

The Gospel Witness and Protestant Advocate

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"Yet No Man Remembered That Same Poor Man"

THE book of Ecclesiastes is as interesting as it is instructive and inspiring. Here is a passage from the ninth chapter:

"This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

We need not trouble ourselves as to the historic setting of these verses. It is unnecessary to identify or locate the "little city", and equally unnecessary to know who the "poor wise man" may have been. The fact is, these verses are fresher than the latest news item in the evening paper. The principle upon which it is based is transparently contemporary with every age, and is operative in every field of human life and experience. It is for ever true that "wisdom is better than strength". A sharpened tool in a skilful hand directed by a discerning and disciplined eye, will accomplish more in a few minutes than can ever be done by the application of "main strength and ignorance". Great inventions, great leadership, great achievements, in any and every sphere of human endeavour, are ever the work of a minority, and usually a minority of one.

A city is delivered, a movement is initiated, a cause promoted, a crusade enterprised, a continuing war prosecuted in spite of defeat—all these things are usually to be traced to some "poor wise man". But the poor wise expert, the technician, the real scientist, the person who really does the thing, seldom reaps any reward. Though responsible for the emergence of victory from apparently inevitable defeat, the poor wise man is invariably neglected and forgotten. Yet no wise man would prefer wealth to wisdom, nor applause to achievement.

Why do we write thus? We have a certain set of enterprises in mind. Our non-Jarvis Street readers are humbly petitioned to forgive our glorying. We are thinking of the Battle for the Book. Our Battle for the Book began over twenty-five years ago. Our unremitting contention for the faith—what did it do? It brought the UNION OF REGULAR BAPTIST CHURCHES into

existence; even the FELLOWSHIP OF INDEPENDENT CHURCHES so-called (in reality no church is really a Baptist Church that is not independent); TORONTO BAPTIST SEMINARY; THE GOSPEL WITNESS; THE CANADIAN PROTESTANT LEAGUE—how did they originate? How have they been perpetuated and supported? Where shall we find "the poor wise man"? We do not mean to say that any of these have been wholly dependent upon that "poor wise man". The Independent Fellowship would probably repudiate the idea of its owing anything to that "poor wise man"; notwithstanding, we are sure they would have had no existence without him.

Who is he? Emphatically we answer, THE GOSPEL WITNESS. Not the Editor and his associates, but THE GOSPEL WITNESS itself. Comparatively few would have listened to the Pastor of Jarvis Street Church had his utterances died with their vocal expression. But he was not alone. There was a great army of valiant soldiers, who joined him in his protest. Scores of great addresses were delivered in Jarvis Street itself, and in other places, in contention for the "faith once for all delivered to the saints". But these oral protests, had they been made orally only, would soon have died, and their influence would have been forgotten. It was when these protests were put into print, and circulated by the thousands, to people who did not attend the meetings, that these protests became effective. When people had these factual discussions in black and white before them, they were able to read, mark, and inwardly digest, and remember them.

It is for this reason we would choose the printed page before the radio. One may read what is written over and over again until one hundred percent of its truth is lodged in the memory. What people hear by word of mouth, or by radio, is only briefly remembered, and much of it not remembered at all.

THE GOSPEL WITNESS as a publication is the "poor wise man" of our tale. And in what exploits it has engaged! What achievements it has to its credit! Yet we remark on this "vanity", "no man remembered that same poor man."

There is, perhaps, no greater power for good or evil than the printed page. People give large amounts to missions, and even leave money by their wills to Mission

Boards. We would not have them do less, providing the Missions are true to the gospel. People give tens of thousands of dollars, and even millions, to educational institutions. If they are founded upon, and continually true to, the Word of God, as is Toronto Baptist Seminary, we would not have them give less. But the hewer of wood, and drawer of water to all these enterprises, which we have named, has been THE GOSPEL WITNESS. Not one bequest has ever come for THE UNION OF REGULAR BAPTIST CHURCHES that did not come through connection with THE GOSPEL WITNESS. Not one bequest has ever been left to Toronto Baptist Seminary that did not come through THE GOSPEL WITNESS.

When will some rich man or woman break the monotonous record of forgetfulness, by remembering this "poor wise man" that is continually engaged in pleading everybody's cause but its own? THE GOSPEL WITNESS could use, without extravagance, hundreds of thousands of dollars. Perhaps you say, How? In this way: We ought to have our own publishing house, devoted exclusively to the printing of religious, soundly evangelical, literature. We ought to have a rotary press built for production, so that we could print THE GOSPEL WITNESS as daily papers are printed. We ought to be equipped with facilities for rapid work, for putting GOSPEL WITNESS articles in pamphlet form over night, for printing books and booklets by the tens of thousands.

We are in entire disagreement with Jehovah's Witnesses. We regard it as being definitely an anti-Christian cult; but it is a movement that has spread itself over the world, and it has spread itself largely through the printed page.

We ask some of our substantial readers to take this matter to heart. Remember THE GOSPEL WITNESS in your will; but don't wait till you die. THE GOSPEL WITNESS appeals annually for support through our Annual Letter. We could not continue to exist but for the response with which that letter meets; but we want our readers to regard every issue as a reminder of our ever-increasing need. We could increase the circulation of THE GOSPEL WITNESS ten times in short order, if we had the money. Send us what you can: \$5.00, if you cannot do more; but \$500.00 or \$5,000.00 or anywhere between, would not be too much.

We beg of you to take this article to heart, and be in haste to remember the "poor wise man", as did a gentleman in Massachusetts, from whom we recently received the following letter:

.....Mass.
"THE GOSPEL WITNESS,
130 Gerrard St. E.,
Toronto 2, Canada.

Gentlemen:

I am enclosing a cheque for one hundred and four dollars of which one hundred is to aid you in carrying on the work of the Lord. The balance of four dollars is for two copies each of 'Popery in Its Social Aspect', and 'Blakeney's Manual of Romish Controversy'.

THE GOSPEL WITNESS has been doing a fine job of waking its readers to the need for more active Christianity.

Yours sincerely,
....."

Faith must grow or die. One conviction must lead on to another, or the fruit will in time be lost. If a man stand by the truth he has, some day, in some form, Christ, who is truth, will pour into his heart another and another.—William Lawrence.

The Gospel Witness and Protestant Advocate

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HOME CANNED PRODUCTS WANTED

THERE is every prospect of an attendance of one hundred students at the Seminary this year. The Seminary opens September 29th. It is extremely difficult for students to obtain wholesome meals at such a price as they can afford to pay in the Seminary area. It is, therefore, proposed to resume the serving of meals in the Intermediate Hall of Jarvis St. Church. A caterer will be employed and the provisions will be paid for by a student co-operative plan. We desire to keep the price of the meals down to actual cost.

When meals were served in the Hall some years ago, friends of the Seminary in the country and elsewhere, sent in contributions of provisions. We appeal to our Seminary friends once more. Anything that is not perishable would be welcome, such as canned fruits, tomatoes, beets, bags of potatoes, pickles—in fact anything that will help make up a meal. The more provisions of this sort there are contributed, the less it will be necessary to buy, and the cost per meal to the student will be correspondingly less.

We should be glad if churches and individuals throughout the Union constituency would take up this matter, and do their very best for us. By such contributions they will be helping to preserve the health of the students, and thus will render great assistance to the work of the Seminary.

Contributions of money, of course, are always welcome, but there are no doubt many who would like to make their contributions of greater value by adding the labour of canning, and so on, making things ready for use.

We should be glad to hear from every Pastor, and every other individual, and from all the churches, with a pledge of co-operation in this matter. It will take some time for our friends to prepare things to send, but it would help us greatly if they would send us a postcard, or note, saying they are taking up the matter, and will attend to it immediately.

ROMANIST DICTATION IN THE LAND OF THE FREE

CANADIAN and American Protestants generally assume that clerical dictation and the denial of liberty by ecclesiastical tyrants are phenomena which are peculiar to lands such as South America, Spain and Italy. Yet the Roman Church boasts that it is the same in these unenlightened lands as it is in Protestant Anglo-Saxon countries. Proof that the Church of the Popes controls and directs even the least action and thought of its faithful devotees is to be found in the following document which came into our hands. We were informed that it is a true copy of a circular letter from the Bishop of Buffalo, New York, directed to his diocesan clergy. The great City of Buffalo is a long way from Rome or Rio de Janeiro; it is remote even from the reactionary Canadian Province of Quebec where the priests rule to a very large extent. In fact, it is just across the lake from the City of Toronto, situated in the Empire State of a great republic that was dedicated to liberty. Yet within the borders of the United States of America, there are men and women who are willing to submit to such clerical dictation as is given in the following letter. It is a curious thing that when the fellow bishops of this petty priestly tyrant speak of tolerance and broadmindedness, there are Protestants simple minded enough to accept his words at their face value. It is prelates of such a narrow spirit as is exhibited in the following letter who demand that Protestant America should send a special ambassador to the pope and should accord Roman schools special privileges such as no other sectarian institution enjoys. For the enlightenment of our American Protestant friends on the bigotry and intolerance of the American Hierarchy we print this letter:

The Chancery,
Diocese of Buffalo,
Fifty Franklin Street,
Buffalo 2, N.Y.

Reverent and dear Father:

The attitude of the church with regard to worship in conjunction with non-Catholics usually comes to a head with the annual public high school commencements.

Pastors who foresee possible misunderstandings should see the school authorities of their parishes, find out their plans for this year and make plans accordingly.

