

The Gospel Witness and Protestant Advocate

Vol. 26, No. 17 130 Gerrard Street East, TORONTO, AUGUST 21, 1947 Whole Number 1318

URBANE

PERHAPS the majority of our readers would take the word we have employed as the title of this article as an adjective descriptive of a certain refinement of manner, of a polite and courteous bearing; but we employ it here as a proper noun, for it is the name of a biblical character. He was not an apostle; he was not a pastor; nor was he a deacon; he was not noted for great riches, nor extraordinary talents. So far as we know, he was neither a preacher, nor a teacher, nor a singer. There is nothing to indicate what his peculiar gifts were. And yet his name is written in the Bible, by divine inspiration it is included in a list of worthies in which he is described as "our helper in Christ".

What, then, was Urbane's record? All that we know of him is what the Apostle Paul tells us in his epistle to the Romans when he writes, "Salute Urbane, our helper in Christ".

Here is a name immortalized by the fact that its bearer was willing to be a helper. To be a helper involves a certain measure of self-effacement. Most men would rather be a captain than a first mate, and rather the latter than a common deck-hand. One who is a helper must be willing to stand behind. He does not win the fight single-handed. He is neither a Shamgar, a David, nor an Eleazer. He hasn't the capacity to accomplish a great task alone, and therefore his name never appears in the headlines of the newspapers. When the church year book is published, his name is not included in the list of officials. He is not numbered among the "principal givers". He is not the soloist in the choir. He is neither the conductor nor the first violinist in the orchestra—he is just a helper.

Those who love the praise of men more than the praise of God will never be found among anybody's helpers. The position is not sufficiently recognized, nor its duties sufficiently remunerated, nor its incumbent sufficiently appreciated and applauded, to attract self-seeking, proud-spirited, persons. Urbane, therefore, we may be sure, was true to his name in its accidental English significance: he was polite and courteous, willing to serve in obscurity, if only he might help a little. God be praised for the helpers in the Christian church, and in every relationship of life!

Urbane must have been one who cared more for the work than the wages. He wanted to see God's work done. He wanted to see the gospel furthered in the lives of men. He doubtless desired the glory of God in the salvation of

souls, and therefore, whether he was recognized or not, he was delighted to have the privilege of helping.

How many of us are willing to be helpers in this respect? Do we put the interests of the work of Christ before our own interests? Are we willing just to keep on doing our duty as Christians, working behind the scenes, assisting the general interest while being ourselves in the shadow? We have known ministers who seemed to have but little interest in prayer meetings unless they were appointed to lead them, who cared nothing for sitting in a pew while someone else was in the pulpit. Not so with Brother Urbane.

But this man whose ministry the great apostle here acknowledges apparently limited his activities to interests which were identified with the name of Christ. Paul describes him as his "helper in Christ". What work we should get done if we could learn the art of spiritual concentration! What latent energies there are in every church! We do not, for the moment, speak of that which is distinctively spiritual. How great is the sum-total of physical energy represented in the membership of a church! And what would be the aggregate time if the leisure hours of church members were all put together? And what would be the total of money available for worthy investment possessed by the members of a church? And if all these different forms of energy were devoted to spiritual uses; if Christian people were to shut themselves up to such forms of service as are "in Christ"; and if then, as would inevitably be the case, all these natural powers were laid hold of, augmented, and sublimed, by the power of the Holy Ghost, what wonders we should see accomplished!

If the money spent in amusements and other injurious indulgences, in all sorts of unjustifiable extravagances, were conserved for work to be done "in Christ"; if all the fragments of time that are spent in idleness, and other hours that are wasted in lodge meetings and other unedifying occupations, were employed in helping such enterprises as are "in Christ"; and if all one's intellectual abilities and physical powers were reserved for spiritual uses, how victorious the church of Christ would be!

But such a helpful ministry as was exercised by Urbane must have involved on his part a life of abiding—for in that sense he was Paul's helper—"in Christ". It is impossible for one man definitely committed to a programme of labour "in Christ", to be helped in any true

The Gospel Witness

and

Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

\$2.00 Per Year. Postpaid, to any address. 5c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

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

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

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RANdolph 7415

Registered Cable Address: Jarwitsem, Canada

sense by one who is not in Christ in the same sense and in the same measure as he is. Two cannot walk together unless they be agreed; so that whatever difference of ability, of personal force, of spiritual gifts, there may have been between Paul and Urbane, they must have been one in their spiritual aims, and one in their common dependence upon God.

Highly talented men and women, fortunately, do not monopolize the Spirit of God: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

And very especially, Urbane was one of the Holy Spirit's gifts to the church. Perhaps it is natural that our minds should be occupied so largely with things which appear to be big when measured by natural standards; but how important it is — how imperative, indeed—that believers should find their divinely-appointed place, and be content to serve where God has placed them! We should have no friction in the choir, nor in the pew, nor in any of the church organizations, nor between deacon and deacon, nor minister and minister, if each would accept with humble thankfulness the place to which he has, by divine decree, been appointed. For this is what is written in the Word of the Lord: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues."

So that Urbane had been "set in the church" by God Himself. He probably recognized that fact, and counted it a high honour. And whoever be our fellow-servant who is chosen to stand in the front line while we stand behind, is it not an honour for anyone to be permitted to help forward the work of the Lord?

We could write volumes upon such a subject. We could show that every great railroad company, every mighty ship that crosses the sea, every great industrial or commercial organization, depends for its success upon the ministry of those who are willing to be just "helpers". We follow the example of the great apostle: we lift our hats to, we salute, all "helpers in Christ".

ROME'S HATRED OF RUSSIA

Does the Vatican Want to Use Protestant Nations to Save Her?

(The Rock, Sydney, Australia)

Apparently there are those today, despite all the horrible sufferings of war, who are seeking to create strife between U.S.A. and Russia and possibly drag Britain in to World War III. It doesn't matter much as long as Protestant nations are slaughtered and Rome can gain further advantageous positions.

The following are extracts from an article "Holy War" by A. S. Maxwell in "Present Truth".

One of the most important developments of our time is the growing antagonism between (Roman) Catholicism and Communism. That the two "isms" are mutually exclusive and utterly incompatible is obvious to all who are acquainted with the basic beliefs of these two world movements. Fundamentally they are and must ever remain totally opposed. In outlook, purpose, and conception of life there is no possibility of agreement between them, and the day of an open breach is near at hand.

Already in many parts of the world (Roman) Catholicism is organizing its forces against this its most deadly foe. At the time of the recent elections in Italy, the bishops of Calabria told their communicants that there is "irreconcilable opposition between Christianity and Marxism", while the Umbrian bishops, writing in *L'Osservatore Romano*, official Vatican organ, told (Roman) Catholics that voting for Marxists or "Leftist" parties exposed them to "sanctions of canon law". It was further explained that these "sanctions" included denial of public sacraments, such as marriage, and the prohibition of burial in consecrated ground.

This warning was followed up by a forthright broadcast in five languages by the pope himself. Presenting himself as the champion of democracy and "true Christian brotherhood", he went so far as to call upon Great Britain and the United States to "disfellowship" the Soviet Union. Then he called upon the Protestants of the world to join the Roman Church in a crusade against Communism and "the wreckers of Christian civilization".

Remembering the enormous losses sustained by the Roman Church in land, buildings, and income since the Russian invasion of countries hitherto dominantly (Roman) Catholic, one can understand the strong feelings of the pope on this matter.

But whether the world is ready to fight another war for the benefit of the Roman Church is a big question.

As Dr. C. C. Morrison so ably pointed out in *The Christian Century*, "What this involves is a titanic struggle which may easily become the first atomic war, defined by the (Roman) Catholics, precipitated by the (Roman) Catholics, led by the (Roman) Catholics, but largely to be fought by the Protestant nations."

The incongruity of such a situation is obvious when one reflects that the Roman Church, far from being the champion of individual freedom and democracy, has throughout its history been notorious for its opposition to, and repression of, such principles.

Nevertheless the battle lines are being drawn. The propaganda of hate is being spread. The baser feelings of the people are being stirred and stimulated. The campaign for a "holy war" is on.

What will be the outcome? It may mean a temporary advancement of the papal fortunes. It may bring about that last brief period of papal supremacy foreshadowed in the Book of Revelation, where this power is pictured as saying: "I sit a queen, and am no widow, and shall see no sorrow". Rev. 18:7.

But it will also hasten that final debacle described in the following verse where we read: "Therefore shall her plagues come in one day, death, and mourning, famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Verse 8.

Understanding the Scriptures, the true children of God will stand aloof from any "holy war". They will not permit themselves to become disturbed or excited by false propaganda; they will not allow themselves to hate anybody because of differences of politics or religion. Instead they will keep their eyes upon a better and nobler goal, the salvation of men by the preaching of the gospel of Christ, and the preparation of a mighty host of the redeemed "out of every nation, and kindred, and tongue, and people" for the glorious return in majesty and power of Jesus Christ.

Campaign Against Religious Liberty in Quebec

THE present intensive campaign against religious liberty in Quebec has already received considerable notice in these pages. The following editorial notes from the official *Action Catholique* of Quebec City illustrate the methods which the priests employ in seeking to deny freedom of speech and press to all except themselves. The first of these editorial notes from the organ of the Archbishop of Quebec reads as follows in translation:

A Happy Decision

(From *L'Action Catholique*)

Let us rejoice in the judicial victory that the City of Quebec has just gained in the Supreme Court of Canada.

According to the opinion of the highest court in Canada, the municipal regulation is valid which prohibits all distribution of literature inside the city limits, without previously obtaining permission. Thus the fight against "Jehovah's Witnesses", undertaken by police authorities, will be pursued. The false witnesses who are required to ask for a permit to distribute their calumnious leaflets, will be refused such permission. If they do it without one, they will be arrested.

The decision of the Supreme Court is all the more important since hundreds of similar cases are at present before the courts of Montreal and elsewhere.

Let us congratulate the municipal authorities on this victory as we wish the fight already begun to be actively pursued.

