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The Gospel Witness and Protestant Advocate

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THE VISIT OF DR. ROBERT McCAUL

A Forecast of Good Things to Come

THE special speaker for the Convention of the Union of Regular Baptist Churches this year will be a Jarvis Street favourite, Dr. Robert McCaul of the Baptist Tabernacle, Brooklyn, N.Y. In our judgment, Dr. McCaul is the first of New York preachers. Indeed, we think he has no superior on this continent, and we doubt if he has an equal. At all events, as they say down south, he is "our sort." The schedule of his addresses will be found in the Convention programme appearing elsewhere in this issue.

We write now to say that in our judgment the coming of Dr. McCaul means that the Union Convention this year will bring us a series of mountain-top experiences. Dr. McCaul does not thunder like Niagara. He is not a Boanerges; but his speech flows like the waters of a deep river, with a rapid current. We envy him his incomparable fluency. There is never a moment's hesitation, scarcely a pause; there is never a sentence, a word, or a syllable, out of place. And every word is pregnant with truth. In logical sequence his paragraphs succeed one another like a disciplined marching battalion in an irresistible army. But best of all his addresses contain the quintessence of the gospel of grace. This Editor finds his mouth watering already for the evangelical feasts in store.

We say to all Pastors and churches; let nothing prevent your attendance at this Convention with a full complement of delegates. It will be a series of high feast days for our Zion.

We venture to address a special word to the members of Jarvis Street Baptist Church: We would remind every member that Jarvis Street will be once again the host of the Convention. We desire that every member of the church shall feel an obligation to fulfil his or her duty as host or hostess, by being present at every service, when it is possible to attend, beginning right at the beginning, and continuing to the end.

The Pastor of Jarvis Street desired to be relieved of all obligation to speak, but the Programme Committee insisted that people from outside, delegates and Pastors, would be disappointed, and so they insisted that Dr.

Shields speak. He has reluctantly yielded to their importunity.

The closing session is likely to be the greatest of all. Instead of having a Seminary session in the afternoon, it will be combined with the special Autumn Convocation. We expect a large attendance of students. We should like to have a very large attendance of all graduates of the Seminary, and to have all students, and former students, seated on the ground floor, within the circle of the gallery. Dr. McCaul will deliver the Convocation Address, and we think no other inducement is necessary to insure a large attendance.

Now we have other good news. The Seminary has secured the services of an extraordinarily fine caterer. He is a fine Christian man, who owns a summer hotel, which has become noted for its good meals. He will cater for the Seminary students all through until May, serving lunch and dinner. Just to whet our friends' appetites, we may tell them that the chief chef of the Royal York Hotel had a meal at this summer hotel, and forthwith invited the proprietor to assist him in the Royal York, which he did all last winter, and until his own place re-opened in the early summer. The same gentleman will cater for the Alumni banquet on October 7th, at 5.30 p.m.

Delegates may have lunch and dinner while in attendance at the Convention. The prices will be lower, and the meals incomparably better, than could be had in any restaurant. This will minister much to the good fellowship of the gatherings, for when delegates have not to travel long distances for meals, being on the spot, they will be more likely to be on time for the beginning of each session.

This is written to induce "all whom it may concern" to resolve to attend all the sessions of the Convention. Be it remembered, however, that the one indispensable condition of blessing at such a Convention is the presence and power of the Spirit of God. We have His promise. Let us earnestly pray that the Convention sessions may bring "reviving again".

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THE EDITOR RESUMES FULL DUTY

FOR a considerable time the Editor of this paper had to run in low gear as he was climbing the hill, or at least the incline, out of the valley of indisposition. Then during the late summer, he changed into second gear, and made a little better time. Now he seems to be nearing the crest, near enough at least to change into high gear; and so far as he can see, the road ahead is fairly straight and level. There may be a few dips or depressions; but he hopes there will be nothing in the immediate future serious enough to require changing gears again.

This evening (September 23rd) Dr. Shields leaves for Fort William, where he will speak for Rev. Walter Tompkins at the re-opening of the church on the 25th.

The Convention of the Union of Regular Baptist Churches of Ontario and Quebec, will meet in Jarvis Street Church, October 7th, 8th, and 9th.

Friday evening, October 10th, Dr. Shields will speak in Stratford, for Rev. E. E. Hooper. The week following he will go to Detroit to attend the Executive Meeting of the American Council of Christian Churches, and give an evening address at one of its public meetings.

The week beginning the 19th of October, the Annual Meetings of the PROTESTANT LEAGUE will be held.

When all these special meetings are out of the way, we shall get down to our regular routine. The Editor will lecture each Wednesday to the students of the Seminary on Pastoral Theology, and each Friday on Preachers and Preaching. On Thursday evenings, the exact date of beginning to be announced later, he will give an extended series of lectures to the students of the Seminary, which will be a public meeting, which all may attend. The General Subject will be The New Testament Church, its Membership, its Ordinances, its Ministry, its Mission, its General Polity, its Discipline, etc. This will be a series on Biblical Ecclesiology.

The reason for this series is that when one reads the

reports of the Annual Meetings of Denominations with highly centralized hierarchical governments, the opinions expressed in their discussions seem to us, at least, to be manifestly out of harmony with the teaching of the New Testament. Hence this series of lectures.

For several years the Editor has been importuned from many parts of the United States, and Canada, and Great Britain, to put his views on the Second Coming of our Lord, in book form. The latest of such requests reached us only this week. Our programme is so crowded, however, with public and private duties, and administrative affairs, that it is difficult to find time for an additional book. We have, however, decided to endeavour to prepare that book serially, in the form of addresses under the general title, "Christ's Second Coming Reconsidered". A leaflet advertising this series has been printed, the first page of which we reproduce below. Our readers will find an advertisement on the last page making a special offer to new subscribers to THE GOSPEL WITNESS. We invite all our readers who are interested in this special study for themselves, and for their friends, to cooperate with us in endeavouring to get as many people as possible to reconsider the important subject of the Second Advent with us.

"Christ's Second Coming Reconsidered"

Is the subject of a series of special studies by the Editor, Dr. T. T. Shields, which will be published serially, and, as nearly as possible, consecutively, in THE GOSPEL WITNESS.

The subject of The Second Advent has long been a battle-ground in the discussion of Last Things, and like other battle areas is now so overlaid with the rubble of human opinion that one needs more than the spade of the archaeologist—one needs almost a bull-dozer—to remove the rubble, and get down to the bedrock of plain, simple Bible teaching.

The aim of these studies is to approach the subject without prejudice or preconceptions, and enquire, "What saith the Scriptures?" The object will be to induce people to study the Bible for themselves and reach their own conclusions.

We invite you to join in the careful study of this subject by becoming a subscriber to THE GOSPEL WITNESS and PROTESTANT ADVOCATE, \$2.00 a year.

FRENCH-LANGUAGE GOSPEL SERVICE

In Greenway Hall, Jarvis Street Church
Sunday, September 28, 3 p.m.

WE invite all who are interested to the next French-language service to be held as above noted. The meeting is entirely in French: the singing of hymns, the reading of Scripture, the sermon, the announcements and even the offering are conducted in that language exclusively. All students are cordially invited and any who have French-speaking friends are urged to bring them to worship with us and to hear the Gospel proclaimed in their native tongue. This meeting will be in charge of our student-professors of French at Toronto Baptist Seminary, Mr. Guy Appéré of Paris, France, and Mr. Wilfred Bauman, B.A. We are also looking forward to hearing a report on conditions in Europe from Mr. Paul Bauman who, as we write, is on the ocean returning from a summer spent in France and Switzerland.

—W.S.W.

SEMINARY OPENING

TORONTO BAPTIST SEMINARY will again open its doors to a large number of returning students and a fine class of new ones on Monday, September 29th. At 2.30 p.m. is registration, followed by a meeting of the Faculty with the new students. The social committee have arranged an outing for that evening. Lectures start Tuesday, September 30th, at 8.30 a.m. The dining room will be open Tuesday under our new arrangement announced last week. We are asking our friends to send us foodstuffs of any sort that will keep, so as to reduce the cost of the dining room to our students. Seminary fees are merely nominal. Students pay ten dollars each for registration, plus two dollars Student Council fee. Men students not under the Department of Veterans Affairs are required to pay five dollars for insurance with the Ministers' Life and Casualty Union against sickness and accident for six months. The Seminary runs its own book store, the steward being Mr. Donald Reiner. Here textbooks are purchased at ten per cent reduction. The store, of course, invites other business as well. For instance, our book store is now in a position to furnish books for Sunday School prizes, usually given at Christmas time.

The Alumni dinner will be held on Tuesday evening, October 7th, at 5.30. The executive have arranged a good programme.

Public fall opening of the Seminary will coincide with the Thursday evening gathering of the Convention. Dr. Shields will preside, assisted by the Faculty, and Rev. Robt. McCaul will give the address of the occasion. This will give to Convention delegates a fine opportunity to join the Seminary family.—W.G.B.

FRENCH ROMANISTS SEEK TO CONTROL CANADIAN BROADCASTING

LAST week the Board of Governors of the Canadian Broadcasting Corporation met in Calgary and the sessions were open to the public for the first time in its history. Newspapers reported "spirited scenes" when briefs were presented opposing the granting of licenses for French-language stations. For the information of our readers we reprint below a most interesting discussion of the present situation in Western Canada with respect to radio stations. Following that is a fine editorial from *The Edmonton Bulletin* of August 23. Our readers will recall that in our edition of August 21 we published excerpts from the same catechism as is quoted there.