First of all, Catholics are not permitted to attend baccalaureate or commencement services held in a non-Catholic church.

Secondly, Catholics are not permitted to attend a Protestant service held anywhere. The customary form of present Protestant service is the following: Invocation, Hymn, Scripture Reading, Sermon, Hymn, Blessing. If the commencement exercises or the Baccalaureate service are planned on this model, tell the authorities that the Catholic students and parents may not attend, even though the service is held in the school auditorium and even though the priest is requested to give the sermon.

The invocation and the blessing are, however, permitted and may be given by a minister. The hymns are allowed if they are patriotic hymns, but not if they are religious.

The type of exercises that is permitted is the following: Invocation, patriotic hymns, address and blessing. If the address is not made a sermon, Catholics may attend even though it may be given by a minister. Nor would the giving of the invocation and the blessing by a minister preclude the attendance of Catholics at the exercises.

It would be better if no scripture reading were held. If, however, the reading of the Scripture is done by a school official, attendance may be tolerated.

In some places the practice exists of having a priest conduct a religious service one year, the minister of one

of the sects the next, and so on. This practice is plain differentism and no priest may take part in it.

Will you kindly devote your attention to this problem so that it is solved long before graduation. If there are any difficulties you cannot smooth out, let us know.

Asking every blessing of God, I am,

Sincerely yours,

JOHN F. O'HARA, C.S.C.,
Bishop of Buffalo.

March, 1947.

We have reason to believe that the above letter is a genuine and authentic copy of the original circular letter issued by the Buffalo prelate; but apart from that, the spirit and doctrine of the letter are evidently inspired by a close obedience to the teachings of Romanism. A copy of this number of THE GOSPEL WITNESS is being sent to a number of persons in Buffalo and vicinity; a marked copy will also be sent to the Roman Bishop O'Hara challenging him to deny the authenticity of the above letter and the principles laid down in it.

—W.S.W.

ROME'S STRANGLEHOLD ON FOREIGN AFFAIRS—In America, Britain and Canada

THE text on which the brief remarks of this article are based will be found in the two translations which follow, both of them taken from official Roman Catholic papers of Quebec. We call special attention to the startlingly candid admission of *L'Action Catholique* which we have printed in italic type, for it is a frank admission of the truth of one of the strongest arguments that can be brought against the plea for an embassy at the Vatican. This official Romanist journal says bluntly that no loyal Roman Catholic ambassador can serve the interests of the country that sent him if they conflict with the interest of the papacy. In other words, when a Roman Catholic has to choose between loyalty to the country he serves and loyalty to the pope, he is in all conscience bound to choose the latter. We invite our readers to scan the editorial of *L'Action Catholique* and to judge whether we have distorted their argument. Carried to its logical conclusion, this piece of reasoning which the Romanist paper appears to believe is an argument in favour of sending a Romanist to the Vatican, is actually the strongest possible condemnation of it. But it is not only that. In principle, it is the strongest possible reason for refusing to appoint Roman Catholics to any post of public trust whatsoever where they are likely to be torn between the implicit obedience which they owe the pope as a Sovereign and a Priest, and that loyalty which they have sworn to yield to the temporal state which they serve. If Roman Catholics assure us that as dutiful subjects of the pope they are bound to betray the interests of Canada whenever these interests are opposed to the interests of the pope, have they a right to be surprised or offended when we object to their appointment to offices where they may find their two loyalties at cross purposes? We should like to call the attention of American and British readers especially to the frank avowal of this Romanist paper that the papacy, both as a temporal sovereignty and a religious authority, requires its followers to yield it the priority over all other loyalties.

The last paragraph of the editorial from *L'Action Catholique* suggests that the Government of Canada has already taken the first step toward establishing an embassy to the pope. It refers to that embassy as a "bond between the Papacy and our country". We can under-

stand Roman Catholics desiring such a brotherly bond for reasons of religion; for the same reason it is an offense to the Protestant conscience. Because there is no state religion in Canada, this Dominion ought therefore to refuse to favour one religion above others, or at the expense of others, by lending special recognition to the head of one particular denomination or sect.

The extent to which French-Canadians, and this unfortunately means Roman Catholicism, have already captured the External Affairs Department of Canada is clearly set forth in the translation from *Le Devoir*. Under the Mackenzie King régime the leading posts in External Affairs have gone to French-Canadian Roman Catholics. And Mr. King cannot be unaware that these French-speaking Romanists, including Mr. St. Laurent, are determined by settled religious policy to seek the interests of the Pope first. What can we expect of such an administration in the External Affairs Department?

—W.S.W.

MR. TAYLOR AT THE VATICAN

(An Editorial translated from *L'Action Catholique*)

MR. TAYLOR has returned to Italy, and the Sovereign Pontiff has received him in audience. Is it not an opportune moment to recall this transcendent fact: The President of the United States has his personal representative to the Vicar of Christ!

Doubtless in 1939 the anguish of the moment justified any measure, however unusual it may have been, that might safeguard the peace which had already suffered by the conflict between the four powers, Germany, Poland, France and England. But the problems of to-day are not less disturbing. There was some hesitation, however, in believing that President Truman would follow the example of his illustrious predecessor in this new path.

For Protestant and Anglo-Saxon United States to send a diplomatic representative to the Holy See, was to depart from a long tradition of latent, though solidly-established, anti-papism. To avoid this obstacle, President Roosevelt had to conform to the custom introduced in this domain by another Protestant and Anglo-Saxon country, Great Britain: the President's representative, Mr. Taylor, is Episcopalian in religion just as the British minister to the Vatican is a Protestant. In this English-speaking land, a greater impartiality is thought to be obtained in the agent who is accredited to the Pope, if he is not a Roman Catholic who by his convictions is submitted to the moral authority of this Sovereign who is at the same time a Priest (*Pontife*). From the human point of view, that is justified, *but from the point of view of conscience, we cannot see how a diplomat who professes our religion could remain united to the government which sent him if it were to follow a policy opposed to the interests of Catholicism or of Christendom in general.*

In any case it is not impossible that this argument may delay the nomination of a Canadian ambassador to the Vatican. Ottawa is fully aware that all the Catholics in Canada are expecting the nomination of one of their number to this post. And on the other hand, certain Anglo-Canadians do not fully understand why Canada should depart from the custom in force among Anglo-Saxons and not choose a Protestant to occupy that embassy. Before this alternative, the government perhaps hesitates and is no doubt seeking to gain time. *For the greater good of the Church and of Canada, (Emphasis*

by G. W.) let us hope that this waiting period will not be prolonged indefinitely. Does not the presence of Mr. Désy as Canada's ambassador to the Quirinal allow us to hope that this French-speaking diplomat will favour the establishment of the much desired bonds between the Papacy and our country?

FRENCH-CANADIAN ROMAN CATHOLICS IN CANADA'S FOREIGN AFFAIRS

(From *Le Devoir*, August 25)

THE federal government has just made two excellent nominations in appointing Mr. Jean Désy, former ambassador of Canada to Brazil, to preside as envoy extraordinary and minister plenipotentiary over the opening of a legation in the City of Rome; and also in appointing Mr. Laurent Béaudry to the office of Joint Under-Secretary of State for External Affairs... In this way he has been given an important promotion: from Deputy Under-Secretary he becomes Joint Under-Secretary, which gives him full recognition as Deputy Minister in the Secretariat in which Mr. Louis St. Laurent is the Minister. It is a well deserved promotion for which all the friends of Mr. Beaudry will rejoice, French-Canadians in general, and for which all Canadians may congratulate themselves.

THE ORIGIN OF MARIOLATRY

What was the origin of Mariolatry in the Roman Catholic Church, and what is the Protestant argument against it? (Mrs. E. L. Wilkinson, Isleworth.)

REV. DR. HENRY BETT: It is impossible to understand the history of the Church in the first few centuries unless we remember that, when Christianity conquered paganism and became the state religion of the Empire, masses of pagans were baptized, and professedly conformed to the new religion, while they remained pagan in spirit. So heathen conceptions gradually reasserted themselves within the Church. The "elders" became "priests", the "Lord's Supper" became the "sacrifice of the Mass", and the multitude of pagan gods and goddesses was replaced by a multitude of saints, with the Virgin at the head of the hierarchy as a sort of feminine deity. It is significant that the first signs of a cultus of the Virgin appear at Ephesus, which had been the seat of the great heathen goddess, the *Magna Mater*. And as a matter of historical fact the Virgin inherited many of the honorific titles and descriptions that had formerly belonged to Cybele and to Venus.

In a matter of this kind one should surely ask what are the arguments in favour, rather than what are the arguments against. The burden of proof definitely rests on the Catholics. But the Protestant argument against Mariolatry might be summarized thus: (1) There is no trace of it whatever in the New Testament, or in the first age of the Church. (2) It is a definite breach of the command which was on our Lord's lips during His temptation: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." (I know that Catholic theologians distinguish between "worship" and "adoration," *latría* and *dulia*, but in effect millions of Catholics do worship the Virgin.) (3) We may be quite sure that our Lord's mother, who was blessed among women, would herself be distressed and horrified to find that she had become a goddess, and that in many popular devotions she is much more prominent than her Son.

—From *The Methodist Recorder*, England.

A VISIT TO PROTESTANT CHURCHES IN FRANCE

By Rev. Robert Dubarry of Nimes, France

I WAS recently greatly cheered in visiting all our French Association churches. Yet, this account is bound to begin sadly. For on the 18th of May, ten minutes after his last words to me, our saintly and heroic colleague, Pastor Georges Nicole, was called home, after the longest and most fruitful ministry in the history of his Lyons church.

