPEL BROADCAST

RUNNYMEDE ROAD BAPTIST CHURCH will broadcast its morning service from 11.00 a.m. to 12.00 noon, on Sunday, July 20th, over station CBL (740 on the dial). Rev. W. Gordon Brown will preach on "Confession". Those who cannot attend their own services at that hour are invited to listen, and friends generally within reach of the station may invite unsaved friends to tune in.

TRAINING COST

WE are told that the United States Government spent about \$10,000 in training each of its soldiers for World War II, and that for only a short period of service.

It costs approximately \$175 to train one student for one year at Toronto Baptist Seminary, or \$700 for the whole course.

Have you sent your contribution to the Seminary's current appeal?

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 30 July 27, 1947

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ISRAEL ASKS FOR A KING

Lesson Text: 1 Samuel 8:4-20.

Golden Text: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us."—1 Sam. 8:19.

Supplementary Reading: 1 Sam. 8:1-3, 21, 22; 12:12-20.

I. The Request: A Foolish Desire: verses 4, 5.

Israel was prosperous and victorious while Samuel flourished (1 Sam. 7:13), but declined as old age crept upon him and he was no longer capable of guiding the affairs of the nation. Thus Samuel, although excellent in many ways (1 Sam. 2:35), was but one of the long line of human priests who were not suffered to continue, because of infirmity and death (Heb. 7:23-28). The Lord Jesus Christ, on the other hand, is our perfect High Priest, made after the power of an indissoluble life (Heb. 7:16).

Samuel had two wicked sons, but he was probably not to blame for their conduct, since we are not told that the Lord rebuked him, as He did Eli (1 Sam. 2:27-29; 3:11-14). Notwithstanding good parentage and excellent training, such is the perversion of the human will, that sons and daughters will not always walk in the ways of a Godly father and mother (1 Kings 11:4; 2 Kings 21:1-9).

A wise man builds for the future, and those entrusted with leadership should make such provision as rests in their power to ensure the continuance of their work (Eccl. 2:18, 19). Samuel was doubtless ambitious for his sons, but they were not worthy to be judges in his stead. They used their authority to further their own interests, accepted bribes and perverted justice (Exod. 18:21; 23:6-8; Deut. 17:18-20).

Students of history distinguish between the primary causes of an event and the contributory factors. The misrule of Samuel's sons provided the occasion of the request for a king, but this was not the cause of Israel's rebellion against God. It merely gave the people the opportunity to voice the complaints against the Lord which they had long harboured in their hearts. They had already forsaken Him and were serving other gods.

II. The Rejection: A Fearful Destiny: verses 6-18.

Samuel considered the people's request for a king as a rejection of his own administration, but it went deeper than that. They were determined to set aside the theocracy, or the direct rule of God (Deut. 17:14; Judg. 8:23; 1 Sam. 10:19; Isa. 33:22; Hos. 13:10; Acts 13:21). By one stroke they planned to set aside the government of God, Who had guided, strengthened and delivered them, times without number (Deut. 8:11-20; Psa. 106:21; Isa. 1:3-5).

So close is the union between the Lord and His representatives, that those who refuse to hear the word of His messengers are counted as rejectors of the Lord Himself (Exod. 16:8; Lk. 10:16; John 13:20; 2 Cor. 5:20; 1 Thess. 2:13). The responsibility which rests upon preachers and teachers is great, but so also is the obligation of the hearers (Mk. 4:24; Lk. 8:18).

It was Samuel's duty to warn the people of the consequences of their foolish choice. God has given men freedom of decision, but He has made them accountable to Himself (Eccl. 11:9; Rom. 14:12). We cannot force people to make right choices, but we can influence them by pointing out the possible results of the contemplated course of action (Lk. 14:28-33).

The children of Israel desired to be freed from the imagined restraints of the Divine government, but in so doing they would be yielding themselves as slaves to human masters (1 Sam. 14:52), many of whom would be selfish, hard and cruel (1 Kings 21:12-26; Ezek. 45:8; 46:18). When men say that they will not have Christ reign over them (Lk. 19:14), they place themselves still further under the domination of Satan (Rom. 6:16-22). The only true freedom of spirit is that which is the portion of the Lord's bondservants (John 8:34-36). Let us urge those under our care to enlist in the ranks of the Master Whose service is perfect freedom (1 Pet. 2:16).

The monarchy is probably the purest form of human government, but it is not perfect, as wherever personality is involved, there is an element of doubt. So much depends upon the individual who occupies the throne. There are good kings and evil kings. In some cases it is dangerous to lift a man above his fellows, as he may use his position to exploit others, rather than to serve them. We give God thanks for a Christian king (1 Sam. 10:24; 1 Tim. 2:2; 1 Pet. 2:17).

God knew that the time would come when Israel would cry to be delivered from the oppressive rule of their kings, but there is such a thing as the law of natural consequences (Rom. 2:3-11; 2 Cor. 9:6; Gal. 6:7). When they had once made their choice, even the Lord Himself would not interfere but would permit them to bear the results of their folly (Isa. 1:15; 65:12; Micah 3:4).