The radio question in Canada is, as the following discussion says, "absolute dynamite". Its explosive qualities are due to the fact that it is largely a religious question. The Roman Church is making every possible effort to control this new invention to further its own ends and to silence every possible voice that might use it to expose Rome's evil dealings or to preach the glorious Gospel of Christ. Already Canadians are fettered by restrictive regulations; evangelicals find it increasingly difficult to obtain time on the air, especially from the larger stations or over the networks. Rome manages to get the lion's share of radio time. The plea for "French-language" radio stations is simply a polite way of camouflaging the request of the Roman Catholic Hierarchy for their own private radio stations. "French" in this connection means "Roman Catholic". The French Roman Catholic prelates in Western Canada plan to employ their pro-

jected radio stations to segregate their people in closed racial and linguistic groups where they can censor their reading and their listening, so as to mould and to maim minds into conformity with their dictatorial system. It is intolerable that such a powerful weapon as radio broadcasting should be thrust into the outstretched hands of the French Roman Catholic priests while it is denied to all other religious denominations and racial groups. If the Roman Church has its private radio stations why should other churches not have theirs? What of the Anglican Church, the Prebyterian Church, the United Church, the Greek Orthodox Church and the Mormons? Of course no one would be so foolish as to expect the Baptists would be granted any special privileges! If there is to be a French radio system in the West, then by the same token there is as much reason for a Ukrainian network, and a German, and a Scandinavian; and so on for each of all the other races and tongues represented in the Prairie Provinces. But the subtle Romish ecclesiastics by settled policy never cease asking for "More, more, more". In radio especially, they are particularly assiduous in their determination to bring unceasing political pressure on the federal government and on the Canadian Broadcasting Commission. It is a department of national affairs that Canadian Protestants should watch carefully in the immediate future.—W.S.W.

FRENCH SPEAKING NATIONALISTS TURN EYES TO THE WEST

On Saturday, June 28th, 1947, press statements quoted that applications for radio broadcasting licenses to operate French Language stations at Prince Albert and Edmonton would be revived and presented again to the Canadian Broadcasting Corporation Board of Governors meeting in Calgary September 8, 9 and 10.

One French language station is already operating in Western Canada, CKSB, St. Boniface, Manitoba. At the time this license was granted, applications were pending for licenses at Prince Albert, Saskatchewan, Gravelbourg and Edmonton.

The later requests were "Filed" pending determination of the success of the St. Boniface experiment. Applications are either in, or shortly will be, for stations at Saskatoon, Calgary, Grande Prairie and Peace River on behalf of these interests, although these are, or will be camouflaged to look like something or somebody else.

A very important factor in this matter is that no political party can afford to ignore the present 65, future 75 seats in Quebec, the 10 French speaking seats in the Maritimes, 7 in Ontario, 1 in Alberta and 2 in Manitoba. As anyone can see, this adds up to almost the base of a majority in the House of Commons.

One thing that is apparent is that the C.B.C. is (although unwillingly) the agent of French speaking Nationalists, with Alberta and Saskatchewan as the targets . . . it must be remembered that *the idea of a great French speaking empire in the Athabasca district, north of Edmonton is not dead.*

1. There is a very determined drive to equalize the slight population difference between the numbers of people who speak both Canadian languages. Part of this drive is going to be political; and this is not at all a secret. The French-speaking politicians will shortly invade Saskatchewan and Alberta with a campaign directed at minority elements, mainly the Ukrainian element. On balance, the campaign will sound like: "These Anglo-Saxons are trying to build an English-speaking Canada on your brawn and their brain, with you on the short end. You can't do much alone. We can, because we are in the same position, we have been thru' this, and we have power and experience. Speak French, help the French-speaking element . . ." and so on.
2. This drive is aided by the Church, financially and otherwise. Part of the money to build CKSB, St. Boniface, Manitoba, was donated by the Church, and the entire

- campaign was conducted by them, with ten thousand dollars coming personally from the late Cardinal Villeneuve.
3. Look at the Hansard reports on Radio Committee proceedings of this year, and note carefully the emphasis on the "second French network". This network is, of course, entirely unnecessary. Keeping the background in mind, read the questions of Louis Beaudoin to Dunton and Frigon about a network taking in Campbellton, New Brunswick, Sudbury, etc. (Campbellton has an English language station now—Sudbury has one of each.)
 4. The plan—and although this cannot be documented, it is definite and a fact, is this: French language stations in Sudbury, Cochrane, St. Boniface, Saskatoon, Prince Albert, Gravelbourg, Edmonton, Calgary, Grande Prairie, Peace River Landing; linked by line to stations in Quebec Province.
 5. This accounts for the spirited defence of C.B.C. by French-speaking Liberals, who are otherwise extremely rightist, and who have spoken vigorously in favour of "private enterprise" in the House in connection with other fields. (Note especially the example of Dr. Pierre Gauthier).
 6. The St. Boniface station is now operating. It is owned by the Jesuit Fathers. So is *Le Droit* (a daily French-language newspaper in Ottawa-Hull) and CKCH, Hull. These people or their affiliates also own, or have an interest in several newspaper and radio stations in Quebec, and indirectly in Sudbury.
 7. The reason these French-speaking interests did not definitely support or oppose application for an independent regulatory body as was requested by the Canadian Association of Broadcasters, is that they have not made up their minds whether such an arrangement, or the present one, would be most beneficial to their plans. That being the case, it is obvious why Dunton did not directly attack the proposal for such a body in his rebuttal brief, and will not until the position of these interests is clear. They are the most powerful and astute interests in Canada.
 8. If C.B.C. grants the licenses, the French-speaking interests will later oppose requests for independent regulatory body: if not; they will support it and we will then get it. They were the people who had the "no discrimination against multiple ownership" clause written into this year's Committee report, and you will see why.
 9. John J. Bowlen, Calgary C.B.C. Governor, is unaware of the background entirely. Crawford, Toronto C.B.C. Director is opposed to the plan. Other members of the Board of Governors of the C.B.C. either support it, are not aware of the implications, or are afraid, and this latter is the position of the C.B.C. Executive Management. The political implications are *absolute dynamite*. Nor are the complete outlines of the plan yet available. There is much gossip around, none of which has been included in this text; just what is unquestionably absolute fact, though none of it could be documented or proven to anyone who had not had personal conversations, knowledge, etc.
 10. The next C.B.C. Board meeting is in Calgary, September 8, 9 and 10. Nor is this choice of meeting place accidental, nor will it be for the official reason of "enabling the governors to know Canadian radio better in all parts of the country".

At the Calgary meeting there is a good possibility of these licenses being passed through unless active opposition is presented to the Board of Governors.

A DISUNIFYING PROJECT

(An Editorial from *The Edmonton Bulletin*)

There appears to be no secret about the purpose of the French-language broadcasting station in Edmonton for which a commercial license will be sought from the governors of the CBC shortly.

Those who are promoting this project have distributed throughout Alberta a document entitled, "Catechism re Western French Radio". This catechism consists of a series of questions and answers which purport to give all essen-

tial information to French-Canadian families.

There are a number of points emphasized in this catechism of which the Alberta public as a whole should be informed. For instance, there is a totally erroneous claim that Canada is a bilingual country. A need for French language stations exists, the argument goes, so that the use of the French language will be preserved.

Canada, of course, is not a bilingual country. Quebec only is bilingual. English is the official and legal language of Alberta and Alberta schools. People born in Alberta are supposed to learn English in the schools. Therefore no language other than English need be used in radio broadcasts.

But ample proof that the matter of keeping the French language alive is only a pretext, is found in subsequent paragraphs. For example:

"Q. Will French stations aid us very much? A. Certainly. They will help us more than we imagine. For the English radio is rapidly Anglicizing us. It is an enemy against which we must fight with the same weapons."

The French language radio, then, is deliberately intended to be a disunifying agency, to perpetuate the differences of race and creed in Canada.

Then comes a series of items scattered through the catechism which are significant:

"Q. Can it be said also that the French radio is a necessary enterprise from the point of view of religion? A. Yes. English programs are for the most part pagan and dangerous programs."

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

"Q. Will there be a rigorous censorship on programs from the religious point of view? A. The representatives of the Bishops who will always sit on the committees of direction will have full power to censor the programs."

"Q. Upon whom will fall the task of collecting the necessary funds to reach and even surpass the parish objectives? A. Upon the priests aided by local committees."

"Q. Will the proposed stations be French stations? A. Yes, our stations will broadcast only French programs except when religious or French-Canadian propaganda is concerned."

It is abundantly clear, then, that the proposed French language station in Edmonton is to operate chiefly for the purpose of maintaining a breach between French-speaking and English-speaking Canadians, for the purpose of promoting the Roman Catholic Faith, and, as indicated in the last quoted answer, for the purpose of proselytizing those of other communions.

There is absolutely nothing wrong with these latter efforts in themselves. The Roman Catholic Church has every right to instruct and inform its own members and to seek converts. But it has no right to undertake these tasks through any agency that belongs to the people of Canada. It has no right to ask for a wave length for these purposes to reach five per cent of Alberta people when a commercial wave length is not available for all the people of Alberta through their government.

After refusing the government of Alberta a commercial license, the governors of the Canadian Broadcasting Corporation would be guilty of incredible effrontery if they issued such a license to a minority group for divisive, racial and sectarian purposes.

ROME AND THE MARRIAGE MARKET

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The Jarvis Street Pulpit

"This Shall Be Written for the Generation to Come"

In Jarvis Street Twenty-six Years Ago

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 21st, 1947
(Stenographically Reported)

"When the Lord shall build up Zion, he shall appear in his glory.

"He will regard the prayer of the destitute, and not despise their prayer.

"This shall be written for the generation to come: and the people which shall be created shall praise the Lord."—Psalm 102:16-18.

I AM thronged with texts that would be appropriate to our meditation this evening. I take this one, not for the purpose of exposition, but only as a starting place. I do so in recognition of the fact that this service will be "written for the generation to come: and the people which shall be created."