Soundly converted towards the close of his training as civil engineer at the Bienne Technicum, he immediately proved a very able preacher and a tireless worker. He was favored with a remarkable wife, and we never met a more harmonious team, with a finer Christian character.

Lyons, the third city of France, was, during the war, the main French center of the Resistance movement. In spite of continual Gestapo dangers, our friends Nicole never neglected one duty, spending themselves lavishly for their church and neighborhood. The result was a premature wear, and another victim of underfeeding.

I found the church continuing its faithful ministry, with the invaluable devotion of Madame Nicole and its lay preachers. We are helping as much as we can through frequent visits, praying in the meanwhile for the gift of the right pastor.

Gospel Progress in Paris

In Paris, I had repeated contacts with our youngest rue de Sèvres church, where the ministry of our Alsatian friends, Mr. and Mrs. Edmond Itty, is proving popular and efficient. That church was founded by Pastor and Madame Emile Guedj as a work of faith. They were not mistaken, as there are unlimited possibilities for Gospel work among the more than one million population of Southern Paris. The time is therefore coming when the Ittys will direly need reinforcement. Our rue de Sèvres friends are happy to lend their place of meeting to Russian Christians, among whom a faithful testimony is fruitfully given.

In Colombes, Paris, the duties and encouragements of the Emile Guedjs are ever increasing. The church is a beehive, and its average membership is of as fine quality as can be found anywhere. They are great givers and own the finest plant in our Association, besides a branch with a convenient chapel. A considerable measure of space, time, work and overwork has been unsparingly devoted by our friends the Guedjs to the distribution of Canadian and American relief shipments. Additional help there would be a first class investment.

What could we say of the triumph over hindrances of our rue de Naples church? Its peerless pastor, brother Georges Guyot, had his home ruined by a bomb which also reduced to dust the house of his eldest daughter. Their suburban Gospel Hall had also much to suffer from a bombardment. And, for innumerable months, our homeless brother had no news from his youngest son, who was meanwhile in the most terrible of German torture camps, whilst Georges Guyot's son-in-law was entirely lost sight of as a prisoner in Eastern Europe.

In those days, the church was scattered to a large extent. Meetings were often interrupted by bombardments, and those present suffered intense cold from total lack of fire. For years that church has been our chapel problem number one as they can just rent for two Sunday

hours a week a rather inconvenient Y.W.C.A. backyard hall.

Yet, that fine people has kept faithful and active, and a most promising future stands before their worthy cause. They are reputed as receiving the best teaching in Paris. They sacrificially lend Brother Guyot to the service of the Association, where his Christian experience and unique business gifts prove invaluable. But he is wearing himself out to the limits of his physical possibilities, and regular helpers would be needed there too.

My tour next brought me North, to Croix-Lille, where, with his accomplished wife, brother Maurice Mafille ministers to a fine company which originated with the lay service of his father.

I found there a cleverly and economically renovated chapel, which entirely belongs to the church, and a people alive to the Gospel needs of a neighbouring population of very much over half a million, who know little more about spiritual things than any dark African tribe. We long to procure to our overwhelmed brother some able and devoted helper.

Revival in Alsace

In Strasbourg, a very big and historic frontier city, I had a happy time with our church. Most of its present membership are used to the German preaching of their earnest pastor, who cannot, however, serve them in French. Whilst wondering how we could help towards a regular ministry in our language, the need has been providentially supplied for the time being. The son of that German speaking pastor was called home after a short French ministry among us, during which he endeared himself to everyone. Best of all, he had led to Christ a gifted young student of the Strasbourg training College for teachers. Because of the German occupation, that college was transferred to one of our Southern cities. There, the new convert met the son of one of our Mulhouse families. Together, they endeavored to enlighten their fellow-students. Thus, some forty promising young men and women came to Christ. By and by they were all immersed. And now, most of them are teaching around Strasbourg. They keep together and remain independent. But we have in most things the same faith and our relations are truly fraternal. So, we are glad to see them use our Strasbourg Church Hall for their French meetings. We do not know of a more striking development in the last hundred years of French evangelistic history.

Mr. and Mrs. Fred Buhler

I had much joy in visiting our friends, the Buhlers, in their busy Mulhouse church, where our brother ministers in French and German, alternatively. They are privileged with a remarkably appropriate rented place of meeting with parsonage. The spiritual food there distributed being of an unusual quality, the audiences are growing. A large systematic scattering of the Scriptures is going on amongst a compact population of much over 100,000. One of their branches is located in a former mining garden city which has turned into a terrible battlefield. The beautiful chapel was almost wrecked by shells exploding inside. I marvelled when I saw it practically restored, thanks to our colleague's wise efforts. The duties of our brother are innumerable, and we long to procure to him a helper and transportation facilities.

My next visit was to the eastern border where our frontier meets Switzerland and where we have churches

in Montbéliard and Valentigney. Because of the German occupation, we could not reach and help these friends, who lost their fine pastor six years ago, just after some two years without a minister. But the membership kept faithful in the midst of incredible hindrances. Lay preaching proved devoted and efficient. And a fair company of young people developed a fine type of intelligent and unworldly Christian character.

I never attended a more beautiful baptismal service than the one which I enjoyed during my visit, when eight promising youths were solemnly immersed, four others following them a few weeks after. The Montbéliard chapel was overcrowded, and the spirit was wonderful. We are praying and hoping for a much needed minister. In the meanwhile, pastor Buhler spends one or two days each month with that lovable frontier people.

My recent tour ended with a fairly long call to my own Nîmes church, where, for the last two years, I have been more of a visitor than a permanent pastor. Our good people are glad to lend constantly to other French Bible Mission causes at least one of its four workers, incurring all the expense and never taking one cent from what America kindly gives for our pioneer causes. The Nîmes church remains healthy, fraternal, progressive. Everyone there is thankful to get ready to receive the first of our Association Conferences able to meet since 1937.

Delay in the receipt of my visa has led me to postpone my expected visit to Switzerland. Thus something will be left for further recordings. But I can already say that our cause is also going forward in that privileged land.

With deep gratitude to our devoted friends of the New Continent, we continue to trustfully claim their sympathy and prayers on our modest but sound and cheering effort, earnestly wishing that their co-operation with us may deservedly bring them a fine reward.

In His happy service,
ROBERT DUBARRY.

Nîmes, August 20th, 1947.

WE SAID IT LONG AGO

FOR some years THE GOSPEL WITNESS has been telling its readers that our British liberties were being taken from us little by little. We are very glad the Canadian Bar Association has come at last to recognize the fact that Canada is gradually losing her liberties, and that they have appointed a Committee carefully to examine into affairs, and to seek a remedy.

The influence behind it all is the enemy of all liberty—the Roman Catholic Church. Wherever it is in the ascendancy, liberty dies, and under its growing influence liberty declines gradually. When the Department of Justice has so long been in the hands of the Roman Catholic Church, nothing else could be expected. We publish herewith a report from the public press on this subject.

Nation Gradually Losing Liberties, Says Lawyer

Saying that Canada has been guilty of holding "Kangaroo Courts" and that liberty for Canadians was more important than health for Canadians, R. M. Willes Chitty, KC, of Toronto, disturbed the classic calm of the Canadian Bar Association yesterday afternoon in the Chateau Laurier, when he addressed the Junior Bar sectional meeting on: "Civil Liberties, a Challenge to the Young Lawyer."

Mr. Chitty's theme was that Canada was gradually losing its liberties.

"We all realize that there have been encroachments on our liberties," began Mr. Chitty.

Then he went back to Magna Carta, and said that "the whole history of the English speaking peoples had been a struggle to amplify the words set out in Magna Carta."

Mr. Chitty said he had found 46 statutes in one volume of Canadian laws that encroached on what he called the fundamental liberties of people.

"It is a challenge to the Canadian Bar," he insisted, "that if these encroachments on our liberties are to be allowed in our statutes, the man on the street should know about them, and thereby appreciate the fact that he is losing his liberty."

Liberty is taken from Canadians "either boldly, or is being whittled down and stolen from us later," Mr. Chitty charged.

Challenge to Bar

"That's the challenge to the Canadian Bar Association, to tell the Canadian people that their liberty is in danger."

Then the speaker rapped bureaucracy, which he said was "a more aggressive method" of taking away liberties. He found "insidious" the method of depriving Canadians of liberties by order-in-council.

It was here that Mr. Chitty burst out: "We have had our Kangaroo Courts set up in Canada, with the public sold down the river to please a few men who like the setup of totalitarianism."

Mr. Chitty insisted that the lawyer had a more important profession than any other man, and he said lawyers should make it clear this was so.

"There are those who think it is more important to be healthy," he answered. "But liberty is more important than health. I forget who it was said: 'Give me liberty or give me death' but he was right. We must not let ourselves be drawn into a position where the law takes second place to any profession; to place health above liberty is a purely materialistic conception of life."

He closed by insisting the junior bar ought to face this challenge.

TWENTIETH ANNUAL CONVENTION UNION OF REGULAR BAPTIST CHURCHES

of

ONTARIO AND QUEBEC

OCTOBER 7th, 8th, and 9th, 1947

JARVIS STREET BAPTIST CHURCH

TORONTO

SPECIAL SPEAKER:

Dr. ROBERT McCAUL, Brooklyn, N.Y.