III. The Response: A Firm Determination: verses 19, 20.

The Israelites were not contented to be God's peculiar people, a people for His possession (Deut. 4:20; 14:2; 1 Kings 8:53; 1 Pet. 2:9). They were not able to bear the reproach connected with their position (Deut. 7:1-6), but wanted to be like the other nations around them. Separation from the world rather than conformity with the world should be the rule for the people of God (Rom. 12:2; Heb. 11:26; 13:13; Jas. 4:4). The Israelites wanted to be ruled by a king in the flesh, one whom they could see and hear. Such worldliness of outlook and aim is a characteristic of those who wander away from God.

Theologians speak of the active, directive will of God in contrast to His passive, permissive will. Israel's request for a king was not according to the directive will of God, but when they insisted upon having their own way, He permitted it (Compare Num. 13:1 with Deut. 1:19-24. See also Num. 22:12, 20, 32-35). The desire that the Lord's will be done should actuate all our prayers and all our actions (Matt. 6:10; 26:39), especially when we remember that if we insist upon having our own way, the Lord may see fit to stand aside and abandon us to our own devices, that we may see the folly of trying to direct our own steps (Psa. 78:29-32; 81:11-16; 106:13-15; Prov. 1:24-33; Hos. 13:11).

DAILY BIBLE READINGS

July 21—Rejecting the provision of the Lord .. Exod. 16:1-15.
 July 22—Rejecting the rule of the Lord Lk. 19:12-27.
 July 23—Rebellion against the Messiah Psa. 2.
 July 24—Warning against the kings Deut. 17:14-20.
 July 25—The cruelty of a king 1 Kings 21:1-14.
 July 26—Conformity to the world 1 John 2:12-17.
 July 27—Conformity to the will of God Rom. 12.

SUGGESTED HYMNS

Ho! my comrades, see the signal! There's a royal banner.
 True-hearted, whole-hearted. Jesus is calling! Forth to the fray.
 Stand up! stand up for Jesus! Forward be our watchword!

SPAIN

WHEN a new baby was born to Rev. Z. P. Carles, of the Spanish Christian Mission, the mother "thanked God for living in this still free country. Had the little one been born in Spain, she would not have had the right of having a ration book because we are Protestants. 'The Protestants must be exterminated,' the Catholics say. One of the conditions for living in Spain today is that one must belong to the Catholic Church."

"WHY"

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HUMAN NATURE DOES NOT CHANGE

IN our day we deplore the prevailing attitude of neutral indifference of the individual to the churches and to the state. Sometimes we imagine we have fallen upon evil times, and that in earlier days people were more alert and more willing to face unpleasant facts. But here is an item quoted but yesterday in a Toronto daily paper. We ask our readers-carefully to read it and consider if it does not describe the attitude of many people in our day.

"We know well enough that there are some people who look for nothing in the newspapers but what is called "interesting news"; by which definition they mean to exclude everything which is likely to offend their taste or grate upon their feelings. If they had the management of the Press, no tale of suffering would ever speed beyond the scene of its occurrence—no "death by starvation" should shock men's minds—no Poor Law persecution worry their patience—all that mars the fictitious harmony of the social world should be if not wholly unknown at least unpublished—everything that tends to disclose the hideous ulcers which fester underneath the mask of civilization; everything revoltingly true and painfully reproachful—would, under their auspices, be excluded from the public eye and the public mind. We think far differently from this. We hold that every fact which bears upon the social condition of our population—which illustrates their sufferings, or gives testimony to their ill treatment—is worth columns of political gossip of party tactics."

Having read the above could anyone guess its date? One might almost suppose it was taken from some current periodical. No, it was printed in a paper one hundred years ago, no less a paper than *The Times*, of London, England.

IF YOUR SUBSCRIPTION HAS EXPIRED PLEASE READ THIS

How dear to the heart is the steady subscriber,
 Who pays in advance at the birth of each year;
 Who lays down the money and does it quite gladly,
 And casts round the office a halo of cheer.
 He never says, "Stop it: I cannot afford it;
 I'm getting more papers than now I can read;"
 But always says, "Send it: our people all like it:
 In fact, we all think it a help and a need."
 How welcome his cheque when it reaches our sanctum!
 How it makes our pulse throb!
 How it makes our heart dance!
 We outwardly thank him; we inwardly bless him —
 The steady subscriber who pays in advance.
 —Selected.

His love has no limits, His grace has no measure,
 His power no boundary, known unto men,
 For out of His infinite riches in Jesus
 He giveth and giveth and giveth again.

JUST THE THING!

ON a recent Sunday morning I preached on "Mary, the Mother of Our Lord" at Runnymede Road Baptist Church. At the close of the service one of the ushers, a well-read man, said to me: "I have a good book on such matters. It is by Rev. R. P. Blakeney, and called *Manual of Romish Controversy*". I was glad to be able to tell him that THE GOSPEL WITNESS had just brought it out again! Copies may be obtained from that office for the very reasonable sum of one dollar.—B.

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