The trickery is apparent: those who wish to give out literature from door to door must apply for a permit, but the permit will not be granted them. If they do without it, they will be jailed. Thus the law is tantamount to the prohibition of the distribution of all literature from door to door, except that approved by the priests. If some ingenuous persons will say, "But that is the right way to deal with so-called Jehovah's Witnesses", we refer them to the following editorial note from the same paper in which the well-known Chiniquy is referred to as an "apostate", and those who would distribute his writings in the mails are also to fall under the same ban. The organization referred to is certainly not of the so-called "Jehovah's Witnesses". Baptists in Quebec are referred to by the priests as "Jehovah's Witnesses" or as "Communists", for these names have become merely convenient labels to attach to all who are non-Romanists as an excuse

to persecute them out of existence. The second editorial note from the Quebec daily is as follows:

Warning to the People on the South Shore

(From *L'Action Catholique*)

We have been asked to warn the people in the parishes on the South shore against the literature that a certain organization of anti-catholic propaganda is distributing by mail. This prose apparently comes from Montreal. Entirely in French, it offers extracts from works of the too famous apostate Chiniquy.

If our information is exact, the Postal Law as it now stands, does not allow the denial of the post office facilities to this anti-Catholic hotbed. It is necessary to request the federal authorities to amend this law in order to block this way to subversive literature.

The best thing to do is to destroy the leaflets so distributed and to write a letter of protest to the member of parliament asking him to request the necessary modification of the legislation concerned.

The Post Office is under Federal jurisdiction, but the priests demand that its facilities should be denied to all "anti-Catholic propaganda". Chiniquy was a French-Canadian priest who found Christ and left the church to become a Presbyterian minister. His works have recently been re-printed through the care of a group of believers generally known as "Plymouth Brethren", though the name which the book bears is that of *L'Aurore*, which, we believe, is under the control of the United Church of Canada. But Presbyterians, United Churchmen, Plymouth Brethren, as well as Baptists, are all put together under one blanket name of "apostate" or "Jehovah's Witness", and are not only refused the privilege of going from door to door to give out literature but the priests now seek to stir up the people whom they exploit to deny the privileges of His Majesty's Post Office to a book because it does not meet with Romanist approval.

Is it going beyond the truth to say that religious liberty in Quebec is under severe attack at the hands of the priests? We let the facts speak for themselves. The same tactics were employed in Rouyn, Quebec, against Baptists. The law requires them to have a permit for open air services. On application they were told no permit would be given them. When they held a meeting without a permit, they were arrested and forthwith branded as wilful lawbreakers.—W.S.W.

THE ROMAN CHURCH IN ITS BIRTHPLACE

THE following letter has just been received by THE GOSPEL WITNESS from an Italian Protestant in Milan, Italy, to whom a copy of this paper somehow came. He addressed his letter to THE GOSPEL WITNESS, Montreal, Canada, but it was kindly forwarded to us from there by the local Bible Society. This Italian brother writes:

Milan, June 24, 1947:

Sir,

As a member of an Evangelical Church (Waldensian) of Italy, I wish to express my personal appreciation of your statement regarding the Roman Catholic Church as published in THE GOSPEL WITNESS.

It is very important that your statements be known, particularly in those countries where the Roman Catholic population is in a minority, because in such countries real Roman Catholic standards of Church rules and practices are not known. To know the real Roman

Catholic Church one must study it in its birthplace, Italy, or in such a place as Spain or Portugal where it holds supreme power, or in the Argentine where it is going to hold it.

After careful study, the conclusion one must arrive at can only be your own conclusion. The more this is known the world over, the better for the Christian faith.

Yours respectfully,

(Signed) _____

Needless to say, the writer of the above letter expresses our point of view. The corruptions of Rome can be rendered impotent by the sunlight of truth, if men can be found with the courage to uncover their hidden evils. We are glad to know that in Italy and in other European countries, there are Protestants who are engaged in the work of spreading abroad the light of the glorious gospel of Christ, which not only sterilizes the powers of darkness but brings eternal life to those who are dead in trespasses and sins. —W.S.W.

SEMINARY STUDENTS SOW THE SEED

IN the early part of last May we "commissioned" more than sixty students at the graduation exercises of Toronto Baptist Seminary. A list of their names and fields of labour was printed in THE GOSPEL WITNESS at that time, together with the suggestion that our readers remember them in prayer as they engaged in various fields of service during the "long vacation" of the summer months. We know of a great many readers of this paper who have been continually praying for these earnest young labourers as they engage in the ministry of the Gospel. It will be of encouragement to all who are anxious to see Christ proclaimed throughout the length and breadth of this Dominion to read some brief reports from a number of our students. The following items are taken from personal letters that have been received by the writer during the last week or so and also from "The Seminary Newsletter", published during the summer months for private circulation among the members of the student body. It contains a good deal of personal news and chit-chat that is of interest only in the immediate circle of the Seminary family, but there is also an undertone that reflects the sober and serious tasks in which these consecrated young people are engaged. We give the following excerpts from this interesting news letter which is published under the inspiring direction of Mr. Wilfred Bauman B.A., student-professor of French.

"The Gospel Witness" Prepares the Way

The first letter in this student publication is from Mr. J. N. Doohan, a former Roman Catholic and a veteran of the Air Force. He writes from Nova Scotia:

I have been able to do a bit of visitation in the surrounding country. There I find I am not alone, for Russellites and Seventh-Day Adventists are also busy. But there has been another visitor ahead of me as well. In a few cases he has been reviled and abused, but generally has received a genuine welcome. His message has been welcomed, too, and one passes the words of the message to another and so on. It is THE GOSPEL WITNESS to which I refer. Perhaps we shall never know this side of eternity all that it may have accomplished.

From France to French Canada

The following account of the French-Canadian work at Lavigne comes from the pen of Mr. Guy Appéré who, since he arrived in Canada last Christmas, has acquired another tongue, as the following letter in English witnesses:

Those who know anything of this field know that it is not a place of repose, and that is due first of all to the great distances which separate each place of meeting or visit. Each week it is often necessary for me to cover several hundred miles by car, bus, train, boat, and on foot . . . !!

What shall I say about the work at Lavigne? It is full of joy and a profound blessing to see and to work with brothers and sisters who vibrate with love for the Lord. However, the whole district is frightfully Catholic and progress is difficult. During the contacts which we have been able to have with certain interested persons, we have noticed that it is almost solely a terrible fear of the priest which hinders the decisions. In their heart they recognize the trickery of Romanism and its doctrine, but it is fear which keeps them in slavery. Pray for these souls which the adversary holds enchained. Men thirst after truth and peace—the length of our conversations is proof of this; these past three Sundays in one of the neighbouring homes, starting at 8 p.m. the conversations were prolonged until 12.15, 12.30 and 1.00. How sad it is to see these souls who weep, bound and chained, seeking peace of heart!

Open air meetings have been attempted, with a suc-

cess which surpassed all expectations. Shortly after we had taken our places on the main road, Miss Gibson, some members of the Hurtubise family and myself, some of the people came closer, especially the young, not at all with the intention of listening. We sang a few hymns, but when it came time to take the Word of God, yells and laughs drowned our voices and it was impossible for us to bring a message. Among the audience were a few trucks which all during the meeting tried to drown out our voices by the harmonious sounds of their gentle (!) horns, while two other cars were occupied in raising a cloud of dust. Consequently, after three-quarters of an hour of combat we abandoned the field when a phonograph arrived to start up some competition—our dry mouths refusing to pronounce another word.

In a personal letter, Mr. Appéré also tells of a French-Canadian woman who has read much in the Bible in which she has found the way of salvation.

Our Women Students at Work

From Sturgeon Falls, Ontario, Miss Esther Purdy writes of her first visits alone to French-Canadian homes. The night before, thinking of the difficult task in prospect, she was grateful that Elijah had vacated the spot under the juniper tree in favour of her! But the promise of two twin children to attend her meeting, the discovery that one of our New Testaments had been passed on to a lumber camp in Manitoba, and a French-Canadian woman who was definitely interested in the Gospel, though she still feared to accept a New Testament, these were the rewards for her labour done in fear and trembling. Miss Purdy has also been working for two weeks in the summer camp at Whitefish with some twenty girls from the Sudbury district.

A number of the women students have been engaged in holding Vacation Bible Schools in various churches. Miss Marie McCreadie writes as follows from Wilkesport:

It has been a wonderful and encouraging two weeks here at Courtright. The Lord has answered prayer in so many ways. The average attendance was never below 70 with a total enrolment of 90. Considering the small community and the fact that over 50 per cent. came from the surrounding country districts, such attendance was indicative of real interest.

Miss Dorothy Milloy and Miss Marguerite Wallace have been doing similar work in the Haliburton district where they have had five "schools", lasting two weeks in each of the following centres: Bobcaygeon, Fenelon Falls, Lindsay, Scotch Line and Kinmount. They report that they have thoroughly enjoyed their work and that the Lord has blessed their efforts in that several children have given their hearts to the Saviour.

Tottenham, Ontario

Student-pastor Geo. Stephens reports from Tottenham:

We are plodding along and the Lord is blessing in many ways. Our Bible School is making progress. We are planning a combined service with the Orangeville Church on Sunday, August 10th, at which two of our young people wish to follow their Lord in baptism. One of the men in the church a short time ago handed me a hundred dollars to make up for what the church lacked.

From a "Jail-Bird"

The following extract is taken from a letter written by one of our recent graduates, Miss Alice Moore, who was arrested along with others for preaching on the street in Rouyn, Quebec. She writes somewhat facetiously:

Greetings, friends:

Or is this jail-bird still considered a friend? Knowing that our arrest came because of the gospel of

Christ, perhaps you will still include me as one of yourselves.

So many have asked us, "Just what do you hope to gain by this affair with the Rouyn police?" In case some of you are wondering the same, here in brief are some of the reasons which have not been mentioned in *THE GOSPEL WITNESS*,

Throughout all of the North the R.C. Church fears the preaching of the Gospel, and especially its being preached in French. In many ways they are endeavouring to halt its progress, and in the open air is just one way. Last winter the Province of Quebec passed a law prohibiting the distribution of religious literature without permission, and this spring some of the towns passed this further law concerning open air meetings. Our liberty is gradually being taken away, and unless we oppose their laws and have these un-British, anti-democratic laws abolished from their books, the preaching of the Gospel will soon be stopped. Another of our students also has had to go against the town council's order to preach in that needy place. Mr. Wellington's liberty is being threatened, and we know that if the mayor could stop the preaching of the Gospel in Rouyn, that these other towns would soon bring pressure to bear upon our fellow labourers. Not only to secure liberty to preach the Gospel ourselves, but also for those who will yet hear the call of God to this needy field are we willing to suffer imprisonment for the Gospel's sake.

Remember how the Jewish council said to Peter, "Did we not straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." That's what is happening in Rouyn now for open air meetings are still being held and Mr. Heron says that they have good crowds who listen eagerly.