CONVOCATION

of

TORONTO BAPTIST SEMINARY

Will take place on the last evening of the Convention

Thursday, October 9, at 8 p.m.

The Convocation Address will be delivered by
REV. ROBERT McCAUL OF BROOKLYN, N.Y.

All friends of the Seminary are invited to be present.

The Jarvis Street Pulpit

Too Busy To Be Faithful

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 14th, 1947
(Stenographically Reported)

"So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

"And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

"And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shalt thy judgment be; thyself hast decided it."—I Kings 20:38-40.

"AS thy servant was busy here and there, he was gone."

The text is part of an Old Testament parable with which the historical portions of the Old Testament abound. God had delivered the king of Syria into the hand of the king of Israel for judgment. But the king of Israel spared him, and made a covenant with him. Then a prophet disguised himself, and waited for the king, as he returned from the battle, and addressed the king in the words of this text: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it."

I take these words as illustrative of a great principle which is applicable to every one of us: "As thy servant was busy here and there, (about secondary and subordinate matters) he was gone" — the main duty was neglected.

I.

We are like this man in the midst of the battle. A SOLEMN TRUST IS COMMITTED TO EVERY ONE OF US; just as this soldier was commissioned to hold his prisoner until the battle was over, and, failing in the discharge of his duty, he was to pay for his neglect by the forfeiture of his life.

We are here, not merely to have a good time: *Life itself is a solemn trust.* It is, indeed, a serious thing even to live. It is not easy to live. It is by no means a simple thing "to do justice, to love mercy, and to walk humbly (before) God".

People speak about "pastimes" as though we had a certain portion of time with which we could afford to be prodigal, and spend it without profit. But we are here as human creatures by divine decree. We are here for a purpose. We have something to do. The life which is ours, be it long or short, is really a solemn trust, which every one of us must administer as in the sight of God: "So then every one of us shall give account of himself to God".

Life, according to the teaching of Scripture, is afforded us as an opportunity for seeking the Lord. He "hath determined the times before appointed, and the bounds of (our) habitation; that (we may) seek the Lord, if haply (we may) feel after him, and find him, though he be not far from every one of us". Our geographical boundaries, the place in which we live, the locale of our life, is all of divine ordering. We might have been born in the heart of Africa, without opportunity, directly, of hearing the Word of God. We might have been born in India, or in China. But of His own wisdom, He decreed that our lot should be cast in a place where the light of the gospel shines; and He has "determined the bounds of (our) habitation" for the purpose of giving us opportunity to "seek the Lord if haply (we may) feel after him and find him".

If you are somewhat indisposed in health, and you call upon your physician, you may find other patients in his waiting room, and you may have to wait a little while until he can see you, when you can receive his ministrations. This life is a waiting room, and we are directed to it by divine providence in order that we may await the coming of the great Physician, that we may tell Him our story, and seek His help: that we may "seek the Lord, if haply (we may) feel after him, and find him, though he be not far from every one of us." "And this is His commandment, That we should believe on the name of His Son Jesus Christ". We are thronged with opportunities fully to discharge our trust, that we may receive Christ, and be what He wills that we should be. In the divine economy every one of us has a place. There is something for you to do, and something for me to do. We cannot all do the same things, but we can all do something. Every one has a talent of some sort from the Lord, and if it be so that first we come to Him, and yield ourselves to Him, it is ours to discover from the Master Himself just what particular niche is appointed for our occupancy.

Some people are appointed to do little things; some people, great things. The conversion of the Apostle Paul was no accident; neither was the calling of any of the apostles; nor the conversion of the humblest disciple. Your conversion was no accident. You were brought by the Spirit of God into fellowship with Him, if, indeed, you have been born again; and a commission is awaiting you. There is a job for all of us. If we are Christians,

we are members of His body, of His flesh, and of His bones.

No "Vestigial Remains" in Christ's Body

The Evolutionists talk about "vestigial remains". When they discover some part of the human body, the function of which they cannot understand, or whether it has any function at all, they say that it is something left over from an earlier stage of existence, and by the process of evolution this has been carried forward from generation to generation. In the body of Christ, at all events, there is no evolution. We are members of His body, and of His flesh and of His bones. The body of the Lord Jesus has not one superfluous member. "God hath set the members—every one of them—in the body, as it hath pleased Him;" and if you are a Christian, you are a member of the body of Christ, and have some peculiar and distinctive function to perform which no other member of the body can render. I cannot do your work; you cannot do mine.

"A charge to keep I have,
A God to glorify."

And so have you, whether you recognize it or not. You are not among the unemployed. You have a definite place in the scheme of things, and it is for you faithfully to fulfil your trust. Paul was no accident; Luther was no accident; neither were any of the Reformers. I could call the roll of many names of men who were conspicuous in the history of the past, but you say, "I am no Luther, and I should not be missed".

The Value and Importance of the Drudge

One time, when returning from England, I sat for an hour or so on the deck of the ship talking with the captain of a large Atlantic liner. He was a Scotsman, and he said, "The Sunday before I sailed I was with my family in the country, and we went to hear our country minister. In the evening he gave a most suggestive lecture on the value, and importance, of drudgery—all the kinds of inconspicuous service to which many people are called." Then the captain extended his arm, with its gold braid, and all the rest of it. He said, "When I walk the deck, or appear on the bridge, or go into the saloon I suppose it is natural for passengers to say, 'There is the captain'; and most of them seem to think that I run the ship. But I don't do anything of the kind. This ship is run by an organized army of drudges. They are down in the hold shovelling coal—it was not an oil burning vessel—to make steam. Others are oiling the engines; others are working on the decks and other places on the ship. Then there is an army of people down in the scullery; others assisting the chef. Thus below decks, where no one sees them, the people who are really running this ship are serving faithfully as inconspicuous and indispensable drudges." He said, "I have thought a great deal about this, and of how dependent my gold braid, and my commission, and all the rest of it, is upon the cooperation of this army of faithful men and women."

So, dear friends, is it in the divine plan. We may not choose. We must take the work which is divinely assigned to us, and recognize it as a solemn trust, a high and holy privilege, something that is given us to do.

Our Primary Duty

And that trust, whatever it is, is our primary duty. We may have many subsidiary services. We may have to do many things which are auxiliary to the main pur-

pose of life. But the thing to which we are committed, and commissioned by divine command, is the main reason for our living. That is why we are here. When we have fulfilled our day, we shall leave this sphere of action. I am sure God has something for me to do. If He had not, I should not be here. He has something for you to do. If He had not, you would have needed the undertaker's ministrations before this. It is well for us to recognize that that central, basic, fundamental, thing is the thing which gives meaning and purposefulness to life.

Vocation and Avocation

There are two words to which I have sometimes directed your attention, because I should like, if I can, to make some little contribution to the accurate use of words, and though these words do not mean the same thing, they are often used interchangeably, by people who ought to know better. The two words are "vocation", and "avocation". Perhaps they will be understood more clearly if they are seen in contrast. A man's *vocation*, which means calling, is the thing to which he is divinely called, and appointed, and for which he has been given, providentially, certain natural aptitudes, capacities, so that he is able to do, by training and discipline, the thing to which he is committed. His vocation is his main business. I consider my vocation is preaching. That is my job. But there are many other things I have to do, which are, I hope, contributory to the main thing.

A man's *avocation* is his occasional pursuit, his hobby. A man's vocation may be medicine. He may be a bit of an artist. That is his avocation. He is an amateur, perhaps, but he says, "That is my avocation, the thing I delight to do". Some men have their main business, and their avocation may be playing golf.

Now, as Christians, our vocation is serving God. That is what we are here for. We are "to give diligence to make (our) calling and election sure"—our vocation; to make sure that we are in our right place: not out of place. You know very well how painful it is to have a finger, or any joint in your body dislocated; it is out of place. The doctor comes and gives you a twist or two. It may be very painful, but he slips the joint back into position.

If any one of us gets out of place, and fails in the due recognition of his calling, his vocation, his commission, his trust, he is sure to be an unhappy man, for our business is to serve the Lord. You remember the famous saying of William Carey, pioneer of modern Missions, who became, in his day, perhaps one of the greatest linguists in the world, though he never was inside of a college in his life until he went there to be honoured. When asked what his business was, he said, "I preach the gospel, and I mend shoes to pay my way." His trust was the business of making Christ known, and he mended shoes to pay his way, just as Paul was a tent-maker in order that he might maintain himself for the exercise of his apostleship: by vocation Paul was an apostle: by avocation he was a tent-maker.

I wish I could send every one of you away to-night with a feeling that after all it means something to be alive; and to have some trust reposed in us, something which each of us only can do. No one else can do it for me.

Attempting to Serve by Proxy

When I first came to Jarvis Street Church one of my

Deacons, a very influential man, said to me, "Jarvis Street, Pastor, has come to a very dangerous position. We have a good number of people here who have prospered in business, or professional life, and have acquired a competence, they have plenty of money. Their position, so far as this world is concerned, is secure. They live in good houses, and they have servants to wait on them. They have come to a time of life when they don't want to do anything for themselves. When they want something done, they send for someone, and pay him or her to do it. They seem to think that they can pay other people to render to God the service which He requires from them alone. So they would serve God by proxy, instead of doing the job themselves."