You will remember there is a passage in Scripture which says, "There arose a new king over Egypt which knew not Joseph". That new king was ignorant of history. Had he known the history of his own nation, and that nation's indebtedness to the people whom that generation had learned to hate, his whole conduct would have been different, and perhaps history of a later date would have been changed.

There are people who are not interested in yesterday. They like to close the book of record. They do not care to recall that which happened in days gone by. But it is impossible rightly to appraise the values of to-day if we do not learn to view them in the perspective of history. We are indebted to our yesterdays, and to the generations that have gone before us. Our Lord Jesus reminded the disciples, "Other men laboured, and ye are entered into their labours". Even in this church we have to-day a generation that knows nothing of that which made this church possible, that which has perpetuated the gospel testimony here, and from here even to the ends of the earth.

The Battle of Principle Rages Everywhere

Nor is the battle, of which I speak here this evening, ended. There are ministers everywhere who are still facing the issues we faced here so many years ago. They are fighting the same battles, and if the victory God has given us here is recorded, it may be of help and inspiration to those who are still in the thick of the fight.

A Look Into the Past

I hope you will excuse me this evening if I speak to some extent of some part I have had in this protracted conflict. It is not quite possible to think of these things apart from the personalities that were therein engaged. Few are here now who knew "Dear Old Jarvis Street" of which people used to speak, the church as it was even when I came, nearly thirty-eight years ago. Even then it was said to be "a down-town church" from which the glory had departed. The people who worshipped here, however, did not so believe. It was still "the-cathedral

church" of the Denomination. Here a large part of the wealth of the Denomination was centred. We had a number of people who were reputed to be millionaires. They were at least well-to-do, and gave every evidence of living in prosperity. When I became their Pastor, I came because they wanted me to come, and very soon they carried me about on the proverbial chip. When you hear so many ugly things said about the Pastor of Jarvis Street, perhaps it is difficult for you to believe that he was ever a popular man—but he was, exceedingly popular, in those days which now seem so long ago.

We had plenty of money here. There was no scarcity at all in the membership, though it did not easily flow into the church treasury. But because we were reputed to be rich, and increased in goods, and to have need of nothing, our credit everywhere was very good.

A Church Like Velvet

We had the finest choir on the North American Continent—the Mendelssohn Choir was born here. The choir of that day, when I became Pastor, was made up of very select people. Nearly every one of them was a graduate of the Toronto Conservatory of Music. Anyone who sang in Jarvis Street choir for a year, was eligible for a position as soloist in any choir in the city. This was the home of "classical music". Our choir was not an aggregation of voices, but a musical instrument upon which a master played. It was well worth while to come a long distance to hear that choir sing—unaccompanied, of course,—the Lord's Prayer.

Well, this Pastor was supposed to fit in admirably to that situation. I remember a lady who came here, upon whom I called on one occasion, who said, "Jarvis Street is a lovely church. It reminds me of a piece of lovely velvet; everything is so smooth. The choir is velvety, and so are all the people, so well-dressed, so polite, so well-mannered in every way." Then, with a smile: "And the Pastor is like velvet, too!" Could you possibly so stretch your imagination as to recognize that as being true? The man, who, since then, has so often been credited with horns and hoofs, everything that is the opposite of that figure of velvet!

A "Distinguished Pastor"

We had a good time together, and I am going to tell you a little of it. I like nice things. I like nice people.

I like to see people well dressed; indeed, there are a good many things I deny myself that are a bit of a temptation to me—they really are! Now this you will hardly believe: when I came here first they had their formal social gatherings for the purpose of entertaining—this is their word, not mine — their “distinguished Pastor, and his wife”. And to these occasions they invited all the important people of the city, the leaders of all Denominations, leading educators, principals of all the colleges, heads of all the banks, editors of the papers, and all the rest of them—all the people who belonged to the upper classes were there, and with our host and hostess, my wife and I received them. We were the guests of honour. As little Orphan Annie would say, “‘Magine that!” But it was true. They invited all their people to come, even to come to hear their Pastor read the hymns. That was supposed to be a special feature. Oh, there was a time when the Pastor was like David, when it was said, “Whatsoever the king did pleased all the people”. It did not make much difference what the Pastor did: it was right because he did it.

Now that belongs to a distant day, and if other days had not intervened, I should not have the audacity, or the presumption, even, to tell these things to you; but I say this to remind you that there was a time when I was eminently respectable—that is, before I lost my reputation.

Denominationally Prominent

Denominationally we were the heart of it all. I was on several of the official Boards and Committees, Governor of McMaster University, Home Mission Board, and I know not what else. We were a lot of very important people — very important! So the majority of people believed, and it was not necessary for anyone to argue the case with them—they freely admitted it. Through it all I can say that this pulpit never lowered the flag. The gospel of the grace of God, and nothing else was proclaimed.

After about ten years or so I observed a little restiveness; but it did not originate here. McMaster University had already reached the crest, and was about to descend the toboggan slide of Modernism. I did my best, privately, to stay its progress, and when at last I found that impossible, I had then to make my public protest. That was twenty-eight years ago, in nineteen hundred and nineteen, first of all.

Tempted to Run Away

I was tempted in those days to run away from it all. I had overtures from many parts of this continent, and from England. I could have packed my bag any minute, and gone almost anywhere I desired to go. I see a lady here this evening who knows a little of that through her father. There was a day when the officials of Spurgeon's Tabernacle met me at a luncheon, and said, “We offer you the most honourable position in all the Christian world. We would like to invite you to become the Minister of the most famous pulpit on earth”. I had been with them often, and had had a good time; and I wanted to go there. But I could not bring myself to run away from duty. It seemed to me that this thing was brewing, and I must see the storm through.

Storm Warnings

On the Florida Coast the Meteorological offices warned the people that out at sea a hurricane had been generated, and it was headed for the Florida Coast. How they ran

away from the hurricane on freight trains, and in every way! Rightly so. Well, long before the storm burst upon us, I knew it was coming, and I frankly say that it would have been easy for the “old man” in me to have “folded my tent, like the Arab, and silently stolen away”. But duty called. So I protested, and carried the matter to the Convention in Nineteen Hundred and Nineteen, and the Lord gave us a great victory.

Then they said, “We will defeat him in his own church.” I had quite a large company of young men here, who were graduates of McMaster University. Some of them were in law, some in financial institutions, some of them in the teaching profession—they, of course, felt they owed a certain debt to their *Alma Mater*, and the University had only to commandeer their services, and a ferment began in the church.

Two years passed. We had a business meeting which lasted but a short time, and it was adjourned.

First Public Criticism

Up to that time I had seen my name in the papers many, many times; sometimes quite extravagantly favourable statements were made about me. But when I first saw a public criticism it cut me to the quick. I think I hardly closed my eyes for two weeks. I had never had a church dispute in my life. I had loved the fellowship of the saints, and it was a new thing to me to see a letter in the papers signed by fifteen young men, charging me with everything. I did not love the children! I did not love the young people! and I know not what else. I am afraid some of them, though they were members of a Baptist Church, had never really been converted. Certainly they were not among those who “loved the joyful sound”.

They went to work. This lasted for six months. I will not go into the details. It reached its climax exactly twenty-six years ago to-day. At about this hour the two armies were gathering, and the Opposition, thinking they were the Government, instinctively assembled on the right side, and the Pastor's supporters on the left side. No one arranged it; but there they were, like Government and Opposition in the House of Commons.

Twenty-six Years Ago To-night

At that meeting the resolution which I put in the papers, was proposed. I repeat what I said this morning, I have often in my fancy seen the gentleman, who proposed that resolution, sitting there in the back of the church. Then he walked pompously down, and stood in the front, and moved the following motion:

“Be it resolved that the pulpit of this church is hereby declared vacant as from this date, September 21st, 1921; that the pastorate of the present incumbent, Rev. T. T. Shields, cease from this date, but that his salary be continued for six months, until March 31st, 1922. That the Deacons, Trustees, Finance Committee, and House Committee of this church are authorized and instructed to forthwith take any and all such steps as shall be necessary to see that the above expressed will of the church is carried out and the regular services of the church maintained.”

This was moved in such a way that no discussion was permitted: the vote was to be taken without debate.

What had we been doing in the meantime? Just one thing: we had had prayer meetings night and day. People were meeting for prayer everywhere. Our prayer meetings were crowded. On that never-to-be-forgotten night, there were actually six hundred and sixty-six votes cast, a significant number! The Chairman was a lawyer, and

a K.C. He had often said to me, "My, but I would give a great deal to hear you address a jury!" Well, I addressed the jury, and secured a verdict, and he did not like it.

Amusing Incidents

That night he presided. He asked all non-members of the church to withdraw. The gallery was fairly well occupied. People who were not members of the church left. But some of them did not. One man lay on his face under the seat looking through the rails. Years later I met him in Houston, Texas. This man, who was a judge, told me that on that memorable occasion he was in Toronto at the King Edward Hotel. He said, "I was a Baptist, and I heard what was going to take place in Jarvis Street Church, and I thought I should like to be there. So I went, and sat in the gallery. When the Chairman asked all non-members to withdraw, I determined I was not going to leave: I was going to see this thing through. So I got down on the floor under the seat, and I listened, and observed through the iron rail of the gallery." Then he said to me, "Dr. Shields, I have never, anywhere, at any time, seen such a mighty manifestation of the power of God as I saw in that meeting that night."

I know of at least one minister who similarly observed the battle, lying on the gallery floor.