Rejoicing in the good news of the Lord's blessing in your various fields, and praying that you may yet see more fruit for your labours,

A fellow servant,

Alice Moore.

Rebuilding Ruined Churches in Nova Scotia

Mr. Dean Sharpe has encountered a good deal of opposition in a French-Canadian district in Nova Scotia. He writes:

One man threatened to kill me, to run over me with his truck. Another said he would give me two black eyes if I talked to him about the Bible. I have been chased out of houses with fly swatters and various other weapons, but so far have not been put in jail. My work here has been visitation and colportage. Two weeks ago I moved out to a little Protestant church and have been doing some repair work. I replaced the rotted beams and shingled the tower. Another winter and it probably would have been wrecked. The building is one hundred years old but is still in fairly good condition. My neighbours are all French but some of them come in to hear me play and sing, and I have been able to give them the Gospel. I sold two French New Testaments last Saturday and gave another one to a young man. Thus the Word is being scattered and we look to the Lord for the harvest. When I came here in May and told people I intended to stay for the summer they thought it was a good joke. They have threatened to burn the building or to blow it up, but I am still here.

Further Progress in Quebec

Mr. Oatley-Willis writes from his pioneer work in Quebec:

The work here continues favourably, but by no means fast enough for me. I have learnt much of the virtue of patience, particularly in visitation. Two families I have been visiting for some time are showing concern about spiritual issues. Another man is on the verge of decision. Three Christians have expressed a desire for baptism.

From Val d'Or, Quebec, Mr. Newton McKenzie reports that he holds an open air meeting in French every

Saturday night and a good number listen. Several listeners have asked for French New Testaments.

Preaching in Jamaica

Toronto Baptist Seminary is already well represented in Jamaica by Pastors Knight, Smith, Black and Green, and this summer one of our present students, Mr. Elton Britton, returned to that needy island that he first visited as a member of the armed forces. We understand that he "hitch-hiked" his way there and found a welcome from Christian friends who opened their home to him. He writes:

Since arriving in Jamaica, I have been kept quite busy, holding an average of two services a day. It is really hot here now and it certainly takes a lot of energy to keep going. I am enjoying the work very much. I believe that a number have found the Lord as their Saviour but God alone knows the hearts of men.

From Sawyerville, Quebec

Rev. Donald Day, one of last year's graduates now settled in Sawyerville in the Eastern Townships of Quebec writes of his new charge as follows:

I commenced my ministry here on June 1st. We were pleased to find that in spite of the absence of a pastor for some seven months, the work was in a healthy condition. The attendance at all services has been good, and there have been three definite conversions, a young married woman, and two young girls. Praise the Lord! Besides our work in Sawyerville we conduct children's meetings at Eaton Corner (3 miles away) and are planning on opening a work in Lawrence Colony, Sunday afternoons. This settlement of 45 families is back in the woods about 12 miles from here. Several families have asked us to come in and start services. We expect to start in the homes, and if the interest warrants it, apply for the use of the school.

From New Brunswick

Mr. Fred Habermehl tells us the need in New Brunswick, "the second French Province in Canada":

I am enjoying the work down here. The need is almost as great as in Quebec. We enjoy *THE GOSPEL WITNESS* more than ever. While living in Toronto or in Central Ontario, I didn't realize why *THE GOSPEL WITNESS* should continue its campaign against Modernism and Roman Catholicism, for it seemed to me that Protestants could see from their daily papers, religious and secular, the advances of these two evils. But after a few months down here, I am convinced that the work done by this paper ought to be carried on with full vigour.

These brief reports from a few of our Seminary students will give a kind of cross section of the summer activities of our young men and women who are putting into practice what they have been studying during the winter sessions of the school. They are sowing the good seed beside all waters, in the confidence that though they sow in tears they shall reap in joy. We ask the prayers of God's people in their behalf. These young men and women are the pastors and missionaries of the future. Within the next three years they will take their place in the churches of this land and on the mission field. Their time of preparation, both on the summer field and in the class room, is of the greatest importance in shaping their ministry in the days to come. Pray for them and remember the financial commitments undertaken by the Union of Regular Baptist Churches to underwrite their remuneration in order that they may have sufficient resources to see them through the forthcoming school year.

—W.S.W.

VICARIOUS GUIDANCE

THE true believer is blessed with the abiding presence of a divine Teacher and Guide. Our Lord promised His disciples that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things"; and again, "Howbeit, when he, the Spirit of truth is come, he will guide you into all the truth." And with these promises agree the words of the Holy Ghost by Paul, "As many as are led by the Spirit of God they are the sons of God."

Obviously, therefore, it is the Christian's privilege to bring all his problems respecting matters of faith and practice to the Lord Himself, with the assurance that by Him they will be satisfactorily solved.

This, of course, does not mean that the believer should be tossed to and fro, and driven about by all his varying moods. It does not mean necessarily that when he "feels led", or is "impressed" or "impelled", he is necessarily under the dominance of the Holy Spirit. We are warned to "believe not every spirit", and also to "try the spirits". It is certain that if our "feelings", "impressions", and "impulses", are of the Lord, they will be in harmony with the Scriptures of truth; for the Holy Ghost will not lead us to believe or to do anything which is contrary to the Word He has Himself inspired. It follows therefore that our varying moods, our feelings, our impressions, our impulses, must all be tested by the teaching of Scripture; and only when they are in harmony therewith may we be sure that we are being taught and guided by the Holy Ghost. But, subject to the operation of this principle, it must be recognized that it is the believer's high privilege to hold direct commerce with God, and to receive for his own personal guidance direct communication from Heaven by the Spirit, through the Word. When one is thus led we believe it is possible for him to be sure of the will of God for himself, on the principle that "if any man willeth to do his will he shall know of the teaching, whether it be of God."

We have said this to guard against all possibility of being misunderstood in what is to follow. Certain people talk much about being "led of the Spirit". They boast that they do nothing until they have offered much prayer. Some who thus speak then endeavour to impose their will upon other people on the ground that since they have prayed about it, and have the mind of the Spirit, their plan must be right. Some, indeed, go so far as to charge others with resisting the Holy Ghost if they venture to differ from those who so loudly profess to have the mind of God.

This article is written to protest as strongly as the English language will permit us against such cant. We believe as strongly as anyone can believe that it is the Christian's privilege to be guided of God, and to be guided so clearly that he himself, in respect to a certain course of action, may be absolutely sure what is the will of God. But that does not clothe him with any measure of infallibility which may be vicariously communicated to others. The principle that every believer is personally responsible to God, which involves the right of private judgment, cannot safely be surrendered to anyone. The Holy Spirit can communicate it to everyone.

We are not arguing in favour of an individualism that would make cooperation impossible. But let us suppose the case of a certain organization under the leadership of a certain person. That person may seek the mind of God respecting the programme which that organization should carry out, and then make his proposals to his fellow-

members. But he has no right to demand submission on their part on the ground that he is infallibly led of the Spirit of God. If he is a really spiritual man he will probably say nothing about how much he has prayed on the subject. True spirituality abhors cant of every sort. Such an one will bring forth his proposals, and will urge his fellow-members to seek the Lord's guidance; and if he is right, to the extent to which those associated with him are really obedient to the Spirit of God, they will be led into agreement with his proposals.

But such a leader has no right to assume that he monopolizes the mind of the Spirit, and that those who share with him the burden of the organization of which he is the head, must blindly follow his leading. He has no right to expect his followers to accept divine guidance vicariously. That would imply an infallibility which only the pope himself is bold enough to claim.

We have a conviction that people who pray the most, say the least about it; and that those who most certainly feel the goings of God on their own spirits, and are the most deeply assured that the secret of the Lord is with them, are likely to say nothing about it. It is usually necessary for a man to fight many a battle in secret with himself, that pride and ambition and every form of selfishness and self-will may be subdued in order that he may be in a proper attitude of mind to receive the direction of the Holy Spirit. These are the lions in the way which roar upon him when he would fain listen to the "still small voice". But the man who is given victory over these things will be like Samson, who said nothing of his conflict with the lion, but was content only to bring to his father and mother the honey which bees had hived in the carcass of the enemy he had slain.

This writer confesses he is not in the least impressed with the argument that he should blindly accept other people's decisions respecting vital matters, on the ground that such people do nothing without prayer.

Moreover, in matters of divine guidance, even the Lord Himself does not superimpose His will upon ours. The grace of God never, in any of its operations, converts men into mere automatons. Salvation is for the whole man. Hence the Spirit of God enlists the exercise of all the qualities of the mind. He opens our understandings in order that we may understand the Scripture. He engages our affections, making us to love the will of God. He strengthens our wills, that we may be enabled to do that which we love, and which we love because we know.

So also when we would be guided in the right way in respect to any question of Christian duty, it becomes necessary for us to search the Scripture to understand the principle of right conduct, to use the best judgment that God may give us, and in the light of all the facts, take the course which we have thus come to believe is right. The pietistic goody-goody-ism which "feels led" to do this or that, and often to take such absurd and contrary courses that to follow their avowed impulses, one would sometimes need to attempt to go east and west at the same time, is far from being honouring to God. The grace of salvation, which includes the grace of divine guidance, puts no premium upon ignorance, nor upon an unintelligent sentimentalism, nor upon a mercurial emotionalism. Even when we praise God, it should be after this fashion, "Bless the Lord, O my soul, and ALL THAT IS WITHIN ME, bless his holy name". For the Philipians Paul prayed that their whole spirit, soul, and body, might be preserved blameless unto the coming of the Lord Jesus Christ.

The Jarvis Street Pulpit

Two Principles of Entertainment in Contrast

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Evening.

(Stenographically Reported)

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.

"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."—John 2:9, 10.

PRAYER BEFORE THE SERMON

O Lord, our hearts are glad as we contemplate the wealth of Thy promises; and at this hour we rejoice in the assurance that Thou art here in the midst of Thy people, and being here Thou art present in all the fulness of Thy grace. There is no limitation with Thee: there is no one within this building beyond Thy help; not a soul of woman born whom Thou canst not bless. And we thank Thee that Thou hast come into this assembly for that purpose; for in this day of grace Thou art ever willing to receive the humble penitent, and to welcome to the Father's house the returning prodigal; to bless with the best robe, and with shoes, and with a ring for the hand, all who will come empty-handed to Thee. We thank Thee that Jesus Christ is the same. We are ourselves so subject to change, so accustomed to changing scenes about us; we are subject to moods, to declining health and strength; we are conscious all the time of our limitations; and we are in danger of interpreting Thee in terms of our own littleness, forgetting that Thou art God, and that men are never straitened in Thee.