If you had all the millions of a Ford, or a Rockefeller, you could not pay anyone to do the work that God has assigned to you: "Keep this man". Look after your own job. People come to me and ask if I will do certain things. Well, there are some things I can do, and ought to do. On the other hand, there are things you ought to do yourself. Do not ask me, or Mr. Slade, or anyone else to do what you ought to do yourself. When you have done your part, it may be supplemented by someone else's effort. I was asked to do something this evening, which I shall be glad to do. But there is some distinctive thing that belongs to you.

Catching the Little Fish First

I heard the great Dr. Russell Conwell preach once. I heard him lecture many times, but I heard him preach only once, and he preached on this text: "So then every one of us shall give account of himself to God". In the course of his sermon he said, "I went fishing with some friends here this morning, in the transparent waters of the lake of Galilee. We could look down into the water and see the fish swimming about. There was one big fish that I was anxious to get. I baited my hook, threw it in, and the big fish came toward it. But before he reached the hook, a little fish came in ahead of him, and took the bait. I baited my hook again, and again the little fish cleaned it off. I said to my guide, 'I want to catch that big fish'. He said, 'Change your hook. Put on a small hook for that small fish that is cleaning off your hook all the time. Catch it first, then you may catch the big fish'. I did so. I changed my hook for a small one, baited it, threw in my line, and I caught the little fish. Then I said, 'Now for my big fish'. I changed my hook again, put the big one back on, baited it, and was just about to throw in my line when one of my companions said, 'Hurrah! I have him'. I looked around, and there was my big fish! I said, 'Well, he could not have caught the big fish if I had not caught the little one first'. 'So then' my dear brethren 'every one of us must give account of himself to God'." Catch your little fish, or your big one as the Lord may ordain, but you are commissioned to do something. See that you do it. "Keep this man"—keep this trust; fulfil this duty.

A Duty to Preserve Our Freedom

We have a *duty to perform in Canada*. I do not believe there is a country in the world more highly favoured than we are. It is a beautiful land, and its resources no one knows. They have scarcely been touched. The surface has just been scratched. There is room enough here for millions of people to find a prosperous and happy home; and we have an inheritance of freedom, of liberty,

handed down to us for our enjoyment. We did not bring these things to pass. We did not effect them. Others laboured, and we have entered into their labours. But it is a trust, a trust from God to be preserved, and made use of for the glory of God, and the good of our fellows.

I wonder how many of us are really trying to "keep this man"? to keep this country, so that it will be, and continue to be, a land of free people, a land worth living in? That is our trust.

There are *many other things*. You know what your trust is. It may be your children. God has given them to you. See that you bring them up in the nurture and admonition of the Lord. He will call you to give account one of these days for what you have done. It may be your business. If He prospers you, it is a trust for Him. See that you discharge it properly, as in His sight. It may be a voice to sing, a mind to think, combined, perhaps, with a hand to write. I don't know what it is, but a particular talent has been given to you. Whatever it may be, "Keep this man". See that you don't fail in the doing of that primary thing: "Seek ye first the kingdom of God and his righteousness". That is your job, and all these things, these lesser, secondary, but not unimportant things, will be added. Only live an ordered life, keeping to the fore that which God has put in the supreme place—give the primacy to the will of God as He has decreed.

II.

THERE IS A NATURAL TENDENCY, TO WHICH WE ARE ALL A PREY—TO GIVE OUR AVOCATION MORE ATTENTION THAN OUR VOCATION, to be more concerned about the incidentals, not to say the accidentals, of life, than our chief duty.

The Example of Dr. John Clifford

A young man came to see me last week. I coveted him. He was a magnificent specimen of manhood. He was only nineteen years of age, but he had already read quite widely, and could discuss many subjects intelligently. But I soon discerned that for a young man of nineteen he was altogether too "busy here and there". I told him a story of the great Dr. John Clifford, of London, whom it was my privilege to know quite intimately. I had tea with him one beautiful summer afternoon in his garden. He was then somewhere between eighty and eighty-five years of age. He had been fifty-seven years Pastor of one London Church. He paid me the compliment of coming several times to Spurgeon's Tabernacle, where I was preaching. As we drank tea, English style,—I should like to be there just now in that beautiful garden, with that tea, and some thin slices of bread and butter—we talked together. We had a good time together. He said to me, "I have just received a series of invitations from some of the most prominent American universities. I have received invitations to Harvard, Yale, and Johns Hopkins, and others, to give a series of lectures." Then he smiled, and said, "I should like to go, but it would be absurd for a man of my years now to start out on a mission of that sort. Much as I should like to go, I felt it was prudent to decline it."

I knew something of Dr. Clifford's history. When he was a young man, his mother, who must have been a very wise woman, said, "Now, John, you must begin at once to get ready for John Clifford at forty, or fifty, or sixty, or seventy, or, perhaps, eighty. Anything will do now. You are a young man, and people will admire

your zeal, and make allowance for your youth. But don't let the time pass. Prepare yourself so that the world will still want to hear from John Clifford in the late evening time of life. If you do that, it won't make any difference how old you are, as long as your faculties remain you will still be wanted." And so he was, right up to the end of the day.

I told this young man that story. I said, "I covet you, and in the nature of the case it seems to me that a young man of nineteen cannot have had opportunity sufficiently to furnish his mind, and fully to discipline his powers. Fill the storehouses of your mind as Joseph filled the storehouses of Egypt, that you may be wanted in the later years of life, when the days of dearth begin to come. Do not let to-day's opportunities pass. Do not be too busy here and there, until the opportunity for preparing yourself with a thorough equipment for life, is gone, and gone forever." He thanked me for my advice, and promised to keep in touch with me. He was a handsome fellow who seemed to be given up to the Lord, but he thought he must be busy here and there.

I have spoken of the importance of education and early discipline, education within college halls, or outside of them, I don't care how you get it, so long as you get it. But do not be too busy here and there, to give attention to the main thing in life. Do not miss that.

Students Should Keep First Things First

I remember having a dispute with a certain Dean in Theology years ago, when certain students came to Toronto, and attended this or that church. The Dean said, "Now my recommendation to you is, Do not accept responsibility in any church. You are here to study. Give yourselves to your books. Do the best you can to make a good academic record." I said to this Dean, "Doctor, I have known successions of students who have been advised by you, who came here full of zeal for the Lord, and by the time you got through with them, and they completed their academic course, but they were not worth five cents a carload to anyone". Why? Because they had given priority to the cultivation of the mind, to the neglect of the cultivation of the spirit. My great predecessor in this church, Dr. Thomas, once, addressing a company of ministers, said, "A minister can better afford to be deficient in head than in heart." Yes; the main thing is the development of the spiritual nature. Let God have his way with us in heart and conscience, so that we may grow up into Christ in all things, and simultaneously, contemporarily with that, let there go on a mental cultivation too; but never let us substitute the lesser things for the more important. Do not be busy here and there, till the main chance, the big thing in life, is gone.

Put Christ Before Family

I could go on adding illustrations of that principle. A mother may say, "My chief business is my home. I have not time for church work. I have not time for these religious duties. I have to bring up my children." Yes; but how? Without God? What example have you to set them? How must you live before them? Do you not see that whether it be before your children, your husband, your wife, or your associates, at work, at school, wherever it may be, while these auxiliary matters must not be neglected, yet we must ever keep them in a subordinate place, and give priority to the thing, without which life must be a complete failure?

The Primary Mission of the Church

So is it *with the church*. The main business of the churches is to bring people to the feet of Christ, collectively to do the work of an evangelist, to preach the gospel to every creature. That is our main business. Preaching the gospel means, as well, the exposition of the great doctrines of scripture, and teaching people, so that they may grow up into Christ in all things, that thus we may produce not only babes in Christ, but symmetrical men and women, symmetrically developed Christian characters, so that a man is neither cross-eyed, spiritually, nor a hunchback: but a well-balanced man, standing upright before God, and relating one truth to another, keeping to the centre, and attending to the other things here and there, as opportunity may be possible, without the sacrifice of the main thing.

The church must attend to business. We have to sing the gospel as well as preach it. We have many things to do that are really—to repeat my word—auxiliary to the main business. But they must never be allowed to get out of hand. The Young Men's Christian Association is an illustration of what I mean. I preached in the place where the Young Men's Christian Association came into being. In Moody's day it was one of the mightiest evangelistic forces in the world. Wherever Moody went he depended upon the Y.M.C.A. to help him. Then they brought in a lot of other things. I don't say that they were wrong. It is all right to have your swimming tanks, showers, games of all kinds. I know a lot of preachers who go to the Y.M.C.A. to get exercise. The Lord bless them! I always had all the exercise I wanted preaching. The great Dr. Henson was asked one day what he did for exercise. He said "I preach". "Oh, yes; but where do you get your exercise?" "Preaching!" You get at that business, and you will get exercise enough. That is, if you preach with all there is in you.

My illustration is this: These things instead of being kept in their proper place, and keeping the gospel, the salvation of souls, uppermost, have been allowed to get on top, and the gospel has been crowded out.

I heard of a secretary of the Y.M.C.A. right here in Toronto who said, "We live in hope of a day when this world will see someone greater than Jesus Christ." That was right here in Toronto. Why? Because while they were busy here and there with these physical matters, that might have been useful had they been kept in their place, "he was gone".

Our Primary Duty as Citizen

It is a fine art to keep first things first everywhere, in our thinking, in our reading, in our mental discipline, in our general conduct, in our recreational life, in our social affiliations, in everything, to see to it that Jesus Christ is first. Then all these other things will fall into their proper position. We are not to allow ourselves to be busy here and there until "He is gone".