People of All Denominations Prayed

There was a lull in the proceedings, I forget why. But I went back to the old parlour, a large room, and I found it crowded with people who had left the gallery, and, under the leadership of a very little woman, an Anglican lady, that great crowd were actually on their knees in prayer. There were people of all denominations there. I said the leader was an Anglican lady. I will anticipate the conclusion thus far to say that as I came into the meeting that night, that little woman gave me an envelope which I put in my pocket, and forgot until I got home between twelve and one o'clock in the morning. I felt it, and took it out, and found a letter from that Anglican saint. She said, "I have been praying for you day and night, and some weeks ago the Lord gave me, I believe, the absolute assurance of victory. I want to be the first to congratulate you, and to give a thank-offering for the victory I am sure God is going to give you tonight." The letter enclosed a five dollar bill.

The Real Issue

We had enemies, but we had many friends in churches of all denominations, people who loved the Lord, and who saw what was at stake. What was at stake? *The integrity of Holy Scripture, the supreme authority of the Bible, the gospel of the grace of God.* One of those in opposition, a lady who was a University graduate, and, if you please, later went abroad as a Baptist missionary, met me here in the corridor one day, and said, "I wish you would tell us something about the life of Christ. We hear from you all the time about the death of Christ, until I am weary of it." Then she paused and said, "I really think you love the Lord. But I wish you loved us."—I did! That was the first time I had ever met a mortal, who was jealous of the honour paid to the Lord Jesus Christ. I had little indications such as that, which assured me, as they came my way, that I was taking the right course.

At last the vote was taken. I wish I had time to tell you of a few things which the Lord had laid upon my

heart to do during those six months, and without which there would have been no victory. But it would take too long. If you want to read about it, get a copy of "The Plot that Failed"; that is the story of the protracted Jarvis Street war. I wish every member of the church would read that, and learn that the privileges which we now enjoy were bought with "blood, and sweat, and tears". It was no easy thing.

Not Easy to Oppose One's Friends

When you are opposed by an overt enemy, by people who have always been your enemies, it is not so difficult to fight back. The most difficult thing in the world is to fight, for the sake of principle, those who have been your best friends. There was not one of those people whom I did not love, and up to a certain time, not long before, I could have said of them, as did Paul of some, they would have laid down their necks for me. No man in the world was like their Pastor. But there is a scripture which tells of certain people who came to a certain place, and made the minds of the people there "evil affected toward the brethren". It is very easy to spread poison. It is very easy to convert people from the cause of righteousness to the cause of unrighteousness. And when McMaster University let its hordes loose upon this church, to poison the springs of life here; it was just like poison getting into the blood stream. You have heard of a person's stepping on a rusty nail, or something of that sort, and poison has got into the blood stream, and in twenty-four hours the man was dead. Well, it got into the blood stream of a section of this church, and it spread like blood-poisoning. People who were my friends suddenly became like ferocious wild beasts. I saw something of the human capacity for evil in those days, even among those who were the saints of God. I believe they were really saints. I am thankful for this, and I am glad to say it: the Lord preserved us all from any bitterness, from any feeling of animus toward any of our opponents. I believe we could say through it all, there was not a time when anyone of us could not say: "Forgive us our trespasses as we forgive those who trespass against us." I love those people still, such of them as are still living. I miss their fellowship. I cherish the memories of the times when we walked to the house of God in company, and held sweet fellowship together. I could mention names of people prominent in the life of the country, who were once my intimate friends, and who used often to kneel with me in private, as we prayed much for blessing.

The Egyptians in the Sea

That night when the vote was counted the motion was defeated. It was just like the Egyptians in the waters of the Red Sea, as though God had struck them with His fist. The crowd began to disintegrate. Some got up and left. A resolution of confidence in the Pastor was passed, then a resolution appointing a Prudential and Finance Committee. That Committee was clothed with all the authority, all the powers, of the church as a whole. And a resolution was passed that there should be no business meeting legally called by this church except on the authority of the Prudential and Finance Committee. We did not want to be disturbed at every prayer meeting by having the enemy come in like "the wolf on the fold": we wanted to get on with the work of the Lord, and we did. To the credit of our former friends we say that when they left us, when the die was

cast, they went out, about four hundred and fifty altogether, and we were left alone. One of my professor friends said, "It reminded me of a person who had undergone a series of major operations". He said, "When I saw you it needed an expert to assure me that you were going to live. It seemed as though it was impossible for a church to survive what you had passed through." The papers said, "It is only a nine-days' wonder. In three months the church will be closed. They have not even money to buy coal. It was true, we did not have the coal, but we never did put in coal until the fall. How they knew we had no money, I do not know. But the first Sunday night after, the loose plate collection totalled nearly seven hundred dollars—enough to put coal in our cellar for a good part of the winter.

God Has Since Supplied Our Needs

From that day until this, God has supplied our needs. We never had a deficit through all the days of the depression and the recent war, though the church was burned down, and though the enemy thundered at the gates. In one way or another through all the years God was in the midst of us, and He saw us safely through.

Since that day more than four thousand have come into the fellowship of this church, of which over two thousand have been baptized here. Of course, in a large city church they come in, and go out, and death does its work. The Lord has blessed us in a thousand ways. Literally we have seen thousands of people in these twenty-six years brought from darkness to light, and from the power of Satan unto God.

Many Enterprises

THE GOSPEL WITNESS came into being the year following, in Nineteen Hundred and Twenty-two. Now it circulates in about sixty different countries. We have a large ministerial subscription list, and the messages of this pulpit, through THE GOSPEL WITNESS, and other periodicals, which have copied from it, through the years have gone all over the world to millions of people: "This is the Lord's doing, it is marvellous in our eyes."

TORONTO BAPTIST SEMINARY was formed in Nineteen Hundred and Twenty-seven. We celebrate our twentieth year this year. We had no money, not a cent of endowment. We started with nothing, but hundreds of students have passed through our halls. They have gone to pastoral work in this country, in the United States, and in Britain, and we have missionary graduates from our Seminary in most of the mission fields of the world. Even this year we shall have in all probability somewhere from eighty to one hundred students. We have more students now, and have had for some time, than McMaster University has in Theology, and all our men and women stand true to the Word of God.

Because of our testimony the UNION OF REGULAR BAPTIST CHURCHES came into being, and there is no Modernism in any one of these churches. They are all standing for the Book, and preach the gospel of salvation. Because of this, churches are being opened up all over the continent. There is another college opened in British Columbia, which got its inspiration from us. And its principal is a former student of the Seminary. Other organizations followed, which I shall not take time to name this evening. These have found their inspiration in that movement which originated here in Nineteen Hundred and Nineteen, and came to a climax September 21st, Nineteen Hundred and Twenty-one.

Financial Results

Some people cannot understand spiritual values. They have no discernment to appreciate spiritual prosperity. The only thing they can understand is dollars and cents. Well, even in the matter of dollars and cents, after our millionaires left us, God supplied our needs. We were able to acquire the property next door. We spent more than seventy-five thousand dollars on the church itself. Then the fire came in March, 1938, with a loss of three hundred thousand dollars, and the building has been reconstructed. Our insurance was one hundred thousand dollars short of our requirement. Yet in that short space of time, everything has been paid, and there is not a dollar of debt upon this building to-day. We are free from it, by God's good grace. And we have no rich people with us.

I think I ought to tell you this one thing. I have said it before, but I don't suppose many of you were here, or would remember. Following the great decision, and for a year, I was front page news in every newspaper in Canada. Well, there was one good thing about that—the devil paid our advertising bills, and gave us such publicity that people who came to Toronto came to this church to see what it was all about.

I announced a week or so after the great decision that I would speak on, "What a Multimillionaire will do for Jarvis Street Church". There were four Toronto papers at that time. Reporters came to me from all of them. They said, "We have come for a story. We know that Jarvis Street had a lot of rich people in it, but we have been informed that they all left you." I said, "There was One Who remained with us." They said, "A millionaire?" "Oh, yes; many times a Millionaire." "Do please give us his name?" I said, "No; I cannot reveal His name. You are newspaper men, and you know what a newspaper man's 'scoop' is?—when one newspaper gets a story that the others have not got?" They said, "Oh, yes." "Well," I said, "This is my 'scoop', and I think you will have to wait until Sunday to hear who the Millionaire is. I shall mention His name Sunday night." They said, "Are you sure he will help you?" "Yes; I am sure." "He has promised?" "Yes; very definitely." They did not see it at all. They had no appreciation of what I was talking about. When Saturday's paper came out, they had their story. They had "discovered" that there was a young man in this church who was a Russian, who had served in the American Army, and on demobilization he had been given a grant of land in the state of Wyoming, which was said to be rich oil land, and he was a great friend of the Pastor, and the Pastor was depending upon these undeveloped oil wells. Actually, I was depending on One Who owned all the oil wells in the world, and the silver and the gold, and the cattle upon a thousand hills. A year or so after that I spoke again on "What a Millionaire has done for Jarvis Street Church". And He has done "great things". I looked up the record yesterday, and I found that in those twenty-six years nearly one million eight hundred thousand dollars had come into the treasury of the church. If I had counted the building fund, it would have been more than two millions of dollars. If I had counted the bequests that have come to us for the Seminary and other purposes, and for the Union of Regular Baptist Churches, because of our stand, it would amount to very much more than two millions of dollars. And for the whole period of twenty-six and one-half years, it would be considerably in excess of two and one-half millions of dollars. But that is the least of our

benefits, because there are many churches who have plenty of money, but little spiritual life.

Some Lessons We Have Learned

One: *We have learned from our own experience that it pays to take sides with God.* Since that day I have travelled this continent, and I have spoken in nearly every city of importance on the American Continent, and have addressed thousands of ministers here and there during that period, and I have been able to say this to them: "Brethren, I have not a bit of trouble in believing in the supernatural of the Bible, because I have, myself, experienced the truth of it. I have no question about the passage of the children of Israel through the Red Sea, and the dividing of the sea—I have been right there, and I have seen God do it. And as for those horses and chariots of fire that were roundabout Elisha in the city of Dothan, I have had a ride in them—I am positive of it. As for the opening of the iron door when Peter was shut up in prison, in answer to the prayer of God's people, I have seen the iron door open many a time, when the hinges did not even squeak. And the angel of the Lord brought us out into a large place:

"He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost."