We come to Thee this evening with a desire to sit at Thy feet, to receive instruction from the Holy Ghost out of Thy Word. And as we come to deal with these verities of the faith, and of human experience; we know well that the deceiver will not be absent from us, for when the sons of God came to present themselves before the Lord, Satan came also among them. This evening we shall all be subject to one of these two influences, to one of these two powers. Oh we pray that the strong man armed may be dispossessed, that a Stronger than he may take possession of many a heart this evening, that up to this hour has been closed against Him.

We rejoice, O Lord, in the love of God. We worship Thee, Thou Father, Son, and Holy Ghost, because Thou hast loved us with an everlasting love. There is none like unto our glorious Lord, who is altogether lovely; He is the standard-bearer, the chiefest among ten thousand. Oh that men's eyes may be opened to behold His beauty, that they may yield to His attraction, that they may be won forever to be His Bride. Look upon this congregation this evening. We are all sinners, unless Thou hast saved us by Thy grace, and even then we have need daily to confess our sins, and to seek cleansing at Thy hands. We are all weak, we are all foolish. Oh, how foolish we are, how blind to our highest interests! How stubbornly set upon doing our own will! Grant us, we pray Thee, the heavenly wisdom this evening, the wisdom that is from above, which is first pure then peaceable. Make us every one wise unto salvation through faith which is in Christ Jesus.

May Thy word come to us with convicting and converting power. There are some here perhaps who have long postponed the hour of decision, who have known by the touch of God upon their own spirits, their need of Christ, and who have seen somewhat of the spiritual realm, but they have seen only men as trees walking. Give them a clear vision of spiritual things this evening. Help them that their eyes may not be holden as the Lover of their souls passes by. Oh wilt Thou not come and remove every veil and reveal Thyself to us in all Thy beauty. Many of us can say, Thou knowest that we love Thee. We would fain love Thee more; we desire to serve Thee better; we long to be truer and more faithful witnesses for the God of grace. Come to us

in power and great tenderness this evening, that this service may mark a very distinct advance in the life of Thine own people. And may it mean a crisis in the life of many who as yet have not yielded themselves to Christ. Help us to catch the strains of the heavenly music as angels rejoice over sinners' repentance. So make us all happy in the Lord, for Jesus Christ's sake, Amen.

It is said in this Book that the preaching of the cross is to certain people foolishness, and to certain others both the power of God and the wisdom of God. Even the sublime revelation of the love of God in Christ is, by not a few, mocked at as something unworthy of their attention. The invitations of the gospel they conceive to be as foolish as it would be to offer sackcloth to one clothed in purple and fine linen, or to call a man from a prince's banquet to a pauper's lunch; as foolish, they think, as for Columbus to have asked a man to relinquish his title to an estate in Spain for an inheritance in that undiscovered country to which he believed he was going.

But we are told that the gospel is foolishness to those who perish, and that "if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." That being so, I think I may be acquitted of the charge of fanaticism, and may be relieved of the complaint that I have but one string to my harp, if I speak on the same subject which always engages us here, and endeavour once again, as God may help me, to set forth something of the advantages of the Christian's choice. The gospel preacher may have many strings to his harp, but he should have one message only in his song. He may have many arrows in his quiver, but only one object for his aim. Mr. Spurgeon once addressing his students said, "Young gentlemen, it is permissible for a preacher sometimes to wander from his subject, provided only that he always sticks to his object."

Our business is so to preach, so to teach, that men may see the wisdom of making choice of Jesus Christ; so to sing, if sing we can, that others may learn to sing the song of Moses and the Lamb.

Now I think it is very easy to tell you how every one of us, old and young, may have a happy marriage. The proper way is to marry the right person. If you make a mistake there, your blunder is irrevocable. There are two wooing the hearts of men: there are two princes seeking to entertain, and I shall try to tell you which is the better of the two. I know it is a difficult task. I have once or twice attempted to dissuade people from marriage. I think in over thirty years I succeeded only

once. I was happy in that success, and I think so at least was one of the parties to the proposed contract. It is a difficult thing to dissuade men and women from giving their hearts to one who is unworthy of their trust in a spiritual sense; and still more difficult to woo and win them for the divine Bridegroom.

I.

Let me tell you HOW SATAN ENTERTAINS HIS GUESTS.

Perhaps you do not believe in the existence of Satan. Well, you have a philosophical problem on your hands, if you do not, for there are a good many things which are difficult of explanation, apart from the assumption of his existence. Every one of us is conscious of being subject to the play of these two influences; and just as surely as we know that there is an Holy Spirit Who speaks for God, for righteousness, for truth, for light and life, and heaven, so are we certain that there is a spirit which speaks for evil, and would drag men down and away from God.

We are travellers, every one. This world is like a great city in which there are but two hostleries, and we must find accommodation in one place or the other. If you do not get your breakfast at the table of the Lord Jesus, or by His blessing, like the disciples did in the olden times when they had breakfast at the seaside, then you must break your fast, or find what satisfaction you can at the table of the Devil himself. When you arrive in the railway station of any city of considerable size, you usually find, as you go from the train, an army of baggagemen, runners, for various hotels calling the names of their houses of entertainment. I remember some years ago, before the days of motor cars, there was a certain little village in Ontario from which there ran to another village a stage carrying travellers back and forth. And there was one old man who had long enjoyed the monopoly of the business, which seemed to be fairly profitable, carrying passengers and express and baggage. Another man entered into competition with him, and very soon they began to cut prices. But the prices were low enough in the beginning, and they had not far to go in their cutting. They reduced the fare from one place to another to the minimum. The old man who had enjoyed the monopoly of the business for so long was an English-speaking man although he spoke it brokenly. One day when the travellers alighted from their trains he said, "I will take you to such a place for 'nuttings' and give you your dinner." The other man could not stand that competition. The old man's stage was full of travellers that day, and the other drove an empty waggon home.

I should like to be runner for Christ's house of wine this evening, and to tell you of the kind of entertainment He prepares for His guests. I should like to tell you what a Lover He is, and how He provides for such as yield to His affections, on the one hand; and to show you how terribly deceived they are who refuse His overtures, and who permit themselves to sit down at another table than His.

Now when the Devil entertains, *He always puts forth that which is good at the beginning.* He puts the best upon the table for the first meal. The governor at Cana even observed that that was the invariable rule, that the good wine was served at the beginning of the feast. Thus the devil always offers his best at the beginning. It would be folly to say that people who are not Christians never have a good time. I grant you it does not last very long, and their pleasures are not very deep. But they

are not without enjoyment of a sort, for in the devil's house of entertainment, if there be not pleasures forevermore, there are pleasures for a time; and if there be not fulness of joy, as at God's right hand, there is at least a measure of it. There are people here this evening who, having excluded God from their lives, have spent many an hour in which they have had a kind of pleasure. I should be untrue to human experience if I were to suggest that people of the world, who know not Christ, are always long-faced, and melancholy, and never drink of springs that are sweet and joy-producing.

There are people who live in a world of sense: their enjoyments are essentially sensuous—they belong to the flesh. I do not mean in a gross and evil sense necessarily. A man is not to be blamed, I suppose, if he has good health, and a vigorous physique, if he enjoys a good dinner. And perhaps it is equally natural for his wife to find a certain pleasure in a pretty dress; and both of them to be rather proud and comfortable in their well furnished home. They live in the material realm. They find their satisfaction in things which they taste and touch and handle; and in that realm they are reasonably happy for a time. Their heaven is a material heaven. Their streets of gold are literal. Their gates of pearl are real.

But they find what joy they have in the perishing things of time; and the devil is not unwilling that they should have it so. A keen observer long ago said, "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" And still another said, "I was envious at the foolish, when I saw the prosperity of the wicked." He declared that they spread themselves "like a green bay tree"; that "their eyes stand out with fatness: they have more than heart could wish". They were not like Pharaoh's lean kine: they were well fed, well nourished. There are people like that who have so much of this world that they do not care very much about any other world. They are filled and flooded with sensuous delights.

Then there is a kind of emotional pleasure common equally to the just and to the unjust. Many a man, whose heart has been as hard as flint toward God, has tasted of the sweets of human affection. Though a man may be not a Christian, he may have found, and may still find, a great delight in his wife and in his family. There is a kind of emotional pleasure which even the unconverted enjoy. But there are deeper wells of life, there are bigger cups than are to be found on the devil's table, as I shall show you: but such as they are, they minister to human pleasure. And there are multitudes of people in this city who pity us who are Christians. They cannot understand how anyone can find delight in spiritual things. To them the spiritual has no reality at all: they are shut up to the things which they can see; they are devoted to the things which are seen and are temporal.

Then, furthermore, there are *springs of intellectual exploration and appreciation* which minister delight not infrequently to the natural man. There is a joy in exercising the powers of the mind. There is a pleasure in the intellectual realm. When men push back material boundaries and live in a realm of thought, the very world about them is productive of pleasure. God makes "his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". And the silent moonlight, the starry heavens with their myriad worlds, the sun spreading his splendours over a cloudless sky, the flowers of the meadows, of the hedgerows, the singing of the birds, the beauty and music of God's wondrous earth,—

there are many who have never caught the strain from the heavenly city, who have entered into a measure of enjoyment of these things. And the devil is not unwilling that they should drink of that wine.

Then, too, it is the rule of the feast where he provides it that *the good wine should be supplied in good measure*; he does not stint the supply; he is content that men should continue until they have well drunk. Oh yes, I have met men in middle life, and past middle life, who were still enjoying the devil's banqueting table. They had not got to the bottom of the cup yet; they were still finding pleasure in the things of the world. No, Satan does not shut you up to one glass of wine. In the devil's army his rum is not rationed: you can have all you want of it. He is quite content that you should continue until you "have well drunk" at his table. He puts the best apples on top of the basket, and he is not content with one layer. He wants you to think you have the real thing. The apples that are wormy do not appear on the top. The devil is like any professional gambler; he is willing that his dupe should win for a while. He knows that he can take it all away in a moment, and poor foolish men say, "I am getting rich", when he lets them win. When the Oliver Twists ask for more he always gives them more. When this Nimrod baits his trap he puts in it a bountiful supply, and the poor dupe walks right into the trap before he knows it is a trap; he thinks he is having a good time, until "men have well drunk".