In the matter to which I referred in this country there are some people who are *too busy to pay attention to the warnings that we have been sounding*. I was glad to see that The Canadian Bar Association had a long discussion over the menace that was threatening our civil liberty—little by little being filched away from us. Mr. Whitcombe told me that in Quebec in the municipality of Val d'Or they passed a regulation which would forbid the giving out of a printed leaflet anywhere at any time, by any one, without permission of the police. If a minister calling upon his flock were to leave with them a tract he would be exposing himself to the liability, perhaps

not to the probability, but the liability, of arrest. Now the lawyers in the country are saying, "We must wake up, or we are going to lose our liberty." We have been telling Canada that for a good many years, but they have been too busy here and there to give heed to our warnings.

Ecclesiastics talk about the church—the church—the church! What people ought to do for the church! I don't care for any church unless it is really a New Testament church, and unless God, the Holy Ghost, is using it for His purpose. There is something bigger than that. Important as this church is to those of us who worship here, it is important only because we have learned the main thing, that we have something to keep, and we must keep it, and not allow ourselves to be so busy here and there as to lose it.

That is the trouble with the churches in Canada to-day. Baptists, Presbyterians, Anglicans, United Churches.

III.

My time is long past, but I must say this word: BETRAYAL OF SUCH A TRUST ALWAYS HAS A FATAL ISSUE. "Keep this man: if by any means he be missing, then shall thy life be for his life." This business of living is a serious business, and unless we keep our lives in order, and give due attention to these primary, these basic, these fundamental matters, unless we do that, we shall fail utterly. Do not be so busy that you cannot stop to eat. You must not be so busy that you cannot give attention to your health, nor so occupied with these lesser things that you cannot give attention to that which is indispensable to success in every department of life. If, spiritually, we fail in the cultivation of these higher, and more abiding values, if we fail there, we shall fail everywhere. The Christian who neglects the cultivation of his own life, by the exercise of prayer, by the bearing of his testimony, keeping his charge before God—the man who fails there—though he makes millions—has made a wreck of life. So of the ministry, whatever a man may be, or what he may seem to be, what people say of him, whether they praise or blame, if he has failed to magnify the Lord, and to exalt His name before the people, he has failed completely, and he is bound to pass out of all useful reckoning. Many churches have a name to live but are dead, only because their whole life is out of joint. Busy here and there, with so many trifling things, they have no time for the Word of God, nor prayer, until by and by the candlestick is removed out of its place.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky:

"To serve the present age,
My calling to fulfil,—
O may it all my powers engage
To do my Master's will.

"Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare
A strict account to give.

"Help me to watch and pray,
And on Thyself rely,
And let me ne'er my trust betray,
But press to realms on high."

Oh may the Lord help us that we may abide in Him,
for His name's sake, Amen,

News of Union Churches

Val d'Or, P.Q.

Mr. N. M. McKENZIE, student-pastor

This large French centre with more than 15,000 is one of our more difficult fields to evangelize. In recent years some eighteen or twenty French-Canadians professed faith in Christ. These provided a good nucleus for the beginning of a local cause. Soon after the organization, one by one of these moved away from the town and so far others have not been found to fill in the vacancies. Mr. Xavier Trudel and family were among the firstfruits, and very precious fruits they have proven to be in Christian service.

In May, Mr. McKenzie was asked to work the Val d'Or field for the summer months. The following is taken from a recent report, which is full of interest and encouragement:

"In our street meetings good sizable crowds gather each week, and several have asked for and received French New Testaments. Written requests also come to us from those listening to the French Broadcasts which the Union puts over at Kirkland Lake every Sunday at 9:15 a.m. We are glad to have a part in distributing the Word of God among those who have been denied it for so long.

"About twenty miles from here, is a French-Canadian family who are believers, and I was able to visit them recently. As Christians, they are alone in their community. The husband and father is a blacksmith. The priest told the members of his congregation (which is made up of all the other families in that district) not to patronize this man with their work, and by so doing to starve them out. Nevertheless these saints were able, by the grace of God to survive and even lived better than before. Soon the community was at a disadvantage without the services of this godly man, and began to come back to him with their work. This afforded a golden opportunity to testify to them. The result is that many have listened with interest.

"While visiting two weeks ago in Val d'Or, a mother in the home confessed her faith in Christ as Saviour and a boy in the hospital did likewise. During the Daily Vacation Bible School three girls and five boys expressed their desire to be saved, and we believe the Lord has done it."

Drummondville, P.Q.

Mr. BERT OATLEY-WILLIS, student-missionary

In this city of 22,000 with five large industries, and an increasing percentage of French-Canadian Roman Catholics, we opened a new cause in May of this year. Mr. Oatley-Willis was asked to take up the work for the summer months. We found about a dozen earnest Christians hungering for a gospel ministry. Speaking of the spiritual conditions and the need, our missionary writes:

"What a challenge this constitutes, and what a field for a Biblical ministry! There has never been a sustained gospel testimony here, but there is, however, a nucleus of Christians who are interested in such a witness and have rallied round in the last few months.

"Two C.S.S.M. workers conducted special meetings for the boys and girls for two weeks, and through these efforts ten children professed faith in Christ.

"This afternoon I had the joy of baptizing three Christians in the St. Francis River."

The following is a report from the *Drummondville Spokesman* of the baptismal service:

"On Tuesday afternoon, under a hot sun and in the cool waters of the St. Francis River a unique ceremony took place.

"It is probably the first of its kind in Drummondville's recorded history. This interesting event was a baptism by total immersion. The Simple Service occupied about fifteen minutes and symbolized the Christian's identification with the death, burial and resurrection of Christ. It took place from a beach in the vicinity of Hemming's Falls.

"Three people were baptized and as they emerged from the waters a group standing on the beach sang the words 'Up from the grave He arose'.

"The baptism was performed by Pastor Oatley-Willis, pastor of Drummondville Baptist Church."

Pray that the man of God's choice may be raised up to carry on here in the Fall and that a strong virile witness shall be established in this needy centre.

Persecution and Progress in Quebec

IN Spain and Italy and in other traditionally papist lands, the Roman Church has contrived laws by which the secular police force is employed to restrict the religious activities of Protestants, Jews and all other non-Romanists within the four walls of their own buildings. At times even such a limited measure of toleration as this is denied the non-conformist minority and they are harried by the sword of the Inquisitor within the confines of their own churches and synagogues and pursued even in the last refuge of their private family dwellings. The writer has just returned from a trip to Spain, not the land situated in Europe under the political domination of Dictator Franco, but notwithstanding, a land where the same mania is being exhibited for the persecution of those souls who dare openly to challenge the power of the Roman Church by preaching the Gospel of Grace outside the walls of their church buildings. Geographically speaking, the land in which we have just witnessed such a wave of persecution is known as Quebec and is situated in the Dominion of Canada. We are well aware that some well-meaning persons will ridicule the likeness we have drawn between Spain and Quebec; they will assure us that there is no persecution in our neighbouring Province that boasts of being French and Catholic. We wish that such well-intentioned persons could have sat beside us from ten o'clock in the morning until the late afternoon in a crowded Quebec court room just a week ago to-day. Pastor Murray Heron of the Noranda-Rouyn Baptist Church was there, together with Miss Eileen Veals, another graduate of Toronto Baptist Seminary, waiting for the charge against them to be called in the French language, a charge that they had dared to preach the Gospel on the street in the town of Rouyn. And lest it be said that these young people had acted precipitously, it ought to be explained that Mr. Heron had again and again requested permission of the Mayor, as a recently adopted local by-law stipulated, and had been flatly refused permission to preach anywhere within the limits of the town. And this in spite of the fact that similar street meetings had been conducted in past years, and indeed this very year, without any complaint from the town police as to the hindering of traffic. The young pastor and those who helped him in the street meeting were arrested and put behind iron bars; the story was flashed across Canada by the Canadian Press and a great protest meeting was held in Jarvis Street Church in Toronto that was in turn reported fully in these pages. THE CANADIAN PROTESTANT LEAGUE came to the defense of the accused and made known its intention of fighting the case through to the highest courts in the land, and if necessary to appeal to the Privy Council. Only then did the local Mayor ungraciously relent to give a reluctant, conditional *permission* to the pastor and people of the Noranda-Rouyn Church to exercise their *right* of free speech, but neither at the place nor at the time for which request had been made!

As noted in last week's issue, the court case has been remanded until the twenty-ninth of this month, and we assure our readers that every attempt will be made to defend the right of free speech in the Province of Quebec. We ask the prayers and the interest of all who value their British liberty and especially of all whose heart's desire is that the Gospel of the Grace of God

should be proclaimed freely in Canada's French-speaking province.

Another Repressive Law

Pastor Heron informed us, during our stay with him, of another illustration of the way in which Rome writes on the civil law books its inquisitorial principles that restrict and deny liberty of speech and of the press. Mr. Heron and some helpers wished to visit members, friends and other interested persons in the Town of Rouyn and to put in their hands various Gospel tracts and especially copies of the New Testament. When they embarked on their campaign of visitation they were warned by one irate Romanist householder that he would report them to the police and have them jailed a second time. Mr. Heron's experience with the law and the inside of prison bars made him cautious, and on investigation at the Town Hall he discovered the following section in a local by-law that had been adopted only recently. We publish our translation of this section (no English text was available until we made it) so that readers of THE GOSPEL WITNESS may have first hand proof of Quebec's interpretation of freedom of the press and of religious liberty:

Article 4, of Rouyn, Quebec, By-Law "No. 227".