My dear friends, and you young people particularly, let me tell you this: it is a heavenly experience to go without the camp bearing His reproach; to be with Him Who was "despised, and rejected of men; a man of sorrows, and acquainted with grief". There are abundant compensations in fellowship with the Father, Son, and Holy Ghost, for all losses occasioned by the defection of Demas, and the rest of them, who have loved this present world. It pays, I say, to side with God. Your concern and mine must be, always, Where is God in this matter?

When Brother Fraser was with me—and in those days he did a great work—one day he went down to the Baptist Bookroom. He met a certain professor coming out. When the professor saw him going in, he turned, and went back. They had been having an Executive meeting of the Convention. Inside was the Editor of *The Canadian Baptist*, the Chancellor of McMaster University, representatives of the Home Mission Board, the Foreign Mission Board—all the Boards. When Brother Fraser walked in, in that nonchalant way of his, for he could face anything, they gathered around him, and said, "Look here; we don't know what to do with that Pastor of yours." "Oh, what has he done?" "Why, he is doing something all the time. We cannot do anything anywhere, but he is right across our path." Mr. Fraser said, "Surely you don't mean that!" "But we do. He is just paralyzing our work." "But," said Mr. Fraser, "here is your Canadian Baptist, McMaster University, all your Boards of the Convention, two of the largest Baptist Churches, all of you together, and you say that one man is holding you all up?" "Yes." "Well, gentlemen, I have heard Dr. Shields say repeatedly that he would challenge the whole crowd of you to retard his work for one minute. Does it ever occur to you to ask on which side of this controversy God stands? Were I in your place I should begin to enquire that." Ah, yes!

The Only Question: What Is Right?

The principle underlying all this is simply that our question must be, What is right? Not what is expedient?

Not what is profitable? The one supreme question is, What is right? which is another way of saying, What is the will of God. As soon as you know that, you must do it, though the heavens fall. Never stop to ask what it will cost.

A young fellow came to me once, an Anglican student at one of the Anglican colleges. He had been reading his Bible. He said, "If I am baptized what will be the consequences to me?" I said, "I have not the slightest idea. I can only say this: Do the will of God, and God will look after the consequences. Do your own will, and you will look after the consequences yourself." That is the only rule of life. Never ask, What is the cost? You must do it, and trust to God to see you through.

The Church's Ministry of Prayer

Another lesson we learned was that it is *more important that a church should pray than that it should preach.* It must do both. But the big business of the church is to pray, and still pray; pray without ceasing. Do you wonder at the spiritual dearth, and barrenness which obtains, when so many churches in this and other cities have no meeting for prayer from one year's end to another, except during the annual week of prayer, and even then they spend their time talking about prayer rather than in praying. Read the Acts of the Apostles again, and you will find that the apostolic church spent more time praying than preaching. When we pray that God will do something, He will find someone to do it. When we preach, without praying, we preach in vain. Only as we pray shall we be able to say, as did Paul: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power."

That is the church's big business, my dear friends. If there are members of this church who hear me this wet night, who are not in regular attendance at the meetings for prayer, I must tell you, you are not supporting the church in its biggest undertaking. You cannot pray by proxy. Individual, private, prayer is important, but the church as a church must pray, and every individual must be as a cell in the lungs of the church, breathing in the heavenly atmosphere. Then you will have a body of people in exuberant spiritual health.

We have learned that even *when we need money, and pray for it, God gives it to us.* We have seen God answer prayer in material things again—and again—and again. This church as it now stands, with all its interests, touching the ends of the earth, is itself a monument to the divine faithfulness: "He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord."

One With God Is a Majority

We have learned too *that the victory is not always with the majority.* We have learned not to despise the day of small things. One man with God is a majority, always. Do not count heads. David sinned grievously when he numbered the people. Count on Number One—and "if God be for us, who can be against us?"

A Separated Church

Then there is another thing: We have learned in this church *the importance of separation from the world, and from the ways of the world.* There is a theoretical ortho-

doxy that counts much on the letter of the gospel, and will fight for it. In their theoretical conception of things they are as orthodox as Paul. But what value has our orthodoxy if it has no relation to life and conduct? Why does a man say, "I believe", if when he goes to his work to-morrow he acts like a man who does not believe? The important thing is for a church to exemplify the gospel it professes to believe: everywhere, every member of the church should be an epistle, an incarnation of the gospel principle, walking among men, saying, "This is the gospel". Without that, no church can succeed.

We have had to be called narrow, and bigoted, fanatical, and old-fashioned. I have begun almost to enjoy these epithets. Sometimes I think I should begin to be suspicious of myself if anyone ever said, "Well done!" A woman said to me one day, "I think you like to have people say nasty things about you." I said, "I do not: but I like to have my Master say good things about me. As long as He whispers in heart and conscience that He is pleased, it does not matter what others say."

You have learned that it costs something to belong to this church. Yes; in the stores where you work, in the office, and elsewhere, as soon as it is known that you belong to Jarvis Street, the arrows begin to fly. Is not that so? ("Yes!") And yet, notwithstanding that, a church that is separated unto God, and that exemplifies the gospel it proclaims, is the only church that the world at large respects. They may not love us, but they respect us.

People come to me from all over with their spiritual problems. I say to them, "To what church do you belong? You are a stranger to me." "Yes; I belong to such and such a church" — perhaps it is a Baptist Church, perhaps a Presbyterian, an Anglican, or a United church. They have all come. I say to them, "Have you been to see your minister?" "No!" "Why not?" "He would not understand. In matters of this sort it would never occur to me to go to him." I am thankful that so often people telephone and say, "My wife," or "My husband is very sick. I am not a member of your church. I do not often attend it. But will you please pray for us?" Why? Because after all, when people endeavour as well as they know how, and with what grace God gives them, to be true to Him, the world without will look upon them, and say, "They may be narrow; they may be fanatical; but they are real, and when I am in trouble it is to that church I would resort for their prayer."

A Biblical Church Produces Preachers

I am grateful to God that in these last twenty-six years this church has sent out more ministers, I rather think four or five times as many preachers of the gospel as in its preceding one hundred years of history. Where the gospel is preached, young men will say, "I should like to do that myself. Let me at it." Have you not felt like that sometimes?

Now I could go on—and on—and on—like Tennyson's brook. I am going to do so some day. When we get to heaven we shall have a great time when we sit down on the banks of the river of the water of life.

This day cannot mean to you what it means to me. When the clouds were gathering, and the storm brewing, and the hurricane could be heard in the distance, I did not like it. I don't like fighting. Please do not say that I do. It is only a matter of necessity. I was out on the Coast once when a very prominent minister, with a number of other equally prominent ministers came to see me off at the railway station. It was in Seattle. One of those

men said to me, "Shields, I believe just as you do, but I don't quite like your methods." I said, "So-and-So, there are just two methods. One is to fight. The other is to run away. Now you don't like to fight!"

We have not run away. But some day our fighting days will be over, and when we get to heaven there will be no more wars. It will be just one long, unbroken, day of peace. Frankly, by the time I get there I think I shall be just about ready to enjoy it. As we used to say when I played cricket, I shall have had "my innings", and I would like to have it recorded that I carried my bat—"not out"!

In a certain country place where a very prominent minister is buried, I saw on his tombstone this verse:

"He asked not a stone to be sculptured with verse,
He asked not that fame should his merits rehearse;
But he asked, as a boon, when he gave up the ghost
That his brethren might know that he died at his post."

I have long asked the Lord, if it is His will, to let me go home Sunday night. I should like to have "a great big preach" Sunday night, and see a lot of people converted, then go home. But until then we must carry on.

Let us pray:

O Lord, for these years we give Thee thanks to-night. We thank Thee for the memory of fellowship with many dear friends who were in the opposite camp. Some of them have gone home to be with Thee. We believe they were mistaken, and yet loved Thee at heart. Some still remain. We pray for every one of them, that as the evening time comes there may be no shadows. May they have a clear view of the face of the Beloved.

Help us all to remember that notwithstanding all our errors, and mistakes, it remains true that the blood of Jesus Christ God's Son cleanseth us from all sin. So may we all be washed, and made white in the blood of the Lamb.

We ask this in the name of Jesus Christ our Lord, Amen:

Now we shall sing one of my favourite hymns:

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Hallelujah! to the Lamb
Who died on Mount Calvary.
Hallelujah! Amen.

The dying thief rejoiced to see
That fountain in his day:
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing Thy power to save.

Amen.

"WHY"

"The Canadian Protestant League"

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

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PROGRAMME
TWENTIETH ANNUAL CONVENTION
October 7, 8, 9, 1947
THE UNION OF
REGULAR BAPTIST CHURCHES
In Jarvis Street Baptist Church

MONDAY, OCTOBER 6th:

2.00 p.m.—Meeting of Executive Board.

TUESDAY, OCTOBER 7th:

11.00 a.m.—Registration of Delegates.

2.00 p.m.—Prayer and Praise.

Leader—Student G. Adams.

Speaker—Rev. J. K. Yalland.

2.45 p.m.—Rev. W. N. Charlton, presiding.

Adoption of Convention Programme.

Adoption of Tentative Constitution.

Appointment of Nominating Committee.

3.30 p.m.—Address—Our Union Programme.

Rev. H. C. Slade.

Discussion.

7.30 p.m.—Prayer and Praise.

Leader—Rev. Thos. Guthrie.

Speaker—Rev. A. J. Heal.