Then there is another thing: *The provisions of the devil's table are appetite-creating*: they are intoxicating, so that when a man has had one glass he wants more. Sin creates an appetite-for itself. It is like whiskey; it is like the taking of drugs. It lays hold of a man and compels him continually to ask for more. The man says, not openly; but in his heart, "I am going to make so much money, and when I have made that I shall be satisfied. But I will make that by fair means or foul—I will make it." And when he makes thousands, he wants a million, and when he has made that he wants more. Sin is like the horse leech that never says, "It is enough". The man has never had enough, even though surfeited—contradictory as that may seem to be. He is like many a man I have known who says of his appetite for drink, or for some other sin, "I hate it; I loathe it. I long to be delivered from it, but I am always after it, and it is after me and I want more!" Yes, they who feast at the devil's table become drunkards and gluttons, and never cease from their feasting unless grace intervenes.

Oh, my dear friends, sooner or later he always sets forth that which is worse. "When men have well drunk, then that which is worse." Like Childe Harold, of whom Byron said:

"Long-absent Harold re-appears at last;
He of the breast which fain no more would feel,
Wrung with the wounds which kill not, but ne'er heal;
Yet Time, who changes all, had alter'd him
In soul and aspect as in age; years steal
Fire from the mind as in vigour from the limb;
And life's enchanted cup but sparkles near the brim."

"Sin always has two aspects, distinct and contrasting aspects: the one is that which she assumes before her end is gained and the deed done; and the other that which she has put on after she has ensnared her dupe, and hung her fetters on his soul. How musical in the ear of Judas was the jingle of the thirty pieces of silver while the bribe was dangling in the purse of the treasurer of the chief priests and the elders! Yet how dull and tinsel was its ring as he dashed them down upon the table in his

agony, after their lustre had been tarnished by the tinge of harmless blood! How fair the enchantress when she came to him with her promises; yet how hard and haggard were her mocking features when the mask had fallen, and her real face was seen! And is it not always so? Have you not found it so every time you have dallied with the charmer, and listened to her voice? There's many a deadly poison which is pleasant to the taste; there's many a fatal lullaby which is charming to the ear; there is many a Dead Sea apple that is tempting to the eye; there's many a blood-stained hand that is gloved in velvet. Sin is a siren while she tempts, but an ugly raw-boned hag when she has her prey within her toils. Those tresses which seem so comely may change to sting the hand which smooths them; those dovelike, winsome, eyes that swim so wantonly, shall flash like basilisks if you are captivated by their blandishments. The bloom upon those lips is painted to decoy the heady trifler, and the kiss of lust implanted there shall wash away the lying bloom, and show the livid, corpse-like, grin of the death's head.

"There is said to have been kept in the halls of the inquisition a beauteous statue of a virgin. The painter's tenderest strokes had been expended to give loveliness to the face, and the sculptor's utmost skill had been enlisted to add charm to charm in the rounded moulding of form and limb. The white arms were endraped and extended wide, as though to embrace; the eye, and lips, and the whole attitude were full of winning invitation; and the professing penitent was led into this fair presence and commanded to advance and embrace the figure. As soon as he drew near to meet that bending neck and stooping smile, the fair white arms encircled him—not with the caress of love, but with the vice-like clutch of vengeance; and the bosom opened and the lips expanded, and a hundred gleaming knives shot from the virgin figure transfixing the victim with a hundred scarlet stabs; the parted lips pushed forth a barbed tongue and showed fanged teeth to lacerate and tear; in short, the beauty was transformed into a beast. The fairy form became an armoury of poniards, whose every charm concealed a dagger and whose every grace was death."

So it is with sin, my dear friends. "When men have well drunk", when they think that they have reached the acme of their delights, then there is put forth "that which is worse". And oh, *how bitter is the wine of remorse!*

"Who bears no trace of passion's evil force?
Who shuns thy stings, O terrible remorse?
Who does not cast
O'er the thronged pages of memory's book
At times a sad, and half reluctant look
Regretful of the past?"

Oh, that we had had wisdom to choose the right! "When men have well drunk"! How many of them I have seen who have at last come to drink of the devil's inferior wine! "Give me the portion of goods that falleth to me. I am weary of the provender of my father's house. Let me be gone that I may mark out my own career, and determine upon my own entertainment." And he does it. And when he has spent all and is in want, he comes to the swine trough at last. That is the course of sin: "When men have well-drunk, then that which is worse."

But what need I say more on this but to remind you that, "*In the hand of the Lord there is a cup*, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the

earth shall wring them out, and drink them". Belshazzar drinks his good wine before his wives and his nobles in the golden vessels from the house of God until all have well drunk—but oh, the unutterable agony of that moment when that almighty Hand, which has written his doom upon the wall, lays down the pen to put to his prayerless lips the fiery draught of *the wine of the wrath of God*, which is poured out without mixture into the cup of his indignation: "Then that which is worse"! "Oh earth, earth, earth, hear the word of the Lord": "The wages of sin is death"!

II.

In contrast with this let me tell you the brighter story of HOW JESUS ENTERTAINS HIS FRIENDS. He is given no opportunity until the good wine is all spent and it is said, "They have no wine." Alas, that He should so often have to say, "Mine hour is not yet come." When is His hour? When others have had their hour—His hour alas! is not the first, it is often the sixth, it is sometimes the eleventh; but it is always when the good wine is done. Men do not seek Him in prosperity. Joseph finds his opportunity when the seven years of plenteousness are ended, and the seven years of dearth begin to come. And Jesus finds his opportunity then too. His hour strikes when there is a pause in the feast, when men stop to ask, "What shall we do?" That time comes in every life. When the good wine is done—and while the devil hastens to bring on "that which is worse",—while it is said, "They have no wine", then is Christ's hour. Have you come to that—to the end of the devil's good wine? Are you coming to the bottom of the cup—like the prodigal? Are you beginning to be in want? You have wasted your substance with riotous living,—but before you drink the worse wine from the swine troughs,—just here, while the cup is empty, and before it is refilled, will you accept Christ's invitation to dinner? Give Him a chance to prove His love for you, and your soul a chance to taste and see that He is good.

Let me tell you the rule of the house. You know how often children, if they see fruit or confectionery on the table, want to begin the meal with that; and declare they have no appetite for coarser food. But a wise mother will insist that they eat bread before cake. And it is so in the Christian life at the Lord's table. We must eat bread first, and leave the daintier food for by and by. The poorest wine first is the rule.

Jesus never deceives those who would be His disciples. On the cross He drank vinegar—and He tells us that if we would be His disciples we must bring the old nature, the old man, to the cross, we must crucify the flesh and the affections and lust—and to the old nature such wine will be as vinegar. But it is given us at the beginning. The vinegar now, the honey by and by. And the very persons who are attracted to the devil's table by that principle, — the best wine first, — are repelled from Christ's table by the opposite principle, — the vinegar first.

But this poorer wine is kept in limited supply—it is not continued until men have well drunk. We come in rags to the banqueting house, and, fainting on the threshold, we are given the wine of repentance—and it is not pleasant—it is bitter medicine which few relish—but He who puts it to our lips, holds in His other hand in the golden chalice of grace the sweet wine of forgiveness to take the bitter taste away. Haman passed through

the palace to the gallows and the grave, Mordecai from being a despised, rejected Jew, to be known as the man whom the king delighted to honour. Joseph passed from slavery to prison, and from the prison to the throne. The wilderness lies between Egypt and the land of promise—but yonder, beyond the swelling Jordan, is the land flowing with milk and honey.

Christ's poorest fare is better than the devil's best. No fault was found with the wine provided at the beginning. The governor supposed that the usual custom was being observed, it was only when he tasted what had been reserved that in comparison the wine of the beginning seemed poorer. And we who have tasted that the Lord is gracious, have no complaint to offer as to our present entertainment. The wine of the beginning is good: Christ's vinegar is sweeter than the devil's honey. His frowns are healthier than Satan's smiles; His midnight brighter than the devil's noon. The believer is like the little child who says, "I don't care how nasty the medicine if mama helps me take it by holding the cup." The presence of Jesus neutralizes every sorrow and glorifies every tear. He is the branch that sweetens all our Marahs; the Prophet who shares the widow's poverty and makes her wealthy by His presence; who makes the furnace a palace where His children are apparelled in gold; who makes the den of lions the safest place this side of heaven; who makes that wretched cellar—a widow's only home, where she sits shivering in the winter's cold, a crust of bread, a cup of water her only food,—I say it is Jesus who makes that wretched place a palace, and that meal a banquet, and fills it with a music which angels joy to hear as she exclaims, "I thank Thee, O Father, that Thou hast given me all this, and Christ beside."

But, brethren, *the best wine is for by and by:*

"Near after distant, gleam after gloom,
Love after loneliness, life after tomb;
After long agony rapture of bliss,
Right was the pathway
Leading to this."

I cannot tell you what that wine will be like. It is with the principle we are concerned: the best is yet to come. And this wine was not produced by a natural but by a *supernatural process*. "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast." And that was the best wine. And still we are at a wedding feast. And Jesus is to sanctify and cleanse His bride by the washing of water by the word. And still there must needs be waterpots of stone for purposes of purifying. And by Christ's command they are filled from strange springs. One is filled from the muddy marsh of penury, another from the deep, calm river of peace, another from the deep, dark, well of pain, one from the bitter waters of persecution, and one is filled from the silent river that flows away to a shoreless sea. And these conscious waters see their Lord and blush, and behold such wine as cannot be pressed from the clusters of Eschol.

Well then, you have your choice: Whether, like a certain rich man you will receive your good things—your best wine in this life, be clothed in purple and fine linen and fare sumptuously every day—and then, when you have well drunk—in hell lift up your eyes being in tor-

ment—receiving that which is worse; or, like Lazarus, be content to be at the rich man's gate here if only you may lie in Abraham's bosom hereafter. Make this latter choice—and though here you have the promise of the life that now is, "the path of the just is as the shining light, which shineth more and more unto the perfect day", and then, when the day shall break and the shadows flee away—

"When from the music round about you stealing
You learn to sing that new and holy song,
And find at last beneath His trees of healing
The life for which you long."

And when the marriage of the Lamb is come and His wife hath made herself ready, and the multitude of the redeemed shall gather at that festal board, you shall join the harmonious shout of gratitude and praise: "Jesus, Jesus, Jesus! Thou hast kept the good wine until now."