It is forbidden for any person, institution, society, or association whatsoever to distribute anything whatsoever and/or in any place whatsoever, and in any manner whatsoever, pamphlets, leaflets, or any literature under any form whatsoever, without having previously obtained a special permit from His Honour the Mayor, or from the Chief of Police.

The above text of law, similar to those adopted by a number of Quebec municipalities, makes it an offense for a Protestant pastor or a Jewish rabbi to visit, to leave any publication, even the words of Holy Scripture, in the homes of even his own church members or followers. When Mr. Heron asked the Mayor for the required permission, this official countered by asking for copies of the literature that was to be distributed and stated that he was constituted by law as a board of censors! As a faithful Roman Catholic and a lawyer, the Mayor doubtless was aware that the Canon Law of his Church vests the authority to censor all printed matter in the hands of the priests. Personally we have no doubt that as a good Romanist he complied with Canon Law and turned over the Gospel tracts and Scripture texts to the scrutiny of the *curé* of the parish.

We ask our readers, could Franco's Spain be worse than our Canadian edition in miniature? Certainly the plan of action and the underlying anti-liberal principles are precisely the same, though in Old Spain the bold harshness is perhaps more open because there is no possibility that any Protestant voice may be raised in criticism, as it is in Canada.

Why the Priests Threaten

We are persuaded that the Hierarchy in Northwestern Quebec have instigated this campaign of repression because they fear the power of the Gospel spoken in French. Pastor Heron tells us that scores of French-Canadians stood and listened to his messages in the open air, and many accepted his offer of a New Testament in their own language. The newly-established church in Malartic, forty miles distant, came into being by means of house-to-house visitation and open-air preaching. In both cases, Rev. Wilfred Wellington, our pioneer missionary in this

vast territory, faced determined opposition. The local policeman gave him several warnings to cease street-preaching. Finally he interrupted the open-air meeting and peremptorily ordered the preacher to stop. But Mr. Wellington is a determined man who is not easily daunted. He had previously ascertained that there was no law forbidding open-air preaching in that municipality, and he went on in defiance of the police order. The disconcerted officer of the law was compelled to move on himself, a humbler and wiser man in the knowledge that it was his duty merely to enforce the law, not to make it. Mr. Wellington's fine example stirred other pastors and missionaries to like efforts and has resulted in many hundreds of French-Canadians hearing the Gospel in their mother tongue. And of course, the local by-law quoted above, is an attempt to meet by force of law, the threat that the public preaching of the Gospel offers to Rome's domination in Quebec.

"The Seed of the Church"

But in spite of insidiously systematic opposition backed by the power of civil law, the cause of the Gospel continues to advance in Quebec. Will the powers of darkness never learn the truth of the old proverb, "The blood of the martyrs is the seed of the church". Missionaries and converts have "not yet resisted unto blood", yet the measure of persecution that has been visited upon them has served to strengthen their faith and to awaken the interest and force the admiration of other souls who long for some vital reality in their religious experience instead of the dead works and endless ritual which their church offers those who ask for bread.

For example, we think with joy and gratitude of the group of French-speaking believers at La Sarre where only a week ago a regularly constituted council from sister Baptist Churches officially recognized this little band of born-again men and women as a New Testament Church. As the delegates heard the testimonies of these babes in Christ and saw evidences of how God had moved upon their lives, they were convinced that it was the Lord's doing and joyfully united their praise for this marvel of grace to those of their brethren and sisters in LaSarre. The story of it reads like a chapter from the Book of Acts. Three years ago not one of these French-speaking believers had even seen or possessed a copy of the Word of God. Rev. Wilfred Wellington, in company with one of the "Shantymen", Mr. Ken McClellan, went into the deep woods of Northern Quebec to preach and sing in the lumbermen's shanties, the wonderful words of life. Interested and amazed French-Canadian "lumber jacks" pressed around them after each meeting to ask questions and obtain copies of the New Testament in their own tongue. Of course there was opposition, but there was also much interest on the part of the men. Thus it was that one of the men from La Sarre obtained his first glimpse of the way of salvation as it is set forth in the Word of the living God.

He passed on the wondrous book to his brother. Another neighbour also commenced to read it. Next summer, Mr. Wellington, and later Mr. Trudel, followed with visits to the homes and found open doors. Now there are twenty-one believers who have found fellowship with God and with each other through their faith in Christ and His finished work. Only one of them is English-speaking and that is Miss Alice Moore who went from Toronto Baptist Seminary to teach the children in the newly formed day school. The friends there have worked with a will and a fine frame school-building with a

"teacherage", as they say in Quebec, is now almost ready for occupancy. (A "teacherage", we may explain, is to a teacher what a parsonage is for a preacher.) Up to the present it is not possible for these French-Canadian Protestants to divert their school taxes to the new school, which therefore remains a purely voluntary project sustained entirely by free-will offerings. The school teacher's salary is therefore precariously near the bare subsistence level, or even below it. Miss Moore teaches in French exclusively, and this year will also play mother to several scholars who live at a distance from the school. Perhaps some interested friends would like to have a share in helping her to furnish the bare "teacherage" for her temporarily adopted children and her helper, one of the converted mothers. (Details of what is needed may be had on application to the Union Office, 337 Jarvis Street, Toronto. But remember, the time is very short till the opening of school!)

It is not often that a Roman Catholic paper reports the formation of a French Baptist Church, but the local French language weekly published in Rouyn gave an account of the same church that we have just referred to in the above paragraph. For purposes of comparison, we translate this account from the columns of this fanatically Romanist organ. It begins its report with the misleading title, "Our Paper Among the 'Jehovah's Witnesses'", for in Quebec the priests find it convenient to label all their opponents as "Jehovah's Witnesses" or "Communists". Any stick is good enough to beat a dog, and no opprobrious name is too vile wherewith to condemn Protestants.

A Romanist Paper Reports a French Baptist Church Service

If we do not hear much said about "Jehovah's Witnesses" of late, it is not because there are none or they are not active. A representative of our paper was able to observe this last week by getting near enough one of their "temples" to hear the palavers of an improvised pastor and the singing of his naive followers.

The church building is simply the modest house of a farmer on the seventh range (concession) about four miles from the village of LaSarre. In the yard there is to be seen a notice board with a rounded top, such as may be seen in front of certain Protestant churches. On it there is to be read the pompous name of the church, that is: "The Good News Baptist Church" (*Eglise Baptiste de la Bonne Nouvelle*), and then the name of the pastor, "Mr. Xavier Trudel". There is also a notice that there are two meetings each Sunday and one on Friday evening. The rest of the large sign bears some texts whose authenticity it would be risky to guarantee. They are grouped under three headings, "First, Second, and Finally". The heading, "First" appears to contain a writing of Saint Paul to the Romans, in which the Apostle to the Gentiles deplores that he is not able to do the good that he would and that he does the evil that he would not . . . The other headings are of the same inspiration. (Note of THE GOSPEL WITNESS: The Romanist reporter seems to be so woefully ignorant of the Bible, that he failed to recognize the well-known verse of Scripture on the sign board. - He probably belongs to the same school of religious ignorance as that professed by the Chief of Police in Rouyn when he referred to the New Testament as a "Jehovah's Witness" book!)

We passed by the spot during the evening service. As the temperature was at its best, the door and windows were open. It was therefore very easy to see the men, women, and children packed into the narrow space, more or less absorbed in their prayers. There might have been about twenty of them, whom, we were informed, belonged to four families of "turncoats" who live in the neighbourhood. Some children saw us through the window and hid their faces in their hands to cover a suppressed smile. But we wanted to laugh

even more than they did, especially when the group stood up, on a signal, to hum a hymn which carried you directly, with a rhythm that could be guessed, "To My Father's House".

Our attention was drawn to a cabin that is being built behind the present church building. It seems that this is the new church and that it will be occupied in the near future.

As we came away from this place, we wondered if the Lord were not thinking of these people when he declared, "Blessed are the simple minded . . ."

Comment on the above report or rather misreport, is not needed. Its whole tone and its evident bias condemn it to the lowest levels of yellow journalism. The report must be interpreted as one interprets the Inquisitors' account of the supposed crimes of a martyr whom they cruelly did to death after destroying all evidence in his favour. The ferocious hatred of the clerical organ toward the new church, is, however, proof positive that the priests have learned to respect and fear the effectiveness of our missionary work carried on among their hitherto submissive French-Canadians.