8.15 p.m.—Rev. R. E. J. Brackstone presiding.

Welcome to New Churches and Pastors.

Presidential Address—Dr. T. T. Shields.

Subject: "Heroes of Faith, Ancient and Modern"

WEDNESDAY, OCTOBER 8th:

9.30 a.m.—Prayer and Praise.

Leader—Pastor Roy Cornish.

Speaker—Rev. J. K. Péquegnat.

10.15 a.m.—Rev. R. D. Guthrie presiding.

Home Mission Session.

"Building for God in Harriston."

Rev. G. H. Pace

"Problems and Possibilities in Picton."

Student E. C. Corbett.

"Pioneering in Northern Ontario."

Student Reg. Snell.

"Getting a Bridgehead in Drummondville."

Student Bert Oatley-Willis.

2.15 p.m.—Prayer and Praise.

Leader—Student Don Reed.

Speaker—Rev. Frank Vaughan.

3.00 p.m.—Seminary Session.

Rev. W. Gordon Brown, Dean, presiding.

"Opportunities Enjoyed in D.V.B.S. Work."

Miss Dorothy Milloy.

"Opportunities Among the French."

Miss Esther Purdy.

"Opportunities Increased Through Persecution."

Pastor Murray Heron.

Address—Dr. Robert McCaul.

7.30 p.m.—Prayer and Praise.

Leader—Rev. Donald Day.

Speaker—Rev. W. C. Tompkins.

8.15 p.m.—Rev. R. E. J. Brackstone presiding.

Guest Speaker—Dr. R. McCaul.

THURSDAY, OCTOBER 9th:

9.30 a.m.—Prayer and Praise.

Leader—Student K. Cairns.

Speaker—Rev. E. S. Kerr.

10.00 a.m.—Rev. H. C. Slade, presiding.

Election of Officers.

Presentation of Annual Report.

Discussion.

2.15 p.m.—Prayer and Praise.

Leader—Rev. C. S. McGrath.

Speaker—Rev. J. H. Watt.

3.00 p.m.—French-Canadian Evangelization.

Rev. J. R. Boyd, presiding.

"Pioneering in North-western Quebec".

Rev. W. J. Wellington—Missionary X. Trudel.

"French Evangelization in Northern Ontario."

Miss M. Ford—Mr. Yvon Hurtubise.

"Breaking French Soil in New Brunswick".

Miss Joyce Cridland.

"My Impressions of French Work in Montreal".

Rev. Fred Kegel.

7.30 p.m.—Prayer and Praise.

Leader—Rev. G. B. Hicks.

Speaker—Rev. Duncan Macgregor..

8.15 p.m.—Dr. T. T. Shields, presiding.

Guest Speaker—Dr. Robert McCaul.

Adjournment.

WHITEVALE CHURCH BUILDING
OPENED

IT IS not often that one has the privilege of being present at the opening of two new church buildings within the space of two weeks. Such a joy, however, fell to the lot of this writer. On Tuesday, September 2, he presided at the Recognition Council held at LaSarre, Northern Quebec, in the new frame building erected by French-Canadians who had recently accepted Christ as Saviour. The entire service was conducted in the French language in a solidly French-Canadian district. Then on Sunday, September 14, he had the pleasure of preaching at the services that marked the official opening of the new building of the Whitevale Baptist Church. Southern Ontario with its rich farmlands, its century old establishments and general air of prosperity is a far cry from the pioneer "ranges" of New Quebec situated more than six hundred miles to the North. Yet the establishment of an evangelical church in this traditionally Anglo-Saxon and Protestant community is not less a proof of the power of God and of the Gospel of Grace than is the latest missionary undertaking among French-speaking Roman Catholics.

The story back of the new cement block building of the Regular Baptist Church in Whitevale is one full of interest and of proofs of the faithfulness of God. Under the able and devoted leadership of Rev. John Heal, B.A., a small group of faithful people erected this fine building and furnished it with good oak pews in the auditorium and chairs in the Sunday School Room. When the doors opened on Sunday morning there was only 500 dollars indebtedness; the day's offerings reduced that amount to 160 dollars. This group of believers have, as their pastor says, "reverently decided to put God to a test—to trust Him completely to supply them with a much-needed new Church home and to guide them into larger avenues of service where they might witness for Him." Their experience in the "Old Convention" was a repetition, on a smaller scale, of what our Union of Churches went through more than twenty years ago. They discovered, as we did, that worldliness and all its deadening effects on the spiritual power of the local church are but the reverse side of unsound and unscriptural teaching in pulpit and ministerial training school. When those who desired a scriptural ministry at last realized, to their dismay, that an "indulgent parent Convention", as Mr. Heals describes it, was not indulgent to their aims and ideals but only to those who opposed them, they reluctantly gave up the old church building where they had worshipped for many years and with their pastor began the long hard way that led to the new building with its clear unsullied testimony to the truth of the Gospel. From what we have seen of the fellowship of this church, it is our conviction that their accomplishment is not the result of a spirit of contentedness but is the fruit of a genuine movement of the Spirit of God among them that will bring forth a rich harvest in the salvation of souls and the building up of God's people. Such is the prayer of their sister churches in the new-found fellowship of the Union of Regular Baptist Churches of Ontario and Quebec.—W.S.W.

News of Union Churches

Recognition of a New French Baptist Church

The following account of the recognition service of the newly formed La Sarre French Baptist Church is written by Mrs. Oscar Richer of Kapuskasing as Clerk of the Council and herself a former converted French-Canadian Roman Catholic.

Kapuskasing, Ont.,
Sept. 14, 1947.

In response to an invitation, from the French Baptist Church at La Sarre, a group of representatives from the following churches: Jarvis St., Toronto, Timmins, Kapuskasing, Sudbury, Lavigne, Noranda, Malartic and Colombe of Paris, France, were gathered there on September 2, 1947, to form a council for the purpose of recognizing that church as a Regular Baptist Church.

Rev. W. S. Whitcombe was elected moderator and the afternoon session began by prayer and praise. The services were conducted entirely in French. The ability of the Seminary graduates to speak that language was truly astounding to me. The La Sarre church members were introduced and the testimonies of some were related to us. Truly there are great trophies of grace there and we were delighted to hear them.

The church report and financial standing was given by the pastor, Mr. Trudel. He told of the church building which is 24 x 30 ft. and built at the approximate cost of \$1,500. Much of which has been donated by the members of the church.

The church membership numbers nineteen. This represents five families of which most are farmers and the church is built in their midst about four miles out of town. This church building is to be used also as a school for Miss Alice Moore's sixteen pupils, and will also provide living accommodation for her.

The Sunday school is comprised of the church membership. Mr. Trudel also told of his other missionary efforts in the surrounding district and La Reine where he conducts meetings.

Rev. Wilfred Wellington gave us an outline of the beginning of this work at La Sarre, which started by the giving of a New Testament to Mr. Cloutier, during a visit to a lumber camp by Mr. Wellington. The following spring he paid a visit to the home of Mr. Cloutier and meetings were held there. Neighbours gathered there around the Word and the result was the forming of a church with ten members in November, 1946.

After hearing of the wonderful things that God had done among these people and the hearing of their testimonies, it was moved by Mrs. O. Richer of Kapuskasing Church and seconded by Mr. Barnhart of Noranda Church that the council give the church at La Sarre the right hand of fellowship and that it be recognized and received into the Union of Regular Baptists of Ontario and Quebec. This was carried unanimously and the session was adjourned for the afternoon.

This was followed by a very nice chicken supper served by the ladies of the church. There were over forty present and the amazing and pleasant thing to see was the eagerness and willingness of the English visitors to converse in French among themselves even at the dinner table. This meal was a delight and decidedly French in atmosphere even to the Frenchman's favourite jug of molasses and pitcher of thick cream.

At the evening session the right hand of fellowship was given by Pastor Murray Heron of Noranda Church, followed by the charge to the church by Rev. John R. Boyd of Sudbury. Mr. Boyd spoke in English and his message was translated in French by Mr. Yvon Hurtubise of Lavigne. The charge to the Pastor was given by Mr. Wilfred Wellington of Malartic whose text was taken from Acts 20:25, 28.

Mr. Guy Appéré, student-professor of French at Toronto Baptist Seminary, also gave an inspiring message to the people. He urged the Christians to be good soldiers of Christ, to know our cause and be willing to follow our great General, the Lord Jesus.

The closing promise was read by Rev. W. S. Whitcombe from Psalms 126:5, and the meeting was closed with heart-

felt praise and song by all those present. We all felt that it had been good to have been there and to have seen more of the wonders of God in the hearts and lives of the former Roman Catholics.

Mrs. Oscar Richer, Clerk of the Council.

LAYMAN'S (?) THEOLOGY (?)

A Layman's Theology, by Harvey G. Forster, Th.D, and Colonel Frank Moss, The United Church Publishing House, Toronto, 53 pages, 75c.

My attention was called to what is described as *A Layman's Theology* by a gentle rebuke recently administered by a high class secular magazine to the Doctor of Theology who, in this series of letters between himself and a man of science, sets forth his views on the Christian religion, particularly on such things as creation, the origin of sin, and miracles. Colonel Moss wants everything tested by science, which apparently means that he wants nothing to be held as true which is out of accord with current scientific theories. Dr. Forster is quite willing to concede almost everything that Colonel Moss asks, to do so with grace and pleasure, even though it is a matter of the revelation of God in the Bible and in Jesus Christ.

How often do we come back to the story of the camel and the Arab! In this case the camel is modern scepticism and has taken up so much of the tent that the Arab, the would-be defender of the Christian faith, has entirely disappeared except for his smiling face still visible at the door. Here are a few samples of his give-away of the Christian religion:

"That the human race is itself the product of an evolutionary process is also unquestionable" (p. 8).