THE FRENCH BIBLE MISSION SUFFERS A LOSS

NEWS has been received from France of the home-going of one of the faithful pastors of the French Bible Mission (L'Association Evangélique des Baptistes de Langue Française). Since 1924, Pastor Georges Nicole was the faithful and devoted shepherd of the church at Lyons, one of the three largest cities of France.

Though he had been brought up in a Christian home, during his course of training as an engineer, he came under influences that led him to give up the faith of his childhood and he became hostile to the truth of the Gospel. Later on he was soundly converted and he thereafter engaged in Christian work wherever his profession took him. The war of 1914 found him mobilized in a great factory at Lyons, where he constructed a complicated machine more than sixty feet long. In his leisure time he sought Christian fellowship and found it in the Baptist Church, impoverished by the war and other adverse circumstances. There he seconded the labours of the pastor and won the esteem and affection of all. On the cessation of hostilities he took over the management of a factory in Lyons in order to remain in the church fellowship and to lend his aid to the faithful pastor and people. In 1924, on the death of the pastor, it seemed only natural to the church to call M. Nicole to be his successor.

Of him Mr. Dubarry, President of the French Bible Mission, writes: "We have never known in the life of any pastor more continuity, nor greater sacrifices and aptitude to suffer without complaint. An incomparably faithful shepherd, our brother leaves the church at Lyons larger, more united, more prosperous and with a better future than it has had at any time in the course of its century-long history. If he has literally "sown in tears", there is every indication that others will reap with joy the field which he has thus sown. The Association will continue to give the church all the help in its power until the pastor whom the Lord has certainly prepared for the work, may be sent to the friends at Lyons."

It was the writer's privilege to be entertained in the home and in the church of our late regretted brother, and he heartily agrees with Mr. Dubarry's words concerning him and his labours. We write this note not only as an expression of sympathy to our French friends in their great loss but also as a reminder of the high quality and sacrificial devotion of the men who lead the churches of the French Bible Mission.

—W.S.W.

ANNUAL MEETING OF THE LAVIGNE FRENCH CHURCH

The report that follows gives an account of the progress made in one of our recently founded French-language churches, that in Lavigne, Northern Ontario, in the neighbourhood of Sudbury.

AT the second Annual Meeting of the Grace Baptist Church of Lavigne, our hearts were made glad as we fellowshipped once again with these French-Canadian brethren and listened to the reports of the year's work. Although the average weekly attendance was only about 15, the Lord manifested His presence amongst them in spiritual blessing and growth. The offerings for the year were over \$566.00, given towards the support of the two missionaries in the field, Mr. Yvon Hurtubise and Miss Marion Ford. The church also undertook the partial support of Mr. Guy Appéré throughout the summer months.

During the past months it has been realized more and more that we need a church building in this district in order to accommodate the members as well as others who attend from time to time. The church therefore set aside an amount as the beginning of a building fund, and we expect to purchase a lot in the near future and start work on the church building as soon as possible. Many families in the district are looking on with interest wondering just how far things will go. Others seem to be awaiting developments before determining whether they will make a break from Romanism and trust Christ. Several have attended the meetings, asking very pertinent questions about the significance of salvation in their own lives. Two adults have made a profession of trust in Christ and have been threatened with excommunication by the priest. Many of the neighbouring children came during the past year to special meetings held in the school house by Miss Gibson. Because of these and many other signs of the Lord's blessing, the priest at Lavigne has been holding special prayer meetings and mass, endeavouring to offset the power of the gospel. But we are "not ashamed of the gospel of Christ for it is the power of God unto salvation"—even of the French Canadians.

—M.F.

CALLING ALL OUTSTANDING JARVIS STREET BONDS

JARVIS STREET CHURCH has been free of all mortgage indebtedness since the time of our announcement, the end of March. Money sufficient to redeem all outstanding mortgage bonds, was paid to the Trust Company, but the bonds could actually be redeemed only on an interest date. This matter has been out of our hands since the end of last March. The following notice is here published as a legal requirement:

Holders of Jarvis Street Second Mortgage Bonds are reminded that, on or after September first next, they are required to present same for payment, at the face value, together with the interest coupon due September 1st, 1947, and that on that date interest will cease. Securities and September coupon should be handed for collection to any chartered bank, with all unmatured coupons intact, for payment at the Canadian Bank of Commerce, Toronto, but not before the call date. Please do not ask for payment at the Church office, as the funds have passed from the treasurer's hands to the trustee. The Church will appreciate prompt attention.

READ THE GOSPEL WITNESS

FRENCH RADIO STATION IN THE WEST

A MEMBER of *The Canadian Protestant League* in Western Canada has sent us an amazing document which, he informs us, is being circulated in the interests of the establishment of French Radio Stations throughout Western Canada. It is in the form of a catechism and we take the following questions and answers from it, in order that our readers may understand the supposed union between language, race and religion that French-Canadian priests have exploited so successfully for the isolation of Quebec and which they are now undertaking to repeat in the Western provinces of this Dominion:

Catechism Re Western French Radio

1. Q. What is the plan concerning private French radio stations which has been under consideration for some time?

A. The plan is to construct broadcasting stations which will broadcast French programmes which we wish.

12. Q. Will French stations aid us very much?

A. Certainly. They will help us more than we imagine. For the English radio is rapidly Anglicizing us. It is an enemy against which we must fight with the same weapons.

13. Q. Will they also help us in our Faith?

A. Enormously. Most of the English programmes lead us to believe that life is a game of pleasure where anything is permitted. On the contrary, the few French programmes which we now have on the CBC, without actually preaching, open up a Christian atmosphere.

27. Q. When will the St. Boniface station be erected?

A. As soon as the material has been bought and installed.

28. Q. Are we sure of obtaining the three other permits after the War?

A. As sure as one can be of things on this earth.

29. Q. How is that? A. Because on one hand the concession of the permit granted to St. Boniface creates a precedent which cannot be opposed; what has been granted to one province cannot be refused to the others; on the other hand, because we shall then have all the money necessary for the erection of the three other stations.

30. Q. How much money will be necessary to construct a station? A. The installation of a good 1,000 watt station costs about \$35,000.00.

31. Q. Are 1,000 watt stations powerful enough? A. All the commercial stations in the West, with the exception of CKY Winnipeg and Calgary, are stations of 1,000 watts.

43. Q. Will the proposed stations be French stations?

A. Yes, our stations will broadcast only French programmes, except occasionally when religious or French-Canadian propaganda is concerned.

88. Q. Can it be said that the French radio is a necessary enterprise in the West?

A. Yes, absolutely necessary. Without it we shall be unable to prevent ourselves from being Anglicized.

89. Q. How is that? A. Because, since the advent of radio, it has not been only social and commercial relationships which have Anglicized us but our homes themselves which have been invaded by English.

90. Q. Can it be said also that the French radio is a necessary enterprise from the point of view of religion?

A. Yes, for the same reasons: English programmes are for the most part Pagan and dangerous programmes.

91. Q. What would our Lords and Eveques (Bishops) think of it? A. Our Eveques have not only pronounced themselves in favor of the enterprise—they are patronizing it and have even requested the permits themselves.

113. Q. Will there be a rigorous censorship on programmes from the religious point of view? A. The representatives of the Eveques who will always sit on the committees of direction will have full power to censure the programmes, either by themselves or by a committee of censorship.

The aim of the priests who have organized the cam-

paign for French-language radio stations in Western Canada is to collect money from their people in order to have at their command powerful instruments of propaganda. Money for this purpose has even been collected in Quebec and Ontario under the plea that French-Canadians in the West are persecuted because they are not granted a sufficient number of hours of French broadcasting. Perhaps the most amazing thing about the above-quoted "Catechism of Western French Radio" is that it is written in English—an indication that many French-Canadians in the West no longer read French. And yet for such people, the priests are demanding French radio stations! The French-speaking priests try to teach their people "Our language is the guardian of the faith" (*La langue, la gardienne de la foi*). Polish priests tell their people the same. And German priests and Italian priests also exploit the same principle. But in each case the language is a different one. The real truth of the matter is that these priests wish to isolate their simple-minded people from all outside influences, so that they may have the monopoly of exploiting them without interference from any other source. They fear that their innocent flocks cannot meet Protestants and listen to what they say without falling before their arguments and leaving the church that has enslaved them for so long.

If this policy of granting separate radio stations for each language group in Western Canada were to be followed out, it would quickly reduce this land to an enlarged edition of the Balkans where every racial-linguistic group is at the throats of all others, while the fires of dissension and hatred are fanned to white heat by astute priests who identify religion with race and language. Why should not the Ukrainians also have their station? And what about the large groups of Poles and of Finns and of Germans? The members of these groups would then all grow up with a mutual dislike of the others, whom they would not know or understand, and each section would be under the control of priests who would incite them to battle for the supposed interests of their respective churches. And none of them would know anything or care anything about Canada, and liberty. It is time to call a halt to such divisive tactics as the French priests in the West are employing for their own selfish ends.—W.S.W.

News of Union Churches

NEWS FROM STUDENTS WORKING OUTSIDE OF ONTARIO AND QUEBEC

The following excerpts are taken from letters and reports received from these students of recent dates.

Campbellton, N.B.
MR. FRED HABERMehl

"My territory is about seventy miles long. At the west end is a group of people who, fourteen years ago left the Roman Church under severe persecution. Had a worker been sent then a cause might have been started, but as it is now they have drifted into a communistic cult a little worse than Russelism. However, they are friendly to me and I have had opportunities of presenting the Gospel to them in their homes. Illiteracy presents quite a problem in one community in particular. To cite one case, there is one old man and his family to the fourth generation, and only four can read. Three of these have married into the family and the fourth had only six months school. The work is very slow. I visited a man the other day who is searching for the Truth. He has tried Rome, Russelism, and other cults, but to no satisfaction. After presenting the Gospel to him, he has begun to read the Bible for himself."

Cheticamp, N.S.

MR. DEAN SHARPE

"This is the largest French settlement in Cape Breton. As a colporteur, I have been able to visit several hundreds of homes. I sold a Bible to a middle-aged Frenchman a few weeks ago—the first he had ever owned. Almost every time I visit his home I find him reading it. Another couple bought a Bible and I have been able to have reading and prayer with them.

For the past three weeks I have been staying in a little old Protestant Church, which has not been used for twenty years. To be exact, forty-seven panes of glass were broken—somehow they missed one! This little building was put up by people from the Jersey Islands, and is over one hundred years old. I have been repairing it, trusting that the Lord will raise up a group of French Protestants to worship here in spirit and in truth."—M.R.H.