Miracles at Malartic

We have already referred to the founding of the work at Malartic by Rev. Wilfred Wellington. Here too we were conscious in a peculiar way of the breath of the Spirit as He moved upon the hearts of His people. This work is bilingual, composed in part of English-speaking Christians who were renewed in their spiritual life under the ministry of Brother Wellington, whom they first heard in the open air. Another French-speaking family listened to the same open-air ministry for many weeks before they made themselves known to the preacher, but finally they found Christ. Still others had their first taste of the sweetness of Gospel truth when young women visited them in their own homes, painfully repeating in French the few scripture texts which they had learned by heart. It was the writer's privilege and joy to stand with some of these believers on the street corner in Malartic, and assist Brother Wellington in his French meeting. Sixty-five persons were counted listening at one time. One young man requested a copy of the New Testament after the meeting. We thanked God for the vision and determination of one man, Brother Wilfred Wellington, who dared to enter this opened door and to keep it open for the Gospel. A fine cement block building has been erected to house this new church family. The pastor and his wife live in a little "shack" measuring 18 by 24, for which they have been offered the sum of \$100, an amount which the writer certainly would not be willing to pay for it. Various friends advanced loans for the construction of the church building and the outstanding indebtedness on it is now being carried by a mortgage raised on the family homestead of the preacher's parents, who have already given three sons to the ministry of the Gospel. We are aware that this last item was not intended for publication and perhaps we shall incur some trouble by printing it, but it is our conviction that such facts should be told in order that others also may share in some of that blessedness of which our Lord spoke when he said, "It is more blessed to give than to receive." The building at Val d'Or, Quebec, which was built and paid for during the ministry of Brother Wellington, stands as another monument to his indefatigable zeal in the work of French evangelism. Mr. Newton McKenzie, one of our Seminary students, ministered here during the summer. He too has been faithful and

courageous in bearing testimony, together with his people, on the streets of the busy town each Saturday night. He has continued in spite of several interruptions from the police and has now obtained the local council's permission to hold meetings. We thank God for this victory. It was our joy to visit several of the young men who had requested New Testaments through these meetings and to open to them for the first time the Word of the living God.

Timmins and Kapuskasing

We should like to share with our readers some of the blessings we had in seeing the work of the Lord in Timmins and Kapuskasing. This account, however, is written primarily of home missionary causes in Quebec, and these churches are now both well-established works, definitely out of the mission stage of development. We shall therefore limit our report on them to a few words. It has always been a source of joy and of profit for the writer to visit Timmins—the friends there smiled when that remark was made in the pulpit, and the writer smiled with them!

This church has been signally blessed in its pastors. Two of the former occupants of the Timmins pulpit have filled the office of Secretary of our Union fellowship, and on the fine foundations which they laid in Timmins the present pastor, Rev. Robert Brackstone, is now building. It is a missionary-minded church that has always contributed liberally to our common cause and each year's record of missionary givings surpasses the others. We thank God for the inspiration and example of the Timmins' church throughout the North and indeed throughout our whole Union constituency.

In Kapuskasing, the church of which Mr. Brackstone was the first pastor and where the power of God was peculiarly manifest in the salvation of souls and the upbuilding of His saints, it was a special joy to have fellowship with Rev. and Mrs. Chas. McGrath and the church family. Again we rejoiced in the spiritual quality of Mr. McGrath's ministry and gave thanks to God for the growth both in numbers and in grace which we saw in this church. It is not long since it was a precarious home mission undertaking which seemed to some like a forlorn hope. But God was in the work from the beginning, and we give Him all the praise for what has been accomplished there. It is our prayer that our present missionary undertakings will, in the years to come, enjoy a similar development by the blessing of God.

—W.S.W.

There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

—Matthew Henry.

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Bible School Lesson Outline

Vol. 11 Third Quarter Lesson 39 September 28, 1947

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

DEATH OF SAUL AND HIS SONS

Lesson Text: 1 Samuel 31:1-13.

Golden Text: "The face of the Lord is against them that do evil."—Psalm 34:16.

Supplementary Reading: 2 Samuel 1:1-27.

I. The Fall of the King: verses 1-6.

The last chapter in the life of Saul is a tragic one. He began his career as a modest young man, chosen of the Lord and honoured by the people (1 Sam. 10). But when selfishness, pride and jealousy took the mastery over his heart, the Spirit of the Lord departed from him (1 Sam. 16:14), and his life-story became a series of crimes against God and man. He came to an inglorious end (1 Chron. 10:13), just as the Lord had foretold through Samuel (1 Sam. 13:13, 14; 15:23; 28:19). Life without Christ is unhappy and insecure; He alone is our strength and safety (Psa. 3:8; 27:1; 62:1, 2).

Jonathan ("Whom Jehovah gave"), the king's eldest son, was slain in the same battle. Teachers of younger scholars would find it more profitable to review the character and career of Jonathan, rather than dwell upon the gruesome details of Saul's death. Jonathan's godliness, courage, faithfulness and devotion to duty as seen in such incidents as are recounted in 1 Sam. 14:1-16; 18:1-4; 19:1-7; 20:1-42; 2 Sam. 1:26 may be described in a manner which will be helpful to the boys and girls.

The Philistines were arrayed against the Israelites in Mount Gilboa in the central part of Palestine, west of the Jordan River (1 Sam. 28:4; 2 Sam. 1:6). Incursions of the Philistines are mentioned so frequently as to become almost monotonous, but in the same manner the forces of Satan and evil are constantly in opposition to the forces of God and the good.

On this occasion the Philistines prevailed, and Israel was sorely defeated. The problem of the seeming triumph of evil and the prosperity of the wicked is one which frequently exercises the minds of God's people (Psa. 37:1-3, 35-40; 73:1-8). It is one of the mysteries of Providence which we cannot understand because of the limitations of human knowledge and faith. But God is His own Interpreter, and in His time He will make it plain (1 Cor. 13:12). In the meantime we may trust His love, even when we cannot trace His purpose (Rom. 8:28).

Saul and his sons were the chief targets of the enemy (1 Kings 22:31). Leaders in Christian work are especially exposed to temptation (Lk. 12:48; Jas. 3:1), for Satan knows that the quickest way to destroy the people is to wreck the influence of the leaders. For this reason the movement toward Modernism and infidelity began in the institutions of learning, that the minds of the future leaders in the educational and religious realms might be affected, and that the stream might be poisoned at its source.

With the exception of Jonathan, little is recorded about the four sons of Saul, three of whom perished with him (1 Chron. 9:39). Abinadab ("Father of nobleness") was also called Ishui (1 Sam. 14:49). Malchi-shua or Melchi-shua ("King of help") is not as well known as Ishbosheth or Esh-baal ("Man of Baal"), who was murdered (2 Sam. 2:8; 4:5-8; 1 Chron. 8:33).

A detailed knowledge of the death of Saul involves a study of the various accounts of this event (verses 3-6; 2 Sam. 1:5-10). The arrows of the Philistines found their mark, and the king fell, mortally wounded. Fearing the disgrace of falling a victim to the weapon of a heathen warrior, he ordered his armour-bearer to slay him (Judg. 9:54). When the armour-bearer refused, he fell on his own sword, while the armour-bearer, supposing that the king was dead, committed suicide. But King Saul evidently rallied, raised himself on his sword and was found by an Amalekite, who did not scruple to lift his sword against the king of Israel. So ended the life of the first king of Israel, who was rejected and overthrown because of his

disobedience to the Word of the Lord (1 Chron. 10:13, 14). The fact that sin brings forth death is one of the cardinal principles of the Gospel (Rom. 5:17; 6:23; Jas. 1:15).

II. The Flight of the People: verses 7-13.

The sinner is not alone in bearing the results of his misdeeds, for the innocent are frequently involved with the guilty (Rom. 14:7.) The Israelites at a distance from the battle-ground, discouraged and dismayed by the death of the king, joined their comrades in flight.

The Philistines deposited the armour of Saul in the temple of the Ashtaroth, according to the heathen custom of adorning the shrines of the gods with trophies of victory in thanksgiving for their supposed assistance (1 Sam. 21:9). The Ashtaroth were figures of Ashtoreth, the queen of heaven, the moon goddess worshipped by the Phoenicians. She was called Astarte by the Greeks. Notwithstanding many stern warnings the Israelites also worshipped these idols at times (Judg. 10:6; 1 Sam. 7:3, 4; 12:10; 1 Kings 11:5, 33; 2 Kings 23:13).

The inhabitants of Jabesh-gilead, a town across the Jordan east of Mount Gilboa, performed burial rites for Saul and his sons. Later, King David had the bones removed to Zelah in the territory of the tribe of Benjamin (2 Sam. 21:12-14). The people of Jabesh-gilead did wrong at one time when they refused to come to the help of the Lord against his enemies (Judg. 21:8-14). But on this occasion they redeemed their reputation and acted courageously in gratitude to Saul for saving them from Nahash, king of the Ammonites (1 Sam. 11:1-11; 2 Sam. 2:4-7). Their change of front is reminiscent of the worthy conduct of Nicodemus and Joseph of Arimathea, secret disciples who became the avowed followers of Christ (John 19:38-40). It is the duty of every believer to confess Christ openly (Rom. 10: 9, 10).

Notwithstanding Saul's unreasonable anger and jealousy toward him, David continued to love and esteem him as the Lord's anointed (1 Sam. 24:6, 10; 26:9; 2 Sam. 1:16). When the news of the death of the king and his sons reached the ears of David, he mourned greatly and gave command that the children of Israel should be taught the song of the bow, wherein Saul and Jonathan were praised for their courage and prowess (2 Sam. 1:17-27). We are altogether unworthy of the love of God, yet He loves us just the same (Rom. 5:6-8).

DAILY BIBLE READINGS

Sept. 22—The death of Saul	2 Sam. 1:1-16.
Sept. 23—The mourning of David	2 Sam. 1:17-27.
Sept. 24—Prophecy of Saul's death	1 Sam. 15:7-19.
Sept. 25—Burial of Saul	2 Sam. 21:1-14.
Sept. 26—Jonathan's faithfulness	1 Sam. 20:8-18.
Sept. 27—The song of victory	Psa. 98.
Sept. 28—The song of praise	Psa. 99.

SUGGESTED HYMNS

Jerusalem the golden. Ten thousand times ten thousand.
When all my labours. With harps and with vials. O land of rest, for thee I sigh! We speak of the land of the blest.

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