"That means that man builds his own conception of God, but man's conception again is tried in the crucible of human experience and living. If it is found of value, it is accepted as insight or revelation" (p. 11).

"It is quite obvious that the Biblical story (of Adam and Eve) is mythology" (p. 18).

"The Flood; the Tower of Babel, Crossing of the Red Sea, Moses producing water by striking a rock, the Witch of Endor producing the ghost of Samuel . . . it is possible, and perhaps probable, that each one of these stories may have some slight historical origin" (p. 28).

"This incarnation . . . creates values, or in other words makes for the preservation of the physical life of the race . . . I will not deny a place in the family of Christians to the man who says Jesus was a good man, and that is all . . . I assert the hypothesis that in Jesus Christ the infinite revealed Himself . . . that . . . makes no statement about a physical resurrection or a miraculous birth" (p. 43).
"All I can say is that I can see no objection to classifying the Christian faith as a hypothesis. It is faith; it may not be true" (p. 50).

In the Scripture of truth the Spirit of truth is opposed to the spirit of error. A Christian has the Spirit of God, but the Christian is the one who confesses the truth of the incarnation, that Jesus Christ, the Son of God, actually came in the flesh. Anything else is the spirit of antichrist. He who has an experience of the grace of God may overcome this spirit of the world, the spirit of antichrist, the spirit of denial, for "greater is the One in you than the one in the world" (1 John 4:4). Surely this little work is the acme of the spirit of the world as it opposes itself to the Spirit of God, even though one of its authors is a doctor in theology who deludes himself that his is "Evangelical Christianity"; and even though the book is published by the United Church of Canada.—W.G.B.

Will you face this great fact: your life is making or marring others and you are responsible?

—G. Campbell Morgan.

Among Ourselves

Rev. and Mrs. Ray Faulkner, who have been in this country on furlough, expect to return to their work in the Congo this fall, write: "One wonders at times if God's people at home have not largely decided that the Missionary is chiefly called to a life of hardship and sacrifice rather than to a life of effectual service with all the help that could be given, for reaching the lost with the message of Life. We do praise God and take courage as we see the evidences of Calvary-love in some hearts, and perhaps we should not even be suggesting that such is not the case with the great majority of the Redeemed. True it is that here and there, there is a church with a pastor and people really labouring together with the vision and love for souls, but, without the shadow of a doubt, the great majority cannot make that claim, whereas millions are spent on trinkets and trash, while according to one missionary we heard last winter, 'the price of a postage stamp a week is the average giving to missions' of the members of the constituency she represented."

The erection of a new building for the new Baptist Church in Harriston, Rev. G. H. Pace pastor, is going ahead in fine style. Most of the brick work is now up, above the poured cement basement. For weeks every day members of the church and congregation have laboured voluntarily. By much careful thought and planning, the building is being erected at something that seems to me far less than minimum cost. Mr. Harold Duckworth has been summer helper in this district, preaching two or three times a week and lending a very useful hand in the erection of the building.

One of our students on a rural field writes of the difficulty and profit of pastoral work: "Visitation work has been slow, as I have to walk. However, what little contacts I have made thus far have been very encouraging. I visited one home last week, with a family of four children, and I doubt whether any of them were Christians. They professed to be but the basis for their salvation was upon their good works. I believe I succeeded in knocking the props out from under their self-righteousness and explained the way of salvation to them as well as I knew how. They seemed appreciative towards me for doing it. Then I asked if we couldn't get on our knees and have a word of prayer. It was rather difficult for the father to get on his knees, which proved that they had not been exercised that way before! Nevertheless he got there and he prayed also. The mother made a most pathetic prayer for herself and her children. I went from there feeling that something had been accomplished. I am hoping to see more of that family."

A pastor of a church in our Baptist Union, like many others, distributed the recently published booklet which pictorially set forth the work of the Seminary, and afterward wrote about it to this effect: "We have enjoyed the pictures of the Seminary very much. I urged the folk here to use the pledge slips and envelopes enclosed. I also offered a suggestion of one way that some of them could give regularly to the Seminary. We always take a tithe of the Family Allowance cheque to give to the Lord's work. We decided to give this regularly to the Seminary but give it through our churches here. I urged the people to do the same. I hope there is a good response."

The following word has come from Student Wayne Courtney, who is working in Sundridge, Ontario: "It has been my privilege while working in this tourists' town to hold 'The Vesper Hour' every Sunday evening. A gentleman has graciously given me the use of his hall, for which we thank the Lord. The pews are hard planks; the pulpit a table; the message, the gospel of Christ which is 'the power of God unto salvation to everyone that believeth'. It has been a source of joy and blessing to meet with those who thirst for the Word of God and to see some coming to the services who never have been church-goers. The Lord has blessed both old and young and enabled us to reach many tourists from various points in Ontario. Sunday mornings I have charge of a good-sized Bible School, and then we have Bible study Tuesday nights, which are proving to be the highlights of a busy summer."

Rev. F. S. Cook, on furlough from Bolivia, has taken an advanced Greek course at Wheaton College this summer, and has enrolled for further courses in the winter months. Along with his studies he will be assistant pastor at the church of which Rev. J. C. Macauley is pastor.

Rev. Harold Charlton is leading the Orangeville Baptist Church in making a number of necessary repairs and improvements in the building. A new system of heating the baptistry has been installed.

A personal letter from Rev. Adam B. Galt of Spencer, Ohio, gives the following interesting account of his work: "The Lord has given us a great time here. It is a good church with a zeal for missions both at home and abroad, and a real desire to learn more of our blessed Saviour. People confess Christ frequently in our meetings, and there is a decided growth in grace among the saints. Our attendance is growing steadily, so that we need more Sunday School space. Our fund for this is now over \$1,200.00. "The Norwalk Bible Institute has again requested that we teach there this year. This is a school which is endeavouring to equip Sunday School teachers for the churches in this area, and is doing great service to our churches."

Miss Esther W. Peacock is sailing for China next month. As yet, it is impossible for her and her fellow-workers to return to Manchuria, where they have laboured. In the meantime Miss Peacock is to work with the Door of Hope Children's Refuge Home, where from two to three hundred small girls and boys are cared for. "They were praying for a worker who could help right away without having to learn the language or become acquainted with the Chinese, and, if possible, one who could help in kindergarten and office work. On the other hand our (B.C. Regular Baptist) Convention were not willing for us to leave Canada until they knew we should be assured of a place to live and a place to work with some established mission until such time as Manchuria is once more opened . . . It gives me a great thrill to know I am actually heading for China again."

While it was written for the Seminary students' *Newsletter*, the report from the Maritimes of one of our men who has been doing French Colportage work is so interesting that we must print it here: "Greetings from the backlands of New Brunswick. First of all, I want to thank my Lord that I am still in the land of the living. Though working oftentimes in the midst of opposition, I am glad to report that there are times when my soul is thrilled because I am able to place many New Testaments and Gospels in the French Catholic homes. A few weeks ago I was told that the priests warned the people by radio that there were two men selling bad books and that they should not have anything to do with these bad men. However, this did not stop us from doing our work; in fact, it gave us more courage to get the Word out.

"When working among French Roman Catholics one must learn to use the best methods of reaching these people. For example, when canvassing a particular district we always canvass the rural parts first, because the people there are situated quite a distance from the hornet's nest (I mean the church and the parsonage)! One day, while canvassing a particular place, we covered 75% of the town, and lo, and behold, whom do you think we saw? Well, it was none other than the priest himself. That deceiver had the 'nerve' to pass us and warn the people not to buy our books. This meant that our business was spoiled; however, we were glad that we were able to reach 75% of the town with the Word.

"Another thrilling experience was mine when I had the 'nerve' to sell the Word of God under the priest's nose! One day as we were travelling on the highway, we noticed quite a few men were building a big stone church, so I thought to myself, 'This is a good chance to sell some Gospels to the workers.' This I did with great success, but it would have been just too bad for me if the priest had seen me, for he was walking around his house some 25 yards away! This gives you a fair idea what the French colporteur has to go through. Nevertheless, I am rejoicing tonight that, by His help, we have been able to make about 3,000 calls, sell ten Bibles, 175 New Testaments and about 1,300 French Gospels."

QUEBEC POLICE-STATE CENSORS THE BIBLE

DOCUMENTARY proof of the denial of liberty in Quebec is given by the two following communications. The first is a letter written by Pastor Murray Heron of the Noranda-Rouyn Church, Quebec, requesting permission of the local mayor of Rouyn to distribute Gospel tracts and other religious literature including The New Testament in French and in English. Mr. Heron made the request after he had been threatened with imprisonment by an irate Roman Catholic householder in Rouyn to whom he had offered a free copy of the Word of God. As Mr. Heron had already been imprisoned for preaching the Gospel in the open air in French, he inquired at the Town Clerk's office and discovered the following by-law had been passed by the local town council only a short time before:

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.

Determining to be within the law, Mr. Heron applied personally to the Mayor of the town, an Irish Roman Catholic lawyer, for the required permission. This municipal official asked him for copies of the Gospel literature which he wished to distribute and remarked that the by-law really constituted him, by virtue of his office, as a board of censors! As Mr. Heron had not received any reply from the mayor after several days, the present writer, who was then in Rouyn, advised Mr. Heron to renew his application in writing. The following letter was then sent to the Mayor of Rouyn on September 10, some three days after the application had been made orally and the Gospel literature put into the town official's hands.

Pastor Heron's Letter to the Mayor of Rouyn, Que.

NORANDA BAPTIST CHURCH
9th St. at Tremoy
Phone 1913

September 10, 1947.

Mr. M. P. Cuddihy,
Rouyn, Quebec.
Dear Sir:

We are writing you on behalf of the members of Noranda Baptist Church concerning the distribution of literature in the town of Rouyn.