River John, N.S.

MR. JAS. W. DOOHAN

"Last Friday we had a visit from our friend, Rev. Perry Rockwood. The little church was crowded from the platform to the back steps. Benches were placed outside to take care of the overflow, and a P.A. system was set up. Conservatively speaking, well over three hundred heard the Gospel during this great service.

At our open air meeting on Saturday evening, the street was packed with people eager to hear the Word of God. It is estimated that there were more present than would be found in all the churches combined."

Brancepeth, Sask.

REV. IRVIN REITAN

"We are exceptionally happy in this field. A new church has been erected since we were here two years ago, and all is completed except part of the interior. There is an ardent interest on the part of the young people. Nearly all are Norwegian. It has brought joy to our hearts to see a few seeking the truth in salvation."

AUSTRALIAN COMMENTS

The following articles are taken from *The Rock*, of Sydney, Australia.

ROME'S MOVE TO CAPTURE FILMS*(The Rock, Sydney, Australia)*

Rome's effort to capture the film interests and to propagate their evil system through the medium of films is not always recognized by regular picturegoers:

In France the Roman Catholic Church is making a strong bid to capture and use the cinema's potential value.

According to the *English News Review* recently, Bernard Chamayou, General Manager of France's "Les Productions Francaises Cinematographiques", recently took time off from his film studio. He had an appointment with the pope. His mission to the Vatican: to obtain the "Saintly Seal" of approval for his plans to produce films for Roman Catholics throughout the world.

Chamayou's was the latest move in a campaign by France's Roman Catholic church to propagate the faith through celluloid.

Films Bought

Consummate propagandists, Roman Catholics have long realized the cinema's potential value.

In other countries their influence is indirectly operated through groups like America's League of Decency. In France, it is positive and threefold; production of Roman Catholic films; censorship of the commercial product; an attempt to buy control of all the cinemas R.C. Archbishops can lay hands on.

Set up in the Rue de Faubourg St. Honore under Abbe Chassagne, an organization named the "Circuit Familial" acts as a kind of film "Index Librorum Prohibitorum".

A panel of priests views all films, circulates a weekly list of recommendations to Roman Catholic cinema managers.

R.C. Productions

On the production side, with a capital of 15 million francs Chamayou's film company is completing its post-war schedules. Founded in the early days of French cinema by Henri

Dupuis Mazui, the company in 1943 came under the control of the Assembly of Cardinals and Bishop Roger Beusart to supervise its selection of subjects.

But the strongest move in the Archeveches invasion of the French screen was its purchase of cinemas. Alarmed lay cinema owners have suggested that as many as 1567 out of France's 6558 cinemas are today "exploited" by the church. Cardinal Emanuel Suhard, Archbishop of Paris, was reported as ordering that all available cinemas should be bought up.

No Tax

Biggest public attraction: the Roman Catholic cinemas' cheaper seats. Under a 1901 law, the patronages, Roman Catholic theatres do not pay normal entertainment taxes.

Therefore, in the big cities, Roman Catholic cinema seats cost from 32 to 45 francs against the 45 to 150 of commercial houses. In small localities, Roman Catholic cinemas attract tight-fisted peasants for only 12 to 24 francs (6d. to 1s.).

IDOLS OF ITALY**Blasphemous Worship***(The Rock, Sydney, Australia)*

The Secretaries of the Protestant Truth Societies of London and New South Wales, who have both visited Rome, give in this article an idea of the idolatry of Roman Catholics in that country.

No. 1—The pope, like Caesar, whose images had religious or divine honours paid to them, has his right slipper kissed, as did the Emperor Caligula. The right slipper, which is kissed by visitors to him, has a cross embroidered in gold while the left is embroidered with the arms of the Roman Church.

The gloves he wears are of the finest white wool and are covered with costly pearls. His tiara is of sculptured gold, and surmounted by an emerald as big as an egg, surrounded by 27 similar emeralds, 327 rubies, 79 big and 1,000 small diamonds, and 150 Eastern pearls. At his crowning the pope literally sits on the high altar, and there receives the five adorations — which proves that the papacy claims to be the Lord God Almighty, despite technical, legal and casuistical distinctions made by Jesuitical apologists to Protestants to make proselytes like Dr. Rumble, who, to use the Master's language, become "two-fold more the child of hell" than themselves (Matt. 23:15).

Fear of Disease

No. 2—In the nave of St. Peter's Cathedral, there is an alleged statue of Peter, the Apostle. Some say it was originally an image of Jupiter, but an archaeologist told the N.S.W. Secretary that it was the figure of an equestrian knight of the Roman Empire, deducing this idea from the character of the sculptured clothing. Replicas of this image are to be seen in other churches in Rome, and always with the money box. The prayer on the original is "O, Peter, chief of the Apostles, confirm us in our faith; give us eternal salvation: impart to the Church and Roman Pontiff, peace and triumph." Three hundred days' indulgence to every person who kisses this image.

The extended big toe is considerably worn away, also the adjacent one. By example and decree the popes down the centuries have commanded and enforced this idolatry.

When the secretary of the P.T.S. of N.S.W. watched the continuous file at an Easter season going down on their knees to do this act of worship, he noticed that the poor generally gave it a sucking kiss, but the aristocratic and exteriorly refined often put their handkerchiefs to the toe or even blew it a kiss—such was their fear of disease contamination by contact with the saliva of the ignorant. Perhaps the priests should apply disinfectants to the foot at regular intervals, now that they know so much about the medical business in Australia.

Of course, the box is for Peter's Pence, and there seems to be no reason why there should not be a "Peter (?) Image" in St. Mary's Cathedral here.

No. 3—Peter's Tomb, supposedly containing the Apostle's bones—a very, very, very, ad infinitum supposition—has 87 perpetually burning lamps before it. Down on your knees here again.

No. 4—In Old Testament days God declared that the multiplication of altars was an abomination in His sight.

But inside this cathedral, called St. Peter's, may be counted 44 altars—all for more idolatry.

Lying Imposture

No. 5—Scala Santa: Marble stairs, now enclosed in wood, said to have been the stairs Jesus went up at Pilate's Judgment Hall. This lying imposture has two statues at its foot—one of the betrayer kissing the Master: this a betrayal indeed of every soul for whom Christ died. Devotees pray and count their beads at each step as they ascend on their knees.

Pieces of glass have been let into the wood, to indicate the spots where it is alleged drops of blood fell from the Master's crown of thorns. "An indulgence of nine years applicable to souls in purgatory is granted to those who perform this pious custom." The grant of this indulgence is stated on the notice to have been given by Pius VII. on October 24, 1819, but in order to bring it up-to-date, Pius X., on February 26, 1908, confirmed and continued the indulgence.

No. 6—Chapel of Relics nearby. "This is the holiest spot in the world", so runs the advertisement. Samples: Several pieces of the true cross; a piece of the lance which pierced the Saviour's side; a piece of the sponge which was dipped in vinegar and offered for him to drink; the sandals which Christ wore; a part of his cradle; some of the bread of the Last Supper (on exhibition on special occasions and notably on Good Fridays).

Women Barred

No. 7—At the Church of Santa Croce in Gerusalemme is another chapel of "the most wonderful relics in Rome". Again the claim is made of being the holiest spot in the world. So holy that "no woman under pain of excommunication is to enter this chapel except on 20th of March, the anniversary day of its dedication".

At the sacred shrine the monk produced reliquaries of gold and silver, containing three pieces of the true cross, part of the title placed over the cross, two thorns from the crown of thorns, one of the nails with which Christ was crucified, the transverse beam of the cross of the thief, the finger of St. Thomas.

No. 8—Also: Arm of St. Philip, head of St. Peter, girdle of Jesus, tooth of St. Peter, chemise of the Virgin, the rod of Moses, towel with which Christ wiped the disciples' feet, stone with which Stephen was killed, three thorns of the Crown of Thorns, four pieces of the True Cross, thigh of St. Alexis, arm of Fabian the Martyr. In a side chapel they professed to have the Holy Pillar to which they say Christ was bound when scourged.

Magic Doll

No. 9—Bambino at Ara Coeli (miniatures of which can be seen amongst Sydney R.C.'s from time to time: it has magic virtues). Over the altar there is a recess, in which the image dwells in a glass case. When the idol is required it comes forward on runners by the manipulation of a monk and it then receives the adoration and thank-offerings of its visitors.

This doll is covered with jewels, watches, brooches, bangles, rings, etc., which have been presented to it for favours received. People bow, cross themselves and adore.

A card states, "The celebrated statue of the Divine Infant was carved in Jerusalem from the wood of the olive trees of Gethsemane in the 15th century by a member of the Franciscan Order who brought it to the Capitoline Hill, Rome, and placed it for veneration in the church of the Friars Minor in Ara Coeli; here it is now known, visited and honoured by the whole (Roman) Catholic world, owing to the innumerable favours which the Divine Infant bestows on those who venerate it. It was solemnly crowned by the Vatican Chapter on 2nd May, 1897". The card further intimates to those who visit and adore the image the grant of "100 days indulgence once a day applicable to the souls in Purgatory", given by order of Leo XIII, on January 18, 1894. It is taken round to sick beds on special occasions in its own special carriage. Image declared to have healing or life-giving powers, peculiar to itself.

Easy Money

No. 10—The Bambino at Ara Coeli is challenged by a second Bambino, in the Church of St. Andrea della Valle.

Not wrought so many miracles yet. But its trade was increasing up to the time of World War I. Not yet coronated then. But may be some day, if the Australian R.C.'s can become sufficiently big idolators, and can send enough of their gamblers' money overseas to Italy.

No image appears without an accompanying chest. Thousands kiss, adore and genuflect before them and then make their contribution. Mr. J. A. Kensit, the London Secretary, in "What I Saw in Rome", estimated that a good image could hardly bring in less than £50 a day. Did not the local secretary in Sydney recently see a grown man raise his hat to figures in O Dwyer's Roman Catholic Emporium Shop window? Then what may not happen here in the way of idolatry? Perhaps a shrine at the Central Railway?

No. 11—At the Church of St. Marcello, miraculous black crucifix, the superstitious record of which is that in the 16th century it remained untouched by flames, which destroyed the church, and a few years later its presence turned back the pestilence from the city. Pius IX., when dying, had it carried to his bedside, but it failed to prolong his life. Notwithstanding this, there is plenary indulgence granted to all who visit his crucifix with devotion. On a card handed to visitors is the heading: Unica Speranza Nostra, which means, "Our Only Hope".

Repugnant and Carnal

No. 12—At the Church of SS. Cosma and Damiano, near the Forum, there is a peculiar type of image with the notice, "The image of the most holy Mary which exists at the high altar spoke to St. Gregory, the pope, saying unto him: 'Why do you not salute me any more in passing? You were always wont to salute me'. The saint begged pardon, and granted to those who shall celebrate at that altar the liberation of a soul from purgatory, that is to say, that soul for whom the mass is celebrated."

No. 13—At the Church of St. Agostino is Madonna Del Parto—a truly pagan image. To a real Christian, it is utterly repugnant, and reminiscent of the carnal idolatry of India. Both mother and child are smothered with jewels. The child is black, the mother light brown. The shrine's peculiar claim is to grant happy delivery to mothers in child-birth.

Here one sees prostration, prayer and kissing of the image's toe, which is worn away by these constant acts of devotion. Many dip their finger in the oil of the lamp before the idol and rush away. The goddess has heard them, so they think.

OPPORTUNITY IN JAPAN

A spring issue of *Prophecy Monthly* contains an urgent appeal from a Japanese missionary for Protestant Christians to awaken to the needs of that country:

"One can hardly imagine the distress and confusion of the teacher class in Japan. Until now they had been told just what to teach and the aggrandisement of Japan has been the centre.

"... Now they are told that they must not make the Emperor the centre of the educational system... they say, 'If we may not make Japan the goal and the Emperor the centre of our teaching, what is to be our objective?' ... Can you not imagine their confusion of mind? It is a wonderful privilege to talk to them of God....

"But my heart is breaking at the slowness of the Protestant Church to get on the job. Catholic missionaries are coming in droves and Communists are working at blood heat.

"Sometimes I can hardly contain myself when I think of the opportunity — and so few to meet it. Great programs for education are being worked up. Now, before these things get under way, is the time to reach the people for Christ... Oh, that the church in America would see the need and hasten to Japan with missionaries!"

—His, August, 1947.

**SUBSCRIBE FOR
THE GOSPEL WITNESS
\$2.00 per year**

Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 35 August 31, 1947

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

DAVID AND GOLIATH

Lesson Text: 1 Samuel 17:32-51.

Golden Text: "If God be for us, who can be against us?"
—Rom. 8:31.

Supplementary Reading: 1 Sam. 17:1-31, 52-58.

I. David Accepting the Challenge: verses 1-40.

David had returned from the royal court (1 Sam. 16:21-23) to his father's sheepfold unspoiled. He could "walk with kings, nor lose the common touch" (Prov. 22:29). The Lord would have us do our duty, whatever or wherever it might be (Eccl. 9:10; 1 Cor. 10:31; Col. 3:17). David behaved himself wisely in all his ways, and the Lord was with him (1 Sam. 18:14).

Goliath had belittled the cause of Israel, making it appear ridiculous for them to set themselves in array against the Philistines (verse 8). He tried to belittle their nation also, claiming to be a member of a superior race and counting the Israelites as a race of slaves. He then defied the armies of Israel. Surely he had forgotten the victories which God had given to those armies over his own people (1 Sam. 7:11-13; 13:4; 14:47).

The giant's challenge was enough to cause dismay to the faint-hearted among the Israelites. They could not hope to produce a champion to match the huge Goliath. Christians make a great mistake when they attempt to fight against their spiritual foes on equal terms. They should keep to their own ground and to their own weapons (1 Kings 7:6; Eccl. 9:18; Jer. 21:4, 5; 2 Cor. 10:4; Eph. 6:10-17).

Every morning and every evening for forty days Goliath hurled his defiant threats against Israel. In Scripture the number "forty" suggests testing (Exod. 24:18; Deut. 8:2; Lk. 4:2). His action had value as propaganda; it wore down the morale of the Israelites.

The Lord heard the proud boasts of the Philistine warrior, and He also hearkened to the cries of His people (Exod. 3:7, 8; 2 Kings 19:14-20; Psa. 28:1, 6). He was already preparing a champion for their cause. David was sent on an errand to the camp, a seemingly trivial mission (verses 17, 18), but it led to mighty results, since it was a part of the Lord's plan to humble His enemies and deliver His people.

A prophet is not without honour, save in his own country and in his own house (Matt. 13:57). David's brethren did not believe in him (Gen. 37:8; Psa. 69:8; John 7:5); they accused him of pride, mischief and espionage. It remained for others to take his offer seriously and to report the matter to King Saul.

Although so young, David had been taught of the Spirit, and he recognized the significance of Goliath's challenge. Goliath was casting insults, not merely at the armies of Israel, but at the armies of the living God (Exod. 16:8; Josh. 3:10; 1 Sam. 8:7; Isa. 63:9). It is the same to-day. Those who despise the good, despise God, and those who oppose Christian principles, are opposing God Himself (Acts 5:38, 39).

To the natural eye the champions of Philistia and of Israel seemed to be extremely ill-matched. Goliath was a mighty warrior, about 9 feet, 9 inches tall, while David was but a youth. Yet David humbly recited his previous exploits and bravely bore testimony to the power of the Lord in his life. His confidence in the Lord was the source of his courage (Psa. 56:4; Isa. 26:3, 4).

David refused to fight with any weapons but his own. In His wisdom the Lord has made no two of His children alike; He endows each with individual gifts and talents (Rom. 12:6-8; 1 Cor. 12:4-11; Eph. 4:7-11). Every Christian is at his best when serving the Lord in his own way, using the instruments tried by his experience, those befitting his own character and training. The general tendency is to try to imitate others.

II. David Defeating the Champion: verses 41-51.

Goliath disdained and despised the young Hebrew champion. Evil-doers may despise the righteous, but the time is coming when the tables will be turned, and the wicked

will themselves be put to shame and utterly destroyed (Psa. 9:3-6; 11:6; 34:21; 91:8).

David was small, young and seemingly poorly armed, but he was not alone, for he stood before the giant as the representative of the Lord God of hosts (Psa. 124:8). The battle was the Lord's, and His honour was at stake (Exod. 14:14; 1 Sam. 25:28; Hos. 1:7). David was clothed with the power of God, and weapons of steel were of no avail against him (Isa. 54:17). We, too, may be assured of the ultimate victory of the Lord over His enemies.

David conquered the giant through faith in God (2 Sam. 22:33; Heb. 11:34). Yet, he also used means—his staff and five small, smooth pebbles. Faith and means go together.

David had not performed his service with a view to gaining a reward of riches, fame or position (verse 25), but he was jealous for the honour of the Lord (verse 26). The youthful warrior, bearing the trophy of his victory in his hand, was presented to the king. One day all Christians will stand before the Saviour to receive rewards for the deeds done in the flesh (Psa. 126:5, 6; Rom. 14:10). Let us so serve Christ that we may have confidence and not be ashamed before Him at His coming (1 John 2:28).

Saul's failure to identify David may suggest a lapse of some years since David had acted as minstrel at the court (1 Sam. 16:23), or faulty memory due to Saul's mental condition when he first saw David. It may be, however, that Saul had forgotten merely the name of David's father, as the wording of his question would suggest (verse 58).

DAILY BIBLE READINGS

Aug. 25—Goliath's Challenge 1 Sam. 17:1-14.
Aug. 26—David's Answer 1 Sam. 17:15-31.
Aug. 27—Israel's Triumph 1 Sam. 17:52-58.
Aug. 28—God's Answer to Man's
Insolence 2 Kings 19:20-37.
Aug. 29—God for us Ps. 56.
Aug. 30—Who can be against us? Rom. 8:28-39.
Aug. 31—David's Song of Victory 2 Sam. 22:17-41.

SUGGESTED HYMNS

Standing by a purpose true. Stand up! stand up for Jesus! It may not be on the mountain's height. Firmly stand for God. Conquering now and still to conquer. Awake our souls; away our fears.

ROME OPPOSES LIBERTY

WHATEVER may be the position of Roman Catholics in the United States, Great Britain or elsewhere concerning ideals of human freedom of liberty, the church in Spain has taken its position firmly against them. It does not believe in freedom of conscience, freedom of the press or freedom of assembly. It condemns these three things specifically in all its school catechisms as the product of "liberalism", which it also condemns. It does not believe in freedom of religion. It does not believe in freedom of education. It is not merely Communism which the church in Spain is condemning.

—New York Herald Tribune.

AN INSPIRING EXAMPLE

A FEW evenings ago Mr. George Coghill, with some of the members of the Senior Bible Class, called at our office, and handed the Editor a cheque for \$100.00 toward the Fund to be devoted to the expense of bringing certain students from India, to study theology in Toronto Baptist Seminary. This was the second contribution made by this class, a contribution of \$125.00 being received at an earlier date.

There are several students in India, some of them university graduates, who desire to come to Toronto Baptist Seminary for theology. It will require a good deal of money to bring them, and the amount which has been raised by this class, with contributions from other sources, is being held in trust for this purpose.

We hope others will be inspired by the example set by Mr. Coghill and his class.

TWO IMPORTANT BOOKS—

*Manual of Romish Controversy
Popery in Its Social Aspect*

NEARLY 2,000 BLAKENEY BOOKS SOLD ALREADY

Ministers and other public men are eagerly ordering the Blakeney books as supplying the proverbial "long-felt want." No one but those who have time for exhaustive research in ponderous encyclopedias, and who would be really informed on the Roman Catholic controversy, can afford to be without these authoritative books which are packed full of completely documented quotations from Roman Catholic authorities. The Roman church boasts continually of its age. We agree: It is of age, and desire it to speak for itself in these thoroughly indexed volumes.

ORDER FORM.

THE GOSPEL WITNESS,
130 Gerrard St. E., Toronto 2.

1. Please send to address below postpaid for one dollar, which find enclosed, one copy of "Blakeney's Manual of Romish Controversy", bound in cloth boards.

2. Also, one copy of "Popery in Its Social Aspect; Being a Complete Exposure of the Immorality and Intolerance of Romanism" in similar binding for one dollar, which find enclosed.

(If you want only one of the above, cross out the one not wanted, and enclose \$1.00; if you want both, let both stand, and enclose \$2.00.)

Name _____

Address _____

THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

ORDER FORM

THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$_____ for which send

Name _____

Address _____

Signature: _____