We wish to have the liberty to disseminate freely the literature which was submitted to you on September 6th, 1947, consisting of the following pamphlets:

"*Consolations divines pour ceux qui pleurent*", "*Puisez vous-mêmes*", "*Deux sont morts pour moi*", "*Gratuit—un Nouveau Testament*" (Free—A New Testament), "*It is written*", "*Have you heard*", "*Eternity is long*."

We wish also to have liberty to distribute the New Testament in French and English.

We are confident that there is nothing in the aforementioned literature that is objectionable; but if any or all of it should not meet with your approval, would you kindly state your reasons?

Considering the number of members, adherents and friends we have in the town of Rouyn, it is scarcely necessary to say that prohibition to distribute the literature of our Church will prove to be a definite and serious handicap to our work.

Asking you to reply at your earliest convenience and thanking you for your service, we remain,

Yours truly,

(Signed) MURRAY HERON,

Pastor of Noranda Baptist Church.
(Signed) L. BARNHARDT,
Chairman of the Deacons' Board.

On September 23, some SIXTEEN DAYS AFTER THE FIRST REQUEST WAS MADE, Mr. Heron sent us the following wire in reply to our inquiry:

GOSPEL WITNESS,

130 Gerrard Street East, Toronto.

Saw Mayor this morning. Has made no decision. Says been too busy to read literature. Apparently stalling till after Monday (date of trial). Not much can be done to force him. Continues to show dislike for GOSPEL WITNESS.

M. HERON.

The above documents illustrate how the Roman Church working through Roman Catholic Town Councils and municipal officials, denies liberty to preach the Gospel and distribute the Bible in Quebec. First, a by-law was passed requiring that permission be granted for the distribution of literature. When permission was asked, decision was deferred. Mr. Heron has done his utmost to obey the law and now is faced with the necessity either of giving up his work of distributing the Bible and Gospel tracts—and even one copy given to a member of his church would be an infraction of the law—or he must choose to do his work as a minister of the Gospel and by so doing to invite arrest and imprisonment such as he suffered in connection with his act of preaching the Gospel in the open air.

We have no time for further comment as this is written just before going to press. But we do ask the prayers of our readers for Mr. Heron and the Misses Moore and Veals who will stand trial on this coming Monday for preaching in the streets of Rouyn, Quebec.—W.S.W.

LINK WITH THE VATICAN

(An Editorial from *The Watchman-Examiner* of Sept. 18)

IN spite of the fact that on June 11, 1946, President Truman assured a group of Protestant and Free Church appellants against the Vatican embassy that Myron C. Taylor would be brought home and his function as the President's "personal representative" to the pope terminated within ninety to one hundred and twenty days, Mr. Taylor has again been returned to his duties as our illegal ambassador to the pope. The White House statement says that Mr. Taylor is to gather for the guidance of the President "various views and impressions concerning existing conditions affecting peace and the relief of distress." In face of the vast diplomatic services available to the President in every country in Europe, supported by the staffs of the American consulates, Americans wonder why it is necessary for the President to by-pass all these. Is an ambassador to the head of an authoritarian religious sect more capable than these well-trained staffs? The answer is plain. Is the political struggle of 1948 a reason? How is it that two prominent Republican candidates for the Presidency have declared themselves not in agreement with those who would end the papal embassy? Are both parties bidding for the vote of the Roman Catholic political bloc in this country? If so, what will the highest bidder have to offer? Is it not time that the American people began to make their influence felt against those who give lip service to the principle of separation of church and state while at the same time acting so as to abolish this ideal?

Bible School Lesson Outline

VOL. 11 Fourth Quarter Lesson 40 October 5, 1947

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

DAVID BECOMES KING

Lesson Text: 2 Samuel 5:1-12.

Golden Text: "Yet have I set my king upon my holy hill of Zion."—Psalm 2:6.

Supplementary Reading: 1 Sam. 16:1-13; 24:1-22; 2 Sam. 8:1-15.

I. The King's Coronation: verses 1-5.

Parallel passage: 1 Chron. 11:1-3.

After the death of Saul, David had been invited by the elders of Judah to be their king, and he had reigned in Hebron for seven and one-half years (verse 5; 2 Sam. 2:1-4, 11; 1 Kings 2:11). Over the other tribes Ishbosheth the son of Saul ruled for two of those years (2 Sam. 2:8-10; 4:8-12), and his rule was characterized by jealousies, civil war, rebellion and bloodshed (2 Sam. 3, 4).

The elders of Israel, seeing the peace and contentment enjoyed by Judah, made an appeal to David to be their king also. Evidently they gathered in great numbers to him at Hebron (1 Chron. 12:23-40). Their appeal was three-fold, and the same conditions apply to the call of a pastor or leader in our day. (1) The Jews were all of one blood; they were of one heart to make David king (1 Chron. 12:38). Spiritual unity is desirable in a church (Acts 1:14; 2:1; Phil. 1:27; 2:1). (2) David had already had experience as a leader. During the reign of Saul he had led the people out and in; that is, he had been their shepherd (1 Sam. 18:13; 2 Sam. 7:8; Psa. 78:70-72). The Lord prepares and trains those whom He would place in positions of responsibility. Think of Joseph, Moses and Paul. (3) The Lord had already called David to be king over Israel (1 Sam. 16:1). Similarly, it is His prerogative to call men into His service (Matt. 4:18-20; Acts 13:1, 2), and unless the call of men coincides with the call of God, it should be refused (Numb. 22:2-22; Acts 16:6-10).

David and his people entered into a solemn covenant, the one to rule justly, the others to obey. At one point in the coronation ceremonies for the King of England the Archbishop faces north, south, east and west in turn, asking if the people accept the new king. Their shout signifies approval and support. In like manner a pastor or Christian worker undertakes to lead, feed, teach, exhort and rebuke those placed in his charge (Acts 20:28; 1 Tim. 4:6; 6:2; 2 Tim. 4:2; 1 Pet. 5:2); while the people are under obligation to remember, esteem, support, obey and pray for those who are over them in the Lord (1 Thess. 5:12, 13; 1 Tim. 5:17, 18; Heb. 13:7, 17, 18).

Thus David was anointed king over all Israel, according to the word of the Lord through Samuel (1 Chron. 11:3). The oil was a symbol of the Holy Spirit (Zech. 4:1-7, 11-14), and even as the Holy Spirit rested upon Christ as He commenced His public ministry on earth (Matt. 3:16, 17), so, too, He will empower every one who seeks to minister truly for the Lord (Acts 1:8).

II. The King's Capital: verses 6-12.

Parallel passage: 1 Chron. 11:4-9.

Jerusalem, the chief city of the territory belonging to the tribe of Judah, was inhabited also by people called Jebusites, whom Judah and Benjamin had failed to drive out (Josh. 15:63; Judg. 1:18, 21). On this occasion the Jebusites were so certain that David could not dislodge them from their stronghold on Mount Zion that they seem in derision to have placed blind and lame persons as defenders on the walls. But David captured the city and made it his capital.

Mount Zion is the south-west hill in the older and higher portion of the city. The hill was regarded as sacred from the time that David took the ark there (2 Sam. 6:17). Later, the term was used to cover Mount Moriah also, the site of Solomon's temple (Isa. 8:18; Joel 3:17), and it sometimes stood for the whole city and the people (2 Kings 19:21; Psa. 126:1). The establishment of Jerusalem, the city of David (1 Kings 2:10; 8:1), as the capital of the kingdom was an important step in the history of the

Holy Land. The city still holds a position of great prominence.

David "went, going and growing" (verse 10, margin), and the Lord God Omnipotent was with him (1 Sam. 18:14). It is a joy to see believers making progress in the Christian life (1 Thess. 3:8; 2 John 4; 3 John 4). Every provision has been made whereby we may grow in grace and in the knowledge of the Lord, His ways and His will (Eph. 4:13-15; Phil. 1:6-11; Col. 1:9-11; 2 Pet. 3:18), but many fail to go on with the Lord (Gal. 3:1; 5:7). We shall advance steadily to maturity, if we take advantage of the help offered to us by the Saviour, Who is ever with us in the person of His Holy Spirit.

Hiram, King of Tyre, proved to be a good neighbour to King David and to King Solomon (1 Kings 5:1-12; 9:10-14; 10-11, 22). The building of a new house for David had important consequences (2 Sam. 7:1-3; 1 Kings 5:3-5; 6:37, 38).

David traced the hand of the Lord in the establishment of his kingdom. He is a wise man who interprets the events of his life in the light of God's purpose and plan (Gen. 45:4-8; 50:20; 1 Chron. 14:2).

DAILY BIBLE READINGS

Sept. 29—David anointed king 1 Sam. 16:1-13.
 Sept. 30—He will not take Saul's life 1 Sam. 24:1-7.
 Oct. 1—Saul's knowledge of David's kingship 1 Sam. 24:8-22.
 Oct. 2—David king over Judah 2 Sam. 2:1-7.
 Oct. 3—David's conquest 2 Sam. 5:17-25.
 Oct. 4—David's kingdom established 2 Sam. 8:1-15.
 Oct. 5—The Psalm of the King Psalm 2.

SUGGESTED HYMNS

Crown Him with many crowns! God save the King!
 All people that on earth do dwell. Come, Thou almighty King!
 All hail the power of Jesus' name! Oh, could I speak the matchless worth!

The duty of a theologian is, not to please the ear with empty sounds, but to confirm the conscience by teaching things which are true, certain and profitable.

—John Calvin.

No man is born into the world whose work is not born with him; there is always work and tools to work withal, for those who will.—J. R. Lowell.

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 BROCKLYN, N.Y.

All friends of the Seminary are invited to be present.

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